

OLD TESTAMENT INTRODUCTION AND SURVEY

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I. Our “Old Testament” – The Bible Of Jesus

A. Many Books – One Author

1. Different writers
2. Different Books – (39 in our Bibles)
3. Different Time Periods (from Creation to 400 BC)
4. Different Audiences / Cultures
5. Different Literary Styles
6. Different Intentions / Purposes
7. Different Languages (Hebrew and Aramaic)
8. United by One Primary Author – Holy Spirit (2 Tim 3.16)

B. Organizing the Books – Same Books, Different Arrangements

Hebrew Scriptures

LAW (Torah)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

PROPHETS (Nebhiim)

Former: Joshua, Judges, Samuel, Kings

Latter: Isaiah, Jeremiah, Ezekiel, The Twelve (Hosea – Malachi)

WRITINGS (Kethubhim)

Poetical: Psalms, Proverbs, Job

Five Rolls (Megilloth Megilloth):

Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes

Historical Books: Daniel, Ezra-Nehemiah, Chronicles

Septuagint (Greek Translation of O.T.)
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Law "*Pentateuch*" (5 books/scrolls)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

History

In Promised Land: Joshua, Judges, Samuel, Kings, Chronicles

Return from Exile: Ezra, Nehemiah

Poetry

Job, Psalms, Proverbs, Ecclesiastes, Song of Songs

Prophecy

*Major**: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

*Minor**: Hosea – Malachi

(* Major and Minor refer to length, not importance)

C. The Bible of Jesus and the Apostles

1. The Glory of Israel

- a. A God greater than any nation (Deut 4.7-8)
- b. A God greater than any idol (Ps 115)
- c. A God who reveals His plan (Amos 3.7)
- d. Living God / Living Word (Ps 147.15; Isa 40.8)

2. A Word of Life

- a. Word that Creates Life (Gen 1.3,6,9,20,24,26; Ps 32.6,9)
- b. Word the Sustains Life (Deut 8.3; Isa 50.4)
- c. Word that Redeems Life (Ps 107.20; 119.25)
- d. Word that Perfects Life (Isa 55.8-11; Eph 5.26)

3. A Word that is Near

- a. In our Mouth (Deut 30.11-14)
- b. In our Heart (Ps 119.11)
- c. In our Minds (Jer 31.33)
- d. In our Midst (John 1.1,14; Matt 18.20)

4. A Word that Must be Kept

- a. Exclusive loyalty (Deut 33.9; 1 Pet 2.9)
 - b. For Prosperity and Success (Josh 1.8; Isa 66.2)
 - c. Our Counsel and Delight (Ps 1.1-3; 119.105)
 - d. A Word that is Worshipped (Psalm 119.120,161-162; 56.4,10)
5. The People of the Book
- a. To be taught to our Children (Deut 6.6-9; Ps 119.9-11)
 - b. To be read to the Nation (Deut 31.9-13; Neh 8)
 - c. To be kept by the Nation (Deut 31.26; 2 Kgs 22.8-13)
 - d. To be preached to all Nations (Ps 68.11; 96.3,10; 98.2)
 - e. Jesus and the Apostles (Lk 4.16; Acts 13.5,14,15,44; 14.1)

II. Pentateuch – 5 Books – Genesis To Deuteronomy

A. Author / Editor: Moses

1. Mosaic authorship was unquestioned by Jewish and Christian scholars for several thousand years
2. Since the 1700's some liberal scholars have challenged the long standing belief in Mosaic authorship
3. Mosaic authorship is claimed by all the books, except Genesis. There are 56 such claims in Leviticus (Ex 17.14; 24.4; 34.28; Num 33.2; Deut 31.9,22,24)
4. Mosaic authorship of Pentateuch is claimed by other OT writers (Josh 1.7; Judg 3.4; 1 Kgs 2.3; Neh 10.29; Dan 9.11; Mal 4.4)
5. Jesus and the Apostles claimed Moses wrote Pentateuch (Lk 24.44; John 1.45; 5.46,47; 1 Corinth 9.9)
6. Moses was trained and qualified for the task (Acts 7.22)
7. He was both the author and editor, gathering and organizing some previously existing material (Gen 5.1)
8. Some portions of Pentateuch may have been written after the death of Moses (Gen 14.14 {see Josh 19.47; Judg 18.29}; Gen 36.31; Ex 11.3; 16.35; Num 12.3; Deut 34)

B. Unity of Themes Connecting the Books

1. Israel going down to Egypt (Gen 46; Ex 1.1; 6.14)
2. The sons of Ishmael {Edomites}(Gen 25; Num 20; Deut 2)
3. Parallel endings of Genesis and Deuteronomy

C. Overviews of the Five Books

Genesis 1 – Exodus 19 (1,000's of years) <i>Creation to Mt. Sinai</i>
Exodus 20 – Numbers 9 (less than one year) <i>At Mt. Sinai</i>
Numbers 10 – Deuteronomy 34 (40 years) <i>From Sinai to the plains of Moab</i>

Genesis 1-11	Creation, Promise of Redemption
Genesis 12-50	Covenant with Chosen family
Exodus 1-9	Bondage of Covenant Nation
Exodus 10-19	Redemption of Covenant people
Exodus 20-24	God's Covenant Laws
Exodus 25-40	God's Covenant House
Leviticus	How to Enter God's House
Numbers	Organizing God's Nation
Deuteronomy	God's Covenant Renewal

Genesis	Israel's Origins	Beginnings
Exodus	Redemption from Egypt	Deliverance
Leviticus	Worship led by Priests	Sacrifices
Numbers	Wilderness wanderings	Testing
Deuteronomy	Second giving of Law	Preparation

III. **Three General Principles Of Interpretation**

Natural Sense / Principle of Simplicity
Original Sense / Principle of History
General Sense / Principle of Harmony

A. Natural Sense / Principle of Simplicity (Ps 119.130; 1 John 1.5; 2.27; 1 Cor 14.33)

The Bible is a clear Word from God, not a book of mysteries; given for both the simple believer and the scholar. Some details are debated, but God makes the main truths clear.

1. Dangers of Allegory

a. Examples of Wrong Allegory

Ex 15.25 “piece of wood Moses threw into water, and the water became sweet” = Jesus

Lev 11.3 "split hoof" = separation from sin / holiness
"chews cud" = meditate on the Word

Josh 2.18 "scarlet cord" = the blood of Jesus

Reformation Principle: "Let us know then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, the pretended expositions which lead us away from the natural meaning" John Calvin

b. Examples of Proper Allegory

2 Sam 12.1-12 – Prophet Nathan rebukes sinful King David

Ezek 23 – Oholah and Oholibah = Samaria and Jerusalem (v. 4)

(Ezek 16; 17.2; Matt 13.24-30,36-43; Gal 4.24ff)

KEY: The Bible itself explains the proper meaning of the allegory

2. Natural Sense is not always "Literal" (John 3.3,4; 4.10-15; 6.51,52)

a. Recognize poetic language (Ps 75.3-5,8)

b. Never interpret historical narrative as figurative; like the Flood

3. Figurative Language in Scripture

a. Simile – comparisons using "like" or "as" (Ps 103.13; Prov 26.14; Isa 53.7; Hos 13.7)

b. Metaphor – analogy, description of one thing applied to another thing (Gen 7.11; Ps 23.1,2; 51.7)

c. Personification – giving personality to an abstract idea or concept (Prov 8)

d. Anthropomorphism – giving a human form to something non-human (Ex 24.10; 2 Chron 16.9; Ps 34.15; 119.73)

B. Original Sense / Principle of History

“My endeavor is to bring out of Scripture what is there, and not to thrust in what I think might be there. I have a great jealousy on this point, never to speak more

or less than I believe the mind of the Spirit, in the passage I am expounding."
Charles Simeon

"Scientific historical method in the interpretation of the Bible requires that the Biblical writers should be allowed to speak for themselves" J. Gresham Machen

1. Consider the author's situation. – Who wrote it? To who? What reason?
 - a. Moses gave God's Creation story to Israelites exposed to the many gods of Egypt and Canaan as they wondered, "Who is our God?"
 - b. The wise King Solomon was qualified to write the books of Proverbs and Ecclesiastes (1 Kgs 4.34)
 - c. Most of the prophets tell the king(s) who reigned during their ministries (Isa 1.1; Jer 1.1)
2. Consider the style of writing
 - a. Connecting words; "therefore," "but," "so," "nevertheless"
 - b. Interpret words as intended by the original writers; as understood by the original readers or hearers (Gen 1.26; Deut 6.4)

C. General Sense / Principle of Harmony

1. Unity of Scripture is based on divine authorship
 - a. God does not contradict Himself
 - b. God can alter the message, He is Lord of it. (Lev 16.29,31,34; 27.34; Heb 7.11-28)
2. Notice the form and structure of the passage

The Books of Generations of Genesis (Toledoths)

The Primeval Generations (2.4 – 11.26)

Heaven and Earth (2.4 – 4.26)

Adam (5.1 – 6.8)

Noah (6.9 – 9.29)

Sons of Noah (10.1 – 11.9)

Shem (11.10 – 11.26)

The Patriarchal Generations (11.27 – 50.26)

Terah (11.27 – 25.11)

Ishmael (25.12 – 25.18)

Isaac (25.19 – 35.29)

Esau (36.1 – 37.1)

Jacob (37.2 – 50.26)

3. The meaning of words is found in their context(s)
 - a. Immediate Context (Josh 24.15 – "choose")
 - b. Larger Context (Ex 31.18 "finger of God") (Dan 5.5; Ps 8.3; Exod 8.19; Luke 11.20) – Biblical figure of speech for God's direct action in the world
4. One word may mean different things in each context

This makes "word studies" dangerous at times

Example: The word "faith" (Greek – "pistis")

Gal 1.23 = system of belief

Rom 3.3 = specific attribute

2 Cor 5.7 = basis of action

Acts 14.27 = opportunity

IV. Genesis – Greek For “Beginnings”

- A. This book records the beginnings of:

Earth	1.1 – 2.3
Mankind	2.4-25
Sin	3.1-7
Judgment	3.14-19
Redemption	3.15
Human Race	4.1-15
Unbelieving World	4.16 – 9.29
Nations	10.1-32
Languages	11.1-9
Covenant	12.1-3

- B. Overview of Genesis

Chapters	1-11	12-50
Emphasis	Events Creation / Fall / Flood / Tower	People Abraham / Isaac / Jacob / Joseph
Scope	Whole World	Covenant People
Time	1,000's of years (at least)	300 years

Plan of Writing: from General to Specific

from	to
Vast Universe	Earth
All of Creation	Man
Whole Earth	Eden
Sinful Mankind	Noah
All Peoples	Abram
Son of Abraham	Isaac
Sons of Isaac	Jacob
Sons of Israel	Joseph

Thematic Outline by Chapters

1-2	Creation of the World
3	God's Purpose challenged by Satan
4-8	Two Lines of Humanity
9-11	New Start and an Old Problem
12-22	Growth of Abraham's Faith
23-28	Transition Period, Isaac's Life
25-33	From Jacob to Israel
34-50	Joseph and his Brothers

C. Geography

Three Main Areas in the Near East – “Fertile Crescent”:

1-11	Tigris and Euphrates River Valley
12-38	Canaan
12, 39-50	Egypt

D. Theology – the Bible is primarily a book about God

1	God the Sovereign Creator
2	Mankind, God's Highest Creature
3	God's Punishment of Sin
4-6	Society in Rebellion against God
7-9	God's Wrath and Deliverance
10-11	Nations in Rebellion against God
12-23	Faith which Pleases God
24-27	Promise God Gives
28-36	Repentance God Demands
37-50	God's Providence

These examples of unified themes and structure of Genesis show the book to be the work of one author who followed a literary plan as guided by the Holy Spirit

E. Relation of Genesis to Other Scripture

1. Preparation for Exodus

- a. Joseph's bones taken out of Egypt (Gen 50.25; Ex 13.19; Josh 24.32; Heb 11.22)
- b. Covenant line continues through the 12 sons of Israel (Gen 49)
- c. Beginning of Exodus assumes the reader has also read Genesis

2. Themes from Genesis expanded in the New Testament

<p>Marriage Fall of Man Jealousy of Cain Judgment of Flood Imputed righteousness of believer Rival sons – of Promise (Faith) and Flesh (Works) Sin of Esau God's Pilgrim People</p>

3. Story of Genesis is climaxed in Revelation

<p>Fall of Ancient Babel / Babylon Destruction of Ancient Serpent Redeemed in Paradise – garden, river, tree of life</p>
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V. Exodus (Greek “Going Out”)

A. Overview

Ch 1 Bondage in Egypt	Ch 15 Red Sea	Ch 20 Mt. Sinai	Ch 40 Glory of God fills Tabernacle
			Ch 32 Golden Cow

1	Deliverance God is Savior	18	19	Worship God is Lord	40
God's People in Bondage	12	13	God's Grace in Redemption	God's Glory seen in Worship	
In Egypt		To Sinai		At Sinai	
Bondage and Oppression		Deliverance and Provision		Law, Pattern, Construction	
Narrative Style			Legal Style		

B. General Outline of Contents

1.1 – 4.31	Stage is set; call of Moses
5.1 – 15.21	Judgments and deliverance
15.22 – 19.2	From Red Sea to Sinai
19.3 – 24.18	Establishing the Covenant
25.1 – 31.18	Institutions of Covenant; Tabernacle, Priests
32.1 – 34.35	Covenant broken and renewed
35.1 – 40.38	Construction and completion of Tabernacle

C. Geography of Exodus

1.1 – 12.51	Israel in Egypt
13.1 – 18.27	Israel to Sinai
19.1 – 40.38	Israel at Sinai

D. Theme of Exodus: God is Savior and Lord – 19.3-6

Chapters 1 – 18 GOD IS SAVIOR
Delivers His People
Destroys their Enemies
Chapters 19 – 40 GOD IS LORD
Covenant ceremony
Covenant laws
Covenant house

E. Overview

1.1-7	How Israel got to Egypt
1.8 – 19.2	Deliverance from Egypt – God is Savior
19.3-6	How Israel got to Sinai
19.7 – 40.38	Dedication at Sinai – God is Lord

Place of Exodus in the Pentateuch				
GENESIS	EXODUS	LEVITICUS	NUMBERS	DEUTERONOMY
Patriarchs	Covenant	Worship	Wanderings	Entrance

F. Content of Exodus

1. Theology

- a. God Controls History – He is the unseen controller of all history
Ex 2 Protection of Moses // Jesus – Matt 2
Ex 4.21 Control of Pharaoh // Prov 21.1
- b. God keeps His Covenant Promises (Gen 15.13,14; 50.24,25; Ex 2.24; 6.4,5)
- c. God controls the Forces of Nature (Ex 3.2; 4.1-9; 7.17; 8.2,10,11,16-19,22,29; 9.13,18,23,28; 14.19-29; 15.5-12; 16.12; 19.16-19)

- d. God Dwells in the Midst of His People (Ex 14.19; 16.10; 19.17-20; 24.10; 34.6; 40.34-38)
- e. God is Set Apart from His People – HOLY (Ex 19.22; 33.20; 40.35)
- f. Glory of God is Ultimate Goal (Ex 9.16; Rom 9.17) [Happiness of Israel is secondary – 5.7-9]

2. Various Forms of God's Revelation

- a. Angel of the Lord
 - 1) Before the written Word, angels were God's main form of communication with man. After the Law, angelic visits were less frequent (Deut 4.5,8,13,14)
 - 2) Sometimes the Angel is identified as the Lord Himself [a pre-incarnate appearance of Jesus?] (Ex 3.2,6; 13.21; 14.19; see also Gen 18)
 - 3) Sometimes the angel is clearly distinct from the Lord (Ex 33.2,3)
- b. Glory of God – a visible display of the majesty of the unseen God; a reflection of the full total of all God's attributes (Ex 33.18) [Hebrew word for "glory" literally means "weight" or "substance"]
- c. "Face" or "Presence" of God (Ex 33.11,20) – Moses saw God, but not His fullness
- d. Name of God – reveals His character (3.14 "I AM" – self-existent, independent, always present, mysterious; 6.2-4 – the full significance of His Covenant nature revealed; Jer 16.21; Gen 4.26 – Covenant name first used)

