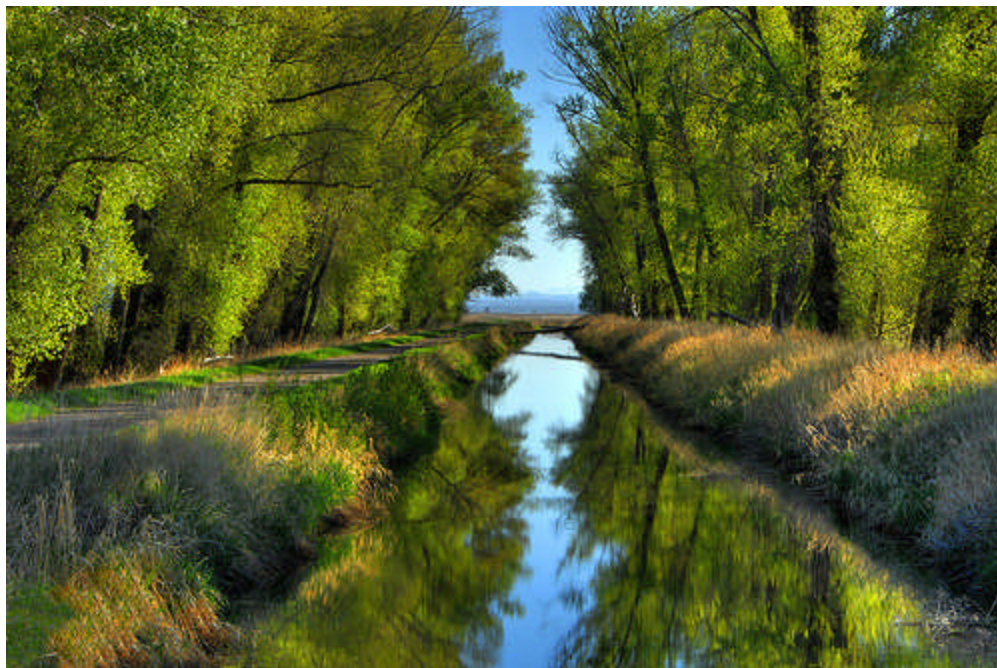


A Journey in Dispensationalism

Dr. Richard Belcher

A Student's Study Guide

Dr. Stanford E. Murrell



Psalms 23:1-2
A Psalm of David

*“The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters”.*

A Theological Novel

Foreword

Dr. Richard Belcher has given to the church another entertaining novel, his eighteenth, in order to discuss the doctrinal teachings of dispensational theology. I have found the novels of Dr. Belcher a wonderful and non threatening way to introduce others to the doctrines of grace and to discuss some important issues that face the church.

The following Study Guide is designed to facilitate pastors and teachers, parents, and individual students to think through the content of the novel. Each chapter follows a basic pattern of Review, Reflection and Discussion, Personal Application, Scripture Memorization, and Supplemental Material when applicable.

In the novel, Dr. Ira Pointer is concerned about the content of a person's character as well as doctrinal purity. Dr. Pointer knows that personal growth in grace and knowledge of our Lord Jesus Christ is just as important as accurate doctrinal information being embraced. Therefore, many study questions have been raised in order to give consideration of character development. God is concerned not only with what we know but what we do with the truth. It is not enough to hear the Word of God, it must change our lives.

Matthew 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

There is a separate Leader's Study Guide that provides the answers to the Student's Study Guide.

It is my prayerful desire the Lord will continue to use the novels of Dr. Belcher to reach many people with the gospel truth.

Stanford E. Murrell
Viera, Florida

Preface

Dr. Gerstner (1914-1996) was a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary and an authority on the life and theology of Jonathan Edwards. He was also a leading critic of dispensational theology. I once had the privilege of hearing Dr. John Gerstner lecture on dispensationalism. The lecture took place in Fayetteville, Arkansas. As Dr. Gerstner warmed to his subject, in the excitement of his defense of the gospel, he became very animated and suddenly stated that men such as C. I. Scofield, Lewis Chafer, John Walvoord, Charles Ryrie, and Hal Lindsey were preaching another gospel.

After the lecture, I spoke to Dr. Gerstner and asked him if he really thought these men were preaching another gospel, a false gospel, for if they were, then they are accursed. *Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.* I have always appreciated the answer Dr. Gerstner gave as his heart softened a little. "Well," he said, "Let's just hope their hearts are better than their theology". That is my hope as well. I pray that those who embrace dispensational teaching have better hearts than theology. I also hope I am not expressing a condescending attitude in saying that.

I grew up in a Fundamentalist Baptist church in Dallas, Texas, which had been founded by Dr. John R. Rice. From a child, I was taught in great detail dispensational theology. Only when I was grown and serving in the United States Army was I exposed to the doctrines of grace, followed by an alternative understanding of eschatology, and the essential unity of the body of Christ throughout history. The Lord knew that if I was confronted with the simplicity of Scripture and a historic faith my heart would respond in a positive way and I would embrace the truth. I am praying many others who have been taught dispensationalism will return to the gospel truth through the reading of this novel by Dr. Richard Belcher and by being confronted with an alternative scriptural understanding. May the Lord help all who love His church to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Stanford E. Murrell

**Characters in the Novel
In the Order in Which they Appear**

Ira Pointer	Seminary professor
Dr. Snow	Faculty advisory counselor
Lionel Foster	Antagonistic seminary student dedicated to dispensationalism
Dink	An old friend of Ira Pointer and a converted gangster currently head of the evangelism department of the school
Terry Pointer	The wife of Professor Ira Pointer
A Little Cripple Girl	A resident in the home of Lionel Foster
A Mysterious Lady	A resident in the home of Lionel Foster
Mac Turnover	The head of Turnover News Agency
Todd Shelton	Ira Pointer's former college roommate
Daniel Shelton	The son of Todd Shelton

Historical Figures Briefly Mentioned

J. N. Darby. John Nelson Darby (18 November 1800 – 29 April 1882) was an Anglo-Irish minister, evangelist and author. Trained for the Anglican ministry at Trinity College in Dublin, Darby soon became disillusioned with institutional Christianity and its various competing denominations. At the age of 28 he started a small association devoted to Christian evangelism. The group grew rapidly and soon started an outreach ministry in Plymouth, England. As more people were attracted, a number of chapters were formed collectively known as "The Plymouth Brethren". The distinctive teaching of the Plymouth Brethren centered on a seven-age system of theology called dispensationalism developed by John Darby. By 1835 he had added a "secret rapture," which is essentially a third coming of Christ, contrary to Acts 1:11 and Hebrews 9:28.

C. I Scofield. Cyrus Ingerson Scofield (August 19, 1843 - July 24, 1921) was a self educated lawyer, American theologian, minister and writer. A devoted student of John Nelson Darby, Scofield came up with the idea of printing an annotated Bible to help Christians comprehend the intricate and complex facets of the Darbyite's system of theology called dispensationalism. Through his friend Arno Gaebelein, who in turn had a network of wealthy friends, Scofield secured the funding needed to publish his work. The *Reference Bible* went on sale in 1909. Another acquaintance of Scofield, Lewis Sperry Chafer, became an advocate of dispensationalism and, following Scofield's death in 1921, founded Dallas Theological Seminary to train leaders in the Darbyite system. Neither Scofield nor Chafer had any formal training in theology.

For critical personal information on Mr. Scofield read, *The Praise of Folly: The Enigmatic Life & Theology of C. I. Scofield* by David Lutzweiler, and *The Incredible Scofield and His Book* by Joseph Canfield.

For favorable works on Mr. Scofield see *The Life Story of C. I. Scofield* by Charles Trumbull, Oxford University Press, New York, 1920. In 1960, William BeVier, a Master's student at Southern Methodist University, completed a thesis, "*A Biographical Sketch of C. I. Scofield.*" This has not been published, but it is found in some Evangelical school libraries and contains important information. In 1942-43, the late Arno Gaebelein wrote a series of articles for Moody Monthly, "*The Story of the Scofield Reference Bible.*"

The Main Thesis of the Novel

Dispensationalism, as a system of theology, fractures the redemptive plan and eternal purpose of God as revealed in the Bible.

Chapter 1

Review

1. In what year does the novel take place?

Answer.

2. How old is Professor Ira Pointer?

Answer.

3. Who is Lionel Foster and what was his emotional state when he first met Professor Pointer?

Answer.

4. On what Christian basis did Professor Pointer decide to engage Lionel Foster in his studies?

Answer.

5. Before Professor Pointer officially met with Lionel Foster for tutoring, what six specific ground rules or preconditions did he set for their time together?

Answer.

Reflection and Discussion

1. Professor Pointer seemed surprised that a new century had begun. Have you ever been surprised by the swiftness of time passing by? Read James 4:14. *“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”*
2. Have you personally encountered individuals who are verbally arrogant and obnoxious about their religious beliefs? How did you react to them?
3. Was Professor Pointer justified in establishing ground rules before meeting with Lionel Foster? What would you have done?

4. Did you ever “pick a bone” with someone? What was the specific issue of concern?
5. Lionel Foster is noted to be in his mid twenties and is very emotional. Do you think that grace and patience comes with maturity?

Personal Application

Please mark the following statements as true or false.

- | | |
|---|--------------------|
| 1. I am arrogantly dogmatic in what I believe. | True ___ False ___ |
| 2. In theological matters, I do not like to be challenged with new ideas. | True ___ False ___ |
| 3. I am impatient with those who do not agree with me. | True ___ False ___ |
| 4. I am capable of being very sharp and short in discussing my beliefs. | True ___ False ___ |
| 5. I feel threatened by questions about what I believe. | True ___ False ___ |
| 6. I am known to be rude to others. | True ___ False ___ |
| 7. I am known for my gracious answers. | True ___ False ___ |
| 8. I love truth. | True ___ False ___ |
| 9. I have a reputation for “honestly” and bluntly speaking my mind. | True ___ False ___ |
| 10. I do not really care what others think of me when I know I am right. | True ___ False ___ |

Scripture Memorization

Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Chapter 2

Review

1. What is the easiest way to distinguish between dispensationalism and covenant theology?

Answer.

2. What is the pivotal point on which dispensationalism turns?

Answer.

3. What is the central focus of covenant theology?

Answer.

4. What are the seven periods or stages of the divine economies set forth by dispensational theology?

Answer.

The seven periods or stages of the dispensational construct are as follows.

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-
-

5. How did C. I. Scofield define the word *dispensation* (Greek, *oikonomia*)?

Answer.

6. When possible, provide the Scriptural basis for each dispensation given by dispensationalism.

Answer.

-
-
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-
-
-
-

7. Identify the following in each dispensation: distinctive idea, specific test of obedience, the failure of man, the judgement of God, the beginning of a new dispensation.

Answer.

Innocence: Genesis 1:26-3:24

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Conscience: Genesis 4:1-8:14

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Government: Genesis 8:15-11:32

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Promise: Genesis 12:1-Exodus 18:27

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Law: Exodus 19:1-Acts 1:26

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Grace: Acts 2:1-Revelation 19:21

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

Kingdom

- Distinctive idea.
- Specific test of obedience.
- The failure of man.
- The judgement of God.
- The beginning of a new dispensation.

8. What presuppositional thinking undergirds dispensational theology?

Answer.

9. Restate the three penetrating questions Professor Pointer asked Lionel Foster regarding dispensationalism.

Answer.

Question.

Question.

Question.

10. How did Lionel Foster react to the soul searching questions of Professor Pointer?

Answer.

Reflection and Discussion

1. At the first class meeting with Professor Pointer, Lionel Foster controlled his angry spirit with stoicism. How could his emotional state affect a future pastoral ministry?
2. Do you believe that presuppositional thoughts undergird every theological bias? What is the evidence?
3. Is it proper to teach that the Bible recognizes at least two “dispensations” designated “this age” and “the age to come? If the Bible speaks of at least two dispensations, why not find in Scripture seven or even seventeen?
 - *Matthew 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*
 - *Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
 - *Hebrews 6:5 And have tasted the good word of God, and the powers of the world to come.*
4. Are you comfortable with Mr. Scofield’s definition of what is meant by *oikonomia*? Is there a better understanding of this word? If so, what?
5. Do you agree with the dispensational teaching that Israel acted rashly and foolishly in accepting a law-relationship with God? Was it wrong for the people to cry out as one voice and say, “...All that the Lord hath spoken we will do...” (Exodus 19:8)?

6. Dispensationalism teaches that the church is a parenthetical entity in the plan of God. Comment on the concept that if there is any validity to the idea of something being parenthetical in the plan of God, it would be national Israel and not the church.

Special Note.

The Church Existed Prior to Israel

Creation to the Calling of Abram

In the Old Testament economy the church consisted of the saints including Adam, Eve, Noah etc.

