

Tribe - Quarter 2 / Week 1 - The Word of the Lord

Theme: Understanding the nature and purpose of the word of the Lord

- 9AM (15 mins) - Welcome; check-in; read Psalm 119:105-112; PRAY
- 9:15 (10 mins):
 - Follow-up thoughts and questions about prayer from last week's session?
 - Overview of Quarter 2
- 9:25 (65 mins) - The Word of the Lord in the Old Testament
 - When you hear the phrase "word of the Lord," what do you think of?
 - *Remember that God is a revealing God; He does all He does for the purpose of revealing His glory, as we talked about in the very first week of Quarter 1. His Word is part of His revelation or self-disclosure.*
 - Old Testament survey:
 - Exodus 20:1-2 - The 10 commandments given to the people, spoken by God, on the basis of His very nature
 - **Exodus 24:3-4 - instructions given to Moses on Mt. Sinai, written down for the people**
 - Exodus 31:18; 34:27-28 - tablets with the law were given to the people, written by God Himself (first version was broken by Moses in anger)
 - Numbers 11:16-23 - God stands by His word
 - Numbers 15:27-31 - disobedience to God is despising His word, according to God
 - **Deuteronomy 4:1-2 - Do not add to the word of God; He means what He says (no more, no less)**
 - **Deuteronomy 17:18-20 - the king should read God's word and hide it in his heart**
 - Deuteronomy 18:15-22 - promise of a successor of Moses; instructions for evaluating false prophecy
 - **Joshua 21:43-45; 23:14 - the word of the Lord is sure; He is a promise-keeper**
 - I Samuel 3:1,7 - Samuel is introduced to the word of the Lord
 - I Samuel 3:19-21 - Samuel is blessed as a prophet
 - **I Samuel 15:10-11 - The word of the Lord is sometimes painful for the prophet**
 - **I Samuel 15:22-23 - Do not turn away from the word of the Lord**
 - II Samuel 7:25-28 - Take note of the way that David responds to the word of the Lord in his prayer
 - I Kings 12:15 - God fulfills His word and uses the circumstances of the lives of men to do so
 - Many other such examples in the times of the kings and prophets of Israel
 - Psalm 12:6-7 - the words of God are pure and valuable
 - Psalm 18:30 - God's word proves true
 - Many other psalms; notably, Psalm 119 is entirely about the supreme goodness of the word of God; synonyms to "word" from Psalm 119: precepts, commandments, law, statutes, rules, testimonies
 - Psalm 119:30 - God's word brings light
 - Isaiah 40:6-8 - the word of God endures forever
 - Isaiah 50:4 - the servant of the Lord has a submissive and teachable posture to the word of the Lord
 - Isaiah 59:21 - the word and Spirit of the Lord will remain in the hearts of His people forever
 - Isaiah 66:2 - God is looking for people who tremble at His word
 - Many other prophecies in the major (Isaiah, Jeremiah, Ezekiel) and minor (all other) prophets
- 10:30 (10 mins) - BREAK
- 10:40 (70 mins) - The Word of the Lord in the New Testament
 - New Testament survey:
 - **Matthew 4:4 - Jesus and we are sustained by the word of God**
 - **Mark 7:9-13 - the word of God can be nullified by overemphasizing the words and underemphasizing the meaning behind the word.**
 - Luke 8:11 - the parable of the sower is about how the word of God is received by humans

