

Bible Digest: An Overview and Explanation of the Bible

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The Bible Answers the Great Questions of Life and Eternity.



Who is God, and what is he like?

The Bible Answers the Great Questions of Life and Eternity.



How can I connect with God?

The Bible Answers the Great Questions of Life and Eternity.



Who am I?

The Bible Answers the Great Questions of Life and Eternity.



How can I overcome guilt and fear?

The Bible Answers the Great Questions of Life and Eternity.



How can I connect and relate well with others?

The Bible Answers the Great Questions of Life and Eternity.

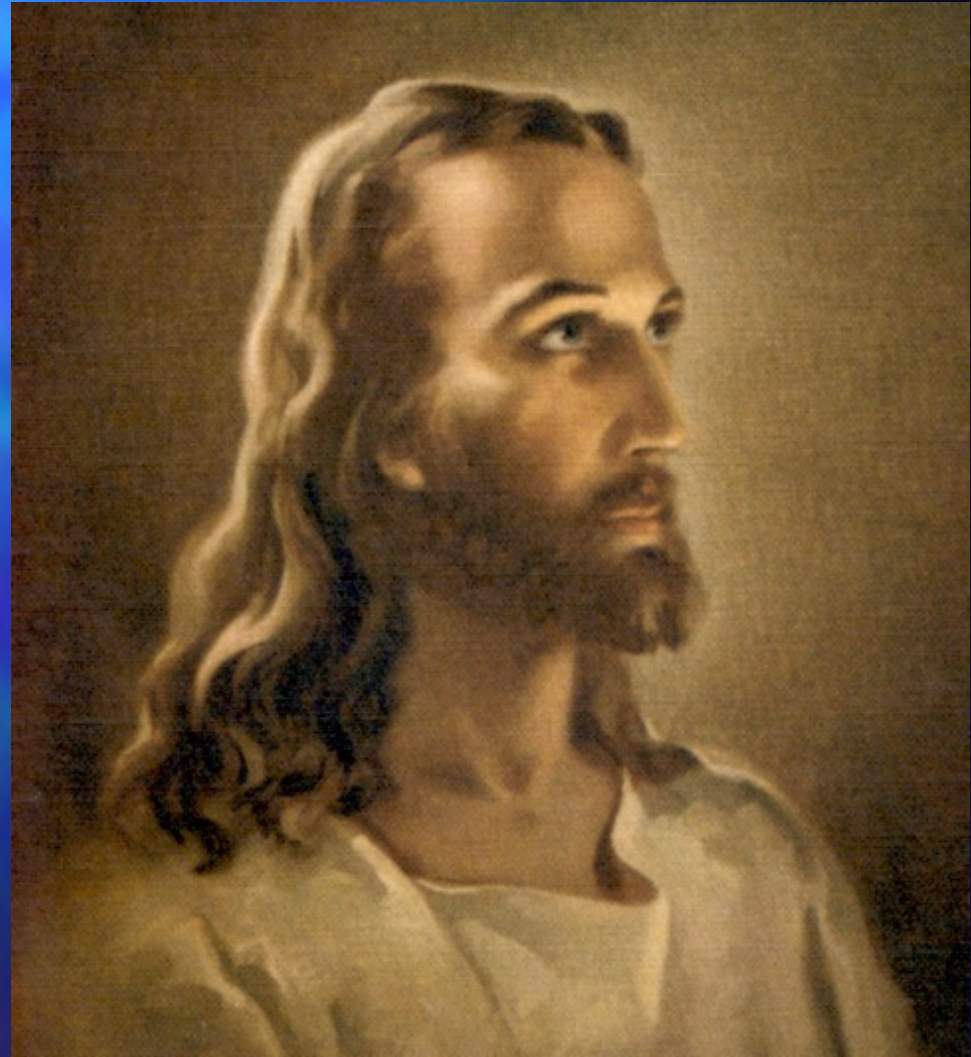


How can I best cope with and relate to nature?

Can you give an overview of the Bible in one word?

■ How about...

Christ?



Can you give an overview of the Bible in one word?

- Salvation?



Can you give an overview of the Bible in one word?

■ Relationships?

- Vertical (between God and humans)
- Horizontal (and with other humans)



Can you give an overview of the Bible in one phrase?

How about...

trust and obey (the Lord)

WHAT IS THE BIBLE ALL ABOUT (in one sentence) ?

Who God is,

Who we are,

How and why we enter God's presence only through Jesus Christ,

How we fit into God's plans,

in the past,

in the present,

in the future.

Can you give an overview of the Bible in one paragraph? Here is one.

The theme of the Bible is that God, who created everything good, is loving, including just, sovereign, and most holy. Mankind, the crown of His creation who bears His image and with whom He wants to have eternal fellowship, sinned and broke their relationship with God. The loving including just God, offended by sin which hurts people He loves and contaminates the purity of His creation, is unwilling to destroy the crown of His creation; yet they are now unworthy and unable to come into the presence of God who is holy and pure, unless God changes them and makes them fit for His fellowship. So He implements His plan for saving those who will respond to His unmerited blessing (grace). He gathers a people, whom He trains and equips to be His task force, to whom He gives the mission to bring His plan of salvation to all the world, so that all who will believe in, trust, and obey His only begotten Son, Jesus the Christ, who conquers Satan, evil, and the death they brought, will be saved. When the time is right in God's sight, Christ will return, bring justice to the world, separate out those committed to evil, and usher in the paradise of the new heaven and earth for those whom He has saved. The Old Testament points to Jesus Christ, and the New Testament reveals him, what he has done, and what he will do.

Why Do We Believe the Bible Is True and that It Is God's Word?

Reason

1. Jesus affirmed the Old Testament.
2. Eyewitnesses to Jesus' Resurrection and other events wrote the New Testament.

Support for the Reason

1. Matthew 5:17-18
2. Jesus' authority became apparent with his teaching, miracles, and especially his Resurrection. The apostle Paul testifies that over 500 eyewitnesses saw Jesus after his Resurrection and that many were still alive when he made that statement in 1 Corinthians 15:6, the implication being "Go talk to them." In that culture and small area, they were readily available for comment.

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The photo is a first century A.D. tomb in Israel. See Matthew 28:2.

Support for the Reason



Why Do We Believe the Bible Is True and that It Is God's Word?

Reason

Support for the Reason

3. Historical writings and archaeological findings confirm Scriptural statements. God acts in history.

- People who attended the Christ Church Holy Land Tours with me saw inscribed on the wall of the temple of Amun at Karnak (Thebes) in Upper Egypt the Egyptian view of the event described in 1 Kings 14:25-28 and 2 Chronicles 12:1-12. Here, Egypt's king, Shishak, gives an account of his defeat of King Rehoboam and Israel. The Bible explains why: "because they ["Rehoboam and all Israel"] had been unfaithful to the LORD." (12:1-2) <https://youtu.be/sHPfXfS6G48>
- Here is just one of many evidences disproving the assertion made in ignorance, or deception, that nothing in the Bible is referred to elsewhere outside the Bible. Further, nothing in the Bible has ever been, or ever will be, disproved by careful scientific research.



Place the cursor on the picture and click on the start button to view the video. Or, click on the URL.

Why Do We Believe the Bible Is True and that It Is God's Word?

Reason

Another important truth for engaging individuals with the Gospel is seen in this video.

- Atheists and other critics of the Bible wrongly say there is nothing outside the Bible to corroborate what is in the Bible.
- Here is another of many phenomena. Of course the Bible doesn't need proof; it can stand on its own, but tell them about this ancient archaeological site or show them this video.
(<https://youtu.be/ioLgNen0KQI>)
- This well is in Sychar (modern Nablus) where Jesus met the Samaritan woman. (John 4:1-42. Note v. 11, "the well is deep.") See all the rope needed to lower the bucket.
- The time it took water poured from a cup to reach the water in the well was four seconds! (Hear the splash.)

Support for the Reason



Why Do We Believe the Bible Is True and that It Is God's Word?

Reason

4. The first Christians chose death rather than deny Jesus Christ, whom they saw after he rose from the dead. They, and multitudes of Christians throughout history have willingly, even gladly, given up their lives rather than recant their faith in Jesus. More in the 20th and 21st centuries have already been martyred for their faith in Christ than in the whole preceding 20 centuries. Many still are dying for their faith; please remember to pray for them and their families. Many others are suffering in other ways due to their refusal to recant their faith in Christ.

Support for the Reason

4. So, why is this support for believing that the Bible is true and the Word of God? One of the charges leveled against the New Testament is that it is a myth written by dispirited disciples who fabricated their accounts in order to save face. The blood of the martyrs discredits that opinion. Normal healthy people do not willingly die, or suffer in other ways, as many are also doing, for what they know to be a myth.

Why Do We Believe the Bible Is True and that It Is God's Word?

Reason

5. Properly interpreted, the Bible is consistent with careful scientific research and other disciplines of inquiry.

Support for the Reason

5. We must constantly discern the difference between science that has been done by people carefully following the established scientific method, and bogus "science" done by people with motives for personal gain, where they have ignored the scientific method and have produced worthless findings. Those empirical studies that have been carefully done, do not contradict but illustrate God's Word.

For Further Information

- For more on why the historic Christian church believes the Bible is true and that it is the trustworthy Word of God, click on the Christian Theology page of my Website at <http://www.fromacorntoak12.com/theology/> or more easily, www.edwardseely.com, which will take you to the same Website. Click on the link, Prolegomena (Reasons Why We Believe the Bible Is the Trustworthy Word of God) and then on the title of the essay in which you are interested, e.g., Why the Bible is the Word of God: Jesus, Eyewitnesses, Archaeology, or Why the Bible is the Word of God: Fulfilled Prophecies, or Why the Bible is the Word of God: Bible and Science.
- See the forthcoming expanded *Bible Digest Notebook*, which is a commentary on this *Bible Digest* PowerPoint program.
- See also my PowerPoint presentation, *Essential Christianity: Historic Christian Systematic Theology*, which focuses on its very practical dimensions. In addition, I have another, academic, Website at <https://seelyedward.academia.edu/>.

Why Study the Old Testament?

- It is the Word of God.
- The Old Testament (OT) is still authoritative for us.
- Only by studying the OT can we understand the New Testament (NT).
- The whole Bible points to Jesus Christ. The OT predicts his coming; the NT explains his coming.



Why Study the Old Testament?

- The OT was the Bible for the first Christians.
- Therefore, the NT writers assumed it was unnecessary to repeat prerequisite OT teaching when writing the NT.



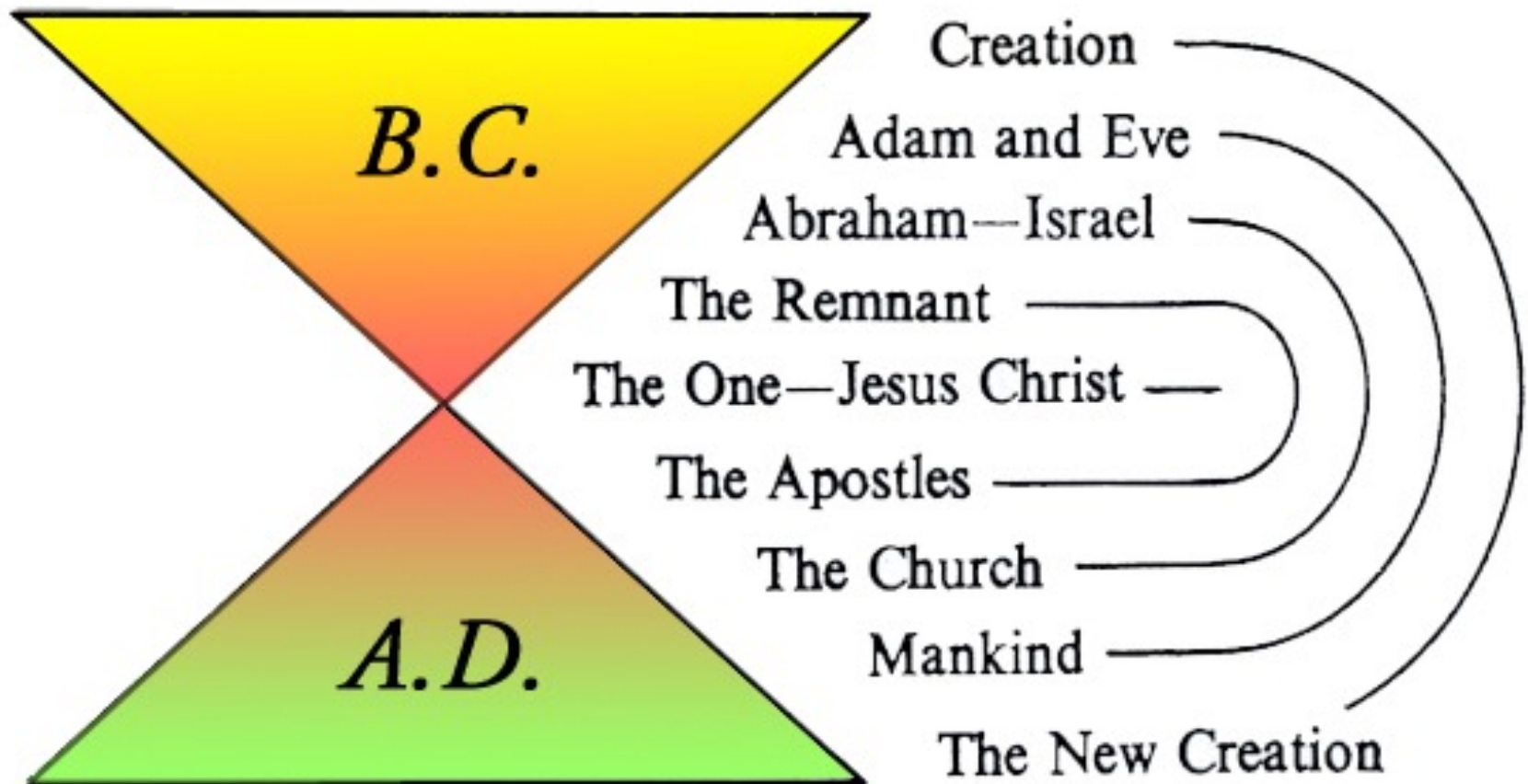
Why Study the Old Testament?

St. Augustine (354-430 AD, Bishop of Hippo in North Africa) explained the relationship between the two testaments this way:

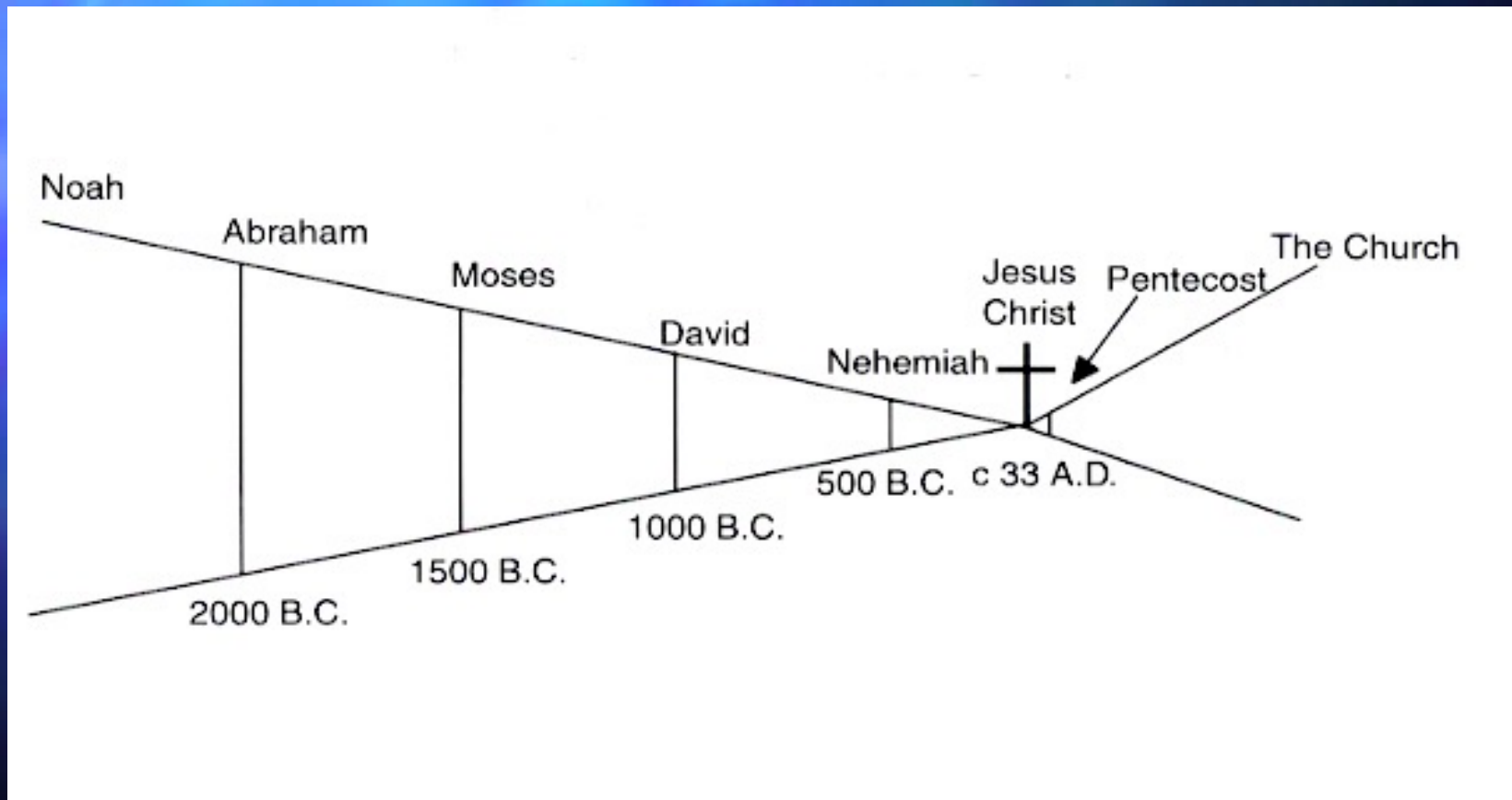
- “The New is in the Old concealed; the Old is in the New revealed.”
- Cf. Luke 24:27,44; John 1:45; 5:46.



The Hourglass View of Biblical Theology



Lesson One: An Overview of the Overview

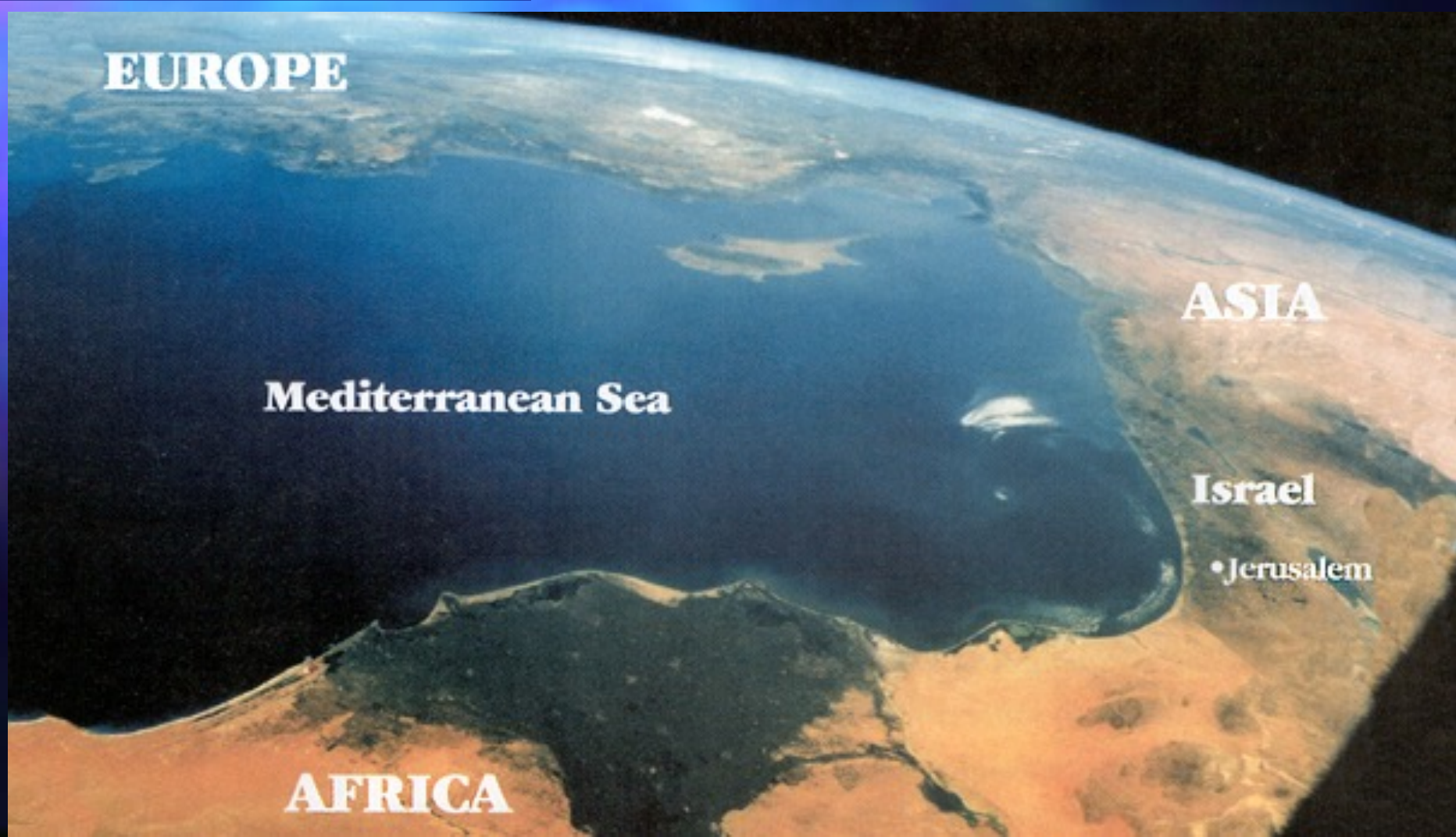


Lesson One: An Overview of the Overview

- I. The Land of Israel
 - A. Its Context
(Joshua 1:1-5)



Lesson One: An Overview of the Overview



Lesson One: An Overview of the Overview

B. Its Geographical Features

(Exodus 3:8, 17;
Numbers 14:8;
Deuteronomy
26:15; Joshua 5:6;
Jeremiah 32:22;
Ezekiel 20:15-20)



Lesson One: An Overview of the Overview

II. Bible Timeline

A. Prehistory

(Genesis 1-11)

B. Patriarchal Period: Abraham, Isaac, Jacob, Joseph

(Genesis 11:31-32; 12:1-3; 17-50)



Lesson One: An Overview of the Overview

- C. The Exodus
(Exodus 1-15)
- D. The Sojourn in the Desert
(Exodus 16-Deuteronomy 32)
- E. The Conquest of Canaan
(Joshua)
- F. The Period of the Judges
(Judges)



Lesson One: An Overview of the Overview

G. The United Kingdom

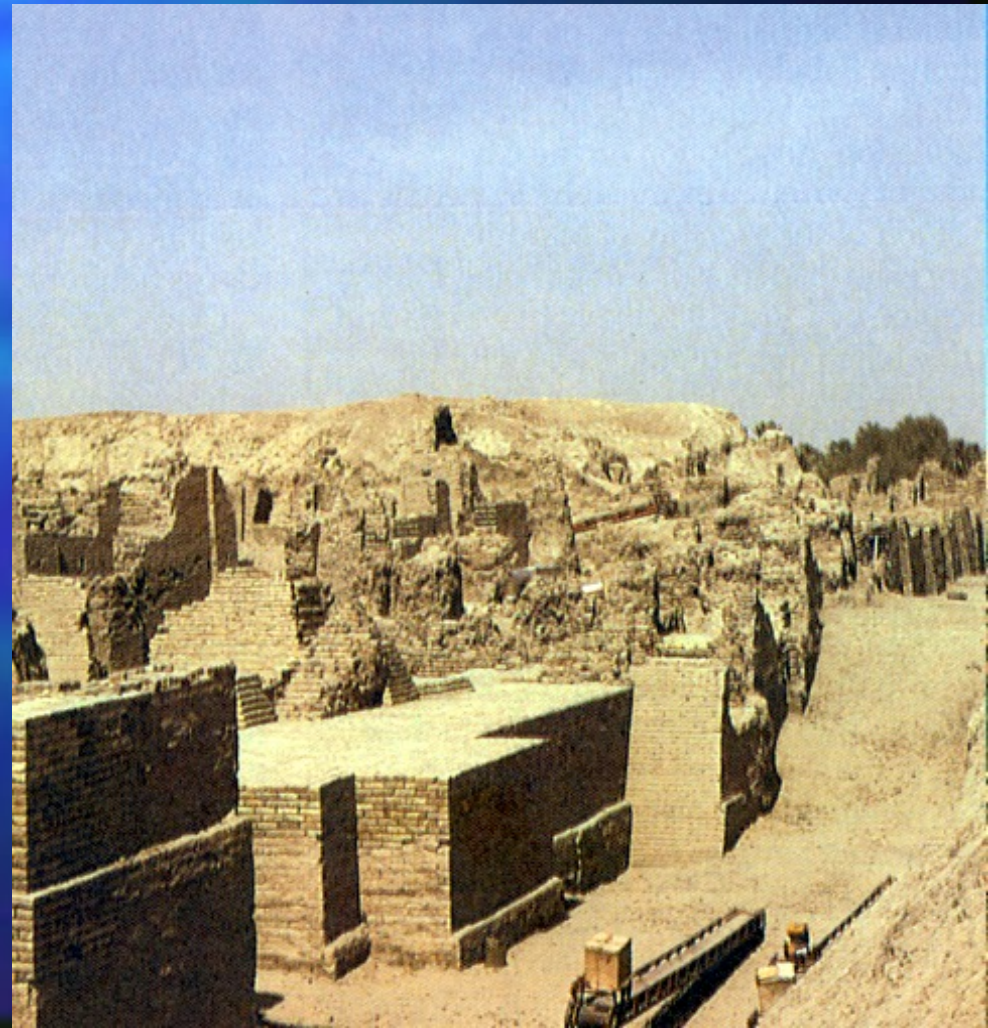
(1 Samuel-1 Kings 12:17;
1 Chronicles 1-
2 Chronicles 10:17)

H. The Divided Kingdom

(1 Kings 12:18-2 Kings 25:2;
2 Chronicles 10:18-36:14)

I. The Exile and Restoration

(2 Kings 25:3-30;
2 Chronicles 36:15-23;
Esther; Ezra; Nehemiah)



Lesson One: An Overview of the Overview

J. The Period
Between the
Testaments
(539 B.C.-4 B.C.)



Lesson One: An Overview of the Overview

K. The Time of Jesus
(Ca. 4 B.C.-33 A.D.)
(Galatians 4:4;
Matthew; Mark;
Luke; John;
Acts 1:1-11)



Lesson One: An Overview of the Overview

L. The Early Church
(Acts 1:12-28:31;
Romans; 1 & 2
Corinthians; Galatians;
Ephesians; Philippians;
Colossians; 1 & 2
Thessalonians; 1 & 2
Timothy; Titus;
Philemon; Hebrews;
James; 1 & 2 Peter;
1,2,3 John; Jude;
Revelation)

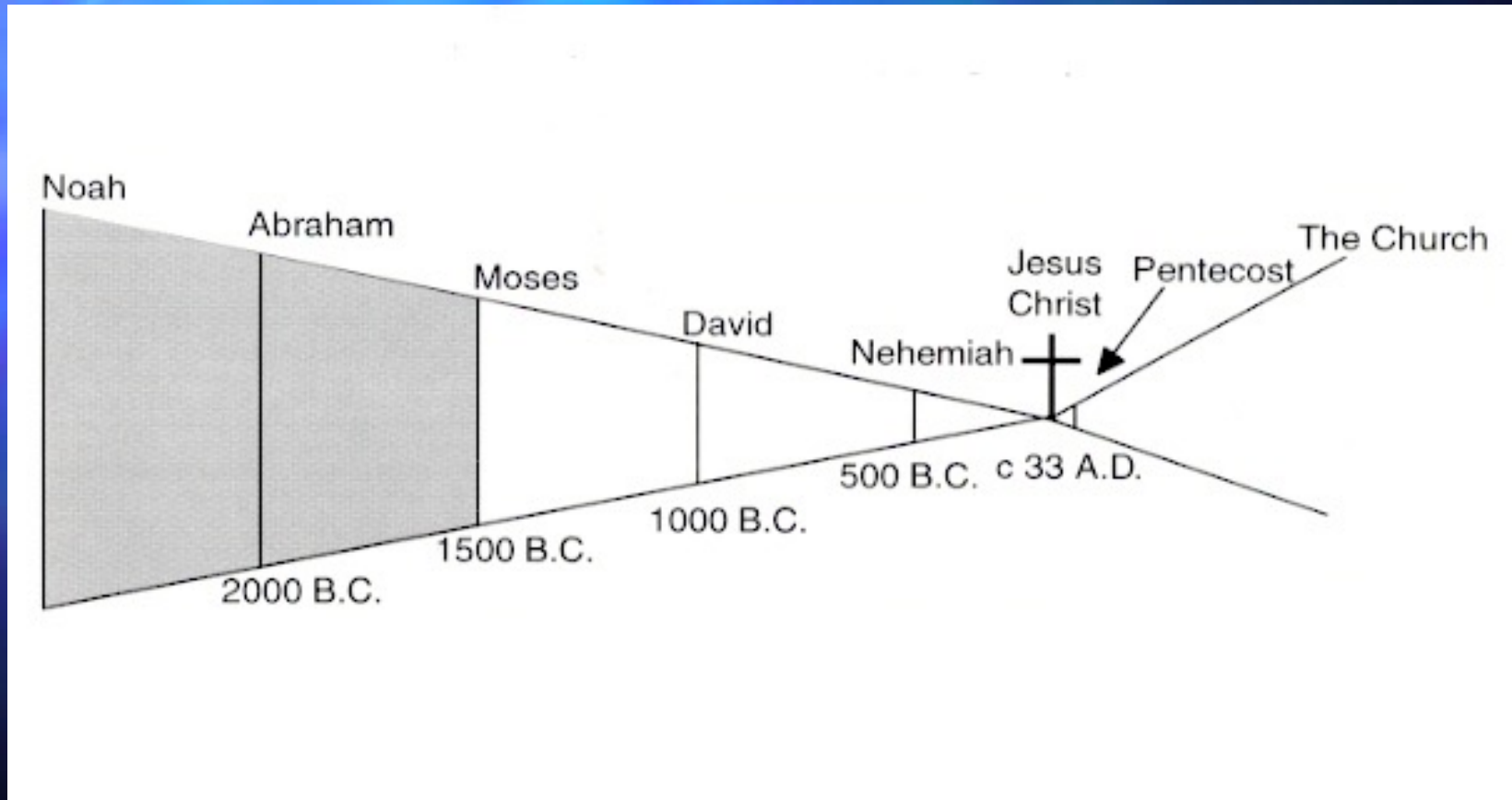


Lesson One: An Overview of the Overview

M. The Remainder of History: Jesus' Second Coming and the Glorious Future
(Isaiah 60; Matthew 24:3-25:46; Mark 13:3-37; Luke 21:5-36; 23:32-43; 1 Corinthians 15; 1 Thessalonians 4:13-18; 2 Peter 3; Revelation 4-7; 19-22)