3. The Exodus – God's Deliverance

- a. Basis – God's Sovereign election, not Israel's works (Ex 33.19, Deut 7.6-8; 9.4-6; Rom 9.14-18)
- b. Israel needed Redemption from:

BONDAGE
External – slavery in Egypt (1.11-14)
Internal – slaves to Idolatry (Josh 24.14; Ezek 23.8,19,21)
PHARAOH – ruled a kingdom of darkness
Literal– pagan Egypt defied the Lord God (3.10; 6.1; 14.18)
Allegory – Satan (15.9-12; Mk 3.27; Rom 9.17)

4. God's Saving Power

- a. Plagues – true God of Israel triumphs over false gods of Egypt (12.12)

Ten Plagues on Egypt	
Nile to Blood	7.14-25
Frogs	8.1-15
Mosquitoes	8.16-19
Flies	8.20-32
Cattle die	9.1-7
Boils	9.8-12
Hail	9.13-35
Locusts	10.1-20
Darkness	10.21-29
Firstborn die	11.1 – 12.36

- b. Passover – The God-sent angel of death “passed over” the homes of the Israelites (11.1 – 12.36)

- 1) Israel was “under the blood” of protection
- 2) Lamb that was slain was their food, strength for the journey
- 3) Very significant event in Israel's history (Josh 5.10; 2 Chron 30.1-27; 35.1-19)

- c. Red Sea – THE OT Salvation event (chs. 14-15; Judg 6.13; Ps 106)

5. Mosaic Covenant

- a. Builds upon Abrahamic Covenant, not a change (2.24; 3.16; 6.4-8; Ps 105.8-12,42-45)

God's Covenant “a bond in blood sovereignly administered”					
Adam	Noah	Abraham	Moses	David	Jesus
Tree of Life	Rainbow	Circumcision	Passover	Kingdom	Baptism Communion
Hosea 6.7 Rom 5.12	Gen 6.18;9.9	Gen 15-17	Ex 12-20	2 Sam 7	Jer 31.31 Matt 26.28

- b. Covenant was common form of relationship in days of patriarchs
- c. Israel was sovereignly elected by God (2.25; Deut 4.37)
- d. Covenant was made with redeemed people, not the same as salvation (6.6-8; 15.13; 20.2)
- e. Israel was adopted by God (4.22,23)
- f. Suzerainty Covenant – conquering king dictates terms to subjects (19.5-8; 24.3,4)

g. People pledged obedience (19.5,6; 24.7,8)

6. Law of God

a. Ten Commandments / ten words (20.1-17; 34.28)

- 1) Comprehensive summary of God's Law
- 2) Presentation in form of Suzerainty Covenant
 - Preamble – who is making covenant (v. 1)
 - Historical Prologue – how relationship began (v. 2)
 - Stipulations – what each party must do (vv. 3-17)
 - Sanctions – blessing for obedience, cursing for disobedience (vv. 5,6; Deut 27-28)
- 3) Obedience is evidence of love for God (20.6; John 14.15)
- 4) Laws reflect God's Holy Character (Ps 19.7-10; Jam 1.23-25)
- 5) Both tablets contained all 10 commands, sign of Emmanuel

b. Book of the Covenant – 20.18 – 23.33

- 1) "Case Laws" giving specific applications of 10 words
- 2) Direct application to Israel, indirect application to Church (24.6-8; 1 Cor 10.11; Heb 7.12)

7. God's Tent / Tabernacle

a. Built according to God's exact plan (chs 25-40)

b. Picture of "true tabernacle" (Heb 8.5, 9.9,24)

c. Tabernacle Furniture

- Bronze Altar
- Laver
- Table of Showbread
- Candlestick
- Altar of Incense
- Ark of the Covenant

8. Aspects of a Covenant

a. Documents (Deut 27.1-8)

- 1) Detailed written record of agreement (Ex 24.4)
- 2) Permanent, visible marker of covenant for each party, citing most important details (Ex 24.12) // GOD with His people – 2 tablets together

b. Covenant House / Temple – Built to honor the King and celebrate the covenant (Ex 20.24; John 1.14, 2.21).

- c. Messengers / Ambassadors of King sent to demand covenant obedience
 - 1) Role of Prophets (Isa 1.16-23)
 - 2) Task of Church (2 Cor 5.20; Acts 1.8)
- d. Witnesses – covenant making was public event (Deut 32.1; Josh 24.25-28; 2 Tim 4.1)

9. Christ in Exodus

- a. Moses and Elijah talk with Jesus about His “exodus” (Lk 9.31)
- b. Jesus died as our Passover Lamb (Lk 22.31; 1 Cor 5.7), none of His bones were broken (Ex 12.46; John 19.33)
- c. Passover began a week-long feast of Unleavened Bread, so also Christians must live a life of “sincerity and truth” (1 Cor 5.6-8)
- d. Jesus death was the New Covenant sacrifice (1 Cor 11.25), blood is needed to seal a covenant (Ex 24.6)
- e. In the New Covenant, Jesus brought a New Law, as a “New Moses” (Matt 5.17; Rom 13.8; Heb 7.12)
- f. The redeemed in heaven will sing the Song of Moses and the Lamb (Rev 15.3)
- g. Jesus is the True Tabernacle (John 1.14,17)

VI. Leviticus (“That Which Relates To The Levites”)

A. Theme of Leviticus – HOLINESS

- 1. The Way to God – getting right with God
 - a. Exodus ends with a completed Tabernacle, but God remains unapproachable. His awesome glory prevents entrance (Ex 40.35)
 - b. Leviticus details the way to approach a Holy God
- 2. The Walk with God – living in relationship with God
 - a. Through blood sacrifice we meet God
 - b. Those made holy should live in holiness before God

Leviticus – “Holy Unto the Lord”								
Chapters 1 – 17			The Way to God			18 – 27		
REDEMPTION			Day of Atonement			RESTORATION Year of Jubilee		
Sacrifices	Priests	Purity	Atonement	Holy People	Holy Priests	Holy Times	Judgment	Vows

B. Outline of Contents

1.1 – 7.38	Sacrifices: Burnt, Peace, Sin, Guilt
8.1 – 10.20	Consecration of Aaron and sons
11.1 – 15.33	Laws regarding Uncleaness
16.1-34	Day of Atonement
17.1-16	Place of Sacrifices and Sanctity of Blood
18.1 – 20.27	Sins against Moral Law
21.1 – 22.33	Instructions for Priests
23.1-44	Holy Gatherings
24.1-23	Holy Oil, Bread of Presence, Sin of Blasphemy
25.1-55	Sabbaths and Jubilee
26.1-46	Blessings and Cursings
27.1 – 34	Vows and Tithes

C. Animal Sacrifices

BURNT	PEACE	SIN	GUILT
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1. Worshipper “draws near” to God bringing:

Male bull, sheep, goat, dove, or pigeon 1.5,10,14	Domestic animal, male or female 3.1,6,12	<i>Priest or Group:</i> Young Bull 4.2 <i>Leader:</i> Male Goat 4.22 <i>Citizen:</i> Female Goat or Lamb 4.27	Ram, plus silver 5.15
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2. Worshipper lays hand on prescribed victim

3. Worshipper kills the prescribed victim

4. Priest puts the animal blood:

Against altar on all sides 1.5,11; Drains blood of birds on all sides	Against altar on all sides 3.2,8	<i>Priest or Group:</i> On horns of incense altar 4.6,17 <i>Citizens:</i> On horns of main altar 4.25,30	Against altar on all sides 7.2
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5. On the altar, the priest burns

Whole animal or bird 1.9,13,17	Specific parts 3.3,9,14	Same as peace offering 4.8-10	Specific parts 7.3
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6. Disposal of the remaining carcass

Hide goes to Priest 7.8	Some to priest 7.31-34, rest eaten by worshippers 7.15-21	<i>Priest or Group:</i> Burnt outside camp 4.11,21 <i>Citizen:</i> Eaten by Priests 6.25,29	Eaten by Priests 7.6
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D. Explanation of the Six Procedures:

1. Drawing Near

- a. Hebrew verb to “draw near” came to mean sacrifice
- b. Worshipper must be sincere (Mal 1.7-9), obedient (1 Sam 15.22), and repentant (Lk 18.9-10)
- c. In Christ, believers are to “draw near with boldness” – direct access to God through His perfect, once-for-all sacrifice of Himself (Heb 4.16)

2. Laying on of Hands

- a. Vivid symbol of identification: “this is MY sacrifice for MY sins which I bring to God”
- b. Symbol of transferred guilt; animal now carries weight of sin’s guilt
- c. Jesus bore enormity of world’s sin as God’s Lamb (John 1.29; Matt 27.46)

3. Killing Animal

- a. Worshipper gains shocking understanding of cost of sin, severe penalty (Ps 51.3-6)
- b. They themselves should be the victim, their sin brought death, animal blood is not sufficient (Ps 51.16,17)
- c. If Christ has become victim, we dare not “treat as an unholy thing the blood of the covenant” (Heb 10.29)

4. Manipulation of Blood

- a. Work of the priest begins at this point
- b. Different actions required for each sacrifice

- c. Worshipper can only go so far, priest needed to approach God (Heb 7.22 – 8.2)

5. Burning Animal Carcass on Altar

- a. Sincere offering is “aroma pleasing to God” (Lev 1.9,13)
- b. Burnt offering is complete consecration of person to God (Rom 12.1,2)
- c. Graphic image of judgment fire (Heb 12.29; 2 Pet 3.10)

6. Disposal of Remaining Carcass

- a. Burnt offering – only the hide remains
- b. “Peace” or “Fellowship” offering symbolizes communion with God and the joy of that relationship (Acts 2.46; Lk 22.16; Rev 3.20)

7. Advantages of Sacrificial System

- a. Worshipper knew their formal standing with God; either they had offered the sacrifice, or they had not
- b. Understood the personal cost of sin, animal slain was their own property (2 Sam 24.24)
- c. Worshipper sees a vivid symbol of God’s judgment.

8. Defects of Sacrificial System

- a. Sacrifice could only be offered by Covenant members. For those outside the Covenant, sacrifice was useless (Num 15.30; 1 Sam 3.14)
- b. Did not emphasize the spiritual nature of sin. Worst effects of sin are unseen – what it does to God, others, ourselves
- c. Like any ritual, it can become meaningless routine

9. A Christian Application of Leviticus Offerings

OFFERING	CHRISTIAN	CHRIST
Burnt	Consecration Rom 12.1,2	Total Obedience to Father (Passive) John 17.4
Meal	Service 1 Pet 2.5	Servant of All Mark 10.45
Peace	Fellowship Heb 13.15,16; Rev 3.20	With the Father 1 John 1.3
Sin	Redemption 2 Cor 5.21	Took guilt of Sin Rom 8.1
Guilt (trespass)	Sanctification 1 John 1.9	All things New Rev 21.5

E. Health and Holiness – Leviticus 11-15

1. As Lord of “all of life,” God is concerned for the health of His people (Matt 6.32; 3 John 2)
2. This concern was a witness to pagan neighbor nations that Israel’s God was holy, true, and loving (Lev 11.44,45)
3. God’s health laws are based on reason and logic, not magic and superstition
 - a. Scripture appeal to mind, not emotions (Deut 4.7,8; Rom 6.17)
 - b. Israel’s pagan neighbors based their life on magic, superstition, and fear (Lev 19.26-31; 20.1-8,22-27; Deut 18.9-14)
 - c. Third Commandment teaches we must not use God’s Name as a spell, chant, or incantation for our power (“lift up” Ex 20.7)
4. Health Principles
 - a. Sabbath rest for people (23.3)
 - b. Sabbath rest for land (25.2)
 - c. Dietary rules (11.2ff)
 - 1) “Clean” animals are less likely to cause disease
 - 2) “Unclean” animals ate rubbish and dead meat
 - 3) Clean water and containers were commanded (11.32-36)
 - d. Regarding Sickness
 - 1) Immediate investigation commanded (13.2,9,20,25)
 - 2) Severe sickness isolated outside camp (15.1-15)
 - 3) Treatment by priest showed God’s concern for “whole person”, both body and soul (Mark 2.1-12)
 - 4) Emphasis on Preventative Medicine, healthy lifestyle
 - e. Circumcision (Gen 17.11; Deut 10.16) – physical hygiene and holiness
 - f. Sexual Relations (18.6)
 - g. Individual sexual hygiene (15.2ff)
 - h. Purification rituals (1.9ff; 14.2ff)
 - i. Sanitary procedures (Deut 23.12-14 “for the Lord your God moves about in your camp”; Num 31.19)
 - j. Compassion for Lepers (chs 13-14)

F. Day of Atonement (Hebrew = “Yom Kippur”) – chapter 16

1. Only day of year when High Priest entered Most Holy Place, to make atonement for self and nation (16.24)
2. Elaborate ceremony; ritual, fear, and suspense, followed by celebration (Lk 1.10,21)
3. Animals slain: goat, ram, and bull (16.5,6)
4. Goat identical to slain goat is designated “scapegoat,” symbolizing the removal of sin from presence of community (16.20-22)
5. Very important day in Israel’s history (16.34)
6. Two Aspects of Atonement (At – One – Ment) <Fulfilled in Christ>
 - God’s people meet with Him <Continuous – Matt 27.51; Heb 10.19-20>
 - Purification from Sin <Certain – Heb 9.24-28>

Jesus our High Priest and Full Atonement	
High Priest Aaron, tribe of Levi Lev 16	Lord Jesus, order of Melchizedek Heb 7.11-28
Called by God from men	Called by God from men Heb 5.4,10
Compassion for sinners Heb 5.2	Prayed with Tears Heb 5.7
Dress of Spotless Purity	Life of Sinless Perfection Heb 4.14,15
Entered Most Holy Place once yearly	Entered Heaven forever Heb 9.24
Made temporary atonement, Offered blood of a goat	Made full and final atonement, Offered His own blood Heb 10.1-18
For the Nation and himself	For the World, not Himself Heb 7.26-28
Offered every year	Offered once forever Heb 9.25

G. Holy Times and Days – Leviticus 23-25

God made special opportunities to think of Him and thank Him for His blessings

<i>Leviticus</i>	<i>Times</i>	<i>Purpose</i>	<i>God Revealed As</i>
23.3	Sabbath	Rest from labor, Worship God	Creator
23.5	Passover	Remember redemption from Egypt	Deliverer
23.6-8	Unleavened Bread	Remember night of Deliverance	Protector
23.9-14	Firstfruits	Trust in God for coming harvest	Trustworthy
23.15-22	Pentecost	Joy and thanksgiving for harvest	Provider
23.23-25	Trumpets	Israel reached Promised Land	Faithful
23.26-32	Atonement	Access to God / purification	Redeemer
23.33-44	Tabernacles	Remember journey from Egypt	Loving care
25.1-7	Sabbath year	Rest for the Land	Provider
25.8-55	Jubilee	National Redemption	Redeemer

H. Year of Jubilee – National Redemption – Leviticus 25 – the Sabbath of Sabbath's

7 x 7 = 49 – Jubilee every 50th year

1. Prescription

- a. Leave the soil fallow
- b. Forgive all debts
- c. Free all slaves
- d. Return all property to original owner

2. Punishment – 26.14-46

- a. Failure to Obey brings punishment (26.14,15)
- b. Continual stubborn disobedience will bring Exile (26.27-33)
- c. Then the land will enjoy it's Jubilee – Sabbath Rest (26.34,35)
- d. Threat fulfilled in Exile (2 Chron 36.20,21)
- e. God promised return (26.44,45; Jer 29.10-14; Ezra 1)

3. Picture of Christ's Kingdom: He is Jubilee (Lk 4.18 > Isa 61.1,2)

VII. Christ And The Old Testament

A. Illumination – Eyes to See the Old Testament

1. Bible reading in itself is not adequate to understand

- a. Even disciples were "foolish, and slow of heart to believe the Scriptures" (Lk 24.25)
- b. The Pharisees "search the Scriptures in vain" (John 5.39,40)
- c. Ethiopian eunuch needs a teacher (Acts 8.30,31)
- d. Eyes of some Jews are "veiled" (2 Cor 3.14,15)
- e. Unbelievers are "blinded" (2 Cor 4.4), and "bound" (2 Tim 2.26)

2. God must give understanding to Bible readers

- a. Heavenly Father, not flesh and blood, taught Peter (Matt 16.13-17)

