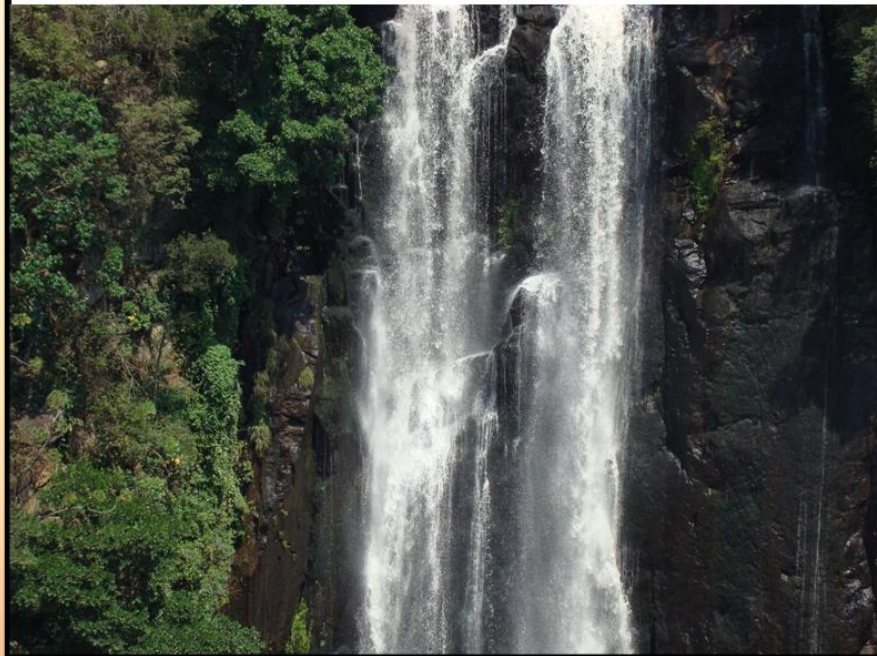


# Old Testament Survey: *the Quest for Hope*

*Seeing and Treasuring Christ in the Old  
Testament*

*The E.O.C.  
Small Group  
(Eyes on Christ)*

Fremont  
Evangelical  
Free Church



### **Romans 15:4**

For whatever was written in earlier times was written for our instruction,  
so that  
    through perseverance and  
    the encouragement of the Scriptures  
we might have hope.



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## **Preface: How to use these 26 Study Notes**

The Old Testament is profoundly the very words of God as is Romans, Galatians, Matthew and many of our other frequently pastured and treasured sites. What are we supposed to glean from a good reading of the Old Testament? Since we live in the era after Christ's life and death on this earth, should Christians today even spend much time studying the Old Testament?

We believe that God's progressive revelation of himself throughout his redemptive history, the unfolding of his master plan, and the culmination and pinnacle of his glory in the death and resurrection of His Son who is both our means and the great end by which and to which we were saved, is seen in all of the pages of Scripture. The Old Testament is about the promises God made and the New Testament is about the way in which he kept those promises and fulfills all of them in Christ Jesus: promises made (Old Testament) and promises kept (New Testament) .

In beginning this study of the Old Testament, there are two main questions to consider: 1. Why do we study Scripture? and 2. How do we study Scripture?

### **Why do we study Scripture?**

Though it will be a rewarding adventure, this is going to take some work and so the first question we have to ask is, "Why would we want to spend the time, effort, and energy studying Scripture to begin with, especially the Old Testament?"

First, Christ answers this question in a peculiar way in John 17:3. He says, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." The first answer, then, is that we study Scripture to know God. We do not seek knowledge to merely gain more knowledge, for another academic degree, or for prestige. We seek to know the

words of God that we may know THIS God, the God of the Word. In Jesus, God has revealed himself most fully through His own Son (Heb 1:2).

Secondly, Moses gives us another great answer to why we study the Word of God. We call it the Christian Hedonist's answer; namely, that it satisfies us to know God. Hedonism means finding pleasure. The Christian Hedonist knows that he has been created to reflect and treasure the glory of God. As he pursues this, he finds his highest, lasting, satisfying pleasures. Before the Israelites entered the Promised Land (after years of wandering in the desert and after their parents were freed from the terrible and cruel slavery in Egypt) Moses reminds the people of this earth-shattering fact. He says,

Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, even all the words of this law. For it is not an idle word for you; indeed it is your life. Deut 32:47

These are not just words on paper that we are reading. They are our very life - words to us from the living, Creator God.

Thirdly, if you are a man reading this (or a young man in training), you have been called uniquely by God to be able to explain the words of God to others. This presupposes that we personally know God's Word. These study notes have been compiled in such a way to help men fulfill this God-given calling to simply be faithful to share and explain the Word of God to your wife, your children, and the church.

God created man with a unique role to be prophet, priest, and king. We will come to see this more fully in the study notes following on Genesis regarding the first man Adam. Adam was a prophet in that he explained the words of God to Eve. As Adam talks with God or prays, he is a priest in that he intercedes on Eve's behalf. As God has given Adam to rule of the garden and is told to subdue the earth, he is given the role of king. However, as Adam failed in these three offices he was a type of him who would ultimately and perfectly succeed in all three roles, namely Jesus Christ, the perfect man.

Like Adam, we as men also fail regularly in fulfilling our role as prophet, priest, and king in the realm in which God has planted each of us. We are often selfish. We are often not a servant to others but demand our needs to be met by others. We do not often humbly pray for others but seek our own

glory. We do not often read the Word of God with much delight, much less explain it contagiously to others. However, thanks be to God that in Jesus He ultimately fulfills these three roles. And thank the Lord that out of our union with Christ by the power of the Holy Spirit, He is faithfully changing us into the image of His Son who delights in God, His words, and being the greatest servant (Romans 8:29, 2 Cor 3:18).

Are we as men teaching well, interceding effectively, and leading our families as the top servant with our sleeves rolled up? May God by His grace in Jesus Christ through His Word so satisfy us with Himself that we delight in overflowing this joy to all those around us.

Men, are we strong men? Are we aiming to be great men? The world has many falsehoods about what men do and what a strong man looks like. "Strong men don't cry" is a maxim that we may commonly hear. We also may hear the falsehood or see in advertising that strong men have nice cars and provide riches for their family even at the expense of investing their lives into their families. In contrast, listen to the radical way that Christ defines greatness in Mark chapter 10. He says,

"You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. 43"But it is not this way among you, but whoever wishes to become great among you shall be your servant; 44and whoever wishes to be first among you shall be slave of all. 45"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

The greatest man who ever lived did NOT do what the world does in defining greatness, namely having the greatest number of servants to lord over and carry out his every wish. Instead, the greatest man demonstrated his greatness by being the top servant. This is radical! Men, may we by God's grace pursue this kind of radical lifestyle as we fulfill the three main roles of being a strong man: prophet, priest, and servant-king.