The Church Existed within National Israel

Abraham to Moses

The church included the saints such as Abraham, Isaac, Jacob, Moses, David, Samuel, etc

The Church Existed after Judgment Fell upon National Israel in AD 70

From the fall of Jerusalem to the Second Coming of Christ and beyond the church perpetually exists in the New Testament economy because the gates of hell will not prevail against her.

Israel was brought into existence to disseminate the gospel. When they failed in their gospel duties, their privileges were taken from them and given to others of whom the covenantal language was applied.

- *Matthew 21:42 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 marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.*
- *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

Personal Application

1. Would you classify yourself as a dispensationalist, a covenant theologian, or something different?
2. How well do you know “The System” of dispensationalism? Have you been taught its major concepts? Did you, do you, embrace “The System” emotionally as well as intellectually? Why?
3. Do you have a teachable spirit?
4. Are you willing and able to give an answer to every man for the hope which is within you according to 1 Peter 3:15?
5. How do you react to a valid and rational criticism of your faith? Be specific.

Scripture Memorization

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Supplemental Material

The Ten Commandments Exodus 20:1-17

And God spake all these words, saying, 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

First Commandment

3 Thou shalt have no other gods before me.

Second Commandment

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Third Commandment

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Fourth Commandment

8 Remember the Sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Fifth Commandment

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Sixth Commandment

13 Thou shalt not kill.

Seventh Commandment

14 Thou shalt not commit adultery.

Eighth Commandment

15 Thou shalt not steal.

Ninth Commandment

16 Thou shalt not bear false witness against thy neighbour.

Tenth Commandment

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Chapter 3

Review

1. What tragedy fell upon Professor Pointer?

Answer.

2. To whom did Professor Pointer place his cell phone call after becoming conscious of his surroundings?

Answer.

3. Did Professor Pointer know who had hit him on the head and left him in the ditch?

Answer.

4. What surprised Professor Pointer once he was able to return to the campus with his friend Dink?

Answer.

5. What did Professor Pointer determine to do despite friendly kidding from the police?

Answer.

Reflection and Discussion

1. Are acts of violence random or are they too part of God's sovereign control? Consider the sufferings of Christ at Calvary in light of Hebrews 9:26 and Revelation 13:8.
2. Do you believe Christians today suffer persecution for the sake of righteousness? Is there any evidence this is so?
3. How willing are most Christians to suffer for the cause of Christ? How prepared are people to suffer religious persecution? What can be done to prepare the church for periods of persecution? (Study the Doctrine of Tribulation)
4. Which specific commandment did Professor Pointer not want to violate? (Study Exodus 20:1-17).
5. Does dispensational theology with its emphasis on the Rapture encourage or discourage people from thinking about suffering for the kingdom of heaven?

Personal Application

1. Have you ever been physically hurt by someone? What was the reason for the assault?
2. How do you react to stressful situations? Are you able to show grace under pressure?
3. Do you have a trusted friend you can call in time of need?
4. Do you seek revenge when you have been hurt by someone?
5. What is your general attitude towards law enforcement officials? Do you think of them as friend or foe?

Scripture Memorization

John 15:18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Supplemental Material

Doctrine of Tribulation

1. The word *tribulation* is found 22 times in the Authorized Version. The word *tribulations* is found 4 times.
2. To suffer tribulation (Greek, *thlipsis*) is to suffer affliction, to be troubled, to suffer due to the pressure of circumstances, or the antagonism of persons.
3. In examining the passages that speak of tribulation it becomes evident that all of God's people in all ages have known emotional, spiritual, and physical affliction.
 - The Exodus Generation. *Deuteronomy 4:30* *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;*
 - The Post Exodus Generation. *Judges 10:14* *Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*

1 Samuel 26:24 *And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.*

1 Samuel 10:19 *And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.*
 - Professing Believers. *Matthew 13:21* *Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
4. Tribulation also comes to those who are not God's people in the form of Divine discipline.
 - *Matthew 24:21* *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Matthew 24:29* *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (cf. Mark 13:24).*
 - *2 Thessalonians 1:6* *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*
 - *Romans 2:9* *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

5. Of particular concern is the Christian and tribulation. The Bible clearly makes the following statements:

- The disciples of Christ, for as long as they are in the world shall have tribulation. *John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*
- Only through much tribulation will the saints enter into the kingdom. *Acts 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*
- The value of tribulation is that it works patience.

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Romans 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

- To endure tribulation is not to be loved less by Christ (Romans 8:35) for nothing shall separate us from His faithful love. *Romans 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*
- God finds a special way to comfort the saints who suffer. *2 Corinthians 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*
- Paul could find reasons to rejoice in the very midst of tribulation (2 Corinthians 7:4; Romans 5:3; 2 Thessalonians 1:4) and therefore did not want anyone else to worry on his behalf. (Ephesians 3:13)
 - ❖ Paul rejoiced because there was spiritual growth in the saints at Corinth. *2 Corinthians 7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*
 - ❖ Paul rejoiced because there was personal growth in patience. *Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*
 - ❖ Paul rejoiced because faith was being increased. *2 Thessalonians 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*
 - ❖ Paul rejoiced because there was a bond of unity being experienced. *Ephesians 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

- When believers at Thessalonica were surprised at the suffering they had to endure, Paul reminded them he had taught that Christians must suffer. *1 Thessalonians 3:4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*
 - John on the isle of Patmos does not divorce himself from tribulation nor does he ever say of himself that he represent those who shall not suffer tribulation. On the contrary, John considers himself at the moment of his writing to be a companion in suffering. *Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*
 - The tribulation of the saints is well known to the Lord (Revelation 2:9, 10) and is for a stated purpose. *Revelation 2:9-10 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
 - Always, God's people emerge victorious out of tribulation no matter how great. *Revelation 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*
6. In all the Biblical passages there is not a single word that God will spare His people from the purifying effects of tribulation. Just the opposite is stated and demonstrated time and again.
 7. The story of the Old Testament, the writing of the New Testament, the documentation of 2,000 years of history testifies to the blood of the saints in the church.
 8. Any teaching which seeks to exempt God's people from tribulation during any period of human history will not find support from the 26 passages that uses this word.

Chapter 4

Review

1. Who did Professor Pointer suspect of hurting him?

Answer.

2. What was the attitude of Lionel Foster when he and Professor Pointer met for study?

Answer.

3. What verse did Lionel Foster appeal to in order to defend his dispensational belief?

Answer.

4. What three initial questions did Professor Pointer ask Lionel Foster to engage him in a discussion of dispensationalism and the meaning of 2 Timothy 2:15?

Answer.

Question.

Question.

Question.

5. Into what comfort zone did Lionel Foster flee when he could not respond to the questions posed by Professor Pointer?

Answer.

Reflection and Discussion

1. What is to be said about using “proof texts” in a theological discussion? Are they valid?
2. Would you agree or disagree with the idea that the dispensational sevenfold division of time is an arbitrary division of Biblical history and is nowhere found in the Scripture?
3. Is there any value in using the debater’s technique of quoting the words a person has spoken to try to establish your own position as Lionel Foster tried to do?
4. How should a Christian respond to the idea that all views are equally valid once a person’s mind is made up? Does Christian charity allow a “live and let live” attitude?
5. What can or should be done about using extra biblical words when presenting Christian theology? Are they necessary? Is new formal and technical terminology unavoidable?

Personal Application

1. Have you ever been guilty of knowingly using a verse out of context in order to prove a theological point? What was the result?
2. Do you listen for the “ring of truth” when discussing a matter? Do you believe that ultimate truth exists?
3. Have you ever tried to “defend the indefensible”? Have you ever continued to argue about an issue you knew you could not logically defend?
4. Have you ever gotten angry because you could not refute a critical argument against something you believe? Did you confess that anger as being sinful?
5. Do you find it easy to say you are sorry and apologize for words spoken in anger or for displaying unpleasant behavior? When was the last time you apologized to someone?

Scripture Memorization

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Supplemental Material

Doctrine of the Covenant

1. The Hebrew word for covenant is *berith* and means primarily "a cutting," with reference to the custom of cutting or dividing animals in two and passing between the parts in ratifying a covenant.
 - *Genesis 15:1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the Lord; and he counted it to him for righteousness. 7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord God, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*
 - *Jeremiah 34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;*
2. In the *New Testament* the corresponding word for covenant is *diathece* which is frequently translated testament in the Authorized Version.

3. In its biblical usage the Greek word *diathece* like its Hebrew word *berith* refers to two parties who engage in an agreement. The word is used of a covenant between God and man; e.g. God covenanted with Noah, after the flood, that a like judgment should not be repeated. It is not precisely like a covenant between men, but was a promise or agreement by God.
4. According to Reformed Theology, the principal covenants are the Covenant of Works — God promising to save and bless men on condition of perfect obedience — and the Covenant of Grace, or God's promise to save men on condition of their believing in Christ and receiving him as their Master and Saviour.
5. The Covenant of Works is called the *Old Covenant*, from which we name the first part of the *Bible* the *Old Testament*, the Latin rendering of the word covenant.
6. The second is called the *New Covenant*, or *New Testament*. It is in matchless grace that God makes and keeps His covenants.

- *Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

7. A covenant between man and man is also a solemn compact or agreement.

- Covenants can be made between tribes or nations.

Joshua 9:6 And they [the inhabitants of Gibeon] went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. Joshua 9:15 And Joshua made peace with them [the Gibeonites], and made a league with them, to let them live: and the princes of the congregation sware unto them.

1 Samuel 11:1 Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

- Covenants can be made between individuals. *Genesis 31:44 Now therefore come thou, let us [Laban and Jacob] make a covenant, I and thou; and let it be for a witness between me and thee.*
8. In a covenant each party bound himself to fulfill certain conditions and was assured of receiving certain advantages.
 9. In making such a covenant God was solemnly invoked as witness and an oath was sworn.
 - *Genesis 31:50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.*
 - *Genesis 21:31 Wherefore he called that place Beer-sheba; because there they sware both of them.*
 10. A sign or witness of the covenant was sometimes framed, such a gift, or a pillar or heap of stones erected.
 - *Genesis 21:30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.*
 - *Genesis 31:52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.*

Doctrine of a Dispensation

1. C.I. Scofield has made popular the concept that, "*A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.*" With this definition in mind Scofield divided up the Bible according to seven dispensations: Innocency, Conscience, Human Government, Promise, Law, Grace, and Kingdom.
2. W.E. Vine, who is not unsympathetic to Scofield's theology, correctly challenges Scofield's definition of a dispensation being a period of time as he writes that, "*A dispensation is not a period of epoch (a common, but erroneous, use of the word), but a mode of dealing, an arrangement or administration of affairs*" (*Expository Dictionary of New Testament Words*).
3. *Strong's Dictionary* provides additional information by stating that *oikonomia* primarily signifies "the management of a household or of household affairs" (*oikos*, "a house," *nomos*, "a law"); then the management or administration of the property of others, and so "a stewardship," (Luke 16:2-4); elsewhere only in the epistles of Paul, who applies it
 - to the responsibility entrusted to him of preaching the gospel, (1 Corinthians 9:17) (RV, "*stewardship*," KJV, "dispensation");
 - to the stewardship committed to him "*to fulfill the Word of God*," the fulfillment being the unfolding of the completion of the divinely arranged and imparted cycle of truths which are consummated in the truth relating to the church as the body of Christ, (Colossians 1:25) (RV and KJV, "*dispensation*"); so in (Ephesians 3:2), of the grace of God given him as a stewardship ("*dispensation*") in regard to the same "mystery";
 - in (Ephesians 1:10) and (3:9), it is used of the arrangement or administration by God, by which in "*the fullness of the times*" (or seasons) God will sum up all things in the heavens and on earth in Christ. In (Ephesians 3:9) some manuscripts have *koinonia*, "*fellowship*," for *oikonomia*, "*dispensation*." In (1 Timothy 1:4) *oikonomia* may mean either a stewardship in the sense of (a) above, or a "*dispensation*" in the sense of (c). The reading *oikodomia*, "edifying," in some manuscripts is not to be accepted.
4. The word "*dispensation*" is used only four times in the Authorized Version (1 Corinthians 9:17; Ephesians 1:10; 3:2; Colossians 1:25).
5. According to Vine a dispensation (*oikonomia*) primarily signifies the management of a household or a household of affairs (*oikos*, a house; *nomos*, a law). The word came to refer to the management or administrative of the property of others, and so to a stewardship (Luke 16:2, 3, 4; *oikonomos*, a steward; *oikonomeo*, to be a steward).
6. The apostle Paul used the word dispensation in 1 Corinthians 9:17 in the sense of having the responsibility or stewardship entrusted to him of preaching the gospel. The RV recognizes this concept and translates the word "*stewardship*."