- b. The Risen Jesus reveals truth (Lk 24.27,32).
- c. As we "come to Jesus" (John 5.40), His word will "abide in us" (v 38)
- d. The Spirit of God gives us the "mind of Christ" (1 Cor 2.14-16)
- e. "When a man turns to the Lord, the veil is removed" (2 Cor 3.16-18)
- f. The preaching of the Word is used for this (2 Cor 4.1-6; 2 Tim 2.24-26; Rom 10.14-17)
- g. Believer's testimony: "God was pleased to reveal His Son in me" (Gal 1.16)

3. OT Believers also needed this illumination

- a. God opened Elisha's servants eyes (2 Kgs 6.15-18), and blinded the unbelieving Syrians
- b. Example of Job (Job 42.5)
- c. Israel often "saw" but did not "see" (Jer 5.21)
- d. God illumines (Ps 119.12,18,27,34)
- e. God is sovereign in illumination (Rom 9.14-18)
- f. Gentiles must not boast (Rom 11.17-36)

B. Kingdom – A Central Theme of the Bible

God's People	In God's Place	Under God's Rule
Adam and Eve	Garden of Eden	God's spoken command
Abraham	Canaan (by promise)	Covenant
Moses and Israel	Land (anticipated)	Sinai Covenant
Judges, Kings, People	Land, Temple	Covenant / Kingdom promise
Faithful Remnant	Restored Land, Temple	New Covenant (promised)

Jesus Christ

Church, the New Israel, "in Christ"	New Temple, where Christ dwells	New Covenant – the Rule of Christ
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C. Fulfillment – Christ is the Goal of the Old Testament

1. Jesus is the True Adam

- a. He is descended from Adam: Lk 3.23-28
- b. He overcomes where Adam failed: Mark 1.12,13
- c. He identifies with Adam's race: Lk 3.21-22
- d. He is the Last Adam: Rom 5.18-21; 1 Cor 15.20-22,45-49

2. Jesus is the Seed of Abraham

- a. The Son of Abraham: Matt 1.1
- b. The hope of Abraham: John 8.56
- c. The seed of Abraham: Gal 3.16
- d. The sacrifice for Abraham: Gen 22.2,6-8; Rom 8.32

3. Jesus is the True Israel

- a. Called out of Egypt: Matt 2.15
- b. Faithful in the wilderness: Matt 4.1-11
- c. Lawgiver from Mountain: Matt 5-7; John 1.17
- d. Fruitful Vine: John 15.1 (Ps 80.8; Isa 5.1-7)

4. Jesus is the Son of David

- a. Kingly line of David: Lk 1.27,32
- b. Warrior-king, like David: Ps 18.50; Rom 15.8,9; Rev 19
- c. Afflicted king: Ps 22; John 13.18; 15.25; Heb 2.10-12
- d. David's Lord: Ps 110.1; Matt 22.41-46; Acts 2.34-36

5. Jesus our Emmanuel – God with Us

- a. Tabernacle: Ex 25.8; 29.42-45; John 1.14
- b. Temple: 1 Kgs 8.27-29; John 2.21; 1 Pet 2.4,5
- c. Church: Eph 1.22,23; 2.20-22
- d. City of God: Rev 7.15-17; 21.3

e. God Incarnate: Matt 1.21; Col 1.19; 2.9

f. God with Us: John 1.14; Matt 18.20; 28.20

“In Jesus the promise is confirmed, the covenant is renewed, the prophecies are fulfilled, the law is vindicated...the great priest over the household of God has taken his seat at God’s right hand, the prophet like Moses has been raised up, the Son of David reigns, the kingdom of God has been inaugurated, the Son of Man has received dominion from the Ancient of Days, the Servant of the Lord...has seen the light after the travail of his soul and is now exalted and extolled and made very high” F.F. Bruce

VIII. Numbers

Generation out of Egypt

New Generation

PREPARATION

REORGANIZATION

- organization
- consecration
- instruction

- repair

TEST
of Faith and Obedience

JUDGMENT
Wandering and Death

SINAI

KADESH

MOAB

Preparation for Journey			Journey			Entrance to Land		
1	at Sinai	9	10	to Moab	21	22	at Moab	36
Few Weeks			39 Years			Few Months		
Inventory Assignments	Purging Presentations Instructions		Sinai to Kadesh	Desert Wanderings	Kadesh to Moab	New Problems	Final Preparations	Concluding Tasks
Mt. Sinai			Mt. Hor			Mt. Nebo		

IX. Deuteronomy – Greek For “Second Law”

Introduction	Words of the Covenant			Conclusion
Remembrances Of the Past	Commandments For the Present		Choices for The Future	Parting Words Of Moses
“take heed”	10 Words	Related Commands	Blessings or Cursings	Moses Dies
1 4	5 11		27	31 34

X. Old Testament History

A. Biblical History is Unique

1. Very few "proofs" – people and places from thousands of years ago
2. Many "proofs"
 - a. Thousands of textual fragments and even full manuscripts of the Bible
 - b. Hundreds of archaeological findings
3. Many critics (Ps 14.1)
 - a. Most critics assume Bible is fallible
 - b. Most, if they did not repent, ended their lives miserable failures
4. Faith Requirement – “By faith we understand...” (Heb 11.3)
 - a. Some know Bible, but not the God of the Bible (John 5.39,40)
 - b. Others do not know many Bible facts but know God (1 Cor 1.26-31)
5. God-Centered History
 - a. He is Central Figure (Rom 11.33-36). All other people & events are described as they relate to Him (Ex 3.1-10)
 - b. People described honestly; for example, King David was both:
 - 1) "man after God's own heart" (1 Sam 13.14)
 - 2) "a foolish great sinner" (2 Sam 24.10)
 - c. God is His own interpreter (Mark 3.20-22; 1 Cor 2.11)
 - d. Consistent Pattern:

Word	/	Deed	/	Word
(Promise)		(Saving Event)		(Explanation, Application)
OT	/	Gospels	/	Epistles

B. Insights from History for Biblical Studies

1. Archaeological Discoveries

- a. Main Benefit – Understand life of Bible days
- b. Explains some passages – destruction of Shiloh, XI BC (1 Sam 4.4,12)
- c. Interprets difficult passages – “Daniel” of Ezek 14.14 – ancient hero of Assyrian
- d. If "discoveries" contradict Scripture, believe Bible, wait for new "discovery"

2. Patriarchal Period: 2000 BC (Gen 12-50)

- a. Many findings of Biblical names and customs
- b. Social and legal customs differed from later Israel
 - 1) Marriage to two sisters at once
 - Done by Jacob (Gen 29.15-30)
 - Forbidden by Moses (Lev 18.18)
 - 2) Marrying one's half sister
 - Done by Abraham (Gen 20.12)
 - Forbidden by Moses (Lev 18.9,11; 20.17)
- c. Nuzi law allowed childless wife to give her husband a concubine (Hagar – Gen 16.1-14), but same law forbade sending her away (Gen 21.9-13)
- d. Nuzi law allowed adopted slave to become son / heir (Gen 15.1-4 – Eliezer)

XI. Joshua – “God Is Savior”

A. Structural Outline

PREPARATION For Wars		CONQUEST The Campaign		INHERITANCES Land Allotments		CONSECRATION For Continued Blessing	
1	5	6	12	13	21	22	24

ACTION

ALLOCATION

APPEAL

Anticipation of
Conquest...

Anticipation of
Dwelling...

B. Transition from Pentateuch to History Books

1. Common Theme – The Land

GENESIS	Promise of the Land
EXODUS	Covenant for the Land
LEVITICUS	Holy Worship in the Land
NUMBERS	Journey to the Land
DEUTERONOMY	Preparing for the Land
JOSHUA	Entering the Land

(Because of this common theme some see these books as a “Hexateuch”)

2. Looking Backward: Promise of the Land made to Abraham finds fulfillment in the conquest of the Land by Joshua
3. Looking Forward: Conquest of Land is beginning of history of Israel in their national homeland

PENTATEUCH	<<Joshua>>	HISTORY OF ISRAEL
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C. Thematic Outline

- | | |
|---|--------------|
| 1. Entrance into Promised Land | 1.1 – 5.12 |
| 2. Conquest of Promised Land | 5.13 – 12.24 |
| 3. Division of Promised Land | 13.1 – 22.34 |
| 4. Call to Covenant Loyalty
in the Promised Land | 23.1 – 24.33 |

D. Author

1. Probably NOT Joshua; several events occur after his death; such as the conquest of Hebron by Caleb
2. Some parts of book were written by Joshua (24.26)
3. Author was an eyewitness (5.1 “we”)

E. Conditions in Canaan

1. People lived in walled city-states with strong defenses (Num 13.28,31-33)
2. Canaanites were brutal and cruel warriors (Num 13.32)
3. Canaanite religion was immoral; child sacrifice, religious prostitution, snake worship (Deut 12.29-31)

F. Overview of the Book of Joshua

1. Entrance into Canaan	chapters
a. Joshua becomes Leader	1
b. Two spies sent into Jericho	2
c. Passage through Jordan River	3
d. Memorials	4
2. Major Campaigns	
a. Preparation for Campaigns	5
b. Central – Jericho & Ai	6
c. Southern – Amorite league	9
d. Northern – Canaanite league	11.1-15
e. Summary of Victories	11.16 – 12
3. Division of the Land	
a. Plan for the Division	13 – 14
b. Tribal Allotment	15 – 19
c. Refuge and Levite cities	20 – 21
d. Farewell of Joshua	22 – 24

G. Israel was now “at home” in the Promised Land

1. “Ebenezer” (stone memorial) built as a testimony to God (4.7)
2. Passover celebration was observed (5.10)
3. Circumcision practiced as a sign of the Covenant (5.2-9)
4. Manna (bread from heaven) stopped, now they must grow their own food in their homeland (5.12)

H. Moral Question of Israel’s Warfare – Why does God order such killing?

1. Liberal / Critical Responses
 - a. Slaughters are “folk legends,” they never really occurred
 - b. OR – Early Religion of Israel was very primitive, seen by such killings, and later evolved into a more sophisticated, tolerant, faith
 - c. OR – God is blamed as being unloving, wrathful, and unjust
2. An Evangelical Response
 - a. God really did order these people to be destroyed, and such an order is very hard for us to understand
 - b. The destruction is God’s just punishment of the evil of the Canaanites

- 1) Gen 15.16 “sin of Amorites had reached its full measure”
 - 2) Lev 18.24-28 “land defiled, nations vomited out of land”
 - 3) Deut 20.16-18 “they will teach you to follow all the detestable things they do”
- c. The Canaanites were “devoted to God” (6.17,18; 7.1). This meant they were given over to the Lord for His just destruction
 - d. Their destruction was intended to protect Israel from following their behavior (23.3,12,13)
 - e. Joshua, like the NT book of “Revelation”, pictures the “end time” reality of God’s judgment on the wicked, and blessing on the righteous (10.40; 11.20)
 - f. For the Israelites to carry out this judgment, and for us to now trust God’s wisdom and holiness in these actions, is an act of faith (Heb 11.32-34)

I. Theology of Joshua

1. God is Faithful

- a. Almost 500 years had passed since God promised the Land to Abraham and his descendents, Joshua shows how God kept His promise (Gen 15.7,18-21; 26.2-5; 28.13,14)
- b. Man’s disobedience does not alter God’s purpose (11.23; 21.43-45; 23.14)

2. God is Holy

- a. He will punish unbelievers (11.20)
- b. He demands holiness from His people (3.5; 7.11-15; 24.19,20)

3. God is Savior / Warrior

- a. He promises and accomplishes salvation (21.43-45)
- b. Christ is “Commander of the Army of the Lord” (5.14), who conquers our enemies (Mark 3.27; Rev 19.11-16)
- c. We experience this victory in Him (Rom 16.20; Eph 6.10-18; 1 Pet 5.8,9; 1 John 5.4,5)
- d. Christ leads us into heaven itself (Heb 4.1-8; 11.10,16; John 8.58)

XII. Judges

A. Place in the Bible

2100	1900	1500	1400	1000	700	500	400BC
Israel's Birth and Infancy	Bondage in Egypt	Exodus and Entrance	JUDGES	Kings	Captivity	Restoration	Silent Years

B. Comparing Joshua and Judges

Joshua	Judges
Victory	Defeat
Freedom	Slavery
Faith	Unbelief
Progress	Destruction
Spiritual Vision	Worldly Emphasis
Faithfulness to God	Rebellion against God
Joy	Sorrow
Strength	Weakness
Unity	Division
Sin Judged	Sin Ignored

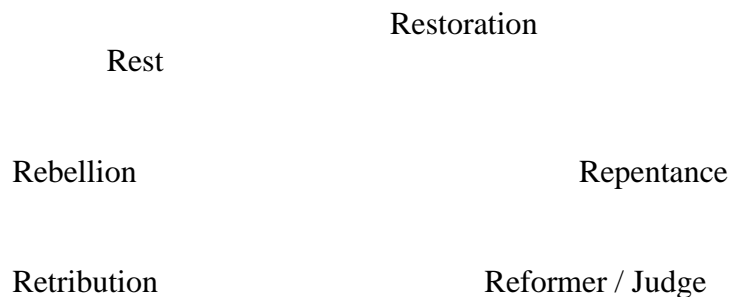
C. Author

Unknown; probably a “former” (or early) prophet who served during the early reign of King Saul; perhaps Samuel or one of his associates

D. Dates:

Events 1300 – 1050 BC / Writing 1000 BC (approximately)

E. Diagram of the Plan of the Book



F. Important Principles learned in Judges

1. The God who saves must be the Lord of His people; no lordship, no salvation
2. God's wrath against sin is to be feared (2.11,14)

3. God is merciful to the repentant (2.16)
4. Man without God is totally lost (2.19; 17.6; 21.25)
5. Man needs God as King and Lawgiver (2.18; 21.25)

XIII. Ruth

A. Literature of Ruth

1. Well written, simple story of love in a rural setting
2. Style: Symmetry of form, convincing characterization, restraint, dignity, gentle repetitive style
3. A good model in the art of story telling

B. History in Ruth

1. General Observations
 - a. Definite historical connections (1.1; 4.22)
 - b. Written during the reign of King David (1011-971 BC)
 - 1) David is mentioned, Solomon is not
 - 2) May have been part of King's "birth record"
 - c. Author is not known
 - d. Omits terrible events of period of Judges
 - e. Only "good side" of characters are recorded
2. Names of Characters, may have been invented by author:
 - a. Ruth = "friendship, association"
 - b. Naomi = "pleasant one"
 - c. Mara = "bitter"
 - d. Elimelek = "God (Melek) is King"
 - e. Orpah = "neck"
 - f. Mahlon = "weakly"
 - g. Chilion = "sickly"
 - h. Boaz = "in him is strength"
3. Place in the Canon
 - a. Hebrew – Read at Pentecost, among "sacred writings"

- b. Christian – follows "Judges," same historical period

4. Gleaning "to gather"

- a. Instituted by Mosaic Law (Lev 19.9; 23.22; Deut 24.19)
- b. Provides for poor, fatherless, widows, strangers
- c. Done by Gideon (Judg 8.2)
- d. Sermon illustration of Jeremiah (Jer 6.9; 49.9,10)
- e. Biblical imagery of "fruit"

5. Land Inheritance

- a. Land given to Israelite families entering Canaan (Num 26.52-56; Josh 13)
- b. Naomi had lost husband Elimelech's land through poverty; before or after going to Moab
- c. If male heir dies, land remains in family (Num 27.1-11; 36)
- d. "Levirate" Law - brother of dead man should marry his brother's widow
 - 1) Refusal is possible (Deut 25.5-10)
 - 2) Onan is shameful (Gen 38.8-10)
 - 3) Duty extends to next of kin (Ruth 3.13, 4.3)
 - 4) Used by Sadducees to trick Jesus (Matt 22.23)
- e. "Goel" (Hebrew) – kinsman redeemer; holds land in trust for a future inheritor
 - 1) Money needed to repurchase sold land (Lev 25.25)
 - 2) God is ultimate "goel" in Jubilee (Isa 61)