- Luke 8:21 - Jesus calls those who hear and obey the word of God His family
- **John 1:1,14 - Jesus is the thoughts, intentions, and meaning of God embodied**
- John 3:31-36 - Jesus has the word
- **John 6:66-68 - Peter recognizes that Jesus has words of life**
- **John 12:36-43 - the glory of God is revealed through His word, which Jesus brought in the flesh, and it must be believed. The window of time for belief is not infinite.**
- Acts 4:29-31 - the apostles recognized that their ministry was a ministry of the proclaiming the word of God
- Acts 6:2-4 - deacons were ordained in order to keep the apostles devoted to the ministry of the word
- Acts 13:44-49 - the word of the Lord is for the Jews and the Gentiles
- Philippians 1:14 - witnessing to the work of Jesus is called “speaking the word,” “preaching Christ,” “defending the Gospel,” or “proclaiming Christ.”
- Colossians 3:16 - let the word live within you richly
- I Thessalonians 1:6-7 - the word is to be received with joy
- I Thessalonians 4:15 - Paul gives a specific “word from the Lord” to confirm the nature of the 2nd coming of Jesus Christ in order to encourage the Thessalonians and allay their fears
- **Hebrews 4:12 - the word of God lives and acts**
- Hebrews 11:3 - the word of God creates
- I Peter 1:23-25 - the word of the Lord lives forever and is the Gospel
- Revelation 19:13 - Jesus is the Word
- Revelation 22:18-19 - do not change, increase, or decrease the words of God (remember Deuteronomy 4:2?)
- John 8:31; 15:7; I John 2:14 - We in the word; the word in us
- General vs. special revelation
 - General revelation is the revelation of God in the created world (Romans 1:19-20)
 - Special revelation is the revelation of God through His spoken and incarnate word
- Definitions
 - ***What are words? Words are spoken and written components of language that are used to communicate thoughts, intentions, and meaning.***
 - ***What is the “word of the Lord”? The word of the Lord is the thoughtful and meaningful intentions of God, decisively revealed to humans using words for us to receive, understand, consider, treasure, follow, and obey.***
 - ***What is the purpose of the word of the Lord? The purpose of the word of the Lord is to reveal glorious things about God and about ourselves so that we may know the path to receiving God’s blessing.***
 - ***How do we identify the word of the Lord? We identify the word of the Lord by learning to discern between true and false prophecy and by becoming familiar with the character of God.***
 - ***How should we use the word of the Lord? We should use the word of the Lord to seek to be transformed and to help others to be transformed into the image of Jesus.***
- Takeaway questions:
 - How have you historically thought of the word of the Lord?
 - Why do you think God chose to reveal Himself in this way?
 - Why do you think so many people have not heard or understood the word of the Lord?
 - What is God asking of you, as you read and hear His word?
- 11:50 Homework summary / close in prayer (10 mins)
 - Choose your optional book 1 for Quarter 2
 - Begin reading *Who Cares About the Bible* (Tom Hilpert), available on amazon. Read the first 3 chapters.
 - Do a word search for “word of God” and “word of the Lord” and review other Bible verses not covered today
 - Reflect on the takeaway questions above

Tribe - Quarter 2 / Week 2 - Canonicity of Scripture (Parts 1 and 2)

Theme: Understanding the truth and authority of the Bible; historical overview of canonicity of Scripture

Theme: Avoiding division and distraction in discussions with believers and unbelievers about the authority of the Bible

- 9AM (15 mins) - Welcome; PRAY
- 9:15 (10 mins):
 - Follow-up thoughts and questions about the Word of the Lord and time with Tom Hilpert from the last few weeks?
 - Other reminders
- 9:25 (65 mins) - Historical overview of canonicity of Scripture
 - What is “canonicity”? **Canonicity is the study or discussion of which texts rightfully belong in an official set of works. A canon is an official group of writings which are to be “accepted as genuine.”**¹
 - The Bible used by Christian Protestants has 66 books; 39 are in the Old Testament and 27 are in the New Testament, as follows:²
 - Pentateuch or Law (5): Genesis, Exodus, Leviticus, Numbers, Deuteronomy (traditionally understood as written by Moses)
 - History books (12): Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther (authors unknown other than Ezra and I and II Chronicles, probably written by Ezra the scribe; and Nehemiah, probably written by Nehemiah the governor)
 - Wisdom books (5): Job (author unknown), Psalms (written by Asaph, sons of Korah, David, Moses, Solomon, Ethan, Heman), Proverbs (written by Solomon, Agur, and Lemuel), Ecclesiastes (written by Solomon), Song of Solomon (written by Solomon)
 - Major Prophets (4): Isaiah, Jeremiah, Lamentations (probably written by Jeremiah), and Ezekiel (written by the prophets the books were named after)
 - Minor Prophets: Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi (written by the prophets the books were named after)
 - Gospels (4): Matthew (written by Matthew the apostle, also known as Levi), Mark (probably written by John Mark, a close friend of Peter the apostle, with help from Peter), Luke (written by Luke the doctor, a friend and supporter of the apostle Paul), and John (written by John the apostle)
 - History book (1): Acts of the apostles (written by Luke)
 - Pauline epistles (13): Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon (written by the apostle Paul³)
 - Petrine epistles (2): I and II Peter
 - Johannean epistles (3): I, II, and III John (probably written by John the apostle)
 - Other epistles (3): Hebrews (author unknown), James⁴, Jude (author unknown)
 - Apocalyptic book (1): Revelation (probably written by John the apostle)

