**Treasures Old and New: The Span of God’s Story of Redemption**

**Week 1. The Authority of the Old Testament for Christians – Things Written Aforetime**

Primary readings: Mt 13.52; Rom 15.1-4; Ps 69; Ps 119; Lk 24:44-49; Mt 5:17-20; Lk 4.1-15

Other passages: Acts 17.11; Gen 12:1-3; Gen 22.15-18; See also the treatment of “law”, “word” and “testimony” throughout Ps 119.

1. How does Jesus describe the “scribe instructed into the kingdom of heaven”, Mt 13.52? What does he have in mind?

1. What is Paul’s point in Rom 15.1-4? How does he use this Psalm and what did it teach?
2. When the Scriptures are mentioned by Luke or Paul or Jesus, to what were they referring?
3. As Moses penned it, how did the narratives of the book of Genesis serve God’s authoritative purpose? How did David view the authority of the Word and the OT law in Ps 119? As Jesus resists the devil’s temptations, how did He use Deuteronomy as authoritative?
4. What were the Psalms to Jesus? What about the Law? What about the Prophets?
5. If we are under the New Covenant, then what does the authority of the OT Scriptures mean? What did it mean to Jesus and to the early church, and what does it mean for us?
6. They represent to us the foundation of the REDEMPTION STORY! The story of God’s relation to man. HIS authority, HIS provision, HIS will in relating to humans.



The chart depicts one way of viewing the Scriptures as a whole.

1. Think of covenants in the OT. Which ones can you remember? What was the relation between the covenants with Abraham, Israel (from Moses) and David?

**Week 2. Sin, Punishment and Forgiveness in the Old Testament**

Primary readings: Genesis 3; Genesis 11; Acts 7:1-50

1. If you wanted to teach an ignorant and enslaved people what “sin” means, where would you start?
2. How does Moses’ story of Adam and Eve’s transgression set the stage?
3. At “the Fall”, what was destroyed? What would “make it right”? What did God want? Is it to “balance the books”? Cancel out the sin by inflicting punishment?
4. How do chapters 3, 6, and 11 in Genesis describe or emphasize man’s sinful condition?
5. How does Genesis 12 represent hope for this condition? What had to happen for this to be realized?
6. The created Universe testifies that there IS a Creator. But how do we KNOW Him and what He wants from us? How was the authority of the Creator God conveyed to mankind? How could His will for mankind be developed?
7. Think of how Stephen told the story in Acts 7. How was Abraham’s calling and Abraham’s family the answer to this? How was Moses’ calling the answer to this? See especially v. 22.
8. What was the place of the nation of Israel? What would be required if they were to do this? What role did the Law play?
9. For the laws prescribing punishment, what did that do for God? For the people?
10. What about sacrifices? What did they do for God? For the people?
11. What about the priesthood? What did it do for God? For the people?

**Week 3. The Reign of God**

Primary readings: Dt 17.14-20; 1 Ch 29.11-12; Ps 10.16; Ex 15.18; Ac 2.22-36; Ac 13.21-23, 34-37;

1. How did God describe what a king should be in the Deut. 17 passage? What should he do and why?
2. Think of “God’s kingdom” in the OT. What does it mean? Is it speaking of a certain territory? Is it describing a certain group of subjects? Or does it mean the “kingship” or “reign” of God?
3. What constitutes God’s kingdom? Is it all that exists (heaven and earth)? See how his kingdom (kingship or reign) is universal and eternal. Within that, then, He is King of kings - over all the nations. Within that, how was He especially king over Israel?
4. How did David view his “kingdom”? What did God promise in the covenant He made with David about his “throne”. Was it a promise of a permanent royal chair? Of a certain territory?
5. How did Peter and Paul preach about the throne of David in Acts 2 and 13?
6. Jesus was proclaimed “both Lord and Christ” to the house of Israel, Acts 2.36. Dissect those words.
7. How did Philip and Paul preach about the “kingdom of God”? Acts 8.12; 14.22; 19.8
8. When the church was established, was the kingship of God established on that day? How did the meaning of “kingdom of God” change?
9. Have we entered the kingdom of God, or are we yet to enter it? Ac 14.22; 2 Pet 1.11

**Week 4. Between the Testaments – Daniel’s Visions**

Primary readings: Daniel 2, 7-12

1. Think back to the promises of the prophets as the OT period closes – Haggai, Zechariah, Malachi, but also others in Isaiah, Ezekiel, etc. What would a faithful Jew be waiting for?
2. Think about the dreams and visions in Daniel, with their details of the time spanning to the New Testament. In chapter 2, the dream of Nebuchadnezzar, what did the four sections of the image represent? What would bring the image down?
3. In Daniel 7, Daniel’s own vision, how did it correspond to Nebuchadnezzar’s dream? What did it add, with the picture of the “Ancient of Days” and “one like to a Son of Man”? Who would have dominion with the “one like a Son of Man”?

