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# REDEEMED: HANDOUT

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## GENESIS 1–3

### 1. Edmund P. Clowney wrote:

“The Greatest Story Ever Told”—this title has been used for the Bible, and with good reason. The Bible is the greatest storybook, not just because it is full of wonderful stories but because it tells one *great* story, the story of Jesus. . . .

Anyone who has had Bible stories read to him as a child knows that there are great stories in the Bible. But it is possible to know Bible stories, yet miss *the* Bible story. . . . The Bible has a story line. It traces an unfolding drama. . . . The story is God’s story. It describes His work to rescue rebels from their folly, guilt, and ruin. And in His rescue operation, God always takes the initiative. . . .

Only God’s revelation could maintain a drama that stretches over thousands of years as though they were days or hours. Only God’s revelation can build a story where the end is anticipated from the beginning, and where the guiding principle is not chance or fate, but promise.<sup>1</sup>

1. Edmund P. Clowney, *The Unfolding Mystery: Discovering Christ in the Old Testament* (Phillipsburg, NJ: P&R Publishing, 1988), 9–13.

2. Before the Beginning

vv. 3–6: The Father \_\_\_\_\_ us in \_\_\_\_\_ before creation.

vv. 7–12: The Son \_\_\_\_\_ us through His \_\_\_\_\_.

vv. 13–14: The Spirit seals and guarantees our \_\_\_\_\_.

vv. 6, 12, 14: What is the triune God's purpose? \_\_\_\_\_.

What is this agreement among the persons of the Trinity called? \_\_\_\_\_.

3. What is a covenant?

O. Palmer Robertson:

A covenant may be defined as a bond in blood sovereignly administered. Life and death are at stake in the divine covenants. God has bound himself to humans and them to himself.<sup>2</sup>

Michael Horton:

God's very existence is covenantal: Father, Son, and Holy Spirit live in unceasing devotion to each other, reaching outward beyond the Godhead to create a community of creatures serving as a giant analogy of the Godhead's relationship. Created in the image of the Triune God, we are by nature outgoing, interdependent relationship establishers, finding ourselves in the other and not just in ourselves. Unlike the persons of the Trinity, we at one time did not exist. But when God did decide

2. O. Palmer Robertson, *Covenants* (Norcross, GA: Great Commission Publications, 1993), 11.

to create, his decree was not that of a lonely monarch, but of a delighted Father, Son, and Holy Spirit establishing a creaturely, finite analogy of their eternal giving and receiving relationship. We were not just created and then *given* a covenant; we were created *as* covenant creatures—partners not in deity, to be sure, but in the drama that was about to unfold in history.<sup>3</sup>

#### 4. The Beginning

What are the three foundational realities mentioned in the book?

- (1) \_\_\_\_\_  
 (2) \_\_\_\_\_  
 (3) \_\_\_\_\_

Westminster Shorter Catechism:

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

#### 5. The True and the New—What's the difference?

	<i>The True Woman</i>	<i>The New Woman</i>
Purpose:	_____	_____
Authority:	_____	_____

3. Michael Horton, *God of Promise* (Grand Rapids: Baker Books, 2006), 10.

6. The gospel: “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel” (Gen. 3:15).

God’s covenant promise is woven throughout Scripture:

Genesis 17:7	Ezekiel 36:25–28
Exodus 6:7	Zechariah 8:7–8
Leviticus 26:12	Matthew 1:23
Deuteronomy 29:10, 12–13	John 1:14
Jeremiah 24:7	2 Corinthians 6:16
Jeremiah 31:33	Revelation 21:1–4
and Hebrews 8:10	

7. Eve means \_\_\_\_\_

<i>The True Woman</i> <i>Helper/Life-giver</i>	<i>The New Woman</i> <i>Hinderer/Life-taker</i>
Exodus 18:4 Defends	Attacks
Psalms 10:14 Sees, cares for oppressed	Indifferent, unconcerned for oppressed
Psalms 20:2 Supports	Weakens
Psalms 33:20 Shields, protects	Leaves unprotected
Psalms 70:5 Delivers from distress	Causes distress
Psalms 72:12–14 Pities the poor, weak, needy	Ignores poor, weak, needy
Psalms 86:17 Comforts	Causes discomfort

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# GLORIFY: HANDOUT

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## JOHN 17:1-5

1. The prayer divides into three sections:
  - vv. 1-5: Christ's prayer for \_\_\_\_\_
  - vv. 6-19: His prayer for His \_\_\_\_\_
  - vv. 20-26: His prayer for \_\_\_\_\_
2. vv. 1 and 5: The first petition  
In the first petition Jesus prays for Himself: that the Father would \_\_\_\_\_ Jesus and that Jesus would \_\_\_\_\_ the Father.  
There are 2 aspects of God's glory:
  - (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
3. v. 2: Reason for this petition  
\_\_\_\_\_ hinged on this petition.  
The Father had given the Son universal \_\_\_\_\_ in order that the Son could give \_\_\_\_\_ to \_\_\_\_\_.

4. v. 3

Jesus clearly and concisely explains that eternal life is

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James Boice wrote:

Knowledge of God and of ourselves go together. . . . It is a personal encounter with God in which, because of his holiness, we become aware of our sin and consequently of our deep personal need and then, by his grace, are turned to Christ who is our Savior. This knowledge occurs only where God's Holy Spirit is at work beforehand to make it possible, and it always changes us, issuing in a heart response to God and true devotion.<sup>1</sup>

In his classic book, *Knowing God*, J. I. Packer wrote:

What were we made for? To know God.