Our prayer is that we come to fulfill these roles as men with joy and delight. We want to see these words from God's Scripture as words that cause us to "taste and see" that God is good. We want to pass on to our children not solely the knowledge of God's Word, but a passion and a delight for it, seeing that it is where we see Christ as our all-satisfying treasure. But are

these affections for all that God is for us in Christ as revealed in his Word really necessary? Why not just read God's Word with your family and despise every minute of it? At least I am doing it, right? Jonathan Edwards in his book *Religious Affections* addresses this very point. John Piper also draws on him when he writes,

"The Scriptures command joy, hope, fear, peace, grief, desire, tenderheartedness, brokenness and contrition, gratitude, lowliness, etc. Therefore Christian Hedonism is not making too much of emotion when it says that being satisfied in God is our calling and duty.

It is true that our hearts are often sluggish. We do not feel the depth or intensity of affections that are appropriate for God or His cause. It is true that at those times we must exert our wills and make decisions that we hope will rekindle our joy. Even though joyless love is not our aim ("God loves a cheerful giver!" 2 Corinthians 9:7; "[Show] mercy with cheerfulness," Romans 12:8), nevertheless it is better to do a joyless duty than not to do it, provided that there is a spirit of repentance that we have not done all of our duty because of the sluggishness of our hearts."<sup>1</sup>

May we lead as men in the areas where God has planted each of us with a spirit of contagious delight in God's Word and an overflowing love to others from being satisfied and ravaged by the glory of God.

### **How do we study the Word of God effectively, particularly the Old Testament?**

Is it just a matter of sheer will-power to grit our teeth and read through the Old Testament? What if we can actually make this our zeal and passion? What if we even read it with more excitement than we do the Wall Street Journal? Are we reading the Old Testament well?

Paul gives us an encouraging yet sobering warning on how NOT to read the Old Testament. He explains to us how the Israelites read the Old Testament. He writes,

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<sup>1</sup> John Piper, *The Dangerous Duty of Delight*, first three chapters published on the web at [www.desiringgod.org](http://www.desiringgod.org), accessed 6/2009, page 30



“Brethren, my heart’s desire and my prayer to God for them [the Israelites] is for their salvation. For I testify about them that they have a zeal for God, but not in accordance with knowledge. For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.” Romans 10:1-4

Paul is making the point that God’s chosen nation, Israel, read the words of God with much zeal, yet most of Israel was not saved. Let this sobering truth land on us with all the weight that Paul meant it. Reading the Old Testament with zeal is not enough. The Israelites missed something huge when they read the Old Testament with passion. What did they miss? They missed that all of the Old Testament points to Christ - they missed that it is CHRIST for righteousness. This is what Paul says they were supposed to see when they read the Old Testament. But they missed it. Will we miss it too?

Secondly, we read the Old Testament in such a way as to develop categories for understanding the whole of God’s Redemptive History and how it all points to the glory of God in the face of Christ, in both the Old and New Testaments. Did the Israelites miss only the prophecies of Christ’s birth in the Old Testament, or did they miss something else as well?

There is much more to the Old Testament pointing to Christ than simply a few interwoven prophecies about His birth in Bethlehem. Christ on the road to Emmaus explains to us HOW to read the Old Testament.

“And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! “Was it not necessary for the Christ to suffer these things and to enter into His glory?” Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...

Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that

repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem." Luke 24:25-27, 44-47

It is fascinating to me that Jesus did not begin to teach from the point of the story with the three wise men going to Bethlehem or the shepherds hearing the great news from the myriad of angels that he was born. He goes to the words of Moses and shows how Moses wrote about Him! What? Moses wrote about Jesus? How? Where? ALL the prophets wrote about Jesus too? How so? The aim of this study through the Old Testament is to further explain how these words Jesus spoke on the Emmaus road were true.

What is the Bible about? What is the “grand-narrative” of Scripture from cover to cover? What is the unifying theme of the Bible? We will come to see that the Bible is about God redeeming sinful man to himself through his Son for the glory of his great name. Remember Christ's words on the Road to Emmaus? “Thus it is written [in the Old Testament], that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.” Luke 24:46-47. Did you hear these two great themes interwoven into one theme? The Bible is about Christ and how reconciliation with the holy God through him is “proclaimed to all the nations.” When discussing this passage from Luke in his book The Mission of God: Unlocking the Grand Narrative of the Bible, Christopher J.H. Wright points out these two great interlocking themes,

“Jesus himself provided the hermeneutical coherence [or framework of understanding] within which all disciples must read these texts, that is, in the light of the story that leads up to Christ (messianic reading) and the story that leads on from Christ (missional reading). That is the story that flows from the mind and purpose of God in all the Scriptures for all the nations. That is a missional hermeneutic of the whole Bible.”<sup>2</sup>

We read the story of redemptive history with a messianic view and a missions view. We read the Old Testament to see how it all leads up to, points to, and finds its fulfillment in Christ the Messiah in the New Testament. We read also that God’s heart for the nations to see and savor his glory continues to go out

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<sup>2</sup> Christopher J.H. Wright, The Mission of God, IVP Academic, Downers Grove, IL, 2006, page 41

in a powerful mission to people from every tribe, tongue, people, and nation (Rev 5:9).

What do we mean when we say that the whole Old Testament points to Christ? The institutions in the Old Testament foreshadowed Christ (examples include the temple, sacrifices, priesthood, etc.). The use of typology points to Christ (examples include Moses as a type of Christ, interceding on behalf of the people so that God would not wipe them out for their sinfulness; David as a type of the king that Christ would be, etc.). In this study we will come to see how all of the Old Testament points to Christ and finds its fulfillment and transformation in him. Mark Dever is helpful in summarizing it this way as he makes his closing comments to his church after teaching through the Old Testament,

"The Old Testament is a collection of books about the Lord and Savior that we love. The Old Testament is about Jesus. And it gives us many, many different lenses, and avenues, and pictures to see Him in and through. It fills out and expands our understanding of all the Jesus is, and all that He has done, is doing, and will do for us and for His name's sake. And so above all else, my prayer is that you indeed have seen the light of the knowledge of the glory of God in the face of Jesus Christ shining into your heart as we've opened the Old Testament and studied it together."<sup>3</sup>

Look for Christ and his beauty as you read through these words of God recorded for us in the Old Testament. They are meant for our hope.