¹ See google definition of “canon”

² See helpful Desiring God article about the authorship of these books:

<https://www.desiringgod.org/interviews/who-wrote-the-bible>

³ Undisputed epistles from the apostle Paul include Romans, Galatians, I and II Corinthians, Philippians, Philemon, and I Thessalonians; the church epistles of Ephesians, Colossians, and II Thessalonians are disputed because of stylistic and theological differences from Paul’s other letters; the pastoral epistles of I and II Timothy and Titus are disputed because of stylistic and thematic differences (church organization had not been a meaningful theme in Paul’s other letters).

⁴ James was written by the brother of Jesus, “James the Just”; he probably was not either of the two James chosen to be apostles (James son of Zebedee brother of John; James son of Alphaeus)

- Development of the Old Testament canon
 - The Old Testament as we know it in the Protestant Bible (39 books) was firmly accepted as canonical by Hebrew religious leaders by the time of Christ. These 39 books have been called the “**protocanon**.”⁵ In Judaism, it is called the “Masoretic text” and consists of 24 books (same as our 39, just divided differently). The last of the books in the Old Testament, the prophecy of Malachi, was written about 400 years before the birth of Christ.
 - The apocryphal books were probably written between 200 and 400 B.C. and are generally considered to be valuable Jewish literature which contains insights about Jewish culture and history. **Jewish scholars did not include the apocryphal writings in the Hebrew Bible canon (“Tanakh”) when it was finalized and closed sometime between the 2nd century B.C. and the first century A.D.**
 - The Roman Catholic and Orthodox Churches have historically accepted the books of the “**deuterocanon**,”⁶ also generally known as the **apocrypha**, which include the following:
 - Tobit
 - Judith
 - Baruch
 - Sirach
 - I and II Maccabees
 - Wisdom
 - Additions to Esther
 - Additions to Daniel
 - Prayer of Manasseh (Eastern Orthodox Church only)
 - I and II Esdras (Eastern Orthodox Church only)
 - Psalm 151 (Eastern Orthodox Church only)
 - III and IV Maccabees (Eastern Orthodox Church only)
 - The apostles and early Christians read the deuterocanon and accepted it as good for reading, studying, and accepting. They were given greater or lesser places of value and authority within the Catholic church during the middle ages. They were distinguished from the protocanon by the Roman Catholic church because they are not directly referenced in the New Testament, though they were still accepted as part of the Catholic canon.
 - During the Protestant Reformation, the reformers, led by Martin Luther, took a firmer and harder stance on the deuterocanon, still reading it and considering it worthwhile for study but not for developing doctrine and theology. The Lutheran Bible contains the deuterocanon, or “Apocrypha,” as “intertestamental” books in between the Old and New Testaments. The Reformers desired greater **clarity** on everything (salvation, church authority, the canon, etc.), and this impulse manifested in the creation of the Protestant canon. Luther called the deuterocanonical books unequal to “the Holy Scriptures, but...[nevertheless] useful and good to read.” Other Protestant traditions followed suit; the Anglican 39 articles state that the deuterocanon are to be used as an “example of life and instruction of manners, but yet doth not apply them to establish any doctrine.”
- Development of the New Testament canon
 - The 27 New Testament books were written almost entirely (if not entirely) in the first century AD. They became canonized by the Orthodox and the Roman Catholic between the 3rd and 6th centuries AD; they were recognized as canonical by the major Protestant traditions during / after the Protestant Reformation in the 16th and 17th centuries.
 - The following books were less widely accepted in the early centuries after Christ: Philemon, Hebrews, James, 2 Peter, 3 John and Jude. Over time, they were accepted as canonical.
 - There may have been other letters written by Paul which have been lost (see I Corinthians 5:9 and 7:1 and also Colossians 4:16)
 - There are other widely-used and referenced early church letters which are not seen as canonical (epistles of Clement, Ignatius, Polycarp, Barnabas; Didache)