C. Theology of Ruth

1. God

- a. Each character professes a lively faith in God (1.16; 2.4,7,19; 3.10)
- b. Basic conviction of story: "as the Lord lives"
 - 1) He is very near
 - 2) He is intimately involved in people's lives
 - 3) He disciplines, through famine
 - 4) He graciously provides for all who trust in Him

c. Names of God

- 1) "Elohim" (1.16; 2.12) General name for God
- 2) "Yahweh" God's covenant name / used 18 times
- 3) "El Shaddai" (1.20,21) God Almighty

2. Redemption / word used 20 times

a. "Yahweh" is the "Goel" of Israel

- 1) Israel is His possession (Ex 19.5)
- 2) He dwells in their midst (Ex 25.8)
- 3) He delivers, provides for, and protects

b. Boaz the "Goel" – Foreshadows Jesus our Redeemer

- 1) Must be a blood relative
- 2) Must have money to purchase the inheritance
- 3) Must be willing to buy back lost inheritance
- 4) Must be willing to marry wife of dead kinsman

3. "Hesed" (Hebrew) = "strong, loving kindness" (1.8; 2.20; 3.10)

a. Covenant description of Grace (Ex 15.7; Deut 7.9)

b. As Ruth freely received, she freely gave

4. Ruth herself – Foreshadows the Church / 2 Preaching Outlines

Chapter 1 Choice of Faith / Deciding by Faith

Chapter 2 Provision of Faith / Gleaning under Grace

Chapter 3 Venture of Faith / Communing in Fellowship

Chapter 4 Reward of Faith / Resting in Redemption

XIV. 1 & 2 Samuel

A. Relation of Kings and Chronicles

1. Content of the Books is the same, but different Bibles have different arrangements

HEBREW BIBLE	GREEK SEPTUAGINT	ENGLISH BIBLE
Samuel (one book)	1 Kingdoms 2 Kingdoms	1 Samuel 2 Samuel
Kings (one book)	3 Kingdoms 4 Kingdoms	1 Kings 2 Kings
Chronicles (one book)	1 Chronicles 2 Chronicles	1 Chronicles 2 Chronicles

2. Content of the Books

Adam	to	Solomon	Solomon	to	Captivity	
1 Chronicles			2 Chronicles			Ezra

1 & 2 Samuel	1 & 2 Kings
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Monarchy

1105 1043 971 586 BC

B. Title “Samuel” is appropriate because:

1. He is the key character in the narrative; both a Judge (1 Sam 7.6,15-17) and a Prophet (1 Sam 3.20; Acts 3.24; 13.20)
2. He anointed two other main characters: Saul and David
3. He was highly regarded by the Jews
4. He was a “bridge” between two eras of Israel’s history

GOD’S COVENANT NATION <<Samuel>> MONARCHY

C. Author

1. Probably not Samuel himself, death recorded in 1 Sam 25.1
2. Written after the dividing of the Kingdom into Israel and Judah (1 Sam 27.6), and before the fall of Samaria; probably somewhere between 930 and 722 BC
3. A Holy Spirit inspired prophet with access to earlier written material (1 Sam 10.25; 2 Sam 1.18)

D. Israel’s History by Periods

In Egypt and Wilderness	In Canaan under Judges	In Canaan under Kings	In Assyria and Babylon
CAMP	COMMONWEALTH	CROWN	CAPTIVITY
660 years	360 years	460 years	160 years
Pentateuch	Ruth, Joshua, Judges	Samuel, Kings, Chronicles	Ezra, Nehemiah, Esther

E. Chart of 1 & 2 Samuel

Eli, Ark, Samuel	Samuel and Saul	Saul and David	David King over Judah	David King of all Israel
1 1 Sam 8	9 15	16 31	1 2 Sam 4	5 24

F. Main Characters

1. Samuel – prophet, priest, and judge (anointed kings)

- a. Name means “name of God”
- b. Considered second to Moses in high esteem by the Jews (Ps 99.6; Jer 15.1). Founded “school of the prophets” (1 Sam 10.5)
- c. Samuel in 1 Samuel

1	3	4	6	7	25
Birth and Call		Ark of the Lord		Samuel the Judge	
Age 1 – 12		12 – 32		32 to death	
NAZARITE		PROPHET		JUDGE	

2. Saul – first king of Israel

- a. Name means “asked of God”
- b. From the tribe of Benjamin (1 Sam 9.21), showing restoration of the tribe from its former shame (Judg 20)

GOOD POINTS	DEGENERATED INTO
Handsome (9.2)	Pride (18.8)
Initiative (11.7)	Rebellion (20.31)
Bravery (13.3)	Recklessness (14.24)
Spirit-filling (11.6)	Demon possession (16.14)

3. David – the second, and greatest king of Israel

- a. He was the son of Jesse, from the tribe of Judah
- b. Perhaps the greatest Messianic forerunner of Christ, there are 58 NT references to David
- c. David’s life was a sharp contrast with Saul

SAUL	DAVID
Man’s kind of king (1 Sam 10.23,24)	God’s kind of king (2 Sam 7.8-16)
Sought man’s praise (1 Sam 18.6-8)	Sought God’s praise (1 Sam 13.14; Acts 13.22)
Kingship rejected by God (1 Sam 15.23)	Kingship made eternal in Christ (2 Sam 7.29; Luke 1.32,33)
Was Cruel (1 Sam 20.30-34; 22.11-19)	Was Kind (2 Sam 9; 1 Chron 19.2)
Was Unforgiving (1 Sam 14.44; 18.9)	Was Forgiving (1 Sam 26)
Lied when confronted (1 Sam 15.10-31)	Repented of Sin (2 Sam 12.13; 24.10)
Was Fearful (1 Sam 17.11; 18.12)	Was Courageous (1 Sam 17; 1 Chron 18)
Separated from God (1 Sam 16.14)	At peace with God (Ps 4.8; 37.11)

G. Purpose of the Book(s) of Samuel

1. Documents the establishment of the monarchy, with focus on the key role played by Samuel
2. After chaos of period of Judges, God provides centralized rule and authority through kings (Judg 21.25)
3. Provides Israel a clear example of the kind of leaders whom God will bless; with contrasts between the sons of Eli and Samuel, and kings Saul and David
4. These examples confirm the Covenant promises of Deuteronomy; cursings upon disobedience, and blessings on obedience (Deuteronomy 27-28)

H. Outline of Contents

1 Samuel	1.1 – 7.14	Samuel's Early Years
	7.15 – 15.35	Samuel and Saul
	16.1 – 31.13	Saul and David
2 Samuel	1.1 – 8.18	Early year's of David's reign
	9.1 – 20.26	King David and his court
	21.1 – 24.25	David's reign: problems & prospects

I. Main Themes of Samuel

1. Monarchy ("mono" – rule by one)
 - a. God's ultimate purpose for Israel was Theocracy (God as King); God ruling in people's hearts
 - b. This Theocracy appeared in different forms:
 - 1) Rule of Moses / Joshua
 - 2) Judges / Samuel
 - 3) Kings
 - c. A monarch in Israel was always God's plan, a theocratic monarch (Deut 17.14-20)
 - d. Israel's sin was demand an absolute monarch, like their pagan neighbor nations had (1 Sam 8.5-22).
 - e. In his best days, David was a theocratic monarch – "a man after God's own heart"

2. Jerusalem “city of peace”

- a. One of last strongholds of Canaanite rule
- b. Was captured by David and his troops, gaining the name “city of David”
- c. Became good capital city for all 12 tribes, central location, no tribal loyalties
- d. “Zion” was western side of Jerusalem; name used spiritually as the “Holy City,” picturing God’s rule in David’s Son and Lord – King Jesus (Ps 2.6; Isa 2.3; Rom 11.26; Heb 12.22-24)
- e. “New Jerusalem” is city of God which comes down from heaven; establishing God’s unrivaled eternal theocracy in Christ (Rev 21.2-10)

3. Davidic Covenant (2 Sam 7.8-16)

- a. Became a new aspect of the original covenant made with Abraham and ratified by Moses
- b. The promise of a dynasty (v. 12)
- c. The promise of a kingdom to rule over, land, and people (v. 10)
- d. The promise of royal authority (v. 9)
- e. The promise of a kingdom enduring forever (v. 13)
- f. Fulfilled immediately in Solomon (1 Kgs 5.3-5)
- g. Fulfilled completely in Jesus Christ (Acts 2.25)

4. God’s Everlasting Kingdom

- a. Partially pictured in David and Solomon (2 Sam 7.14)
- b. Ultimately displayed in Christ (Dan 7.14; Lk 1.33; 1 Tim 1.17; 6.14-16)

J. Theology of Samuel

1. New ideas introduced

- a. “Ichabod” – the glory of God has departed (1 Sam 4.21)
- b. “Ebenezer” – God has helped us to this point (1 Sam 6.18)

- c. “Lord of Hosts” – plurality of God’s majesty (1 Sam 1.3,11; 4.4; 15.2; 17.45)
- 2. Important emphasis is given to prayer and the Holy Spirit
- 3. Many references are made to Law of Moses: Offerings, Tabernacle, Ark, Aaron, Levites
- 4. King David is a picture of Christ the Messianic King
- 5. God forgives and restores sinners, but the damaging effects of their sin remains

XV. Kings

A. Downward Movement of 1 & 2 Kings

1 Kings

Glory of Solomon
United Kingdom

Rupture of Kingdom

Troubles of
Two Kingdoms

2 Kings

Corruption of Israel

Captivity of Israel

Corruption of Judah

Captivity of Judah

B. Main Subjects of 1 Kings

1. Solomon

- a. King of Israel during her greatest glory (3.3-10,29)
- b. Causes of Israel’s destruction (3.1-3; 11.1-3)
- c. Abuse of great blessing causes great downfall

2. Temple

- a. Preparation for the building of the Temple (5.1-18)

- b. Building and furnishing of Temple (6.1 – 7.51)
 - c. Dedication of Temple and God's blessing (8.1 – 9.9)
- 3. Division of the Kingdom
 - a. Predicted to Solomon by the Lord (9.4-9)
 - b. Punishment of Solomon's sins (11.26-40)
- 4. Elijah (16.29 – 19.21)
 - a. One of Israel's most famous and dramatic prophets
 - b. Tremendous encounter with the prophets of Baal (ch.18)
 - c. Joined Moses and Jesus on Mt. Transfiguration

C. Main Subjects of 2 Kings

- 1. Elisha (1 Kgs 19.16 / 2 Kgs 13.20; Luke 4.27)
 - a. "Double portion of Elijah's spirit" (2 Kgs 2.9)
 - b. Compared with Elijah

ELIJAH	ELISHA
Great public acts	Miracles often benefited individuals
Law, judgment, severity	Grace, love, tenderness
Like John the Baptist	Like Jesus
Northern Kingdom, Israel, very evil	Israel slightly improved

- 2. Fall of Northern Kingdom / Israel / Samaria / 10 Tribes (synonyms)
 - a. Immediate Cause: Israel's King Hoshea conspires against King of Assyria (2 Kgs 17.1)
 - b. Continuing Cause: Israel's continued rejection of God (1 Kgs 15.26,34; 16.13,19,26,33; 2 Kgs 17.7-23)
 - c. Ultimate Cause: Sovereign plan of God (Deut 28.36; 1 Kgs 8.46)
- 3. King Hezekiah of Judah (2 Kgs 18.1 – 20.21)
 - a. Began civil and religious reforms in Judah (18.5)
 - b. Good work destroyed by his son Manasseh (21.3)
- 4. Fall of Jerusalem / Judah / 2 tribes (2 Kgs 25.1-26)
 - a. Judah did not learn the lessons from Israel's fall

- b. Land would no longer be theirs, dispute continues even up to today
- c. 2 Kings begins with Elijah going up to heaven, and ends with Judah going into Exile

D. Purpose of the Books of Kings

1. The continue Israel's history of theocratic monarchy until its end in the Exile
2. Kings of Judah are evaluated according to the promise given to King David (2 Sam 7.12-16; 1 Kgs 11.34-39; 15.3)
3. Kings of Israel are condemned for following the evil ways of Jeroboam (1 Kgs 14.14-16; 15.29-30; 16.26,30,31)
4. Great emphasis is placed on the ministries of prophets, Elijah and Elisha
5. Ultimate purpose is to point to Jesus and His Kingdom

Best prophetic picture of Jesus is in the early reign of Solomon

SOLOMON	Themes	JESUS
1 Kgs 4.20,21	His Subjects	Col 1.6; Rev 7.9
1 Kgs 4.22-28	His Riches	Matt 6.29; Phil 4.19
1 Kgs 3.30-34	His Wisdom	Luke 2.52; Col 2.3
1 Kgs 5-8	His Temple	John 2.21; Rev 21.22
1 Kgs 10.1-9	His Glory	Matt 12.42; Phil 2.10

King Solomon marks the high point of Israel's glory. No other King can point to Jesus as fully. So following Solomon, the focus of righteousness is most often on the Prophets who point to the coming Messiah and His Kingdom (1 Chron 29.25)

E. Author of Books of Kings
Unknown

F. Presentation: Alternates between the kings of Judah and Israel

Kings of ISRAEL	<Both Kingdoms>	Kings of JUDAH
Name of Capital where King reigned	Date when he became King	Age when he became King
Length of Reign	References to Chronicles	Name of Queen Mother
Brief Summary of Character	Death and place of burial	Summary of Kings relation to the Law and to David

G. Chronology

Exact dating is impossible due to:

1. Different calendars used in Israel and Judah

2. Crowning of kings before death of previous king
3. Some kings reigned as a co/regency

XVI. Chronicles – “Story Of The Monarchy, Super-sized And Sanitized”

A. Introduction

1. Meaning of the book’s title:
 - a. Chronicles “account of the events in order of time”
 - b. Hebrew Bible “words (events) of the days”
 - c. Septuagint “things passed over” (from Samuel and Kings)
2. Author and Date: Possibly Ezra, probably between 450 and 425 BC

B. Purpose of the Chronicler

1. To provoke the Jews who had returned from Exile to be faithful to their Covenant with God
2. Emphasis of history is on Judah, considered the “true” line of God’s people
3. Emphasis on the Temple
 - a. David and Solomon are mentioned as they relate to the Temple
 - b. This was intended to provoke Jews to rebuild and Temple and resume the sacrificial system as a demonstration of true faith
4. Emphasis on the Priesthood
 - a. Genealogy (chs. 1-9) was intended to preserve religious and ethnic purity
 - b. Many details given about the Ark, Levites, and singers because most of the readers who were coming back from Exile had never seen the Temple
 - c. Information was intended to help restore a godly line of priests
5. Emphasis on Holiness
 - a. Focus on David’s obedience as a godly King
 - b. Nothing is mentioned of Solomon’s fall into sin

- c. Jewish / pagan intermarriage strongly discouraged
 - d. Stress made on proper priesthood and true worship
6. Emphasis on Theocracy (government of God)
- a. Importance of Davidic dynasty and his obedience
 - b. As these returning Jews are faithful to the Davidic Covenant, they can expect to live peacefully under God's theocratic rule, a word of hope

C. Comparison of Kings and Chronicles

KINGS	CHRONICLES
Prophetic perspective	Priestly perspective
Judgments	Hopes
Wars prominent	Temple prominent
Stories of many kings	Focus on Davidic line
Record of Israel and Judah	Story of Judah
Morality	Redemption

D. Overview of Contents

1 Chronicles

- 1.1 – 9.44 Historical record beginning with Adam
- 10.1 – 29.30 Temple plans during David's reign

2 Chronicles

- 1.1 – 9.31 Temple project and Solomon's reign
- 10.1 – 19 Division of the Kingdom
- 36.1 – 21 Fall of Judah and captivity of Babylon
- 36.22,23 Decrees of Cyrus

- Predicted 150 years earlier by Isaiah (Isa 45.1-7,13)
- Ultimately fulfilled by the Risen Jesus, who has all authority and commands us to "Go" and build God's spiritual Temple/House (Matt 28.18-20)

E. Period of Writing

540 B.C.	510	475	450	415
Books of EZR...		Esther	...A	Nehemiah
1 st Return of Exiles Zerubbabel 536		2 nd Return of Exiles Ezra 458	445	3 rd Return of Exiles Nehemiah
Rebuilding of Temple				Walls
Zechariah				Malachi
Haggai				Chronicles