In preparing these 26 weeks of study notes, Mark Dever's materials have proven to be a valuable and refreshing resource, leading to much delight in God and his Word. Mark is the pastor of teaching at Capitol Hill Baptist Church in Washington D.C. This 26 week course on the Old Testament is one of the church's core classes for adults. The teacher's notes have all been made available on the web through Microsoft Word documents. Thank God for

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<sup>3</sup> Source: <http://www.capitolhillbaptist.org/> Direct quotations from these materials used these Study Notes are marked with "(Dever)" after the quote and are then not usually footnoted in detail at the bottom of the page. Without exception, the Thesis paragraph of each section of the 26 sections of Study Notes as well as the outlines for each book are also from these materials and are not separately footnoted. "(ESVSB)" means that the quote comes from the ESV Study Bible, Wheaton, IL 2008, online version.

raising up men to simply explain his Word both accurately and contagiously in all delight (Eph 4:11-13)!

Thirdly, here are some practical things to consider in reading through the Old Testament. We have seen WHY it is important to know the Old Testament. Now we will consider a few ideas you may want to try in your reading. As you find these helpful, use them. As these would be distracting, edit them or do not use them. Come up with ideas that suit your own family. Do whatever you can to find delight, by grace, in knowing God, and, if you are a man, fulfill your three roles with joy.

Make it realistic. Find a time of the day that you can spend 5-15 minutes reading the Word with your family. Some people fall into the trap of thinking that each time in the Word must be an “epiphany” experience. Yes, some times will be extra delightful and go on past 15 minutes. Some will not. If your family's devotional time is extraordinary every time, then extraordinary actually becomes ordinary. God has made life with its ups and downs. Trust his sovereignty as you obey by faith what he has called you to do. A realistic goal to aim for would be 4-5 times a week in the Word as a family. Make it your aim by grace that not doing this as a family is more the exception to the rule than the rule.

Make it interactive. When reading a passage, go around in a circle and have each person read a verse. Keep going around the circle. Get the whole family involved. We were given some great advice for young children who cannot read yet. Read a phrase and then have them repeat it back to you. As soon as they can speak, have them repeat after you the powerful words of God. Then ask questions. Ask questions that you may not even answer, but that can be used to train those around you to mine the answers from God's Word for themselves.

Just start. You may be a man reading this and say, “But I have never done this with my family and it is too late for me to start.” Do not get paralyzed by the past. Confess to God your shortcomings, and move on in blessed forgiveness. Move on in God's grace today and trust him by faith for obedience to fulfill these three roles that he has called you to as a man. If your children are grown and out of the house, continue with your wife. Then when your children come home for the holidays, for example, read the Word of God to them and continue right where you and your wife left off. It will probably blow them away! God's Word is powerful and will not return void.

Keep it simple. One idea might be to spend one week on each of the 26 handouts and sections of the Old Testament notes. Read the theme of the book each time you are together, and then just read a few passages from that book that are emphasized on the handout. Each handout is in outline form, showing what the overall flow and natural divisions are for the book. You may not be able to read out loud the whole book of 1 and 2 Chronicles in one week, for example. Do not be discouraged. Just read the passages specifically cited on the handout and show how they illustrate the theme of the book as shown on the handout. Your goal is not to exhaust the meaning in every book. Rather it is to pass on a framework of understanding on which they can add more knowledge to later. Keep the timeline handy in the appendix. Reference it often, maybe each time you start a new book so that everyone can see where you are in the timeline of redemptive history.

Keep it age appropriate. Do you have young children under age 10? One idea would be to go through the Picture Bible<sup>4</sup> with them and help draw their affections to God in his Word through learning the narrative of Scripture. This has proven to be a helpful tool that God has used in our family.

Another idea is to combine this reading from the Picture Bible for the younger kids with the reading from the actual Bible read by an older child or from you and your wife. Read the narrative from the Picture Bible to illustrate the themes and verses that you are reading from the 26 handouts. For example, if you are in the book of Judges, read the theme and key verses from the handout. Then read through the same narrative in the Picture Bible and see the story of Gideon and the fleece unfold in color on the pages for the children. The handouts cover the timeline of redemptive history as the events unfolded, not necessarily how the books are ordered in the table of contents in our Bibles. So be flexible in your reading schedule through the Picture Bible as you may have to jump around a bit or extend time in a particular section to match the flow of these study notes.

Have fun. Pray that God makes his Word a delight for you and causes you to treasure it as food for your soul. He is your only hope for this. He is both the “end” AND the “means” to our enjoyment in Him. As you enjoy this

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<sup>4</sup> The Picture Bible: Story Book Edition, by Iva Hoth (Author), Andre Leblanc (Illustrator), Chariot Victor Pub (June 1993)

time, it will cause you to overflow in love to others as you are satisfied in all that God is for you in Christ, as seen in his Word.

Are you ready to start? These two pages of notes for 26 sections of the Old Testament are meant to help give the reader and student of God's Word a framework of understanding. As we mature in the knowledge of God and grow in faith, by His grace, we begin to see how a sermon or passage of Scripture fits into the overall storyline and purposes of Scripture. It is like laying the great steel beams of a new high rise building so that when the cherry wood trim, the marble, and the furnishings are delivered, they have a foundation and a floor to allow the completion of the building. May these notes be a helpful tool used by God to give a framework for understanding the grand narrative of Scripture - the glory of God in the face of Christ who is redeeming a sinful people for His own who now delight in grace through faith in the immutable glories of God.



# Introduction to the Old Testament

**Purpose of the Study Notes:** Provide a useful roadmap in our quest of Hope in reading the OT (especially for husbands to read the Word with wife, and fathers to read the word with their children).

**Theme verse:** Romans 15:4 For whatever was written in earlier times [i.e. OT] was written for our instruction, **so that** through perseverance and the encouragement of the Scriptures **we might have hope**. [What does Scripture say as to HOW we might have hope? Through perseverance and the encouragement we receive from reading the OT].

**Premise:** 1. The Bible is ONE long story of redemptive history from cover to cover - it is the story of Christ: The Holy God progressively reveals His character from Genesis to Revelation, redeeming sinful man by the riches of the glory of His grace on display in His son, for the purpose of proclaiming the worth of His glory and His son's beauty for all eternity. This OT is the Bible of Jesus and the apostles. If we want to understand rightly the NT we must understand the OT. There is a beginning to this story of redemption (not just in the NT) and the OT is this beginning.