7. In Colossians 1:25 the apostle feels the responsibility of the stewardship committed to *him* "to fulfill the Word of God." The fulfillment being the proclamation of the truths relating to the Church as the body of Christ.
8. Writing to the saints at Ephesus (Ephesians 3:2) Paul speaks of how God gave to him as a stewardship (dispensation) the mystery of the glorious gospel of Jesus Christ.
9. In Ephesians 1:10 and 3:10 the word is used of the arrangement or administration by God, by which in "the fullness of the times" (or seasons) God will bring to a conclusion and sum up all things in heaven and on earth in Christ.
10. The English word dispensation translates the Greek *oikonomia* and occurs in the following passages:
 - *1 Corinthians 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*
 - *Ephesians 1:10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*
 - *Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:*
 - *Ephesians 3:9 And to make all men see what is the fellowship of the mystery [i.e. oikonomia], which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*
 - *Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;*
11. *Oikonomia* also occurs in the following passages where it is rendered stewardship:
 - *Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.*
 - *Luke 16:3 Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*
 - *Luke 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*
12. In some Greek texts of 1 Timothy 1:4 the term is found: *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying [i.e. oikodomen] which is in faith: so do.*

Chapter 5

Review

1. What did Dink and Professor Pointer find inside the recovered stolen car once it had been taken to the junk yard?

Answer.

2. Into what two groups does dispensational theology divide God's people?

Answer.

3. What is the status of the Jews of the Old Testament according to dispensational theology?

Answer.

4. Does dispensational theology teach two different plans of salvation?

Answer.

5. What great Scriptural question must be answered in the study of dispensationalism?

Answer.

Reflection and Discussion

1. Do you believe God has two people, two plans of salvation, and two destinies, one for the Jews and one for the Gentiles, and never the two shall meet?
2. Would it be fair to say that dispensationalism affirms what it denies, and then denies what it affirms? Do not some deny that God has two plans of salvation, and then contend that Old Testament saints were saved by legal obedience to the law while New Testament saints are saved by grace through faith in Christ?
3. Is it possible to believe that Abraham is not part of the body of Christ in light of what Jesus said of Him? Consider the following passages in your discussion.
 - *John 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*
 - *Galatians 3:7 Know ye therefore [ye Galatian Gentiles] that they which are of faith, the same are the children of Abraham.*
4. Is it proper to ask leading questions of someone in order to obtain information without being totally forthright about why you are asking certain questions? Meditate on the following *Scripture*.
 - *1 Corinthians 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*
 - *2 Corinthians 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,*
5. Is it possible for anyone to tell the difference between bad behavior and a guilty conscience? Should such an effort be made according to Matthew 7:1 which says, “*Judge not, that ye be not judged*”? (Note John 7:24)

Personal Application

1. Have you ever been guilty of denying what you affirm, only to affirm what you have denied? In other words, is your theology and epistemology (world view) consistent?
2. Are you willing to ask leading questions of someone in order to obtain negative information?
3. How do you feel when you discover someone was not asking you a question in order to receive an answer, but was really trying to find ammunition to use against you?
4. Have you ever justified asking leading questions by giving your motive a rationalized cover of nobility or at least respectability?
5. When you received information by asking questions, what did you do with that information? Was the information obtained used in a constructive or destructive manner?

Scripture Memorization

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Supplemental Material

Two Ways of Salvation

The charge of early dispensationalist teaching two ways of salvation is valid, despite conflicting statements to the contrary by the same author. For example, C.I. Scofield in his commentary concerning John 1:16 wrote, “As a dispensation, grace begins with the death and resurrection of Christ... The point of testing is no longer *legal obedience as the condition of salvation*, but acceptance or rejection of Christ...” [emphasis added] (C.I. Scofield, ed., *Scofield Reference Bible* (New York: Oxford University Press, 1945, p. 1115).

Later, in the same work, commenting on Galatians 3:24 Scofield wrote, “The Christian doctrine of the law... (5) Law neither justifies a sinner nor sanctifies a believer” (Scofield, 1244-45).

Here is the problem. Dispensationalism affirms what it denies, and then denies what it affirms.

Chapter 6

Review

1. What surprising news did Professor Pointer receive from his friend Dink concerning Lionel Foster?

Answer.

2. Based on Ephesians 2:11-12, describe the fourfold negative plight of the Gentiles prior the coming of Christ.
 - *Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

Answer.

Prior to the coming of Christ, the plight of the Gentiles was fourfold.

-
-
-
-

3. Because of their desperate condition, what did the Gentiles need? What happened to change the plight of the Gentiles?

Answer.

- *Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

4. Detail the threefold transformational status of the Gentiles according to Ephesians 2:13-14.

- *Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

Answer.

Once the Gentiles were

Once the Gentiles were

Once the Gentiles were

5. What does the Jew and Gentile have in common in Christ Jesus?

Answer.

- *Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

Reflection and Discussion

1. Do you believe the dramatic distinction between the Jew and Gentile will return at some future time? Why or why not?
2. Is national Israel alone to be considered the “apple of God’s eye” (Zechariah 2:8), or is the church, consisting of Jew and Gentile, the true “apple of God’s eye”? Defend your answer with *Scripture*.
 - *Zechariah 2:8 For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.*
3. Why do so many Christians want to exalt and glorify national Israel at the expense of the church?
4. In presenting his understanding of Ephesians 2:11-15, Professor Pointer seems to be speaking with the voice of authority rather than presenting his view as one valid opinion among others. Is speaking with authority a proper teaching style?
5. At the end of his lecture, Professor Pointer provided an opportunity for questions to be asked by Lionel Foster. Why did Lionel not ask any questions?

Personal Application

1. Do you plan to have a style of teaching that speaks with the voice of authority, or would you prefer to present your ideas in a non confrontational and non threatening manner like the Pharisees of old? (Study Matthew 7:29)
2. When you teach, do you allow questions to be asked? Do you like for questions to be asked?
3. If someone were to ask you a question you could not answer, would you be honest and say you do not know the answer and ask for time to study the matter, or, would you try to pretend you knew the answer?
4. Are you able to tell if someone is ready for classroom discussion? Are you always prepared for your classes? (See 2 Timothy 2:15)
5. Are you thoroughly familiar with the *Scriptures* you teach? It is possible to know about the Bible and not know the Bible.

Scripture Memorization

James 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Chapter 7

Review

1. What alarming phone call did Dink receive which he conveyed to Professor Pointer?

Answer.

2. What was Professor Pointer's response to the phone call?

Answer.

3. When Dink and Professor Pointer arrived at Lionel's home, what happened?

Answer.

4. What did Professor Pointer want to ask the nervous lady he found at Lionel's home?

Answer.

5. What was accomplished by the visit to Lionel's home?

Answer.

Reflection and Discussion

1. Was Professor Pointer's initial reaction to the news of the threatening phone call a normal reaction?
2. What role does law enforcement or other legal authorities have in resolving personal conflicts?
3. Are religious conflicts unusual or normal in the life of a Christian?
4. Should a Christian be confrontational at certain times? If so, when? (Read Galatians 2:11-14)
5. Is it possible to be gracious and sensitive even during times of emotional confrontation? Did Professor Pointer manifest any sensitivity while at Lionel's home?

Personal Application

1. How do you handle threatening situations?
2. Do you like to "get to the bottom" of a difficult situation, or do you try to avoid confrontations?
3. Do you have a spirit of fear of men?
4. Are you capable of verbally and or physically defending yourself if the need arrives?
5. How would you handle a menacing member of your congregation?

Scripture Memorization

Proverbs 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

Chapter 8

Review

1. When class resumed and Lionel Foster showed up on time, what was his demeanor?

Answer.

2. Restate the twelve point summary Professor Pointer reviewed with Lionel Foster in their studies of Ephesians 2.

Answer.

Professor Pointer summarized the points that had been made in the previous study of Ephesians 2 about the spiritual hopelessness of the Gentiles prior to their conversion while they were in the flesh.

- Point 1. Ephesians 2:11.
- Point 2. Ephesians 2:11.
- Point 3. Ephesians 2:11.
- Point 4. Ephesians 2:11.
- Point 5. Ephesians 2:12.
- Point 6. Ephesians 2:12.
- Point 7. Ephesians 2:13.
- Point 8. Ephesians 2:13.
- Point 9. Ephesians 2:13.
- Point 10. Ephesians 2:14.
- Point 11. Ephesians 2:14.
- Point 12. Ephesians 2:14.

3. What five new points did Professor Pointer add to Paul's teaching about the oneness of all believers, Jews and Gentiles, in the body of Christ?

Answer.

The Biblical Text

Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

The Doctrinal Teaching

- Point 13. Ephesians 2:15. Every believer, Jew and Gentile, must comprehend that Christ destroyed in His flesh the enmity or hostility of the law of commandments contained in the ordinances.
 - Point 14. Ephesians 2:15. Every believer must comprehend the spiritual truth that Christ has made in Himself Jews and Gentiles into one new body thereby making peace.
 - Point 15. Ephesians 2:16. Every believer must comprehend that by the cross Christ struck a death blow to the enmity of the law so that He is able to freely reconcile to Himself both Jew and Gentile.
 - Point 16. Ephesians 2:17. Every believer must comprehend that Jesus preached peace to the Gentiles and to the Jews.
 - Point 17. Ephesians 2: 18. Every believer must comprehend that through Christ all Jews and Gentiles will have access by one Spirit unto the Father.
4. In the Old Testament economy, how were individuals saved?

Answer.

5. Is the law to be viewed as the enemy or the friend of sinners?

Answer.

Reflection and Discussion

1. Given Lionel Foster's personal negative attitude towards the material being presented, was it good or bad for Professor Pointer to review the material he had already presented?
2. Is repetition and review helpful or does it slow down the academic process?
3. There is an old adage that says, "*A man convinced against his will is of the same opinion still*". Do you believe this is true?
4. Is the exegesis by Professor Pointer of Ephesians 2 legitimate or does he read into the text something that is not really there?
5. Are the questions raised by Professor Pointer rhetorical in nature, or are they open for discussion?

Personal Application

1. Are you patient with obstinate individuals who do not seem to be responding to your views?
2. Do you despair easily?
3. Do you become angry with someone who is socially rude and appears to be unreachable? How can the love of God flow more through you?
4. Are you impatient with review in your personal studies or do you find value in reviewing material?
5. What is your teaching style? Do you employ the Socratic method?

Scripture Memorization

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Chapter 9

Review

1. What important question did Professor Pointer plan to ask Lionel Foster at this stage in their studies?

Answer.

2. What did Professor Pointer believe he could find out about the spiritual life of Lionel Foster by asking him to pray?

Answer.

3. What new information did Dink convey to Professor Pointer about the home address of Lionel Foster?

Answer.

4. At the next class session, after reviewing seventeen points of discussion, Professor Pointer began to add three more points based upon the teaching of Paul in Ephesians 2:19-22. What additional thoughts did Professor Pointer make? *Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.*

Answer.

To the seventeen initial points regarding Paul's teaching on the oneness of the body of Christ, Professor Pointer added the following three.

- Point 18. Ephesians 2:19.
- Point 19. Ephesians 2: 20.

- Point 20. Ephesians 2:21-22.
5. Summarize Paul's conviction regarding the church based on Ephesians 2:1-22.

Answer.

Reflection and Discussion

1. Was it proper for Professor Pointer to plan to use prayer as a basis for evaluating the heart of Lionel Foster? Should pastors and teachers be using prayer as a technique for spiritual discovery?
2. When Professor Pointer asked, "Can anything be any clearer than this?" was he being condescending?
3. Why is Paul's teaching so clear to Professor Pointer but so unclear to Lionel Foster, not to mention all other people who embrace dispensational theology?
4. Dispensationalism teaches that God will one day be finished with His church and will return to dealing with Israel for they are part of his number one plan. Do you believe this is true? Why or why not?
5. Do you think dispensationalist believe they are teaching a future renewed erection of a barrier between Jew and Gentile?

Personal Application

1. Do you have a definite array of techniques you use to evaluate the spiritual life of others? What are they? If not, why not?
2. When trying to persuade others to a particular point of you, do you find yourself becoming exasperated and making statements that might imply the lack of intelligent understanding on the part of the person you are speaking with?
3. When writing about the *Christian Science* religion, Mark Twain stated he could pinpoint the precise moment when insanity became apparent in another person. It was that point in which the other person disagreed with him. What do you think of people when they disagree with you? Do you find yourself having dark thoughts about them?

4. Some relationships will end badly. Do you have a spirit of discernment as to when it is proper to end a relationship? (Read Proverbs 26:4-5)
5. Would you continue to press trying to be friendly with someone who is openly strange, unfriendly, and mean-spirited? (Read 1 Corinthians 13)

Scripture Memorization

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Chapter 10

Review

1. What interesting news did Dink have for Professor Pointer concerning Lionel Foster?

Answer.