⁵ The prefix “proto” means “first.”

⁶ The prefix “deutero” means “second.”

- The canon was formed through a series of church councils (Orthodox, Roman Catholic, and Protestant) in which the 27 books of the NT were affirmed as canonical
 - Martin Luther had difficulty with four books: Jude, James, Hebrews, and Revelation. He felt that they did not as strongly support the Reformation doctrines of “grace alone” and “faith alone”; he proposed removing them from the canon, but this was rejected. He put them last in the ordering of the NT books, which they still are today in the Lutheran Bible.
- 10:30 (10 mins) - BREAK
- 10:40 (70 mins) - Modern views of the role of the Bible
 - Medieval views
 - In the middle ages, the concepts of authority and submission were well-accepted and understood, as they always have been in nearly all cultures in the history of the world. It is clear from the writings of Jesus and the apostles that they spoke, taught, and conducted themselves with authority, and the purpose of that authority was to shape the people in a certain way and to build a good community of the people of God. There was no questioning the authority of the church.
 - Post-medieval views
 - With the dawn of the Western European Renaissance, the Age of Discovery and Exploration, the Enlightenment, and Protestant Reformation, the power of church authority began to weaken. The idea of “absolute truth” as the source of authority, apart from human institutions such as the church, began to shape how people thought. This trend resulted in a deepening emphasis on the Bible as authoritative rather than the church as authoritative. This is now the dominant view of Protestant and evangelical Christians around the world.
 - Modern Bible criticism
 - The commitment to ideas that was spawned by the movements of the 15th century that led to the Protestant Reformation in the 16th century has a blind side that is hard to see. It is the blind side of peer pressure, cultural influence, political power, etc. All ideas come from a spiritual place. The tree of the knowledge of good and evil in the garden of eden continues to provide knowledge and generate ideas.
 - The view of the Bible as authoritative, a hallmark of the Protestant Reformation, lost its prestige in the 18th and 19th centuries with the rise of liberalism and Darwinism in Europe. These movements elevated the roles of human reason and experience in determining the validity of truth claims, including the claims of the Bible. The Bible came to be seen as a piece of literature to be celebrated, accepted as a valuable historical document, followed as a source of moral goodness, etc. This also led to attacks on the divinity of Christ. Wikipedia has a good article: https://en.wikipedia.org/wiki/Liberal_Christianity
 - 20th century views
 - In the late 19th and early 20th centuries, British and American Protestant leaders began reacting strongly against religious liberalism. From 1910 to 1915, a series of 90 essays published in 12 volumes laid out the core beliefs of Protestant orthodoxy about Jesus Christ, the authority of the Bible, how to be saved, proof of the resurrection, proof of the virgin birth, the personality of the Holy Spirit, etc. See Wikipedia article: https://en.wikipedia.org/wiki/The_Fundamentals#The_Fundamentals_essays
 - These essays resulted in the term “fundamentalist” to be coined and widely adopted by Protestant denominations including Anglicans, Baptists, Catholics, Methodists, Mormons, Reformed, and nondenominational churches. Over time, fundamentalism became more “militant,” rigid, separatist, and angry.⁷
 - Modern defenses of the Bible as inerrant (without error), infallible (completely useful for matters of Christian faith and practice), and inspired by the Holy Spirit were deeply influenced by the writing and teaching of the early fundamentalists.

