

Progress of Redemption – Course Notes
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Notes are from a course taught in 1980

Unity of Scripture

The **functional unity** of the Word is shown in the highly diverse aspects of its parts. This unity is ordained and engineered by God.

All the parts need one another. It’s a **coherent whole**.

Oh my friend, **what** ties the parts together? Wherein lies the unity?

Someone said, “There is no **collusion** of the Scriptures, but also no **collision**.”

The basis for unity: look at the following verses. What do they have in common?

- | | | | |
|-----------|----------------|------------------|------------------|
| Gen. 1:1 | Joshua 1:2,5 | 11 Chr. 36:15-17 | John 1:1,14 |
| Ex. 3:6-8 | Judges 2:16-18 | Ezra 1:1,2 | 10:14,15; 14:1-3 |

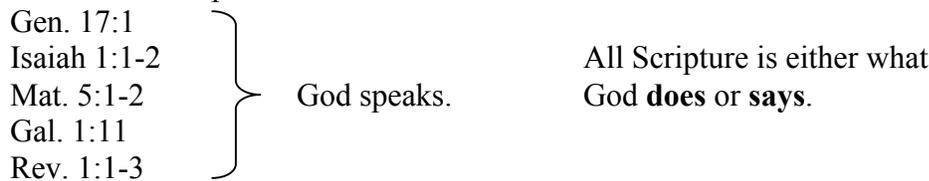
In common: **God is at work with people on the earth in history!**

Foundation for unity is in the **historical** section of Scripture.

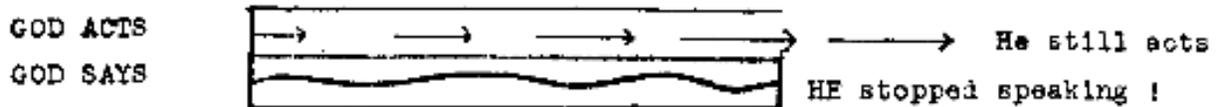
Thesis: The unity of the Word lies in the fact that God **acts**.

Therefore, always look for relationships.

Most times Scripture is divided into the Old and New Testaments.



Implications of this:



God says...this is revelation, and this is theology.

Theology takes revelation and makes doctrine out of it.

But now...what do you call the **acting**?

These two, my friend, what God says and does, are two great **realities** of the Word.

The Bible is an infallible record of what God has done and said.

Progress

What is progress? Both in what God **said** and **did** progress can be found.
Progress is not simply “advance.” Progress is the **way** in which God speaks and acts.
Nobody but God can truly progress.

God - - - life - - - growth

The process is analogous to botany, zoology, etc.

It's the same growth process as from a seed to a tree.

The seed contains the whole tree. Progress starts in an embryological form.

In all God does He starts with a seed.

You cannot have progress without unity.

Progress is the way God speaks and acts. The beginning is small, but it grows bigger progressively.

When God said to Abraham, “I will bless you,” He started with a **seed**.

Our study will consist of two parts. The first part will consist of tracing through Scripture the way God **acted**.

God's Acts

God starts oh so small. A human being grows from one cell to maturity; that one cell moves towards a goal.

Does God have a goal in Scripture? Yes. Scripture progresses to a certain point and then stops.
What is that goal?

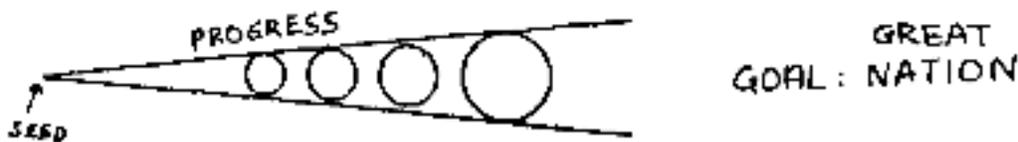
There are two absolute certainties in the Word. One is that God is alive, and the other is that God's goal will be accomplished.

God's Goal: the earth will be filled with His glory.

What does this mean? This means that the earth will be full of **people**. **People glorify God.**

People: 1) love God with all their hearts
2) love one another

Is this an appropriate goal for a God who works on earth?



A. Creation and disobedience of man and its consequences

1. Creation: earth, universe, animals
2. Creation: man
3. Disobedience of man
4. Cain and Abel

5. Genealogy: Adam-Noah

B. Judgment on all the earth

6. Corruption of the earth: flood

7. Flood destroys
8. Flood recedes
9. Post-flood conditions: new beginning

10. Genealogy: Noah and sons

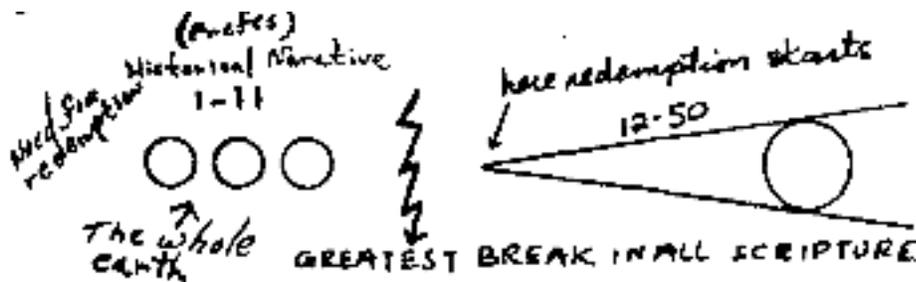
C. God scatters them

11. Tower – to a void dispersion

12. Genealogy: Shem-Terah

What does God do in Genesis 1-11? Preparation and prologue.

In Genesis 1-11 there was mostly destruction.



In Genesis 12-50 there are four major things, biographies.

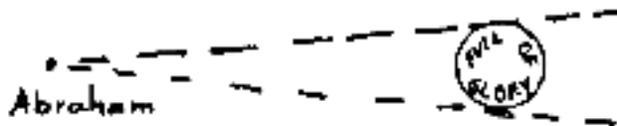
1. Abraham
2. Isaac
3. Jacob
4. Joseph

In Genesis 12:1-3 there are six seeds of doctrine:

1. I will make you a great nation.
2. I will bless you.
3. I will make your name great.
4. You shall be a blessing.
5. I will bless those that bless you.
6. In you the families of the earth shall be blessed.

God will make a **nation** out of Abraham. This is done **progressively**.

Get this: **All** the families of the earth are included. What was the goal again? That the earth should be **filled**.



God starts with Abraham, not with Noah or so and so. He never says, "I am the God of Noah and Adam," but "I am the God of Abraham, Isaac and Jacob."

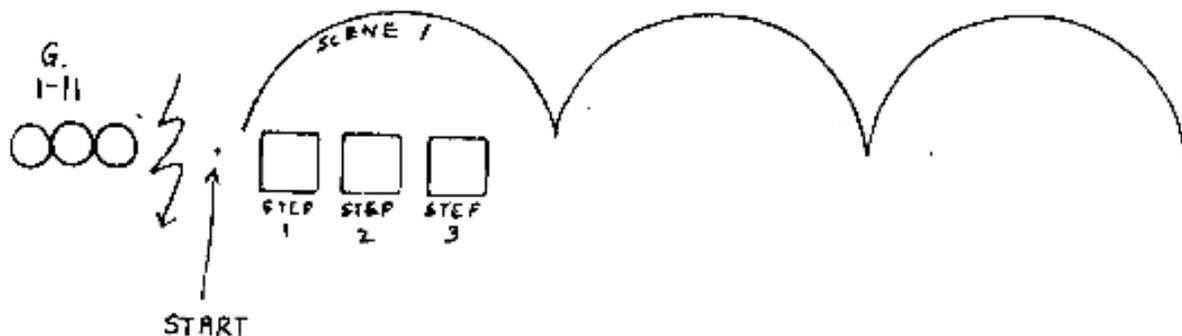
Why?

Chapters 1-11 are the prologue, the stage.

The Progress of Redemption starts in Genesis 12.

In chapter 12 God starts to work with a **seed**. Out of this seed will grow a **nation**.

God works in stages (dispensations):



Genesis 12: In order for Abraham to become a nation, he should have a wife. But Sarai was barren. Why did God do that?

- 15:2 Abraham wants a child because of God's promise of a nation.
- 16:1 Sarai gets no children.
- 17:18 Ishmael presented to God, but he is rejected.
- 21:1 God fulfills His promise **in His time!** This is 25 years after the promise!

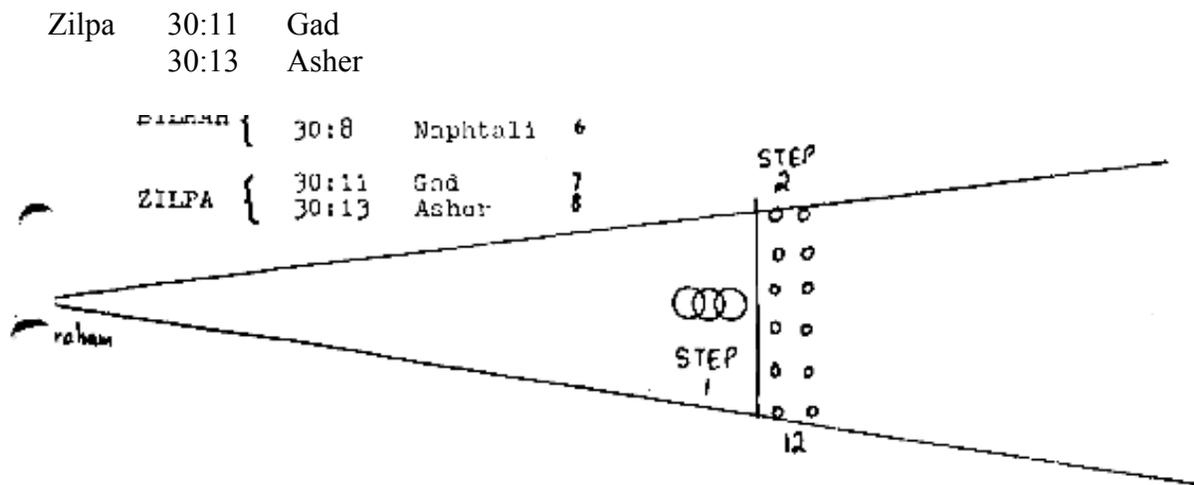
Is this progress? Don't be surprised if it will go slow!

- 24 When Isaac gets a child, Abraham dies. How many are left? One.
- 25:21 Same contract given to Isaac. Notice: Rebekah was barren!
After 20 years she begets twins. Is this progress?
After 45 years only two people! These are Jacob and Esau.
God rejects Esau, but accepts Jacob.
- 28:3-4 Charge to Jacob and the ladder. To Jacob is given the same promise.
For some strange reason, God makes a covenant with **three persons**.
Abraham gets a child, and then dies. Again, a covenant.
Isaac gets children, and then dies. Again a covenant.
But Joseph seems to be different.

Step 1: The Seed Consists of the Founding Fathers, or Patriarchs.

God starts small and goes slow. Is there any progress yet? No.

- 29 Leah and Rachel – Rachel was barren. Why?
Leah conceived and was hated.
- | | | | | | |
|--------|-------|----------|--------|-------|--------------------|
| | 29:32 | Reuben | Leah | 30:18 | Isaachar |
| Leah | 29:33 | Simeon | | 30:20 | Zebulun |
| | 29:34 | Levi | | | |
| | 29:35 | Judah | Rachel | 30:24 | Joseph
Benjamin |
| Bilhah | 30:6 | Dan | | | |
| | 30:8 | Naphtali | | | |



God moves slowly. He only does what is significant for me to understand the unfolding.

35:22 Jacob now has 12 sons. God moved from 1 to 12!

Elsewhere God refers to Leah and Rachel who built the nation of Israel.

Step 2: 49:28 The Tribal Framework

Are the 12 sons the nation? Yes. They are the nation in seed-form.
From Abraham to these 12 is a long time!

But what was so different about Joseph?
That we shall see in step 3.

Step 3: Israel in Egypt: A Nation

Joseph went to Egypt. **There** God would make of them a nation.
So we must be on the lookout for growth there.
Joseph was used to preserve the remnant.

46:2 **There** will I make a great nation..

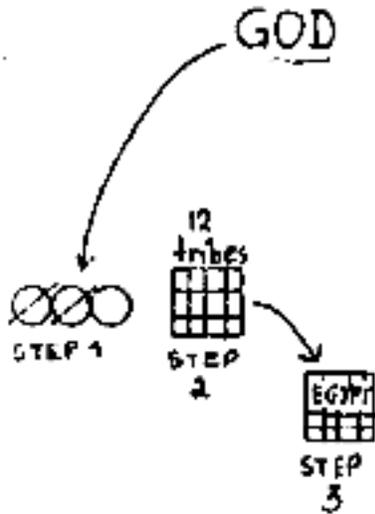
Between Genesis and Exodus: 350 years

Ex. 1:7 tremendous multiplication. Why just now?
God works progressively.