2. Summarize Ephesians 3.

Answer.

Ephesians 3 can be briefly summarized in an outline form.

- | | |
|------|-------------------|
| I. | Ephesians 3:6 |
| II. | |
| • | Ephesians 3:1-8 |
| • | Ephesians 3:9-19 |
| III. | Ephesians 3:20-21 |

3. Define what a mystery is.

Answer.

4. How does Paul summarize the mystery he is writing about?

Answer.

Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

5. List three reasons why gospel truth is rejected.

Answer.

Reflection and Discussion

1. Do you think it is proper to have someone you are suspicious of privately investigated? Are there any ethical issues involved in such a process?
2. Professor Pointer began to look at his student Lionel Foster as a potential con man, a gangster, or maybe even a hit man. Can his feelings and dark thoughts be justified given the circumstances? Is he being unusually brave or simply gracious? Do you find in him characteristics of a spiritual role model?
3. Is there any other facet of a biblical mystery which should be considered in understanding Paul's teaching about the unity of the Jews and Gentiles? Discuss the Doctrine of Mystery.
4. Paul writes that the mystery of which he speaks, *"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel"* (Ephesians 3:6), in other ages, *"was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;"* (Ephesians 3:5).

Is there a possibility that the mystery of which Paul speaks was known in other ages to some extent, but not "as" or "to the same degree" as it is now made know? Find a way to support or dismiss this possibility. Discuss the following passages in relation to this inquiry.

- *Amos 9:11-12 "After these things I will return, and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins, and I will restore it, in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name,' says the Lord, who makes these things known from of old."*
 - *Psalms 19:4 "Their voice has gone out into all the earth, and their words to the ends of the world."*
 - *Isaiah 60:3 "And nations will come to your light, and kings to the brightness of your rising."*
 - *Isaiah 65:1 "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' a nation which did not call on My name."*
 - *Jeremiah 4:2 "And you will swear, 'As Jehovah lives,' in truth, in justice, and in righteousness; then the nations will bless themselves in Him, and in Him they will glory."*
5. Professor Pointer threatened to fail Lionel Foster over his bad attitude. Would he have been justified to lower his grade or even to fail him?

Personal Application

1. Are you prone to letting your imagination run wild in stressful situations and thinking the worse?
2. How much influence do you allow a teacher to have over your thinking and over your behavior?
3. As a student, do you enjoy class participation and interaction? Would you be comfortable praying in a public setting or a classroom situation?
4. If you had a question to ask, do you ask your question or just hope someone else will bring up what is on your mind?
5. Have you ever had a teacher lower your grade because of a non academic reason such as a perceived bad attitude or perhaps a difference of opinion on a religious or social issue? What was the result?

Scripture Memorization

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Supplemental Material

Doctrine of the Mystery

1. In biblical language a mystery may have reference to a truth known to those who are within the sphere of understanding but unknown to those who are outside the fellowship of faith.
 - Those who are Christians can comprehend the gospel. *Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*
 - The church can understand that national Israel is under divine judgment. *Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.*
 - There is the mystery of the unity of believing Jew and believing Gentile into the one body of Christ.
 - The fact that Jesus Christ is very God of very God can be affirmed by faith. There is the revelation of the mystery of the gospel. *Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*
2. The *Bible* also speaks of several mysteries that are not fully comprehensible.
 - The Wisdom of God is Declared to be a Mystery. *1 Corinthians 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*
 - There is the Mystery of the Transformation of the Body at the Resurrection. *1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*
 - There is the Mystery of the Will of God. *Ephesians 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*
 - There is the Mystery of Divine Truth. This mystery is communicated by special revelation. *Ephesians 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*
 - There is the Mystery of the Tri-unity. *Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

- There is the Mystery of Marriage. In this mystery the bride/wife represents the relationship of Christ with the Church. *Ephesians 5:32 This is a great mystery: but I speak concerning Christ and the church.*
- There is the Mystery of the Gospel. *Ephesians 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*
- There is the Hidden Mystery of the Ages. *Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:*
- *Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*
- There is the Mystery of God. *Colossians 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; Revelation 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*
- There is the Mystery of Christ. *Colossians 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*
- There is the Mystery of Iniquity. *2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*
- There is the Mystery of the Faith. *1 Timothy 3:9 Holding the mystery of the faith in a pure conscience.*
- There is the Mystery of Godliness. *1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
- There is the Mystery of the Seven Stars. *Revelation 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*
- There is the Mystery of Babylon the Great. *Revelation 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*
- There is the Mystery of the Woman. *Revelation 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

Chapter 11

Review

1. What startling news did Dink provide Professor Pointer in his update on Lionel Foster?

Answer.

2. Why does Professor Pointer want to focus attention on Ephesians 2-3?

Answer.

3. By way of review, restate the three major points that have been taught discussed in Ephesians 3.

Point 1. Ephesians 3:5, 6, 9.

Point 2. Ephesians 3:6.

Point 3. Ephesians 3: 5, 9.

4. What fourth point did Professor Pointer derive from Paul's teaching in Ephesians 3?

Point 4. Ephesians 3:1-3.

5. Provide at least three reasons why God revealed the mystery of the one body.

Answer.

The one body mystery was revealed so that

The one body mystery was revealed so that

The one body mystery was revealed so that

Reflection and Discussion

1. Should Christians ever be shocked or surprised when they receive news about the bad behavior or life of someone? Does the Doctrine of Total Depravity anticipate that sinners will sin?
2. Consider and discuss your position.

Option One. I am convinced the mystery of the unity of Jew and Gentile into one body was totally concealed and was unknown to anyone in the Old Testament economy. I am convinced the mystery teaching of Paul took everyone by surprise.

Option Two. I am convinced the concept of the unity of Jew and Gentile was revealed in seminal form in the Old Testament, though not as fully as the mystery was revealed in the New Testament by the teaching of Paul. I believe the essential unity of Jews and Gentiles was anticipated and that fact is reflected first in the salvation of Gentile proselytes such as Rahab and Ruth, and second in the prophetic promises made for the conversion of the isles as the following verses indicate. *Psalms 86:9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Isaiah 49:6 And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* Consider also Isaiah 42:1-4 and Zephaniah 2:11.

3. Why is the fourth point of discussion important? In expanding on the mystery of the one body concept consisting of Jews and Gentiles being revealed to and assigned to himself, was the apostle trying to establish his authority, or was there another reason?
4. Professor Pointer came to a point when he stopped caring whether or not Lionel Foster responded favorably or unfavorably to bible doctrine. While the professor's changing state of mind is understandable, is it commendable? (Study the Doctrine of Patience)
5. Professor Pointer's growing hostility toward Lionel Foster is manifested in his secret desire to expose Lionel "for whom he really was". Is the professor anxious for revenge against his perceived enemy? Should he be so anxious? (Read Romans 12:19)

Personal Application

1. Does news of bad behavior about someone surprise or shock you? Why?
2. Is there any unbiblical practice in your life that would astonish others if revealed?
3. Have you ever stopped caring for someone? What happened so that you stopped caring?
4. Do you struggle with secret resentment and hatred in the heart? How are you trying to resolve the inner turmoil?

5. Have you ever set out to expose someone “for whom they really are”? Why? What was the end result?

Scripture Memorization

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Supplemental Material

Doctrine of Patience

1. In a time of economic distress individuals often plead for patience in repaying the loan.
 - *Matthew 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*
2. Spiritual fruit can only come forth with the passage of time and patience provided the soul soil is good and receives the Word. Weeds and flowers may spring up overnight but a mighty oak takes a long time to produce.
 - *Luke 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

"No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen" (Epictetus).
3. Souls are lost, people are injured, harsh words are spoken, poor judgments are rendered sometimes even health is jeopardized in the presence of impatience. A French proverb says, *"Laziness is often mistaken for patience."* Perhaps the opposite is also true, patience is often mistaken for laziness. A mother once chided her doctor, when her daughter was ill and she was worried. *"Why don't you do something?"* she asked. *"I am doing something,"* replied the doctor. *"I am waiting."* Many of us have trouble determining when we are being patient and when we are being lazy.
 - *Luke 21:19 In your patience possess ye your souls.*
4. Both Paul and James taught that tribulation or adversity worketh the Christian virtue of patience or calm endurance.
 - *Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.*

- *James 1:3 Knowing this, that the trying of your faith worketh patience.*
5. From the root of patience comes the fruit of patience.
- Experience is a fruit of patience. *Romans 5:4 And patience, experience; and experience, hope:*
 - Hope is a fruit of patience. *Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*
 - Worthiness to serve as a minister is a fruit of patience. *2 Corinthians 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 2 Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*
 - Reflected glory is a fruit of patience. *2 Thessalonians 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.*
 - Receiving the promise of eternal life is a fruit of patience. *Hebrews 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*
 - Coming to a place in the Christian life where nothing is wanted for nothing is lacking is a fruit of patience. *James 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*
 - Happiness is a fruit of patience. *James 5:11 Behold, we count them happy which endure.*
6. Patience is an attribute of God that is to be manifested towards others according to the will of the Lord.
- *Romans 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

Benjamin Franklin said, "*He that can have patience can have what he will.*"

7. Only the power of the resurrected Christ can strengthen or fortify the soul with divine patience.
- *Colossians 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;*
8. When the virtue of patience is displayed it is remembered and commented upon.
- *1 Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*

9. While fleeing from specific forms of evil such as covetousness the believer is to seek hard after patience.

- *1 Timothy 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

Holiness itself takes time and effort. Along the Danube River in Austria, on top of a prominent hill, sits the famous Weissenkirk. There are 365 steps leading from the valley below up to the church. There is one step for every day in a year! So for us there may be many steps before we reach our spiritual goals. We must not get discouraged. We must take one step at a time.

10. It is not wrong to evaluate self and even offer self as a role model in spiritual virtues as Paul did, provided there is genuine integrity in the soul.

- *2 Timothy 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*

11. The church is to teach Christian men how to be mature in patience.

- *Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*

12. Christian exhortation is sometimes needed to remain faithful, as others have been faithful. We need to follow the example of believers who have gone before.

- *James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*
- *Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

13. The Christian must be like a farmer waiting on a crop.

- *James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

In Young and Drake's famous comic strip "Blondie," a man is standing in front of Dagwood's door saying, *"I'm accepting political contributions."* Dagwood replies, *"Well, I'd have to know what you stand for first."* The man answers, *"If the contribution is large enough, I can stand for just about anything."* Certainly, we must have convictions that we will not give up for any price, but we may take the phrase in a far different sense and say that God's grace can give us patience to endure, to stand for just about anything.

14. We often speak of the patience of Job. We ought also to speak of the patience of Jesus. We see his patience with the disciples when we read the gospels. We see his patience with us when we think about our lives. The apostle Peter calls it *"the long-suffering of God"* (2 Peter 3:15).

- *James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.* The patience of Job reminds us that spiritual lessons are not always easily learned or understood. Charles Kingsley wrote, *"Therefore let us be patient; and let God our father teach his own lesson in his own way. Let us try to learn it well and quickly; but do not let us fancy that he will ring the school bell, and send us out to play before our lesson is learnt."*

15. Virtue after virtue is to be added to the Christian character.

- *2 Peter 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness.*

16. In times of adversity the believer is not alone.

- *Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

17. The resurrected Lord knows intimately the lives of the saints. He knows the areas of weakness and He knows the areas of strength.

- *Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*
- *Revelation 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

18. The Lord speaks with favor for those who have calmly endured hardships for His cause.

- *Revelation 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

- *Revelation 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

19. Christ will honor those who have honored Him.

- *Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Do not be discouraged. Often time must pass before honor can be bestowed. In 1917, Irving Berlin wrote a song for a musical intended to boost morale during World War I. It was cut from the show. It did not appear in the musical made for the show. Twenty years later, Kate Smith asked Berlin for a patriotic song. He opened a trunk and dusted off "*God Bless America.*"

Total Depravity: Total Inability

1. As the result of Adam's transgression, men are born in sin and by nature are spiritually dead. If men are to become the children of God and enter into His kingdom, they must be born anew by the Holy Spirit.

Adam sinned.

- *Genesis 2:16-17 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Sin brought death.

- *Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*
- *Ephesians 2:1-3 1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
- *Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

Men are born into sin.