1. In Daniel 8, how did Gabriel explain the dream of the ram and the he-goat? What happens to the goat? We will talk about the fulfillment of this.
2. The “seventy weeks”, mentioned by Gabriel in 9.20-27, have been the source of endless speculation. As you read it, setting aside the time emphasis, what are the “benchmarks” being described to Daniel?
3. Chapter 10, who is the “man in linen” who appears to Daniel, and what did he want to tell Daniel? What is the man occupied with during these days and who has helped him? He tells us.
4. Chapter 11 is complicated, but covers the time from the Persian empire up until the time of Christ AND the time of the destruction of Jerusalem. Chapter 12 deals with “the time of the end” of the Jewish nation, and the Messianic kingdom in its glory. Once the Messiah’s kingdom is established, and then “the power of the holy people is shattered”, at that time, the things Daniel had been shown will be finished (12.11). There will be a period of trouble and trial. Blessed are those who wait, and are faithful through it. Daniel will “stand in his lot” or “come to his place” – recognized as a true prophet of God.

**Week 5. When the Fullness of Time Had Come, God Sent Forth His Son**

Readings: Gal 4.1-4; Jn 19.20; Rom 1.16; Lk 1.5; 2.1-2; 3.1-2; John 1:1-18; Phil 2.1-11

1. Paul is writing in Galatians 3 of how the Law of Moses served to bring the Jewish nation along till the coming of the Messiah. They were kept “under guard” by the law (3.23) for the time of “the faith”. And in chapter 4, this idea is continued. What did God finally do, when the fullness of time came?
2. What could the “fullness of time” mean? Think back to Malachi and the other prophets, during the days of the Persian empire. In addition to the preparing of his own people over the centuries, what had been going on in the world during this “between the testaments” time?
3. How had the rulers of the Greek empire (or remnants of it) clashed with the Jews and their leaders in Jerusalem?
4. What was accomplished by the spread of Greek culture and language throughout the world? What did it mean in the times when Jesus was born? Jn 19.20. In what language was the New Testament written? What version “scriptures” did Jesus and the apostles often use?
5. How were the Jewish people affected from a religious standpoint? Hellenistic Jews or “Hellenists” or “Grecian Jews” meant what? Acts 6.1; 11.20.
6. As Rome rose to power, how did the circumstances change for the Jews in Judea? What about language? What about civil law? What about taxes? What about military occupation of the region?
7. “God sent forth His Son”. We are so familiar with it that it becomes “old hat” to us. How did Matthew and Luke picture what happened leading to Jesus’ birth? How did John describe it in John 1?
8. How should we view Jesus’ nature? Divine or human? Had He been seen before? When he “emptied himself” to become flesh, what did that mean? When John the Baptizer sees the Spirit descends on him, what did it mean? [These are profound themes, but we are challenged in the Bible to think on it!]

**Weeks 6 and 7. Why Did Jesus Have to Die?**

Readings: Mt. 16.21-23; Lk 9.18-21; Lk 24.44-47; Is 52.13 – 53.12; Dan 9:24-27; Lev 17.11; Heb 9.11-14; Ez 18.20

1. Why did Jesus say he MUST go to Jerusalem and die? What was it in the divine mind or plan that REQUIRED Jesus to die for men/women to be saved? Why was it that the Jews – even Peter and the other apostles - were so resistant to that idea?
2. How did Isaiah’s song in ch. 52.13 – 53.12 depict what God had in mind? Read carefully what the Lamb would do and why. Compare Daniel’s expressions in 9.24.