2. In a real sense, all true believers are Jews, so this is OUR story John 4:22 Salvation is from the Jews, Rom 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God; Gal 6:15 For neither is circumcision anything, nor uncircumcision, but a new creation. 16 And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God; 2 Cor 1:20 For as many as are the promises of God, in Him they are yes.

## I. Seven reasons why should we read the Old Testament (2 this week)

A. to have hope (Rom 15:4)

B. to see Christ in the OT and hope in Him

1. HOW do we know Christ is in the OT? (Answer: Jesus and Paul said so)

John 5:46 "For if you believed Moses, you would believe Me, for he wrote about Me. John 1:45 Philip found\* Nathanael and said\* to him, "We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph." Luke 24:44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Luke 24:27 Then beginning with Moses and with all the



prophets, He [Christ] explained to them the things concerning Himself in all the Scriptures. Acts 26:22 “So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; 23that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.”

2. WHERE is Christ in the OT? (3 hints to give us a category of thinking as we search and read the OT)

John 6:32 Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven [Jesus interprets Ex 16:4 of the manna in the wilderness points to Him]. John 3:14 “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15so that whoever believes will in Him have eternal life [Jesus interprets Numbers 21:9 of the poisonous snakes biting the grumbling, rebellious Israelites as looking with faith on the ultimate pole, Christ on the cross, to be saved]. Acts 3:22 Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you [quote’s Moses in Deuteronomy 18:15-19]

## II. How read the OT?

- A. Exhortation to dads: God specifically commands men to “wash our wives in the word” (Eph 5), and “train our children in the word (Eph 6); use these materials to make your job easy and enjoyable.
- B. How NOT to read: not for legalistic climbing to God so that He now owes you something – rather pursue with a hunger and a quest for God instead (Psalm 42 as the deer pants for the water, so my soul.)
- C. Understand the big picture themes and logical “chapter” breaks / divisions (class outline)

### Part I: Key Events in the History of Israel: Creation to Exile

- 1.) Creation, humanity, and the fall (Genesis 1-3)
- 2.) Righteous Noah and the Tower of Babel (Genesis 6-9, 11)
- 3.) The Patriarchs: Abraham, Isaac, Jacob, and Joseph (Genesis 12-50)
- 4.) Moses, the Exodus, and the wilderness (Exodus-Deuteronomy)
- 5.) The Law, the temple, and the priestly order (Exodus-Deuteronomy)
- 6.) Conquest and kingship (Joshua, Judges, 1-2 Samuel, 1-2 Kings)

### Part II. Key Events in the History of Israel: Exile to Return

- 1.) The message of the pre-exilic prophets (Isaiah, Jeremiah, Hosea-Zephaniah)
- 2.) The message of the exilic prophets (Ezekiel and Daniel)
- 3.) Second Temple Judaism (Ezra, Nehemiah, 1-2 Chronicles)
- 4.) The message of the post-exilic prophets (Haggai, Zechariah, Malachi)
- 5.) Intertestamental era<sup>5</sup>

### III. Why is hope so important? (2 reasons)

- A. Hope is largely what faith is, and it is HOW the OT saints AND we are **saved**. Heb 11: 1Now faith is the assurance of things hoped for, the conviction of things not seen. 2For by it the men of old gained approval.
- B. It is how the OT saints AND we live everyday – **sanctified**. We live and persevere in faith to the end by hoping in Christ, His kingdom in full, and the promises of God. Heb 11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, 25choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, 26considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward [Christ is both the end and the means of the Reward; we get to the reward by Christ and ultimately He IS our reward].

**The Great Riddle of the Bible:** How can God forgive and yet at the same time not leave the guilty unpunished?

Exodus 34:6Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations." 8Moses made haste to bow low toward the earth and worship. 9He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and take us as Your own possession."

**Answer:** This is what it means that God is both The Just (He does punish all sin either in His son at the cross for those who believe or in hell for those

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<sup>5</sup> Outline provided by Chad Knudson, Pastor, Fremont Evangelical Free Church, from his notes on Biblical Theology, his blog, and his book, 2008

who don't) AND The Justifier (He justifies the sinner who believes through Jesus' blood to fellowship with God).

Rom 3: 21But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23for all have sinned and fall short of the glory of God, 24being justified as a gift by His grace through the redemption which is in Christ Jesus; 25whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

### **What is "Redemptive History"?**

"Redemptive-History is the account of what God is doing, in space and time, to restore fallen humanity to fellowship with Himself. It is the study of God's works in history that were designed to prepare the way for the Lord Jesus Christ to come into the world, and the consideration of what Christ did and will do to complete the salvation of God's people. Or, if that's too confusing, in simplest terms it is the story in the Bible about what God is doing to save sinners. This story is an ongoing and developing drama through the pages of the Bible. God doesn't tell us everything about His plan of redemption all at once, in some technical philosophical language. Rather, He reveals Himself and His plan for the ages in a story, a true story" (Dever, Kings)

**Conclusion:** So join us in this Quest for Hope. May the reading schedule be your joy by God's grace. Our quest for hope is really our quest to see and know Christ as revealed in ALL of redemptive history, both new and Old Testament.

# 1. Genesis: Chapters 1-2

## Five more reasons to study the Old Testament – why Biblical Theology

1. The Old Testament is as much God's Word just as the N.T. is.
2. To understand the context of the N.T.; it is ONE story of God's redeeming sinful man from cover to cover of the Bible (Redemptive History)
3. The N.T. quotes the O.T. greater than 10% of the time - the N.T. is the #1 commentary on the O.T.
4. The O.T. is about Jesus – John 5:39
5. We are Jews – Salvation is of the Jews, John 4:22

**Theme:** God is an eternal and self-sufficient God, who by sheer verbal fiat has sovereignly created the universe and all that is in it, in order to display His glory. The crown of His created order is mankind, the only creature created in God's image. Human beings are created in order to specifically display God's glory as they obediently govern the earth while enjoying loving fellowship with God and each other.