- *Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
- *Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*

2. Because of this state of sin men must be born anew if they are to enter into the kingdom of God.

- *John 3:5-7 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.*
- *John 1:12-13 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

3. As the result of the Fall, men are by nature blind and deaf to spiritual truth. Their minds are darkened by sin and their hearts are corrupt and evil.
- *Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
 - *Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*
 - *Ecclesiastics 9:3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in the heart while they live, and after that they go to the dead.*
 - *Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*
 - *Mark 7:21-23 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.*
 - *John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
 - *Romans 8:7-8 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.*
 - *1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - *Ephesians 4:17-19 17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*
 - *Ephesians 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*
 - *Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

4. Before sinners are born into the kingdom of God through the regenerating power of the Holy Spirit, they are the children of the devil and under his control. They are slaves to sin.
 - *John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*
 - *Ephesians 2:1-2 I And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
 - *2 Timothy 2:25-26 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*
 - *1 John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*
 - *1 John 5:19 And we know that we are of God, and the whole world lieth in wickedness.*
 - *John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*
 - *Romans 6:20 For when ye were the servants of sin, ye were free from righteousness.*
 - *Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

5. The reign of sin is universal. All men are under its power. Consequently, none is righteous--not even one!
 - *2 Chronicles 6:36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;*
 - *1 Kings 8:46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;*
 - *Job 15:14-16 14 What is man, that he should be clean? And he which is born of a woman, that he should be righteous? 15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. 16 How much more abominable and filthy is man, which drinketh iniquity like water?*
 - *Psalms 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*

- *Psalm 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
 - *Proverbs 20:9 Who can say, I have made my heart clean, I am pure from my sin?*
 - *Ecclesiastics 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.*
 - *Ecclesiastics 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
 - *Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - *Isaiah 64:6 But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
 - *Romans 3:9-12 9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they altogether become unprofitable; there is none that doeth good, no, not one.*
 - *James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*
 - *James 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.*
 - *1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.*
 - *1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.*
6. Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their natures, to incline their wills to God or to prepare their hearts for salvation.
- *Job 14:4 Who can bring a clean thing out of an unclean? Not one.*
 - *Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.*
 - *Matthew 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

- *Matthew 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.*
- *John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
- *John 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*
- *Romans 11:35-36 35 Or who hath first given to him, and it shall be recompensed unto him again 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*
- *1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
- *1 Corinthians 4:7 For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*
- *2 Corinthians 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*

Conclusion

If it is really true that men are born in sin and are blind, deaf, darkened, corrupt, evil, and unable to help themselves then the plight of the natural man is more desperate than most realize. The issue which divided Protestants and Catholics in 1517 and which divides many Protestants today is this vital point. Either man still has some ability to believe in and of himself and be saved or he does not. There are those who still believe in some innate goodness and ability in man. The doctrine of total depravity strikes at the pride of fallen man. It also goes against much human observation for it does seem that men are religious. There are many noble and honorable unbelievers. Nevertheless, the truth cannot be denied. Individuals are as bad off as they can be at any given moment.

Chapter 12

Review

1. List two main barriers preventing Jews and Gentiles being united.

Answer.

2. What request did Paul make of the Ephesians in Ephesians 3:13? *Ephesians 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

Answer.

Special Note.

Faint, ἐγκακέω egkakeo (eng-kak-eh'-o); The Textus Receptus has ekkakeo in all New Testament passages: to be afraid, to become discouraged, to become weary or tired, to despair, to lose heart, to tire of.

3. List three requests Paul makes to God on behalf of the Ephesians.

Answer.

The apostle makes three requests to God on behalf of the Ephesians.

First, Paul asked that

Second, Paul asked that

Third, Paul asked that

4. Whom does Paul say is ultimately behind the mystery of the one body which unites Jews and Gentiles?

Answer.

- *Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to youward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)*

5. List four divine abilities.

Answer.

- God has the ability to
- God has the ability to
- God has the ability to
- God has the ability to

6. List three lines of evidence God has been working in the lives of the saints at Ephesus.

Answer.

- The saints in Ephesus have
- The saints in Ephesus have
- The saints in Ephesus are

7. Describe the object, manner, place, duration, and finality of the praise of God?

Answer.

- Ephesians 3:20. The Object of Praise is
- Ephesians 3:21. The Manner of Praise is
- Ephesians 3:21. The Place of Praise is
- Ephesians 3: 21. The Duration of Praise of God is
- Ephesians 3:21. The Finality of the Statement of Praise is

8. Provide a threefold summary statement of the main points of this session on dispensationalism by Professor Point.

Answer.

- The mystery of the gospel of which Paul writes is
- The mystery of the gospel has become
- The mystery of the gospel is designed to

9. At the conclusion of the class, what did Professor Pointer directly ask Lionel Foster?

Answer.

10. What surprise did Professor Pointer receive when Lionel Foster responded?

Answer.

Reflection and Discussion

1. Would you agree or disagree with the idea that lack of love is a main reason why many cannot receive the one body concept uniting Jew and Gentile forever?
2. If a person is convinced that dispensational theology is the truth of biblical teaching, should they reject it and thus violate their conscience? Why or why not?
3. What is the most difficult prayer request you have asked of God? What was the answer?
4. Professor Pointer has never confronted Lionel Foster about his constant rudeness. Should he? Would you confront someone's consistent rudeness?
5. Should school faculty members or administration officials be concerned about where a student lives or works? Why or why not?

Personal Application

Personal Inventory

- | | |
|---|------------------|
| 1. There is evidence that God is actively at work in my life. | True___ False___ |
| 2. I have been spiritually raised from the dead by the act of regeneration. | True___ False___ |
| 3. I have been exalted with Christ. | True___ False___ |
| 4. I have been seated with Christ at God's right hand. | True___ False___ |
| 5. I understand the concept of the essential unity of Jews and Gentiles. | True___ False___ |
| 6. I believe the unity of Jews and Gentiles is eternal. | True___ False___ |
| 7. I love to and often praise God. | True___ False___ |
| 8. I am not rude when asked a legitimate question by anyone. | True___ False___ |
| 9. I have a tender heart and concern for the welfare of others. | True___ False___ |
| 10. I love the truth and embrace it when I understand what is meant. | True___ False___ |

Scripture Memorization

Psalms 150 Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. 2 Praise him for his mighty acts: praise him according to his excellent greatness. 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp. 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs. 5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals. 6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

Chapter 13

Read Romans 2

Review

1. What new topic of discussion did Dr. Pointer want to direct the attention of Lionel Foster?

Answer.

2. In what two ways has God revealed Himself to all mankind?

Answer.

3. Summarize the desperate plight of man caused by sin.

Answer.

4. What two questions arise from the revelation of God's judgment upon man's sin?

Answer.

First Question.

Second Question.

5. List four lines of reasoning a Jew might articulate in order to conclude that God would only judge the Gentile.

Answer.

- First Line of Reasoning.
- Second Line of Reasoning.
- Third Line of Reasoning.
- Fourth Line of Reasoning.

6. What was the threefold reality of the blind state of the Jews?

- First Reality.
- Second Reality.
- Third Reality.

7. In Romans 2, to whom is Paul speaking and rebuking?

Answer.

8. What is the greatest sin?

Answer.

9. What terrible paradox existed for the Jews?

Answer.

10. What great question does Paul answer in the latter part of Romans 2?

Answer.

Reflection and Discussion

1. Was it ethical for Dr. Pointer to allow his friend Dink to engage in the work of a detective and follow Lionel Foster without Lionel's knowledge or permission? To what extent should a Christian go to gather information on someone?
2. Does focusing attention on sin and man's natural depravity help or hurt the presentation of the gospel?
3. Do you find that people reject the idea they are personally depraved? Why? If you are familiar with Self-Esteem Theology, discuss its challenges to the historic biblical message.
4. Should modern day Jews be held accountable for the killing of Christ?
5. The Jews believe they are God's chosen people. The Gentiles are blinded to the truth of their desperate plight in the sight of God. The modern man does not like to be told he is a depraved person. Describe the place of pride in trying to present the gospel and how to humble a person in order to help that individual understand the way of salvation.

Personal Application**Personal Inventor**

- | | |
|---|--------------------|
| 1. I hesitate to talk about the natural depravity of individuals in my work of personal evangelism. | True ___ False ___ |
| 2. I have secret anti-Semitic feelings in my heart. | True ___ False ___ |
| 3. I believe Jews are superior to Gentiles. | True ___ False ___ |
| 4. I believe Gentiles are superior to Jews. | True ___ False ___ |
| 5. I have felt the burden of sin in my soul. | True ___ False ___ |
| 6. I would agree that I too am by nature depraved. | True ___ False ___ |
| 7. There is evidence in my personal life of being regenerated. | True ___ False ___ |
| 8. Sometimes I can be rude. | True ___ False ___ |
| 9. I have compassion for others. | True ___ False ___ |
| 10. Sometimes I misrepresent myself and how I truly feel. | True ___ False ___ |

Scripture Memorization**The Romans Road to Salvation**

Romans 3:10 As it is written, There is none righteous, no, not one:

Romans 3:23 For all have sinned, and come short of the glory of God;

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Chapter 14

Review

1. Where did Professor Pointer hope Lionel Foster would go after the class ended?

Answer.

2. Summarize what happened at the Manifesto Towers.

Answer.

Reflection and Discussion

1. Professor Pointer thinks of Lionel Foster as a “puffed up jerk” which has the definition of referring to a dull, stupid, fatuous or foolish person. Is this appropriate language? Can it be justified? Is it being legalistic to question the name calling?
2. Have you ever had a Keystone Cop moment? (For those not familiar with the term, a Keystone Cop moment is chaotic activity that would appear to be silly to an onlooker.)

Personal Application

1. Do you find yourself succumbing to derogatory name calling when you get angry with someone?
2. When you engage in self talk, are your thoughts pure and decent and wholesome? (Read Philippians 4:8)

Scripture Memorization

Matthew 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Supplemental Material

“From 1914 through the early 1920s, moviegoers were entertained by the antics of the silent screen's most irreverent and incompetent police force, the Keystone Cops. Dressed in ill-fitting, disheveled uniforms, this merry band of misguided gendarmes stumbled through a series of chaotic chase scenes in the name of law and disorder. When they pursued criminals on foot, the Cops were typically involved in collisions with fellow officers, entanglements in clotheslines and even hilarious encounters with innocent bystanders. When a scene called for a car chase, it usually contained shots of the entire police force packed into a tin lizzie [referring to any cheap or old automobile]. Speeding along with the choppy movements characteristic of Hollywood's early films, the overloaded patrol car became one of the Cops' funniest trademarks. The creator of this motion picture mayhem was talented director and producer Mack Sennett. By using elements of vaudeville, circus, comic strips and pantomime, he developed a unique and popular comedic style. Sennett's keen ability to poke fun at society's norms added to the Keystone Cops' universal appeal. In addition to entertaining American audiences, his films of bumbling, straight-faced policemen also garnered international notoriety, playing in movie theaters worldwide” (Wind River Studios).

Chapter 15

Read Romans 1-2

Review

1. What did Professor Pointer decide not to do at the next class meeting with Lionel Foster?

Answer.

2. Does Professor Pointer appear to be a confrontational or non confrontational personality?

Answer.

3. Returning to the study of Romans 2, Dr. Pointer sets out to teach Paul's desire to have the church in general but the Jews in particular see a clear truth. What is that teaching Paul wants to make clear?

Answer.

4. What five questions did Paul raise for the Jews to answer?

Answer.

- First Question.
- Second Question.
- Third Question.
- Fourth Question.
- Fifth Question.

5. State plainly who is a true Jew.

Answer.

6. How long did the northern kingdom of Israel last?

Answer.

7. How long did the southern kingdom of Judah last?

Answer.

8. Summarize God's plan for the ages.

Answer.

Reflection and Discussion

1. Do you understand what Dr. Pointer teaches about Abraham having a spiritual seed and a physical seed? Is this distinction valid? Is it important?
2. Discuss what Paul means when he says in Romans 2:11, "*For there is no respect of persons with God*". What does this verse do to dispensational theology that has the foundational principle that God does have respect to people in that the Jewish nation is to be exalted above all people and nations for a thousand years?
3. Would you agree or disagree that God's emphasis has always been, not nationality but spirituality? If spirituality and not nationality is important, what does this imply about national Israel having a glorious future among the nations of the earth? Should a racial entity, blinded to the gospel and under divine discipline be referred to as "the chosen people"? Why or why not?
4. Dr. Pointer teaches that God has always had a "remnant" of people. Discuss the meaning and implications of this biblical term.
5. Do you agree that God has only one people, one plan of salvation, and one place in eternity for His elect or chosen people called the church? Why or why not?

Personal Application

1. Are you a confrontational or a non confrontational personality?
2. Is it possible that you have been taught a system of theology in dispensationalism rather than the simplicity of the Scriptures?
3. When confronted with the clearness of the biblical message do you still find it difficult to give up your theological biases?
4. Professor Pointer came to the conclusion that the Manifesto Towers was covering up for Lionel Foster. Are you prone to conjure up conspiratorial scenarios in your own life? Is this healthy?