1:8 even more growth! Pharaoh endeavors to stop the progress.

This is the first time something is done to stop the progress!
But the more they are oppressed, the more they grow, 1:12, 20.

My friend, **how** does God work? He works amidst opposition, right under Pharaoh's nose.



Step 4: God Establishes a Man to Lead His People

In Exodus 1, God dealt with the whole nation. Chapter 2 switches to specific individuals.

2:11 Moses is 40 years old. He violates a basic way of God and commits murder. On account of this he has to flee.

2:23 God remembers His promise.

3:5 God reveals Himself to Moses.

3:8 I will deliver.

32:7 The people that you (Moses) brought.

3:10 You will deliver.

32:11 The people that you (God) brought.

This is a principle in leadership. God works **through** people.

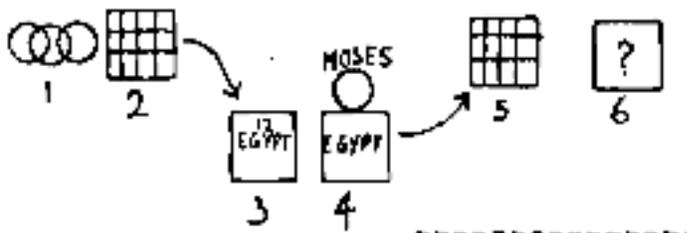
The person **through** whom God works is responsible.

This is called a theocracy.

The nation needs a **leader**. Moses is designated to be that leader. That's why we have his detailed biography.

Notice the intimate relationship between Moses and God. But to think that a **human** can do the work of God – oh my friend, this is a serious thing. Many today are trying to do the work of God all by themselves.

Never think that you can do the work of God!



Step 5: Israel Leaves Egypt Through God's Guidance.

Now God wants to take the people out of Egypt. Why? Can a nation be built within another nation? **No**, they have to have their own geographical area.

But watch how God does it: He hardens pharaoh's heart and brings plagues.

By hardening the ruler's heart He made it more difficult. The plagues are evidence of the progressive way God works.

After 430 years they leave Egypt!

Step 6: God Gives the Nation a Law (Culture)

Step 6 digresses a bit from our survey because this deals with the way God speaks.

For years God gave them the **Law**: spoken word. Why?

For a nation to function together there must be common ways of doing things. God gives them also a **culture**. Israel is continually admonished to follow God's way.

Next they will get land, but only after 40 years due to their unbelief.

Numbers:

13:2 Why spy out the land?

14:11ff God intends to wipe out the nation and elevate Moses. How will Moses respond in view of the earlier promise to Abraham? This is a temptation for Moses.

Here, then, is the **first time God shelves His people** The unbelieving generation perishes in the wilderness.

*The only thing that stops the work of God is **rebellion** and **unbelief**.*

Step 7: The Land is Conquered and Assigned

This section deals with Joshua and the land. Joshua divides into 1-12 and 13-14. Both parts deal with the **land**. This is still progress.

:40 – summary*

:16 – summary* Often the authors stop and summarize.

1-12 Joshua goes on a destruction tour. In 10:43 he returns to their vantage point, Gilgal. What has been accomplished?

At this stage all that Joshua did was to establish his authority in the land. Israel does not yet occupy the land, but they are clearly in charge of the place and have broken the military might of the inhabitants.

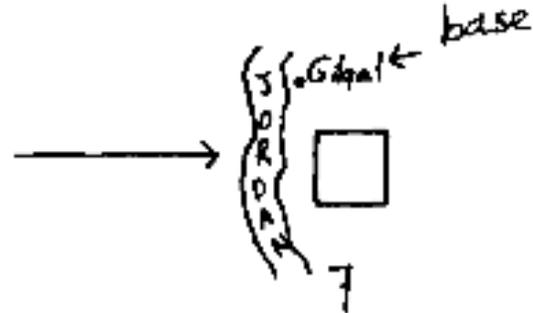
In 10:28, 31ff there is a rehearsal of all the places they went to. Why? It is progressive.

Who took Jericho? God. What did they do? They obeyed and marched. See here again the intricacies of the divine and human agencies in cooperation.

[*editor's note - uncertain reference]

With this same thought in mind, what happened at Ai? They failed. Why? Because of self-effort. Their own strength was insufficient.

- 1-12 The land is theirs.
- 13-24 The land has not been possessed yet.
- 13:1 Still at Gilgal.
- 13:7 Division of the land from Gilgal.
- 19:15 Land is conquered, assigned, but not invaded or possessed.
- 24 The progress chapter.
- 24:2 Terah to Abraham.
- 24:3 Isaac.
- 24:4 Jacob.
- 24:5 Egypt – Moses.
- 24:6 Deliverance.
- 24:7 Wilderness wanderings.



Step 8: Judges

Judges:

- 1:1 Joshua is dead.
- 2:6 Joshua is still alive? The historian retrospects.
- 18:1 What happened to Dan? He has no occupied his inheritance yet. 350 years have passed!

The book consists of three things.

Part 1 – 1:1-2:5

Here we see something new in the progress. Who will fight instead of Joshua? Judah. They are still at Gilgal. Judah leaves first with Simeon. However, they did **not** eliminate the inhabitants.

What happened to the nation? Each tribe has possessed his inheritance.

For the first time the unity of the nation is broken.

By 2:5 the tribes are established.

Part 2 – 2:6-17

350 years

For a nation to be a nation it needs leadership. Now watch what happens with this.

Joshua dies. **Nobody** takes his place. There is a **void** in leadership.

Israel apostasizes and God delivers them to their neighbors.

God raised up Judges. God was with the judge, as with Joshua, Moses, etc. He worked through them. They were military leaders, theocratic.

The judge only appeared in crises. He was **not** over the whole nation.

The judge's only jurisdiction was on the local level.

1 Samuel

1-7 The birth of Samuel – death of Samuel. This constitutes a very strong biography. His ministry is covered quickly, but one experience is spotlighted.

Elkanah – 2 wives (1 barren) – Hannah – Eli+Hannah – birth Samuel – to Eli
The sons of Eli are wicked (adultery, profanity, as in the days of the judges, and that right in the temple).

In the midst of darkness is Samuel.

3 Rare visitation from above.

3:4 The call of Samuel.

3:7 He did **not** know God.

Now, for the first time in many years, God has spoken.
Samuel receives a direct revelation from God.

3:19-20 Resume – all Israel now knew that Samuel was a prophet.

My friend, if you don't see this, you ought to hang your prophetic head in shame!

When something grows you separate functions and offices.
God spoke to Moses- prophet and leader.
Samuel is the first full-time prophet.
Priestly office is already established (Aaron, Levi).
With the establishment of the prophetic office we see progress.

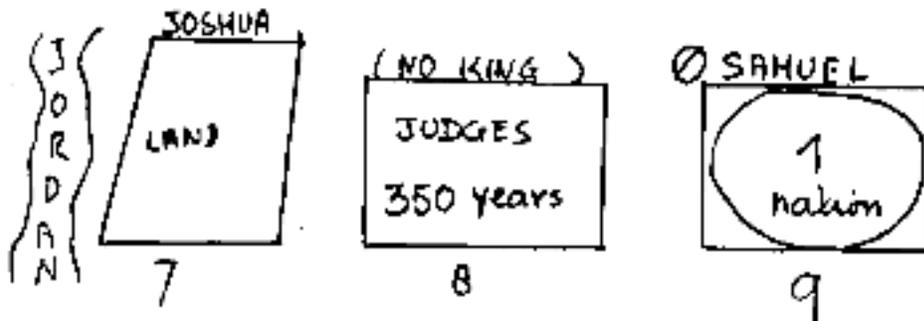
4:1-7 The defeat of Israel, and subsequent defeat of Philistines by God.

7:15-17 Summary: Samuel is the **last judge** and the **first prophet**.

Step 10: Office of King is Established.

Now we are ready for a **king**.

My friend, this will make you stand on the tips of your progressive toes!



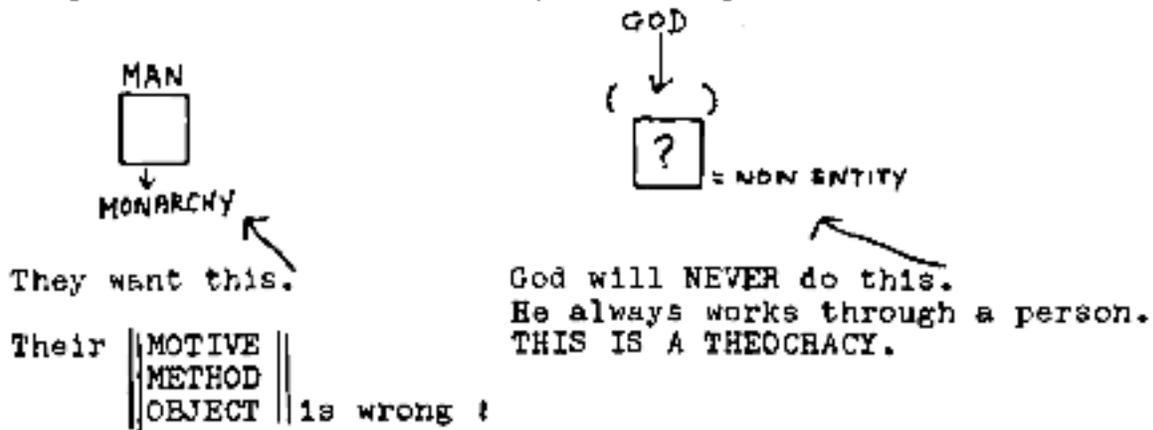
1 Samuel 8-15

A dynasty is required. Samuel's sons are perverted. Israel demands a king. For 350 years they had not had one. Samuel disliked the request. Why? Because of his boys? No. God stood with Samuel in his dislike.

God takes even the sin of man to accomplish His purposes.

What was their sin?

1. It consisted of not crying to God for help, but to a man, a king.
Why didn't God raise up a king after Joshua? It may be because of tribal identity. He also may have wanted them to come to the end of themselves.
2. They wanted a king to fight their adversaries. But God was their Defender.
- 8:7 They have rejected **Me**.
What they are asking for is out of line. They ask for a **man** to be king. A man is but visible, human power.



What are the implications for church government?

- 9:1-2 Emphasis is on outward. Still God does not leave them alone. He will choose a good man for them.
- 9:15ff God had prepared Samuel for the choice. God chose Saul.
Samuel **knows** God chose Saul to be king. To confirm this in Saul, he tells him 3 things that will happen.
- 10:9 God changed his heart – a new heart – a man of God.
- 10:17 They were voting – election time! The people choose him, but he is chosen of God!
- 10:24 The Lord hath chosen!
- 11:12ff A military theocratic operation. Now it's been proved that Saul is God's man.
- 11:15 The final act: Saul is inaugurated as king.
Is this what the people asked for? No. Instead of a monarchy, He gives them a theocracy. He did not give them what they asked for.



OFFICE OF KING ESTABLISHED

Saul's Sin

- 12:8 Samuel was not present yet; Saul is impatient and offers.
- 13:23 Rebellion is the **only** thing that hinders God.
- 13:26 Saul is rejected as king. He is shelved because of consistent disobedience and rebellion. His line is broken.

God works even through sin!

Now even the office of King is established.

Step 11 David and Solomon

David and Solomon are like two sides of a coin.

The call of David in 1 Samuel 16-17:31.

David spent 10-15 years in training.

- 16:1 Why didn't God tell him which son (Jesse)?
- 16:6 Don't look at externals. We do this all the time. We try to predict which people will become what by considering external factors. Samuel had the same temptation. David had a **heart after God**. This is what God is looking for.
- 16:12-13 David is anointed. God has made clear that the **heart** is the big issue. "Man looketh on the outward, but God at the heart."

David's Training

God will give David two tests to see what he will do. God tests us to see how we shall respond and if He can entrust us with something.

- 17:31 First test: Goliath
- 17:32 David says, "I will go."
- 17:34-35 David had been prepared a long time before that. God had trained him through the lion and bear. He had already learned the lesson of relying on God. God delivered me... We see a theocratic operation on the pasture.
- 17:46 A pure theocracy. He doesn't even have a sword. God is testing David. Will he rely on Him or on weapons?
- 17:50 He passed the test.

**

Now we come to the second test. Saul is jealous and seeks to slay David. But Saul is still king. And he is not an enemy. How would David handle this? He runs after Saul. He hides. David **knows** he will be king...someday. He waits 15 years.

God's great test: waiting on Him.

Do you wait on God?

Look at David's heart.

24:4 He takes a piece of Saul's robe while Saul sleeps.