I. Genesis 1:1-2:3 - The telling of the seven days of Creation: Emphasis on God's word, sovereignty, lordship, and the order and goodness of the created order

### Four things that we learn about God:

1. He is eternal. Gen. 1:1 – “Daddy, who made God?” He has always been.
2. He is sufficient - He didn't make the world because He was lacking something but as an overflow to display His glory Ps. 19:1-2, Rom 11:36; but why did God create the world? Answer: to show how special He is (the #1 answer is not ultimately because He loves us, though He does).
3. He is sovereignly over and above all Ps. 135:4-7; He did not use some pre-existent materials or molecules to create the world – just His voice. Therefore, ALL is His and He is King over all because He made everything.
4. He is good – Gen 1 repeats the phrase, “and God saw that it was good.”

II. Genesis 2:4-25 - A retelling of the creation story: This time with emphasis on mankind's special relationship with God, the created order, and each other

### Three things that we learn about man:

1. We are made in God's image. Gen. 1:12 – Everything was created “after its own kind”, but man was created “after God's kind” or image.

2. Our purpose in life is to reflect back to God His worth, holiness, and glory - Rev. 4:11; our purpose is to be like a mirror, as it were, perfectly reflecting back to God His own worth and glory as in a reflection; however, when sin entered the world, our mirror has been “smeared with mud”, no longer able to reflect; in Christ and in His blood, those who believe on Him are in the process of their “mirror” beginning to reflect again (sanctification), though not perfectly here on earth, the worth of God (Rom 8:29).
3. We are created to reflect God’s rule, authority, and care over the earth.

**Key Texts:**

- ❖ 2:1-3: Rest is good for us; God rested after the 6 days of creation.
- ❖ 2:18-25: We see rest (or peace) between man and God, man and woman, and man & creation.
- ❖ 2:15-17: We will return to this kingdom – Christ is restoring a kingdom even higher than the perfection of the Garden (the “already, but not yet”).

**Application (James 1:22 let us be doers of the Word not merely hearers)**

1. How are we doing at reflecting back to God His glory and worth? Do we live in such a way by God’s grace and the power of the Holy Spirit in us to make God appear to the world as the rich and splendid Treasure that He is?
2. The world does not acknowledge this Creator God (Rom 1:25). Are we letting the world blind us too? Are we living as if this God and creation is all true and really exists? It is true! Live with faith (Heb 11:1)!

## 2. Genesis: Chapters 3-11

**Intro:** What is “redemptive history”? It is the story of a Holy God redeeming for Himself sinful man. What happened that we moved from the beauty of creation in Gen 1:31 to the ugliness of sin and corruption seen in Gen 6:5? A better question to ask might be, “What is God going to do about it?”

**Theme:** Mankind’s first parents decided to set themselves up as equals to God, and have disobeyed Him. In doing so they have incurred the just wrath of God and have been expelled from that pristine created order, where they will no longer enjoy that perfect fellowship with Him nor each other, nor rest and peace on the earth. However, this is not the complete wrath that they deserve, for God has already established a way by which the curse of sin will be overturned and the universe re-created to its original state!

I. Genesis 2:4-4:26 - The Dawn of Humanity – 2 Seeds

- ❖ **2:15-17:** The tree of the knowledge of good and evil: “This is actually what it means, in this context, to “know” good and evil. It doesn’t mean to simply be informed about, but to take the prerogative to determine what is good and evil: the right to become the judge and to have the final say on what is good and what is evil.”<sup>6</sup>
- ❖ **3:1-24:** The “three stranded rope” of the tug-of-war throughout Scripture: (especially 3:15 the Gospel) 1. Enmity between **Satan and man** (Satan wanting to destroy man as God’s image bearers); 2. Enmity between **Satan’s offspring** or seed (unbelievers–John 8:44, 15:19, 1 John 3:8, 13) and **Christ’s offspring** (believers); 3. Enmity between **Satan and Christ** (John 12:31-33, 1 John 3:8b, Heb 2:14-15)
- ❖ **3:8:** God makes the first step to pursue sinful man (not vice versa): When Adam and Eve eat of the tree, they realize they are naked. God doesn’t then give them more fig leaves to cover-up themselves. He gives them what He requires: animal skins for better covering. Sin is bondage and shame.

II. Genesis 5:1-6:8 - The Descendents of Adam and Their Sin

- ❖ **5:1-32:** Genealogies show that the “Seed” is protected: God keeps for Himself a line of genealogy that keeps the Gen 3:15 promise. The rest of Scripture plays out this “3-strand rope” tug-of-war. As we read, we ask,

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<sup>6</sup> Ibid, Mark Dever

“will the promises of God be fulfilled? Will Satan and his seed win?” The seed from Adam to Christ is unbroken.

- ❖ **5:5, 6, 11, etc.:** Sin is death: Each of the generations counted end with “and he died.” – “For the wages of sin is death” Rom 6:23.

### III. Genesis 6:9-9:29 - The Punishment for Sin: Un-Creating the Universe... and Grace: the Re-Creating of the Universe

- ❖ **7:12:** Un-creating the Universe – the flood; there is real punishment and judgment for sin; **8:1-2:** Re-creating – this is similar language to the initial creating of the world.
- ❖ **“Typology”:** something greater is coming that is like what just happened, and it usually points to Christ; for example, in 2 Peter 3:8 it shows the flood as a “type” of a greater judgment that is coming, namely through fire when Christ comes to judge the unsaved.

### IV. Genesis 10:1-11:9 - Humanity after the Flood: Still Sinful

- ❖ **11:1-9:** Tower of Babel – God created the world to put His great name on display; at Babel man was trying “to make a great name for themselves” and were neglecting the command to multiply and fill the earth (spread out).  
“When Christ pours out His Holy Spirit in Acts 2 the confusion caused by different languages is in a small way overcome as various peoples of various tongues are all able to hear the apostles declare the good news about Jesus Christ” (Dever).

### V. Genesis 11:10-26 - The Seed of the Woman Continues On

**Application:** 1. Sin is treason against God; it is not just an inconvenience; 2. perseverance in holiness is required, and it’s a group project (Heb. 3:12+); 3. it is Christ for righteousness (Rom 10:4) – sinful man needs a perfect mediator; 4. Obey the Word of God. Know it and do not mix it up like Eve did with Satan (Gen 3:3). Ask, “what does it say?”, and “how can I obey?” Be students of God’s words, and find it to be your greatest treasure!



### 3. Genesis: Chapters 12-50

**Intro:** Moses writes this history in chapters 12-50 that covers 2000-1800 B.C.

**Theme:** God is making a gracious covenant with one man and his descendants which will bless the entire world. In this covenant God has promised to be their God and that they will be His special people, that they will live in the place of His choosing, and that they will enjoy a unique relationship with Him, under His rule.