5. After returning to an office in the Manifesto Towers, Dink began “kicking himself verbally”. Do you sometimes do this? Are you harder on yourself than others would be? Why?

Scripture Memorization

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Chapter 16

Review

1. What event happened to Professor Pointer prior to his next class meeting with Lionel Foster?

Answer.

2. Whom did Professor Pointer believe might have come to his rescue on the highway?

Answer.

3. What surprise awaited Dr. Pointer when he went into his office the next day and found something left at his door?

Answer.

4. What message did Lionel Foster leave with the paper he had written?

Answer.

5. What was Dr. Pointer's reaction to the message Lionel Foster had left?

Answer.

Reflection and Discussion

1. Professor Pointer's friend Dink offered to give Lionel Foster "a scare" and demand that he acknowledge whatever he was up too. What does this say about Dink's state of spiritual maturity?
2. Professor Pointer was willing to be patient and wait upon the Lord. Why?
3. Should a student be able to articulate both sides of an argument? Is it important to understand another person's point of view?

4. Professor Pointer seems to be surprised by many situations. What does this say, if anything, about his spiritual maturity in this area? Is discernment a spiritual gift? (Read 1 Corinthians 12:10)
5. Should a student give a professor what he believes the professor wants to hear in order to get a passing grade?

Personal Application

1. Are you in favor of using physical violence in confrontational relationships if you think it is necessary?
2. Do you have patience?
3. Are you capable of articulating both sides of a controversial issue if necessary?
4. Do you have spiritual discernment or do people constantly surprise you?
5. Have you ever written a paper you violently disagreed with in order to get a passing grade?

Scripture Memorization

Isaiah 40:31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Chapter 17

Read the Book of Galatians

Review

1. Who were the Judaizers?

Answer.

2. What surprised Paul about the professing Christians in the Galatian church?

Answer.

- *Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*
3. Summarize the six pointed statements Paul made to the Judaizers. Write out the *Scripture* that each statement is derived from.

Answer.

Statement One.

- *Galatians 1:4 Who [Christ] gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*

Statement Two.

- *Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

Statement Three.

- *Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

- *Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Statement Four.

- *Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

Statement Five.

- *Galatians 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles,*

Statement Six.

- *Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

4. What is mean by “plan number one” and plan number two”?

Answer.

Plan Number One is

Plan Number Two is

5. Provide at least two passages of Scripture proving the Old Testament saints had a clear revelation of Christ.

Answer.

- *John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.*
- *Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

6. From the book of Galatians, list four false ideas Paul fights against.

Answer.

False Idea

The Truth

We are all one in Christ. The true gospel proclaims that in Christ there is neither Jew nor Gentiles.

False Idea

The Truth

There were saved Jews and Gentiles in the one body of Christ in the Old Testament economy and there are saved Jews and Gentiles in the one body of Christ in the New Testament economy.

False Idea

The Truth

Salvation was, is, and always shall be by grace alone through faith alone in Christ alone.

False Idea

The Truth

There is one church and so one body of believers from all the ages which shall dwell with the Lord in eternity.

Reflection and Discussion

1. Are there legalists in the church today? How can they be identified? What should be said about a legalist or to someone with that propensity?
2. How do the six sharp statements which Paul made to the Judaizers reflect on dispensational teaching today?
3. In light of the writings of C. I. Scofield, Lewis Chafer, and Charles Ryrie, is the charge valid against dispensationalist that they teach two plans of salvation, one for Old Testament saints and one for New Testament saints?
4. Do you believe the Old Testament lacks a faith and knowledge in the coming of the Messiah and His work of redemption?
5. Has Dr. Pointer correctly summarized Paul's teaching in Galatians and successfully identified how dispensational theology comes perilously close to being "another gospel"?

Personal Application

1. Have you ever met someone who claimed to be a Completed Hebrew or who was involved with the Messianic Movement which desires the modern church to observe the ancient Jewish holy days minus the sacrifices? What was your response to their belief system?
2. Do you detect legalistic tendencies in your heart? Do others discern you to be legalistic? What is the difference between being legalistic and having high standards?
3. Have you ever pointedly and personally called someone "stupid" in a religious discussion? What might Jesus say to someone who was drifting into grave doctrinal error? See: *Matthew 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

Special Note.

Foolish, μωρός moros (mo-ros'; moron in English); dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd.

4. It is instructive that Paul mentions that even if an angel from heaven proclaimed another gospel, it was not to be received. What would you say to a Mormon who claimed that the angel Moroni gave to Joseph Smith a "more complete" gospel?
5. Can you love and rejoice in the truth even when others are hostile or indifferent to the gospel?

Scripture Memorization

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Chapter 18

Review

1. What conclusion had Dink come to regarding Lionel Foster and his relationship with Dr. Pointer?

Answer.

2. In a Handy Andy's restaurant Professor Point and his friend Dink decide to confront Lionel Foster. What information did Dink share with Lionel?

Answer.

3. Specifically, what did Dink and Dr. Pointer know not to be accurate about Lionel?

Answer.

Dink and Dr. Pointer knew the following to be untrue about the student calling himself Lionel Foster.

Item. Lionel Foster was

Item. Lionel Foster was

Item. Lionel Foster did not

Item. Lionel Foster had

Item. Lionel Foster had

4. What sudden violent event took place during the confrontation with Lionel Foster at Handy Andy's?

Answer.

Reflection and Discussion

1. Was it right for Dink and Dr. Pointer to confront Lionel Foster in a public place?
2. Was it proper for Dink and Dr. Pointer to box Lionel Foster in so that he could not easily leave?
3. At Handy Andy's, were Dink and Dr. Pointer pooling their collective ignorance, or merely articulating their legitimate concerns regarding Lionel Foster? Are such discussions spiritually profitable? Why or why not? Are they personally satisfying and therapeutic?

Personal Application

1. Have you ever had an occasion to confront someone over a serious situation? Did you take a witness with you?
2. Would you like for force and acts of intimidation to be used against you?
3. Has anyone ever tried to physically hurt you or kill you for any reason? If so, why?
4. Do you engage in sessions of discussing others and what they are doing and why? Do you ascribe motives to people that may or may not be true, good or bad?
5. Dink proves time and again to be a faithful friend to Dr. Pointer. Do you have a faithful friend? If not, what can you do to develop a friendship relationship?

Scripture Memorization

Ecclesiastes 4:9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm alone? 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Chapter 19

Review

1. In Galatians 3:2-9, in discussing God's one plan of salvation and one body of Christ, what five questions did Paul raise?

- *Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? If it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.*

Answer.

Apostolic Question.

Apostolic Question.

Apostolic Question.

Apostolic Question.

Apostolic Question.

2. State five truths set forth by Paul in Galatians 3:10-12 showing the Law has no power to save.

- *Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.*

Answer.

Truth.

Truth.

Truth.

Truth.

Truth.

3. Why did Christ redeem individuals from the curse of the Law?

- *Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

Answer.

Special Note.

In a tender moment of unity, Paul identifies himself with the Gentiles when he says, “*that we might receive the promise of the Spirit through faith*”.

4. Why can the Law not break the covenant unity between Abraham’s spiritual seed of the Old Testament believers and Abraham’s spiritual seed of New Testament believers?

- *Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*

Answer.

5. How was the covenant blessings given to Abraham?

Answer.

Reflection and Discussion

1. With so much emphasis on what the Law cannot do, is it possible to develop a hostile attitude towards the Law?
2. Does the church “replace” Israel or is the “true” Israel every person in every age that has the faith of Abraham, Isaac, and Jacob?
3. Many dispensationalists teach the church came into existence on the day of Pentecost following the ascension of Christ. Would you agree or disagree that the church only started on the day of Pentecost?
4. At the conclusion of the class session should Dr. Pointer have expected a different reaction from Lionel Foster to the gospel truths he was teaching? Why or why not?
5. Do you agree or disagree there is an essential unity between the covenant unity with Abraham’s spiritual seed in the Old Testament and Abraham’s spiritual seed of the New Testament believers? Support your answer with Scripture.

Personal Application

1. What is your attitude towards the Law? Are you hostile to it? Do you find in the Law any value?
2. In Galatians 3:2-9, Paul asks a series of questions. How would you personally answer each question posed?
3. Have you ever discussed gospel truths with someone and felt you were just talking to yourself? What did you do?
4. Do you know someone who is prone to deny acts of reality and rewrite past history as if it never happened? What do you say to such a person?

5. Have you ever tried to show appreciation to someone only to have your words of gratitude dismissed? What was the occasion?

Scripture Memorization

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Chapter 20

Review

1. Dr. Pointer's mind was beginning to change towards Lionel Foster. What new conclusion was he reaching?

Answer.

2. What did Dr. Pointer suggested to his friend Dink might be done to the man following him? What background experience of Dink's was Dr. Pointer relying on?

Answer.

3. Summarize the four questions raised in Galatians 3:21-29. Provide an answer for each question raised.

- *Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

Answer.

- ***Question One.***

Response. The Law is not against the grace of God. If there had been a Law which could have given life, then it would have been given and righteousness would have been established by the Law.

- ***Question Two.***

Response. The answer to man's plight is to be placed under condemnation so that the promise by faith of Jesus Christ might be given.

- **Question Three.**

Response. Faith comes to a person by the revelation of God. Faith comes to a person only after the work of the law has exposed the soul's great sin and need of a Savior.

- **Question Four.**

Response. When a person comes to faith in Christ, the gifts of God for the people of God are received.

4. List at least five gifts of divine grace.

Answer.

- Because of grace a person is
- Because of grace a person becomes
- Because of grace a person is
- Because of grace a person is

❖ *Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

- Because of grace a person becomes

❖ *Galatians 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

5. In relation to dispensational teaching, what is the fourfold conclusion of Galatians 3: 21-29?

Answer.

Galatians 3:21-29 teaches the following.

First,

Second,

Third,

Fourth,

Reflection and Discussion

1. Dr. Pointer suspected that his colleague, Dr. Snow, was in on Lionel Foster's deception. Is his suspicion well founded?
2. Should Dr. Pointer have encouraged Dink to join him in a scam to learn new information? Did the situation merit such a drastic undertaking? Discuss the issue of situational ethics.

3. Discuss as many ways as possible how the Law is like a teacher or a schoolmaster. What are the duties, responsibilities, and techniques of a teacher or schoolmaster? How does the Law conform to these?
4. In light of Galatians 3, does dispensationalism fail in its attempt to keep a dramatic distinction between the Old Testament saints and the New Testament saints?
5. Discuss how there can be and must be careful exegesis when handling the books of the Bible.

Personal Application

1. Do you think that dispensational theology is helpful or harmful to the church? If so, in what way?
2. Would you rather be in the dispensation of the Law during the Old Testament era or in the church of the New Testament? Why?
3. Have you ever had occasion to change your point of view in a major area because you opened the Bible and studied it more carefully and in context? What was the topic of change?
4. Are you a careful exegete of the Bible?
5. Is there a part of you that still believes that in some way, legal obedience to gospel duties still plays some part in the salvation of the soul?

Scripture Memorization

1 Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Supplemental Material

Situational ethics, or situation ethics, is a Christian ethical theory that was principally developed in the 1960s by the Episcopal priest Joseph Fletcher. It basically states that sometimes other moral principles can be cast aside in certain situations if love is best served; as Paul Tillich once put it: "Love is the ultimate law". The moral principles Fletcher is specifically referring to are the moral codes of Christianity and the type of love he is specifically referring to is 'Agape' love. Agapē is a term which comes from Greek which means absolute, universal, unchanging and unconditional love for all people. Fletcher believed that in forming an ethical system based on love, he was best expressing the notion of "love thy neighbour", which Jesus Christ taught in the Gospels of the New Testament of the Bible. Through situational ethics, Fletcher attempted to find a "middle road" between legalistic and antinomian ethics. Fletcher developed situational ethics in his books: *The Classic Treatment* and *Situation Ethics*.

Fletcher believed that there are no absolute laws other than the law of Agapē love and all the other laws were laid down in order to achieve the greatest amount of this love. This means that all the other laws are only guidelines to how to achieve this love, and thus they may be broken if the other course of action would result in more love.

Situational ethics is a teleological, or consequential theory, in that it is concerned with the outcome or consequences of an action; the *end*, as opposed to an action being intrinsically wrong such as in deontological theories. In the case of situational ethics, the ends *can* justify the means (*Wikipedia*).

Chapter 21

Review

1. What note did Dr. Pointer and Dink leave under the hotel door room of the man who had been following him?

Answer.

2. What was the Almondine?

Answer.

3. What emotion did Dr. Pointer and Dink want to instill in the heart of the man following Dr. Pointer?

Answer.