24:5 He regrets it, though Saul is a reprobate. David repents.

God wants an obedient heart.

All the steps show progression. Step 11 is the culmination.

2 Samuel

2:1 David is called. Notice what he does – he waits on God, and relies on Him. Shall I go to be king? Is this your time? God tells him to go to Hebron.

2:4 God works slowly, progressively. David is anointed king over Judah.

5:1-3 David is anointed king of Israel.

Now, for the first time, we have a theocratic, redemptive nation!

God is king through David.

5:17 The Philistines want to kill him.

5:19 David **inquires** of God two questions: "Shall I fight?" and "Will I win?"

These 2 questions reveal David's heart. They show a beautiful, clear theocracy. God says "yes."

5:22 Philistines come again! Instead of just relying on God's previous answer he inquires again! This, my friend, is true commitment to God!

8:6 Wherever David went God gave the victory!

8:14 God wins the battle through David.

8:15 Notice the responsibility of government:

1. Defense – protection

2. Internal guard against idolatry, immorality, injustice.

We have a truly great nation here.

Solomon – 2 Samuel?

7:2 David wants to build God a house.

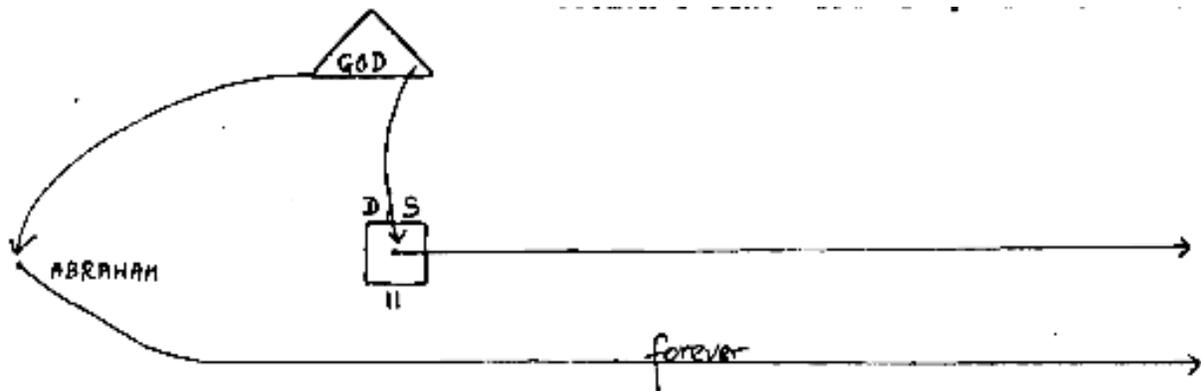
7:11 God wants to build David a house.

7:12 God promises David that his name will be established.

7:13 Solomon will build my house.

7:15 God will not do with Solomon as with Saul. This constitutes a **covenant** with David and Solomon.

Someone in David and Solomon's line will always be on the throne.



We now have a prophet, priest and king. The nation is well on its way. The law has been given earlier.

David's heart showed the opposite of unbelief and rebellion, the two ingredients that hinder the work of God so much. He had a believing, committed heart. What a beautiful picture!

David was characterized by: war
 victory

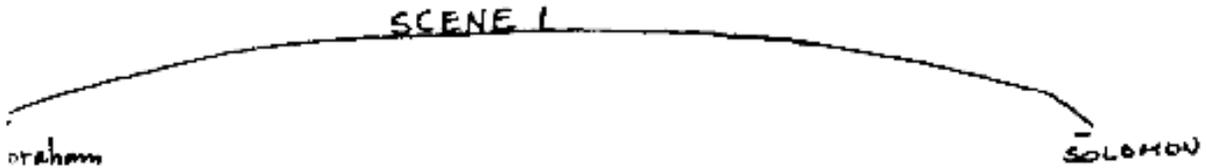
Solomon characterized by: peace
 wisdom
 riches
 knowledge

- Kings 5 Adonijah – proud, aspiration/rebellion
- 5:7 Notice Solomon's attitude: I am but a little child, completely dependent on Him.
- 5:28 Solomon's wisdom was God's wisdom.
- 5:20 A multitude, a nation!
- 5:21 Solomon ruled everything.
- 5:25 Everyone is safe, perfect security, absence of war.
- 5:29 Solomon: songwriter, proverbs, botanist, zoologist, entomologist, etc.

God has now established a great theocratic, redemptive nation.

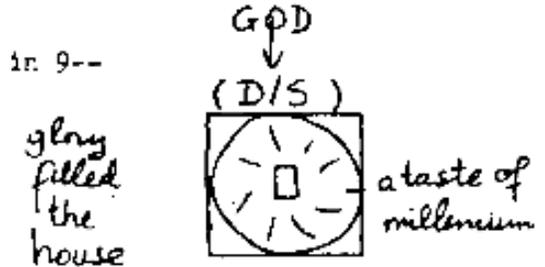
1 Kings 10

The Queen of Sheba visits Solomon. We read in verse 5, "there was no more spirit in her," she was dumbfounded, perplexed and speechless.



In the temple of forgiveness, there is **redemption**. There people could be saved.

God renews the covenant with Solomon in 9.



God moves progressively, step by step, to accomplish His purpose.

God is **doing** this. The basic unity of the Word is in God's **acts**, in **history**.

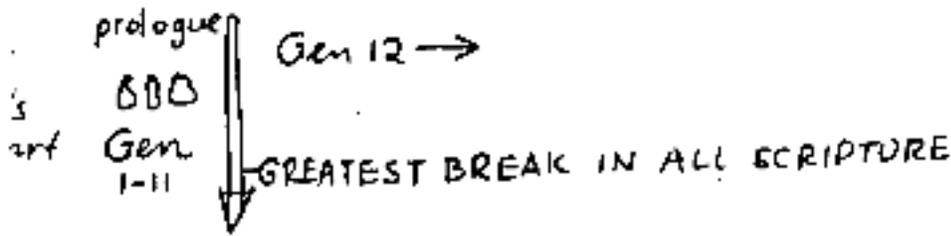
We are now at the end of scene 1. How about God's words?

God spoke to Abraham. There is the seed of all theology.

God spoke to Moses extensively, the **law**.

God spoke to David and Solomon, the **poetic books**.

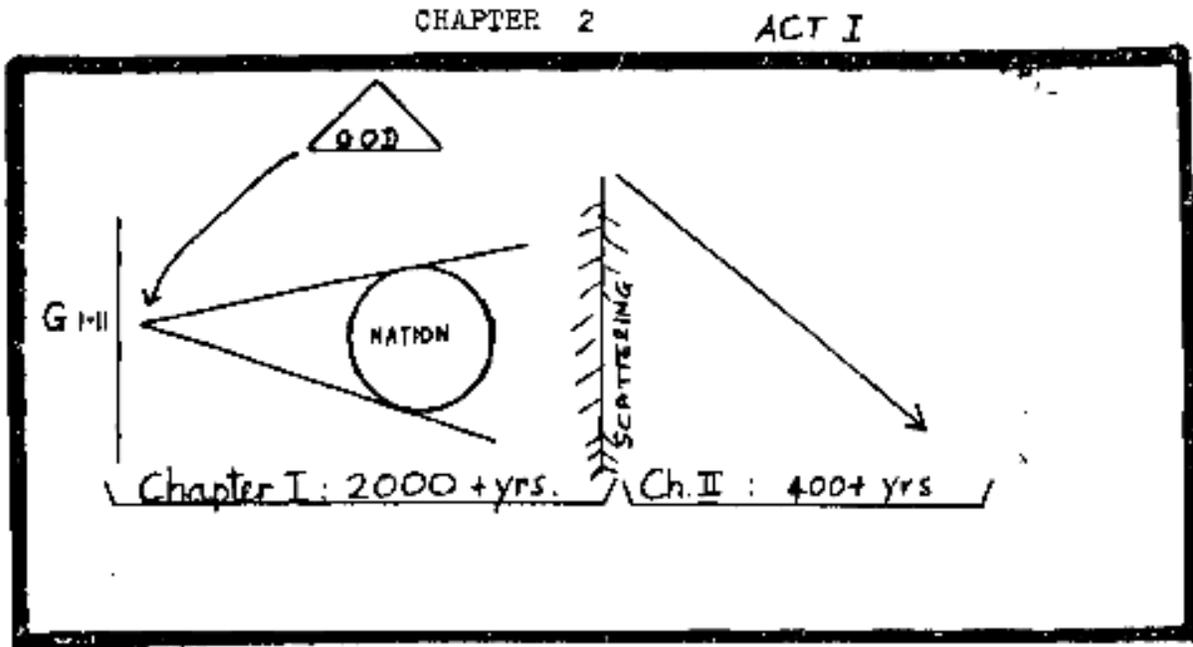
Here are three bodies of revelation.



From Genesis 12:1 – 1 Kings 10 we call this: **The Theocratic, Redemptive Nation**.

Part II

Chapter 2



Step 2, or chapter 2, covers about 400 years.
We are still tracing the historical record.

God goes 2 times over the theocracy of earth.
Scene, or chapter 2, is a double exposure.

1 Kings

11:3ff Solomon's many wives turned his heart away from the living God. He fell. In a theocracy this is serious. His heart after God is turned.

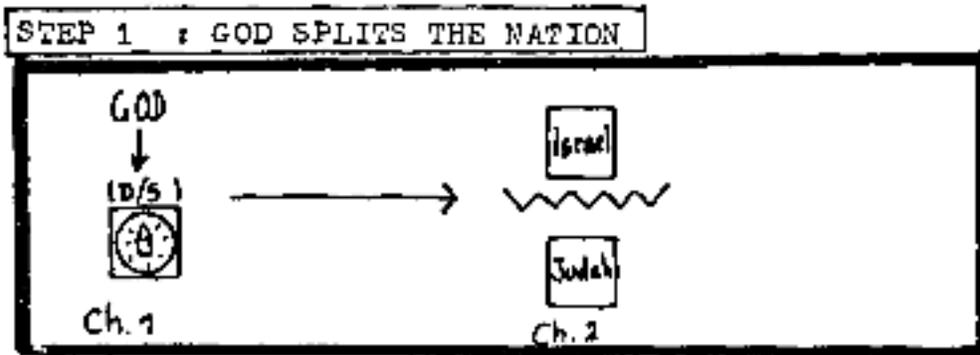
11:11 **God takes the kingdom from him.**
Because of David He will not do this until Solomon is gone.

What will God do? **God will split the Kingdom in two!**

12:13ff "Solomon's excessive taxation of the people stirred up such discontent that shortly after his death the 10 northern tribes revolted against the authority of Solomon's son Rehoboam, and formed another kingdom known as Israel. The other 2 tribes were known as Judah." – Jenkins

King Rehoboam did not listen to the counsel of the old men, but did what the young men advised him, and treated the party of Jeroboam roughly. Israel rebels and Jeroboam is made king over Israel.
Rehoboam wants to fight him but God stops him.

Step 1: God Splits the Nation



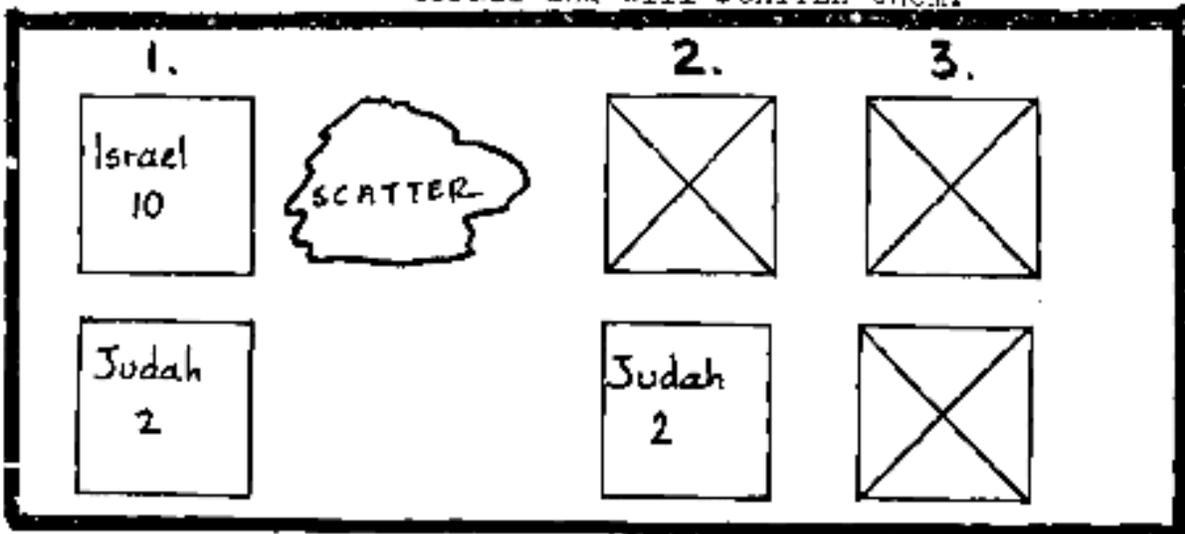
12:25ff Jeroboam is king over Israel. He thinks it's too far to go to Jerusalem to worship, so he makes some idols.