XVII. Ezra And Nehemiah

A. Historical Setting

1. Unbelief and disobedience during the Monarchy led to captivities of Israel and Judah
 - a. Captivity prophesied by Moses (Deut 28.36,37,47-52)
 - b. Nature and length predicted by Jeremiah (Jer 25.8-14; 29.1-14)
 - c. God's gracious restoration also predicted (Deut 30.1-10; Ezek 36.16-24)
2. Babylon was itself later overthrown by Cyrus of Persia, other Persian leaders were Darius and Artaxerxes
3. Leaders of Israel / Judah during this time:
 - a. Prophets during Captivity: Jeremiah, Daniel, Ezekiel
 - b. Prophets during Restoration: Haggai, Zechariah, Malachi (Ezra 5.1, 6.14)
 - c. Leaders of the Return from Exile:
 - 1) Zerubbabel (led return in 536 B.C.) appointed by Cyrus as Governor of Jewish returnees (Ezra 2.1,2)
 - 2) Ezra (led return in 458 B.C.) sent by Artaxerxes, the leading priest and scribe of the Jews (Ezra 7.6,21)
 - 3) Nehemiah (led return in 445 B.C.) appointed by Artaxerxes as Governor of Jewish returnees (Neh 5.14)

B. Background of the book of Ezra

1. Title and place in Canon – named after main character. (Hebrew Bible unites Ezra & Nehemiah into one book and places it just before Chronicles)
2. Date and authorship – Ezra is traditionally considered the author, about 450 B.C.
3. Ezra, the man
 - a. Name means “helper” in Hebrew
 - b. Great teacher of the Law of God (7.10; 9.3,4; 10.1)
 - c. Perhaps author / editor of other OT books (Chronicles? Psalm 119?)
 - d. Perhaps responsible for collecting OT books into unit (Neh 8.1-4,8)

C. Purpose of the book of Ezra

1. Reveals a Covenant God who keeps his promises “forever” (Gen 13.15)
2. He restored Israel to their land
3. He directs and removes pagan kings of Assyria, Babylon & Persia
4. He relocates the remnant of His people to their homeland
5. He revives true worship in Israel
 - a. They witness of the True God to their pagan neighbor nations
 - b. Authority of the Law of God is established
 - c. Practical reforms in the daily life of the Jews
6. Rebuilding of the Temple
7. God renews Messianic promises to His faithful people

D. Diagram of Ezra

Restoration led by Zerubbabel <i>(Physical Building)</i>				Reform led by Ezra <i>(Spiritual Building)</i>							
1	Journey	2	3	Work	6	7	Journey	8	9	Work	10
				Rebuild Temple						End Mixed Marriage	
Persian Kings: Cyrus				Darius		Artaxerxes					
539 BC – 1 st Return of Exiles						458 BC – 2 nd Return of Exiles					

(Book of Esther)
516 – 458 BC

E. Outline of Ezra

1. Restoration led by Zerubbabel (chs. 1-6)
 - a. The Journey 1.1 – 2.70
 - 1) Decree of Cyrus 1.1-4
 - 2) Preparation for Journey 1.5-11
 - 3) List of Returning Exiles 2.1-70
 - b. The Work 3.1 – 6.22
 - 1) Work Begun (536 BC) 3.1-13
 - 2) Work Opposed (534 BC) 4.1-24
 - 3) Work Resumed (520 BC) 5.1 – 6.12
 - 4) Work Finished (516 BC) 6.13-22

2. Reforms led by Ezra (chs. 7-10)

a. The Journey	7.1 – 8.32
1) The Permission	7.1-26
2) The Psalm	7.27,28
3) The People	8.1-14
4) The Pilgrimage	8.15-32
b. The Work	8.33 – 10.44
1) The Program	8.33-36
2) The Problem	9.1-4
3) The Prayer	9.5-15
4) The Penitence	10.1-4
5) The Propitiation	10.5-17
a) Firm Authority of God	10.5
b) Deep Remorse	10.6
c) Thorough Investigation	10.7,8,14
d) All Examined	10.8
e) Sense of Fear	10.9,14
f) Lasting Effect of choices	10.44
g) Way of Restoration:	
• Confession of sin	10.11a
• Offering for sin	10.19
• Marriage Ended	10.11b

F. Background of Nehemiah

1. Date and Author of Book – Nehemiah about 420 BC
2. Nehemiah the man (Hebrew meaning “comfort of Yahweh”)
 - a. Probably came from a God-fearing Jewish family
 - b. Was appointed to responsible position at young age, “cupbearer” to King Artaxerxes; sign of great trust and easy access to the king
 - c. Sensitive to God’s call, man of faith and prayer (2.12; 7.5)
 - d. Inspiring courageous leader, worker, soldier, engineer, servant of God
 - e. Appointed Governor of Persian province of Judea

G. Purposes of book of Nehemiah

1. Shows God’s continued favor to “returnees” to Judea who look to Him in faith

2. Displays the competent leadership skills of Nehemiah
3. Reveals faithful, hard working disciples who endure and overcome opposition

H. Diagram of Nehemiah

WORK – builders Building for Physical Security			WORSHIP – dwellers Building for Spiritual Security			
1 Plans	3 Recon- struction	6 Resettle ment	7 Revival	11 Redistrib- ution	12 Rededica- tion	13 Reform
Leadership by a Man			Revival of a Nation			

I. Leading Themes of Ezra / Nehemiah

1. Theology Proper (the study of God)
 - a. God of Israel is Sovereign Lord of heaven and earth, not a local deity (Ezra 5.11; Neh 4.14; 9.16)
 - b. He is a gracious, Covenant-keeping God (Neh 9.9-32)
 - c. He is the God who controls history – “His story” (Ezra 1.1,5; 7.27; Neh 2.6,12; 7.5)
 - d. He enables His people to work (Neh 4.9,14,15; 6.16)
2. The People of God
 - a. The remnant of faithful ones returned as promised (Isa 10.21,22; Ezra 2.64; 8.21; 9.15; 10.8)
 - b. The historic line of Israel was preserved by God (Ezra 2.2,61-63; 9.2)
 - c. Israelite blood was no guarantee of faith (Ezra 4.3; 6.21; Neh 2.20; 5.13-19)
 - d. Israel was to be a “people of the book” – following God’s Law (Ezra 7.10; Neh 8.3,8; 9.3)
 - e. Israel was to be separated from sin to God – “holy unto the Lord” (Neh 13.15-22; Lev 20.26)
3. God’s Means of Grace
 - a. Worship of the True, Living God
 - 1) Building an Altar (Ezra 3.3; Hag 1.4; Zech 4.9)

- 2) Resuming Services (Ezra 3.10; 6.16; Neh 8.14)
- 3) Resuming Sacrifices (Ezra 2.36; 6.20)

b. Prayer

- 1) With real repentance (Ezra 9.3; 10.1; Neh 9.1)
- 2) Based on God's covenant, election, and redemption (Neh 9.7-15)
- 3) Takes national sin personally (Ezra 9.6,13,15; Neh 1.6; 9.33)
- 4) Realizing God's love (Neh 1.8; Ezra 9.8)
- 5) Specific (Neh 1.11)
- 6) At all Times (Neh 2.4)
- 7) Intense and practical (Neh 4.14; 6.9)

c. Scripture

- 1) Bible was "rediscovered" – like time of King Josiah, and Reformation
- 2) Bible studied and obeyed (Ezra 7.10,14,25)
- 3) Biblical basis for prayer and action (Ezra 9; Neh 9)
- 4) Was read regularly (Neh 13.1)

4. How to Spiritually Rebuild a Nation

- a. Teach, explain, and apply the Scriptures (Neh 8)
- b. Confession of sin, worship, repentance (Neh 9)
- c. Dedication, action, and sacrifice (Neh 10)

XVIII. The Book Of Esther

A. Background

- 1. Title – "Esther" who is the main character / Jewish name "Hadassah" (2.7)
- 2. Author and Date – unknown Jewish resident of Persia, near end of V BC
- 3. Place in Hebrew Canon – Among the "Writings," well loved book, read at the Feast of Purim (9.20)

B. Purpose

- 1. There is no explicit reference to the name of God, prayer, praise, or worship in book
- 2. Though "fasting" (4.16) and "crying" (9.31) have religious reference
- 3. Why is there no explicit reference to God? Perhaps for security of the Jews amidst a time of political hostility. These Jews remained in Babylon after others went back

4. Theme Verse (4.14) – Even in a distant country, far from Israel, God’s people are kept safely in His care (Rom 8.28)
- C. Esther the woman
1. A Jewish orphan raised by elder cousin Mordecai, lived in Persian capital of Susa
 2. “Esther” in Persian means “star,” Hebrew name was “Hadassah”, English is “Myrtle”
 3. She had high character, courage, faith, and beauty
- B. Historical Background
1. Persia was the leading world empire at that time (1.1)
 2. Daniel had lived in Susa 80 years before (Dan 8.2)
 3. Events occurred between 1st and 2nd return of exiles, 483 to 473 BC
- C. Outline of Contents of Esther
- | | |
|------------|------------------------------------|
| 1.1-22 | Persian King dethrones his Queen |
| 2.1-18 | Choice of a New Queen |
| 2.19-23 | King’s Life is Saved |
| 3.1-15 | Haman’s Edict |
| 4.1 – 5.14 | An Ally at Court |
| 6.1-14 | Unexpected Development |
| 7.1-10 | Esther’s Request |
| 8.1-17 | A New Grand Vizier and a New Edict |
| 9.1-32 | Origin and Observance of Purim |
| 10.1-3 | Conclusion |

XIX. Old Testament Literary Styles

1. Historical Narrative
 - a. Facts to build our faith (1 Kgs 16.21f – Omri)
 - b. Complimentary not contradictory (Jer 52 = 2 Ks 24.18 – 25.30; Judg 4-5; Gen 1-2)
2. Prophecy
 - a. Forthtell to their own generation (Amos 4.1-9)
 - b. Foretell future events / prophetic viewpoint (Amos 9.11-15)

3. Commands

- a. Consider historical situation of audience (Ex 29.42 "For the generations to come this burnt offering is to be made regularly")
- b. Look for any New Testament applications (Deut 24 – Matt 19; Lev 19.2 – 1 Pet 1.15,16; Deut 25.4 – 1 Cor 9.7-12)

4. Poetry

- a. Figurative Language / Danger of Hyper-Literalism
- b. Rhythm (Psalm 119 – the Headings)
- c. Hebrew Parallelism – various types
 - 1) Synonymous Statements (Ps 85.2,3; 103.7)
 - 2) Rising Action (Ps 93.3; Isa 40.31)

5. Apocalyptic (Dan 7-12; Ezekiel)

- a. Filled with Hope (Dan 10.19; 11.32-45; 12.1-3)
- b. Word pictures, not literal (Dan 10.4-6)
- c. Significant symbols (horns = power)
- d. Read with balance
 - 1) Not over emphasis (Acts 1.7)
 - 2) Not under emphasis (Rev 1.3)

6. Wisdom (Job, Proverbs, Ecclesiastes)

"Careful observations and reflective thinking about life"

- a. Job – the problem of suffering
- b. Proverbs – practical thoughts on daily life
- c. Ecclesiastes – what is the meaning of life? (1.1,12)

XX. The Book Of Job

A. Background

1. Time of the story was probably the patriarchal period
 - a. No mention made of Covenant or other Israelite institutions
 - b. Family was of a patriarchal clan type
 - c. Covenant name of God – “Yahweh” – was rarely used
 - d. There is a Babylonian story similar to Job from about 1200 BC
 - e. Length of Job’s life (42.16; Gen 6.3)
 - f. Job was his own priest (1.5; 42.8; Lev 1.5-8)
2. Place of the story – “Uz” (1.1)
 - a. Scholars debate location
 - b. It was located in the “east” (1.3), thus outside of Palestine
 - c. Located near the Chaldeans (1.17)
 - d. It was near the desert (1.19) (Job’s Well is in Uzbekistan!)
3. Time of writing
 - a. Probably during the reign of Solomon
 - b. This was an age of security and leisure when literature was promoted
 - c. Israel was then establishing its national literary heritage
 - d. Great attention was given to practical questions of life, like Proverbs
 - e. It was a time of wide knowledge of the outside world
4. Connection between the actual events and the writing of the story
 - a. Author is unknown, inspired by Holy Spirit
 - b. Wrote beliefs of historical people in poetic form
 - c. Dramatic / poetic presentation does not deny historical reality

B. Main Characters

1. Job

- a. Meaning of name is uncertain. If it is Hebrew, then “the hated one”, if Arabic “one who turns back”
- b. He was historical character, not fictional (Ezek 14.14,20; Jam 5.11)
- c. Very wealthy landowner (1.3,4,10)
- d. Respected and popular judge (29.7-25)
- e. Righteous man (1.1,5,8), a pardoned sinner (31.33; 42.6,12)

2. Eliphaz

- a. Name means “God is fine gold” or “God is dispenser”
- b. He was from Teman (2.11), a city in Edom famous for wise men (Jer 49.7)
- c. He was leading spokesman of Job’s three friends
- d. His speeches show clear reasoning and thought, like a scientist
- e. He was wise, sincere, and noble in his addresses
- f. Two main contentions:
 - 1) God is completely righteous
 - 2) Man brings his troubles on himself

3. Bildad

- a. Name means “son of contention”
- b. Native of Shua (2.11) – an area of the Euphrates?
- c. A “traditionalist” – more argumentative than Eliphaz
- d. Charged Job with godlessness (8.8-13)
- e. Man contention: God never twists justice (8.3)

4. Zophar

- a. Name means “hairy” or “rough”
- b. Native of Naamath (2.11) – in N. Arabia?
- c. A “dogmatic moralist” with a “holier than thou” attitude
- d. Charged Job with boasting (11.2-6)
- e. Main contention: God knows sin when He sees it (11.11)

5. Elihu

- a. Name means “He is my God”
- b. Native of Buz – in Arabia or Syria?
- c. Youngest man – not a friend of the other three
- d. Main contention: God is good (33.24; 34.12). He saw Job’s suffering as God’s way of refining the righteous

C. Outline of Contents

1.1 – 2.10	Desolation – the trial of Job’s wisdom
1.1-5	Job’s wisdom described
1.6 – 2.10	Job’s wisdom denied and displayed
2.11 – 3.26	Complaint – the way of wisdom lost
2.11-13	Coming of the wise men
3.1-26	Impatience of Job
4.1 – 41.34	Judgment – the way of wisdom darkened and illuminated
4.1 – 37.24	Verdicts of men
38.1 – 41.34	Voices of God
42.1-6	Confession – the way of wisdom regained
42.7-17	Restoration – the triumph of God’s wisdom
42.7-9	Repentance leads to restoration
42.10-17	Restoration brings rewards

D. Main Subjects

1. Satan (1.1,6; 2.7) “adversary”
 - a. Personal enemy of God and His children
 - b. He continues to be the accuser (1 Pet 5.8; Rev 12.10)
 - c. Of the 19 OT references to Satan, 14 are in Job
2. Problem of Pain: Why do the righteous suffer and wicked prosper?
 - a. Wrong Answer of Job’s 3 “Friends”: Suffering is God’s direct and proportionate punishment for sinners (John 9.2)
 - b. Better Answer of Elihu: Suffering is God’s way to discipline us and refine our faith (Heb 12.6)
 - c. God’s Answer to Job: Suffering is a test of trusting the character of God through life’s uncertainties; walking by faith, not by sight
 - d. Illustrated: Jam 1.12-15 – Difference between trials and temptation is our reaction to the challenges of life
3. Genuine Trust in God
 - a. Theme verse: “But he knows the way I take; when he has tested me, I will come forth as gold” (23.10)
 - b. God silences Job by revealing who He is, and what He does (40.3-5; 42.1-6)
 - c. God does not answer the books debated questions, rather He assures Job that He sovereignly controls all things, even our troubles
 - d. Job: “Why do I suffer?” God answers, “Have faith, hold on, I am with you”
 - e. This book expresses human needs which only Jesus can fully satisfy

E. Interpreting Job

1. Job illustrates the need to interpret the text in its context
 - a. Some statements in isolation are false or imbalanced (25.4-6; 38.2)
 - b. Interpretive principle of Reformation: “Scripture interprets Scripture”