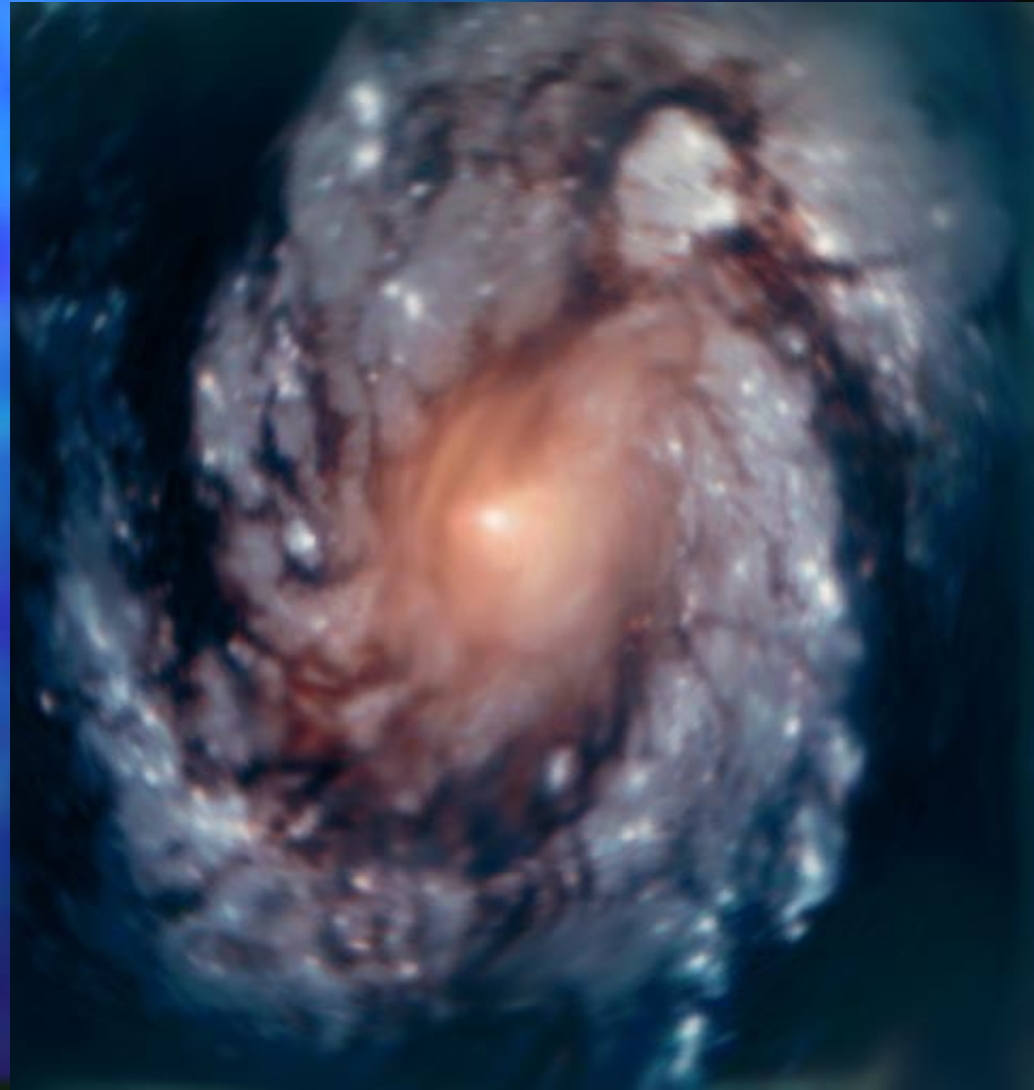


Lesson Two: Genesis: Its World and Its Contemporary Impact



Lesson Two: Genesis: Its World and Its Contemporary Impact

- I. The Creation and Fall of Mankind
 - A. The Importance of Genesis 1-3



Lesson Two: Genesis: Its World and Its Contemporary Impact

B. The Interpretation of Genesis 1-3



Lesson Two: Genesis: Its World and Its Contemporary Impact

- II. God's Plan for Salvation
 - A. Its Implementation
 - Already in Eden
 - (Genesis 3:15)



Lesson Two: Genesis: Its World and Its Contemporary Impact

II. God's Plan for Salvation

B. Its Purpose

1. Creation: God and mankind in fellowship (Genesis 1-2)



Lesson Two: Genesis: Its World and Its Contemporary Impact

II. God's Plan for Salvation

B. Its Purpose

2. Overcome Fall/Death: Mankind separated from God who is holy, holy, holy (Genesis 3; Matthew 7:15-23)



Lesson Two: Genesis: Its World and Its Contemporary Impact

II. God's Plan for Salvation

B. Its Purpose

3. Re-creation:
God and mankind reunited in Christ
(Isaiah 53;
2 Corinthians
5:17-21)



Lesson Two: Genesis: Its World and Its Contemporary Impact

II. God's Plan for Salvation

C. Its Nature

A covenant people blessed to be a blessing

(Genesis 12:1-3;
17:1-16; Romans 4;
Galatians 3:26-29;
Ephesians 2:8-10;
Colossians 2:9-12)



Lesson Two: Genesis: Its World and Its Contemporary Impact

III. God's Covenant with His People

A. The Nature of the Middle East Covenants

B. The Nature of God's Covenant (Genesis 12:1-3; 17:1-16; Romans 4; Galatians 3:26-29; Colossians 2:9-12)



Lesson Two: Genesis: Its World and Its Contemporary Impact

C. The Function of God's Covenant
(Genesis 12:1-3;
2 Corinthians 5:17-21;
1 Peter 2:9-12)
Membership in God's covenant is for a purpose not status; we are called to be holy, set apart for a purpose.



Lesson Two: Genesis: Its World and Its Contemporary Impact

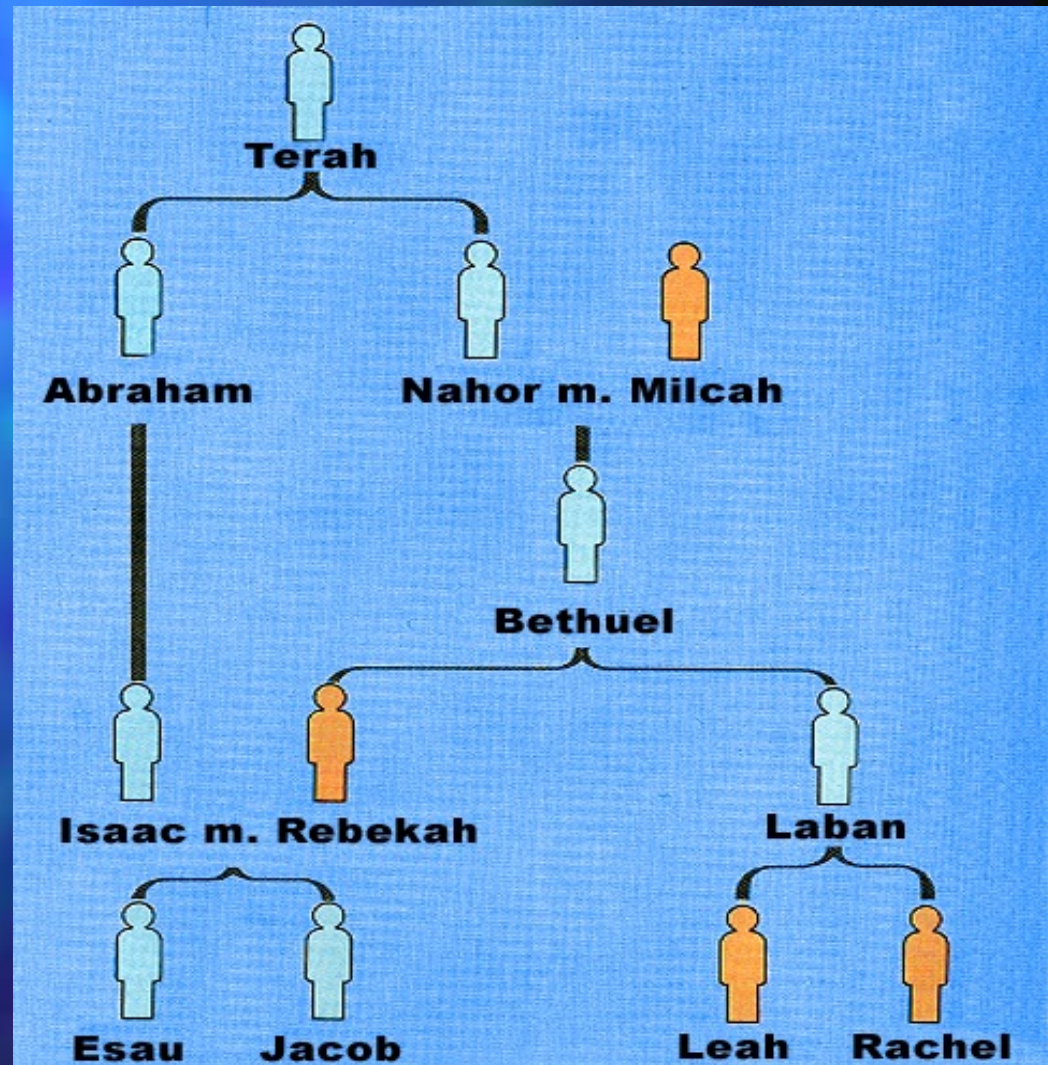
IV. The Patriarchs and Other Key People and Events

A. The World Peopled by Noah's Sons (Genesis 5-10)



Lesson Two: Genesis: Its World and Its Contemporary Impact

- B. Abraham
(Genesis 11-25)
- C. Isaac and Ishmael
and Their Descendants
(Genesis 16-18; 21-35)
- D. Jacob
(Genesis 25-50)
- E. Joseph
(Genesis 30-50)



Lesson Two: Genesis: Its World and Its Contemporary Impact

V. Major Motifs

A. Earth, Ground, Land

(Genesis 2:7; 4:12; 17:8 [but contingent on obedience (1 Kings 9:1-9)]; Psalm 37:11, but cf. Matthew 5:5 and Romans 4:13; Revelation 21:1)

B. Woman as Man's Counterpart

(Genesis 2:18; Matthew 19:4-6)

- Human beings have a psychic rapport with the land. Adam = mankind; adamah = ground. Land is important and will be forever for humans who are a body-soul unity.
- She is of his substance and is his corresponding opposite, his helper for God's purposes.

Lesson Two: Genesis: Its World and Its Contemporary Impact

C. Name, Naming

(Genesis 2:19-20; 5:2;
John 3:18; 14:14;
15:16; Acts 4:12;
Ephesians 1:21;
Revelation 3:8; 15:4)

- The giver is a superior.

The name is the person and reveals character.

D. Blood

(Genesis 4:10,11,; 9:4;
Leviticus 17:11, 14;
Hebrews 9:22)

- Life is in the blood.

Lesson Two: Genesis: Its World and Its Contemporary Impact

E. Covenant
(Genesis 12:1-3;
17:1-16; Matthew
26:26-28)

The covenant is a key concept for understanding the Bible. It is the special relationship God established between himself and those he chose to bring the good news of his plan of redemption to the whole world. The Covenant is the primary context in which he bestows his special grace.

Lesson Two: Genesis: Its World and Its Contemporary Impact

F. Unity of Word and Deed
(Genesis 16:13;
Deuteronomy 27:26;
Matthew 7:15-23)

G. Memory/Remember
(Genesis 19:29; Psalm
9:5-6,12; Isaiah 43:25;
Matthew 26:13; Mark
8:18; Luke 1:72; 17:32;
23:42; 24:6)

- The same word in both the OT and NT means both word and event, word and deed, are one.

- In Hebrew memory and existence are linked. Consider the significance of Jeremiah 31:34.

Lesson Two: Genesis: Its World and Its Contemporary Impact

- H. God Hears
(Genesis 21:17; 29:33; 30:6; Psalm 10:17; John 5:30; 11:40-42; 1 Peter 3:12 [contrast with idols that cannot hear: Revelation 9:20])
 - He is immanent as well as transcendent. He knows our needs and meets them.
- I. God's Progressive Revelation
(Genesis 18:17; Matthew 5:21-22, 27-28, 38-39)
 - God communicates in terms his people can understand and discloses more at later stages of readiness leading to Christ.

Lesson Two: Genesis: Its World and Its Contemporary Impact

J. Angels

(Genesis 18:2; 32:24; Luke 1:11,26,28,30,35; 2:10,13; 22:43; Matthew 1:20; 2:13, 19; 28:2,5; Acts 5:19)

- Both Hebrew and Greek words mean “messenger” (from God).

K. God as an Active God

(Genesis 1:1-2:3; Exodus 13:14-15:2, esp. vss. 13:14, 19, 21; 14:13-14, 21-25, 30-15:2; 1 Kings 18:1- esp. vss. 36-39, 46; Ephesians 4:4-10)

- Throughout the whole Bible on every page of the Bible, God reveals himself as actively caring for his creation and accomplishing his creative and redemptive purposes.

Lesson Two: Genesis: Its World and Its Contemporary Impact

L. God as Always with Us
(Deuteronomy 31:6,8;
Joshua 1:5; Matthew
1:20-23; 28:20;
Hebrews 13:5-6)

God is always with us and will never leave us or forsake us, so we should not be afraid.

M. Sin
(Genesis 2:17; 3:1 ff.;
Romans 6:23)

1. Sin is linked to disobedience from the beginning (Genesis 2:17; 3:1 ff.). Sin is disobedience to God's character and will as revealed in the Bible.

Lesson Two: Genesis: Its World and Its Contemporary Impact

M. Sin

(Genesis 2:17; 3:1 ff.;
Romans 6:23;
Revelation 20:6)

2. Sin results in death of two types: physical death and eternal death. God, who is most holy and the source of life, will not have fellowship with sinners. Sin is made known by the Holy Spirit.

Lesson Two: Genesis: Its World and Its Contemporary Impact

M. Sin

(Genesis 2:17; 3:1 ff.;
Romans 6:23;
Revelation 20:6)

3. Even unintentional
sin brings guilt.
(Leviticus 4:13 ff.)

Lesson Two: Genesis: Its World and Its Contemporary Impact

N. Separation
(Genesis 24:1-4;
28:1; 1 Peter 2:9-10)

God's people were to be separate from the influences of the pagan people in surrounding cities in order to be holy to God who is Most Holy.

Their separation relates to their being holy (separate) to God in order to accomplish their calling, mission.

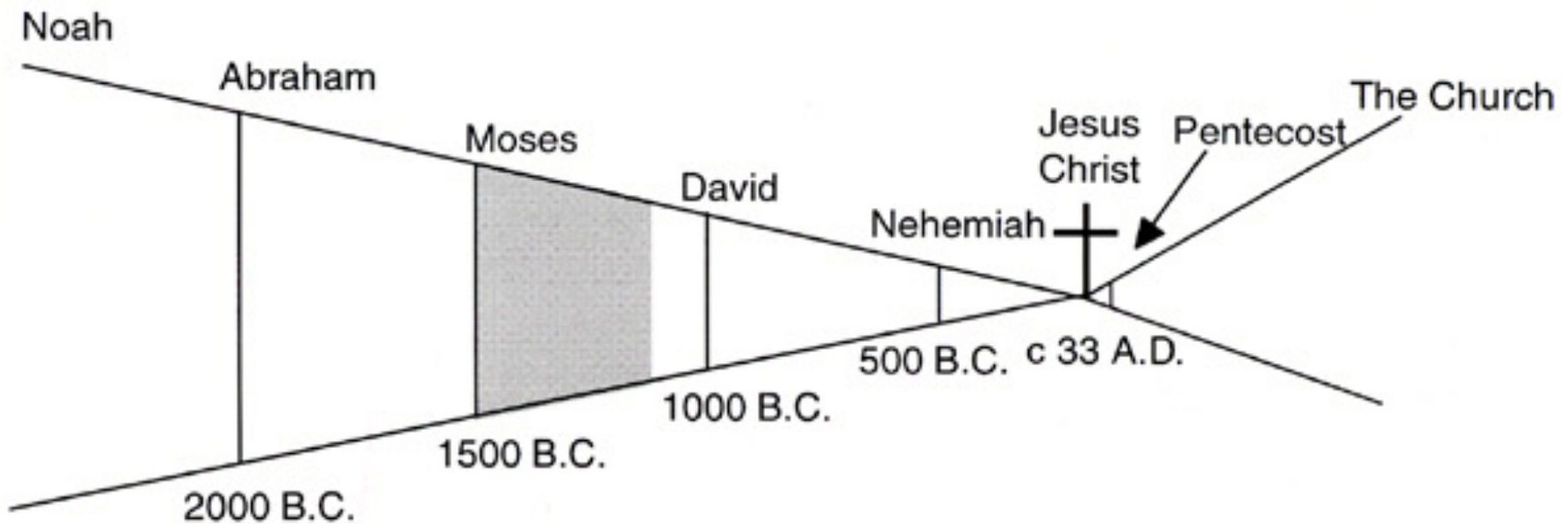
Lesson Two: Genesis: Its World and Its Contemporary Impact

O. Monotheism
(Genesis 31:19;
35:1-4; Deuteronomy
6:4; Ephesians 4:3-6)

In Bible times belief in one God was very new, shared only by the Israelites, and they were often unfaithful due to influences from their surrounding culture.

➤ For Reflection or Discussion: How can we protect ourselves from such unfaithfulness and disobedience today?

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

- I. The Historical Situation: Three powers who struggled for political control of the region from 2,000 B.C.—the conquest of Canaan and the Judges.
 - A. Egypt

1 Kings 6:1 means the Exodus occurred ca. 1446 B.C.
 - B. Hatti

The Hittites located in what is now central Turkey
 - C. Mittani

An Indo-Iranian people in the highlands of Media, among whom were the Horites and likely the Hivites.



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

II. The Theology of the Exodus

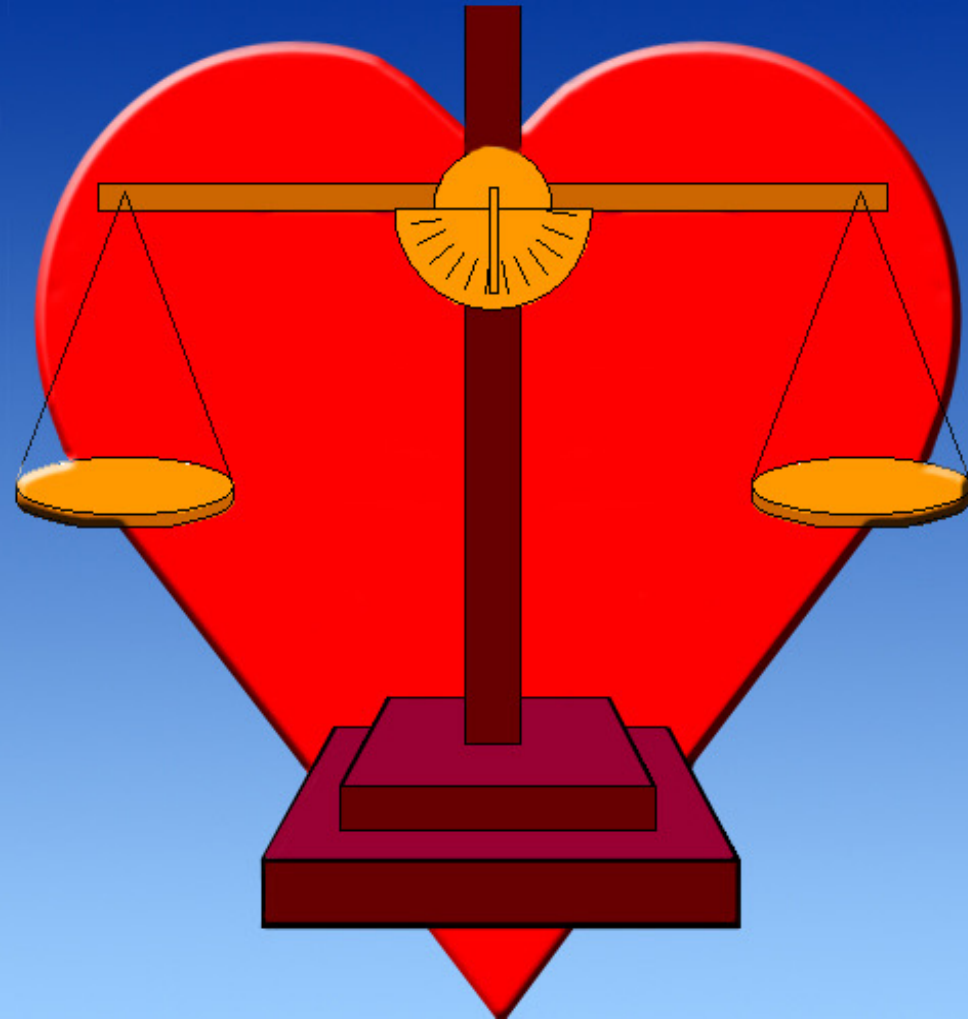
A. Exodus Event and the History and Theology of Israel (E.g. Deuteronomy 6:4-14)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

B. God's Caring, Justice and Love (E.g., cf. Psalm 102:18-22 with Exodus 2:23-25; Psalm 136:10-26) — He thus cannot overlook sin.

C. God's Power (E.g., Psalm 66:6)



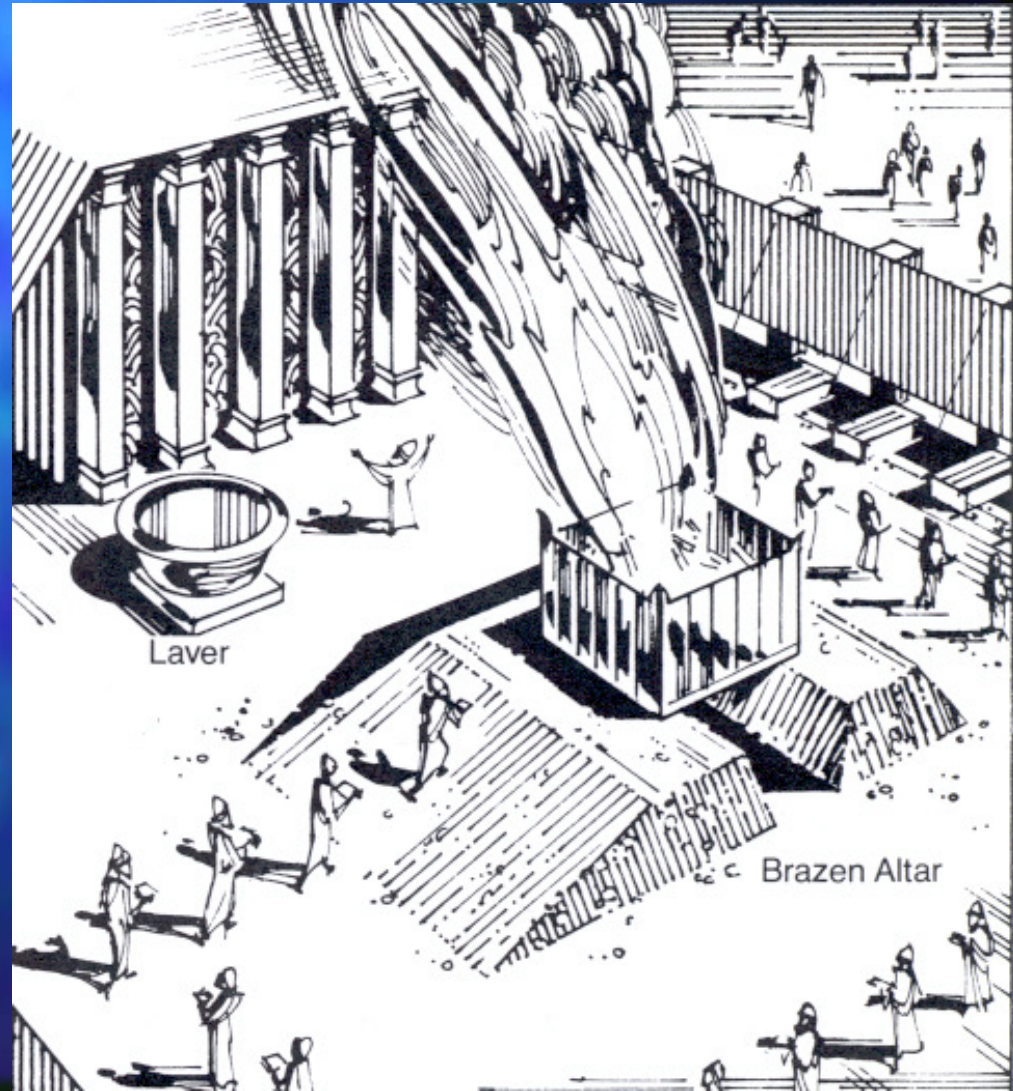
Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

D. Redemption and Freedom from Bondage (E.g., Judges 6:7-10)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

E. Mankind's Response to God's Grace: Gratitude in Acts of Worship and Work (Psalm 102:18-22)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

III. The Sojourn in the Wilderness

A. God's Care of His People

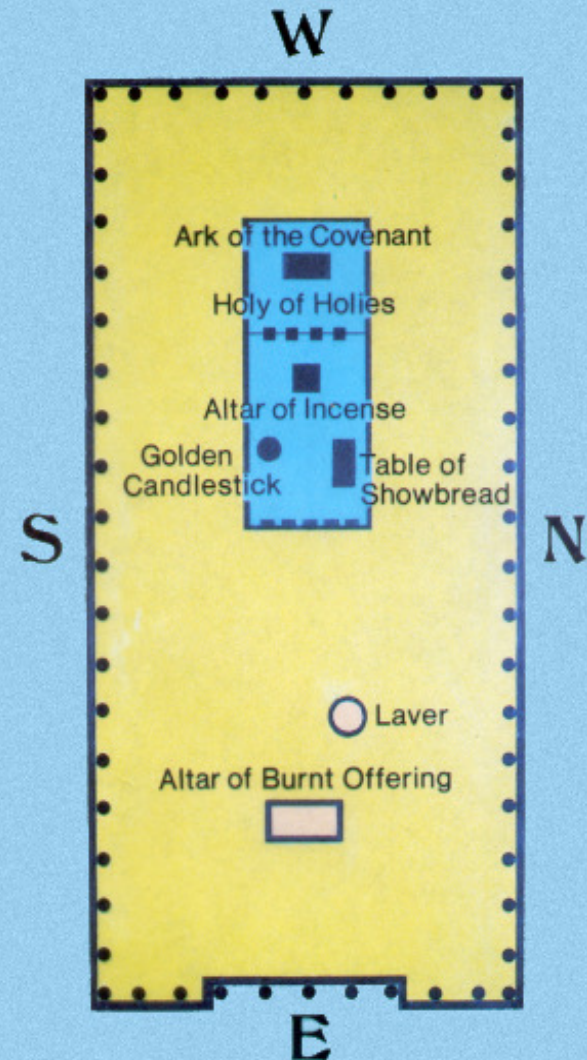
1. Food

(Exodus 16)

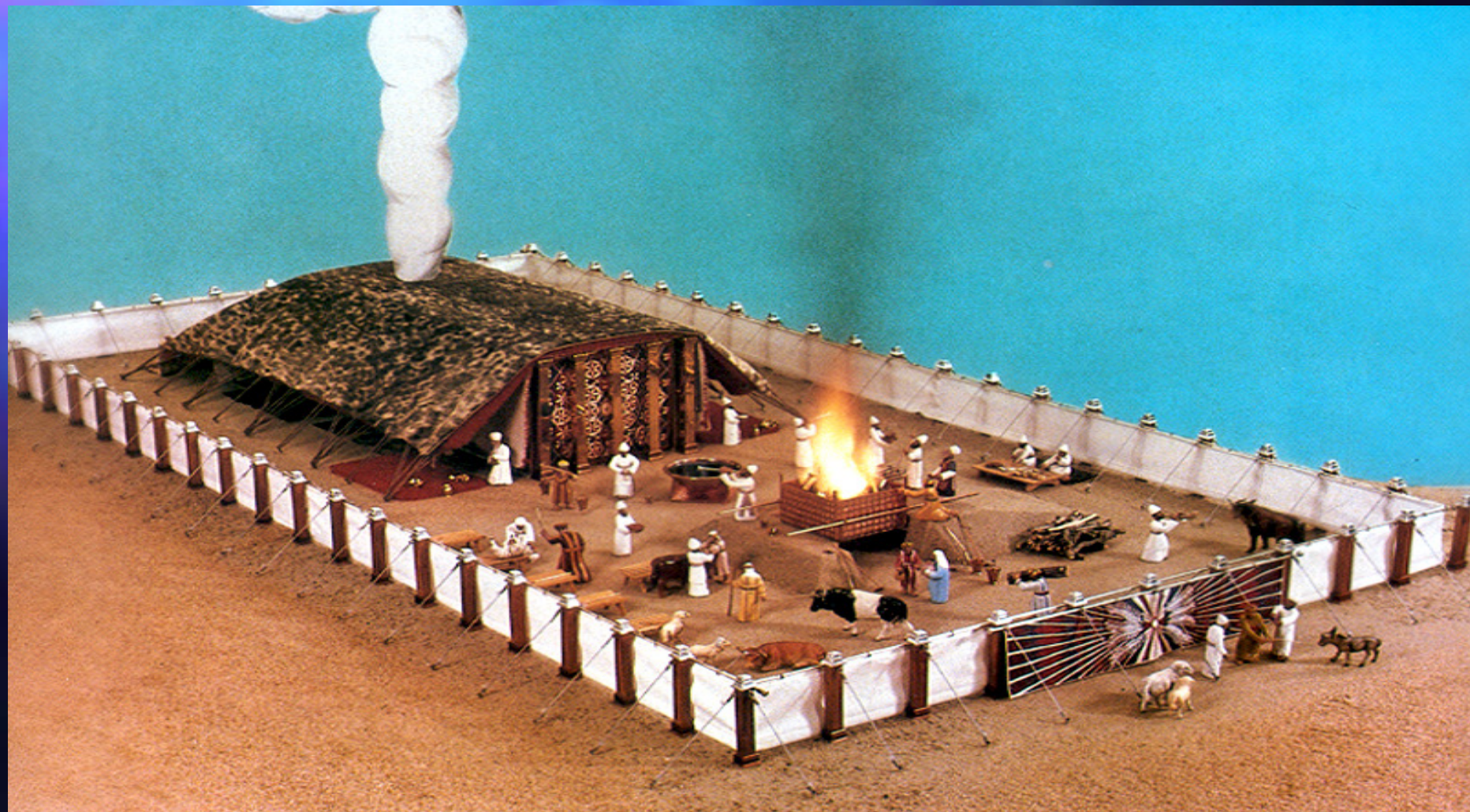
2. The Law

(Exodus 20 +)

B. The Tabernacle (Exodus 25-40)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

C. Judgment

(Numbers 14:20-38)

D. The Covenant Renewed

(Exodus 19:3 ff.;
Deuteronomy)