However, Jerusalem is the **only place** where worship could take place.

Besides idols, Jeroboam sets up his own priests.

14 Result: Evil will come upon Jeroboam. God will smite Israel and will **scatter** them.

Israel and will SCATTER them.



Step 2: The 10 Tribes are Removed from the Land and Scattered.

God takes Israel and wipes them out, so that none is left.

2 Kings 21:10ff Because of abominations in the south, Judah and Jerusalem will be dealt with as Samaria. God will destroy them as well.

2 Chronicles 36:15ff God's messengers are mocked. The Chaldeans come and conquer Judah. The possessions of the temple are taken to Babylon.

Step 3: God Utterly Destroys Jerusalem.

Why does God first build the nation and then destroy it?

What is the significance of chapter 2? How come there is progress in chapter 1, and regress in chapter 2?

Consider the following: When Solomon built the temple, the **glory** of the Lord came there. After the captivity the glory departs. The land is barren and empty.

There is no more salvation on earth.

How do you get saved?

Only in Jerusalem could men be saved, in the temple, but now this is gone...

The line of redemption is severed...



Title of chapter 2: God Scatters the Theocratic Nation.

However, in all this misery there are still some positive points.

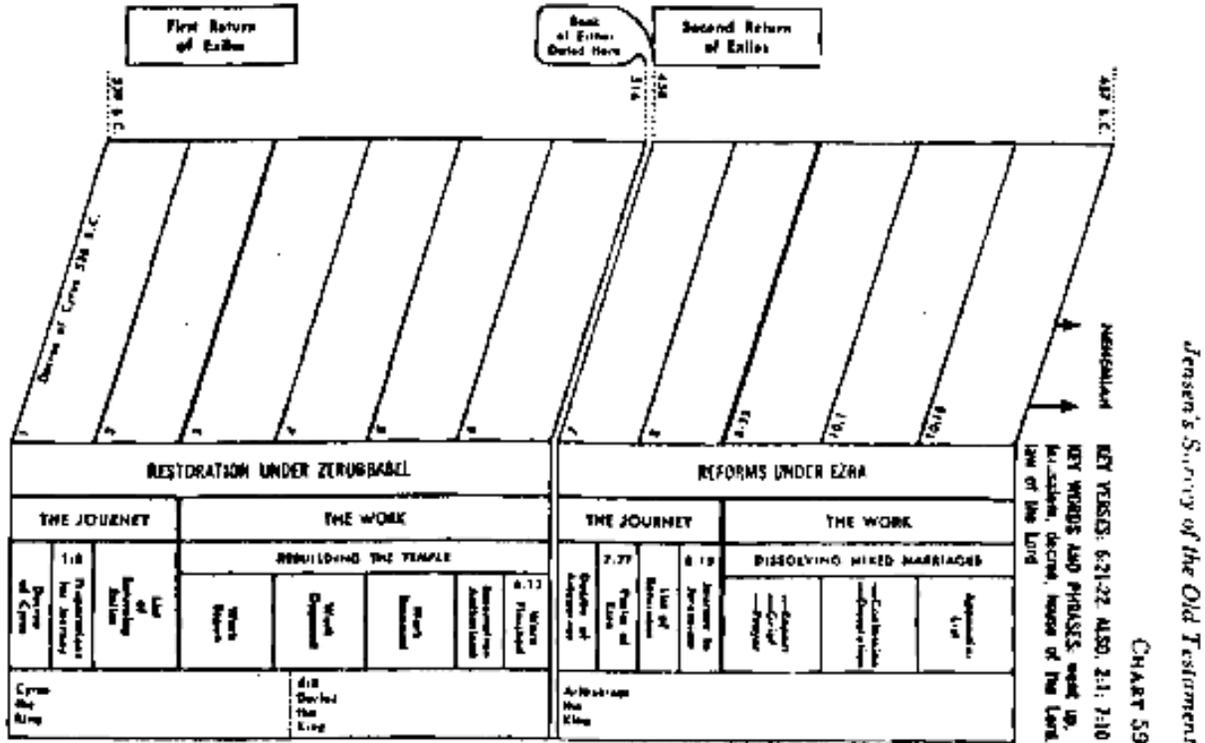
Edersheim says that God never metes out punishment exclusively; there is always some progress, although it doesn't look like it.

1. Keep an eye on the **scattering**. It may prove to be good. Keep the **goal** in mind.
2. Consider the **volume of doctrine** that was released through the **prophets**. Where it not for this situation, there wouldn't have been any prophets.

So, there is progress in chapter 2. See Psalm 137.

Chapter 3: Ezra, Nehemiah and Esther

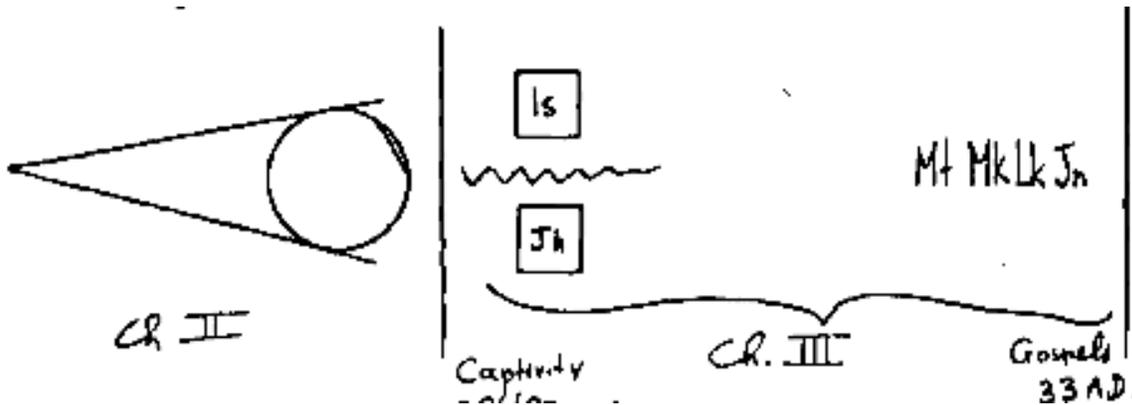
Ezra – restoration and reform



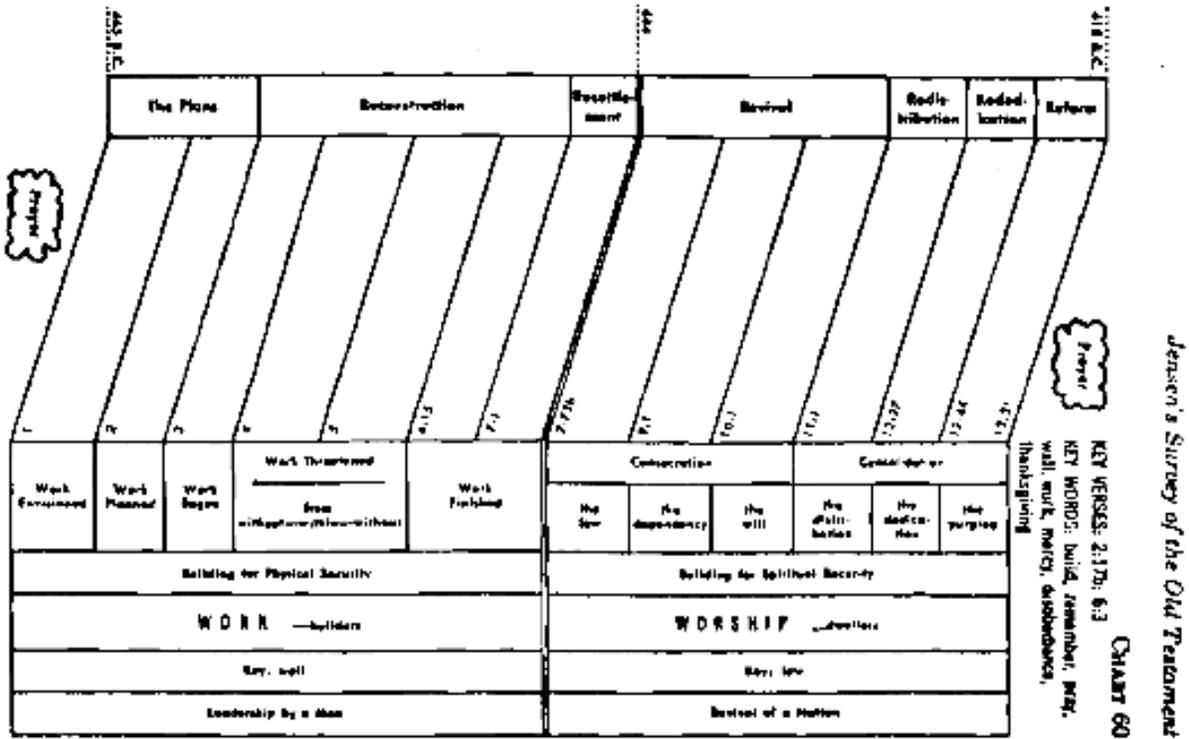
Matthew

1:1	Jesus, the Son of David, the Son of Abraham.		
1:17	Abraham	David: 14 generations	Chapter 1
	David	Captivity: 14 generations	Chapter 2
	Captivity	Christ: 14 generations	Chapter 3

Chapter 3 starts with the captivity and ends with the Gospels.
Note that part of the NT is included.



Nehemiah – building for security



Ezra, Nehemiah and Esther set the stage for Scene 3.

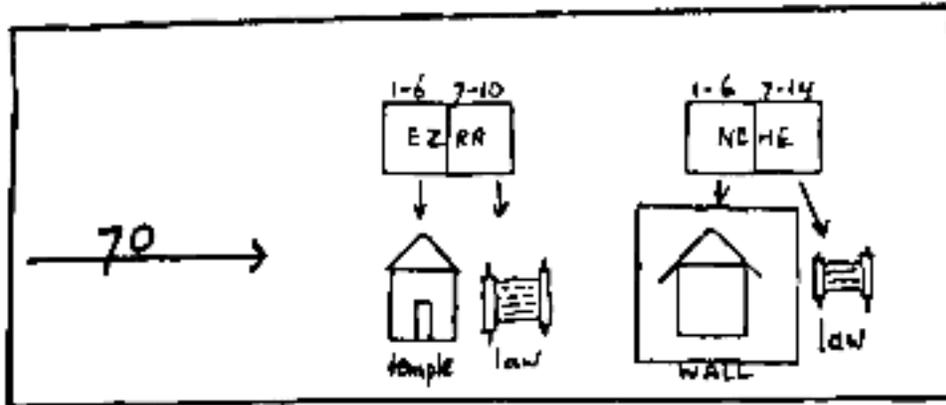
Ezra and Nehemiah are rather identical.

There are some differences between Ezra/Nehemiah and Esther:

1. E/N in Jerusalem; Esther in Persia
2. In Esther absence of God's name
3. Esther is a historical, infallible record **outside** of Jerusalem.

Jerusalem lies in waste for 70 years. **For 70 years no human being could get saved.** Either 605-536 B.C. or 586-516 B.C.

Ezra divides into 1-6 and 7-10. Nehemiah into 1-6 and 7-14.



Ezra

- 1:1 After 70 years they return. Their mission: to build a house in Jerusalem. Why? **For redemption!**
- 4:24 It is finished.
- 1-6 God built the temple in Jerusalem after 70 years.
- 7-10 Ezra doesn't build. He teaches.



Nehemiah

- 1-6 The walls of Jerusalem are built (parallel to the house of Ezra).
- 7-10 Teaching of the law.

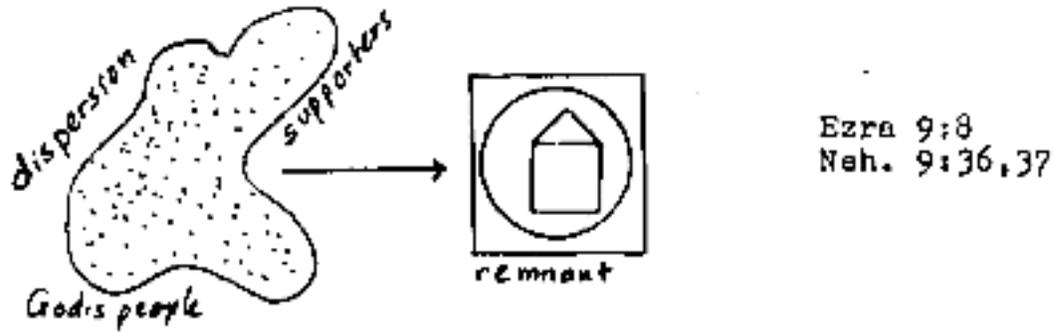
Significance: Now people can get saved once again!