1. What would this picture in Isaiah 53 mean to a faithful Jew? How was the Lamb here like the lamb of the Levitical offerings? How was He different?
2. When the sacrifices were offered for sin under the law, what did they do? Moses says they would “make atonement.” What did it mean? Did the blood “pay for sin”? Was the animal punished for the person’s sins? What did God want in all this?
3. If these blood sacrifices “sanctified unto the cleanness of the flesh”, as the Hebrews writer says, what did that mean? Why did they need that? What is different about the blood of Jesus and the cleansing of the conscience?
4. What place does punishment play in God’s design? Does punishment satisfy Him? If one is punished, is he/she forgiven? If someone else is punished in my place, am I forgiven through that? Is that how God forgives?
5. Did God punish Jesus instead of me, to “clear the books”, or did He have something else in mind?
6. Did Jesus provide a “ransom” Mt 20.28? In what way? How far should we press that picture?
7. If I get forgiveness, and have a clean slate, what else do I need?
8. We want to discuss the words “atonement”, “reconciliation”, “propitiation”. Look up their definitions. How do you understand them? Compare how atonement and propitiation are used in these verses. Rom 3.25; 1 Jn 2.2; Heb 9.5; Lev 16.30-34;

**Week 8. Resurrection – His and Ours**

Readings: Lk 9.18-22; Mt 28.1-8; Lk 24.36-53; Ac 1.1-11; 2.14-36; 17.30-33; Rom 6.1-11; 1 Co 15.12-58; Phil 3.10-11; Rev 20.5-6

1. That God sent His Son to die for us is a crucial hinge-point of all history. But what did His resurrection mean? How was it “proven”?
2. What kind of body did Jesus have after His resurrection?
3. When Jesus ascended into heaven, what happened to His body?
4. When the apostles went preaching what was their message everywhere? Why was it so important?
5. How does our change at baptism mirror the death, burial and resurrection of Christ in Rom 6?
6. Revelation 20 speaks of “first resurrection” and a “second death”. These imply two deaths and two resurrections. What could it mean?
7. What will it take, according to Paul in Phil. 3, for us to be finally raised up with Him?
8. How will our final resurrection conform to His resurrection?
9. What kind of body will we have when we are raised up? What will happen then? See 1 Cor 15

**Week 9. The Authority of the Scriptures and the Authority of Christ**

Readings: Mt 8.8-10; Mt 21.23-27; Mt 28.18; Ac 9.14; 2 Cor 10.8; 1 Pet 4.11; Col 3.17; Rom 14.1-15.6; 2 Jn 9-11; Heb 4.12

1. What is the idea of “authority” in the verses above? How is it that Jesus has “all authority” in heaven and on earth?
2. What do we mean when we speak of “scriptural authority”? How do the Scriptures wield authority? How do the Scriptures provide authority to us? What is the source of that authority?
3. What are the ways the Scriptures (or any document) might convey approval of a specific teaching or practice?
4. Read through the Romans passage above. If I believe I am “authorized” – I have the right or liberty – to keep certain special days religiously as an individual, does that mean I can “require” it of others, e.g. demand that the whole congregation observe with me? Why or why not? What governs this decision?
5. If a brother or sister has doubts whether a practice is right before God, is he or she “authorized” to partake in it?
6. For our collective practices – things we do together as a congregation - how do we deal with the liberties and convictions that different members hold? How should we approach the question of scriptural authority as our guide? Is it whatever anyone might think is ok?
7. Think of commands or statements where the Scriptures tell Christians what we MUST do. How should we use NT examples to establish what MUST be done?
8. Why do we insist on limiting our collective work and worship to those things we find written in the Word? Why is this important?
9. What is the governing principle of authority for each one of us as we weigh what we believe the Scriptures teach?