IV. The Conquest of Canaan

A. Canaan Conquered

by Force

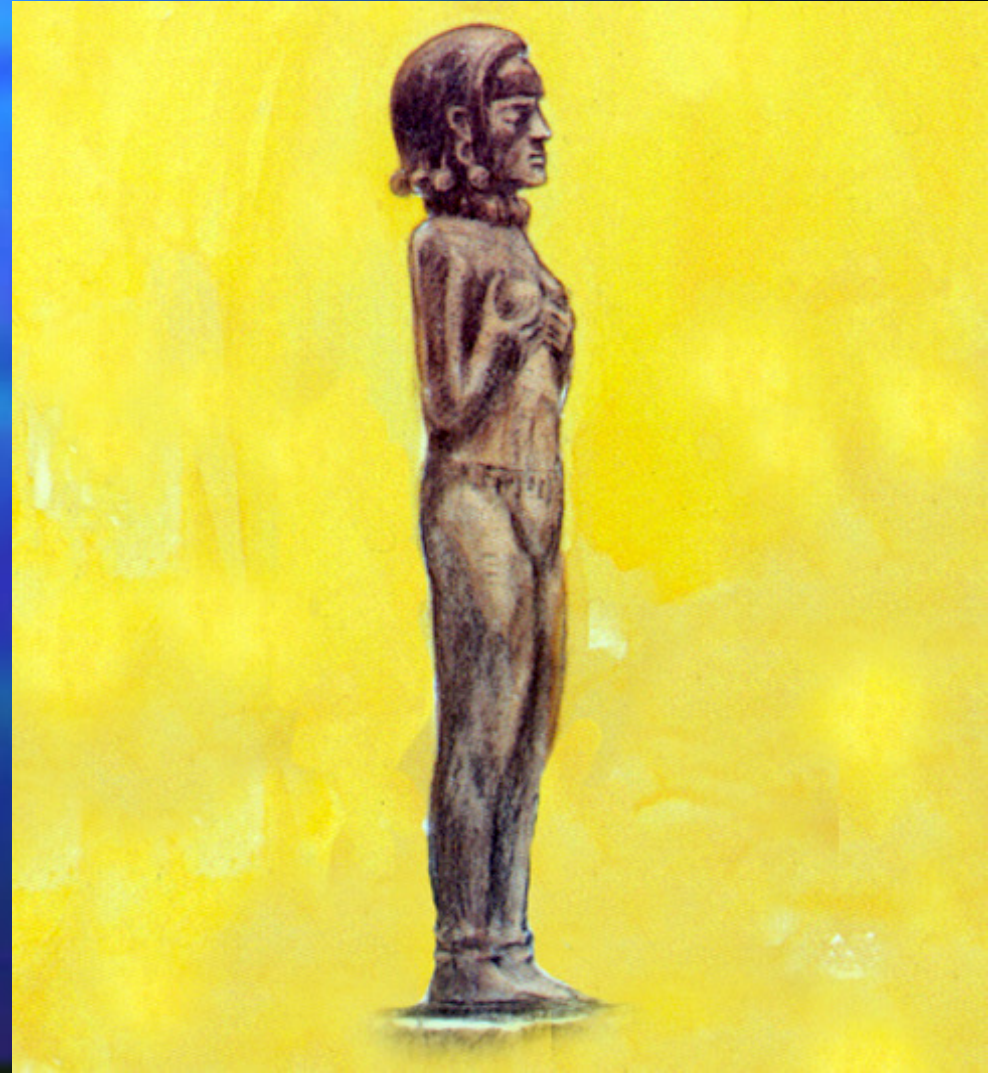
(Joshua)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

B. The Religion of Canaan: Fertility Cults (1 Kings 18)

C. Policy of Peaceful Co-existence in Disobedience to God (I Kings 11-12)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

D. The Tribal Allotment (Joshua 13-21)

V. The Period of the Judges

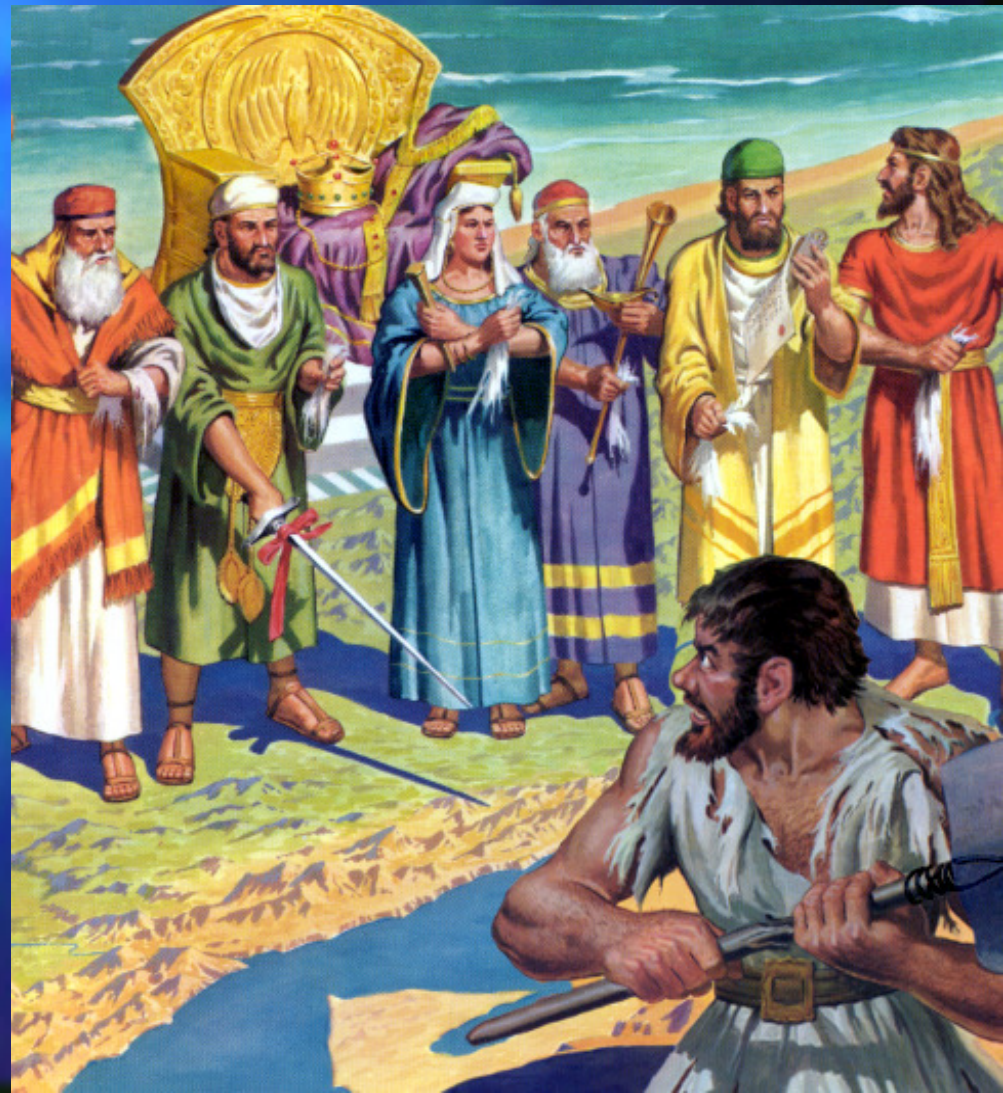
A. Historical Background: Philistines a menace to Israel due to their possession of iron weapons, but no problem when Israel obeyed God (1 Samuel 13:19-14:23)



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

B. Purposes of the Judges

1. To interpret setbacks as God's judgment for Israel's evil. No setbacks when they obeyed.
2. To deliver Israel from their oppressors who were God's instruments of judgment.



Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

VI. Major Motifs

A. Call

(Exodus 3:10;
Romans 1:1,17;
Colossians 3:23-24)

- Our vocation (< L. *vocare*, to call) is God's setting us apart for His work.

B. Grace-Response

(Exodus 4:31;
Ephesians 5:15-20)

- God's people always express thanks to Him in word and deed for their unearned blessings.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

C. Exodus

(Exodus 13:3; Acts 7:17-40; 13:17; Hebrews 3:15-19; 8:9; 11:24-29; Jude 1:5; Revelation 15:3)

- This mighty act of God delivered his people from bondage.

D. Bondage

(Exodus 13:3; Acts 7:6-7 KJV; Romans 6:6; Galatians 5:1 KJV; Hebrews 2:15; 2 Peter 2:19)

- God's freeing them from physical bondage is linked to freedom from spiritual bondage in the NT.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

E. Law
(Exodus 20:1-26;
Ephesians 2:11-16)

The law was a blessing. (Psalm 119:97)

The law taught holy living and the need for God's grace.

There were three types of law: civil (for when Israel was a theocracy), ceremonial (for OT religious rites), and moral (e.g., the 10 Commandments, which are still required by God, but failure to keep is forgiven by faith in Christ Jesus).

Salvation is by faith, not by law, in both the OT & NT.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

F. Priest, Priesthood
(Exodus 19:6;
Hebrews 7:1-8:2;
1 Peter 2:9)

- OT priests served as intercessors between God and His people. Priests offered sacrifices for God's people.

G. Salvation
(Exodus 15:1-2;
Psalm 3:7,8; Acts
4:12)

- Salvation is seen in the OT as deliverance from evil of all kinds by faith in God.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

- H. Redeem, Redemption ■ Redemption is the means by which salvation occurs. To redeem involves paying a ransom.
(Exodus 15:13; Romans 3:24)
- I. Rest ■ Rest involves not only physical comfort, joy, and peace but also spiritual comfort, joy, and peace in eternal salvation in Christ Jesus.
(Exodus 20:8-11; 33:14; Joshua 1:13; Hebrews 3:16-4:11)

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

J. Atonement

(Exodus 29:33; Leviticus 16:11,15-22) or, Propitiation (Romans 3:23-26; 1 John 4:10; 1 John 2:2; Hebrews 2:16-17 NASB)

The Bible teaches that, contrary to all other religions, God himself takes the initiative in the atonement for man's sins. Atonement is the experience of God's forgiveness by faith in and reconciliation with God brought about through redemption.

The Greek word, *hilasterion*, most accurately translated propitiation, means the removal of divine wrath. The concept of divine wrath occurs 585 times throughout the O.T.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

K. Sacrifice

(Leviticus 3:1 ff.;
16:5-6,11,15;
Exodus 29:33;
Romans 12:1,2;
Hebrews 9:11-28)

Necessary for reconciliation with God (Leviticus 16:5-6,11,15), it involves the death of one being for another. We see God's saving love in the sacrificial system that in the OT modeled and pointed to the perfect and once for all sacrifice that was fully realized in Jesus' sacrifice of himself as revealed in the NT.

It must be unblemished.

(Leviticus 3:1; Hebrews 9:11-28)

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

L. Holy

(Leviticus 19:2;

1 Peter 1:13-16; 2:9-10)

- Both the Hebrew and Greek words translated “holy” mean set apart for God’s service. That service gives what is set apart very high value.

M. Persecution

(Psalm 9:13;

2 Timothy 3:10-4:8

- God has called his people to proclaim his plan of redemption in a world that has been led astray by Satan and the demons. Christ has defeated them, but we are engaged in a spiritual warfare that, like all war, can and will be painful at times for those who are faithful.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

N. Gifts From God

(Exodus 31:6;
Ephesians 4:7-16)

- God gives people abilities they can use in his service.

O. God as an Active God

(Genesis 1:1-2:3;
Exodus 13:3, 14-15:2,
esp. vss. 13:14, 19, 21;
14:13-14, 21-25, 30-
15:2; 34:11; 1 Kings
18:1- esp. vss. 36-39,
46; Ephesians 4:4-10)

- Far from a deist view of God, God reveals himself in the Bible as very active in the world and particularly in the lives of his people.

Lesson Three: The Exodus from Egypt and Entrance into the Promised Land

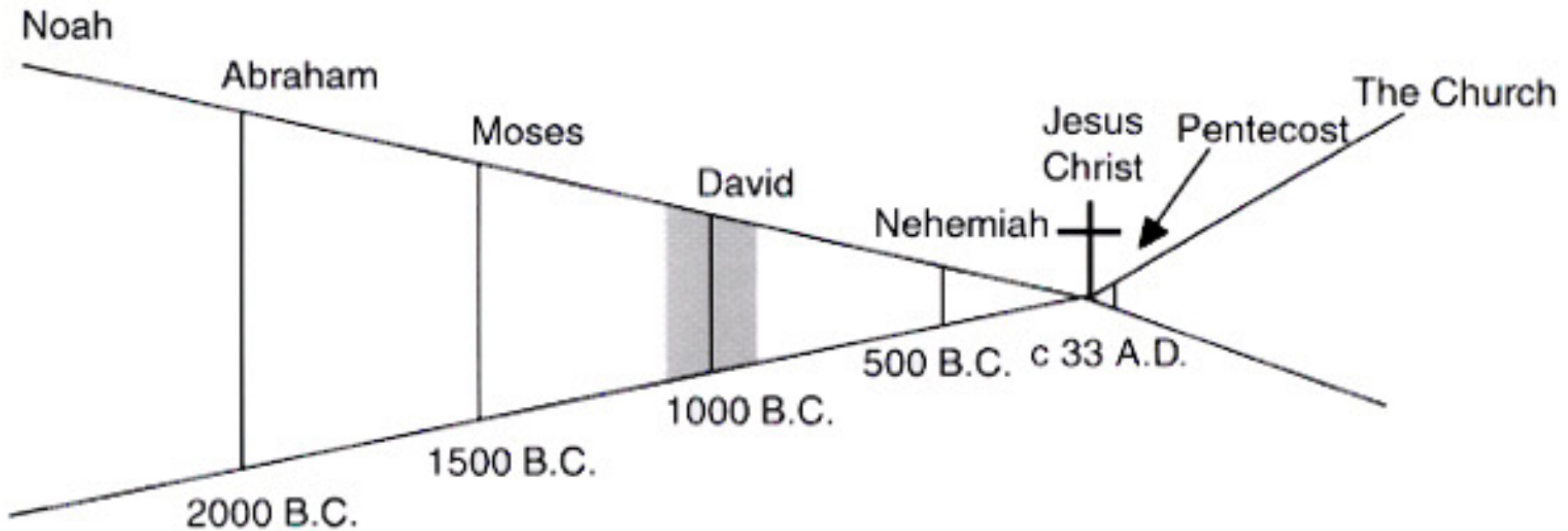
P. Fear of God

(Genesis 20:11;
Exodus 18:21;
Leviticus 19:14;
Joshua 4:24; Luke
23:40; Acts 13:16,26;
2 Corinthians 5:11;
1 Peter 2:17;
Revelation 19:5)

The awareness of human sin and God's being most holy as well as all love, does and should result in a healthy fear of God in recognition of what he will do in his judgment upon unrepentant sin and evil.

God's mercy upon believers in the coming Messiah, motivates their grateful response of respect, which is also referred to as fearing God.

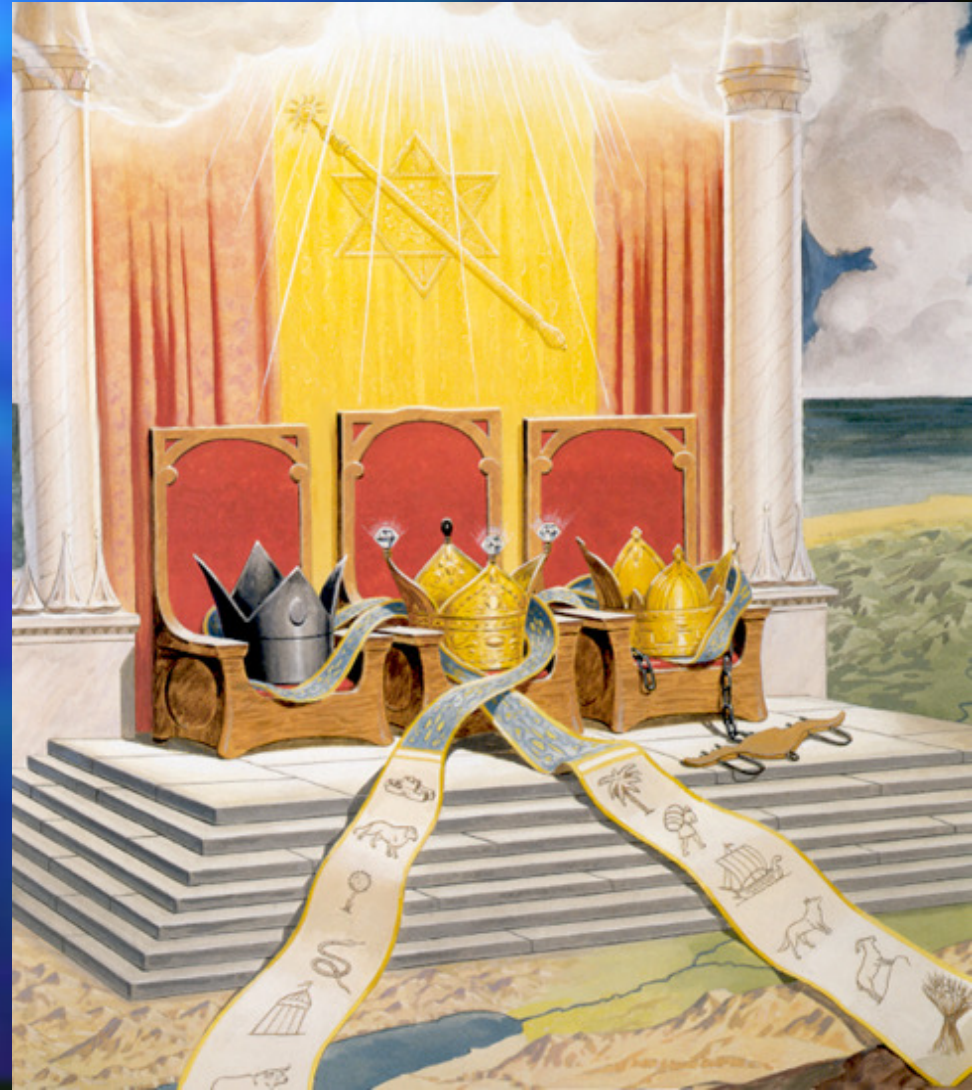
Lesson Four: The United Kingdom



Lesson Four: The United Kingdom

I. God's Kingship

- A. God's Will That He Be Israel's King
(Judges 8:22 ff.;
1 Samuel 8:7)
- B. Israel's Request for a King
(1 Samuel 8:4-22a)
- C. Israel's Theocracy Not to Be Confused with Current Governments
(1 Kings 9:1-9)



Lesson Four: The United Kingdom

II. Saul, David and Solomon

A. Saul

1. Tall, Handsome
Yet from
Humble Origin
(1 Samuel 9:2,
21)



Lesson Four: The United Kingdom

2. Loses Kingship Due to Disobedience (1 Samuel 13:8-14)
3. The Importance of Character (1 Samuel 16:7)

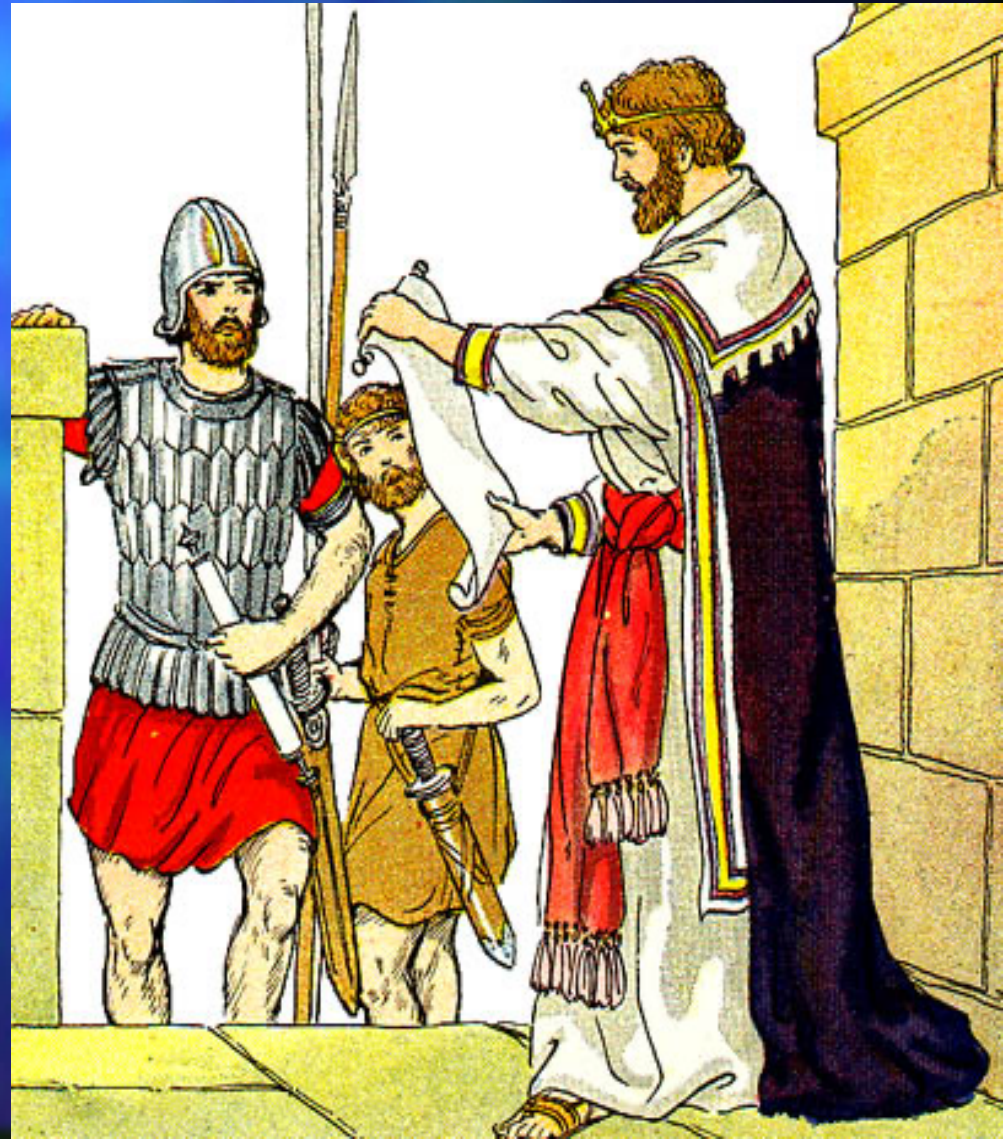


Lesson Four: The United Kingdom

4. Jealousy and Fear of David Finishes Saul (1 Samuel 18:6-15)

B. David

1. Diplomacy Unites Northern and Southern Factions (E.g., 2 Samuel 3:31-37)



Lesson Four: The United Kingdom

2. Establishes Political and Spiritual Center at Jerusalem



Lesson Four: The United Kingdom

- a. Political Center
Unites Kingdom
(1 Samuel 5:1-10)

- b. Spiritual Center Pre-
serves Pure Worship
and Unites Kingdom
(2 Samuel 6:12-15;
23:1-7)



Lesson Four: The United Kingdom

3. Kingdom Extension Dependent upon Obedience (1 Kings 9:1-9)



Lesson Four: The United Kingdom

C. Solomon

1. Began Reign with Spiritual Discernment and Wisdom (1 Kings 3:3-15)
2. Later Divided His Loyalty with False gods (1 Kings 11:4-13)

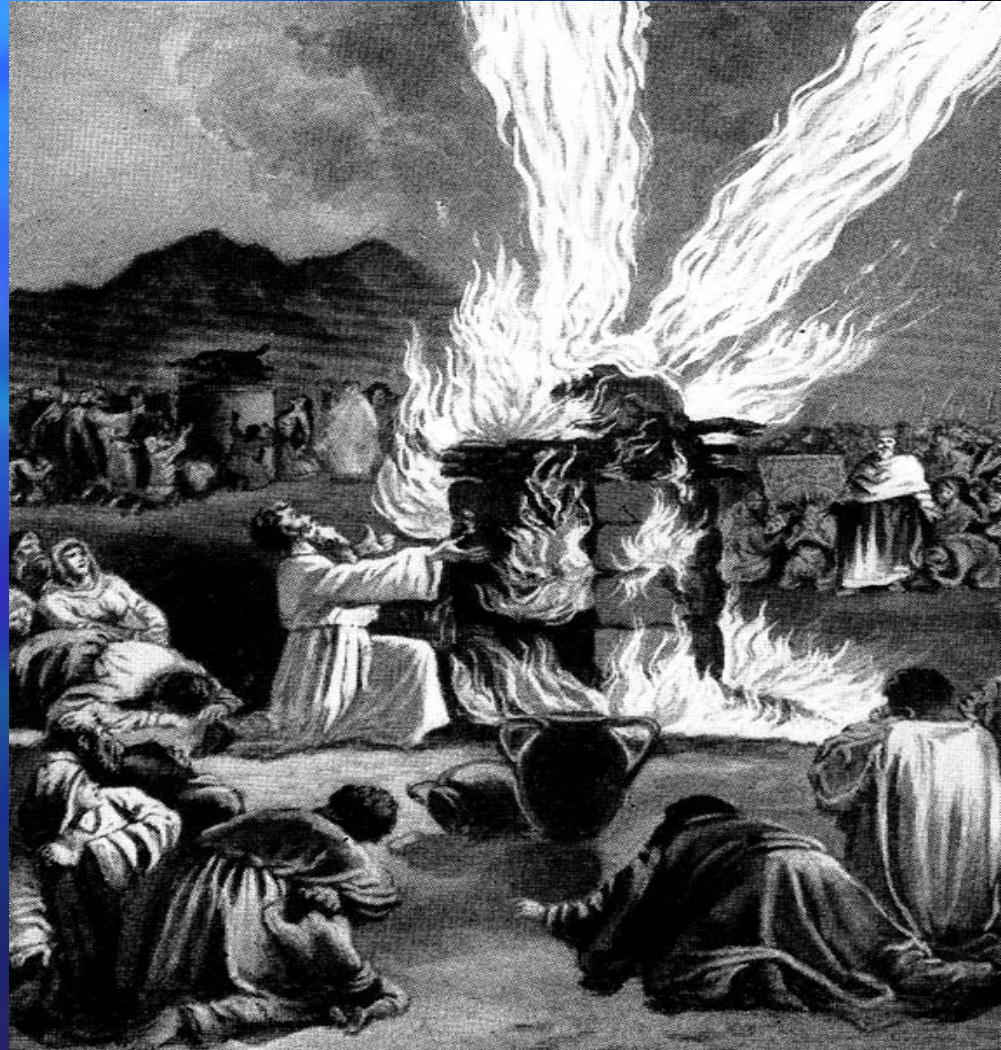


Lesson Four: The United Kingdom

3. Deterioration of Solomon's Role (1 Kings 11)

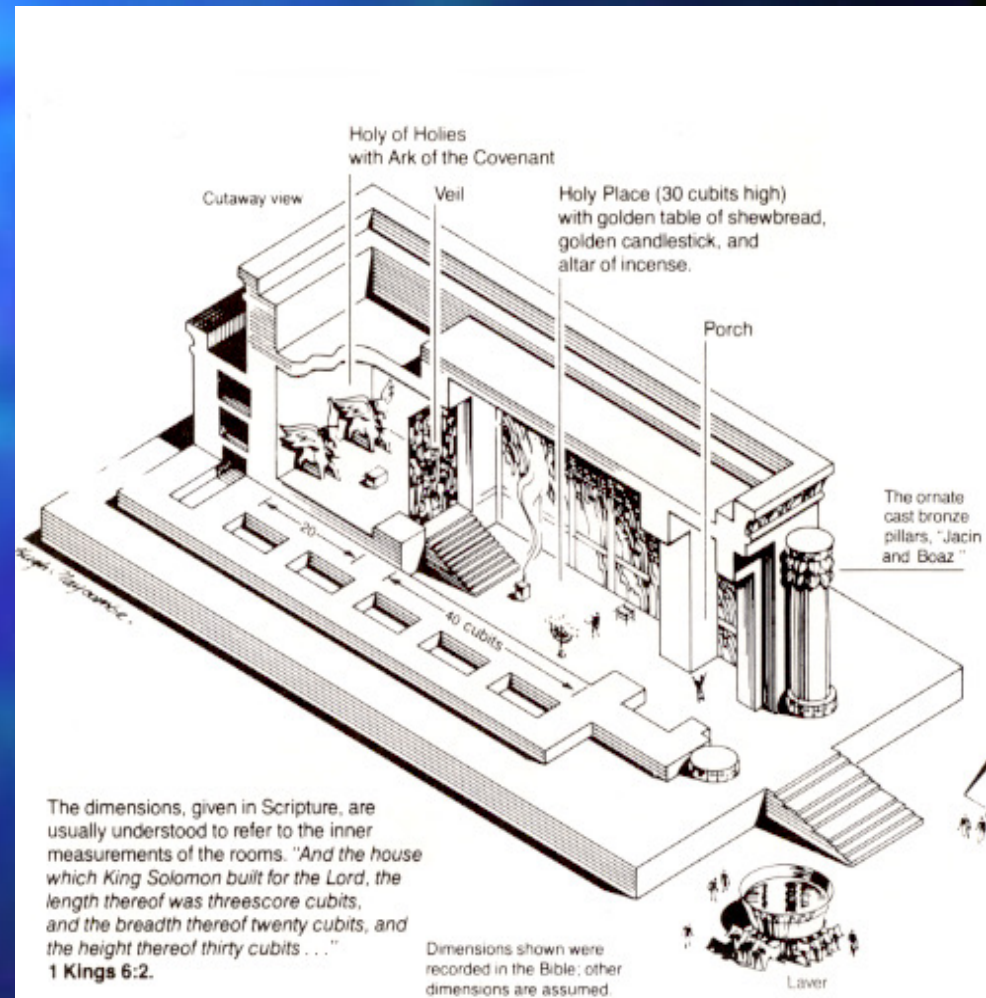
III. The Prophetic Message: Twofold

A. To Point Out the Discrepancy between God's Standard and the People's Actions: **FORTHTELLING**



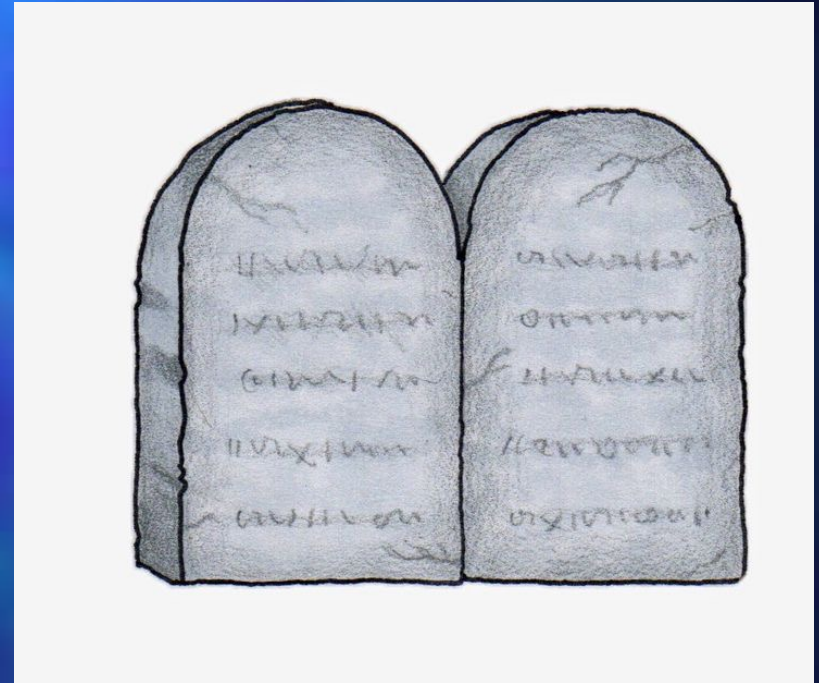
Lesson Four: The United Kingdom

1. Temple Made a Basis for False Security (Jeremiah 7:9-10)



Lesson Four: The United Kingdom

2. Law Turned into a Stumbling Block for Justice (Amos 5:7)



Lesson Four: The United Kingdom

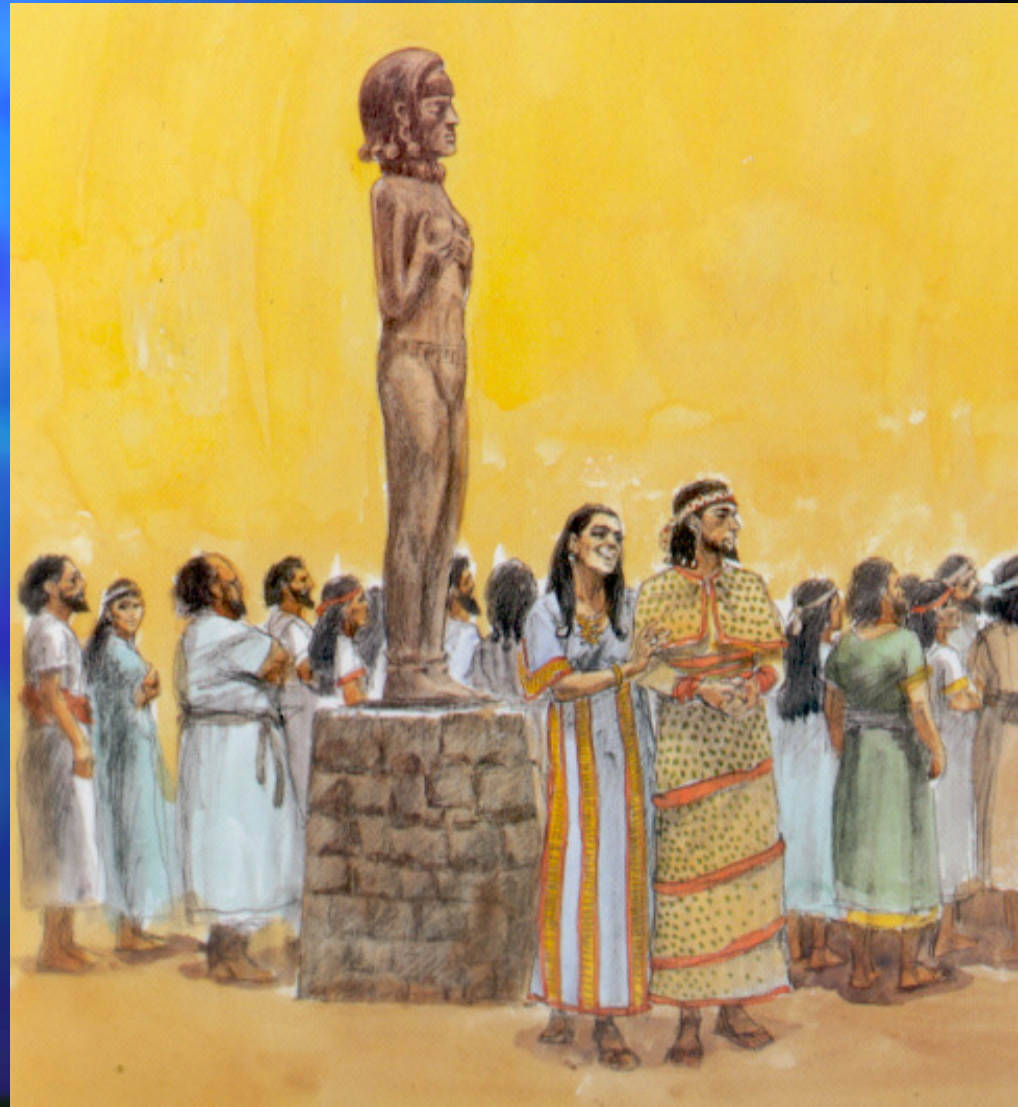
3. Separation Made to Be a Curse (Jonah 3:10-4:1)
4. Circumcision Turned into a Fetish (Jeremiah 9:25)



Lesson Four: The United Kingdom

5. Holy Land Used
for Unholy
Purposes
(Jeremiah 2:7)

B. To Predict Results
of Continuing to Act
As in Past (Deuter-
onomy 18:15-22;
Jeremiah 1:11-16):
FORETELLING



Lesson Four: The United Kingdom

IV. Major Motifs

A. Sacrifice

(Leviticus 3:1 ff.;
Romans 12:1,2;
Hebrews 9:11-28)

Sacrifice in the OT is the offering of a possession for God's praise, atonement, or to pay a vow.