But, is the temple of Ezra/Nehemiah the same as in David/Solomon's time?

- 1. Same place, Jerusalem.
- 2. God's glory is **not** there.

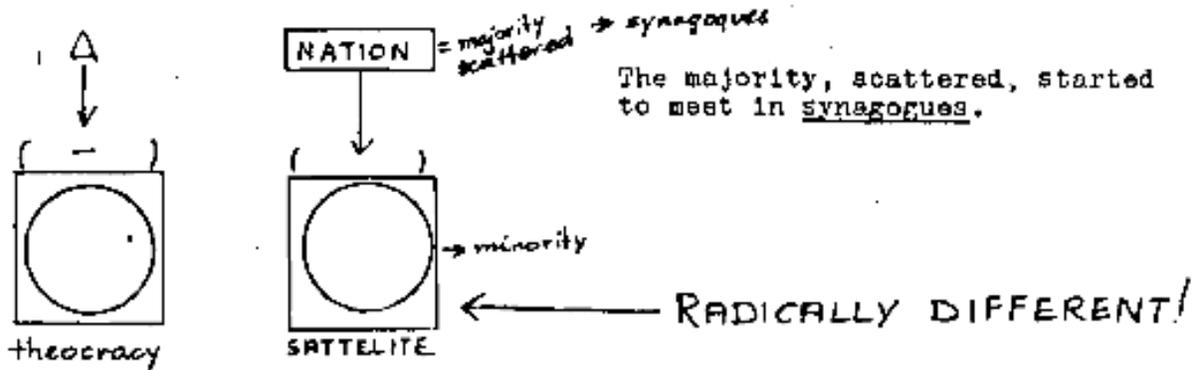


The bulk of the people is still scattered. Only a remnant is in Jerusalem.
 For the first time we have **something radically different!**



They are not just remnants, but **slaves** as well. They are a **satellite nation**, ruled over by another.

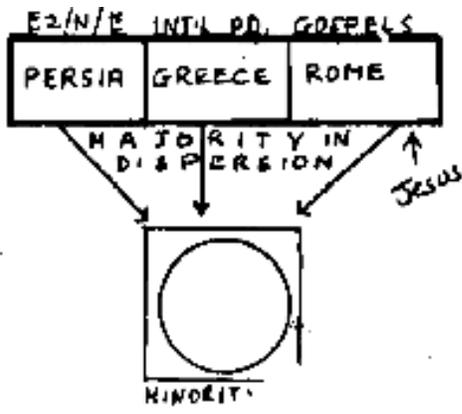
Nehemiah is called a "governor." God has changed the channel:



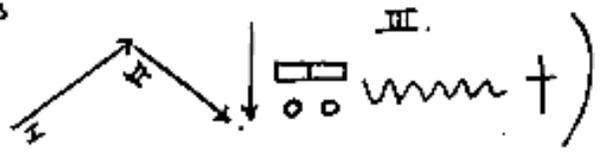
Esther

After 70 years of captivity Ezra and Nehemiah return. There is nothing in Jerusalem; it lies in waste.

Ezra and Nehemiah: The channel of redemption has been restored; the ways of God are reestablished, but...**no glory** present.

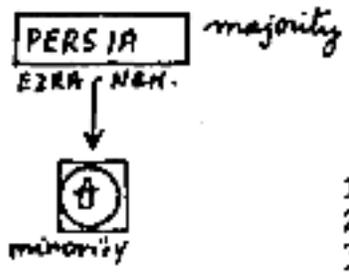


The channel is renewed, but modified.



The channel is renewed, but modified.

Esther and Daniel:
Esther is like Daniel.



- 1.
- 2.
- 3.

1. Both are in captivity – outside the land.
2. Both are in government.
3. Both are in trouble.

What is Esther telling us?

Daniel

- 1:9 God brings him in favor: **God** gave.
- 3:28 Nebuchadnezzar says that **God** did it.
- 2:18 They sought the **Lord**.

Esther

- 2:15 God brings her in favor: **Esther** got. Why doesn't Esther say that God gave her favor? A mystery!
- 4:14 Mordecai sees deliverance coming from somewhere else. Why?
- 4:16 Esther asks them to fast, without reference to God. Why?

Esther 8:16 Many become Jews, many join the church!
So God is at work in Esther, but He is not mentioned!

When Daniel tells about God's people he calls them by name: the saints of the Most High (for the first time).

In Esther these same ones are called Jews, about 42 times!

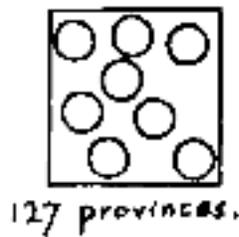
Daniel talks about **God** working; so do Ezra and Nehemiah.
Esther just obtained favor – it just happened?

How are these contrasts reconciled? How is this explained?

God is working in Esther, but why does the book not say so?

These: Esther tells it like it is.

God works in a **different way** in Esther. The difference is qualitative.



Outside the land we see God operating **providentially** (it “just happens”). It is **not** supernatural.

In Jerusalem are the saints of the Most High. There God works supernaturally.

Through chapters 1 and 2 God has worked supernaturally in **Jerusalem. Only in Jerusalem could one be justified.**

**

The Intertestamental Problem

Chapter 3 starts with Ezra, Nehemiah and Esther. Is there a break between these and the Gospels?

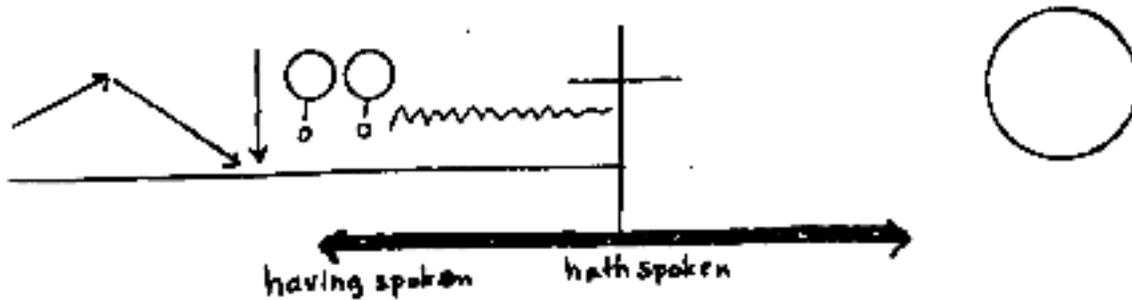


How is the incarnation of Christ to be fitted into this?

God had not spoken for 400 years; He spoke extensively to the prophets before this.
But, during the 400 before the 400 silent years, God had also been **inactive**, i.e. during Ezra, Nehemiah and Esther.

The Incarnation:

1. It was an **act of God**. Did God act before this? Galatians 4:4. God **did** it. He was in Christ reconciling the world. This was something different.
2. It the **the greatest act** of God.
3. It was the **ground**, the **foundation** of all God did and will do.



That was half of the thesis.

Hebrews 1:1-3 “God, having spoken...hath again spoken...”

The cross is God speaking. He spoke in various manners in history, but all is summarized in the Son. the whole thing is **one process** though.

Bernard: God takes the past, the future, and puts it all in **Him**. Jesus is the great consummation of God.

First we have one record, then four records about Him!

Hebrews 9:26 “But now once, in the end of the **ages**, hath he appeared...”

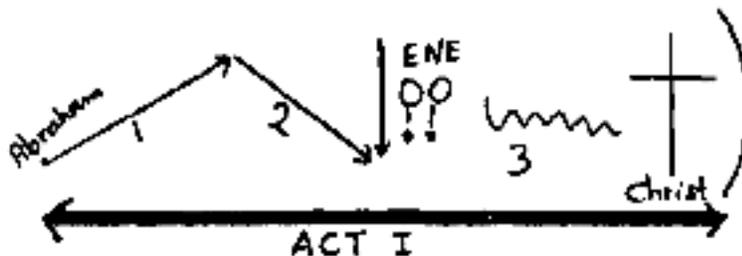
How do we interpret “ages”? As **consummation, climax**. Christ’s coming is the climax of chapters 1, 2 and 3. It is also the **end**.

Christ’s coming is the climax and end of the program.

1 Peter 1:20 “...but was manifest in these last times for you.”

The end is the end of John’s gospel.

It started with Abraham and ended with Christ.



Chapters 1, 2 and 3 are finished. The Messiah is the permanent, redemptive solution to the program.

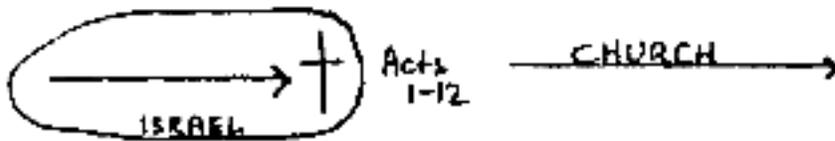
End of Act One.

Transition: Acts 1-12

This act starts in...Acts. This will be entirely different. We shall now deal with the Church. This is what God is going to **do**.

In Act I God chose a nation, the **Jews, Israel**, to be His channel of redemption.

Now there are some new things:



Matthew 16:18 “Thou art Peter, and upon this rock will I build my **church**.”

Here is the promise for a **new thing**. Do people know who Jesus is? They don't have the slightest idea. but Peter realized that He was the promised Messiah indeed.

Is there an analogy between this promise and Abraham's?

In Act I: I will **make a nation**...

In Act II: I will **build the church**...

Who is the “I”? It's Jesus Christ! He is now the new builder!

“My Father worketh hitherto and I work...”

The **Father** builds the **nation**.

The **Son** builds the **church**.

Problems: Is the **nation** the same as the **church**?

The great shift is from the Gospels to Acts.

**

The Beginning

Christ said that He would build the church on “this rock”. Who or what is this?

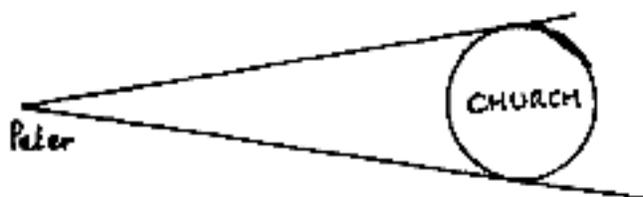
Thesis: The rock is Peter as representative of the apostles.

It is also probable that the "rock" upon which Christ predicted He would build His church was a reference to the apostle Peter as the leader and representative of the apostles. Throughout the history of the church the "rock" has been variously interpreted as a reference to Peter, Peter's confession, Christ, or all the apostles.¹⁶ The most natural interpretation, however, will appear to be the best. Using a play on words, Christ calls His disciple Peter (*Petros*) which means "a rock" and then adds, "upon this rock [*petra*] I will build my church" (Mt 16:18), which would most naturally mean "upon you."¹⁷ The change of rock words from *petros* to *petra* is best explained by reference to the meaning of the words. *Petra* denotes a massive rock which would be suitable for a foundation, while *petros* means a stone. *Petros*, however, being feminine, was not suitable as a name for a man, so he is called by the masculine *petros*. While in other places Scripture calls Christ a rock (1 Co 10:4; Ro 9:33; 1 Pe 2), this does not preclude this term being attached to the apostle, even as the concept of foundation can apply to both.

In support of His reference to Peter, Christ gives to him the keys of the kingdom of heaven (Mt 16:19), signifying that He gave authority as the human instrument over the doors of Christ's house, even as the key of the house of David was laid on the shoulders of his servant Elisha "so he shall open, and none shall shut; and he shall shut, and none shall open" (Is 22). In fulfillment of this prediction it is Peter who opens the door to the Jews on Pentecost (Ac 2:14 ff.), to the Samaritans (Ac 8:14 ff.), and finally to the Gentiles (Ac 10:34 ff.).

Saucy, "The Church in God's Program", p. 63

1. God had said to Abraham: Of thee will I make a nation. **Abraham was the seed.**
Christ says to Peter: On this rock will I build my church. **Peter is the seed.**
Peter is not the pope, but the seed.



2. The **church is now the channel of redemption.**
3. Matthew 16:18 – gates of hell shall not prevail
Genesis 12 – those that bless you...
4. The "keys" of heaven correspond to the cursing/blessing.
5. Both channels have a commission, a mandate.
6. Genesis – In thee all the families shall be blessed.
Matthew – Whosoever thou loosest...

Thus we see a parallel between the beginning of the nation and the church.