What aim should we set ourselves in life? To know God.

What is the "eternal life" that Jesus gives? Knowledge of God . . . (John 17:3).

What is the best thing in life, bringing more joy, delight and contentment than anything else? Knowledge of God. (Jer. 9:23–24)<sup>2</sup>

The true woman knows that she knows God because He first knew her and gave her to Christ. His love compels her to study His Word to know Him more intimately and to obey Him more faithfully.

1. James Montgomery Boice, *The Gospel of John, Vol. 4, Peace in Storm* (Grand Rapids: Baker Books, 1985, 1999), 1259.

2. J. I. Packer, *Knowing God, 20<sup>th</sup> Anniversary Edition* (Downers Grove, IL: InterVarsity Press, 1993), 33.

GLORIFY

5. There are four themes in John 17:1–5 that we will see in other prayers we study:
  - (1)
  - (2)
  - (3)
  - (4)
6. What principles of calling on God in truth do we see in John 17:1–5?  
Pray for His \_\_\_\_\_.  
Pray according to God's eternal \_\_\_\_\_  
and \_\_\_\_\_.

John Calvin wrote on this passage:

Christ asks that his kingdom may be glorified, in order that he also may advance the glory of the Father. . . . It is also the object of Christ's prayer, that his death may produce, through the power of the Heavenly Spirit, such fruit as had been decreed by the eternal purpose of God.

Calvin continues by referring to the words *since you have given him*:

He again confirms the statement, that he asks nothing but what is agreeable to the will of the Father; as it is a constant rule of prayer not to ask more than God would freely bestow; for nothing is more contrary to reason, than to bring forward in the presence of God whatever we choose.<sup>3</sup>

3. John Calvin, *Calvin's Commentaries, John's Gospel—Vol. II* (Grand Rapids: Wm. B. Eerdmans Publishing, 1956), 164–65.



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## SANCTIFY: HANDOUT

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### JOHN 17:6–19

1. Jesus tells us four things about those for whom He prays:
  - (1) They are God's: God owns everything by right of \_\_\_\_\_ . This refers to possession by \_\_\_\_\_.
  - (2) God gave them to Jesus

John Calvin:

Christ ascribes the cause to the election of God; for he assigns no other difference as the reason why he manifested the name of the Father to some, passing by others, but because they were given to him. . . . Christ declares that the elect always belonged to God. . . . The certainty of that election by free grace lies in this, that he commits to the guardianship of his Son all whom he has elected, that they may not perish.<sup>1</sup>

- (3) Jesus made God's name known to them.  
 What is the name of God that Jesus revealed in a unique way? \_\_\_\_\_

1. Calvin, *Calvin's Commentaries, John's Gospel—Vol. II*, 170.

SANCTIFY

All of Jesus' prayers in the Gospels record that He addressed God as Father. There is only one exception. What is it?

In the following prayers, Jesus addressed God as Father.

Matthew 11:25–26

Matthew 26:39, 42

Mark 14:35–36

Luke 23:33–34

John 11:38–44

John 12:12–13, 20–29

(4) They kept God's word

2. James Boice writes about Jesus' words, "I am glorified in them" (v. 10):

We should pray for others because God is glorified in them. Could it be that you would prefer not to have God glorified in them? I think sometimes, when I hear of frictions that exist between certain Christians and between denominations, that this is precisely what some Christians wish. They do not like the other person or other denomination and hope that these others will do something horrible to show that they themselves are right in having taken the position they have. This is not right. Rather, God has called that one, whoever he is and in whatever circumstances he finds himself, in order that he might do something unique in him that he might bear a valued witness.<sup>2</sup>

3. What is the petition in verses 11–16? \_\_\_\_\_

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2. Boice, *The Gospel of John, Vol. 4, Peace in Storm*, 1286.

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☒The name of the LORD is a strong tower; the righteous man runs into it and is safe.☒P roverbs 18:10

4. What is the petition in verse 17? \_\_\_\_\_
  - Where do we find truth?
    - Deuteronomy 32:45–47
    - Psalms 19:7–11
    - Psalms 119:9, 89, 130, 160, 165
    - Isaiah 55:11
    - Colossians 3:16
    - 2 Timothy 3:14–17
    - Hebrews 4:12
    - 1 Peter 1:23
5. What are the two threads that run through this passage?  
The power of God's \_\_\_\_\_ and the power of His \_\_\_\_\_.
6. How do we call on God in truth?
  - Approach Him as our \_\_\_\_\_.
  - Pray in \_\_\_\_\_.
  - Pray according to His \_\_\_\_\_.

## SANCTIFY

Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it. (John 14:13–14)

Praying in Jesus' name means asking for what is \_\_\_\_\_ with his Word and asking on the basis of His \_\_\_\_\_.

### Westminster Larger Catechism

Q. 181. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator; and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only.