2. Theology needs correct application; know BOTH theology and our audience
 - a. Right answers applied to wrong situation result in wrong conclusion
 - 1) Job's friends were right in insisting that God punishes sin
 - 2) But they were wrong in assuming that Job's suffering was evidence of God's punishment for Job's sin (1.1)
 - 3) There are other reasons, even good reasons, for suffering (Heb 12.6)
 - b. We cannot say "Jesus is the answer" before we learn the questions
 - 1) God's message does not "hang between earth and sky" – it is rooted in real life contexts
 - 2) The answer of the gospel must be applied to each life situation
 - c. Discourses from different viewpoints
 - 1) Parts only understood by seeing whole (19.7-11 – 19.25-27 / 42.1-6)
 - 2) Problems and questions become small, when God is big (40.2,7; 41.11; 42.2)

XXI. The Psalms

A. Background

1. Title – Hebrew "Praise Songs" / Greek "Psalmoi" – songs accompanied by stringed instruments
2. Authors (with approximate number of psalms written)
 - a. David – 73 (1 Sam 16.18; 2 Sam 23.1)
 - b. Korah – 10 (a family of singers)
 - c. Asaph – 12 (Levite who directed David's choir)
 - d. Solomon – 2
 - e. Ethan – 1 / Heman – 1 (both were King's court musicians)
 - f. Moses – 1 (Ps 90)
 - g. Unknown – 50
3. Book which connects the OT to the NT
 - a. It is the songbook of the Pentateuch, applies Covenant principles in worship
 - 1) Illustrates truth that worship is in "spirit and truth" (John 4.24)
 - 2) Reverence for Word of God, Book of the Covenant (Ps 1; 19; 119)
 - 3) Important Covenant words appear often – "righteousness" 130 X's, "sin" 65 X's, "good/evil" 40 X's, "judgment" 100 X's

- b. It is the most often quoted book in the NT – 70 X's
- c. It was the “prayer book” of Jesus – directing his mission and defining Him
- d. Reveals unity of 2 testaments: One faith in one God of all the Bible

B. Types of Psalms

Teaching	1, 5, 7, 15, 17, 50, 73, 94, 101
History	78, 105, 106, 136
Praise	100, 111-113, 115-117, 135, 146-150
Repentance	6, 32, 38, 51, 102, 130, 143
Prayer	86
Thanks	9, 16, 18
Messianic*	2, 20-24, 41, 68, 110, 118
Creation	8, 19, 29, 33, 65, 104
Pilgrimage	120-134
Cursing	35, 52, 58, 59, 69, 83, 109, 137, 140

* All Psalms are Messianic in that they describe or illustrate the person and work of Jesus

C. Theology of the Psalms

1. Creator (8, 104) – active, powerful ruler over all things as King (29, 96-99)
2. Righteous Ruler (11, 75), a Divine King (145) who is: gracious (146), good (34), holy (103), wrathful (38), Messiah of world (2, 72, 87, 110)
3. Shepherd of individuals (23) and nations (80)
4. Deliverer (16, 25, 31) who is concerned for His own (3, 27, 57, 90, 91)
5. Human responses to God

Repentance	32, 38, 51
Confidence in His goodness	78, 81, 114
Rejoicing in Him	9, 100, 136, 150
Loving longing for God	63
Satisfaction in His presence	123, 131
Desire for His house	42, 43, 84
Goodness of His revelation	19
Delight in His Law	40, 119
Hope of eternal life	6, 16, 17, 30, 49, 73, 88, 115

6. Names of God (Hebrew)

- a. “El” – Almighty One
- b. “Adonai” – Sovereign Lord

- c. “Yahweh” – Covenant Keeper
- d. “Shaddai” – Provider, Blessor

XXII. Proverbs

A. Background

1. Title – Hebrew “Mashal” = “to be like” for many comparisons (25.28)
2. Authors
 - a. Solomon is the primary author (1.1; 10.1; 25.1)
 - b. Other wise men Solomon read or knew, like Agur and Lemuel (1 Kgs 4.31)
 - c. “Men of Hezekiah” (25.1) – perhaps King Hezekiah compiled into final form
3. Purpose: “for attaining wisdom and discipline” (1.2-4)
4. Theme: “the fear of the Lord is the beginning of wisdom” (1.7)

B. Style of the Proverbs

1. Various forms: poetry, brief parables, sharp questions, short stories
2. Common literary devices:
 - a. Antithesis – comparing opposites (16.22)
 - b. Comparison – of similar things (17.10)
 - c. Imagery – pictorial language (26.27)
 - d. Personification – giving personality to inanimate things (9.1)
3. Contrasts: Prominent Teaching Method
 - God and man
 - time and eternity
 - truth and falsehood
 - wealth and poverty
 - purity and impurity
 - justice and injustice
 - pleasure and misery

4. Topics

- wisdom
- sin
- tongue
- wealth
- pride
- laziness
- love
- pleasure
- success
- restraint
- morals

5. Evil People

- fools
- talebearers
- gossips
- backbiters
- boasters
- speculators
- prostitutes
- drunkards

6. Social Relationships

- master and servant
- rich and poor
- husband and wife
- father and son
- parents and children

7. Poetic, rhythm and parallelism (3.1-10)

8. Observations on life, not commands (example of Adultery – 5.1-23; Matt 5.27-30; 1 Cor 6.9,15-18)

C. Hebrew concept of “Wisdom”

1. Based on conviction that True and Living God has revealed Himself and His will
2. The clearest revelation of God is recorded in Scripture
3. Universe is made by God and ordered by reason and law, not chance and superstition
4. Wisdom is practical, relevant to all areas of daily life

5. Wisdom is universal, available for all the world's people
 6. It is based on common experiences, family life, nature, history
- D. Christ in Proverbs
1. Foreshadowed in certain passages
 - a. "Wisdom" (8.22-31 > John 1.1-3; 8.58; 17.5)
(Note – One important point of difference between the "Wisdom" in Prov 8 and Jesus is that "Wisdom" was created 8.23, and Jesus is Eternal, uncreated)
 - b. "Redeemer / Defender" (23.11 > Mark 10.45)
 - c. "Holy One and his son" (30.4 > John 3.13; Acts 22.34; Rom 10.6; Eph 4)
 2. Jesus Christ is Wisdom incarnate (John 1.14; 1 Cor 1.30; Col 2.3)
 3. Perfect righteousness is found in Christ alone (Rom 3.10,26; 5.19; 1 Pet 3.18)
 4. God's Wisdom is revealed through the Cross (1 Cor 1.18ff)

XXIII. Ecclesiastes

A. Background

1. Title
 - a. Hebrew "Qoholeth" from "qahal" meaning "to assemble"
 - b. Greek "Ecclesiastes" meaning "called out of"
 - c. English "The Preacher"
 - d. These titles identify book as message preached to outsiders who assembled in the Court of the Gentiles
2. Author – Solomon himself or someone writing about his life experiences (1.1,12)

B. Purpose – Missionary message to the Gentiles

1. All mankind is “under the sun” – stated 31 X’s
2. Life outside of God’s covenant is empty and meaningless – stated 34 X’s
3. Written in language and thought pattern of the Gentiles
 - a. “Elohim” general name for God as Creator is used, not “Yahweh” which is God’s Covenant name
 - b. No mention is made of the Law of Moses and its practices
 - c. No references to Israel and its history
4. Solomon has “evangelistic wisdom” (1 Kgs 4.29-34; 10.1-9; Prov 8.4; Deut 4.6-8)

C. Themes of the Preacher

1. Life is empty and meaningless without God (1.2,3), in the areas of:

- Man’s wisdom (2.15,16)
- Labor (2.19-21)
- Man’s purpose (2.26)
- Tribalism (4.4)
- Greed (4.8)
- Fame (4.16)
- Love of money (5.10)
- Coveting (6.9)
- Foolishness (7.4)
- False praise (8.10,14)

All of these are seen as “schemes” against God (7.29 > Rom 1.18-32)

2. Only God is the Sovereign Lord of all, this is seen in:

- a. He gives wisdom and joy (2.24; 5.18-20; 6.2)
- b. His gifts and works are permanent (3.10-14; 7.13)
- c. He judges all men (3.17; 12.14)
- d. He dwells in heaven (5.2)
- e. He rescues those who fear Him (7.26; 8.12)

3. Man’s duty is to “fear God” (12.13a)

- a. This is a main theme of the Pentateuch (Deut 4.10; 8.6; 13.4; 17.19; 28.58; 31.12-13)

- b. Fear is a “faith commitment” (Gen 22.12; 42.18; Ex 9.20,30; Job 1.1)
 - c. Fear of the Lord is the “fountain of life” (Prov 1.7; 13.14; 14.27)
- 4. Man must also “keep God’s commandments” (12.13b)
 - a. This is the “way of blessing” (Deut 28.1ff; 30.16)
 - b. This is the way of salvation (John 14.12,21; 15.10; 1 John 2.3; 3.24; 5.2)

XXIV. Song of Songs / Solomon

A. Background

1. Title “Song of Songs” = the best of songs or “Canticles” = series of songs
2. Author – Solomon or a writer in his royal court (1.1,5; 3.7,9,11; 8.11,12)
3. Date – probably during Solomon’s youth, about 965 BC
4. Form – a series of songs of varied length made into a unified lyrical poem; typical of Oriental style poetry
5. Place in Canon – tells the goodness and wonder of love between man and woman in sight of a God who is pleased (Prov 30.19)
6. Ecclesiastes – focus on intellect // Song of Songs – focus on the emotions
7. Book is never quoted or directly referred to by Christ and the Apostles

B. Nature of the Book

1. A drama of romantic love between a man and woman in courtship and marriage, under the approving smile of God
2. Nothing in the text suggests it is an allegory between Christ and the church
3. Danger of such an allegory is that it leads to an erotic view of the love of Christ for believers which some of the writings of the “Mystics” mistakenly suggest

C. Purpose of the Book

1. Teaches that romantic love between a man and woman is pleasing to God when it is according to His moral law
2. Teaches that the human body and sexuality have been made “very good” by God the Creator (Gen 1.1,31; Songs 4.1-7; 5.10-16; 6.4-10; 7.1-9)

3. As each society in every age has perverted sexual love, it pleased God to include this book in His Word so that His children will honor Him in this aspect of life
- D. Interpretation of the Book – 2 possible views
1. Two Characters – Solomon and the Shulamite girl; Solomon lures the heart of this beautiful young girl whom he takes as his wife
 2. Three Characters – Solomon, Shulamite girl, and the Shepherd; Solomon tries in vain to lure girl from her true love, the Shepherd
- E. Illustrations in the Book
1. Once the book's true historical purpose as a song of romantic love is understood, it is right to consider what themes point to Christ (Lk 24.44)
 2. Specific 'universal principles' illustrated in the book:
 - a. Strength of Christ's love (8.7 > Gal 2.20)
 - b. Christ's delight to hear the prayers of His Church (8.13 > Heb 7.25)
 - c. Believer's sense of yearning for presence of Christ (8.14 > John 17.3; Phil 3.10)
 - d. Invitation of Christ to share His company (2.13 > Matt 11.28)
 - e. Dangers of failure to respond immediately to the call of Christ (5.2-8 > 2 Corinth 2.16; Revel 3.20)
 - f. Rebukes our lack of intense love for Christ (1.4 > John 21.15-17)

XXV. Progressive Character Of Revelation (Hebrews 1.1-2)

1. God leads His children in the truth (Hos 11.1,3; Acts 14.16; 17.30)
2. Our sin hinders our understanding (Matt 19.8; Heb 5.12)
3. God has His own timetable (Mark 1.15; Gal 4.4)
4. Bible moves from less truth to more truth
Referring to the 2 Testaments it has been said: "The New is in the Old concealed, the Old is in the New revealed"
5. Dangers to Avoid
 - a. Eisegesis – "reading into" a text an idea not taught (Gen 1.26 – Trinity)

- b. Minimizing importance of OT – Foundation of Faith

6. Theological Truths – Progressively Revealed

- a. "The Rest of God"

Gen 2.2 – Entered into by God at end of Creation

Ex 20.8-11 – Basis of 4th Commandment

Ps 95.11 – Withheld from the disobedient

Heb 4.4-11 – Experienced through faith in Christ

- b. "Sacrifices"

Gen 4.3-5 – By all worshipers / received and rejected

Deut 17.12; 18.5 – Only performed by a priest

1 Sam 13.9-14 – Not to be offered by Kings

Heb 9.26 – Offered once for all by Christ for salvation

Heb 13.15 – Required as praise by believers

- c. "Priesthood"

Gen 14.18 – Melchizedek, both King and Priest

Deut 17.14; 18.1,15 – Distinct prophets, priests, kings

Ps 110 – Promise of eternal priesthood of Melchizedek

Heb 5.5-9; 6.20; Rev 1.6 – Fulfilled in Jesus Christ, forever a

Prophet, Priest, and King

7. Ethical Standards – Progressively Revealed

- a. "Marriage"

Gen 2.24 – man and woman, one flesh, forever

Deut 24.1-4 – divorce bill, due to "hardness of heart"

Matt 19.2-9 – original pattern affirmed as God's ideal

- b. "Slavery"

Gen 12.16 – accepted, not endorsed / cultural practice

Ex 21.2-11 – given legal rights, unique to Israel

Matt 20.27 – put forth as ideal of God's Kingdom

1 Cor 7.21 – culture not challenged / minority faith

Gal 3.28 – God's equality / greater than cultural sins

Philemon 16 – God's ideal / slaves set free in Christ

- c. "Poverty"

Gen 13.2 – God's man is materially rewarded

Deut 15.1-11 – God's people are to be generous givers

Ps 34.6; 40.17; Luke 2.51-52 – Poor uniquely blessed

Lk 6.38 – Givers get to give more / Cycle continues

1 Tim 6.6-10,17-19 – Rich warned and instructed

XXVI. Introduction To The Prophets And Their Books

A. Terms

1. General Definitions

- a. “Prophecy” = all Scripture (2 Pet 1.20,21)
- b. “Former prophets” = Hebrew Bible ref to Joshua, Judges, Samuel, Kings
- c. “Latter prophets” = Hebrew Bible ref to Isaiah – Malachi
- d. “Major prophets” = Septuagint ref to Isaiah, Jeremiah, Lamentation, Ezekiel, Daniel
- e. “Minor prophets” = Septuagint ref to Hosea – Malachi (the Twelve)
- f. “Oral prophets” = those who only preached and did not write Scriptures, like Elijah, Elisha, and Nathan
- g. “Writing prophets” = Isaiah – Malachi

2. Descriptions of a prophet

- a. “Nibba” (Hebrew word) = to announce or call (Gen 20.7; Deut 18.18)
- b. “Man of God” = total devotion to God (1 Sam 9.6; 1 Kgs 17.24; 2 Tim 3.17)
- c. “Seer” = from God’s perfect perspective (1 Sam 9.9)
- d. “Servant” / “my servants the prophets” (2 Kgs 17.13,33; Jer 7.25; Amos 3.7)
- e. “Watchman” (Jer 6.17; Ezek 3.17; 33.2,6,7)
- f. “Shepherd” (Zech 11.5,16)

B. Background to Prophets: Man has always wanted to know the future

- 1. This was appeal of the “tree of knowledge and good and evil” in Eden
- 2. God speaks strongly against all pagan attempts to know and predict future (Deut 18.9-12; Isa 47.9-13; Jer 27.9; Ezek 21.21)
- 3. God’s seer speaks His true Word: both in content (Deut 18.19-22) and purpose (Deut 13.1-5)

C. Function of the Prophets

1. Ambassadors of Covenant God sent to the chosen nation (Deut 4.5-8; Amos 3.2)
2. Prosecutor of the Lord sent to a guilty people (Isa 1)
3. Comforter of God sent to encourage the faithful through promises of the coming Messiah and His Kingdom (Isa 40; Mal 4.2)
4. Servant of the Lord who declares His power and authority (2 Kgs 7; Isa 42.9; 44.7-8)

D. Preparation and Training of the Prophets

1. Each one was called by God in some way (Ex 3.1; 4.17; Isa 6.1ff; Jer 1.4-19; Hos 1.2; Heb 1.1)
 - a. Their call included a revelation of the “counsel” (message of wisdom) of the Lord (1 Kgs 22.19; Jer 23.33; Amos 3.7)
 - b. False prophets called themselves (Jer 14.14; 23.21)
2. Most received some kind of formal training
 - a. From their youth in the synagogues and Temple
 - b. Samuel organized a “school of the prophets” (1 Sam 19.19,20; 2 Kgs 2.3,5; 4.38; 6.1)
 - c. Students were mentored by prophet / teacher whom they followed and lived with (1 Kgs 19.19-21)
 - d. Curriculum was the Pentateuch and its interpretation
 - e. One notable exception to this pattern was Amos (7.14,15)