Sacrifice came to be an empty tradition by the unrighteous.
(Jeremiah 6:20; Hosea 6:6; Matthew 9:13)

Lesson Four: The United Kingdom

B. Forgiveness

(Leviticus 4:20;
Matthew 26:28;
John 14:6)

Forgiveness is the result of atonement, God's declaration that the believer's sin is nonexistent, as if it never occurred; is unmerited; and is contingent upon confession and repentance. Since God is holy, holy, holy, and no unrighteous person can enter his presence, Christ Jesus came to provide the forgiveness necessary to come to the Father. (John 14:6)

Lesson Four: The United Kingdom

C. Confession

(Numbers 5:7; James 5:16; 1 John 1:9; 4:15; Matthew 10:32; Romans 10:9; Philippians 2:11; 1 Timothy 3:16; Revelation 3:5)

Confession is an honest and contrite admission to God that one is truly sorry for a sin, including repentant, and a sincere turning away from, desire, and effort to not repeat the sin.

Confession is also the acknowledging, admitting, professing, agreement that one believes in and is in relationship with Christ Jesus and the triune God.

Lesson Four: The United Kingdom

D. Vicarious Bearing of Sin

(Leviticus 5:6; 17:11;
Isaiah 53:10-11;
1 Peter 2:24)

This involves one being taking on the punishment due another for his or her sin—preparation for understanding Christ's once for all sacrifice.

Lesson Four: The United Kingdom

E. Mediator

(Deuteronomy 5:5;
Hebrews 9:15)

A mediator is one who stands between two parties who are alienated from one another for purposes of reconciliation. Now, Christ is the only Mediator between us and God.

Lesson Four: The United Kingdom

F. Election

(Exodus 19:3b-8;
Deuteronomy 7:6-11;
Ephesians 1:3-14)

- Election is God's selection of Israel to communicate his plan of salvation for the world.
- Election is for function, not for status, superiority.
- Israel's election was out of God's love, not their merit.
- Now the church is God's elect, NT Israel. (Galatians 3:26-29; 1 Peter 2:10)

Lesson Four: The United Kingdom

G. Love

(Deuteronomy 7:8-9;
6:5; 1 Corinthians
13:4-7)

Love in the Bible originates from God and involves acts toward another for that person's benefit. Feelings follow acts.

Lesson Four: The United Kingdom

H. Anoint, Anointed One

The Hebrew: מָשִׁיחַ
(*māšîaḥ* > Messiah)
and Greek: Χριστός
(*Christos* > Christ)
are both translated
“anointed one” in
English.

Anointed one designates a person who holds one of three specific offices, all being forerunners of and pointing to Jesus the Christ, the Anointed One (Isaiah 61:1-2 and Luke 4:18-19; Acts 10:38), who holds all three: He’s the only high priest, prophet, and king, who fulfills all God’s plan of redemption for his whole creation.

Lesson Four: The United Kingdom

I. Prophet

(Deuteronomy
18:15-22;

1 Corinthians 14:1-5,
24)

Called by God to speak his Word, there were two main aspects of their message:

+ forthtelling

+ foretelling

God told his people how to distinguish between true and false prophets.

Lesson Four: The United Kingdom

J. Righteousness
(Deuteronomy
24:13; Romans
3:21-26)

Often used synonymously with justice (same Hebrew and Greek word), righteous-ness means being acceptable (“right with”) God, according to his standard.

Lesson Four: The United Kingdom

K. Obey

(Deuteronomy 28:1;
28:1; John 14:21;
Hebrews 5:9)

- Obedience means behaving according to the law and will of God.

L. King

(1 Samuel 8:7 ff.;
Isaiah 9:7; 1 Kings
9:1-9; Luke 1:32-33)

- Israel's human king was to rule for God under His authority and to be holy to God. The king's main responsibility was to maintain righteousness.

Lesson Four: The United Kingdom

M. Temple

(1 Corinthians

3:16-17; 6:19-20;

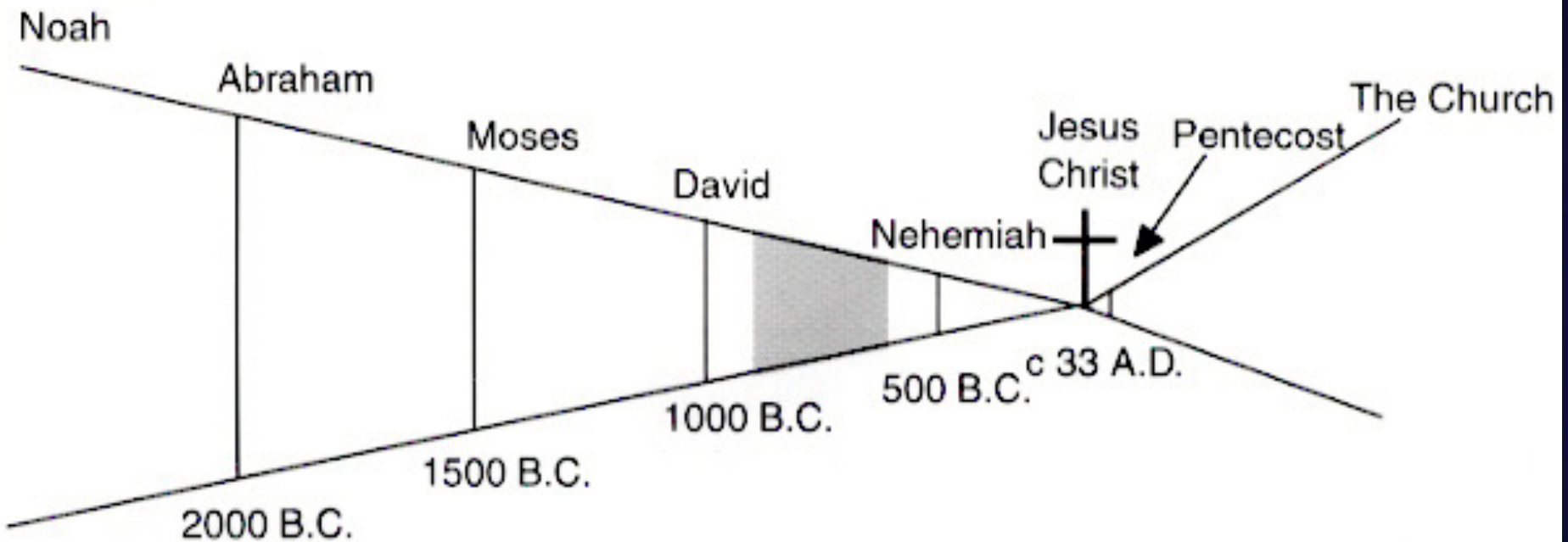
17:1-14; Matthew

24:1-2; John 2:18-22;

4:19-26)

The Temple was where people came to meet God, where he dwelled. It was thus the central and most important aspect of Israel's life. Jesus fulfilled this concept in himself. (John 2:19-21)

Lesson Five: The Divided Kingdom



Kings of Judah and Israel

Saul	1050-1010 BC
David	1010-970
Solomon	970-930

Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign		Character	Prophets	King	Reign		Character	Prophets
1. Rehoboam	931-913	17 years	Bad	Shemalah	1. Jeroboam I	931-910	22 years	Bad	Ahijah
2. Abijah	913-911	3 years	Bad		2. Nadab	910-909	2 years	Bad	
3. Asa	911-870	41 years	Good		3. Baasha	909-886	24 years	Bad	
4. Jehoshaphat	870-848*	25 years	Good		4. Elah	886-885	2 years	Bad	
5. Jehoram	848-841*	8 years	Bad		5. Zimri	885	7 days	Bad	
6. Ahaziah	841	1 years	Bad		6. Omri	885-874*	12 years	Bad	Eljah Micalah
7. Athaliah	841-835	6 years	Bad		7. Ahab	874-853	22 years	Bad	
8. Joash	835-798	40 years	Good	Joel	8. Ahaziah	853-852	2 years	Bad	
9. Amaziah	798-767	29 years	Good		9. Joram	852-841	12 years	Bad	Elisha
10. Uzziah (Azariah)	767-740*	52 years	Good		10. Jehu	841-814	28 years	Bad	
11. Jotham	740-732*	16 years	Good	Isaiah Micah	11. Jehoahaz	814-798	17 years	Bad	Jonah Amos Hosea
12. Ahaz	732-716	16 years	Bad		12. Jehoash	798-782	16 years	Bad	
13. Hezekiah	716-687	29 years	Good	Nahum Habakkuk Zephaniah	13. Jeroboam II	782-753*	41 years	Bad	
14. Manasseh	687-642*	55 years	Bad-repent		14. Zechariah	753-752	6 mo	Bad	
15. Amon	642-640	2 years	Bad		15. Shallum	752	1 mo	Bad	
16. Josiah	640-608	31 years	Good	Daniel Ezekiel Jeremiah	16. Menahem	752-742	10 years	Bad	
17. Jehoahaz	608	3 mo	Bad		17. Pekahiah	742-740	2 years	Bad	
18. Jehoiakim	608-597	11 years	Bad		18. Pekah	740-732*	20 years	Bad	
19. Jehoiachin	597	3 mos	Bad		19. Hoshea	732-712	9 years	Bad	
20. Zedekiah	597-586	11 years	Bad		722 BC Fall of Israel / Assyrian Captivity				
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

Lesson Five: The Divided Kingdom

I. The End of the United Monarchy (1 Kings 12)

A. Rehoboam's
Disregard of Wise
Counsel

B. Jeroboam's Revolt



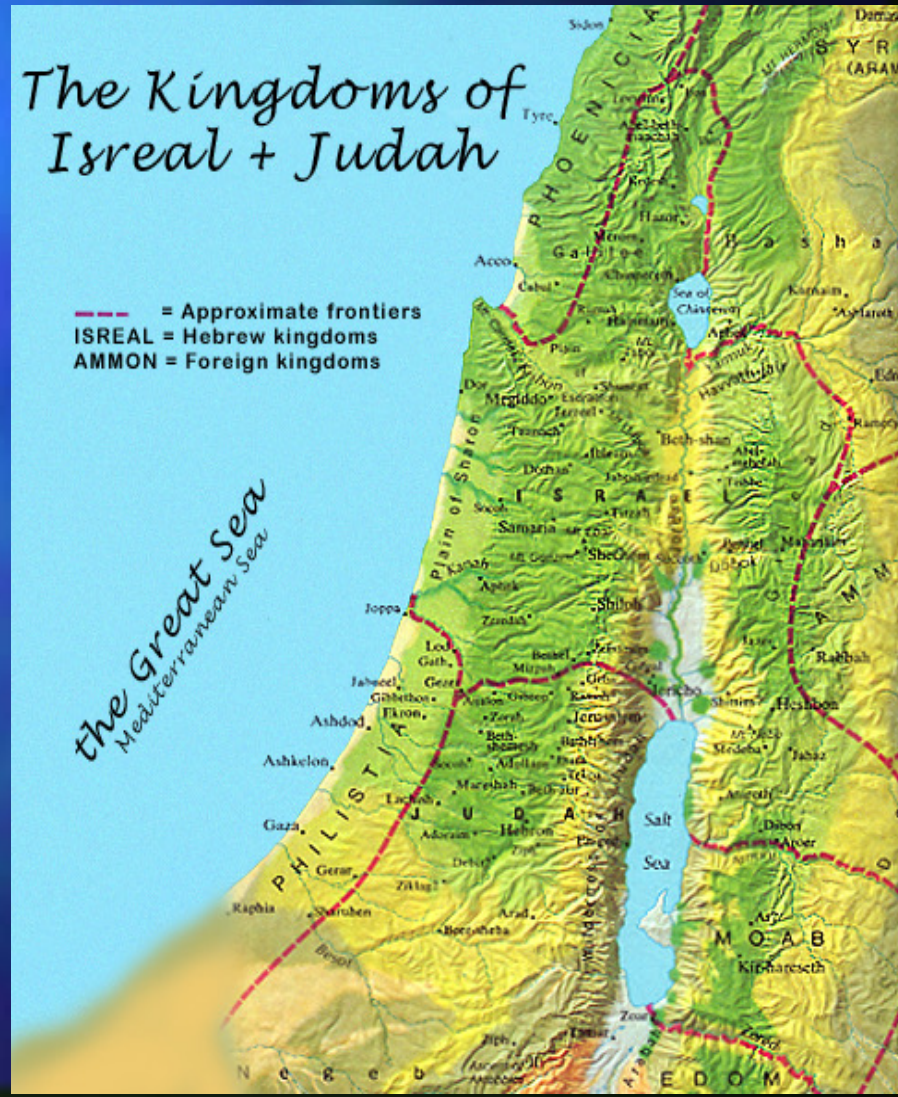
Lesson Five: The Divided Kingdom

II. Israel and Judah

(1 Kings 12:16-20)

A. Israel – 10 Northern Tribes

B. Judah - 2 Southern Tribes (Called one tribe due to Simeon being absorbed by Judah, as Simeon's inheritance in the tribal allotment was taken from Judah "because Judah's portion was more than they needed." [Joshua 19:9])



Lesson Five: The Divided Kingdom

III. The Prophetic Message from God through His Prophets

A. The Two Options

1. Trust God and flourish.
2. Continue to disobey and lose the land and be exiled.

B. The Coming of a Messiah out of David's Seed (Isaiah 9:2-7)



Lesson Five: The Divided Kingdom

C. The Birth of a New Era

(Isaiah 11:1-11. This passage is an example of the principle of interpretation called the prophetic perspective, or prophetic foreshortening, or near and far fulfillment, where the prophet predicts future events but does not distinguish between those that will be occurring in the present age within a few decades and/or even yet many centuries from those that will occur at the end of time. Here Isaiah speaks of both Jesus' First Advent [vss. 1-3a] and his Second Advent [vss. 3b-11]) as well as a major event coming much sooner that will precede Jesus' two advents: the return from captivity in the sixth century B.C. of the faithful remnant. [Vss. 10-11])

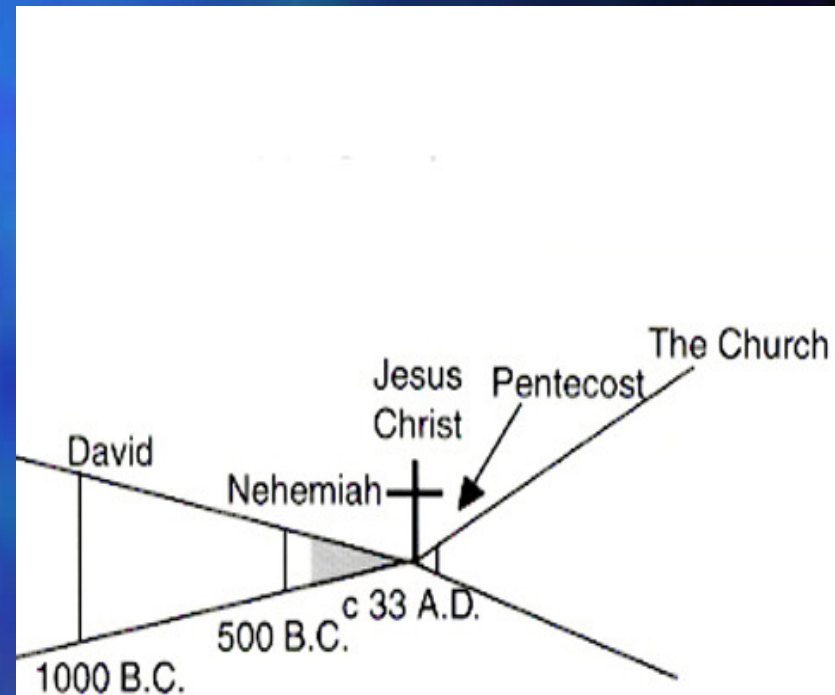
Lesson Five: The Divided Kingdom

D. Restoration

(Isaiah 11:6-9; 35:1-10; 40:9-11; 51:3; 60:18; Ezekiel 36:23-28, 35a; Romans 5:1; 6:1-4; 8:1; 2 Corinthians 5:16-21) The prophets brought hope to the Exiles.

E. Promises to Be for the Remnant

(Isaiah 1:10-31; 11:11-12; Jeremiah 23:3-4; 29:10-14; 31:7-9) The promises of the prophets were conditional—pertaining to the purified remnant that would receive the promised blessings and accompanying responsibilities.



Lesson Five: The Divided Kingdom

IV. Major Motifs

A. Bride

(Jeremiah 3;
Ephesians 5:23 ff.
See also Deuteronomy
7:3-6; Ezra 9:1,2-
10:44; Nehemiah
10:30; Exodus 34:16;
Genesis 28:1 ff.;
2 Corinthians 6:14-
18.)

The Bible uses two major analogies for the covenant: father and son, husband and wife (bride).

The marriage relationship conveys love, faithfulness, trust, caring, progeny (the outreach of God's people).

In accord with the major motif of holy/holiness, God's people are to marry only another believer in the Lord.

Lesson Five: The Divided Kingdom

B. Branch

(Jeremiah 33:15;
John 15:1-12;
Romans 11:16-29)

This motif symbolizes the Anointed One (Messiah, Christ) whose human lineal connection is with David according to God's promise. In the New Testament it illustrates our relationship with Christ Jesus.

Lesson Five: The Divided Kingdom

C. Exile

(Isaiah 27:8; James 1:1)

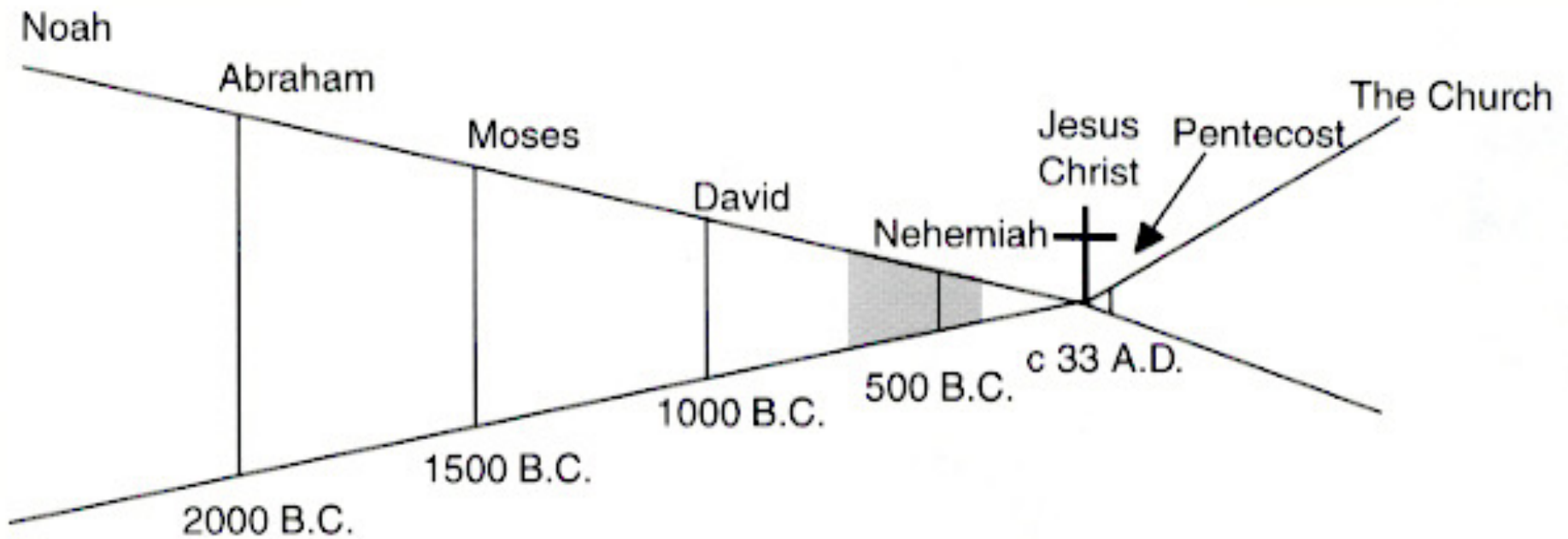
- The Exile demonstrates God's love, including discipline of his people, justice, and commitment to his promises.

D. The Suffering Servant

(Isaiah 52:13- 53:12;
Matthew 17:22-23; Acts
2:22-36; 2 Timothy 3:10-
4:8; 1 Peter 2:18-25)

- The Messiah and his people will suffer in faithfulness to the mission. His suffering, death, and resurrection will be salvific.

Lesson Six: Invasion, Exile, and Restoration



Lesson Six: Invasion, Exile, and Restoration

- I. The Fall and Exile of the Northern Kingdom—722 B.C.
 - A. Precedents
 - 1. Worship of False gods (1 Kings 16:30-33)

Israel always suffered from worshiping the false gods of the pagans due to the failure to destroy all the Canaanites in the Promised Land.



Lesson Six: Invasion, Exile and Restoration

2. Period of Wealth and Prosperity

(2 Kings 14:25,28;
Amos 6:4-6)

This period fostered the development of materialistic values.

B. Rise of Assyria

(2 Kings 15:17-20)

C. Israelite King's Turning to Foreign Alliances Instead of God

(2 Kings 15:19—16:1-20)

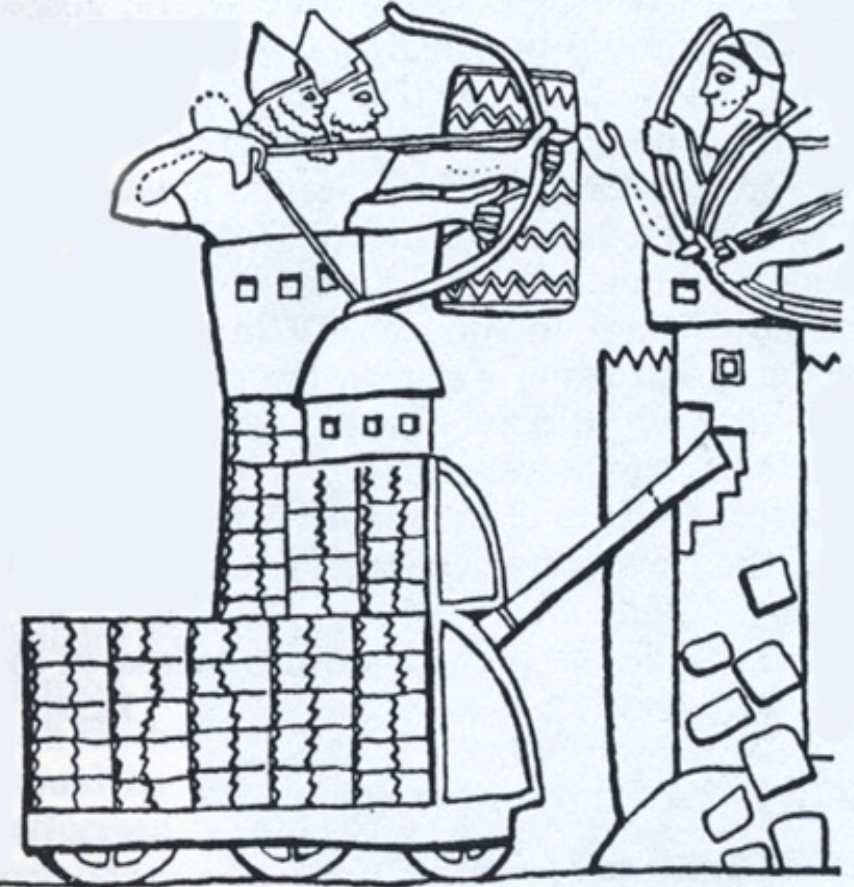


Fig. 89. An Assyrian siege engine. From the tower bowmen shoot into the city, while from the wheeled and armoured cart a metal-tipped battering-ram makes a breach in the walls. Relief of Ashurnasirpal II, 879 BC.

Lesson Six: Invasion, Exile, and Restoration

D. Dispersion of the Northern People (2 Kings 17)

II. The Fall and Exile of the Southern Kingdom—586 B.C.

A. Precedents



Lesson Six: Invasion, Exile, and Restoration



Lesson Six: Invasion, Exile, and Restoration

1. Worship of False gods
(2 Chronicles 36:9-17)
2. Disregard of God's Word by Judah's Kings (E.g., Jehoiakim [2 Chronicles 36: 4-17; Jeremiah 36:1-32])



Lesson Six: Invasion, Exile, and Restoration

- B. Rise of Babylon
(2 Chronicles 36:4-10)
- C. Dispersion of the Southern People
(2 Chronicles 36:10-20)



Lesson Six: Invasion, Exile, and Restoration

- III. The Prophetic Message
 - A. Fall and Exile Are God's Promised Judgments and Disciplines on Evil in Israel and Judah (1 Kings 9:1-9; 11; Jeremiah 25:8-14; 30:1-3 ff.)



Lesson Six: Invasion, Exile, and Restoration

B. The Instruments of God's Judgment
(Assyria and Babylon
as Well as Other
Nations Used by God)
to Be Judged
(Jeremiah 25:8-14;
50:6-14)



Lesson Six: Invasion, Exile, and Restoration

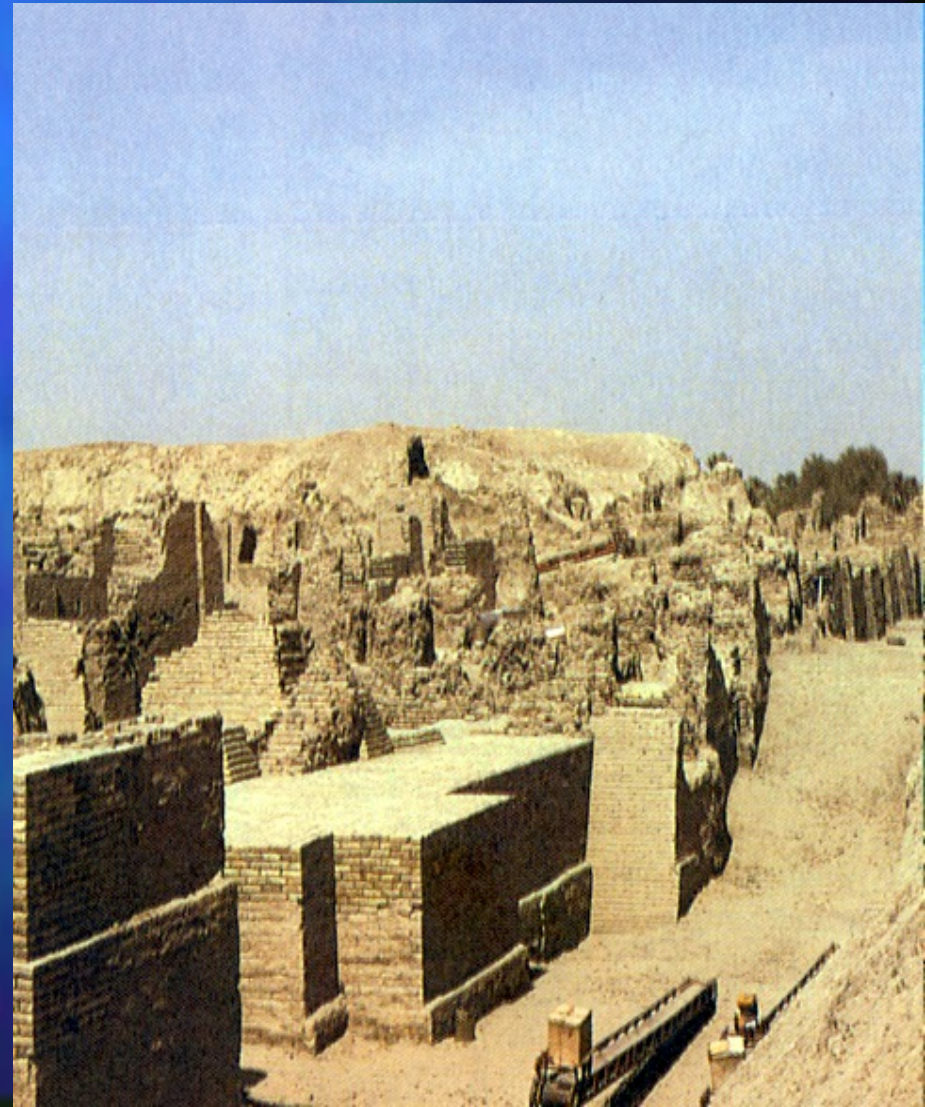
C. Israel (in the Broad Sense, including Judah) to Be Restored after 70 years
(Jeremiah 25:8-14;
30:1-3 ff.)

IV. Israel Restored



Lesson Six: Invasion, Exile, and Restoration

- A. Babylon Conquered by Persia (539 B.C.)
(2 Chronicles 36:20-23)
- B. Edict of Cyrus Permits Return (Ezra 1:1-4)
- C. Reconstruction of the Temple (Ezra, ca. 458 B.C.; Book ca. 440 B.C.)