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## UNIFY: HANDOUT

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### JOHN 17:20–26

1. Themes, petitions and prayer principles in John 17
  - Themes
    - (1) God's \_\_\_\_\_
    - (2) God's \_\_\_\_\_
    - (3) God's \_\_\_\_\_
    - (4) God's \_\_\_\_\_
    - (5) God's \_\_\_\_\_
  - Petitions
    - (1) \_\_\_\_\_ me that I may glorify you.
    - (2) \_\_\_\_\_ them.
    - (3) \_\_\_\_\_ them.
    - (4) \_\_\_\_\_ them.
    - (5) I want them to be \_\_\_\_\_ and see my glory.
  - How do we call on God in prayer?
    - Pray with gratitude for our redemption.
    - Pray for His glory.

UNIFY

Pray according to His eternal plan and purpose.

Approach Him as our Father.

Pray in Jesus' name.

Pray according to His Word.

With an eternal perspective, seeing myself \_\_\_\_\_ in love to Christ and to the great company of the redeemed in all ages.

2. Unity

Our unity flows out of the union between the \_\_\_\_\_ and \_\_\_\_\_.

We do not create this unity. It is a gift from God. We are \_\_\_\_\_ into this family.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ. (Eph. 1:3–5)

God arranged the members in the body, each one of them, as he chose. (1 Cor. 12:18).

What has He given us so that we can be one?

What is the result of our unity? It will be a witness to the world that God sent \_\_\_\_\_ and He \_\_\_\_\_ us.

Westminster Confession of Faith, Chapter XXVI: Of the Communion of Saints

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All saints, that are united to Jesus Christ their head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Charles Spurgeon:

May the Lord bless us, dear friends, as a Church, make us one, and keep us so; for it will be the dead stuff among us that will make the divisions. It is the living children of God that make the unity, it is the living ones that are bound together. . . . As for those of you who are joined with us in visible fellowship, and are not one with Christ, may the Lord save you with His great salvation, and His shall be the praise.<sup>1</sup>

1. Charles Haddon Spurgeon, *The Treasury of the Bible, New Testament, Vol. 2* (Grand Rapids: Zondervan Publishing House, 1962), 615.

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## NEARNESS: HANDOUT

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### EXODUS 32 – 34

1. What are the two struggles involved in our nearness to God?  
 The first struggle is for our \_\_\_\_\_.  
 The second struggle is for our \_\_\_\_\_.

#### Westminster Shorter Catechism

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

2. The First Petition: Remember your promise (32:13)

The appeal is not based on anything in the people. God is not asked to forgive because of the people's repentance or faith.



True, these are the conditions under which we receive his pardon, but they are not the reasons that he gives it. Nor does Moses appeal to any sacrifices that had been conceived and offered to placate God. But he goes deeper than all such pleas and lays hold, with sublime confidence, on God's own nature as his all-powerful plea.<sup>1</sup>

### 3. The Second Petition: Forgive their sins (32:32)

We must keep [Moses'] severity in mind if we would rightly judge his self-sacrificing devotion, and his self-sacrificing devotion if we would rightly judge his severity. No words of ours can make more sublime his utter self-abandonment for the sake of the people among whom he had just been flaming in wrath, and smiting like a destroying angel. That was a great soul which had for its poles such justice and such love . . . [that was] ready to give up everything for the sake of its objects. . . . Moses was a true type of Christ in that act of supreme self-sacrifice; and all the heroism, the identification of himself with his people, the love which willingly accepts death, that makes his prayer one of the greatest deeds on the page of history, are repeated in infinitely sweeter, more heart-subduing fashion in the story of the Cross.<sup>2</sup>

### 4. The Third Petition: Show me your ways that I may know you (33:13–14)

Moses bases this petition on God's knowledge of him, not his knowledge of God: "You have said, 'I know you by name.'" Moses was aware that the only reason he knew God was that God first

1. Alexander Maclaren, *Expositions of Holy Scripture* (Charleston, SC: Biblio-Bazaar, 2006), 613.

2. *Ibid.*, 459–60.

knew him. On the basis of this sovereignly initiated relationship—a relationship of grace—he asks God for guidance and intimacy. And then he reminds God of the people’s grace relationship with Him.

#### 5. The Fourth Petition: Your presence with *us* (33:15–17)

Moses has learned that God’s heart must long to reveal its depth of mercy, and therefore he pleads that even sinful Israel should not be left by God, in order that some light from His face may strike into a dark world. . . . The divine answer yields unconditionally to the request, and rests the reason for so doing wholly on the relation between God and Moses. . . . We see in [this] a foreshadowing of our great High-priest. He, too, knits Himself so closely with us, both by the assumption of our manhood and by the identity of loving sympathy, that He accepts nothing from the Father’s hand for Himself alone. He, too, presents Himself before God, and says “I and Thy people” . . . His prayer for them prevails, and the reason for its prevalence is God’s delight in Him.<sup>3</sup>

#### 6. The Fifth Petition: Show me your glory (33:18)

In this description of God’s character we see

The two qualities of merciful forgiveness and retributive justice. . . . In Jesus these two elements, pardoning love and retributive justice, wondrously meet. . . . Jesus has manifested the divine mercifulness; Jesus has borne the burden of sin and the weight of the divine Justice. . . . The most awe-kindling manifestation of the God “that will by no means clear the guilty,” are fused into one, when we “behold the Lamb of

3. *Ibid.*, 473.