⁷ John Piper’s dad, Bill Piper, was a Baptist revival preacher who identified as a fundamentalist. He later grieved the trends in fundamentalism and left Bob Jones in 1957 over the separationism that was mainstream back then, particularly related to Billy Graham’s ministry.

- Wim's view
 - See appendix in *United We Stand* and in all my books
 - I believe the Bible is 100% true and 100% authoritative
 - **True** - By "true" I mean containing meaning which is absolute and real and which precedes and does not depend on a person's understanding or acceptance of them.
 - **Authoritative** - By "authoritative" I mean containing power to give lasting benefits if the message is received and followed and to bring lasting pain if the message is rejected.
 - **Look through the lens of the Bible to see the Word of God; the Bible is not the focal point but rather the lens through which we know the Word of God and God Himself.**
- Biblical Reminders about Special Revelation (120 mins including a break) -
 - Deuteronomy 29:29 - God is a revealing *and* a concealing God
 - **Psalm 25:4-10; Psalm 63:1; Isaiah 26:9** - God instructs His people when we approach Him with humble and teachable hearts
 - Daniel 2:28-30 - God reveals mysteries
 - Amos 3:7-8 - God reveals His intentions to His prophets
 - **1 Corinthians 2:6-16** - the revelation of God is by His Spirit, through the mind of Christ, for His mature children. This revelation cannot be discerned or understood simply by rational or natural processes or arguments. *This revelation is the Gospel of forgiveness for sins through Jesus Christ's death and resurrection through faith alone.*
 - **2 Corinthians 2:14-17** - The things of God will be sweet to some and abhorrent to others.
 - Mark 12:13-17; John 7:53-8:11⁸ - The religious leaders were not seeking truth; they were seeking to trap Jesus in His words.
 - **Matthew 7:6-8** - Some people are sincerely seeking for the truth, and others are not; we must discern between them and focus on giving the truth to those who are earnestly seeking for it.
 - Luke 8:4-15 - There will always be unfertile soil, and there will always be fertile soil. Look and pray for fertile soil!
 - Ephesians 3:1-5; Colossians 1:24-29 - God revealed His mysteries to Paul, who has revealed them to the Church.
 - **Romans 11:33-36** - The things of God are glorious, inscrutable, and unsearchable. We can seek them out, but without God's revelation by His Spirit, we will not be able to understand or grasp them.
 - 2 Chronicles 16:9; John 4:23-24 - God is looking for blameless hearts which are ready to worship Him.
 - Dos and don'ts:
 - Do:
 - Remember that the battle for truth is a battle of hearts in the spiritual realm, not a battle of wits in the intellectual realm.
 - Remember that suffering is a key part of our calling as Christian leaders.
 - Remember that it is God Who changes hearts and minds, not humans.
 - Remember that it is God Who opens the eyes of the blind and Who keeps others in blindness.
 - Remember that God responds to those who earnestly seek Him; be discerning of the hearts of those you speak with.
 - Remember that God delights to reveal Himself to people who are ready to receive Him.
 - Remember that the focus of the Bible is on God's revelation of Himself through Jesus Christ. Look through the Bible to God.
 - Remember there is a time to speak and a time to keep silent (Ecclesiastes 3:7).
 - Take a primarily pastoral approach (focusing on the hearts of your audience), discerning with God how to minister the word of God to the other person's needs.
 - Ask God to give you a ministry team.
 - Other?