Reflection and Discussion

1. According to Webster's dictionary, a scam is "a fraudulent or deceptive act or operation". Do the activities of Dr. Pointer and his friend Dink rise to this definition?
2. Was the note left by Dr. Pointer and Dink totally truthful, or was it misleading by not honestly signing who wrote the note? Was the tone not sinister to some degree?
3. Is equivocation ever a legitimate technique when dealing with difficult personal situations?

Personal Application

1. Have you ever spent time thinking of how to "scam" someone?
2. Have you ever spent time living out your fantasies in trying to get even with someone or attempting to gather information on someone?
3. Are you willing to take open ownership of all your writings and statements?

Scripture Memorization

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Chapter 22

Review

1. Despite the changing attitude of the people in Galatia towards him, what does Paul call them?

Answer.

Despite their changing attitude towards him, Paul speaks well of the people in the church of Galatia

They are called

- *Galatians 4:6-7 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

They are called

- *Galatians 4:12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.*

They are called

- *Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you.*

2. Is it wrong to doubt the salvation of those who leave the purity of the gospel?

Answer.

- *Galatians 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.*

3. Identify the characters and the meaning of the same in Paul's allegory in Galatians 4:21-31.

- *Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the*

bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

Special Note.

ry, Allegoἰλληγορέο allegoreo (al-lay-gor-eh'-o); and agoreo (to harangue to) allegorize; to speak figuratively.

Answer.

- Abraham is
 - Sarah is
 - Hagar is
4. With whom does Paul identify with in the allegory?

Answer.

- *Galatians 4:28 Now we, brethren, as Isaac was, are the children of promise.*

Reflection and Discussion

1. Does discussion of Bible doctrine divide, or does it unite?
2. How is it that people can turn so easily and quickly against the pure gospel and their teachers who shared with them the way of spiritual life?
3. Why is the doctrine of salvation by grace alone through faith alone such a challenging concept?
4. Is it possible that New Testament era saints are not united with our spiritual father Abraham in the body of Christ?

Personal Application

1. Do you ascribe unbelief and lack of salvation to those who have hurt you?
2. How do you react when you discover someone has changed their opinion of you in a negative way?
3. Are you able to identify with Isaac as a child of promise?
4. Have you ever departed from a cardinal Bible doctrine and had to be corrected?

Scripture Memorization

Hebrews 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised ;)

Chapter 23

Review

1. How did Dink establish the fact he was familiar with a violent organization?

Answer.

2. What information did Dink demand in order to let the mysterious stranger who had been following Dr. Pointer leave town?

Answer.

3. What did the mysterious stranger confess to Dink?

Answer.

Reflection and Discussion

1. What are the ethics of secretly wiretapping a conversation?
2. Does Dr. Pointer help Dink or hurt Dink in his spiritual life by using him to wiretap someone, don a disguise, and talk tough about “the good old days” of massacre and murder?
3. Do you think a person’s character is fixed or can a person fundamentally change who and what they are? Discuss how easily Dink moves back into the role of being a gangster.
4. Was it right for Dink to threaten the hit man?

Personal Application

1. Would you want to be secretly wiretapped?
2. Would you want to be threatened by anyone for any reason?
3. Would you participate in skullduggery on behalf of a friend?

Scripture Memorization

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Chapter 24

Read Genesis 17

Review

1. What is the two pronged aspect of the Abrahamic Covenant?

Answer.

2. What were the three conditional promises of the Abrahamic Covenant?

Answer.

3. What were the three unconditional promises of the Abrahamic Covenant?

Answer.

4. What is the difference between a physical Jew and a spiritual Jew?

Answer.

5. Which branch of the Abrahamic Covenant is extended to the elect of God?

Answer.

Reflection and Discussion

1. Would you agree or disagree that most of the Jews of the Old Testament were not spiritual, but only physical Jews? What is the evidence for your answer?
2. Were the Jews of the Old Testament largely an idolatrous people? Discuss in your response the Exodus (Exodus 14), Kadesh-Barnea (Exodus 20), the books of Judges (Judges 21:25), Solomon (1 Kings 11:4-6), the divided kingdom, and the crucifixions of Christ (Matthew 27:25).
3. Are the saints in the New Testament economy more spiritual than the saints in the Old Testament economy? If so, why? If not, why not?

4. Is God through with national Israel or is there still a generation that will embrace the Messiah?
5. Do you believe in the one body forever concept?

Personal Application

1. Can you act normal under personally stressful situations?
2. Have you been faithful in reading all of the Scriptures assigned to each chapter?
3. Are you able to remember, summarize, and articulate the distinctives of dispensational teaching that has been presented so far?
4. Do you know the love of God for you personally? How have you experienced it?
5. Are you sure about your own salvation and your own eternal future?

Scripture Memorization

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Chapter 25

Review

1. Who did Dink believe Lionel Foster might really be?

Answer.

2. What main piece of alleged evidence does Dink present for his conclusion concerning the identity of Lionel Foster?

Answer.

3. What was Dr. Pointer's reaction to Dink's suggestion that Lionel Foster was really the son of his old nemesis Todd Shelton?

Answer.

Reflection and Discussion

1. Dink started with a hunch as to who might have something against his friend Dr. Pointer. With that hunch he thought of Todd Shelton. Then he remembered a rumor of his wife being pregnant before Shelton left his wife. From that moment forward Dink followed a line of evidence he thought identified Lionel Foster. What do you think of Dink's reasoning process? Is it deductive or inductive reasoning?

Special Note.

Deductive reasoning starts with a general case and deduces specific instances. Inductive reasoning is a type of reasoning that involves moving from a set of specific facts to a general conclusion.

2. Is deductive reasoning harmful or helpful to the work of the ministry? How?
3. Is inductive reasoning harmful or helpful to the work of the ministry? How?
4. What might happen if, before a study of the Bible, a person conceived of the general idea that God has two people, one called Israel and the other the church, two destinies for these people, one earthly and the other heavenly, and two distinctive plans for the same? What could develop from such a theological construct?
5. Does dispensational teaching see dramatic distinctions in the Bible where non exist? How is this possible?

Personal Application

1. Do you engage more in deductive reasoning or inductive reasoning?
2. Are you a person capable of having in the same moment extreme emotional opinions diametrically opposed?

Scripture Memorization

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways.

Chapter 26

Review

1. What important dispensational question regarding the origin of Israel did Dr. Pointer want to address with Lionel Foster?

Answer.

2. How did Dr. Pointer respond to this question?

Answer.

3. List the nine steps that God used to implement His plan of bringing into existence a spiritual people.

Answer.

Step One.

Step Two.

Step Three.

Step Four.

Step Five.

Step Six.

Step Seven.

Step Eight.

Step Nine.

Reflection and Discussion

1. Would you agree or disagree with the concept that the person who frames a question can guide the way the discussion will go and perhaps direct the outcome to a predetermined end?
2. Can a person be stopped from thinking bad thoughts and trying to hurt another person?
3. Comment on the adage, “No good deed goes unpunished”. Though meant to be humorous, does there seem to be some truth in the statement?

Personal Application

1. Have you ever been unjustly thought ill of?
2. Generally speaking, are you good at analyzing people?
3. Are you superstitious in any area?
4. Do you avoid places of danger or will you go into harm’s way?

Scripture Memorization

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Chapter 27

Review

1. What statement did Lionel Foster declare to Dr. Pointer and his friend Dink at Ralph's Steak House?

Answer.

2. What news did Dink have about Lionel Foster the day after he met with Dr. Pointer at Ralph's Steak House?

Answer.

Reflection and Discussion

1. Dr. Pointer was curious as to why Daniel Shelton, also known as Lionel Foster, was using an alias even though he himself had not been forthcoming in a note he had left at a hotel. What should be made of this double standard, if anything?
2. Is it wrong to question someone's spirituality? Why?
3. There is a difference between rhetoric and reality.

Personal Application

1. Sometimes people are not what they appear to be. Have you met someone like that?
2. Do you find yourself living a life characterized by, "Do as I say and not as I do"?
3. Do you judge people not only on what they say but what they do?
4. How gracious are you with an inconsistent lifestyle in someone you know?

Scripture Memorization

Matthew 7:1 Judge not, that ye be not judged.

John 7:24 Judge not according to the appearance, but judge righteous judgment.

Chapter 28

Read Romans 9 -11

Review

1. What is the overarching perspective of Dr. Ira Pointer in his criticism of dispensationalism?

Answer.

2. In what three areas does Paul speak of Israel in Romans 9:1-7?

Answer.

First, in Romans 9:1-3 Paul speaks of

Second, in Romans 9:4-5 Paul speaks of

Third, in Romans 9:6-7 Paul speaks of

3. List eight blessings God bestowed on national Israel.

Answer.

- God
- God
- God
- God
- God
- God
- God
- God

4. According to Paul, who are the children of God?

Answer.

5. Why did God raise up the Pharaoh of the Exodus?

Answer.

- *Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

6. What objection does Paul anticipate regarding the sovereignty of God?

Answer.

- *Romans 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*

7. How does Paul respond to the objection against God's sovereignty in showing mercy to whom He wills?

Answer.

- *Romans 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

8. What must a person understand first in order to comprehend the sovereignty of God and the necessity of election and salvation by grace alone through faith alone?

Answer.

9. Provide four passages Paul cites proving the Old Testament prophets predicted the calling of the Gentiles and placing them into the one body of Christ.

Answer.

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10. What does Paul conclude about the Jews and the Gentiles?

Answer.

Paul's Conclusion about the Gentiles.

- *Romans 9:30*

Paul's Conclusion about the Jews.

- *Romans 9:31*

Reflection and Discussion

1. Is it fair for God to save some but not all?
2. Is God righteous in showing great mercy to some while exacting justice from others?
3. Why is the sovereignty of God difficult for some to embrace?
4. How can the free will of man and the sovereignty of God co-exist?
5. Does Paul's conclusion about national Israel bring hope or despair?

Personal Application

1. Do you believe in the free will of man?
2. Do you believe in the sovereignty of God?
3. Are you able to reconcile the free will of man with the sovereignty of God?

4. Have you visited with someone who offered the very same objection to the sovereignty of God that Paul anticipated so long ago? What did you say in response?
5. Does the doctrine of the sovereignty of God bother you emotionally or intellectually?

Scripture Memorization

Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Chapter 29

Review

1. Summarize the main points of the confession of Lionel Foster.

Answer.

2. Why did Daniel Shelton say he did not want to be civil to Dr. Pointer?

Answer.

3. From a human perspective, what changed the heart of Daniel Shelton?

Answer.

Reflection and Discussion

1. Is it possible for a man to train for the ministry and seek to pastor a church with deep rooted bitterness and hatred in his heart?
2. Discuss the value of lifestyle evangelism in light of James 2.
3. Do the children of pastors and evangelist have any advantages over other children? What is to be said of a child who has grown up in a religious environment and trains for the ministry, all the while plotting murder?
4. Should Christians cultivate friendships with people in order to evangelize them?

Personal Application

1. Have you ever let others form your opinion of someone in a negative way?
2. Do you harbor secret sins in your heart such as hatred, lust, envy, jealousy, pride, or a spirit of vindictiveness?
3. Did you grow up in an authentic Christian home? When did you come to faith in Christ?

Scripture Memorization

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Chapter 30

Read Romans 10

Review

1. Where did Dr. Pointer have to go in order to continue his studies with Lionel Foster now known as Daniel Shelton?

Answer.

2. What brings imputed righteousness to the heart?

Answer.

- *Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

3. How are Jews and Gentiles saved?

Answer.

- *Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.*

4. What role does the minister of the gospel have in the salvation process?

Answer.

- *Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God.*

5. Has the gospel gone out to the Gentiles?

Answer.

- *Romans 10:18 But I say, Have they [the Gentiles] not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

6. Has the gospel gone out to the Jews?

Answer.

- *Romans 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Acts 1:7 And he [Jesus] said unto them [the twelve disciples], It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Reflection and Discussion

1. Nothing is mentioned about the seminary taking any disciplinary action against Daniel Shelton for what he had done to Dr. Pointer over the course of the semester. Does a seminary, Bible College, or local church have any responsibility in dealing with a student or parishioner who has confessed to plotting a murder? If so, what is that responsibility?
2. What is the ideal atmosphere for effective teaching and the dynamics that must be present in order for learning to take place?

3. Consider the following statements and after discussion mark each one true or false.

- We see in Romans 10 one plan of salvation for Jew and Gentile. True ___ False___
- We see in Romans 10 no distinction between Jew and Gentile. True ___ False ___
- We see in Romans 10 the responsibility of Jews and Gentiles to believe the one gospel. True ___ False ___
- We see in Romans 10 one body for Jews and Gentiles. True ___ False ___
- We see in Romans 10 God is calling Jews and Gentiles to Himself. True ___ False ___

Personal Application

1. Are you willing to go anywhere and everywhere to teach and preach Christ?
2. Would you continue to teach someone who has confessed to trying to kill you?
3. Have you ever had occasion to teach someone who did not want to be taught? Have you ever had occasion to teach someone who valued your time and effort and was anxious to learn? What difference did you notice?