I. Genesis 11:27-25:11 - God's promises to Abraham and his sons Isaac and Ishmael

- ❖ **12:2:** God's People – 1. They live by faith (Gen 15:1-21 especially verses 2-3, 5, and Rom 4:1-6, 1:16-17, 3:21-26; Gal 3:6-7, Is 64:6); 2. They are the lineage of Christ in which the blessings of the gospel go to the entire world (Rev. 5:9)
- ❖ **12:6-7:** in God's Place – Canaan, the promised land, is a type and foreshadows the new heaven and new earth that is coming, a re-creation of the Garden of Eden; Abraham and his seed saw Canaan as a type and knew that it was not the ultimate land or goal - it is heaven (Heb 11:8-10, 13-16)
- ❖ **15:1-6, 8-10, 13, 17-21:** Under God's Rule – In verse 8 Abraham asks how he will know that these promises are true and that God's rule is sure. God uses a covenant to illustrate and answer his question. In that day, a conquering king would enter a covenant with a king he just subdued, requiring taxes paid for protection given. The conquering king would then make the conquered king walk alone between pieces of an animal cut in two signifying, "let you be cut in two like this animal if you break the covenant and stop paying taxes for your protection." God's promises are sure and His rule is secure because God caused Abraham to fall asleep (v12), and He alone walked through the animal pieces saying that if He did not keep these covenant promises, let God be cut in half which is impossible. Therefore His promises are true!

II. Genesis 25:12-18 - Ishmael's descendants

III. Genesis 25:19-35:29 - God's promises to Isaac and his sons Jacob and Esau

- ❖ **25:22-23:** HOW does one become one of God's people? Jacob and Esau illustrate that it is solely by the pleasure of God's free choice. Why did the younger (Jacob) get the birthright? It was God's free choice. Paul uses

this in Romans 9:10-13 to say that before either of the twins had opportunity to do good or evil (and they DID do lots of evil), God chose the promise of the Seed to come through Jacob; why is it not based on the twin that acted most righteously or did works? It is so that no one can boast in the Kingdom (Eph 2:8-9, 1:4-6); in Rom 9:15, Paul argues that the basis for God's free choice is in His name revealed to Moses when he saw the train of God's goodness (Ex. 33:19) - God's name is: I-Will-Have-Mercy-On-Whom-I-Will-Have-Mercy; God chose Israel to illustrate this as well (Deut 7:7-9).

IV. Genesis 36 - Esau's descendants

V. Genesis 37-50 - God's promises to Jacob and his sons; particular focus on Joseph

- ❖ 37:9-10, 18-19, 26-27, 45:4-5: highlights of the main turns of the story; God orchestrated all these events to bring Joseph out of Canaan down to Egypt to be God's means by which He would save Israel from starvation, especially his brother Judah through whom Jesus (THE Seed) would come; in 49:8 Joseph says this very thing that the Seed will come through Judah.
- ❖ 50:19-20: God is sovereign, even over evil, and man is responsible - Joseph's brothers sold him to slavery and did what they did because they wanted to do that. They meant those actions for evil. Scripture says that God meant those evil actions for good, namely for Judah to be saved from starvation so the lineage of "the Seed" would go on.

**Application:** 1. Are we intrigued with the world and all its gadgets, bells and whistles - or are we saturated in contentment in God that he is enough (Deut 7:9)? 2. God calls us to community, not to be lone mavericks (Gen 12:2); 3. Beware of the subtlety of self-righteousness in doing good things - salvation is only by faith (Gen 15:1-5, Rom 4); 4. Why the "Smoking Oven" scene in Gen 15:17 - to give us assurance of our faith (15:8)! 5. Do we believe that God MEANS everything for good in our lives (Gen 50:19-20)?

## 4. Exodus: Chapters 1-18

**Intro:** 300 years have passed in slavery since the end of Genesis (1500 BC).

**Theme:** God is now spreading the knowledge of His name, fame, and glory out to the entire world as He continues His plan of re-creation by redeeming His people from cruel slavery by the power of His might, in order to bring them into a special relationship with Him, while foreshadowing the life and ministry of Christ.

I. Exodus 1:1-6:13: The People of God are cruelly oppressed – section ends with God’s promise to rescue (*The “seed of serpent” persecutes the “seed of woman.”*)

❖ **The “Exodus” theme:** this theme is used repeatedly in the OT and NT

Three Steps	Book of Exodus	Gal 4:4-7	Rev 15
1. Slavery	1:8-14, 3:7 bitter slavery for Israel in Egypt	Slavery to sin	<b>Luke 5:31 Christ came to heal our real sickness-sin</b>
2. God alone saves from slavery using a blood sacrifice	3:8, 6:6-9 God alone saves and uses blood of the Passover lamb (ch12)	God saves those who believe by Christ’s blood	<b>Rev 5:1-5 Christ through His blood is only one worthy to open seals</b>
3. After He saves, there is fellowship with God	<b>3:8-12 Land to have fellowship with God</b>	<b>Fellowship with our Father as adopted sons!</b>	<b>Rev 15 we sing Song of Moses from 1<sup>st</sup> Exodus</b>

❖ **3:1-14:** Yahweh is the new name we learn for God = the great “I Am” John 8:24, 58 Jesus said He is “I Am”, so Moses saw Christ at the burning bush.

❖ **5:1-2, 9:14-16:** WHY does God rescue His people and WHY does he use 10 plagues when one would have done? Answer: to display the greatness of His worth in ALL the earth 5:1-2, 9:14-16. Does it work? Yes - Ex 18:11 Jethro in a far away land heard of this Great God who delivered the Israelites and so had the Canaanites (Joshua 2:8-11).

II. Exodus 6:14-12:39: The LORD publicly punishes the oppressor of His people – section ends with the Exodus (*The “seed of the woman” and the “seed of the serpent” do battle.*)

- ❖ **11:4-7, 12:11-13:** the Passover typology – On the 10<sup>th</sup> plague, the only way for Israelite 1<sup>st</sup> born males to survive the God’s angel of death was if there was blood from a lamb over the doorpost, then he would “passover” that house. John 1:29 says that Christ IS the ultimate “Passover Lamb” that covers His own from the just wrath of God for our sins. Pharaoh and his son were seen as gods, and they brutally treated God’s firstborn son (Ex 4:22-23), Israel, in slavery. The irony in this plague is that no one can treat God’s son like this, hence God killed Pharaoh’s and all Egypt’s firstborn sons and livestock.