God that taketh away the sin of the world” . . . the answer to a great sin. . . . So for us all Christ is the full and final revelation of God’s grace.<sup>4</sup>

Exodus 34:6–7 was used throughout the Old Testament to shape the appeal of God’s people in their prayers:

Numbers 14:18

Nehemiah 9:17

Psalms 86:15

Psalms 103:8

Psalms 145:8

Joel 2:13

Jonah 4:2

Nahum 1:3

7. The Sixth Petition: Take us for your inheritance (34:9)

For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4:6)

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. (2 Cor. 3:18)

The chief effects of the cross of Christ, and which shew most of its glory, are its inward effects on the souls of men. . . . [This] glory produces powerful effects wherever it shines. They who behold this glory are transformed into the same image. . . . It melts cold and frozen hearts. . . . It gives

4. *Ibid.*, 479–80.

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eyes to the blind. . . . It is the light of life. . . . Its energy is beyond the force of thunder, and it is more mild than the dew on the tender grass. . . . It communicates glory to all that behold it aright. It gives them a glorious robe of righteousness; their God is their glory; it calls them to glory and virtue; it gives them the spirit of God and of glory; it gives them joy unspeakable and full of glory here, and an exceeding great and eternal weight of glory hereafter.<sup>5</sup>

8. How do we call on God in truth? Appeal on the basis of His \_\_\_\_\_.

5. *Precious Seed, Discourses by Scottish Worthies* (Birmingham, AL: Solid Ground Christian Books, 2007, taken from 1877 edition by John Grieg & Son, Edinburgh), 34–36.

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## FORGIVEN: HANDOUT

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### PSALM 51

1. What did Nathan identify as the root cause of David's sin in 2 Samuel 12:9?

Paul David Tripp:

You and I will only ever be holy by God's definition if we put the moral fences where God puts them. We tend to put the fences at the boundary of behavior. . . . Christ draws the fences in much closer. He calls for us to fence our hearts because he knows that it's only when we fence the heart that we'll willingly and successfully stay inside God-appointed behavioral fences. . . . By God's grace, determine to fight the battle of thought and desire, knowing full well that it's only when you win this battle that you can be successful in the battle of behavior. And rest assured that when you fight this battle you aren't fighting alone, but your Lord wages war on your behalf.<sup>1</sup>

1. Tripp, *Whiter Than Snow*, 123–25.

2. Repentance

Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. (Rev. 3:19–20)

The Westminster Confession of Faith:

Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly. (WCF 15.5)

3. The basis of David's appeal was God's \_\_\_\_\_.

This prayer illustrates two of the principles we have identified as ways we call on God in truth:

(1) Pray according to God's \_\_\_\_\_.

(2) Make our appeal on the basis of His \_\_\_\_\_.

4. Scripture warns us to be careful of the deception of sin.

Deuteronomy 11:16

Isaiah 44:20

Jeremiah 49:16

Obadiah 1:3

Hebrews 3:13

Tripp:

Sin is deceitful. . . . Sin always first deceives the person who is sinning the sin. . . . We need help in order to see ourselves with accuracy. . . . We need a ministry of two communities in order

to see ourselves with the kind of surgical clarity with which David speaks in this psalm. First, we need community with God. . . . Through the convicting ministry of the Holy Spirit we begin to see ourselves with accuracy and become willing to own up to what we see. But the Spirit uses instruments, and this is where the second community comes in. God employs people in the task of giving sight to other people.<sup>2</sup>

Tripp:

The desire to be God rather than to serve God lies at the bottom of every sin that anyone has ever committed. . . . Sin is rooted in my unwillingness to find joy in living my life under the authority of, and for the glory of, Another. Sin is rooted in my desire to live for me. It's driven by my propensity to indulge my every feeling, satisfy my every desire, and meet my every need.<sup>3</sup>

The true woman continually searches her heart by asking:

☒ Is God's Word my authority?

☒ Is God's glory my purpose?

## 5. The Future of the Forgiven

Charles Spurgeon comments on verse 7:

Scarcely does Holy Scripture contain a verse more full of faith than this. Considering the nature of the sin, and the deep sense

2. Ibid., 133.

3. Ibid., 81.

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the Psalmist had of it, it is a glorious faith to be able to see in the blood sufficient, nay, all-sufficient merit entirely to purge it away. Considering also the deep, natural inbred corruption which David saw and experienced within, it is a miracle of faith that he could rejoice in the hope of perfect purity in his inward parts. Yet, be it added, the faith is no more than the word warrants, than the blood of atonement encourages, than the promise of God deserves. O that some reader may take heart, even now while smarting under sin, to do the Lord the honour to rely thus confidently on the finished sacrifice of Calvary and the infinite mercy there revealed.<sup>4</sup>

Spurgeon on verse 8:

He is requesting a great thing; he seeks joy for a sinful heart, music for crushed bones. Preposterous prayer anywhere but at the throne of God! Preposterous there most of all but for the cross where Jehovah Jesus bore our sins in his own body on the tree.<sup>5</sup>

6. How do we call on God in truth? With a \_\_\_\_\_  
and \_\_\_\_\_ heart.

4. Spurgeon, *Treasury of David*, 404.

5. *Ibid.* 404.