E. Perspective of the Prophets

1. “Prophetic perfect” describes a future event in a past tense as though it has already taken place (Isa 9.1; 10.28-32; 24.4-12; 48.20)
2. Predictive Prophecy
 - a. Some critics accuse that there is no such thing; that all “prophecies” are historical records written after the events occurred
 - b. Yet, we believe by faith that God empowered the Prophets to see into the future (Isa 7.8; 16.14; 20.3; 23.15)

G. Leading Themes of each Prophet

ISAIAH	Coming of the Holy One, God's Servant
JEREMIAH	Jerusalem's judgment and coming glory
LAMENTATIONS	Mourning over afflictions
EZEKIEL	Future restoration of Israel and the land
DANIEL	Triumph of God's global kingdom
HOSEA	God's patient love for Israel
JOEL	Day of the Lord, judgment of nations
AMOS	Cursings to follow covenant breaking
OBADIAH	Doom upon Edom
JONAH	Repent! Israel's missionary task
MICAH	Bethlehem's king and kingdom
NAHUM	Doom of Nineveh and Assyria
HABAKKUK	God's sovereign plans will stand
ZEPHANIAH	Remnant rescued for blessing
HAGGAI	God's house restored for blessing
ZECHARIAH	Return to the king of Zion and His kingdom
MALACHI	Judgment and salvation coming to God's temple

H. Writing prophets to Israel, a broken nation

1. Jonah – broken ministry
2. Amos – broken law
3. Hosea – broken heart

XXVII. The Book Of Jonah – “Go Into All The World And Preach”

A. Background of Jonah

1. The man Jonah
 - a. The name “Jonah” means “dove” in Hebrew
 - b. He was the “son of Ammittai” (1.1)
 - c. He had been an obedient and successful prophet (2 Kgs 14.25)
2. Author – most likely Jonah himself, autobiography written in third person
3. Date – about 770 BC, fifty years before Israel's captivity into Assyria
4. Assyria was an idolatrous, violent, global power of that era (Nahum 3.1-4)

B. Themes of Jonah

1. “Salvation is of the Lord” (2.9) – not because its recipients are worthy, nor because its messengers are virtuous
2. Israel was to be a “missionary nation” to the Gentile nations (Gen 12.3; Ps 96.1-3; Isa 49.6)
3. God’s Word has power to change lives and transform evil (ch. 3; Jer 23.29)
4. God receives and restores repentant sinners (1 Kgs 8.41-43; Jer 18.7-10; Acts 11.18)
5. The safest place for God’s servant is in the will of God (1 Thes 5.24)
6. Jonah and the great fish become an illustration of the resurrection of Jesus, both are real, historical events (Matt 12.38-41; Lk 11.29-32)

XXVIII. Amos “Prepare To Meet Your God”

A. Background

1. Name “Amos” means “burden bearer” in Hebrew
2. About 760 BC, God called Amos from shepherding to preach to Israel during economic, political, and military height (7.14,15)
3. Amos preached against the social, personal, religious, and moral sins of those in Israel (2.6-8; 5.10-12; 8.4-6)
4. Amos was considered a national traitor by Israel’s leaders (7.10-17)

B. Styles of Writing

1. Oracles – “thus says the Lord” (chs 1,2)
2. Sermons – “hear this word” (chs 3-6)
3. Visions – “the Lord showed me” (chs 7-9)

C. Themes of the Book

1. Judgments against Israel’s neighbors (chs 1-2)
2. Judgments against Israel (chs 3-6)
3. Visions of Judgment (chs 7 – 9.10)
4. Promise of Coming Messiah (9.11-15)

XXIX. Hosea – “God’s Love For Backsliders”

A. Background

1. Name “Hosea” means “salvation” in Hebrew
2. Hosea served between 754 and 714 BC, he was the last prophet to the nation of Israel (2 Kgs 17.13,14)
3. Hosea served during the reigns of 7 kings of Israel; by that time a rapidly declining nation (Prov 28.2)
4. Called by God to marry unfaithful prostitute, Gomer; difficult obedience

God’s Love for the Unfaithful	
<i>Picture – Hosea and Gomer</i>	<i>Reality – God and Israel</i>
Ch. 1 – Marriage	Ch. 4-8 – God is Holy
Ch. 2 – Separation	Ch. 9-10 – God is Just
Ch. 3 – Reunion	Ch. 11-14 – God is Love

B. New Testament fulfillment for Samaria

1. After Israel is taken into exile, there is no specific mention of their restoration in the OT; Judah is the focus of the Ezra / Nehemiah return
2. Yet “Jesus had to go through Samaria” (John 4.4)
3. He sent the Church “to Samaria” (Acts 1.8)
4. When Philip preached in Samaria “there was great joy in that city” (Acts 8.4-8)

XXX. Obadiah – “Edom’s Strength Will Fail” (First Of The Writing Prophets To Judah)

A. Background

1. Name “Obadiah” means “servant / worshipper of the Lord” (Name Obadiah occurs 20 times in the Bible, referring to perhaps 13 different men, none of whom were the author of this book)
2. Obadiah is shortest book in the OT, written during reign of Jehoram (853-841 BC)

B. Message of Judgment upon Edom

1. Nation of Edom descended from Esau, Jacob’s brother; nations fought constantly as the two brothers had done

2. Edom had refused Israel passage through their Sinai homeland after Israel's escape from Egypt (Num 20.14-21)
 3. King David defeated the Edomites (2 Sam 8.13,14)
 4. Amaziah of Judah also defeated them (2 Kgs 14.7)
 5. Edom attacked Judah during the reign of Ahaz (2 Chron 28.17)
- C. Fulfillment of Obadiah's message
1. Edom actually prospered for many years after Obadiah (2 Pet 3.8,9)
 2. Herodian Kings of the NT were Edomites, never gained genuine respect of Jews
 3. Edom's capital, Petra (made of stone), was destroyed by Muslims 636 AD

XXXI. Joel – “The Day Of The Lord”

A. Background

1. Name “Joel” means “Yahweh is God” in Hebrew
2. Little is known about the man Joel; 12 different Joels cited in the OT
3. Joel preached to Judah from about 835 to 796 BC, a time they were wealthy, self-centered, and idolatrous
4. A devastating plague of locusts occurred as Joel began to preach (1.2-4)

B. “Day of the Lord” – 2 powerful impacts

1. Judgment (1.1 – 2.27)
 - a. “Terrible day of the Lord” (1.15; 2.1)
 - b. Locust storm pictures coming destruction by Babylon
 - c. Believers are called to repentance (2.12-17)
 - d. God will restore the repentant (2.18-27)
2. Salvation (2.28 – 3.21)
 - a. Ungodly nations will be judged (3.1-16)
 - b. God's people will be blessed (3.17-21)
 - c. Fulfillment of these promises found in Christ

- 1) Outpouring of the Spirit (2.28 > Acts 2.16-21)
- 2) Salvation for all nations in Christ (2.29 > 1 Cor 12.13)

XXXII. Isaiah And Micah – Contemporary Prophets To Judah

A. Background

1. Isaiah was from a wealthy family in the city; Micah a poor village family
2. Isaiah had wide outlook, world politics; Micah a provincial view of Judah
3. Isaiah preached to the whole nation, especially the cities; Micah spoke to the common people about social reform

B. Isaiah son of Amoz

1. Name “Isaiah” means “salvation of Yahweh” in Hebrew
2. Called into ministry through a vision of God (6.1-8)
3. Served as a prophet for 50 years (740-687 BC), during reign of 4 kings (1.1)
4. Messenger of God’s Covenant with message of blessing and curse for world
5. Wife was prophetess (8.3); 2 sons symbolized God’s blessing [“Shear-jashub” – “a remnant shall return” 7.3] and God’s cursing [“Maher-shalal-hash-baz” – “speedy is the prey” 8.3]
6. Died by being sawn in 2 by King Manasseh (2 Kgs 21.16; Heb 11.37)

C. Message of Isaiah

1. Style: lofty, strong, rhetorical, moving, poetic figures of speech, sometimes sarcastic (40.19,20; 41.6,7; 44.13-20); One Author of Book (John 12.38)
2. Aspects of a Typical Discourse
 - a. Indictment or Accusation
 - b. Threat
 - c. Exhortation or Entreaty
 - d. Promise of Purification and Blessing

3. General Outline

1.1 – 6.13	Rebuke and Promise
7.1 – 12.6	Promise of Immanuel
13.1 – 23.18	God's Judgment on Nations
24.1 – 27.13	Global Judgment and Salvation
28.1 – 33.24	Woe upon Unbelieving Israelites
34.1 – 35.10	Restoration of Zion
36.1 – 39.8	Testimony of Hezekiah
40.1 – 66.24	God's Comfort and Salvation
40.1 – 48.22	Purpose of Peace
49.1 – 57.21	Prince of Peace
58.1 – 66.24	Program of Peace

4. Servant Songs (42.1-9; 49.1-6; 50.4-9; 52.13 – 53.12)

- a. These songs or poems describe the person and work of God's unique Servant
- b. Predictions of the "True Israel" – Jesus Christ (Acts 8.32-35)

5. Foreshadowings and Predictions of the Lord Jesus Christ

- a. Divine, eternal, creator, omnipotent, omnipresent, incomparable (40.12-18; 51.13)
- b. Incarnate, virgin born (7.14; 9.6)
- c. Humble (7.15; 9.1-2; 11.1; 53.2)
- d. Anointed servant (11.2; 42.1)
- e. Meek and tender (42.2,3)
- f. Obedient (50.5)
- g. Light of God's Glory (60.1,2)
- h. Miracles (35.5,6)
- i. Sufferings (50.6)
- j. Glory following suffering (52.13-15)
- k. Rejection by Jews (53.1-3)
- l. Ashamed and wounded (53.4-6)
- m. Substitutionary death (53.8)
- n. Burial (53.9)
- o. Resurrection (53.10)
- p. Ascension (52.13)
- q. Spiritual children (53.10)
- r. Future glory (59.20; 63.1-6; 66.15-19)

D. Micah (name means "Who is Yahweh like?" 7.18)

1. Message contains both judgment and promise
2. During period of outward religion and inward corruption, Micah preached against:

- a. Moral corruption (1.7)
 - b. Idolatry (6.16)
 - c. Formal religion, corrupt leaders (3.5-7)
 - d. Corrupt priests (3.11)
 - e. Oppression of the poor (2.2; 3.1-3)
3. Significant quotations of Micah by:
- a. Elders of Judah (3.12 > Jer 26.18)
 - b. Teachers of Israel (5.2 > Matt 2.5,6)
 - c. Jesus (7.6 > Matt 10.35,36)

XXXIII. Four Final Prophets To Judah

A. Nahum – “Doom for Nineveh and Assyria”

1. Background

- a. “Nahum” is shortened form of “Nehemiah,” meaning “comforter”
- b. Ministry was between 663 and 612 BC; during reign of King Josiah, After Assyria destroyed the Egyptian city of Thebes (3.8)
- c. Assyria was powerful and evil world empire at the time; their last king was Ashurbanipal

2. Message

- a. Written 100 years after Jonah, God’s judgment follows revival
- b. Preached to Nineveh, only one reference to Judah (1.15)
- c. God will judge Nineveh and spare Judah
 - 1) Those who live by the sword, die by the sword (2.11-13)
 - 2) Oppression of the poor (3.1-5)
- d. Vivid pictures of the wrath of God

B. Zephaniah – “remnant rescued for blessing”

1. Background

- a. Name “Zephaniah” means “protected by Yahweh” (2.3)

- b. He was a prince as well as a prophet (1.1)
- c. Preaching was instrumental in Josiah's reforms (2 Kgs 22-23, 2 Chron 34-35)

2. Outline of Message

Day of the Lord	1.1 – 2.3
Judgment on Judah	1.2-13
Day of Wrath	1.14-18
Day of Repentance	2.1-3
Judgment on Nations	2.4-15
Gaza & Philistines	2.4-7
Moab & Ammon	2.8-11
Ethiopia & Assyria	2.12-15
Jerusalem: Old & New	3.1-20
Judgment on Jerusalem	3.1-7
Blessed New Jerusalem	3.8-20

C. Habakkuk – “God’s sovereign plans will stand”

1. Little is known about this man today
2. “Habakkuk” means “embracer” – showing God’s support for His people
3. Served just before Babylon invaded Judah; saw “the end” coming
4. Questions and answers with God, using excellent Hebrew poetry:
 - a. Why does evil triumph? (1.1-11)
 - b. Why does God allow the more wicked to punish the less wicked? (1.12-2.20)
5. God’s answers to him reveal:
 - a. Evil will not ultimately triumph
 - b. God does not overlook any sin
 - c. The righteous will live by faith
 - d. Yahweh is Lord of the whole world
 - e. God wants His children to talk with Him
6. Some call Habakkuk the “Grandfather of the Reformation” – as the key phrase “the just shall live by faith” (2.4) was first spoken by him. First it

was quoted by Paul (Rom 1.17, Gal 3.11, Heb 10.38), then later by Martin Luther

D. Jeremiah – “Jerusalem’s judgment and glory”

1. The Man

- a. Name Jeremiah means “Yahweh establishes” in Hebrew, he was called as a prophet about 627 BC
- b. He is known as the “weeping prophet” for his great burden of concern over Judah’s impending destruction
- c. He was timid, and often persecuted, but very faithful through almost fifty years of ministry (1.6; 11.18-20; 18.18-23; 20.1-18; 26.1-15; 38.1-13)
- d. He was commanded to remain unmarried (16.1-4)
- e. His co-worker and scribe was Baruch (36.4-8; 45)
- f. He lived to see his prophecies fulfilled, especially the destruction of Jerusalem in 586 BC
- g. Jewish tradition is that he was stoned to death in Egypt by exiled Jews

2. The Situation

- a. Jeremiah served during a time of great evil in Judah (2 Kgs 22-25)
- b. God had given many clear warnings of the punishment of exile, beginning with Moses (Deut 28.36-42), and by Isaiah (5.25-30) sixty years earlier
- c. God’s judgment had been briefly postponed by the renewal led by King Josiah (2 Kgs 22.2)
- d. There was great religious corruption (5.30,31)
- e. Judah was tempted to ally with Egypt and Assyria, the strongest world empires of that day. Jeremiah called for an “alliance” with God, and a greater respect for Babylon, this was a very unpopular message

3. The Message

- a. This book is a blend of history, poetry, and biography, with much use of vivid symbolism

b. Overview

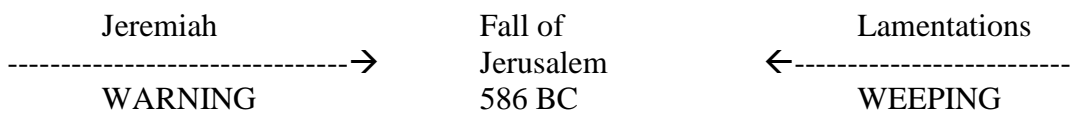
God's Judgment on Judah (1.1 – 45.5)

The call of Jeremiah
Jeremiah condemns Judah for her sins
Jeremiah prophesies destruction
Jeremiah accuses Judah's leaders
Restoration is promised
God's promised judgment arrives

God's Judgment on the Nations (46.1 – 52.34)

Prophecies about foreign nations
The fall of Jerusalem

E. Lamentations – “mourning over afflictions”



1. Book written about 586 BC, soon after the destruction of Jerusalem
2. Jeremiah was the author: established by stylistic and historical evidences
3. Consists of 5 acrostic poems, using the 22 letters of the Hebrew alphabet
4. Key themes of the book
 - a. Mourning over Jerusalem's judgment for sin (e.g. Lk 13.34,35; 19.41-44)
 - b. Confession of sin (1.8; 3.59; 5.16)
 - c. Words of hope (3.21-32; 5.21)
5. Foreshadowings of Christ in Lamentations
 - a. Afflicted by the Lord (1.12)
 - b. Despised by enemies (2.15-16)
 - c. Laughed at by people (3.14)
 - d. Insulted (3.30)
 - e. Weeping prophet (e.g. Matt 23.37,38)