III. Exodus 12:40-18:27: God’s people are now free to live in fellowship with Him – led to Mount Sinai (*The “seed of the woman” has triumphed by God’s grace.*)

- ❖ **Son of Man typology** Ex 4:22-23 God calls Israel His firstborn son. Christ fulfills the typology of sonship to which Israel only points. Where Israel as the son of man failed miserably (example of the following 5 steps), Christ perfectly succeeds as THE Ultimate Son of Man!

Israel as God’s Son (Exodus)	Christ as God’s PERFECT Son (Matthew)
Ch 14: passed through waters of Red Sea	Matt 3:16-17 baptized in Jordan waters and God say this is my Son
16:2: Israel tempted in wilderness to complain and grumble against God	4:1+ Christ tempted in wilderness by Satan
16:3: tempted to grumble in unbelief that God will feed them	4:3-4 Christ tempted to turn a stone into bread to eat
17:2: Israel “tests” God / no water	4:5-7 Christ tempted to “test” God
Ch 32: Israel is commanded not to worship any another other gods	4:8-10 Christ overcomes temptation to serve other gods

**Application:** 1. Know God’s Word because it is your weapon to fight temptation just like Christ, the Ultimate Son of God did; 2. The wrath of God is coming against sin – are you covered by the blood of THE Passover Lamb of God by believing in Christ by faith? 3. Live life to the full glory of the great name of God – He works in our lives too to put his great name on display (Ex 9:14-16).

## 5. Exodus: Chapters 19-40

**Intro:** mid 1500's B.C., Israel becomes a nation and is told what holy living is.

**Theme:** Yahweh is establishing the covenant terms to direct His people in how to live in fellowship with Him since He will now dwell with them.

I. Exodus 19-23: Covenant Obligations - Ch. 19-20 Decalogue as standard for all of life; 21:1-22:15 Social life; 22:16-23:9 Moral life; 23:10-23:33 Religious calendar

- ❖ **19:4-6, 16-20, 20:1-21** - Why was the Law given? 1. to show how a people is best to live to image forth the glory of a holy God to the world (this is part of what Kingdom of Priests means in 19:4-6); 2. Gal 3:17-19 says the Law was added because of sin. It shows our sinfulness as in a mirror AND it points to our need for a perfect Mediator between us sinners and the Holy God, namely Christ. Fundamentally the Law restates not replaces Abraham's covenant.

II. Exodus 24 - Covenant Ceremony - and the promise to be with them

- ❖ **24:3, 7-8, 9-14** - What happens when the people do not obey the Law? They will die, symbolic by the blood of the animal that is sprinkled on them.

III. Exodus 25-31 - Covenant Meeting Place Described - how to build the tabernacle

IV. Exodus 32-34 - Covenant Disobedience and Covenant Grace; Ch. 32 The people break the covenant and Moses intercedes; Ch. 33 - Moses "sees" the glory of the LORD; Ch. 34 - Covenant is renewed

- ❖ **32:7-10, 11-14** - Moses intercedes on behalf of the people after they create and worship the golden calf. Moses is a type of Christ, foreshadowing the ultimate intercession to God on behalf of sinful men. He pleads to God not to destroy them on behalf of God's great name.
- ❖ **33:15-16,** - Moses values fellowship with God above all things.
- ❖ **33:17-23** - Moses wanted to see God so he was hid in the rock while the goodness of God passed by, defined His "grace" and "mercy". Psalm 117:1-2 recounts these two attributes of God. John 1:14 says that Jesus is FULL of "grace" and "truth." What Moses could not fully see because he was hid in the rock, we get to see in the face of Christ, this side of the cross.

V. Exodus 35-40 - Covenant Meeting Place Built - tabernacle is built

❖ How can a holy God live among sinful people? Answer: the tabernacle

The Exodus Tabernacle	Christ as THE Tabernacle
1. Ex 29:36, 38 – blood sacrifices are to make atonement for sin (“at-one-ment” or make us at one with God) and done everyday	Heb 9:26 – Jesus makes atonement through His blood, once and for all
2. 29:42 – these offerings were made at the entrance showing that only through forgiveness of Sin can we meet with God.	John 14:6 – only through Jesus’ blood can anyone come to the Father
3. 29:43 – the tabernacle is where Moses receives revelation from God	Heb 1:2 – Jesus is the full revelation of God
4. 29:43 – the tabernacle is where God will meet and reconcile with His people	Rom 5:11 – It is in Jesus that God meets us / reconciled
5. 29:43 – the tabernacle is holy because of the presence of the glory of God	John 1:14 – Jesus is the manifestation of God’s glory
6. 29:45 – it is the physical place where God will dwell in the midst of His people.	Col 2:9 – Jesus is God in physical body, dwelling here
7. 29:46 – its purpose is to know the LORD in all beauty, glory, and power – He is the goal.	John 14:7 – only through Jesus does anyone know God

*John 1:14 “And the Word became flesh, and dwelt [literally in Greek – “He tabernacled”] among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” Christ fulfills the typology of the tabernacle, and He is THE tabernacle of God (see Matt 12:6).*

VI. Exodus 40:34-38 – Covenant Presence of the Lord – climax of the book

❖ **40:34-38** – this is the highest point of Redemptive History so far: God fulfilling His Gen 3:15 promises through a people for His own to display His glory to all the world, rescuing them out of slavery through blood, dwelling in fellowship together in a land

**Application:** 1. all this is to KNOW God; 2. don’t use the Law for righteousness – it is Christ for righteousness with holy living flowing OUT of this union NOT to get this union (Rom 10:3-4); 3. soak in the word because in it we see Christ and what Moses was hidden in the rock to keep from seeing fully.

## 6. Leviticus

**Intro:** Israel is still by Mount Sinai where they received the 10 Commandments; now they get more specifics from God on HOW to worship and live holy as a nation, different and distinct from the other nations. One promise remains from the Gen 12-50 section above – God’s people are under God’s rule but are not yet in God’s place – the Promised Land of Canaan.