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## FORGIVING: HANDOUT

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ACTS 7:54–60

1. And he said to all, “If anyone would come after me, let him \_\_\_\_\_ himself and take up his cross daily and follow me. For whoever would \_\_\_\_\_ his life will lose it, but whoever \_\_\_\_\_ his life for my sake will save it” (Luke 9:23–24).
2. Create in me a clean heart, O God, and renew a right spirit within me (Ps. 51:10).
3. Responsive reading:

Leader: When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God (Ex. 34:29).

Women: I sought the LORD, and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed (Ps. 34:4–5).

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Leader: All who sat in the council saw that [Stephen's] face was like the face of an angel (Acts 6:15).

Women: And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Cor. 3:18).

Leader: How do we get a radiant face?

Women: The LORD spoke to Moses, saying, "Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,

The LORD bless you and keep you;

the LORD make his face to shine upon you and be gracious to you;

the LORD lift up his countenance upon you and give you peace.

"So shall they put my name upon the people of Israel, and I will bless them" (Num. 6:22–27).

Leader: Let us pray with the psalmist:

All: Make your face shine upon your servant, and teach me your statutes (Ps. 119:135).

The true woman knows that true radiance is reflected radiance. She cannot produce it. She asks the Lord to shine His face upon her so that she might be a forgiver.

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### 4. Themes in Jesus' prayer in John 17:

God's \_\_\_\_\_

God's \_\_\_\_\_

God's \_\_\_\_\_

God's \_\_\_\_\_

God's \_\_\_\_\_

### 5. Dennis Johnson:

In order to face our adversity with calm trust and treat our enemies with compassion, we too need to see that the Son of Man is at God's right hand, invested with all authority in heaven and on earth. What Stephen experienced in prophetic vision God conveys to us in the sure words of Scripture.<sup>1</sup>

### 6. Martyn Lloyd-Jones:

This is Christianity! It not only gives people a different understanding and outlook—it changes their whole spirit and nature. The natural person says, "You hit me, I'll hit you! I must have my rights!" Christians no longer live in that way. They have an entirely different view. There is a new spirit within them, a spirit that can enable them even to love their enemies.<sup>2</sup>

### 7. *Helper/Life-giver*

Exodus 18:4 Defends

Psalms 10:14 Sees,

cares for oppressed

### *Hinderer/Life-taker*

Attacks

Indifferent, unconcerned

for oppressed

1. Johnson, *Let's Study Acts*, 95.

2. Martyn Lloyd-Jones, *Triumphant Christianity: Studies in the Book of Acts, Vol. 5* (Wheaton, IL: Crossway Books, 2006), 245.

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Psalm 20:2	Supports	Weakens
Psalm 33:20	Shields, protects	Leaves unprotected
Psalm 70:5	Delivers from distress	Causes distress
Psalm 72:12–14	Rescues poor, weak, needy	Ignores poor, weak, needy
Psalm 86:17	Comforts	Causes discomfort

8. How do we call on God in truth? With \_\_\_\_\_  
for those who hurt us.

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# HELP: HANDOUT

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## 2 CHRONICLES 20

### 1. Westminster Larger Catechism

Q. 4. How doth it appear that the scriptures are the word of God?

A. The scriptures manifest themselves to be the word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: but the Spirit of God bearing witness by and with the scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.

### 2. How do we call on God in truth?

Genesis 1–3: With \_\_\_\_\_ for our redemption.

John 17:1–5: Pray for His \_\_\_\_\_.

Pray according to His eternal \_\_\_\_\_ and \_\_\_\_\_.

John 17:6–19: Approach Him as our \_\_\_\_\_.

Pray in Jesus' \_\_\_\_\_.

Praying according to His \_\_\_\_\_.

John 17:20–26: With an \_\_\_\_\_ perspective, seeing myself united in love to Christ and to the great company of the redeemed in all ages.

Exodus 32–34: Appeal on the basis of His \_\_\_\_\_.

Psalms 51: With a \_\_\_\_\_ and believing heart.

Acts 7:54–60: With \_\_\_\_\_ for those who hurt us.

### 3. 2 Samuel 7:1–17

*ESV Study Bible* note on 2 Samuel 7:

This chapter, with its messianic promise, is a key passage in the history of salvation. The Lord promises to make one family, that of David, the representative of his people forever. Verses 8–17 are often described as the “Davidic covenant,” . . . David expresses his desire to build a house for the Lord. But the Lord does not approve, and instead states on his own initiative that he will establish David’s house (i.e., dynasty) eternally. . . . This points to Solomon, who would “sit on the throne of Israel” and build “the house for the name of the LORD” (1 Kings 8:20), and eventually to Jesus, the Messiah who would sit on the throne eternally, thus establishing David’s throne forever.<sup>1</sup>

### 4. Charles Spurgeon:

We have no sacred spot now, beloved friends, towards which we turn when we pray. . . . Yet we have a Temple . . . we

1. *English Standard Version Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 554.

have an altar. . . . Our Temple is the person of the Lord Jesus Christ. . . . When we pray, we turn our faces toward Him. . . . yet is He infinitely more precious and far greater than the temple; and whosoever, whatsoever his trouble shall be, shall pray unto God with his face towards Jesus, looking to the matchless wounds by which He has redeemed us, or the glorified person in which He represents us, and makes intercession for us before the throne of God on high, he shall be helped, he shall be forgiven, whatever his trouble or whatever his sin.<sup>2</sup>

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith. (Heb. 12:1–2)