⁸ This passage was not included in all original manuscripts of John's Gospel. For a helpful explanation of why this passage is included in most Bibles despite not being in all original manuscripts, refer to John Piper's message here: <https://www.desiringgod.org/messages/neither-do-i-condemn-you--3>

- Don't:
 - Get caught in a net looking at the Bible itself, paralyzed by apparent contradictions or errors; the Bible is the lens, not the focal point.
 - Be afraid of asking hard questions.
 - Let your desires to be heard, understood, seen, and effective begin to cloud the love and witness of Jesus in you.
 - Let your "earthly" passions (anger, resentment, frustration, etc.) overcome your sincere desire to help others know the truth.
 - Let your fear keep you from speaking.
 - Let your pride keep you from silence.
 - Be surprised when you are ridiculed, rejected, betrayed, slandered, and taken advantage of.
 - Minister alone.
 - Other?
- Takeaway questions:
 - How have you historically thought about the truth and authority of the Bible?
 - Does understanding the history (disconnected councils, lost letters, "willy nilly" picking and choosing by people like Martin Luther) of the canonicity of the Bible concern you?
 - Have you felt like you've gotten "caught" in a discussion about the Bible?
 - What kinds of things do you need to emphasize and focus on in your thinking and speaking about the Bible with others? What other "dos" and "don'ts" should you add to the list above?
 - How can you keep your focus on the word of God in your handling of the Bible?
 - Watch and discuss first 25 minutes of Piper sermon on John 8:1-11 (see link above)
- Resources online:
 - Wikipedia articles about the Bible (written primarily from historical, scholarly, and agnostic perspectives; not from an orthodox Christian perspective):
 - Canon and books (https://en.wikipedia.org/wiki/Biblical_canon)
 - Authorship and development (https://en.wikipedia.org/wiki/Authorship_of_the_Bible)
 - Translations and manuscripts (https://en.wikipedia.org/wiki/Bible_translations and https://en.wikipedia.org/wiki/Biblical_manuscript)
 - Interpretation (https://en.wikipedia.org/wiki/Biblical_hermeneutics)
 - Perspectives (https://en.wikipedia.org/wiki/Criticism_of_the_Bible)
 - Biblical inspiration (https://en.wikipedia.org/wiki/Biblical_inspiration)
- 11:50 Homework summary / close in prayer (10 mins)
 - Finish reading *Who Cares about the Bible?*
 - Reflect on the takeaway questions above
 - Finish first quarter writing assignments and send them to me
 - Choose optional book for the second quarter (I recommend *Can we Trust the Gospels* by Peter Williams)

Tribe - Quarter 2 / Week 8 - Christocentricity of Scripture

Theme: Understanding the centrality of Jesus in the Bible (follow themes of Kingdom, redemption, and covenant)

- 9AM (15 mins) - Welcome; check-in; PRAY
- 9:15 (15 mins):
 - Follow-up thoughts and questions about last week's defense of your views about the Bible
- 9:30 (120 mins including a break) -
 - **Will not go through *Christ of the Covenants* in detail like we did the book on hermeneutics. The main thing I want you to understand is the concept of a covenant and how God has used this concept as a foundational part of how He has revealed Himself in the world.**
 - Read preface on page vii
 - Part One - first 65 pages are an introduction to the concept of covenants
 - Part Two - the covenant of creation (3 aspects: Sabbath, marriage, labor)
 - Part Three - the covenant of redemption (Adam, Noah, Abraham, Moses, David, Christ)
 - Chapter 11 is an aside which compares and contrasts dispensational and covenantal theology; helpful to understand the background of how people have tried to summarize redemptive history. Don't get lost here! Just be aware these these frameworks, both of which are helpful, have deeply shaped the interpretive lenses of Bible teachers for the last 200 years. These discussions also impact how Bible teachers see the final unfolding of redemptive history, including the role of the nation of Israel.
 - Wim's assessment of the "main things" which covenantal and dispensational theologians think about:
 - There is no doubt that God has called a people to Himself which includes both Jews and Gentiles and that He has used conditional and unconditional covenantal language to do this. This was true both in the OT and in the NT. (This is a premise emphasized by covenantal theologians and accepted by dispensationalists.)
 - There is no doubt that God has chosen the people of Israel to uniquely express His intention to reveal Himself through His relationships with His people. (This is a premise emphasized by dispensationalists and accepted by covenant theologians.)
 - There is no doubt that the people of Israel and the city of Jerusalem continue to feature prominently in both the Old and New Testament teaching about the last days and end times (This is a premise emphasized by dispensationalists and accepted by covenant theologians.)
 - There is no doubt that the particular roles of God's people in the world have changed after the coming of Christ from a "come and see" religion in the OT which includes significant emphasis on justice and judgment (as well as grace and mercy) to a "go and tell" religion which almost exclusively emphasizes grace and mercy, leaving the final judgment and culmination of justice to God on the last day. In this sense, it is helpful to speak of the "church age" in order to distinguish from the time period before Christ. (This is a premise emphasized by dispensationalists and not meaningfully accepted by covenant theologians.)
 - Beware of emphasizing covenantal theology more than emphasizing the Bible; beware of emphasizing dispensational theology more than emphasizing the Bible. If these things make you fall less in love with God, Jesus, the Bible, and God's people, then leave them behind....
 - Christocentricity of Scripture
 - Jesus taught emphatically that the Scriptures (Old Testament) testified of Him.
 - The Gospel writers taught emphatically that the Scriptures testified of Jesus.
 - The apostles taught in their public ministry (the book of Acts) to the Jews that the Scriptures testified of Jesus. (Practical ministry note: It may not be immediately helpful to demonstrate that the Old Testament testifies of Jesus if you are not speaking to someone