**Week 10. The Day of Pentecost – Power from On High**

Readings: Jo 14.1-31; Jo 20.22; Lk 24.44-53; Ac 1.1-11; Acts 2; Gal 3.9-14

1. What did the Spirit of God do in OT times? See Gen 1.2; 6.3; Ex 31.3; Num 11.24-25; Num 24.2; Jud 6.34; 1 Sam 10.10; 11.6; 16.13; Job 27.3; Is 44.3; Ez 37.1. Were these always “miraculous” manifestations?
2. What had Jesus promised to the apostles at the Passover supper in Jn 13-17? What would be done for them? How would this be fulfilled?
3. Note Judas’ (the other Judas) question in Jn 14.22. What was he asking and how did Jesus answer it?
4. Read carefully the Lk 24 and Acts 1 passages. The apostles were to “wait for the promise of the Father”, which they had heard from Jesus. What would precede this, or go along with this? When would the apostles receive “power from on high”?
5. Consider the events in Acts 2. This was Pentecost, the Feast of Weeks or the “Day of Firstfruits”. Why was this a fitting day for the beginning of the church?
6. How did the sound of the mighty wind and the tongues of fire work? Were these the Holy Spirit? Were the wind and tongues of fire the “baptism of the Holy Spirit”? What did the apostles do when they were filled with the Holy Spirit? What did all this mean (v. 16-21)?
7. When and how did Jesus “receive of the Father the promise of the Holy Spirit”, v. 33? What did Peter say He was doing with that?
8. How did the hearers respond to Peter’s lesson and what blessings were they promised in obedience? To whom is the promise made (2.38-39 and 2.17)?
9. How did Paul say the Gentiles would realize the “blessing of Abraham in Christ Jesus”, Gal 3.14?
10. Back to the “baptism of the Holy Spirit”, see Acts 10.44-46 and 11.15-18. Also Lk 3.15-17. Let’s consider these in relation to Acts 2 and our discussion above.

**Weeks 11 and 12. The New Testament Church**

Readings: Ac 5.11; 7.38; 14.23; 19.32; Mt 16.13-20; Eph 1.15-23; 1 Cor 12.13; Eph 3.10; 5.23; Heb 12.23; Col 1.13; 1 Jn 1; Ac 20.28

1. In the four verses in Acts above, what did this basic word (ekklesia), translated “church” or “assembly”, mean? Then, in Mt 16, how did Jesus use the word?
2. Acts 2.47 is the first mention of the “church” in Acts according to the KJV, but most other translations leave it out. However, the text says the saved were “added day by day”. It implies they were added to (or into) something. And in 5.11, great fear came upon the “whole church”. How would Luke have intended his readers to understand that?
3. Thinking of Jesus’ “my church”, and the passages in 1 Cor, Ephesians and Hebrews, how should we think of Christ’s church – the ONE church? If the church is his body, how is it organized? Does His church have a name, or title? How was it designated in the Scriptures?
4. Who are the one church’s members? How are they added? Is it individual by individual, or group by group? Is THE church made up of churches? When the eunuch was baptized, was He a member of the Lord’s church? of a congregation?
5. Who actually adds the saved ones to the church? Does He add anyone who should not be added?
6. Does the church save us, or is it the collection of those who are saved? With whom do we have fellowship in Christ’s one church?
7. Think of our lesson a few weeks back on the kingdom, or reign, or kingship of God. Paul says we were translated into the “kingdom of the Son of His love”, Col 1.13. How is the church the “kingdom of God”? How is it different?
8. What is the mission of the church in Eph 3.10-11, 21? Should we be concerned about how we represent to the world the picture of what Christ’s church is?
9. Who can effectively carry the message of salvation? Whose responsibility is it? Or should we say, whose privilege is it?

**Week 13. Local congregations – church and “churches”**

Readings: Ac 15.41; 16.5; Rom 16.16; 1 Cor 11.16; 1 Cor 16.1; Rev 1.11; Phil 1.1; Ac 6.1-6; 11.30; 14.23; 20.7; Ac 20.17-28; 1 Pet 5.1-4; 1 Tim 1-5; Titus 1; 3 John 9-10; Ac 9.26; 1 Cor 11.17-24; 14:26-40; 16.1-2

1. In contrast to the ONE church that Jesus built, the NT speaks many, many times of “churches” in the local sense – of “congregations” we might say. How should these be compared to Christ’s one church? How are they the same? How are they different?
2. What were local churches called in the New Testament? Think of the different ways. What does this tell us?
3. How were local churches organized? Phil. 1. To what purpose (1 Tim 3.15)? What charge did elders have? What were other terms for elders and what to they imply? See Ac 20 and I Pet 5.
4. How does the function of elders’ differ from that of the deacons or other members?

1. How does one become a member of a local congregation? How did local churches determine fellowship? Who makes the decision? Do they ever make mistakes?
2. When Diotrephes kicked people out of the church where he worshipped, 3 John, did he kick them out of Christ’s church? Did he divide the local congregation? Did he divide the body of Christ, His church?
3. What was the mission of local churches? What did Paul expect them to do? How does it correspond to the mission of Christ’s one church? Think of Acts 14 and 20; I Pet 5
4. How do we approach the “work of the congregation”? What work do we have authority to do in the name of Christ?
5. When did local churches assemble, and for what purpose? 1 Cor 11, 14, 16; Ac 20.7