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. . . . Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Heb. 4:14, 16)

## 5. Stanley Gale:

Three times in verses 3 and 4 we read of Jehoshaphat and the people seeking the Lord. . . . Seeking him does not involve searching for him. Seeking him involves turning to him, focusing our gaze, seeing beyond the storm to behold him who reigns. The obstacle is not God, but us in our attentiveness to him.<sup>3</sup>

2. Spurgeon, *The Treasury of the Bible*, 54.

3. Gale, *The Prayer of Jehoshaphat*, 31.

## HELP

Seek the LORD while he may be found; call upon him while he is near. (Isa. 55:6)

### 6. Stanley Gale:

In times of crisis, we do want to rush to prayer but not rush to petition. Reflecting is to precede requesting. King Jehoshaphat nestled himself in the arms of God with each name he invoked. In those times of distress in our lives, we want to remind ourselves of the God we seek and what right of access we have. It is here that our prayer is infused with expectation.<sup>4</sup>

### 7. How do we call on God in truth? In \_\_\_\_\_ and in \_\_\_\_\_.

4. Ibid.



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# KNOWLEDGE: HANDOUT

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## EPHESIANS 1:15–23

### 1. Outline of Ephesians 1

vv. 1–18: Doxology to the Trinity for planning and accomplishing redemption

vv. 19–23: Prayer that God will complete this redemption in His people as they grow in the knowledge of Him

John Stott:

He begins with a great benediction (1:3–14) and continues with a great intercession (1:15–23). Ephesians 1 is, in fact, divided into these two sections. First, he blesses God for having blessed us in Christ; then he prays that God will open our eyes to grasp the fullness of this blessing. . . . If we keep together praise and prayer, benediction and petition, we are unlikely to lose our spiritual equilibrium.<sup>1</sup>

1. John R. W. Stott, *The Message of Ephesians* (Downers Grove, IL: InterVarsity Press, 1979), 51–52.

2. Ephesians 1:3–14

vv. 3–6: The Father \_\_\_\_\_ us before creation.

vv. 7–12: The Son \_\_\_\_\_ us.

vv. 13–14: The Spirit \_\_\_\_\_ our inheritance.

vv. 6, 12, 13: The purpose \_\_\_\_\_.

This shows us God’s \_\_\_\_\_ grace.

The true woman knows that God has sovereignly determined her time and place. Her prayer is:

☒ How can I glorify you in this relationship/situation?

3. vv. 15–16

- Paul’s reason for this prayer: The \_\_\_\_\_ planned, accomplished, and applied by the triune God. His prayer is based on what God has done.
- What is the evidence of God’s work in the Ephesians? Their \_\_\_\_\_ in Jesus and \_\_\_\_\_ for each other.

4. v. 17

- What is Paul’s petition? That they will \_\_\_\_\_ God.
- What did Jesus say in John 17:3? “And this is eternal life, that they \_\_\_\_\_ you the only true God, and Jesus Christ whom you have sent.”
- What did Moses pray in Exodus 33:13? “Now therefore, if I have found favor in your sight, please show me now your ways, that I may \_\_\_\_\_ you.”

5. vv. 18–25: Why does he pray that God will open the eyes of their hearts?

## KNOWLEDGE

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (I Cor. 2:14)

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezek. 37:25–27)

When the Spirit of truth comes, he will guide you into all the truth. (John 16:13)

R. C. Sproul:

The heart in New Testament terms refers to the central disposition, inclination, bent, or proclivity of the human soul. . . . The whole Christian life involves an unfolding and enlarging of the heart's openness to the things of God. . . . Sin clouds my thinking, my will, my desires, my affections. There will always be parts of me that need to be opened more and more to let the fullness of God's truth dwell in me.<sup>2</sup>

6. What are the three truths that Paul prays they will know?
- (1) The hope to which He has \_\_\_\_\_ us.
  - (2) We are His \_\_\_\_\_.
  - (3) The greatness of His \_\_\_\_\_ in us.

2. R. C. Sproul, *The Purpose of God, An Exposition of Ephesians* (Fearn, Scotland: Christian Focus Publications, 1994), 39–40.

Charles Spurgeon:

Why does God put forth as much power towards every Christian as He did in His beloved Son? Well, my brethren, I believe the reason is not only that the same power was required, and that by this means He getteth great glory, but the reason is this—*union*. There must be the same divine power in the member that there is in the Head, or else where is the union? If we are one with Christ, members of His body, of His flesh, and of His bones, there must be a likeness.<sup>3</sup>

7. Charles Spurgeon:

He is a good husband. He will enjoy nothing without His spouse. When she was poor, He became poor for her sake; when she was despised, He was spit upon too; and now that He is in heaven, He must have her there. If He sits on a throne, she must have a throne too; if He has fullness of joy, and honour, and glory for ever—then so must she. He will not be in heaven, and leave her behind; and He will not enjoy a single privilege of heaven, without her being a sharer with Him.<sup>4</sup>

8. How do we call on God in truth? Continually ask Him to open the eyes of our heart that we might \_\_\_\_\_ Him better.

3. Spurgeon, *The Treasury of the Bible*, 367.

4. *Ibid.*, 358.