XXXIV. Prophets In Babylonian Exile

A. Ezekiel – “Glory of God in a strange land”

1. The Man

- a. The name Ezekiel means “God strengthens” in Hebrew
- b. He was a young man during time of King Josiah’s reform, and he learned the Scriptures
- c. A priest of the line of Zadok (1.3; 40.46; 44.15)
- d. On his darkest day, his wife died and Jerusalem was besieged (24.2,15-18)
- e. He was 18 in 605 BC when the first exiles were taken to Babylon (this group included Daniel): he went in 597 BC at age 26 (1.21; 33.21; 2 Kgs 24.10-17)
- f. His home in Babylon was Tel-abib (3.15)
- g. Jewish elders often consulted him (8.1; 14.1; 20.1)
- h. He was called to ministry at age 31 (chs 1-3) and he was still serving at the age of 52 (29.17)
- i. He was strong, fearless, and energetic (3.8,9)

2. The Message

- a. Main Points
 - 1) The exile was the result of sin
 - 2) It would last 70 years (Jer 25.11,12,29; Zech 7.5), contrary to false prophecies of a shorter duration
 - 3) There would be a future restoration of the remnant of believing Jews
- b. “Glory of the Lord,” phrase occurs 11 times in chs. 1-11
- c. “They shall know that I am the Lord” occurs 70 times in book
- d. Most of the book is direct messages from God
- e. Great concern for exact dates (1.1; 8.1; 20.1; 24.1; 26.1; 29.1; 31.1; 32.1)
- f. Many unique visions (confirmed God’s real presence and power among His people, even outside Israel, in forms culturally relevant to Babylonian Jews)

- 1) of God (1.4-28)
- 2) of the scroll (2.9 – 3.3)
- 3) of the plain (3.22,23)
- 4) of Jerusalem
 - Four abominations in Temple (8.1-18)
 - Residents slain (9.1-11)
 - City destroyed by fire (10.1-22)
 - Lord departs city (11.1-25)
- 5) Valley of dry bones (37.1-10)
- 6) New Temple (40.1 – 48.35)

g. Various signs recorded

- 1) of clay tablet (4.1-3)
- 2) of prophet's posture (4.4-8)
- 3) of famine (4.9-17)
- 4) of sword and razor (5.1-17)
- 5) of moving his household (12.1-7,17-20)
- 6) of drawn sword (21.1-17)
- 7) of a fork in the road (21.18-23)
- 8) of a smelting furnace (22.17-31)
- 9) of his wife's death (24.15-27)
- 10) of two sticks (37.15-17)

h. Various allegories (stories with spiritual lessons)

- 1) the vine (15.1-8)
- 2) faithless wife (16.1-63)
- 3) two eagles (17.1-21)
- 4) cedar tree (17.22-24)
- 5) two prostitute sisters (23.1-49)
- 6) cooking pots (24.1-14)

i. Vivid apocalyptic images of destruction and wrath (6.1-14; 7.5-12; 20.33-44; 28.25,26; 34.25-31; 36.8-15,33-36; 38.1-23; 39.1-29; 47.1-12)

j. Poetic laments (19.1-4; 27.1-36)

B. Daniel – “God rules the world”

1. The Man

- a. Daniel means “God is my Judge” or “Prince”: Babylonian name “Belteshazzar” means “Bel’s Prince” (1.7)
- b. He was a great man of purpose, courage, wisdom, tact, nobility, faith and prayer (9.23; 10.11,19)
- c. Born into noble Jewish family during time of King Josiah’s revival

- d. Subject of prophecies (2 Kgs 20.17,18; Isa 39.7)
- e. Served God until at least 536 BC (10.1), the circumstances of his death are unknown

2. His Message

- a. Book probably written about 530 BC by Daniel himself
- b. Written in 2 languages
 - 1) Aramaic (to Gentiles?) – chs 2-7
 - 2) Hebrew – chs 1, 8-12
- c. Main Theme – God brings Praise to His Name
 - 1) Israel had largely failed in their missionary duty to the nations (Deut 4.5-8; Ps 96.3)
 - 2) This failure was one of the reasons for the exile (Deut 29.22-28; Isa 42.6; 49.6)
 - 3) Despite Israel's failure, God's name will be praised by kings (2.18-23,44-49; 3.25-30; 4.28-37; 6.16-28; Mal 1.11)
- d. Structure of the Message
 - 1) Theology of History – written to kings of the earth, chs. 2-7

Theology of History

God's Power to Deliver

2	3	4	God's Judgment	5	6	7
Empires	Fire	Nebuchadnezzar	Belshazzar	Lions	World Empires	
On Proud Rulers						

His Servants

Four World Empires

2) Overview of World History

Chapter	End of World
2	Four Kingdoms (gold, silver, bronze, iron / clay)
7	Four Beasts
8	Ram and Goat
9	Seventy Weeks
11,12	Persian Wars (future judgment)

e. Symbolism / a proposed interpretation

Ancient Empires	Statues Chapter 2	Beasts Chapter 7	Animals Chapter 8	Weeks Chapter 9	Kings Chapter 11
Babylon	Gold	Lion with Eagles Wings		Seventy	
Persia	Silver	Bear	Ram		North
Greece	Bronze	Leopard	Goat	Weeks	South
Rome	Iron	Terrible beast			

- 1) Interpretation sees various empires and images presented from different perspectives
- 2) Only certain interpretation is when the text itself explains the image (2.36-38; 8.19-21)
- 3) Careful rules of interpretation call for balance and wisdom; keeping in primary view Christ and His Kingdom (2.44; 7.14)

XXXV. Post Exilic Prophets – To Those Who Returned From Exile

A. Historical Background of the Period

1. Cyrus the Persian king had overtaken Babylon and established Persia as the largest empire in the world
2. He sent all the captured peoples back to their homelands so their gods would bless him (2 Chron 36.22,23; Ezra 1.1-4)
3. After the death of Cyrus' son / successor Cambyses, Darius, the son of the Governor of Susa, became Emperor
4. Haggai and Zechariah inspired returning Jews to rebuild their Temple and a revival followed their ministries
5. After them, Malachi's burden was to rebuke the people who had fallen from the spiritual revival back into religious formalism and tradition

B. Haggai – “Build the house, God will be glorified”

1. The Man
 - a. Very little is known about him, born in captivity
 - b. Name means “festival” or “festive”
 - c. One of the few prophets who saw immediate obedient response of his hearers to his message
2. His Message

- a. Plain and direct challenge to rebuild the Temple
- b. Told people their problems resulted from failing to “seek God first” (Matt 6.33)

C. Zechariah – “God is King over all the earth”

1. The Man

- a. Name Zechariah means “the Lord remembers” in Hebrew
- b. He comes from a priestly family that returned to Israel from Babylonian captivity

2. His Message

520 BC								518		516	
Written during the building of the Temple									Temple Done		
8 Visions								2 Burdens			
Horseman	4 Horns	Measuring Line	High Priest	Candle Sticks	Scrolls	Women	Chariots	Branch	Four Messages	Two Comings of Christ	Prophecies
1.7	1.18	2.1	3.1	4.1	5.1	5.5	6.1	7	8	9	11, 12, 14
Messianic Visions									Present Commands	Future Things	
“behold the man...branch”								“love, truth, “day of the Lord”, peace”			

3. Prophecies of Christ (with New Testament fulfillment)

- a. Servant (3.8 > Mark 10.45)
- b. Branch (3.8, 6.12 > Lk 1.78)
- c. King / Priest (6.13 > Heb 6.20 – 7.1)
- d. Humble king (9.9,10 > Matt 21.4,5)
- e. Betrayed (11.12,13 > Matt 27.9)
- f. Hands pierced (12.10 > John 19.37)
- g. Cleansing fountain (13.1 > Rev 1.5)
- h. Humanity & deity (13.7, 6.12 > John 1.1,14; 8.40)
- i. Beaten shepherd (13.7-9 > Matt 26.31; Mark 14.27)
- j. 2nd Coming in Glory (14.5,9 > John 10.16; Rev 11.15)

D. Malachi – “will a man rob God?”

1. Reveals the small spiritual progress Israel made under the Old Covenant
2. Offers faithful remnant hope of a new and better covenant
3. Common pattern of book:
 - a. God’s charge or accusation
 - b. Interrogation of God by man “you say”
 - c. Refutation – God’s answer
4. Religion of post-exilic Israel had become empty ritual; even priests were corrupt
5. Ends with promise of new priesthood and pure worship

XXXVI. Old Testament Is The Word Of God

A. Inspiration of the Old Testament

1. "Expiration" – God breathed out Scriptures (2 Tim 3.16)
 - a. "theopneustous" (Greek) = "out breathed"
 - b. "pasa graphe" (Greek) = "every text of Scripture"
2. God's expiration created inspired text of Scripture
 - a. Divine origin and quality of Scripture
 - b. Divine influence on human authors of Scripture
3. OT – "ruah" (Hebrew) = "breath" or "spirit"
Active outgoing of divine power in:
 - a. Creation (Job 33.4; Ps 33.6)
 - b. Preservation (Job 34.14,15)
 - c. Revelation (Isa 48.16; Micah 3.8; Joel 2.28)
 - d. Understanding (Job 32.8)
 - e. Regeneration (Ezek 36.27)
 - f. Judgment (Isa 30.28,33)
4. Written Scripture has same authority as prophetic sermons (2 Pet 1.19-21 / Jer 36; Isa 8.16-20)

"Thus says the Lord" occurs 359 times in the Bible

5. Words of Scripture are God's own words / recognized by other OT writers (1 Kgs 22.8-16; Neh 8; Psa 119; Jer 25.1-13)

6. NT describes OT as the Word of God

- a. "Oracles of God" (Rom 3.2)
- b. "Prophetic" (Rom 1.2; 3.21; 16.26)
- c. Human authors are moved by Holy Spirit (1 Pet 1.10-12; 2 Pet 1.20)
- d. Quoted as the Word of God (Mark 7.6,8,10,13; 12.36; Acts 4.25; 28.25)
- e. "What the Holy Spirit says" (Heb 3.7; 10.15)
- f. Words of men quoted as the Word of God (Gen 2.24 = Matt 19.4; Ps 95.7 = Heb 3.7)
- g. Scripture is personified / God speaks (Rom 9.17; Gal 3.8)

7. Inspiration does NOT mean:

- a. Mechanical dictation of God to men (like Quran)
- b. Absence of human personality, style, and thought in Scripture (2 Pet 1.21)
- c. Guarantee that corruptions have not occurred in the transmission of texts; only original manuscripts are inerrant
- d. Great literary quality; it is all inspired, not all of it is "inspiring"

B. Canonicity of the Old Testament ["canon" = "standard,rule"]

1. Textual Evidences

- a. The Law / Pentateuch
 - 1) "Book of the Covenant" formed by Moses, divine authority acknowledged (Deut 31.9-13)
 - 2) Mosaic law was considered the divine rule for faith and life (Josh 1.7,8; 1 Kgs 2.3; 2 Kgs 14.6)
 - 3) Israel pledged obedience to the Law of Moses:
 - During reign of Josiah (2 Kgs 22-23)
 - Under Ezra & Nehemiah (Ezra 7.6,14; Neh 8-10)

b. The Prophets

- 1) Chosen to describe God's dealings with His people, in the spirit of the Law and the prophets (Amos 3.7)
- 2) Their predictions come true
For Example: exile, captivity, return, revival (Isa 55.11)
- 3) Prophets quote each other as authoritative (Isa 2.2-4 = Micah 4.1-3)
- 4) Prophets rebuke Israel for not believing their fellow prophets Zech 1.4; Hos 6.5)
- 5) Isaiah calls his own writings "book of the Lord" (Isa 34.16)

c. Writings

- 1) Wisdom was regarded as a special gift from God (1 Kgs 3.28; 4.29; Job 38; Ps 49.1-14; Prov 8)
- 2) Books were associated with chosen men; David and Solomon
- 3) Psalms – most quoted book in NT, fulfilled in Christ

2. Historical Evidences

- a. Flavius Josephus (95 AD) speaks of "canon" of OT collected under direction of Ezra in V BC
- b. Jewish Talmud (500 AD) lists books of our Old Testament as "canon"
- c. Jews of 1st century recognized the books we have in our Old Testament

3. Support of Jesus and the Apostles

- a. They recognized the 39 OT books as authoritative (Matt 1.22; 5.18; John 10.35; Acts 1.16; 2 Tim 3.15,16)
- b. NT references to the unity of the OT
 - 1) "the law" (John 10.34; 1 Cor 14.21; Heb 10.1)
 - 2) "the Scriptures" (Matt 26.54; Jn 5.39; Acts 17.2)
 - 3) "the Scripture" (John 2.22; Acts 8.32)
 - 4) "old testament" (2 Cor 3.14)
 - 5) "first covenant" (Heb 8.7,13; 9.1,18)
- c. Jesus speaks of "Abel to Zechariah" (Matt 23.35); from Genesis (Abel) to Chronicles (Zechariah)

4. Faith in God's Preservation of the Canon

- a. Canonicity of OT cannot be historically or textually "proved"

- b. Belief in canon is a faith commitment based on textual and historical support
- c. Canon is not product of any church or council
- d. Bible (canon) is "self-authenticating," God proves its authority Himself, by inward work of Holy Spirit

C. Authority of the Old Testament

1. Necessary result of inspiration, illumination, and canonicity
Since Bible is our "rule of faith," it demands belief and obedience
2. All people place faith in some authority, God calls us to put our faith in Him and His word
3. Bible DECLARES and does NOT DEFEND God:
 - a. He is self-existent "I AM" (Ex 3.14)
 - b. Bible proclaims God (Gen 1.1), He is the only Sovereign (Ps 24.1)
 - c. Faith received divine approval (Heb 11.6)
 - d. Unbelief is considered "foolish" (Ps 14.1)

XXXVII. Old Testament Theology

A. Beginning the Theological Task

1. Progressive Revelation – God's truth is gradually revealed in "many and various ways" (Heb 1.1,2)
2. Specific Periods / Blocks of Time
 - a. Called by several different names: epochs, eras, dispensations, economies, and covenants
 - b. People in each period had unique relationship to God and His plan of salvation
For Example: the changing concept of sacrifice
Approved for Abel (Gen 4.4)
Particularized in Abraham (Gen 12.2)
Codified by Moses (Leviticus)
Forbidden for Saul (1 Sam 15)
Accomplished in Christ (Heb 9)
Spiritualized for Believers (Heb 13.15-16)
 - c. Changes are introduced by God at His own initiative
3 things occur:

- 1) Some principles continue unchanged
- 2) Some regulations are discontinued
- 3) New ordinances are introduced

d. Example of changes which occurred:

1) From Patriarchs to Mosaic Era

- UNCHANGED – God (Ex 3.6); Faith (Deut 26.5-10); Sacrifice
- DISCONTINUED – Sacrifice offered without Priest (Lev 8); inter-family marriages (Lev 18); Believing Family / Tribe of Abraham
- INTRODUCED – Law Code (Ex 20); Tabernacle (Ex 40) Nation / State "Theocracy"

2) From Moses to Monarchy

- UNCHANGED – God, Faith, Sacrificing Priesthood, Law, Theocracy
- DISCONTINUED – Tabernacle, Wandering
- INTRODUCED – Monarchy (Deut 17; 2 Sam 7); Temple (1 Kgs 8)

e. Interpretation of Old Testament Texts

- 1) Some texts are directly spoken to our time
- 2) Some apply only indirectly from another epoch

3. Future Hope – "The Day of the Lord"

- a. OT points to one final day with blessing for the righteous, and cursing upon the unrighteous (Isa 2.2,12; 9.2-7; 11.4; 61.1,2; Dan 2.44; 7.14,27; Mal 3.1-3)
- b. Various names used to describe this event: "day of the Lord," "coming age," "age to come," "latter days," "glory of the Lord"
- c. This "Day" has come in Jesus Christ
 - 1) "Day" begun at His first coming (Matt 3.1-3; 4.12; 13.16,17; 12.28; Mark 1.15; 2 Cor 6.2; Gal 4.4; Heb 1.2; 6.5)
 - 2) "Day" is revealed in two stages, the first and second coming of Jesus to earth (Matt 11.2-15; Acts 1.6; Phil 3.10,11; Tit 2.11-13)

B. Main Theme of Old Testament Theology?

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