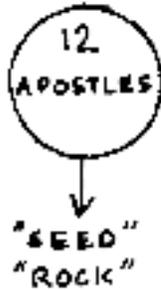
Ephesians

2:11 Nobody knew God outside of the nation Israel.

3. political entity

3. depends on other society

Chapter 1: The **seed** is the **apostles** (Peter is representative).



Is this the Church?

Yes, potentially.

No, not mature.

This is the **rock**.

Chapter 2

The Holy Spirit comes, and the Church is born. If the apostles are the seed, then Pentecost is **not** the birthday of the Church, but the **conception** of the Church. The Church is born from the womb of Israel. Now it must grow to maturity, just as with Israel.

Did the apostles have any notion yet of the Church?

Acts

2:46 They met...in the temple.

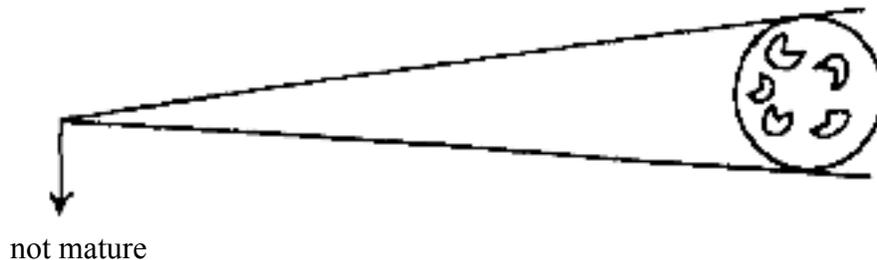
3:1 Peter and John go...to the temple.

They still lived in Israel!

2-7 Sociologically they have to get out of the temple.
There cannot be something new inside of an old structure. The old ways of Israel were still there, e.g. sacrificial system.
The Church is pushed out – how? Through persecution.

The Church multiplies; it elects deacons – formalization.
They were so united that others really felt as being outsiders.

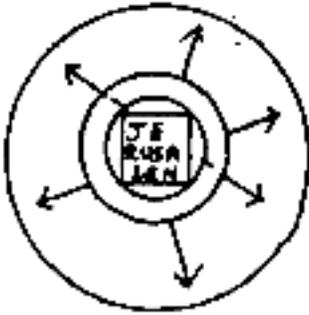
8:2 Persecution follows, because they are very different.
From now on it's the Church in **Jerusalem**.



still Jewish
still one not a church yet
still Jerusalem

Persecution follows, and so they are scattered.

9:31 The Church has grown; there are at least 3 now.



Not in Jerusalem anymore!

The channel is modified!

Now a channel of redemption in Judea, Samaria, in Galilee.

But...it is **not a church yet! It is still a Jewish affair!**

God works slowly and progressively.

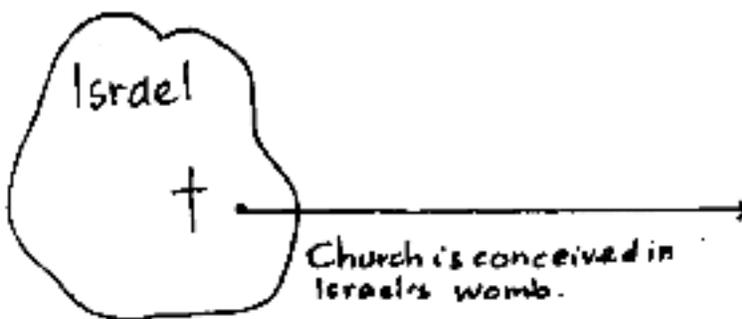
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9-11 Saul is converted. Why? To reach the Gentiles.

10 Cornelius' conversion. Peter has to do something he has **never** done before.
Cornelius did not become a Jew. He believed. The door to the Gentiles is opened.

12 Now a fully grown, mature, **first Gentile church**.

**



So, in Acts 1-12 we see a transition from: 1. Jerusalem to Antioch 2. Israel to the Church.

The Church: a new administrator
 it is Jews and Gentiles: international
 it is local/universal
 nonpolitical

How are Israel and the Church related?

Two passages: Matthew 21 – Parable of the householder
Romans 9-11 – On Israel

Matthew 21

Background: The chief priests, leaders challenge Jesus' authority.

The parable is directed to those who say that they follow God but they don't.

Parable of the householder (Mt. 21:33-46; Lk. 20:9-16, cp. Isa. 5:1-7)

1 Hear another parable. There was a certain householder, who planted a vineyard, and fenced it round about, and dug winepress in it, and built a tower, and leased it to tenant farmers, and went into a far country.

2 And when the time of the fig drew near, he sent his servants to the farmers, that they might receive the fruits of it.

3 And the farmers took his servants, and beat one, and killed another, and stoned another.

4 Again, he sent other servants more than the first; and they did the same unto them.

5 But last of all he sent unto them his son, saying, They will respect my son.

6 But when the farmers saw the son, they said among themselves, This is the heir; come, let

us kill him, and let us seize on his inheritance.

7 And they caught him, and cast him out of the vineyard, and slew him.

8 When the lord, therefore, of the vineyard cometh, what will he do unto those farmers?

9 They say unto him, He will miserably destroy those wicked men, and will lease his vineyard unto other farmers, who shall render him the fruits in their seasons.

10 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?

11 Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it.

12 And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.

13 And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.

14 But when they sought to lay hands on him, they feared the multitude, because they regarded him as a prophet.

Householder = God

Farmers = Israel

Vineyard = Kingdom of God

Servants = Prophets (viz., Jeremiah)

Son = Jesus

Other farmers = the Church

Point: the Kingdom of God will be removed from Israel.

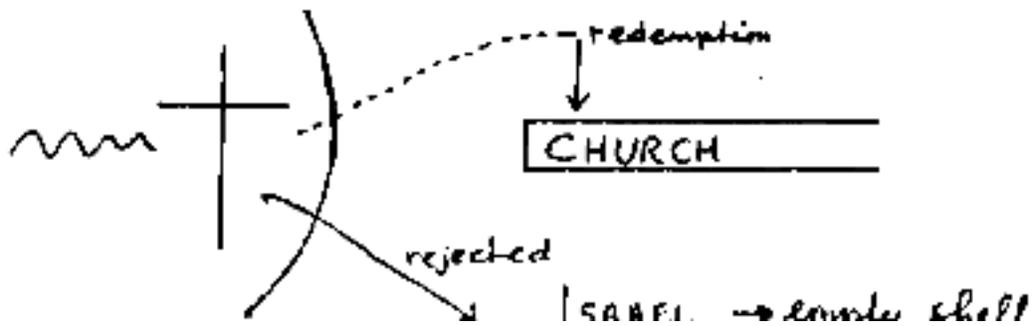
Israel will not be the channel of redemption anymore.

What is the Kingdom?

It is redemption, salvation.

This was given to Israel. Only there could one be saved. There was the Kingdom of God. "Salvation is of The Jews."

Now this is removed from Israel. They are no longer the bearers of redemption.

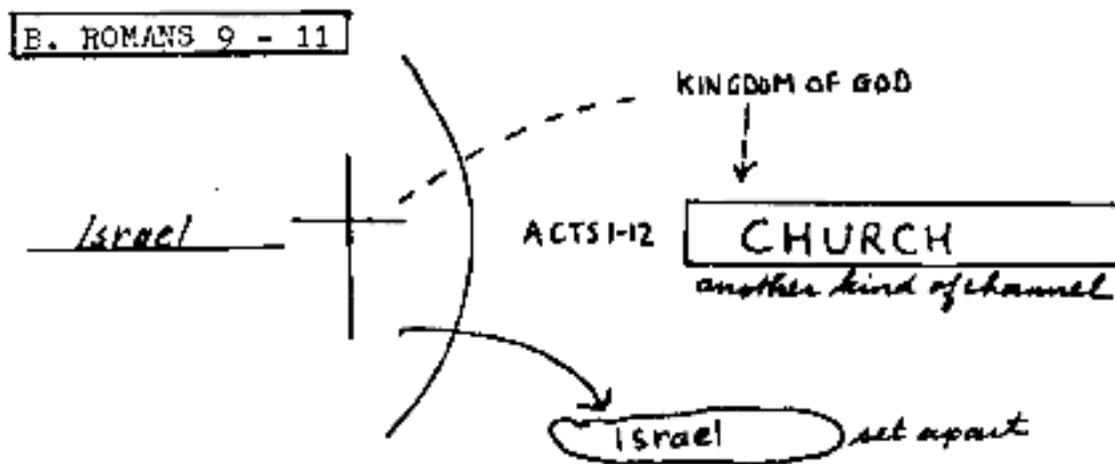


So, Israel is set aside. That's where they are today.

What does Jesus say here?

1. God chose Israel as the channel of redemption.
2. They rejected Christ; He took the channel away from them.
3. The kingdom is given to other people = the church.

Romans 9-11



Romans 9:4

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

temple
Abraham
God chose them

Israel had all this; even Messiah they brought forth. Now they are cast aside and no longer God's chosen people. In the Church there are no Jews – it is international.

Romans 9:6 "Not as though the Word of God hath taken no effect. For they are not all Israel, who are of Israel."

Is God unrighteous (14)?

The Church is now Gentile. **What did God say that did not come to pass?**

1. The promise to David – the throne.
2. The promise to Abraham – the nation.

Paul says that this whole thing reflects on God. First He promises Israel, and then He puts her aside. How can that be?

Two references are often used against this consistent use of *raet* for the nation in an attempt to substantiate that the church is New Israel. One is Paul's statement: "For they are not all Israel, which are of Israel" (Ro 9:6).⁴ An examination of the context reveals, however, that Paul is speaking only of a division within Israel. He has introduced the subject concerning his brethren, my kinsmen according to the flesh" who are identified as "Israelites" (vv. 3-4). The subsequent discussion concerns God's elective purpose within the physical seed of Israel as illustrated in the choice of Isaac over Ishmael and the other children of Abraham and Jacob over Esau (vv. 7-13). Verse 6 then also is a reference to Israel. "Those 'of Israel' are the physical seed, the natural descendants of the patriarchs" while "in the other expression 'they are not all Israel,' obviously the denotation is much more limited and the thought is that there is an 'Israel'—within ethnic Israel."⁵ Gotfred, linking this passage with Romans 28-29, where a similar Jewish context is often overlooked, states aptly: "It is not said here that Gentile Christians are true Jews." The distinction at Rom. 9:6, does not go beyond what is presupposed at Jn. 1:47, and it corresponds to the distinction between *Ioudaios en tō Aruptō* [a Jew inwardly] and *Ioudaios tō phanērō* [a Jew outwardly] at Rom. 2:28f., which does not imply that Paul is calling Gentiles true Jews."⁶

The solution lies in verse 6.

The real Israel is **spiritual**. They are those who believe.

The biological Israel is put aside.

Can we question God in what He does? **Never question God!**

God is sovereign and can do what He desires. We trust Him for it.

Romans 10 Israel tried to save itself instead of choosing God's way.

Conclusion: Not God has failed, but Israel!

Romans 11

Here Paul asks two questions.

1. Did God cast off His people?

The question should really be "did God put away believers?"

The answer is **never!** Paul himself was a Jew. But he believes. He is now in the church. There is a believing remnant, and they continue in the Church!

The real, saved, believing Israel, is preserved in the Church!
Only the empty shell is left!

2. Have they stumbled that they should fall?
Is God's purpose in setting Israel aside that they stumble?
Did God send Babylon to destroy Israel? No.

This question has two answers.

Their fall made salvation available to the world!

If they had not fallen the Gentiles could forget about getting saved. It was absolutely necessary to set Israel aside in order to reach the nations.

Paul uses the figure of an olive tree. The Church is grafted into Israel; she is a **wild** olive tree. The church participates of Israel's fatness.

God has set them aside, but not forever. He will graft them back in when the 2.7 billion are reached!

Someday the true branch will come back in. This is their "life from the dead".

So we, the church have no reason to boast!

**

Intermezzo

Act I: Genesis 12 – John 21

Act II: Acts 13-80

Transition: Acts 1-12

Explanation: Matthew 21; Romans 9-11

Summary: The Kingdom of God is taken from Israel. The real, believing Jews have not been rejected; they continue in God's new program, the church.

Covenant Theology: The Church is a continuation of Israel.

Dispensation Theology: The Church is a new thing.

It is both.

Luke 24:

44 Retrospect: history talked about Jesus

45 How did He open their minds?

46 This is Act I. This is what God **did**.

**

47 What God will do. Redemption is brought to all nations.

48 This is Act II.

**

John 20:19 In 12 words Jesus summarizes Scripture.

Act I: God sent His Son, through Israel.

Act II: So send I you.

Title of Act I:

“God the Father, through the nation of Israel, has provided salvation for the world.”