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## POWER: HANDOUT

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### EPHESIANS 3:14–21

1. Do we have the kind of vision of the church that Paul had? Remember, there were no influential mega-churches. There were only small house churches, yet Paul saw beyond the visible to the invisible realities. As we understand the cosmic transcendent realities of the church, our perspective of our local church and the privilege of being a part of it will be transformed. Read the following verses from Ephesians to see Paul's emphasis on the church.
  - 1:22
  - 2:18–22
  - 3:6
  - 3:7–11
  - 4:11–13
  - 4:15–16
  - 5:22–24

- 5:25–27

- 5:29–32

2. In Ephesians 1, Paul prays that we will have \_\_\_\_\_.

In chapter 3 he prays that we will have \_\_\_\_\_.

He divides this petition into two parts:

(1) Power to \_\_\_\_\_.

Ligon Duncan:

To be indwelt by Christ means that our hearts, the very essence of our minds, wills, and affections, the core of our inner being, becomes a suitable habitation for Christ. . . . Paul tells us that the Holy Spirit does a work of interior decoration in us so that . . . people begin to recognize that our desires and priorities look like Christ.<sup>1</sup>

(2) Power to \_\_\_\_\_.

Ligon Duncan:

The bride of Christ knows that she is called to do things she does not have the strength to do, and she knows that the Holy Spirit supplies that strength. So if we are going to look like the bride of Christ, we must live in dependence upon the spiritual strength that only God can supply. One way this will manifest itself is prayer. Prayer itself is an act of continual confession that we do not have what we need in ourselves to live and minister as we are called to do and that we look to our heavenly Father to supply our need.<sup>2</sup>

1. Ligon Duncan and Susan Hunt, *Women's Ministry in the Local Church* (Wheaton, IL: Crossway Books, 2006), 149.

2. *Ibid.*, 147.

John Stott:

In the new and reconciled humanity which Christ is creating love is the pre-eminent virtue. The new humanity is God's family, whose members are brothers and sisters, who love their Father and love each other. Or should do. They need the power of the Spirit's might and of Christ's indwelling to enable them to love each other.<sup>3</sup>

3. "[I pray that you] may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God" (Eph. 3:18–19).



John Stott:

The love of Christ is "broad" enough to encompass all mankind . . . "long" enough to last for eternity, "deep" enough to reach the most degraded sinner, and "high" enough to exalt him to heaven. . . . Ancient commentators . . . saw these dimensions illustrated on the cross. For its upright pole reached down into the earth and

3. John R. W. Stott, *The Message of Ephesians* (Downers Grove, IL: InterVarsity Press, 1979), 136.

## POWER

pointed up to heaven, while its crossbar carried the arms of Jesus, stretched out as if to invite and welcome the whole world.<sup>4</sup>

4. To him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen (Eph. 3:21).

Charles Spurgeon:

If unto Him there should be glory in the Church throughout all ages, then, to Him should there be glory in this Church at this present moment. O Lord, help us to render it unto Thee.<sup>5</sup>

5. How do we call on God in prayer? Ask for power to be filled with the \_\_\_\_\_ of God that He might be \_\_\_\_\_ in His church.

4. Ibid., 137.

5. Spurgeon, *The Treasury of the New Testament*, 417.



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# LIFE: HANDOUT

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I SAMUEL 1:1–2:10

1. The true woman:

Her purpose is God's \_\_\_\_\_.

Her authority is God's \_\_\_\_\_.

The new woman:

Her purpose is her \_\_\_\_\_.

Her authority is \_\_\_\_\_.

*The True Woman*

*Helper/Life-giver*

Exodus 18:4 Defends

Psalm 10:14 Sees,

cares for oppressed

Psalm 20:2 Supports

Psalm 33:20 Shields,  
protects

Psalm 70:5 Delivers  
from distress

Psalm 72:12–14 Pities  
the poor, weak, needy

Psalm 86:17 Comforts

*The New Woman*

*Hinderer/Life-taker*

Attacks

Indifferent, unconcerned for  
oppressed

Weakens

Leaves unprotected

Causes distress

Ignores poor, weak, needy

Causes discomfort

2. A true woman's questions:  
How do I glorify God in this relationship?  
What will it mean to submit this relationship to the authority of God's Word?
3. How did Hannah conclude her prayer in 2 Samuel 10?  
By referring to the "horn of his \_\_\_\_\_."

Horn refers to strength.

*Spirit of the Reformation Study Bible:*

It is from the Hebrew word for "anointed" that we derive the term "Messiah" and from the Greek word for "anointed" that we derive "Christ." Hannah's celebration culminated in thoughts of the king, much as Christians find their hope in the exaltation of Christ.<sup>1</sup>

#### 4. Hannah's Prayer/Mary's Prayer

Robert Bergen:

The close parallels between Hannah's Prayer and Mary's Song (Luke 1:46–55) suggest that the first-century Christian community considered the entire passage, and especially the phrases "his king" and "his anointed," to be prophetic references to Jesus Christ and his ministry.<sup>2</sup>

### THE MAGNIFICAT (LUKE 1:46–55)

Leader: And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked on the

1. *Ibid.*, 397.

2. Bergen, *1, 2 Samuel*, 77.

humble estate of his servant. For behold, from now on all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name.

Women: And his mercy is for those who fear him from generation to generation.

Leader: He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts;

Women: He has brought down the mighty from their thrones and exalted those of humble estate;

Leader: He has filled the hungry with good things, and the rich he has sent empty away.