Lesson Six: Invasion, Exile, and Restoration

D. Reconstruction of Jerusalem's Walls (Nehemiah, ca. 445 B.C.; Book ca. 430 B.C.)



Lesson Six: Invasion, Exile, and Restoration

E. Recommitment to the Law

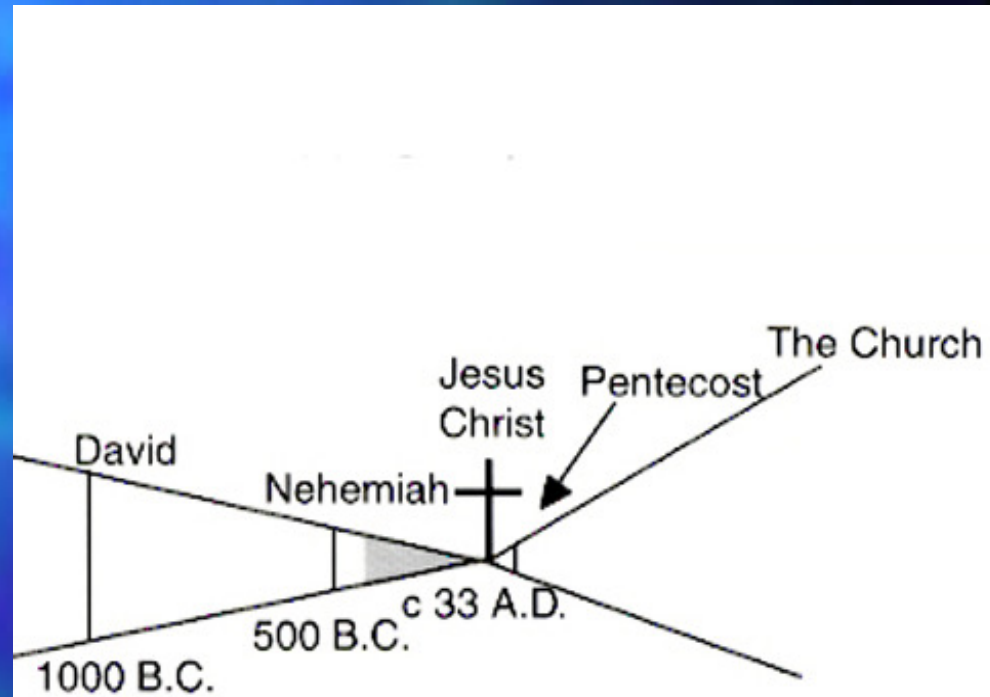
(Nehemiah 8-10. See in particular 8:2-3,8; 9:38; 10:28-30,32,35.)



Lesson Six: Invasion, Exile, and Restoration

V. The Faithful Remnant (Isaiah 10:20-22, 37:30-32)

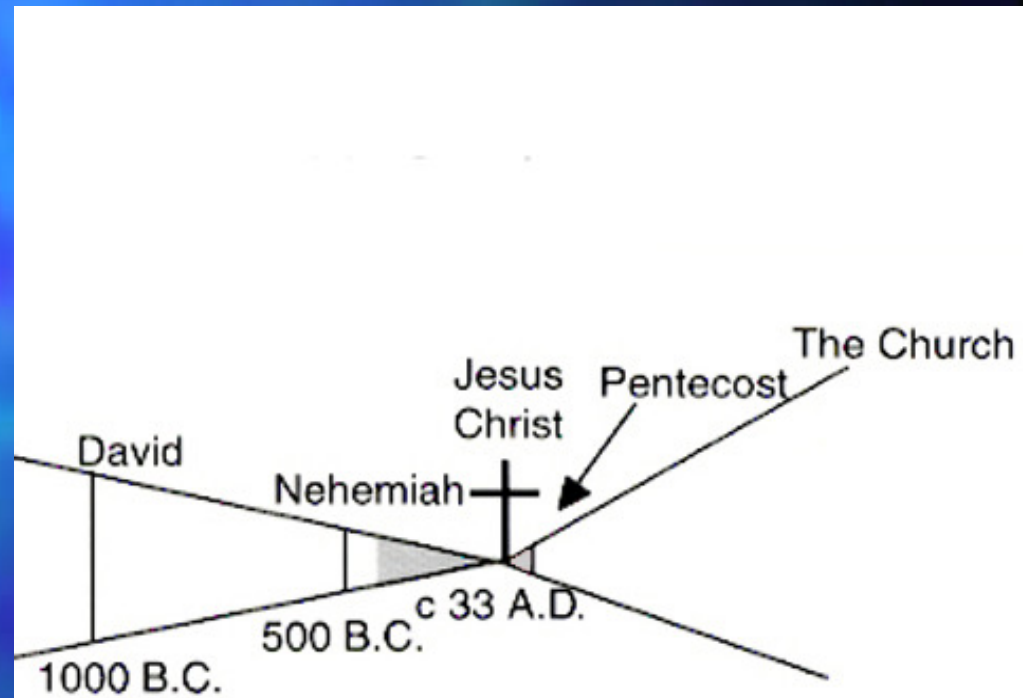
A. Nature of the Faithful Remnant



Lesson Six: Invasion, Exile, and Restoration

B. The Remnant in the New Testament Church

(Romans 4:13-15;
11:1-7; Galatians
3:6-9,26-29)



Lesson Six: Invasion, Exile, and Restoration

VI. Major Motifs

A. God's Providence
(Nehemiah 9:6;
Ephesians 1:3-14)

- God cares for, upholds, and governs his creation and provides for its redemption and renewal.

B. Judgment
(Jeremiah 25:8-14;
Matthew 25:31-46)

- Because he loves his people, he will judge evil in order to make those who trust and obey fit for his fellowship and for effective service.

Lesson Six: Invasion, Exile, and Restoration

C. Restoration

(Jeremiah 25:8-14;
30:1-3 ff.; Revelation
21:1-8)

As Israel was restored according to God's promise in a partial glimpse of the future restoration of God's kingdom, so he will restore his creation at the end of time in its fullness and perfection as he has also promised.

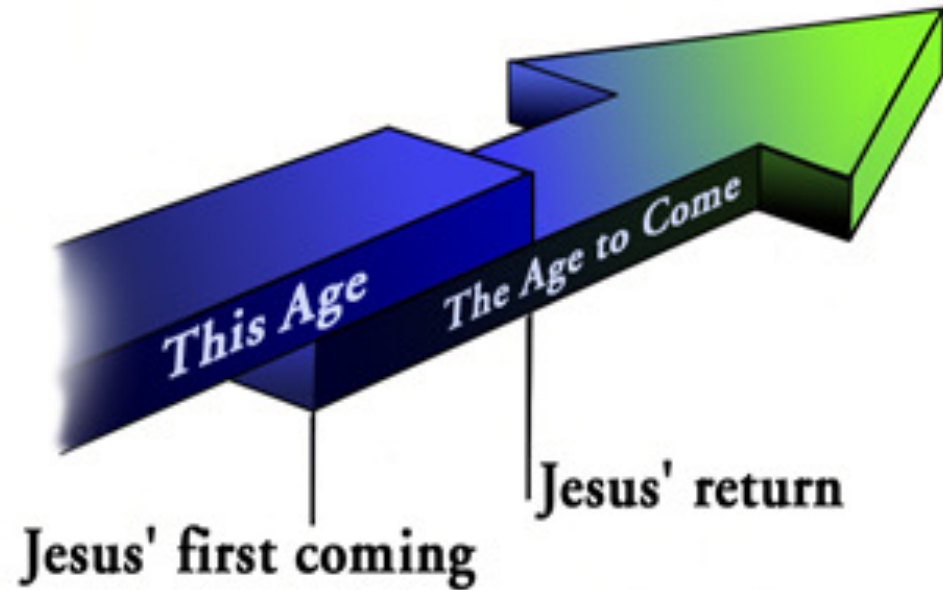
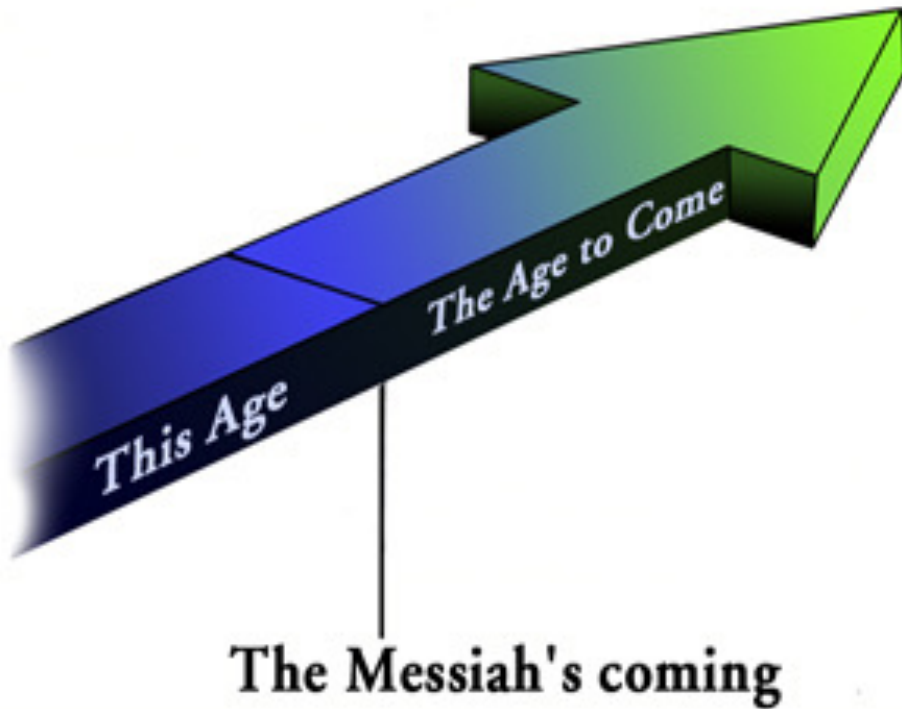
Lesson Six: Invasion, Exile, and Restoration

D. Hope

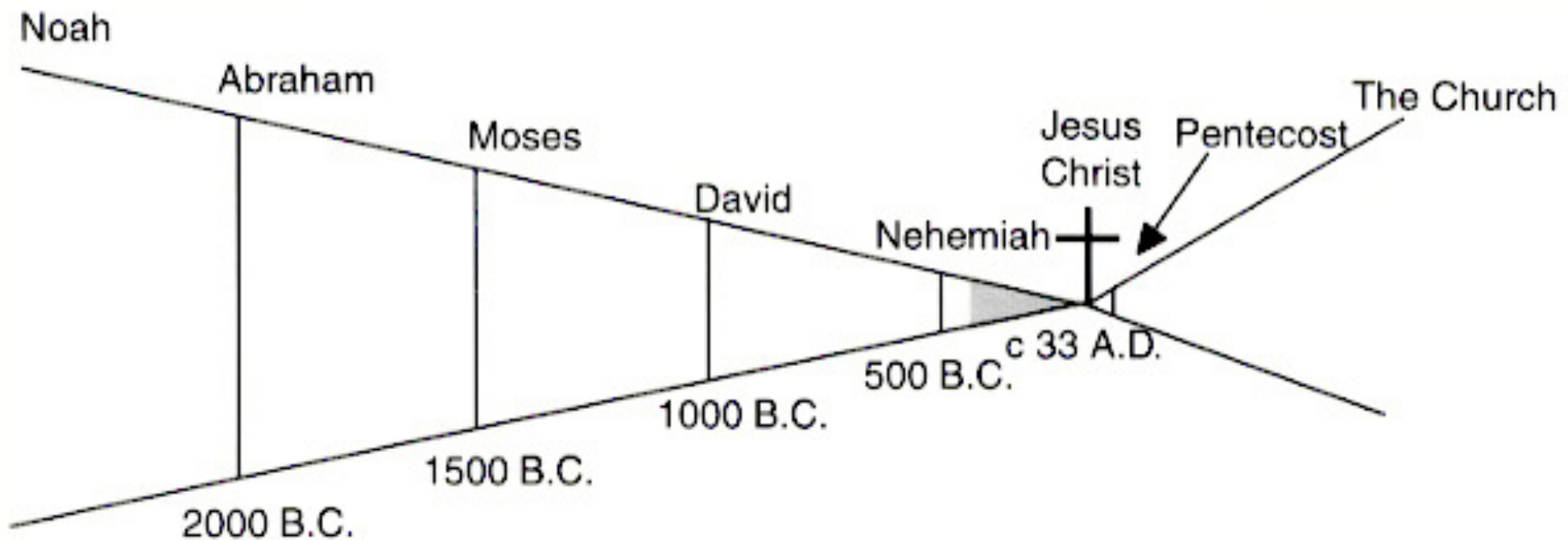
(Ezra 10:2; Psalm 10:18; 42:5,11; 43:5; Isaiah 40:31; Jeremiah 31:17; Lamentations 3:21,24,26; Hosea 12:6; Micah 5:7; 7:7; Matthew 12:21; Mark 15:43; Acts 2:26; 24:15; 28:20; Romans 4:18; 5:4-5; 8:25; 15:12-13; 2 Corinthians 1:10; 3:12; Galatians 5:5; Ephesians 1:18; Colossians 1:5,23,27; 1 Thessalonians 1:3; 4:13; 2 Thessalonians 2:16; 1 Timothy 1:1; 4:10; 5:5; 6:17; Titus 1:2; 2:13; 3:7; Hebrews 3:6; 6:18-19; 10:23; 1 Peter 1:3,13,21; 3:15; 1 John 3:3)

As God has proven himself trustworthy by the fulfillment of many prophecies, the greatest of which is all that his only begotten Son did including his suffering and resurrection from the dead to provide and assure us of salvation; by always telling the truth; and with countless other demonstrations of his steadfast love and care in his Word and in our daily lives, we always and constantly have hope that he will continue to fulfill all his promises to us.

Lesson Six: Invasion, Exile, and Restoration



Lesson Seven: The Period Between the Testaments



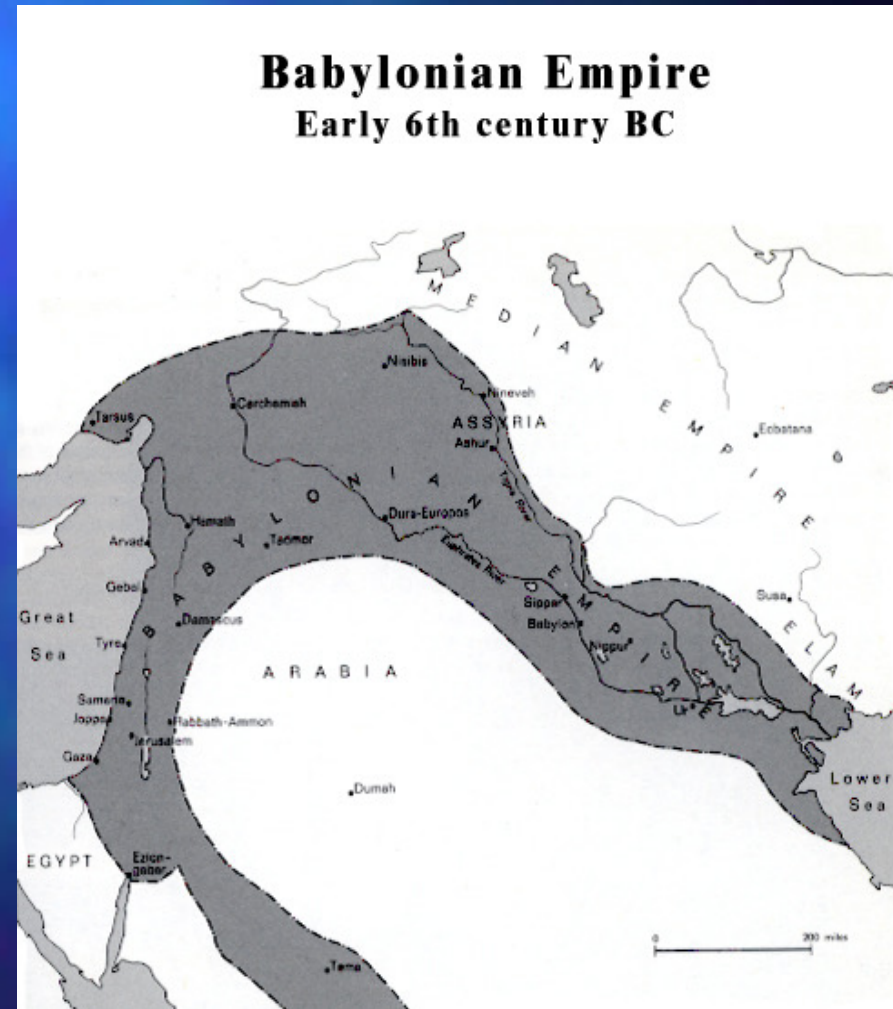
Lesson Seven: The Period Between the Testaments

A Review of the Historical
Background of the Old
Testament (See also Lessons
One through Six.)

Political Background of First
Century A.D. Palestine

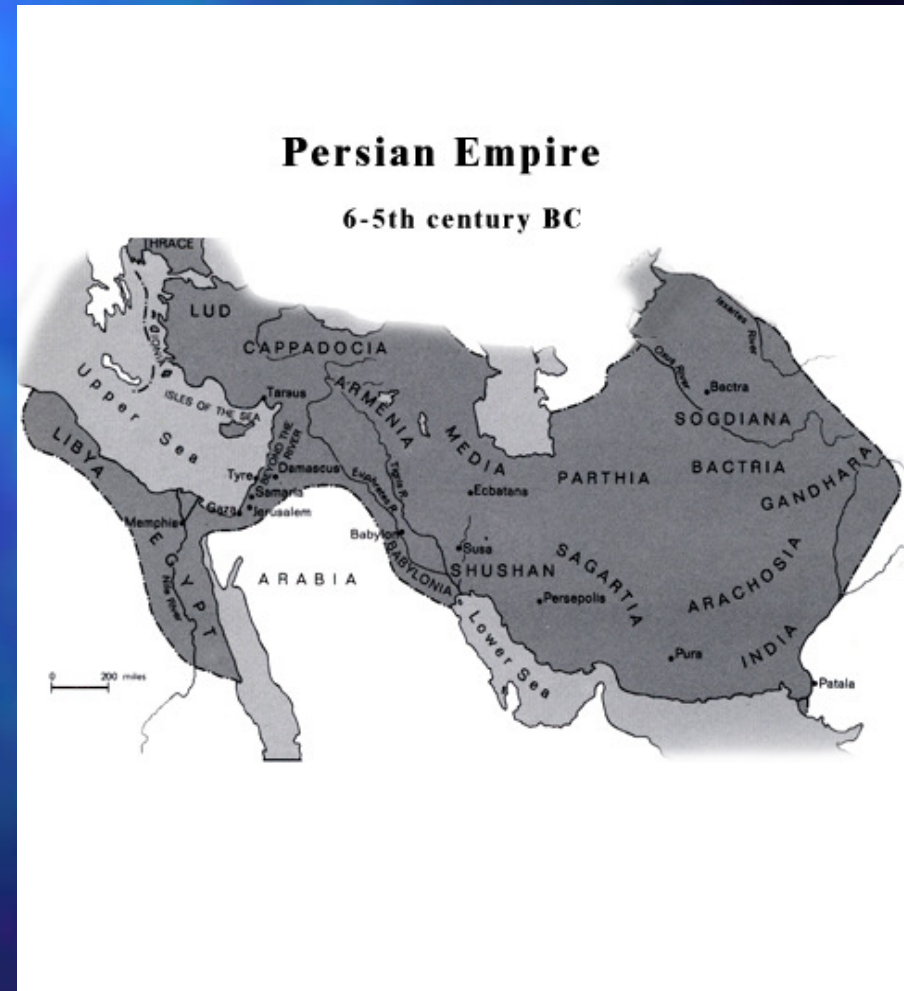
I. The Pre-Roman Period
(587 B.C.-63 B.C.)

A. The Babylonian Period
(587-539 B.C.)



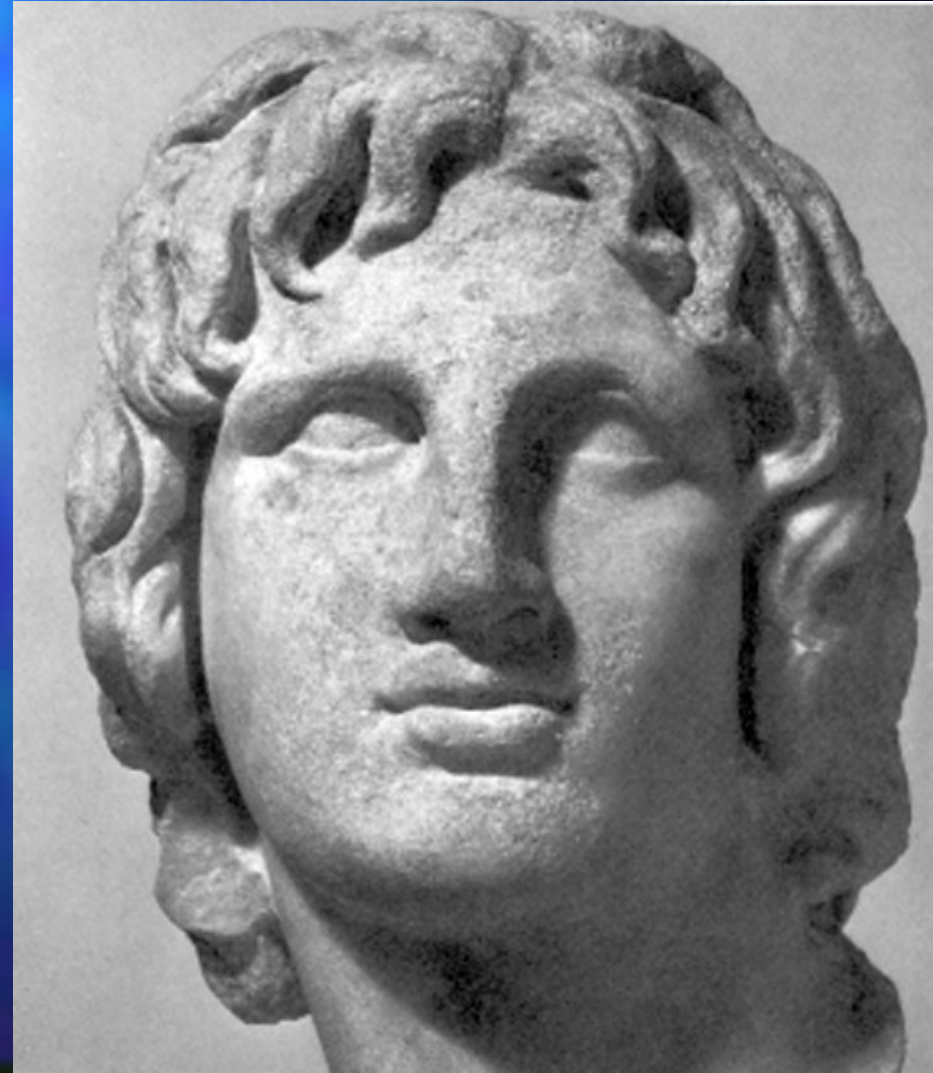
Lesson Seven: The Period Between the Testaments

B. The Persian Period (539-332 B.C.; Persia now Iran)



Lesson Seven: The Period Between the Testaments

C. The Alexandrian
(Beginning of the
Hellenistic) Period
(332-301 B.C.)



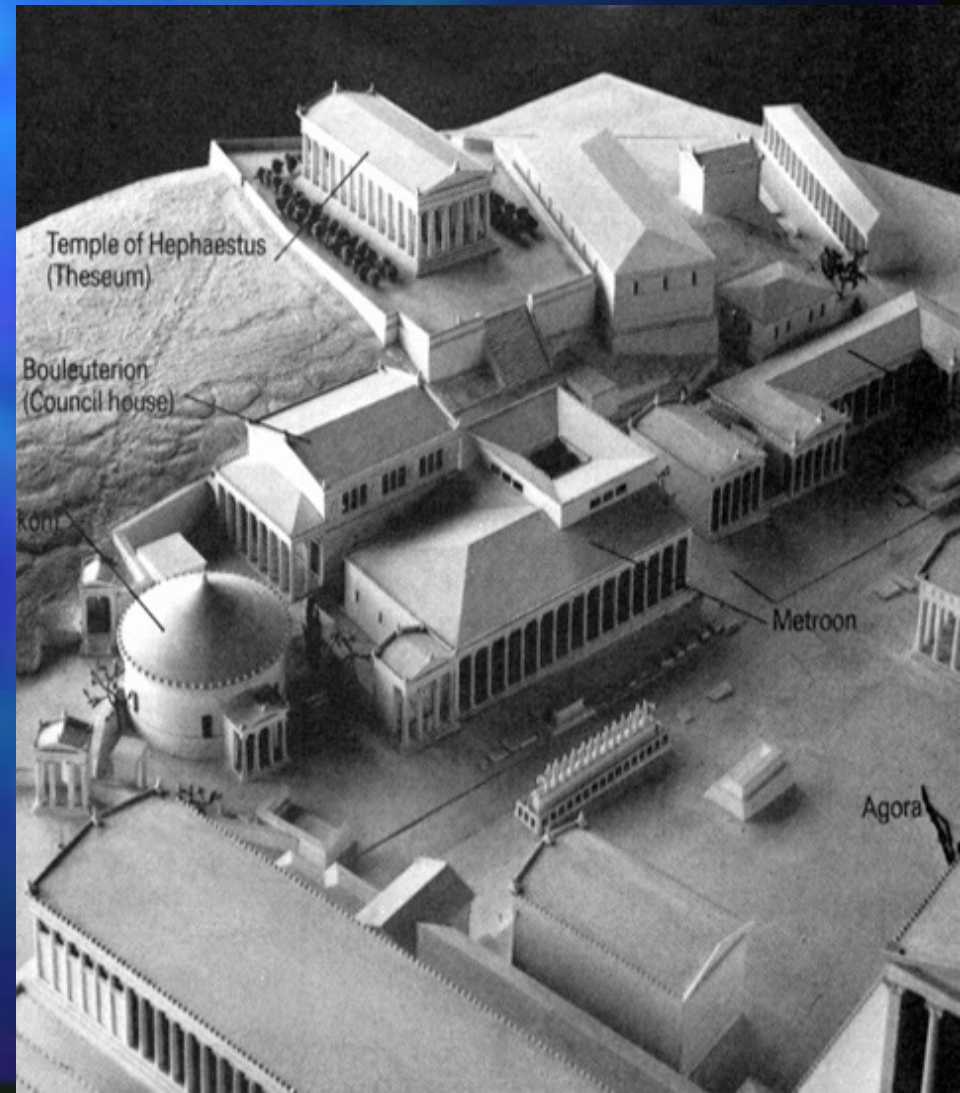
Lesson Seven: The Period Between the Testaments

It would be difficult to understate the influence of Alexander's conquests and the Hellenization of the region.



Lesson Seven: The Period Between the Testaments

This is a model of what Athens looked like when Paul was there.



Lesson Seven: The Period Between the Testaments

D. The Egyptian (Ptolemy) Period (301-198 B.C.)

E. The Syrian (Seleucus) Period (198-167 B.C.)

F. The Maccabean Period (167-63 B.C.)

Seleucid and Ptolemaic Empires 2nd century BC



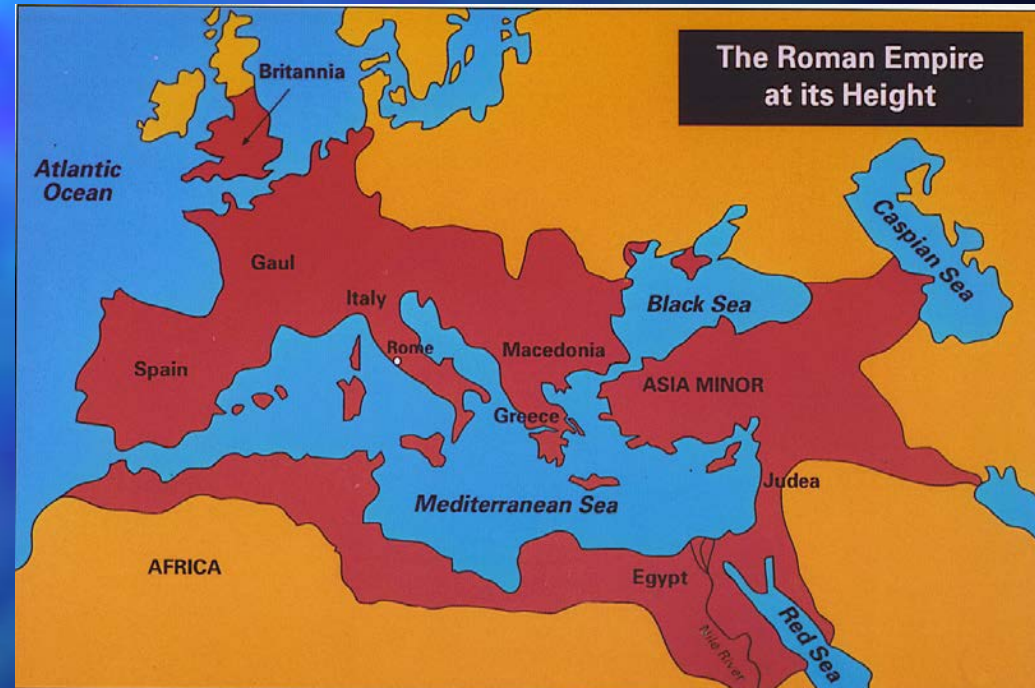
Lesson Seven: The Period Between the Testaments