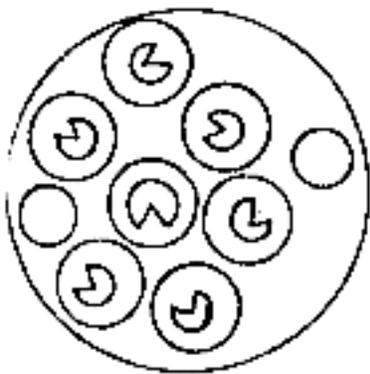
End of Intermezzo.

Act II – Acts 13-

Title of Act II:

“The Son, through the Church, is preaching salvation to the whole world.”

Acts 13:1 For the first time in the history of redemption we have a , a church, a lampstand. This figure we find in Revelation, the 7 lampstands. There now is a new channel in Antioch.



How did all this happen so smoothly? Consider God’s wisdom:

Way back, in Esther, the Jews that were scattered build themselves synagogues. These synagogues become the preparation for what takes place now. In every city where the apostles go there are synagogues; they preach there, some believe, and a church is established. There were **believing Jews** in those synagogues. These were the beachhead for outreach: they understood the message.

Jesus established a church in every community, so that through the Church (local) the Gospel may be proclaimed. That church is His only channel of salvation. God wants to establish and maintain in each community such a channel. **That** is the mission field, where there are no channels yet.

The church is local, with many localities. It is indigenous.

It is not a political community, and therefore nonthreatening. It is an anthropological entity, so it can exist in every society.

The Church is now suited to the purposes of God.

#1 Priority: Establishment of local churches.

After Act II, what is next on God's program?

Matthew 24:3 "What shall be the signs of the end of the age?"
The answer to this will determine your eschatology.

End of Act I: God sent His Son.

End of Act II: God sends His Son again.

The last things have to do with His coming!

Matthew

24:13 **When** is the end?

24:14 Answer: When the Gospel is preached in all the world, i.e. to every nation, community. In every community a church must be established. Then shall the end come.

But the end of **what**?

A. Amillennialists: the end of the whole program, I and II.

B. Premillennialists: the end of Act II alone. There could be another act...Act III?

There **must** be more, for there would otherwise be many unfulfilled Scriptures.

Act III

The Millennium

This is the premillennial position. Who knows, there might be another channel?

Ezekiel

37 The vision of the valley of dry bones.

11-14 Someday God will raise up these dry bones; they will be a new channel: **restored, glorified, Israel.**

The nation is, at this time, set aside.

Hosea 3:1-5 Hosea's experiences portray: Israel will be many days without a king, friend, sacrifice, etc. But after that God and Israel will be reunited in a new way.

Act III: A new channel will be set up: restored Israel.

What will this new channel do?

Isaiah 2:2 All the nations will flow to it in Jerusalem. Why?

The truth, knowledge, prosperity, ways of God will go to all nations. There will be no more crying, no war, no poverty.

Then finally the goal will be reached:
The whole earth will be filled with His glory.
Christ, the Son of David, will be on the throne.

Why cannot some people see this?

Not one prophet talks about the church. Why? Because at that time Israel is set aside. The prophets jump from Act I to Act III.

The epistles say hardly anything about Act III. Why? **They won't be there!**
So, the OT prophets are premil, and the epistles are amil!

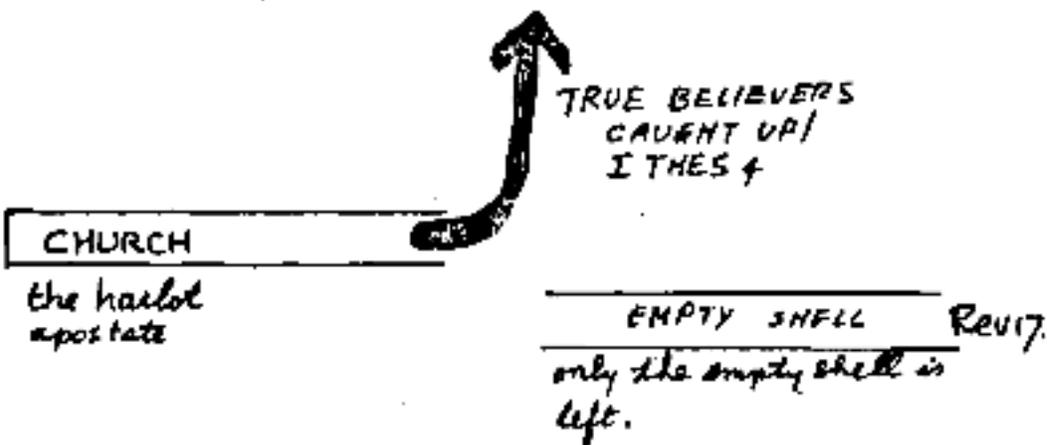
The problem of transition

Where will the Church be during the millennium, if Israel is the restored channel? You cannot have 2 channels. Besides, a Church would not be appropriate to deal with nations. So the Church must be removed!

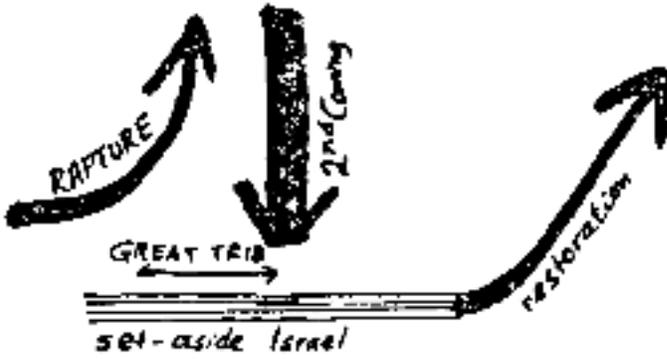
Revelation 17 Destruction of the **harlot**, which is the apostate church.
God will remove the apostate church, just like He removed Israel.

Will God remove and destroy the **true** church? **Never!**

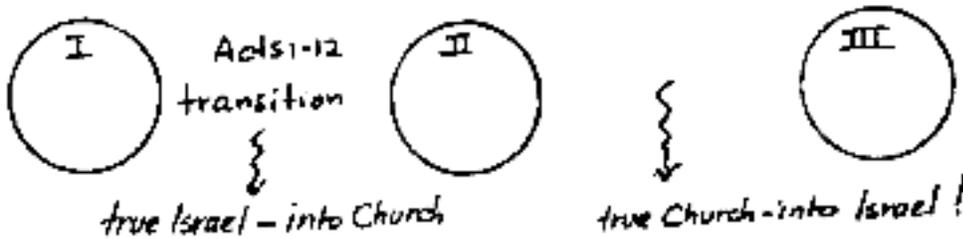
1 Thes. 4:13 The true church will be caught up, the channel must be removed.



How will the original channel (Israel) be brought back in?
They must be awakened, warmed up! This will take place during the **great tribulation**. They've been sitting too long!



And now, my eschatological friends, we come to the next question.
Where will the Church be during the millennium?



Is the Gentile church cast off? No.

It could well be, that as the nation Israel, i.e. the believing Israel, was put into the Church, that we, the Church, will be put in with the nation Israel as the new channel.

In other words, we may become **Jews!**

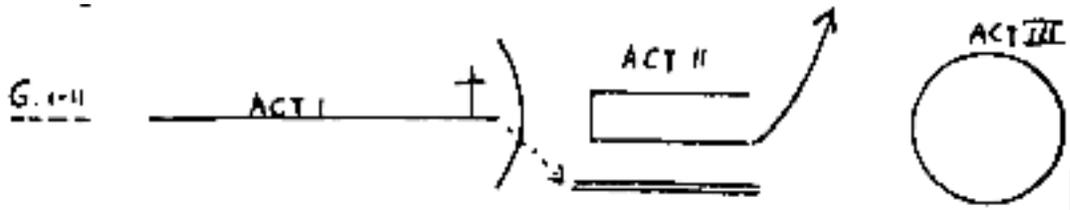
Even so, come, Lord Jesus!

The Progress of Doctrine Part 3

Introduction

Retrospect:

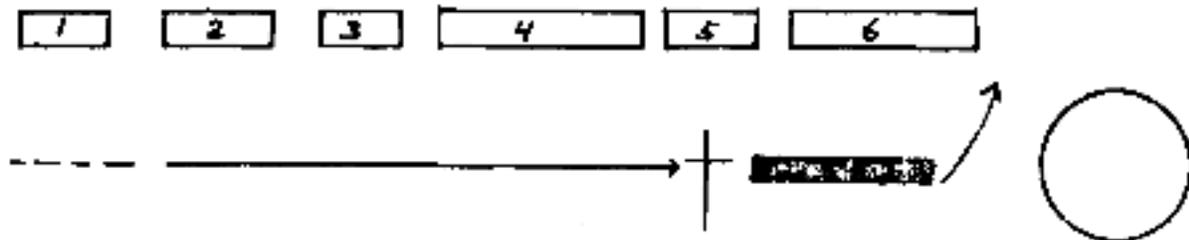
Scripture is about what God is doing.



Act I	Provision of Salvation	What God has done
Act II	Proclaiming of Salvation	What God is doing
Act III	Demonstration of Salvation	What God will do

And now...what God says. This is **revelation** (or doctrine – Berr).
This is the basis for theology.

We will be dividing the subject into 6 volumes of theology.



Volume I	God spoke to Abraham
Volume II	God spoke to Moses
Volume III	The Poetic Books
Volume IV	The Prophets
Volume V	The Gospels
Volume VI	The Epistles

*My friend, God's words must relate to His acts.
Never, never separate theology from God's actions.*

- For each volume:
1. **When** does it come? What is the **need**?
 2. What is the **content**?
 3. Is there **progress**?
 4. What **method** does God use?

5. What is the **response**?

A volume is an extended time when God speaks on a particular subject.

Volume I covers the time of Abraham: Genesis 12-22.

Question 1: When does God speak to Abraham?

This is before God has **done** anything.

God gives Abraham a **constitution**. This is the **seed** for all theology.

Question 2: What is the content?

Notice the following passages:

Genesis

12:1-3

12:7

13:14-18

15

17

18

22

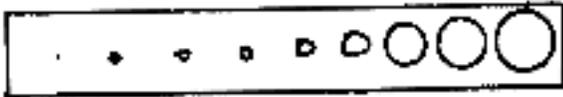
The subject and verb is the same in these.

What is the content?

Content: **The promise to Abraham**. God says, "**I will**." (grace)

This is a specific promise. God reveals now to Abraham what He will do throughout the whole program of redemption.

Question 3: Is there any progress?



The first time God speaks, if that is a seed, it must contain **all** that He will say later. It will grow and be more and more specific.

- a) Genesis 12:1-3 the seed: **I will** make a nation
- b) Genesis 12:7 I will give this **land** to thy **seed**.
You can't have a nation without land and people.
- c) Genesis 13:14-18 The sprout has grown. The land is specified.
The seed (people) are specified.
- d) Genesis 15 "I am thy shield and reward."
Abraham will have biological children: his own child, not adopted

MAT 1:1-11

Question 4: What **method** does God use?

God **appears**. How is a promise given, and spoken?

God literally appears and speaks to him as a friend. This is a theophany.

God's method is always adapted to the content.

Question 5: What is the **response**?

Every time God speaks it requires a certain kind of response.

God says, "I will do." (In the NT this is called **grace**.)

Abraham's response must be: **faith**.

What **I** do what **God** says that **He** will do it is wrong! (NT calls this "works".)

God begins His theology by **grace**. When God says He will do it (grace), I will expect Him to do so (faith).

We are saved by **grace** through **faith**.

Volume II

Consists of the **Law** to Moses – Ex 20 – Deut

Question 1: What is the **need**? **When** did it come?

The law was given before they entered the land, and after they left Egypt. There are now 2.5 million people without a **culture**.

A nation without a culture is no nation.

First God gives them a constitution, now a **culture**.

Question 2: What is the **content**?

Ex. 20:1ff ...I will constitution

Ex. 20:3ff ...Thou shalt culture

God now gives commands! The commands are **behavioral**.

Ex. 25:1 God gives instructions about the tabernacle. Why?

These instructions are **ceremonial**.

There are 2 qualitatively different things God spoke about!

a) The 1st part of the culture (law): **behavioral** (ethical, moral)

b) The 2nd part of the culture (law): **worship** (ceremonial, community)

The 10 commandments deal with the **moral law**.

Question 3: Is there progress?

In one verse God includes all of volume III.

Gen. 17:1 **I am God almighty, walk** before me, and **be thou perfect.**

walk before me = fellowship

be perfect = behavioral

Ex. 20:1-8 the 10 commandments

Ex. 21:--

Ex 25:--

Question 4: What method does God use?

On Mount Sinai He came down and spoke with Abraham.

God isn't giving a promise but lays down the law.

God is establishing the right to tell the people what to do.