Scripture Memorization

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Chapter 31

Read Romans 11

Review

1. What did Dr. Pointer and Dink do about the new suspect of a hit man?

Answer.

2. What important question does Paul ask in Romans 11?

Answer.

Paul asks a very important question.

- *Romans 11:1*

3. How does Paul answer his own question concerning the Jews in Romans 11?

Answer.

- *Romans 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying,*

4. How can it be established that God has a remnant according to the election of grace and has always had a remnant?

Answer.

- *Romans 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Paul proceeds to teach God still has an elect remnant of Jews He is saving by grace alone through faith alone.

- *Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.*

Psalms 69:22 Let their table become a snare before them: and that which should have been for their welfare let it become a trap.

6. Will God allow Israel to fall finally and completely?

Answer.

- *Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?*

7. What frightening event developed when Dr. Pointer was leaving his office at the seminary?

Answer.

Reflection and Discussion

1. Despite all that has been said about the one body concept, Paul still refers to the Jews as being “*His people*” meaning “*God’s people*”. Are the Jews today still “*His people*” in any formal or specialized way? If so, how are the Jews special to God?
2. Do you believe national Israel is under a special divine judicial judgment?
3. Since God is still working with and saving Jews today, how can the dispensationalist indicate God has two plans, or imply that God is not working with and saving Jews? Is not Paul himself evidence God is still saving Jews? Is Paul not an Israelite, of the seed of Abraham, and of the tribe of Benjamin?

Personal Application

1. Do you value and love the doctrine of election, or begrudge what it means?
2. Have you followed Paul's line of reasoning regarding Jews and their individual relationship to God?
3. Are you part of God's remnant? How can you be sure?
4. Do you live with a spirit of fear in your heart? What are you afraid of?

Scripture Memorization

Jeremiah 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

Chapter 32

Review

1. What emotion does Paul deliberately try to elicit from the Jews as a minister to the Gentiles? Why?

Answer.

2. Rather than change back and forth from one age to another, what does Paul say God is doing in Romans 11:15?

Answer.

- *Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

3. What does the picture of the olive tree represent?

Answer.

4. Does the picture of the olive tree support dispensational theology?

- *Romans 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;*

Answer.

5. Should Gentiles boast about being part of the olive tree?

- *Romans 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

Answer.

6. Is God through with the Jews?

- *Romans 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*

Answer.

Reflection and Discussion

1. How can jealousy provoke an individual to salvation?

- *Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.*
- *Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

2. Are there any other emotions, usually considered negative, that can be elicited in order to induce salvation?

3. What is meant by the goodness and severity of God?

- *Romans 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

4. Does Paul say that national Israel shall yet be grafted in again to the one olive tree, or does he address individual Jews being saved? Is the hope Paul writes about a future hope for the conversion of national Israel, or is the promise of salvation a present and personal promise? Consider Romans 11:25-29 in your answer.

- *Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance.*
5. Should the church be concerned with and encourage modern Jews to anticipate a future exaltation among the nations of the earth, or should the church encourage individual Jews to believe on the Lord Jesus Christ and be saved?

Personal Application

1. What particular emotion was instrumental in bringing you to Christ? Was it a realization of the love of God? Was it the fear of God? Was it a form of jealousy?
2. Are you a grateful person for the salvation God has given you?
3. Do you have secret thoughts that being a Gentile is better than being a Jew?
4. What do you personally think is more important, the individual salvation of Jews or, raising their expectations for a fleshly future earthly kingdom and exaltation above the nations of the earth?

Scripture Memorization

Philippians 4:4 Rejoice in the Lord alway: and again I say, Rejoice.

Supplemental Material.

There is disagreement among Bible scholars as to what Paul meant when he wrote, “And so all Israel shall be saved” Romans 11:26.

Commentary on Romans John Calvin writes on Romans 11:26. *And so all Israel, etc.* “Many understand this of the Jewish people, as though Paul had said, that religion would again be restored among them as before: but I extend the word *Israel* to all the people of God, according to this meaning, — “When the Gentiles shall come in, the Jews also shall return from their defection to the obedience of faith; and thus shall be completed the salvation of the whole Israel of God, which must be gathered from both; and yet in such a way that the Jews shall obtain the first place, being as it were the first-born in God’s family.”

This interpretation seems to me the most suitable, because Paul intended here to set forth the completion of the kingdom of Christ, which is by no means to be confined to the Jews, but is to include the whole world. The same manner of speaking we find in Galatians 6:16. The Israel of God is what he calls the Church, gathered alike from Jews and Gentiles; and he sets the people, thus collected from their dispersion, in opposition to the carnal children of Abraham, who had departed from his faith”.

Jamieson, Fausset, and Brown Commentary notes, “And so all Israel shall be saved - not 'all the spiritual Israel,' Jew and Gentile (as one or two of the fathers, and Luther, Calvin, etc.), for throughout all this chapter, the apostle by "Israel" means exclusively the natural seed of Abraham, whom he sharply distinguishes from the Gentiles; nor the whole believing remnant of the natural Israel, (as Bengel, Olshausen, etc.) Clearly the meaning here is, The Israelite nation at large”.

Matthew Henry's Commentary favors the concept of a future national conversion of Israel. “The conversion of a soul is the receiving of that soul, so the conversion of a nation. They shall be received into favour, into the church, into the love of Christ, whose arms are stretched out for the receiving of all those that will come to him. And this will be as life from the dead—so strange and surprising, and yet withal so welcome and acceptable. The conversion of the Jews will bring great joy to the church. See Luke 15:32, He was dead, and is alive; and therefore it was meet we should make merry and be glad”.

A. T. Robertson is inconclusive but gives wise counsel. “What does Paul mean?... The immediate context argues for the Jewish people "as a whole." But the spiritual Israel (both Jews and Gentiles) may be his idea in accord with Romans 9:6 (Galatians 6:16) as the climax of the argument. At any rate we should strive for and pray for the conversion of Jews as a whole. Paul here quotes from Isaiah 59:20 f; 27:9” (*Robertson's Word Pictures in the New Testament*)

Chapter 33

Review

1. Dr. Pointer had an unexpected visitor. Who was he?

Answer.

2. Is the dispensational teaching of two olive trees correct?

Answer.

Reflection and Discussion

1. Paul seems to be saying that into the one olive tree, the natural branches of the Jews are united with the engrafted branches of a wild olive tree representing Gentiles, and then, one day, the broken off natural Jewish branches will be regrafted into the original olive tree. What must happen to the broken branches in order for them to be able to be successfully regrafted?
2. Dr. Pointer was concerned about his safety after leaving the office. Should he have been?

Personal Application

1. Would you be able to visit with someone you thought was trying to kill you?
2. What practical steps can you take to become more courageous in life?

Scripture Memorization

Proverbs 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

Chapters 34 – 35

Read Revelation 1-4

Review

1. After their meeting with the man with FBI credentials, what did Dink and Dr. Pointer decide?

Answer.

2. Following Daniel Shelton's release from jail on bond, Dr. Pointer continued his study of dispensational teaching by turning to the book of the Revelation. What did the professor hope to accomplish?

Answer.

3. Provide a threefold division of Revelation from the dispensational perspective.

Answer.

A Dispensational Outline of Revelation

Revelation 1:19

*“Write the things which thou hast seen,
and the things which are, and the things which shall be hereafter.”*

Part I. Chapter 1 John's Vision. The Things which Thou hast Seen

Part II. Chapters 2-3 The Seven Churches which Picture the Church Age. The Things Which Are

Part III. Chapter 4-22 The Things Which Shall be Hereafter

- The Rapture of the Church
- The Tribulation Period
- The Second Coming of Christ
- The Millennial Reign of Christ
- The New Heavens and the New Earth

4. How does dispensationalism view the end of the church age?

Answer.

Reflection and Discussion

1. Does believing the church is going to apostatize foster a healthy view of the church in self or in others?
2. Does believing we are living in the Laodicean period, which is an apostate age, encourage personal evangelism?
3. Would you agree or disagree that dispensationalism has a fundamental contempt for the church?
4. Would you agree or disagree that dispensational teaching has an unhealthy, unbiblical, and unrealistic view of national Israel and its relationship with God?
5. If the words of Revelation 4:1-3 are taken literally, how can a dispensationalist find the rapture of the church?
6. If the words of Revelation in chapters 2-3 are taken literally, how can a dispensationalist find the unfolding of the church with the church ending in apostasy in the Laodicean period?
7. Is John a symbol of the church? If so, what evidence is there for such a concept?

Personal Application

1. Imagine saying to someone in all theological honesty of a dispensationalist, *“I know I am part of a religious organization that will end in a state of apostasy, but would you like to come to church with me this Sunday?”*
2. Do you have a fundamental love for the church, or do you harbor secret contempt for the church? Do you personally think the church is the most glorious institute on earth?
3. Are you consistent in your hermeneutical usage?
4. Do you personally believe dispensationalists are arrogant if they claim they are the ones who interpret Scripture literally and others do not? Would you accuse them of lying, or just being deceptive?

Scripture Memorization

Revelation 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Special Note.

In a wonderful mixture of metaphors, John is shown the church as both the Lamb's wife and the great city, the holy Jerusalem. Why? Because the church is declared elsewhere to be the bride of Christ and a building.

- The Church as the Wife of Christ. *Ephesians 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ...32 This is a great mystery: but I speak concerning Christ and the church.*
- The church as a building. *1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Chapter 36-39

Review

1. While Dr. Pointer was being kidnapped, what Scripture gave him comfort?

Answer.

- *Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
2. How was Dr. Pointer treated by his kidnappers once he arrived at a predetermined destination?

Answer.

3. What did Dr. Pointer overhear from his kidnappers?

Answer.

4. How did Dr. Pointer survive the rest of the night after he heard distressing news about his fate?

Answer.

- *Psalms 46 God is our refuge and strength, a very present help in trouble. 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. 4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. 5 God is in the midst of her; she shall not be moved: God shall help her, and that right early. 6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. 7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah. 8 Come, behold the works of the Lord, what desolations he hath made in the earth. 9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. 10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. 11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.*

5. What simple outline of Psalm 46 came to Dr. Pointer?

Answer.

A Simple Outline of Psalm 46

I. v. 1-3

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-
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II. v. 4-11

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- ❖
- ❖
- ❖
- ❖
- ❖
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6. What role did Lionel Foster play in the rescue of Dr. Pointer?

Answer.

Reflection and Discussion

1. Dr. Pointer referred to Lionel Foster, also known as Daniel Shelton, as a crum-bum (which in urban language refers to a loser, an idiot, a fool, and person completely and utterly stupid in everything that they do) and then as a traitor.
2. In the end Lionel Foster changed, paid for his transgressions, and helped to save Dr. Pointer's life. Do you believe that people can fundamentally and forever change?
3. Was it right for Dr. Pointer to apologize to Lionel Foster? Why?
4. Would you agree that all Christians can meet in sweet fellowship in Christ despite differing theological views?

Personal Application

1. Have you ever offered someone spiritual comfort in a time of crisis knowing what you were saying seemed shallow and out of place?
2. When you are in a difficult situation, do you tend to magnify the worse case scenario, or do you try to think through the situation to a realistic solution?
3. Are you given to profanity and / or unkind name calling? Does your language change and become more profane under stressful situations?
4. Mrs. Elizabeth Lanier, a gifted former Sunday school teacher who lives in Florida, has a wonderful saying, "God is the God of 11:59". She means that God often comes through at the very last moment as He did with Dr. Pointer and his rescue. Do you know about the God of 11:59? Can you share a situation where God answered your need at the last moment, just in time?
5. Have you ever had to apologize to someone for what you have said about them?

Scripture Memorization

1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

An Area of Special Concern

It is possible to go through a Bible school or seminary and learn biblical Greek and Hebrew, *Bible* history, systematic theology, ethics and much more without once reading the *Bible* verse by verse all the way through. A way must be found to compel Christians in general and *Bible* students in particular to carefully read all the *Scriptures* and become familiar with the whole biblical text. One suggestion is to have students respond to questions on each verse of the books of the *Bible*. To this end Dr. Stanford E. Murrell is currently developing a simple series called *Biblical Questions and Answers*. To date, there is a *Leader's Study Guide* and a *Student's Study Guide* for the following books of the *Bible*: Galatians, Titus, Ephesians, 2 John, 3 John, and Jude. The material is provided free of charge. Please write to Redeeming Grace Ministries, 5357 Indigo Crossing Drive, Viera, Florida 32955 / (321) 631-7631 or contact Dr. Murrell at:

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