II. The Roman Period (63 B.C. - 70+ A.D.)

A. The Roman Occupation of Palestine

B. The Herods

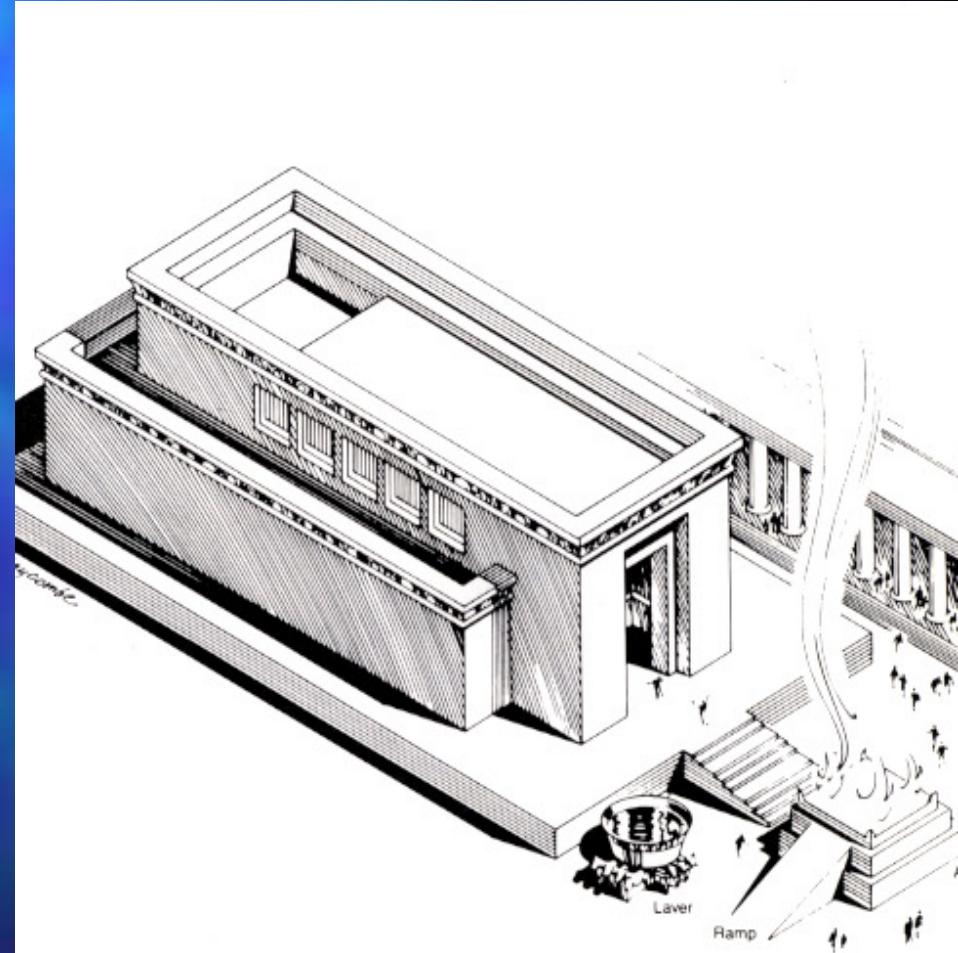
C. After the death of Augustus



Lesson Seven: The Period Between the Testaments

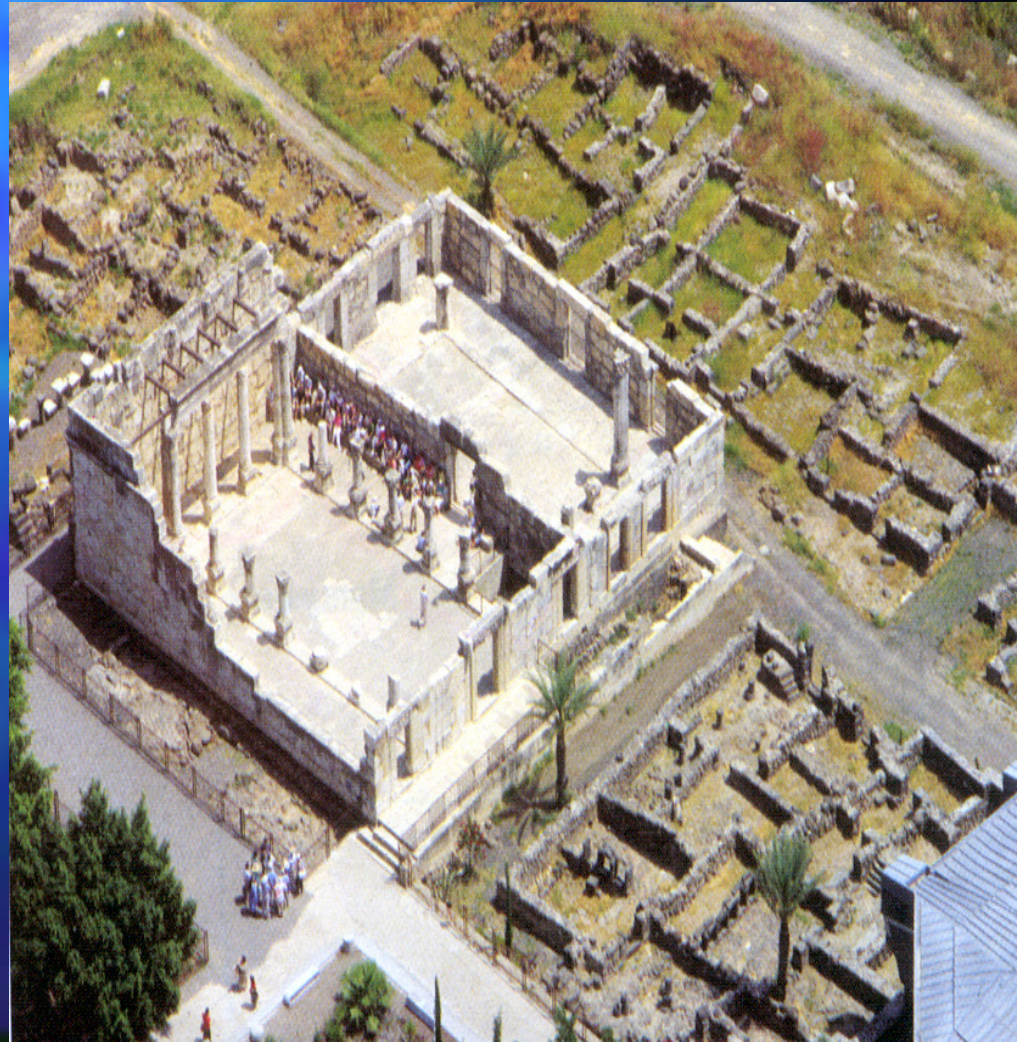
The Religious Institutions and Life of the Jews

- I. The Religious
Institutions of Israel
 - A. The Temple of the
LORD



Lesson Seven: The Period Between the Testaments

B. The Synagogue



Lesson Seven: The Period Between the Testaments

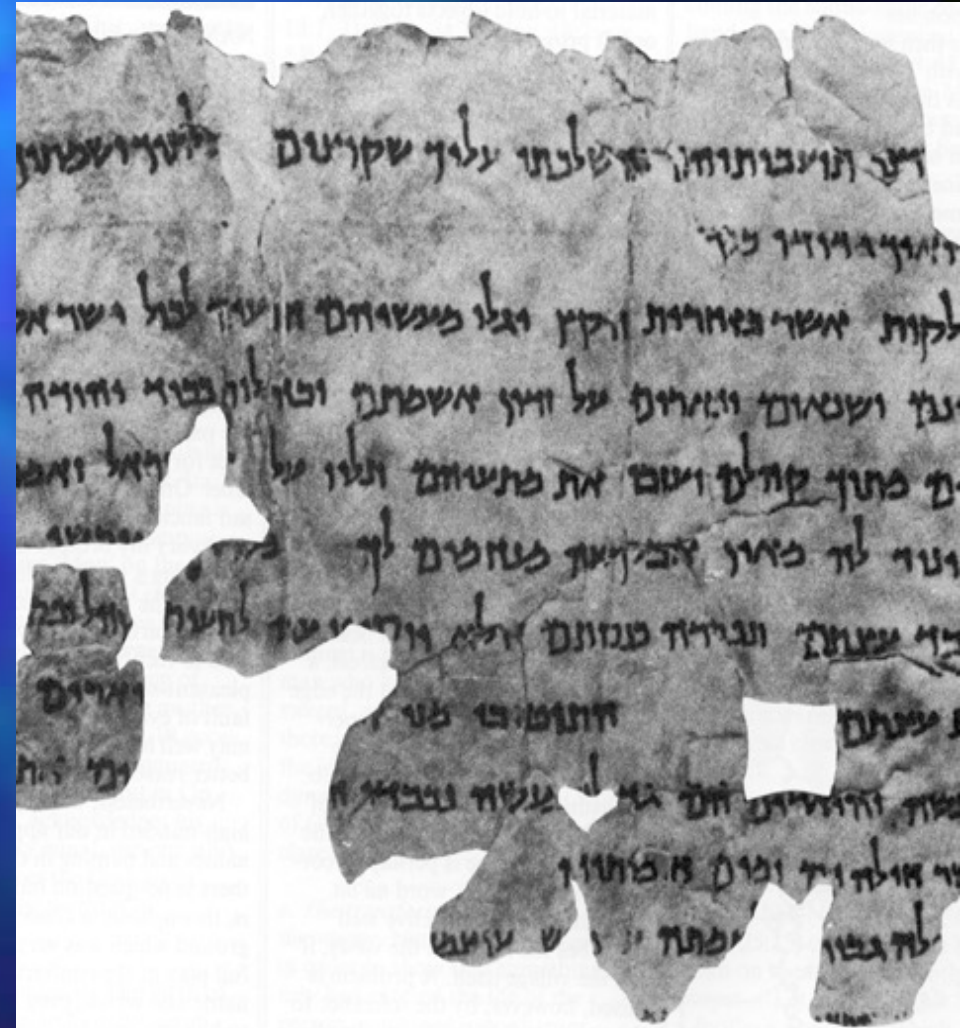
C. The Sanhedrin

II. The Parties in Judaism

A. The Pharisees

B. The Sadducees

C. The Herodians



Lesson Seven: The Period Between the Testaments

Literature and Language Used by the New Testament Writers

I. Literature

A. General Philosophy

■ Legalism

B. Political influences
aroused threats of
secularization

■ Withdrawal into
legalization

Lesson Seven: The Period Between the Testaments

C. Rabbinical Works

1. Several Literary Forms

a. Targums

b. Midrash

c. Mishna (E.g.,
Talmud)

- Instructions Jews were to follow
- Interpreting translations
- Running commentaries on the OT
- Discussion and interpretation of the OT by topics. Talmud, an interpretation of the Mishna.

Lesson Seven: The Period Between the Testaments

2. Two Basic Types of Content in the Literary Forms

a. Halakah

- Discussion of OT legal material

b. Haggadah

- Discussion of OT non-legal material (e.g., devotional, sermonic, very practical)

Lesson Seven: The Period Between the Testaments

D. The Old Testament Apocrypha

1. Meaning and
Significance
2. Use by the New
Testament Writers

- The word means “hidden,” and primarily refers to 15 books written between the OT & NT, the period when God did not speak.
- The Holy Spirit-inspired Bible writers use the apocryphal books for illustration not for authority.

Lesson Seven: The Period Between the Testaments

E. The Pseudepigrapha

1. Identification and Significance

The word literally means “false writings,” i.e., those having no author or one using a pseudonym and which the early church didn’t consider as canon.

Lesson Seven: The Period Between the Testaments

2. Use by the New Testament Writers

- Bible writers used the pseudepigraphal books for illustration not for authority.
- E.g., Jude 14, 15 is a quote from Enoch 1:9.

Lesson Seven: The Period Between the Testaments

F. Illustrations from
Other Literary
Sources

G. The Language of
the Bible

II. Prophetic Silence

A. Reference in
Scripture (Psalm
74:9)



Lesson Seven: The Period Between the Testaments

B. Silence Broken by
John the Baptist
(Mark 1:1-8)



Lesson Seven: The Period Between the Testaments

The Relationship between the Old and New Testaments

I. Review of the Purpose of Israel

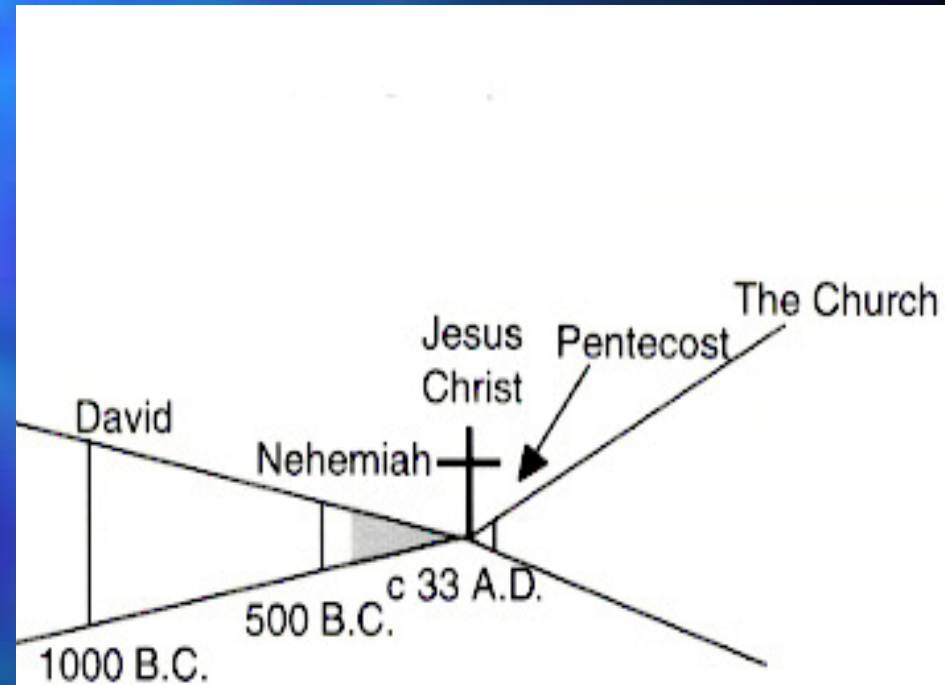
Israel called to

- Be a blessing
(Genesis 12:3;
Jeremiah 4:2)
- Be God's mouth and
voice to all nations
- To proclaim to all
nations the way of
salvation

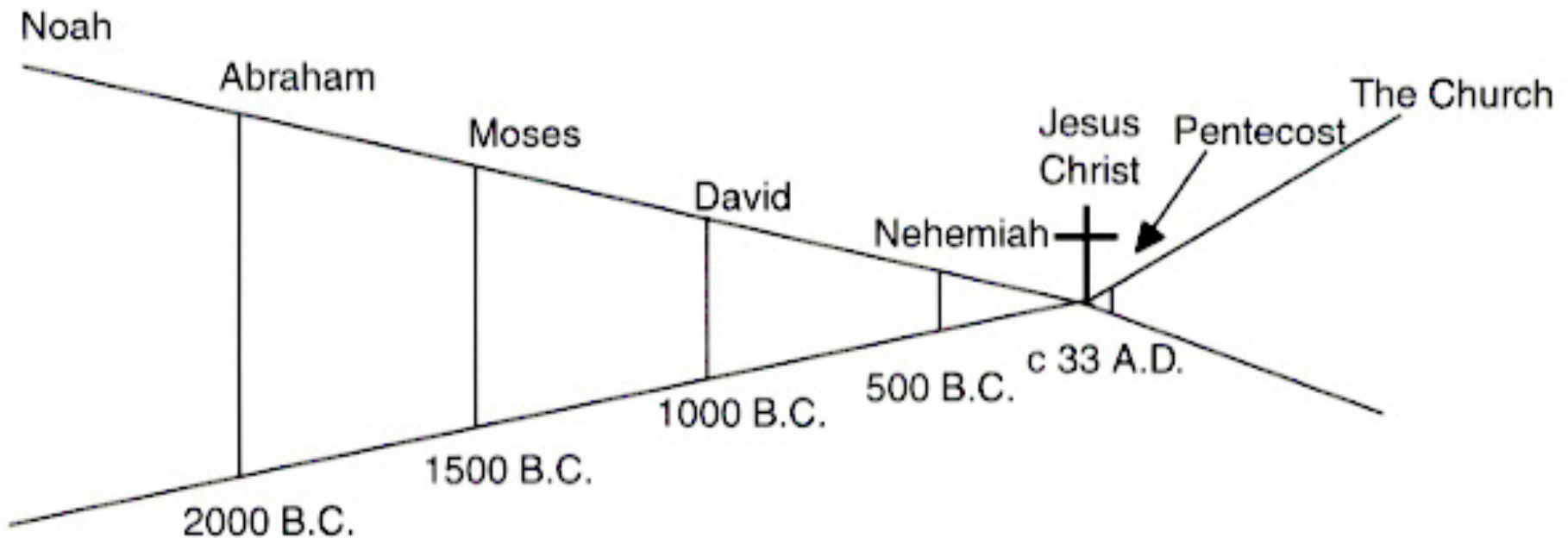
Lesson Seven: The Period Between the Testaments

II. The Concept of Salvation History

III. The Essential Unity of the Bible



Lesson Eight: The Life and Work of Jesus the Christ, The Promised Messiah



Lesson Eight: The Life and Work of Christ Jesus

- I. Jesus' Fulfillment of Prophecy
 - A. His Coming, God's Love in Mighty Action
 - B. His Birth
 1. Born of a Virgin by the Holy Spirit
(Isaiah 7:14;
Matthew 1:18-25;
Luke 1:27, 34-35)



Lesson Eight: The Life and Work of Jesus Christ

2. Born in Bethlehem (Micah 5:2; Luke 2:4,11) likely in a cave such as this one
3. Presents Brought (Psalm 72:10; Matthew 2:11)
4. Time in Egypt (Hosea 11:1; Matthew 2:14, 15)
5. Slaughter of Children (Jeremiah 31:15; Matthew 2:16-18)



Lesson Eight: The Life and Work of Jesus Christ

6. Return to Nazareth

(Isaiah 49:7; Matthew 2:23)

C. His Messiahship: Only Jesus Fulfills All Three Main Biblical Leadership Vocations

1. A Prophet like Moses

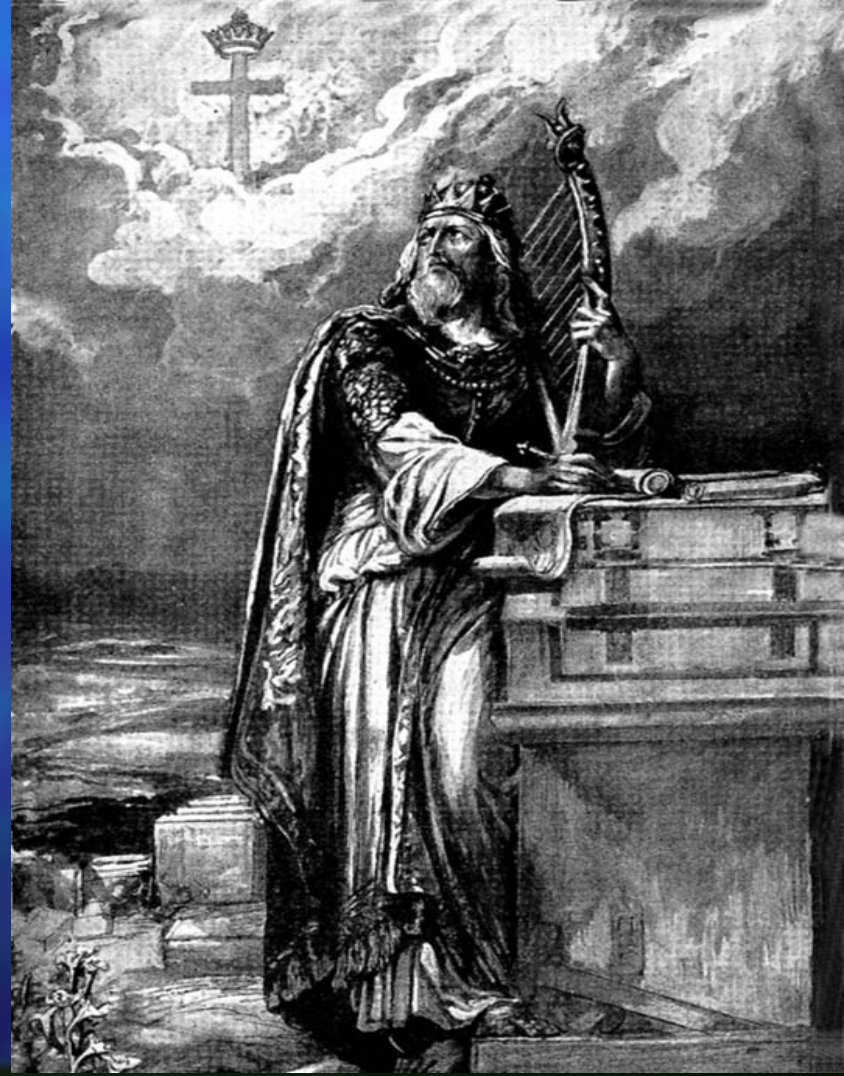
(Deuteronomy 18:15-19;
Acts 3:20-23)



Lesson Eight: The Life and Work of Jesus Christ

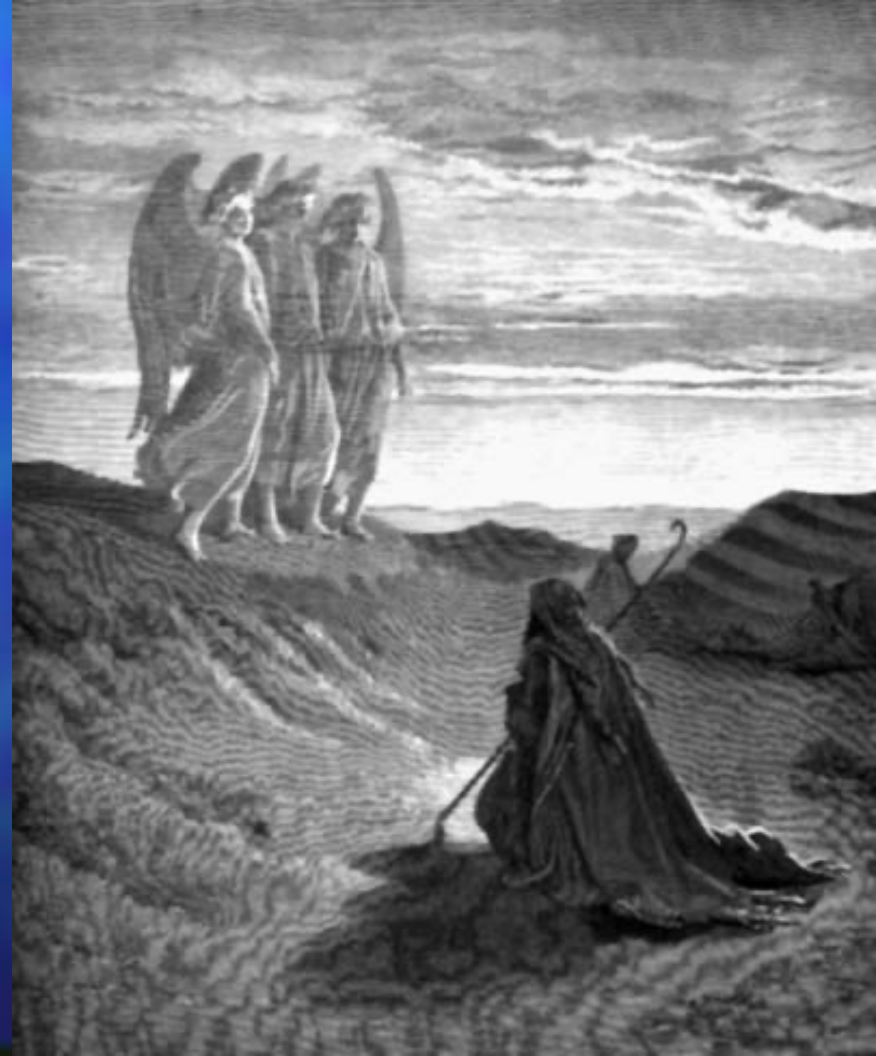
2. A Priest like Melchizedek
(Genesis 14:18-20;
Psalm 110:4;
Hebrews 5:5-7)

3. A King like David
(Psalm 110; Isaiah 9:7;
1 Kings 9:1-9; Zechariah
9:9; Luke 1:32-33; John
18:36-37)



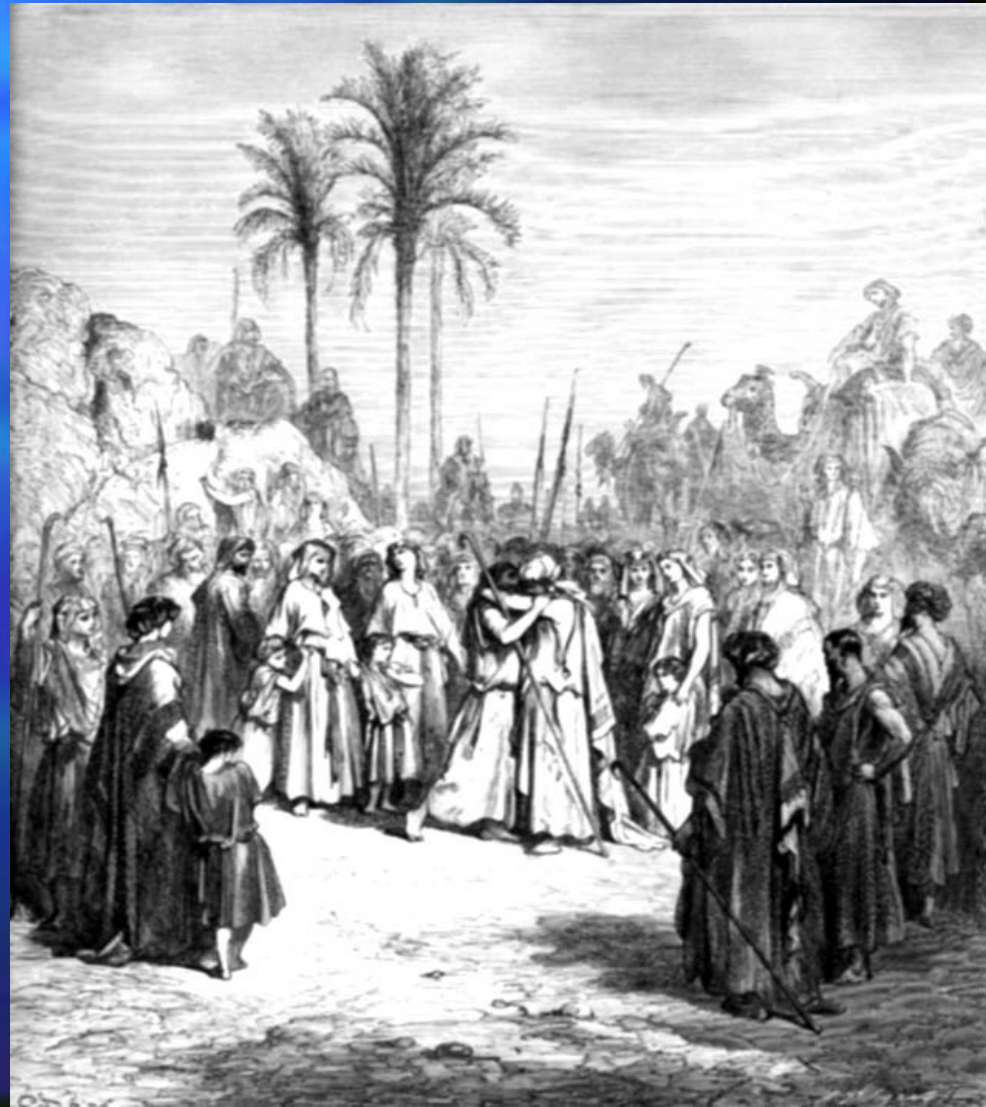
Lesson Eight: The Life and Work of Jesus Christ

- D. His Human Lineage in order to represent us
1. The Son of Adam and Eve (Genesis 3:15; Galatians 4:4; Luke 3:23,37)
 2. The Son of Abraham (Genesis 22:18; Matthew 1:1-2; Luke 3:23,34; Hebrews 2:16)



Lesson Eight: The Life and Work of Jesus Christ

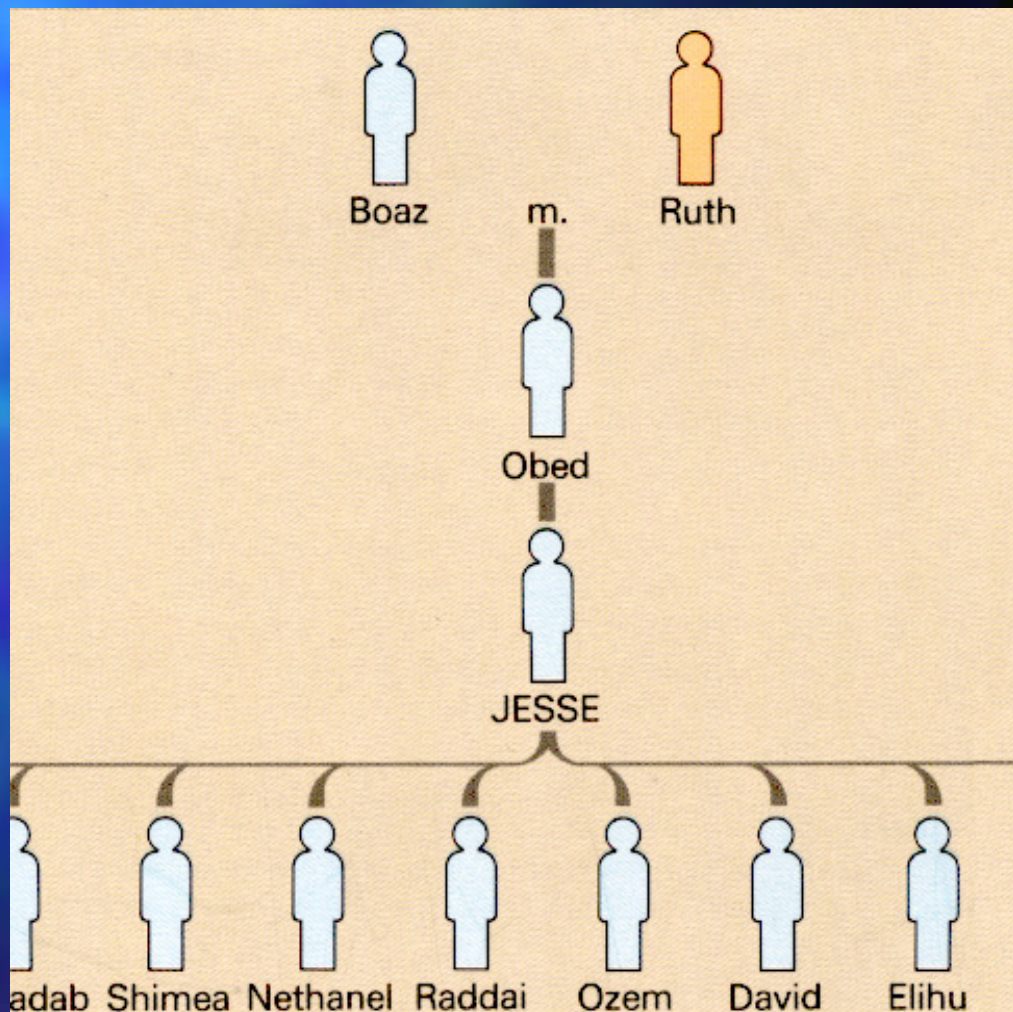
3. The Son of Isaac
(Genesis 26:4;
Matthew 1:1-2; Luke
3:23,34)
4. The Son of Jacob -
Israel (Genesis 28:14;
Numbers 24:17;
Matthew 1:1-2; Luke
1:33; 3:23,34)



Lesson Eight: The Life and Work of Jesus Christ

5. The Son of Judah
(Genesis 49:10;
Matthew 1:1-3; Luke
3:23,33; Revelation
5:5)

6. The Son of Jesse
(Isaiah 11:1-10;
Matthew 1:1,5-6;
Luke 3:23,32)



Lesson Eight: The Life and Work of Jesus Christ

7. The Son of David
(2 Samuel 7:12,13;
Matthew 1:1,6; Luke 1:27,32;
3:23,31; Revelation 5:5)

E. Jesus' Mission

1. Savior of the Jews
(Isaiah 46:13; Matthew 1:21;
Luke 2:30-35)
2. Light for the Gentiles (Isaiah
9:1-2; Luke 2:32)

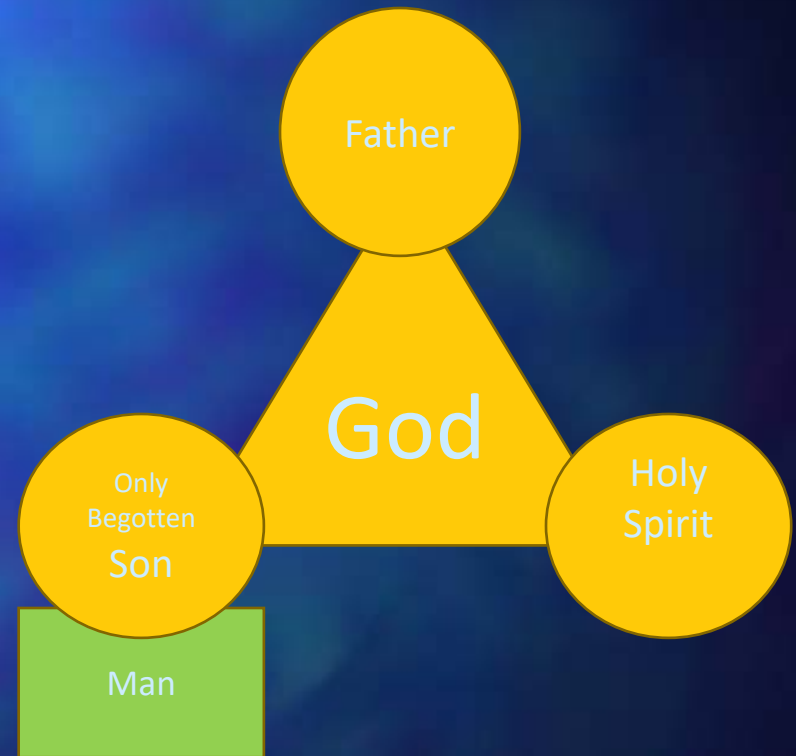


Lesson Eight: The Life and Work of Jesus Christ

II. Jesus' Nature and Messianic Office

A. Jesus' Nature

1. Divine: Fully (100%) God (Isaiah 7:14; 9:6; 61:1; Colossians 2:8-10; Hebrews 1:3)
2. Human: Fully (100%) Man (Isaiah 9:6-7; 11:1-11; Daniel 7:13-14; Hebrews 2:17) but without sin (Hebrews 4:15; 9:28)