My friend, **God is establishing His authority.**

Question 5: What is the response? 6 principles

Law and Grace

I will requires faith as a response.

You **shall** requires obedience as response.

Here we have the great tension. The tension between **law** and **grace**.

Galatians 3 and 4:

In Vol I God says to Abraham: **I will** = grace

In Vol II God says to Moses: **You will** = law

Is this a contradiction?

The epistle to the Galatians deals with this.

We will now have 5 principles:

1. God always works by grace through faith.
The Galatians are all mixed up about this. Is the new birth by grace or works? Is sanctification by works?
Paul takes them back to the beginning, the Abraham's faith. Abraham was saved by grace.
2. The law did not replace grace.
A signed contract is permanent. Once a contract was made with Abraham, the law later could not replace that (grace through faith). The law came 430 years afterwards.
3. The law serves to limit, curb and restrict sin.
Grace and law are two mutually non-exclusive revelations.
The law was added, placed alongside of grace, for sin.



Do not mix them up, otherwise they will produce bondage!
By the law comes the knowledge of sin.

4. The law does not contradict grace.
It looks like God put two standards on me.

God never contradicts Himself. If there were a way for the law to give life, then the law would save. The Law and Grace function together. Never switch them.

The law only tells you what to do, but it doesn't do it for you. Jesus does that. The law is a mirror.

Conclusion: Both the law and grace must allowed to function in their particular way (like gas and water in a car). They fit together.
There is law in the NT ! "Rejoice!" is a command = law!

5. The Mosaic law is replaced by the law of Christ!
Before Christ came we were kept in custody (a playpen).
The playpen is the law.

Act I – before Christ – children
Act II – after Christ – sons

The law was placed alongside until Messiah was come and then removed, i.e. **both** the **moral** and **ceremonial law**.

Now we have a law for sons – love. This is the moral character of God expressed in Jesus Christ.

"You have heard, but I say..." The playpen is gone.

The law is now more minute and specific for it now is to sons.
The moral standard is much higher, but it still serves the same purpose: to expose sin.

Volume III

The poetic books

Question 1: When were they written? What is the need?

The poetic books were produced during the height of the kingdom. Only Job is much older. Job is included for it's the same kind of material.

The books come when the people have already had: 1. the promise
2. the law

Well why do they need poetry? They have had theology.

They need to learn to apply theology.

Question 2: What is the content?

Job 23:1,10

Psalms 27:1

Proverbs 10:1 inner being, personal experience

Ecclesiastes 1:12

Song 2:2 That is why they need poetry – it lends itself to expression of feelings.

Question 3: Is there any progress? No.

Question 4: What is the **method**?

In Vol I a friend to a friend

In Vol II establishing/exercising authority

In Vol III God speaks through an experienced person. This is a new method!

David: The Lord is **my** shepherd.

Question 5: What is the **response**?

The response is saying the same thing: The Lord is **my** shepherd. It is personalization of what He says.

Responses so far: Vol I I believe

Vol II I will do

Vol III Have it in your heart

Volume IV The Prophets

Volume IV contains the biggest body of doctrine.

Question 1: What is the **need**?

Israel has been unfaithful. She has rejected the Lord and His ways.

Isaiah 1:2 – My people do not know...

Jeremiah 13:11 – God uses a figure of a belt to illustrate the relationship. Israel will not hear.

God has entered into a marriage relationship with His people. God is the husband, Israel the wife. They blew it.

God never spoke to any other country but Israel. Israel has been unfaithful.

This is where the prophets come in.

Question 2: What is the **content**?

This consists of two parts:

a) What is the problem? Is it God, or Israel?

What has Israel done? 1. They have not believed God (Habakkuk).

2. I will **not** (Jonah).

God speaks to them about their problem and deals with it.

b) Is there a solution? Is there hope?

The prophets talk about the future (Acts III).

There is always hope with and in God.

Question 3: Progress?

There's no progress here. Collectively the prophets are in progressive order.

Question 4: What is the **method** employed?

Vol I friend to friend

Vol II authoritatively

Vol III through persons

Vol IV **new!**

The Lord will raise up prophets. They need a man beside them whom they will listen to, but it is God's speech.

A man, on their level, but with God's authority. It is a **combination**.

Question 5: Response?

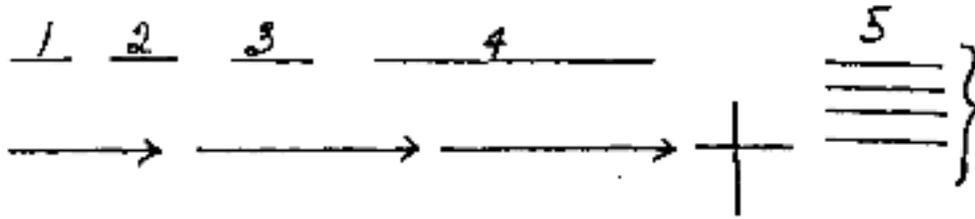
Simple repentance and belief. The relationship is severed – Israel must return and repent..

Bernard:

1. Bernard is convinced of the progressive nature of Scripture.

2. Progress is slow in the Old Testament, fast in the New Testament.

3. The Bible cannot be handled right unless it is seen in a progressive way.



Bernard begins by defining his terms. Every chapter has only 2 points and a text.

Chapter 1:

John 17:1 – the words are doctrine: i.e. direct communication from God.



Chapter 2:

The Gospel as fact, i.e. what God did: 4 records.

Fact cannot be separated from doctrine.

The relationship between the Gospels as **fact** and the Epistles is **progress**.

Matthew 27:33 – the miracle of communication: knowing what they knew, they wrote what they wrote.

The Gospel authors make their statements in a cold factual manner, although they knew more than they wrote. This is definite inspiration!

They present Christ **simply**. They see the person of Christ first.

Chapter 4-7:

From **Acts** onwards is another era of doctrine. **God's method has changed**.

The **method** of the Epistles is adapted to their **need**.

Chapter 6: The teaching of the epistles

Chapter 8: Revelation

Volume V

The Gospels

Question 1: What is the **need** (for further revelation)?

Jesus spoke. He came to fulfill the law, of all that God ever said.

Act I is personified in Him. We need to see truth modeled, "I am."

Question 2: What is the **content**?

1. Matthew 5-7

This, my friend, is the **law**! Jesus raised the law!

2. John 13-17

This, my friend, is **grace**! He raised grace as well!

Thus the content is **law and grace**!

Question 3: Is there **progress**?

How are the Gospels related to the Epistles?

1. Jesus' teaching includes the substance of all doctrine.
His mind has been expressed on all points, in a casual way.
2. Every doctrine in the Epistles can be found again in **seed form** in the Gospels.
Jesus looks back: He is the fulfillment.
Jesus looks forward: utters seedform for the epistles.

This is progress.

Examples:

- a) Luke 21:13 "It" shall turn to you for a testimony = seed
Phil 1:12 Paul's persecution worked out for the furtherance of the Gospel. This is the outworking.
- b) John 13:14 Ye ought to wash one another's feet.
Phil 2 doctrinal expansion of Christ's mind.
- c) John 15:1-8 Ye shall ask what ye will, and it shall be done unto you...if ye abide in Me.
Romans 6-8
- d) Mat 24 the seed for Revelation

If this is true, then the Gospels cannot be the same as the Epistles. The Gospels are introduction; they are elementary.

Jesus spoke in parables (stories). Paul did not. Parables are only good for the elementary. A parable is a seed.

How did Jesus teach? He taught **occasionally**. As situations arose He acted.

The Gospels are: elementary in form
 elementary in occasion
 elementary in content

Question 4: What **method** is employed?

Jesus had disciples. He taught them. He was there.

Jesus was with them.

Question 5: What is the response?

Following Him.

Volume VI

The Epistles

Question 1: What is the **need**?

Bernard calls the need the "function" of the epistles.

This is a current theological problem.

Abraham had a promise. Personally, he had nothing. But we read that he had imputed righteousness. He had God. If everybody in history had only what Abraham had, we would still be praising God forever.

David had the law. He had the house of God.

Daniel had the promise, the law and poetical books.

Peter had the Son. Did he have more on Pentecost than the others?

Acts What did the Christians at Antioch have? gospel
 salvation
 spirit-filled
 fruit of the spirit
 gifts
 witnessing
 stewards

When you've come all the way from Gen 12 to Acts, when they have the Gospel, **what else do they need?** Why the Epistles?

Where are we now? Various groups are saying: there is no place for the epistles. They never use them. While the world is dying we're sitting around playing!

Group A All you need is the Gospel! Forget the epistles.

Group B All you need is the Gospel and Pentecost. Consistently the epistles are cut down. Evangelical heresy: we tell a saved person to read the Bible, pray, witness etc. The Epistles are ignored.

What does a convert need to know?

The evangelical heresy begins with "I am saved!" An then? Everyone has to formulate an explanation of what happened to him.

The person must have **God's explanation of what happened to him!**

The United States is filled with people who **don't know what it means to be saved!**

What we need is the true interpretation of Scripture!

The **need** of the epistles is to tell you how to work out your salvation.

Question 2: What is the content?

The epistles are all addressed to Christians. Their content is **not** to tell a person **how he must get saved!**

That is for the Gospels.

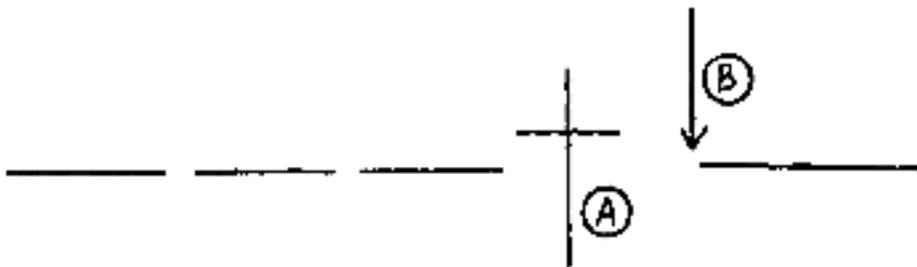
Content: **sanctification**

Here are 2 positions:

1. The cross is everything. Nothing else is needed. God always works at the cross!
2. Not only the cross, but also a second work: Pentecost.
3. You need a new understanding and knowledge.

Bernard:

- a) The epistles don't give a new thing we need. That is not their purpose.
- b) The epistles explain the cross. They look back and tell you what you've got, what happened to you.
- c) Running through the epistles is a great foundation of doctrine.



Thinking that that is all there is to it is **heresy!** This produces a shallow Christianity.
2 Cor 5:17 **In Christ**, not in me! Not, “be saved”!

Revelation

Bernard separates the revelation from the epistles. Revelation belongs, says he, to the apostolic time. It is fact, not future.

Revelation is the last doctrine; it is different doctrine.

The Need for Revelation

Having come to the climax, what is the need for Revelation?

In Bernard’s day, and more so today, all you hear about is individual salvation. Where is **corporate salvation?**

When you read through the epistles, is there anything else you want? In the epistles you don’t see what you **feel**.

The epistles create this need: **the body is dead**, decaying. Something is missing in the body (phy).

Paul says, “I am wretched, sinful”. Would you like to stop there? The last enemy to overcome is **death**.

We sense, through the epistles, that there must be other things to come yet!

Take Revelation out and the plan is unfinished.

Revelation tells about Act III. There is much unaccounted for without it.

Without a millennium on earth much will still be unsettled. Revelation meets that need.

Bernard sums up the doctrine (general):

1. **Grounds** for consummation: the Lamb that was slain, the **cross**.
2. **History** for consummation: he goes behind the history to its reality. It is the culmination of the conflict between God and Satan.
3. **Coming of Messiah**.
4. **Victory**: destruction of harlot, beast.
5. **Judgment**: the wrath of God is unleashed.
6. **Restoration**: the city of God, the heavenly Jerusalem.

We must go on. What happened when you “got saved”?



Try to explain that!

Now there is an intimate relationship that can be explained in no other way than, “we are one.” Nobody tells babes in Christ about what has happened to them.

All that is in Him is potentially in me. But you must know what to do about it. Some think it’s an experience.

The son-relationship gave me the right to partake of everything in my Father's house. But the relationship has to be maintained.

Question 3: Is there progress? No.

Question 4: The **method**?

In the epistles Jesus is still speaking. But Jesus has a new method.

God does again what He did in the poetic books. Here they identify with Christ. Christ is still speaking in the epistles.

Paul says, "Christ lives in me, I have been crucified".

Question 5: Response?

Abide in Him – total commitment!

What makes a city? A **restored** city?

Restoration involves:

1. **Relationships** without problems
2. **Law**: the love of God pervades, for each other and God
3. **Earth**: complete renewal
4. **Universe**: complete renewal

Revelation gives a consummation and restoration of the Garden of Eden.