Women: He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his offspring forever.”

5. How do we call on God in truth? Humbly \_\_\_\_\_  
to His \_\_\_\_\_.

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## KINGDOM: HANDOUT

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### MATTHEW 6:9–13

#### 1. What others have said about the Lord's Prayer:

Martyn Lloyd-Jones:

Prayer is beyond any question the highest activity of the human soul. Man is at his greatest and highest when, upon his knees, he comes face to face with God. . . . It is at the same time the ultimate test of a man's true spiritual condition. . . . Everything we do in the Christian life is easier than prayer. . . . There is a greater need for guidance at this point than at any other. . . . We need to be taught how to pray, and we need to be taught what to pray for. . . . [The Lord's Prayer] is a perfect synopsis of our Lord's instruction on how to pray, and what to pray for.<sup>1</sup>

A. W. Pink:

It is virtually an epitome of the Psalms and a most excellent summary of all prayer. Every clause in it occurs in the Old

1. Lloyd-Jones, *Studies in the Sermon on the Mount*, 45–48.

Testament, denoting that our prayers must be Scriptural if they are to be acceptable.<sup>2</sup>

2. Contrast

Matthew 6:5–9—The focus is on \_\_\_\_\_.

Matthew 6:9–11—The focus is on \_\_\_\_\_.

3. “Our Father in heaven.”

*Heidelberg Catechism Q. 120:* Why did Christ command us to call God “our Father”?

A. At the very beginning of our prayer Christ wants to kindle in us what is basic to our prayer—the childlike awe and trust that God through Christ has become our Father. Our fathers do not refuse us the things of this life: God our Father will even less refuse to give us what we ask in faith.

*Heidelberg Catechism Q. 121:* Why the words “in heaven”?

A. These words teach us not to think of God’s heavenly majesty as something earthly, and to expect everything for body and soul from his almighty power.

4. “Hallowed be your name.”

*Heidelberg Catechism Q. 122:* What does the first request mean?

A. “Hallowed be your name” means, help us to really know you, to bless, worship, and praise you for all your works and for all that shines forth from them: your almighty power, wisdom, kindness, justice, mercy, and truth. And it means, help us to direct all our living—what we think, say, and do—so that your name will never be blasphemed because of us but always honored and praised.

2. Pink, *The Beatitudes and the Lord’s Prayer*, 73.

5. “Your kingdom come.”

*Heidelberg Catechism Q. 123:* What does the second request mean?

A. “Your kingdom come” means, rule us by your Word and Spirit in such a way that more and more we submit to you. Keep your church strong, and add to it. Destroy the devil’s work, destroy every force which revolts against you and every conspiracy against your Word. Do this until your kingdom is so complete and perfect that in it you are all in all.

6. “Your will be done, on earth as it is in heaven.”

*Heidelberg Catechism Q. 124:* What does the third request mean?

A. “Your will be done on earth as it is in heaven” means, help us and all people to reject our own wills and to obey your will without any back talk. Your will alone is good. Help us one and all to carry out the work we are called to, as willingly and faithfully as the angels in heaven.

7. “Give us this day our daily bread.”

*Heidelberg Catechism Q. 125:* What does the fourth request mean?

A. “Give us today our daily bread” means, do take care of all our physical needs so that we come to know that you are the only source of everything good, and that neither our work and worry nor your gifts can do us any good without your blessing. And so help us to give up our trust in creatures and to put trust in you alone.

8. “And forgive us our debts, as we also have forgiven our debtors.”

*Heidelberg Catechism Q. 126:* What does the fifth request mean?

A. “Forgive us our debts, as we also have forgiven our debtors” means, because of Christ’s blood, do not hold against us, poor sinners that we are, any of the sins we do or the evil that constantly clings to us. Forgive us just as we are fully determined, as evidence of your grace in us, to forgive our neighbors.

9. “And lead us not into temptation, but deliver us from evil.”

*Heidelberg Catechism Q. 127:* What does the sixth request mean?

A. “And lead us not into temptation, but deliver us from the evil one” means, by ourselves we are too weak to hold our own even for a moment. And our sworn enemies—the devil, the world, and our own flesh—never stop attacking us. And so, Lord, uphold us and make us strong with the strength of your Holy Spirit, so that we may not go down to defeat in this spiritual struggle, but may firmly resist our enemies until we finally win the complete victory.

10. “For yours is the kingdom and the power and the glory, forever. Amen.”

*Heidelberg Catechism Q. 128:* What does your conclusion to this prayer mean?

A. “For yours is the kingdom and the power and the glory forever” means, we have made all these requests of you because, as our all-powerful king, you not only want to, but are able to give us all that is good; and because your holy name, and not we ourselves, should receive all the praise, forever.

KINGDOM

*Heidelberg Catechism Q. 129:* What does that little word “Amen” express?

A. “Amen” means, This is sure to be! It is even more sure that God listens to my prayer, than that I really desire what I pray for.

11. How do we call on God in truth? By praying as He \_\_\_\_\_ us to pray.

*“When we pray aright, we look beyond time and into eternity and measure present things by their connection with the future.”<sup>3</sup>*

*A. W. Pink*

3. Pink, *The Beatitudes and the Lord’s Prayer*, 133.