Lesson Eight: The Life and Work of Jesus Christ

B. Jesus' Office as Messiah

1. His Functions

a. Prophet

(Luke 13:3)

1) Forthtelling

(John 8:26-28)

2) Foretelling

(Matthew 24:3-35)



Lesson Eight: The Life and Work of Jesus Christ

b. Priest

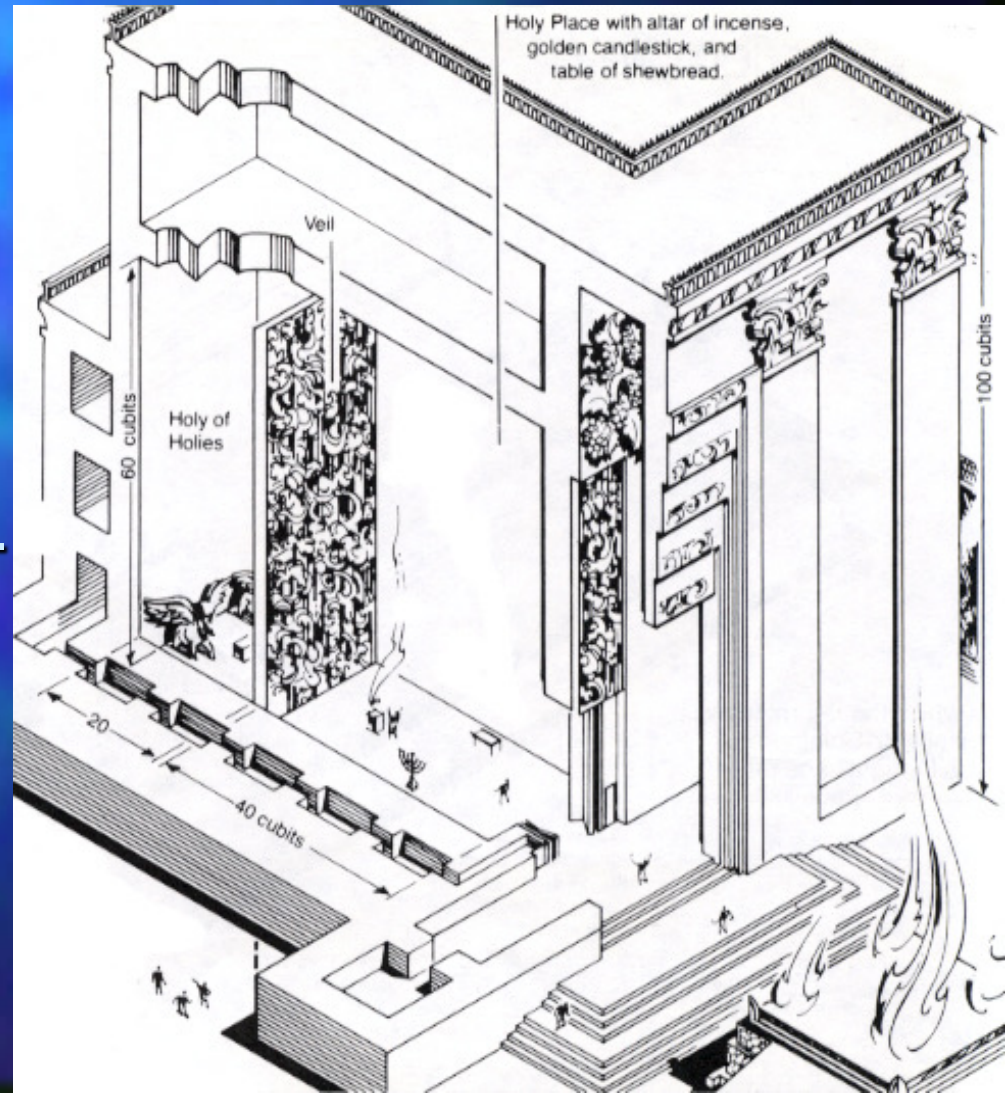
(John 14:6; Hebrews 4:14-16)

1) Sacrificial Work

(Matthew 27:45-56;
Hebrews 2:17; 9:23-24)

2) Intercession

(Isaiah 53:12;
Romans 8:34;
Hebrews 7:24,25)



Lesson Eight: The Life and Work of Jesus Christ

c. King

(Isaiah 9:7; Psalm 110; 1 Kings 9:1-9; Luke 1:32-33)

- 1) Everything under Jesus' feet
(1 Corinthians 15:25-27)
- 2) Jesus' reign sovereign (Jude 4)
- 3) Jesus' kingdom not of this present world (John 18:36); His reign in the hearts and minds of his true believers who obey him; kingdom to be fully manifest when Jesus returns in his second coming. (John 14:21; 1 Corinthians 15:24)



Lesson Eight: The Life and Work of Jesus Christ

2. Jesus' Vicarious Atonement Sufficient for All but only Efficacious for Those Who Believe in and Follow Him (Leviticus 5:6; 17:11; Isaiah 53:6,9-11; Mark 10:45; 1 Peter 2:24)
 - a. "He is the atoning sacrifice [propitiation, NASB, KJV] for our sins, and not only for ours but also for the sins of the whole world." (1 John 2:2)



Lesson Eight: The Life and Work of Jesus Christ

- b. All other religions prescribe ways for adherents to save themselves.
 - Jews to this day still struggle with what to do with their guilt. Here a rabbi symbolically strikes the back of a Jew who hopes to atone for his sins on Yom Kippur.



Lesson Eight: The Life and Work of Jesus Christ

- Hindu's try to wash away their sins and remove their guilt by washing in the Ganges River, which they believe is the holiest river in India.
- ✓ An estimated 70 million people participated in this six-week festival held once every 12 years.



Lesson Eight: The Life and Work of Jesus Christ

3. Jesus' Return, His Second Coming, to Renew and Restore All God's Creation and Complete His Redemptive Work

a. General

Resurrection

(John 5:28-29;

Acts 24:15)



Photo: An empty first century tomb in Israel

Lesson Eight: The Life and Work of Jesus Christ

- b. The Last Judgment
(Matthew 25:31-46)

- c. The New Heaven and
New Earth
(Revelation 21:1-5)



Lesson Eight: The Life and Work of Jesus Christ

III. Jesus' Message

A. God Owner and Sovereign over Heaven and Earth

(Job 38-42; cf., 42:2; Matthew 26:53-54)

B. Jesus Revealed Attributes of God

(Mark 1:41; 2:5; 6:39-44; 11:15-17; John 3:16; 6:40; 10:30; 14:6-10)

C. Jesus Fulfills Nature and Purpose of Mankind (Matthew 18:1-5; Philippians 2:1-11)



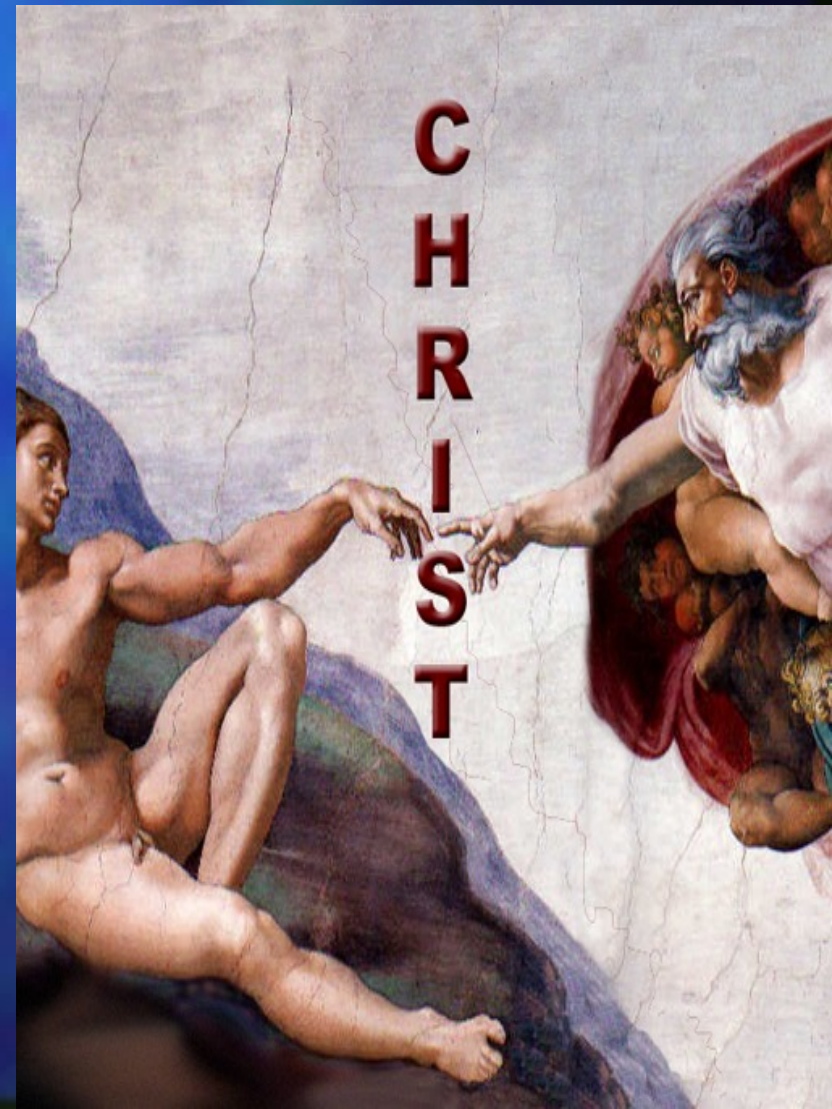
Lesson Eight: The Life and Work of Jesus Christ

D. God's Will, Purpose, and Plan of Redemption of His Creation in Christ Jesus

(Genesis 3:15; 17; John 3:16; 6:40)

E. The Calling and Nature of the Church, the Body of Christ

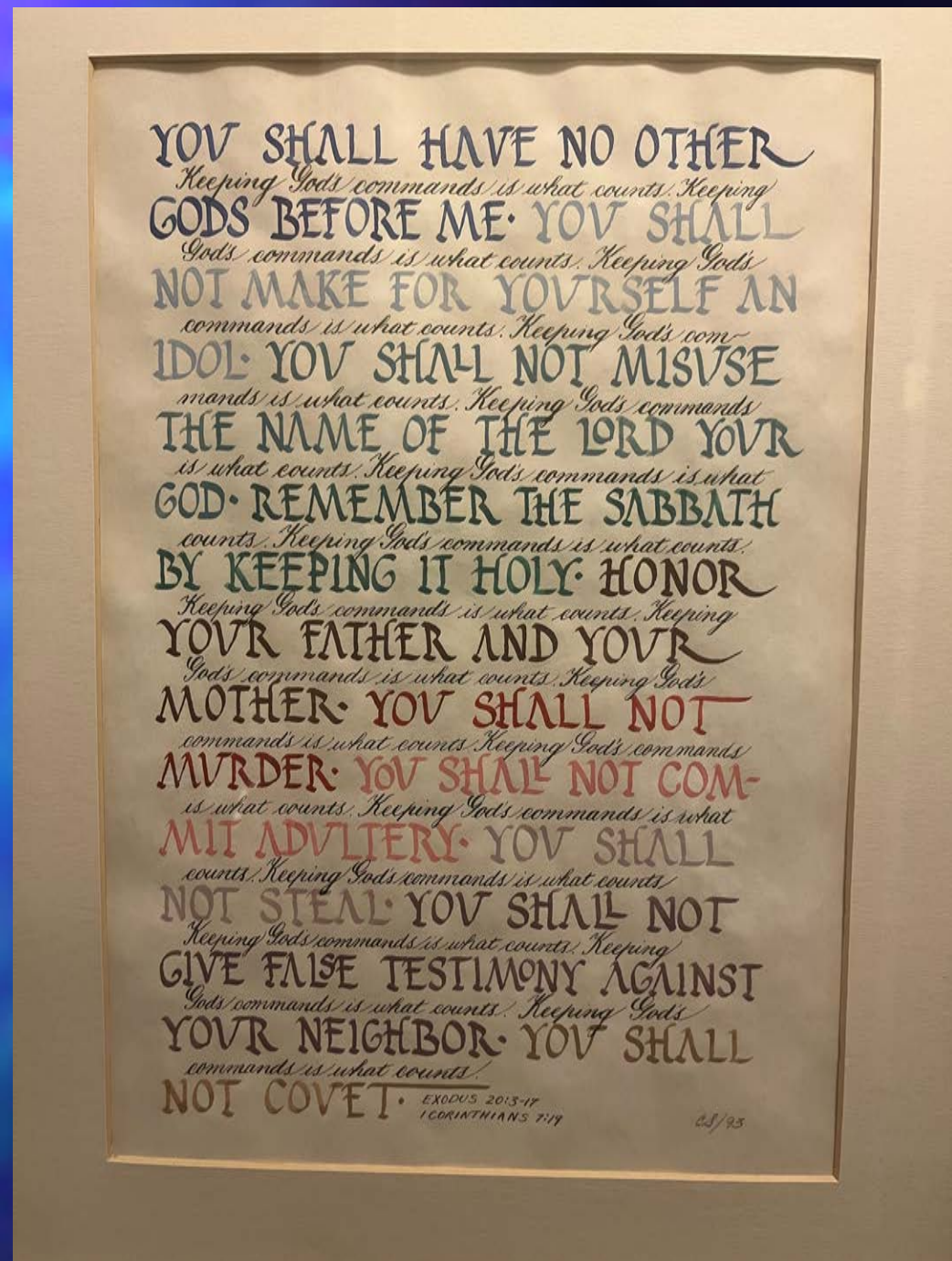
(Genesis 17:1-27; Matthew 16:13-18; 28:18-20; 1 Corinthians 12:27; Ephesians 4:11-16; 1 Peter 2:9-12)



Lesson Eight: The Life and Work of Jesus Christ

F. Relationship with God Only Possible in Christ and Necessary for a Full Life and Eternal Well-Being (John 10:10; 14:6; Matthew 22:36-40; 1 Corinthians 7:19; 2 Corinthians 5:19)

Calligraphy by Mrs. Carol Seely



Lesson Eight: The Life and Work of Jesus Christ

G. Jesus Identified the Factors that Threaten Our Relationship with God (Matthew 26:41; 13:22; 15:8-20, esp. v. 19; Luke 8:12,14; John 8:44; 1 Corinthians 6:9-20)

H. Jesus Taught Responsibilities Characteristic of a Right Relationship with God (John 14:21; Matthew 5:43-6:16; Luke 17:3-4; Mark 14:36; Matthew 16:24-25; 20:25-28; 28:18-20)



Lesson Eight: The Life and Work of Jesus Christ

I. Jesus Declared Promises, Powers, and Blessings Which Come to Those Who Believe in Him and Thereby in Relationship with God

(John 14:26; Mark 13:11; Luke 12:11-12; Mark 11:25; Luke 5:20; John 8:51; Matthew 25:46; Mark 10:30; John 3:15-16 (NASB, KJV); 5:24; 6:47; Romans 4:18-25; John 14:2; Matthew 9:20-22; 17:20; Mark 9:23; Luke 7:50)



Lesson Eight: The Life and Work of Jesus Christ

IV. Major Motifs

A. Blood

(Leviticus 17:11;
Hebrews 9:22)

B. Covenant

(Genesis 12:1-3;
17:1-16; Matthew
26:26-28)

- Life is in the blood.
- The covenant is a key concept for understanding the Bible. It is the special relationship God established between himself and those he chose; it is the primary context in which he bestows his special grace.

Lesson Eight: The Life and Work of Jesus Christ

C. Unity of Word and Deed

(Genesis 16:13;
Deuteronomy 27:26,
Matthew 7:15-23)

D. God's Progressive Revelation

(Genesis 18:17;
Matthew 5:21-22, 27-28, 38-42)

- The same word in both the OT and NT means both word and event, word and deed, are one.
- God communicates in terms his people can understand and discloses more at later stages of readiness leading to Christ to whom the whole Bible points and whom the NT reveals.

Lesson Eight: The Life and Work of Jesus Christ

E. Salvation
(Psalm 3:7,8;
Acts 4:12)

Salvation is seen in the OT as deliverance from evil of all kinds by faith in God and also in the NT as an eternal relationship with God and his people, the church, in Christ for the purpose of serving God in reaching out to others so they too may be saved and enjoy an eternal blessedness with the triune God and all his people in glory in the new heaven and new earth.

Lesson Eight: The Life and Work of Jesus Christ

F. Redemption

(Exodus 15:13; Romans 3:24)

- Redemption is the means by which salvation occurs. To redeem involves paying a ransom.

G. Atonement

(Exodus 29:33; Leviticus 16:11, 15-22; Romans 3:2; 2 Corinthians 5:19) or

Propitiation (Romans 3:23-26; 1 John 4:10; 1 John 2:2; Hebrews 2:16-17 NASB)

- Atonement emphasizes the experience of God's forgiveness and reconciliation with God brought about through redemption. Propitiation denotes God's removal of his wrath against sin.

Lesson Eight: The Life and Work of Jesus Christ

H. Vicarious Bearing of Sin

(Leviticus 5:6; 17:11;
Isaiah 53:4-6,10-11;
1 Peter 2:24)

The vicarious bearing of sin involves one Being taking on the punishment due another for his or her sin—perfectly fulfilled only in Christ Jesus' once for all sacrifice.

Lesson Eight: The Life and Work of Jesus Christ

I. Love

(Genesis 22:27; Exodus 15:13; 20:6; Matthew 5:43-48; John 13:34-35; Romans 5:6-11; 1 Corinthians 13:4-7; 1 John 4:7-21)

J. Obey

(Deuteronomy 28:1; John 14:21; Hebrews 5:9)

- Love in the Bible originates from God and involves acts toward another for that person's benefit. Feelings follow acts.
- Obedience means behaving according to the law and will of God. Throughout the Bible, obeying demonstrates genuine faith in and love of God.

Lesson Eight: The Life and Work of Jesus Christ

K. Suffering Servant

(Isaiah 52:13-53:12;
2 Timothy 3:10-4:8;
1 Peter 2:18-25)

God's only begotten Son, to whom the OT points and the NT most clearly reveals and explains, is the promised Messiah, the Redeemer, who is to be the Suffering Servant.

The people whom God has called, through whom he will accomplish his redemptive purposes, will experience suffering in the process, as did his Messiah, the Christ.

Lesson Eight: The Life and Work of Jesus Christ

L. Righteousness
(Deuteronomy
24:13; Romans
3:21-26)

- Often used synonymously with justice (same Hebrew and Greek word), righteousness means being acceptable ("right with") God, according to his standard.

M. Mediator
(Deuteronomy
5:5; Hebrews
9:15)

- A mediator is one who stands between two parties who are alienated from one another for purposes of reconciliation. Now, Christ is the only Mediator between us and God.

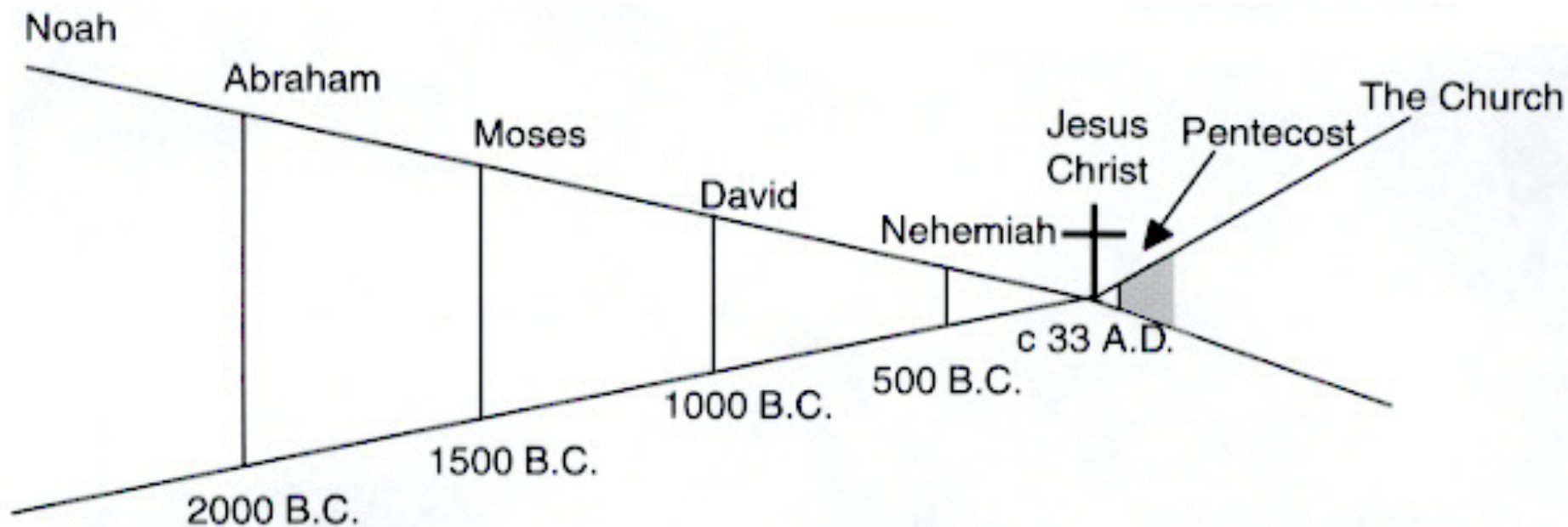
Lesson Eight: The Life and Work of Jesus Christ

N. Fear of God

(Genesis 20:11;
Exodus 18:21;
Leviticus 19:14;
Joshua 4:24; Luke
23:40; Acts 13:16,26;
2 Corinthians 5:11;
1 Peter 2:17;
Revelation 19:5

- The awareness of human sin in the light of God being most holy as well as all love, does and should result in a healthy fear of God in recognition of what he will do in his judgment of unrepentant sin and evil.
- His forgiveness in Christ, motivates a grateful response of respect, which respect is also referred to as fearing God.

Lesson Nine: The Development and Outreach of the Church



Lesson Nine: The Development and Outreach of the Church

I. Pentecost: the Enablement and the Empowerment—
Not the Birth—of the
Church, New Testament
Israel

A. The “Pouring Out of
the Holy Spirit”
(Joel 2:28; Acts
2:16-43)



Lesson Nine: The Development and Outreach of the Church

B. The Church Is the People of God, Abraham's Descendants, the Visible Manifestation of the Covenant with Abraham and Renewed in Christ Jesus.

(Genesis 12:1-3; 17:1-16; Galatians 3:29; Romans 4:16-17; 8:15b-17, 22-23; Colossians 2:9-12; Revelation 7:9)



Lesson Nine: The Development and Outreach of the Church

C. The New Israel
to Accomplish Its
Mission

(Romans 4:16;
Acts 1:8)

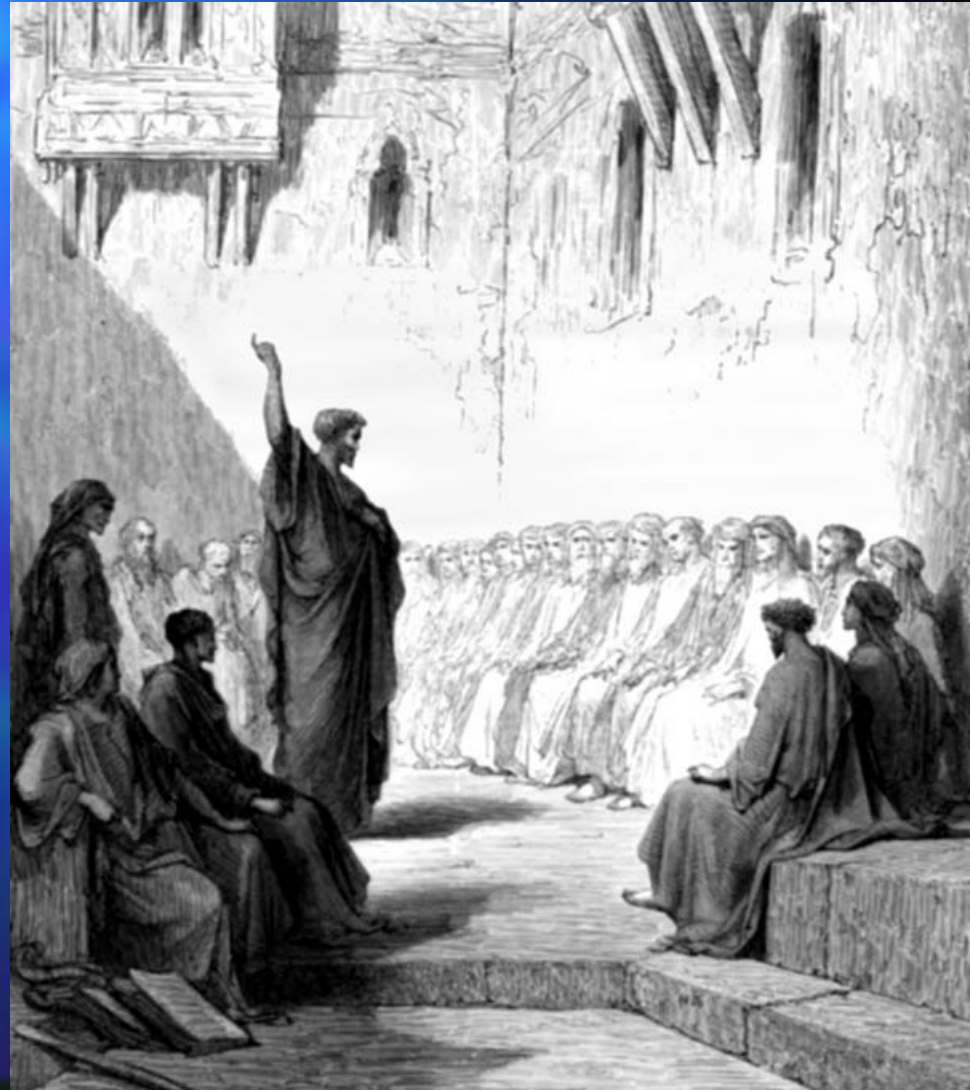
II. The Jerusalem
Council
(Acts 15:28-29)



Lesson Nine: The Development and Outreach of the Church

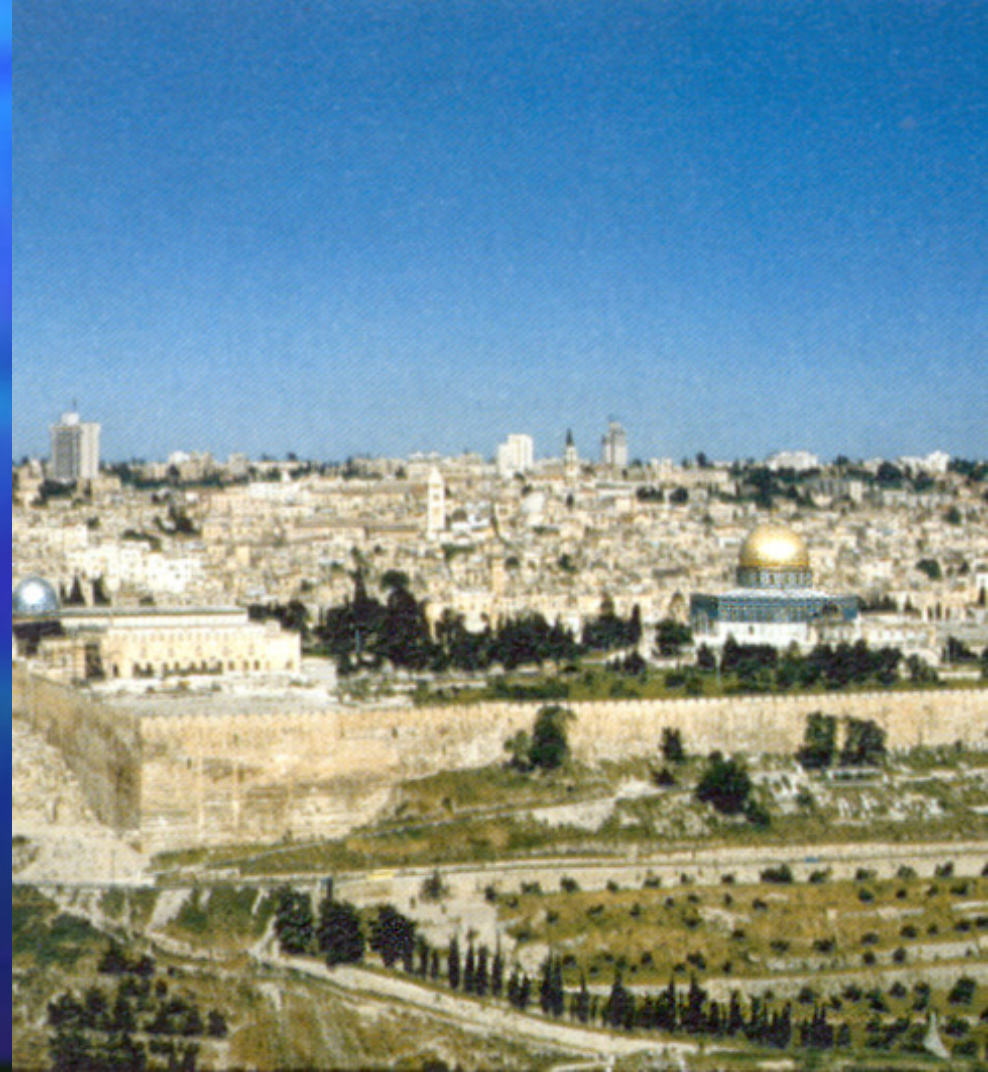
A. The Problem: Must Converted Gentiles Be Circumcised and Charged to Keep Law of Moses?