well-versed in Jewish or Abrahamic tradition (e.g. Muslims). The apostolic defense of Jesus using the Old Testament occurred primarily when they had a Jewish audience in mind. When they had a Gentile audience in mind, they did not emphasize Jewish tradition or Old Testament Scriptures as much but appealed more to human nature, creation, etc. The point is not to lead with the Old Testament in persuading anyone to follow Jesus. The point is that Jesus indeed fulfills the Old Testament and therefore it is appropriate to read the Old Testament Christocentrically.)

- **I deeply want you to be settled in your hearts and minds that Jesus Christ is Who the Bible and the entire universe is all about. Millions of nominal, cultural, and even evangelical Christians are not really sure about that, and billions of others who have grown up in an Abrahamic faith (Jews or Muslims) have completely missed the point of everything, which is Jesus Christ. You must grasp and hold onto this truth in your lives and in your ministries.** Read the Gospel passages about Jesus (read the surrounding verses to get greater context):

- Matthew 1:22
- Matthew 2:5-6
- Matthew 2:15,17-18,23
- Matthew 3:3
- Matthew 4:14-16
- Matthew 5:17
- Matthew 8:17
- Matthew 11:11-15
- Matthew 12:17-21
- Matthew 13:14-17
- Matthew 13:34-35
- Matthew 21:4-5
- Matthew 26:54,56
- Matthew 27:9
- Mark 1:1-3
- Mark 1:14-15
- Mark 7:6
- Mark 14:49
- Luke 4:21
- Luke 21:22
- Luke 22:35-38
- Luke 24:25-27
- Luke 24:44-49
- John 5:39-47
- John 12:14
- John 12:35-43
- John 13:18-20
- John 15:25-27
- John 17:12
- John 19:24-37
- Acts 2:22-36
- Acts 3:11-26
- Acts 7 - the speech of Stephen the martyr
- Acts 8 - the ministry of Philip to the Ethiopian eunuch
- Acts 13:13-52 - Paul's speech in the synagogue of Antioch
- Acts 24:10-21 - Paul's defense in the presence of the Roman governor Felix when Paul was being prosecuted by Jewish leaders

- Read Revelation 1, 2-3 (inscriptions about Jesus only, 5, and 19-22. The finale of the world will be Christocentric.

- Takeaway questions:
 - How have you historically thought about the cohesion (or lack of cohesion) of the Bible?
 - How have the concepts of covenant, Kingdom, redemptive history, and Christocentricity helped you (or not)?
- 11:50 Homework summary / close in prayer (10 mins)
 - Pay Q2 Tribe fees (\$300 per person) using the following link:
<https://www.aplos.com/aws/give/CityChurchofWoodbine/tribe>
 - Reflect on what you've learned in Q1 and Q2, in particular the resolutions you wrote about in your Q1 and Q2 writing assignments
 - Enjoy the break! Come back refreshed in January for Q3.