B. The Decision
(Acts 15:28-29)



Lesson Nine: The Development and Outreach of the Church

- III. The Growth of the Church (Acts 1:8)
 - A. In Jerusalem (Acts 1:1—7:60)



Lesson Nine: The Development and Outreach of the Church

B. In Judea and
Samaria
(Acts 8:1—12:25)

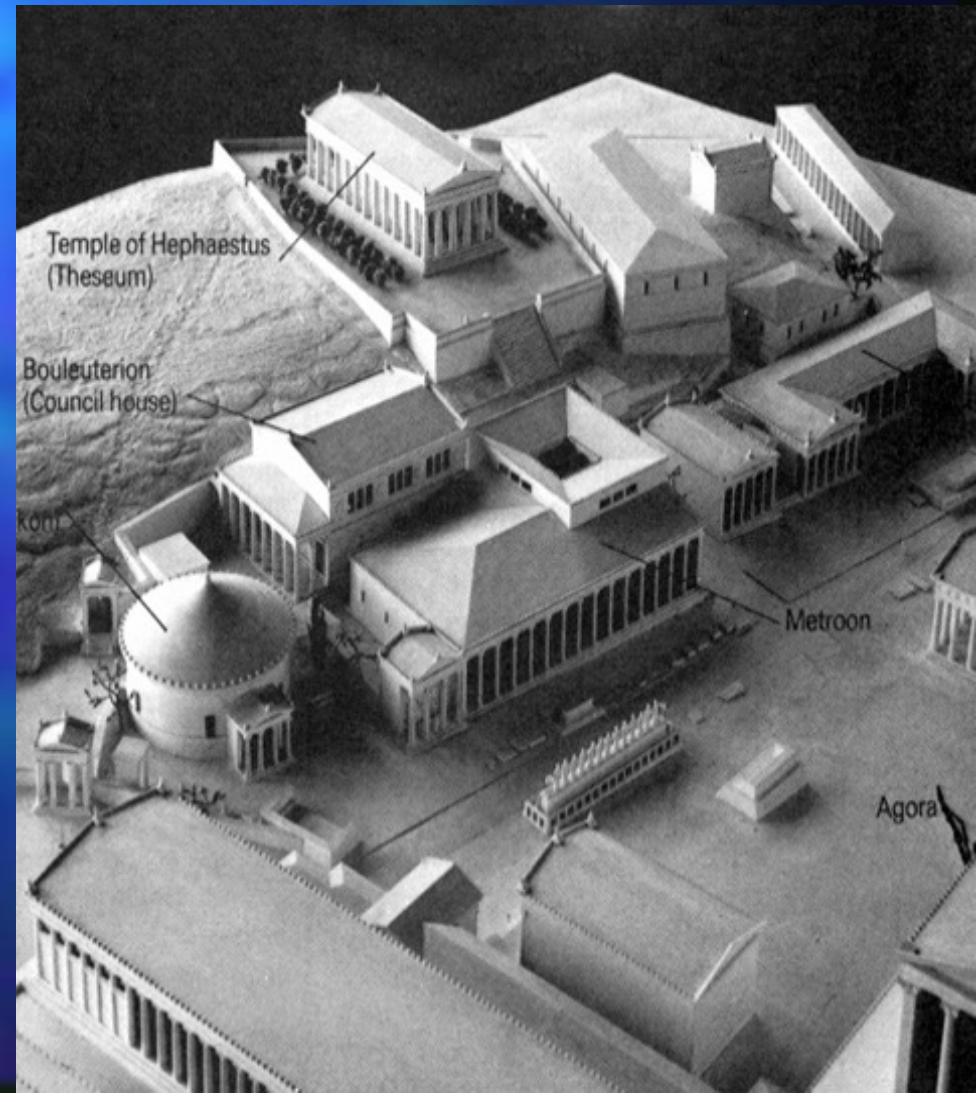


Lesson Nine: The Development and Outreach of the Church

C. To the Ends of the Earth (Acts 13:1—28:31)

- Church Called to Be Christ's Witnesses
- Church, the Body of Christ, Shares in Jesus' Prophetic, Priestly, and Kingly Ministry (e.g., 1 Peter 2:9,11-12; Revelation 20:3,4,6-7)

This picture is a model of what Athens' agora (marketplace) looked like about the time Paul was there.



Lesson Nine: The Development and Outreach of the Church

This is what is left of Athens' first century agora (marketplace).



Lesson Nine: The Development and Outreach of the Church

IV. Overcoming Problems

A. Reversion

B. Immorality
(1, 2 Corinthians)



A statue of Diana (Artemis) at Ephesus.

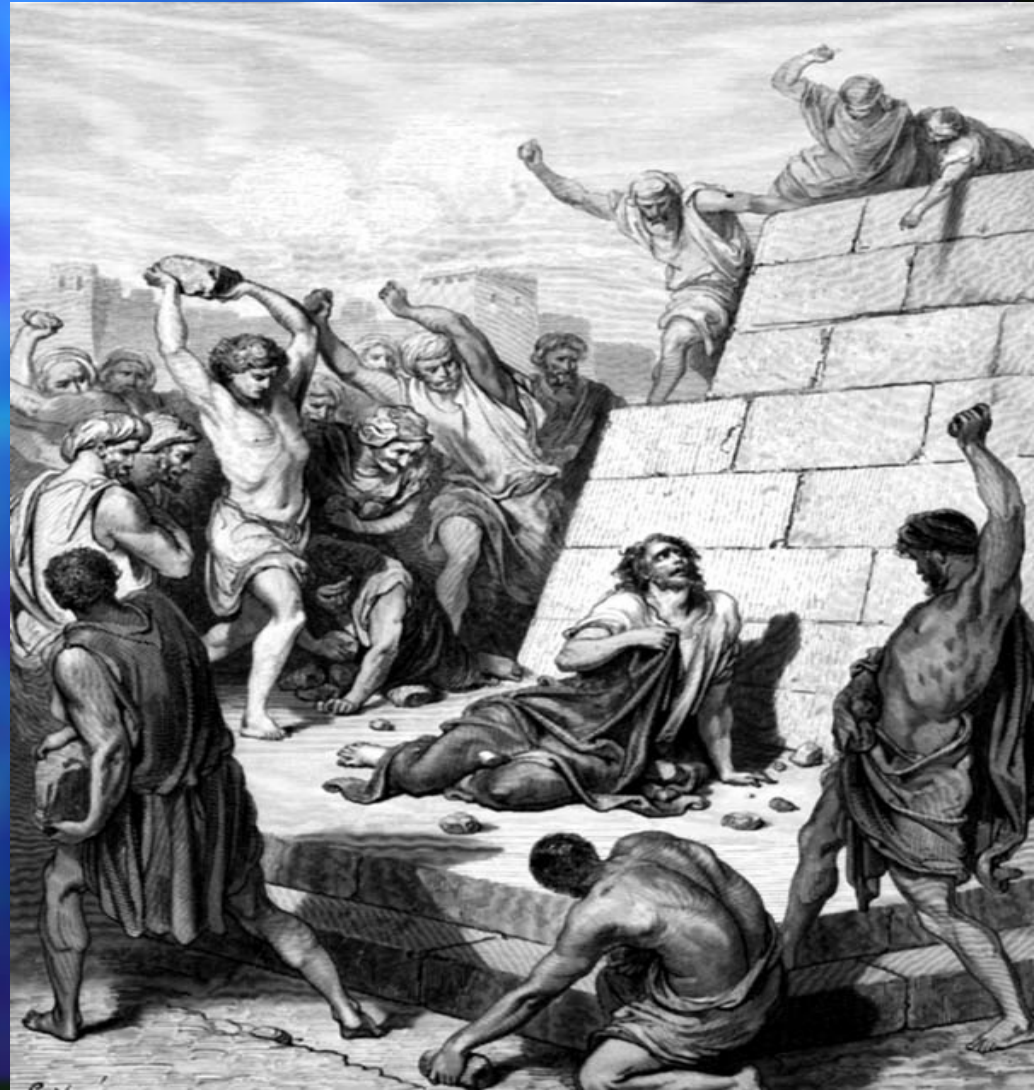
Lesson Nine: The Development and Outreach of the Church

C. Why Work

D. Church Leadership

E. Trials of the Church

F. False Teaching



Lesson Nine: The Development and Outreach of the Church

V. Major Motifs

A. Separation

(Genesis 24:1-4;
28:1;

2 Corinthians 6:14;
1 Peter 2:9-10)

B. Holy

(Leviticus 19:2;
1 Peter 1:13-16;
2:9-10)

- God's people were to be separate from the influences of the pagan people in the surrounding cities in order to be holy to God who is Most Holy.
- Their separation relates to their being holy (separate) to God in order to accomplish their calling, mission. Both the Hebrew and Greek words translated "holy" mean set apart for God's service. That service gives what is set apart very high value.

Lesson Nine: The Development and Outreach of the Church

C. Law

(Exodus 20:1-26;
Ephesians 2:11-16)

The law was a blessing. (Psalm 119:97)

The law taught holy living and the need for God's grace.

There were three types of law, all pointing to and fulfilled by Christ: civil, ceremonial, and moral. The civil law applied to government during the period of the theocracy. As a result of Christ's sacrificial death and shed blood, the ceremonial law has been changed (Acts 15:20), but the moral law remains intact (e.g., Exodus 20:1-17).

Salvation is by faith, not law in OT & NT.

Lesson Nine: The Development and Outreach of the Church

D. Election

(Exodus 19:3b-8;
Deuteronomy 7:6-11;
Ephesians 1:3-14)

Election is God's selection of Israel to communicate his plan of salvation for the world.

Election is for function, not for status, superiority.

Israel's election was out of God's love, not merit.

Now the church is God's elect, NT Israel. (Gal. 3:26-29; 1 Peter 2:10)

For more on election see EDS Website, <http://www.fromacorntoak12.com/wp-content/uploads/2017/08/Part-19-Who-is-God-His-Works-Predestination-and-Election.pdf>

Lesson Nine: The Development and Outreach of the Church

E. Call

(Exodus 3:10;
Romans 1:1,17;
Colossians 3:23-24;
Ephesians 4:1)

Our vocation (< L. *vocare*, to call) is God's setting us apart for His redemptive purposes.

Our call from God typically involves his guidance of us to a specific service for the accomplishment of his purposes.

Lesson Nine: The Development and Outreach of the Church

F. Monotheism

(Genesis 31:19; 35:1-4;
Deuteronomy 6:4;
Ephesians 4:3-6)

In Bible times belief in one God was very new, shared only by the Israelites and the Christians. God's people have always struggled to be faithful to the One true God, due to influences from their surrounding culture.

Lesson Nine: The Development and Outreach of the Church

G. God as an Active God
(Genesis 1:1-2:3;
Exodus 13:3, 14-
15:2, esp. vss.
13:14, 19, 21; 14:13-
14, 21-25, 30-15:2;
34:11; 1 Kings
18:1— esp. vss. 36-
39—46; Ephesians
4:4-10)

Throughout the whole Bible on every page of the Bible, God reveals himself as actively caring for his creation and accomplishing his creative and redemptive purposes, in the OT pointing to Christ and in the NT revealing and explaining Christ.

Lesson Nine: The Development and Outreach of the Church

H. Gifts from God
(Exodus 31:6;
Ephesians 4:7-
16)

God gives people abilities they can use in his service. Christ Jesus has given grace to each of his people in the form of the calling, equipping, and maturing of the church, building up the body of Christ, for works of service in order for the Lord to accomplish his redemptive purposes through the church.

Lesson Nine: The Development and Outreach of the Church

I. Grace-Response

(Exodus 4:31;
Ephesians 5:15-20)

- The redeemed in Christ live differently out of gratitude for salvation in Christ.

J. Bride

(Isaiah 62:5; Jeremiah 3;
Ezekiel 16:32;
Ephesians 5:21-23)

- The church is the Bride of the Lord God, indeed of Christ.

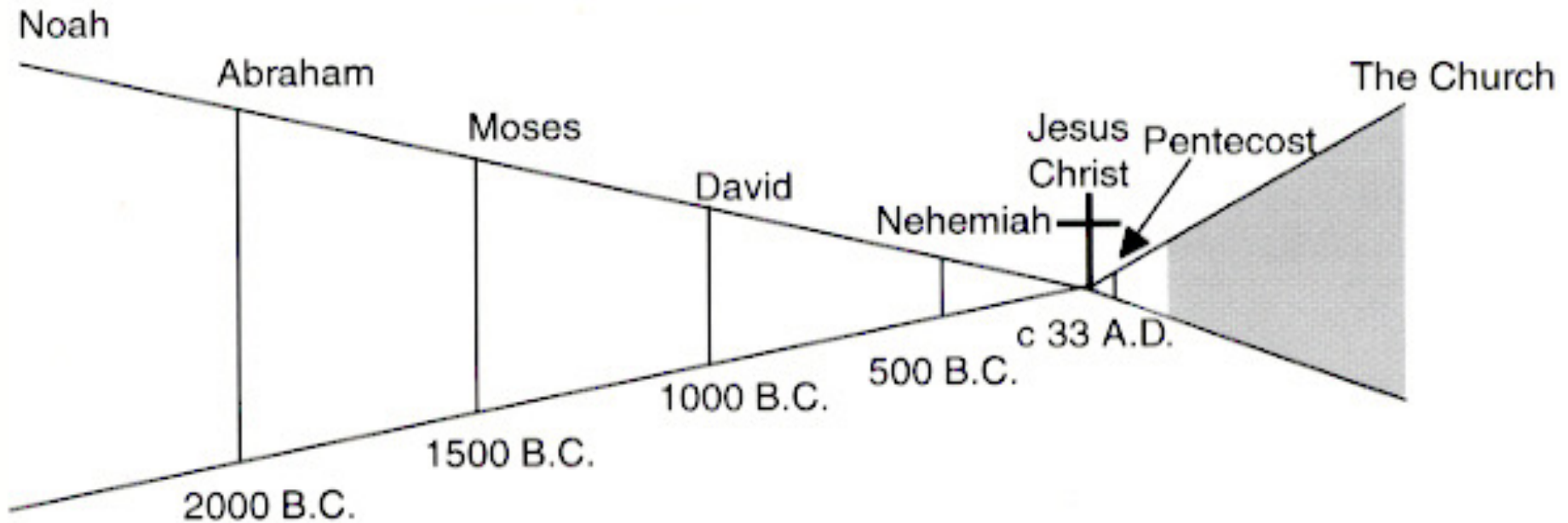
Lesson Nine: The Development and Outreach of the Church

K. Sacrifice

(Leviticus 3:1 ff.; 16:5-6,11,15; Exodus 29:33; Leviticus 3:1 ff., Romans 12:1,2; Hebrews 9:11-28)

God's people voluntarily obey his moral law out of thanksgiving for what he has done.

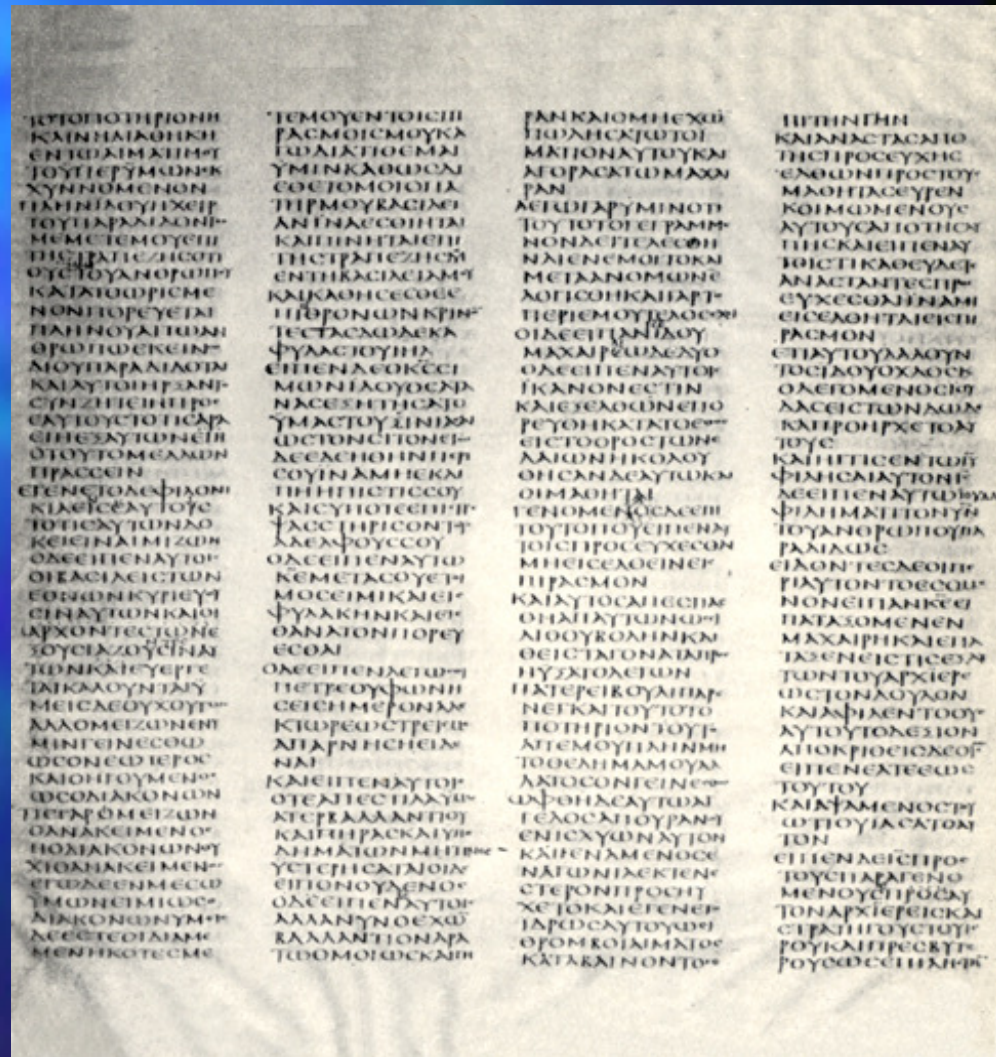
Lesson Ten: The Church Engages the Future



Lesson Ten: The Church Engages the Future

I. Compilation and Canonization of the New Testament

A. Need for a New Testament Scripture



Lesson Ten: The Church Engages the Future

B. Meaning of the Term "Canon"

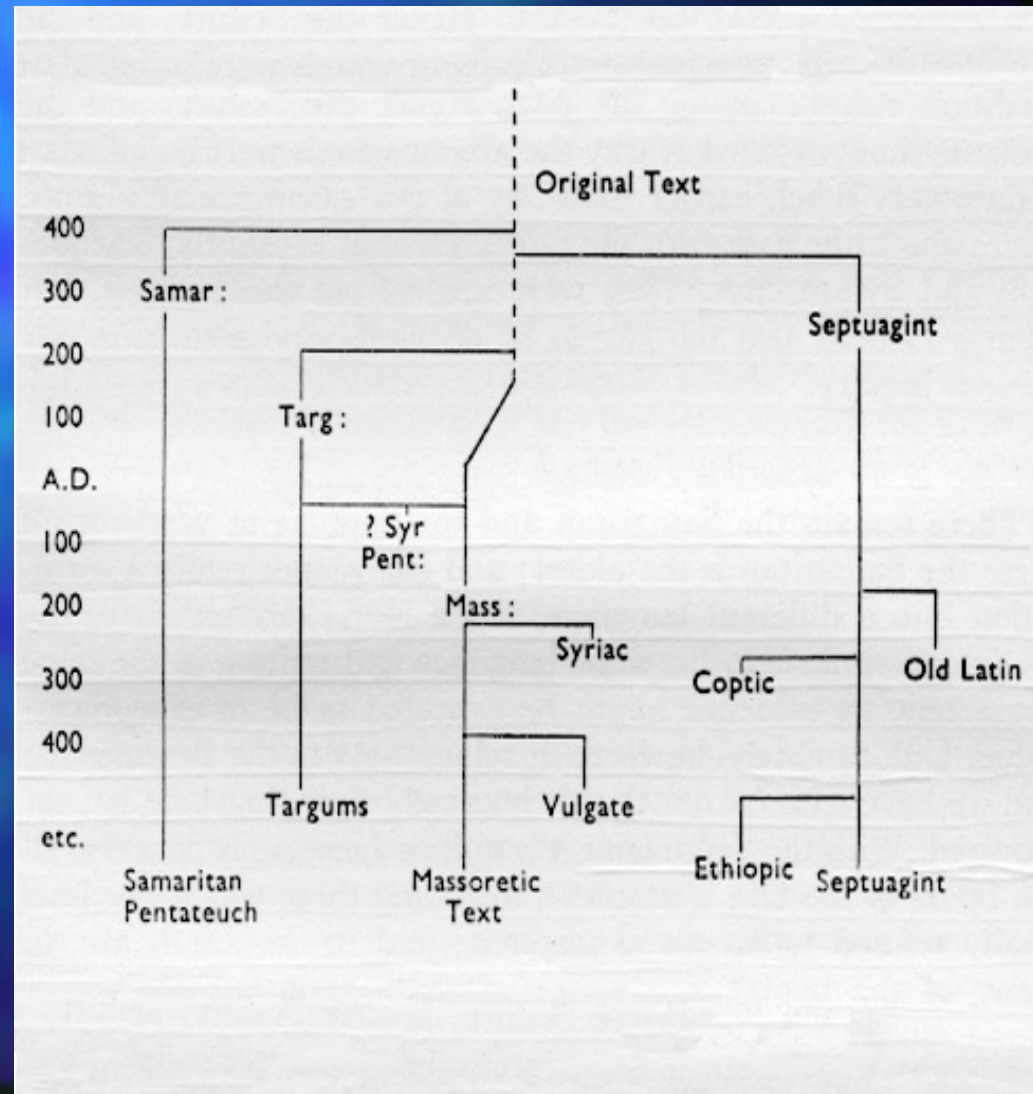
C. Formation of the New Testament Canon

- Canon means standard, rule.
- Three criteria guided selection: apostolic authority, congruence with existing Scripture and traditional theology (the rule of faith), continuous acceptance and usage by the churches.

Lesson Ten: The Church Engages the Future

II. The Development of Church Teaching

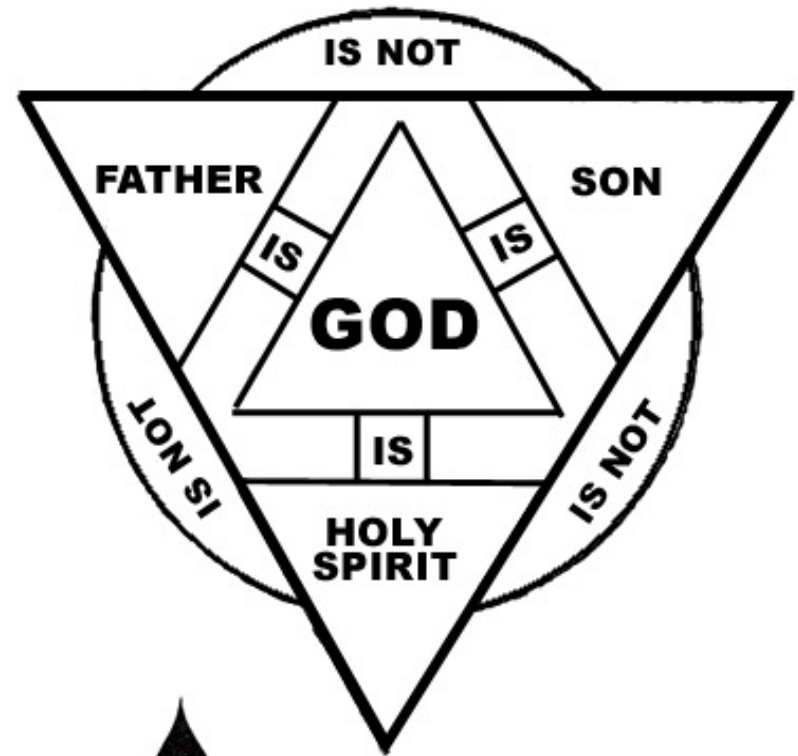
A. The Bible



Lesson Ten: The Church Engages the Future

B. The Unity and Trinity of the Godhead

1. God is three persons who share one substance; thus, he is one.



Lesson Ten: The Church Engages the Future

B. The Unity and Trinity of the Godhead

2. The sun is one of the best analogies of the Trinity. (Cf. Romans 1:20)



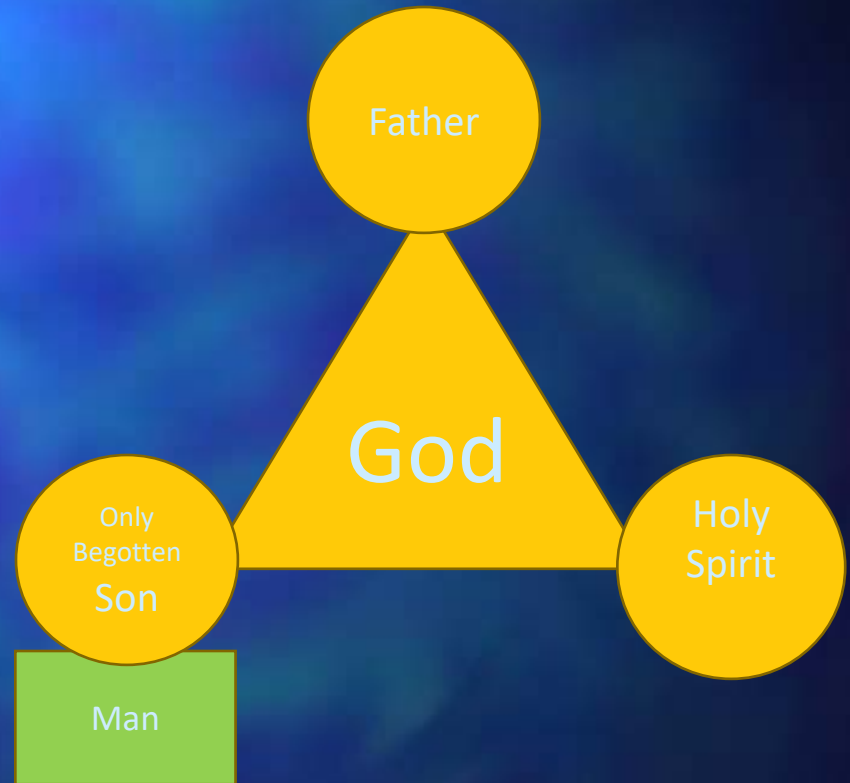
Lesson Ten: The Church Engages the Future

- The sun shows how it is very reasonable to view something as having three distinct parts at the same time but comprising one entity.
 - The ball of fire.
 - The rays of light.
 - The heat.
- The ball never exists without the light and the heat; the light never exists without the ball and the heat; the heat never appears without the ball and the light.
- All three exist simultaneously and constitute one luminary.



Lesson Ten: The Church Engages the Future

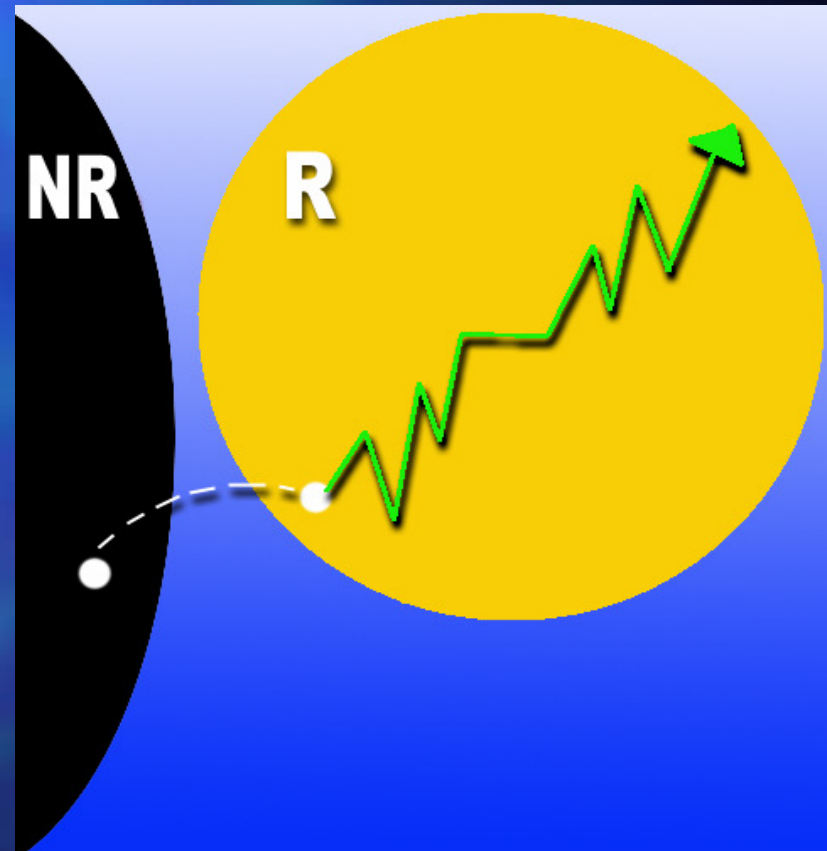
C. The Divine and Human Nature of Christ



Lesson Ten: The Church Engages the Future

D. The Justification and Sanctification of Regenerated Mankind

- NR = Non-regenerated; R = Regenerated (born again) by faith in Jesus Christ.
- John 3:16; Romans 4:18-25; 10:9; 1 Corinthians 12:3)



Lesson Ten: The Church Engages the Future

III. The Second Coming of Christ Jesus and the End of Time

A. The Intermediate
State
(Luke 23:43)

B. Events, Signs,
Preceding Jesus'
Second Coming
(Matthew 24)



Lesson Ten: The Church Engages the Future

C. Jesus' Second Coming
(Matthew 24:29-31)

D. The Resurrection
(1 Corinthians 15)

E. The Last Judgment
(Matthew 25:31-46)



Lesson Ten: The Church Engages the Future

F. The Final States

1. Of the Righteous
(Matthew 25:31-40;
Revelation 21:1-4)
2. Of the Wicked
(Matthew 18:9;
25:41-46)



Lesson Ten: The Church Engages the Future



Lesson Ten: The Church Engages the Future

The church does so with hope (inaugurated expectation: victory has already begun), confidence, and joy, knowing that Jesus Christ is the only Savior and Lord.

- *"Jesus said... 'I am the way, the truth, and the life; no one comes to the Father but through me.'"* (John 14:6 NASB)
- *"Jesus Christ is Lord."* (Philippians 2:11)



Lesson Ten: The Church Engages the Future

IV. Major Motifs

A. God Always with Us

(Deuteronomy 31:6,8; Joshua 1:5; Matthew 1:20-23; 28:20; Hebrews 13:5-6)

God, who loves us and is sovereign, is always with us and will never leave us or forsake us, so we should never be afraid.

Lesson Ten: The Church Engages the Future

B. Providence
(Nehemiah 9:6;
Ephesians 1:3-14)

The work of God is expressed in love and justice whereby he preserves (upholds), cares for, guides, and governs his creation in such a way that the needs of his people are met. At the same time history is progressing toward the end he has established, the redemption and renewal of his creation in and through Jesus Christ.

Lesson Ten: The Church Engages the Future

C. Judgment

(Jeremiah 25:8-14;
Matthew 25:31-46)

Since God is truly love to the core of his being (1 John 4:8) and loves his people, he will judge evil in order to make those who trust and obey fit for his fellowship and for effective service. Because God is also holy, holy, holy, he will not allow evil in his presence or to corrupt his creation when he brings his plan to renew his creation to completion in the new heaven and the new earth.

Lesson Ten: The Church Engages the Future

D. King, Kingdom of God

(Genesis 14:18-20; Hebrews 6:20-7:19; Psalm 110; Isaiah 9:6-7; 1 Kings 9:1-9; Ezekiel 34:11-16,20-24; Luke 1:32-33; John 18:36-37; Ephesians 1:15-23)

- The kingdom of God is the rule of God in human hearts and minds.
- Jesus inaugurated the kingdom in his first advent; he will complete it at his second advent.
- As Jesus taught, his kingdom is not a political entity; it is not of this world. (John 18:36)

Lesson Ten: The Church Engages the Future

E. Restoration
(Jeremiah 25:8-14;
30:1-3 ff.;
Revelation 21:1-8)

As Israel was restored according to God's promise in a partial glimpse of the future restoration of God's kingdom, so he will restore his creation at the end of time in its fullness and perfection in the new heaven and the new earth as he has also promised.

For Further Information and Study: Independently and/or with Others

- Bible Digest Notebook
- The Bethel Series
- Basic Christianity
- Essential Christianity
- Individual Bible Study Classes and Courses
- Small Group Bible Studies

Resources

Sources of the photos, paintings, and graphics are all from books and curricula used for educational purposes, except for the horizontal hourglass timelines at the beginning of each chapter. Other sources include Marilou Grant, Graphics Configuration, and Diane Hott, Timeline Graphic Design, who served with me on the staff of Christ Church of Oak Brook, Oak Brook, IL.

I taught this course for many years in the local church. This presentation was a key part of that course. It is offered here without cost. This program may be used without charge, with acknowledgement, and without changing the text, for church education and other church ministries worldwide.

Thanks to Others Who Have Helped with This Program

- Marilou Grant, Graphics Configuration
- Diane Hott, Timeline Graphic Design
- Jeffrey Lemke, Video Editing
- Carrie Marr, PowerPoint Typing
- Janet Sandberg, Digital Notebook Editing
- Miranda Grossaint, Digital Notebook Typing and Printing
- Gerrie Kramer, Notebook Typing and Printing