**Theme:** Yahweh is holy, and therefore His people must be holy too.

I. Leviticus 1-15<sup>7\*</sup> – LAW (A. Chapters 1-7: Offerings; B. Chapters 8-10: Obedience of Priesthood; C. Chapters 11-15: Separation from the Unclean (“The Holiness Code;” what makes Israel distinct from other nations))

- ❖ **Chapters 1-6:** five reasons to offer sacrifices are described; Point: ALL sin is first and foremost a sin against God requiring sacrifices though others may have been hurt or affected as well.
- ❖ **Chapter 6-7:** instructions on HOW to offer these sacrifices are given.
- ❖ **Chapter 8-10, 9:22-24, 10:1-3:** God is the One who decides with exactness HOW He is to be worshipped; Nadab and Abihu’s, Aaron’s sons sinned like Adam who ate of the tree saying that THEY are the ones to decide how God is to be worshipped, not God to be the One to decide.
- ❖ **Chapter 11-15:** Referred to as the Holiness Code (continued in Ch 18-27)

II. Leviticus 16-17\* – GRACE: The Day of Atonement

- ❖ **16:1-34:** Yom (day) Kippor (atonement) – one time a year the priest would enter the Holy of Holies and make atonement for his sins and the sins of the people. He would kill one goat and use its blood in the tabernacle, and he would use another as a “scapegoat”. The priest laid his hands on this second goat and sent it outside the camp never to be seen again, signifying that sins are removed. Christ’s own blood was used in the real tabernacle in heaven (like the first goat), AND He was crucified outside the city of Jerusalem (like the second goat), removing our sins from us who believe as far as the east is from the west (Ps 103:12). The irony to the Jews is that if you want to be made truly clean / be forgiven, you had to go to the place of “uncleanliness” outside the city to be truly clean in Christ (Heb 13:11-13).

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<sup>7</sup> \*Notice that the flow of the book follows a real gospel train of thought: First there are laws to tell the Israelites how they might approach Yahweh (Part I). But when they fail in their obedience, provision is made for them in the form of a substitutionary sacrifice (Part II). Then, from that position of forgiveness and grace, the people are called to live holy lives (Part III) - (Dever, Leviticus intro)

- ❖ **Heb 7:23-27, 9:24-26, 10:1** – these verses show how Christ fulfilled this typology of the sacrifices with His own blood. Unlike the priests who had to offer sacrifices every year for their own sin and the people's, Jesus does this once and for all with His own perfect blood and sacrifice, bringing fellowship with the holy God and sinful people who believe on Christ.

III. Leviticus 18-27* – HOLINESS: Ethical Purity of the People & Religious Festivals
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- ❖ **11:44-47, 21:8, 22:31-33, 20:26** – they are to live holy as a nation BECAUSE God is holy; they are to live lives different and distinguished from the world; notice that it is not that these things such as pork are unclean in themselves as if it is some health diet that God gives the nation – it says it is “unclean unto you...” God is making for Himself a nation that lives differently to reflect the holiness of God to all the nations of the world.
- ❖ **Do we as Christians today need to not eat pork, etc.?** No, Christ declared all these foods clean in Mark 7:18-23 (and Acts 10) making the point that eating “unclean” food is not what makes a person unclean. A person is unclean / sinful because of their actions that come from their heart which shows that they ARE sinful in the heart, at their core. With the dawn of the New Testament, the Lesson Book of Israel as a story to the world of the holiness of God and His judgments is largely closed; now God shows himself as holy and different to the world not through dietary restrictions for a nation but illustrated by the church through holy living from a new heart (1 Pet 1:14-16), communion, and baptism.

**Application:** 1. All sin is sin first and foremost against God, though it does often affect others (Lev 5:4-6); 2. God's word is the authority for our worship, not our tastes (Lev 10:1-3); 3. Holiness is a necessary fruit and result of our union with Christ, without which, we will not see God (Heb 12:14).



## 7. Numbers

**Intro:** Moses is still the writer, 1400 BC, still on the Sinai peninsula where the Israelites are wandering in unbelief. Psalm 95 refers to many of these events.

**Theme:** Yahweh is still faithful and still with His people, even though they battle with unbelief, distrust, and disobedience, as they clash with the pagan nations and commit idolatry, resulting in their failure to enter the Promise Land.

**Contrast:** the unbelief and rebellion of the people and Yahweh's grace.

I. Numbers 1-25 – The First Generation

A. Chapters 1-10: Obedience

- ❖ **Chapter 1-2** - the census of the first generation and how their camp was arranged with the tabernacle at the center - Yahweh dwells with them.
- ❖ **6:22-27** – Yahweh is for them as they are almost to His promised land.
- ❖ **9:15-18; 10:35-36** – the people know that Yahweh is guiding them to the Promised Land because of the fire/cloud, and they move out in obedience.

B. Chapters 11-25: Disobedience - Why doesn't the first generation enter the Promised Land? Unbelief (Heb 3:19)

- ❖ **11:16-17, 25, 29-30** – What is the difference between the Holy Spirit in the OT and the NT? Answer: “OT: Some/Sometimes/Dwell Among vs. NT: All/All the Time/Indwell” - In these verses we see that the HS came to enable the elders to prophesy though not permanently indwelling them. Those saved in the OT were given new hearts by HS to believe in the promises of God, though not indwelt all the time. V29-30 Moses longs for another day with the HS is more pervasively throughout the covenant community. Joel 2:28 and other OT prophets long for the coming of this as well. In Isaiah is the promise that the “Servant of the Lord” will have the HS on Him. Jesus says HE is this “Servant of the Lord” in Luke 4:14-19. In Acts and in Paul's letters we see the HS poured out on ALL who believe and He NEVER leaves them nor forsakes them. Instead of new prophesy, the HS helps us understand the revelation that God has already given and conforms us to the image of Christ, making us more loving and holy.
- ❖ **13:1, 17-20, 27-33** – God tells Moses to have men spy out the land; notice the words of unbelief of the 10 spies in contrast to Joshua and Caleb's faith in the promises of God.
- ❖ **14:7-9** – the Godly fight this unbelief of thinking that God will not give them the Promised Land because the people there are too hard to conquer with the promises of God, namely, that He WILL give it to them as He said (14:1) – we also fight sin, which is unbelief in God at its core, with the promises of God (Heb 13:5 shows the same pattern again – how do we fight

the sin of greed? By resting in the verses showing the promises that God will never leave us – He is more than enough for us.

- ❖ **14:13-23** – Moses intercedes to God on behalf of the people (again, a type of Christ, foreshadowing how Christ will ultimately and perfectly intercede on OUR behalf). This effectual prayer brings God’s pardon from immediate death but consequences are real in not being able to enter the Promised Land, which ultimately represents the New Heaven and the New Earth. Hebrews 3:12-13 uses this OT passage as a sober warning to us that we must persevere in faith until the end to reach heaven, not just make a one-time profession of faith.
- ❖ **21:4-9** – “The Snake on a pole” is typology of Christ – this is another example of unbelief of grumbling. In John 3:14-17 Christ uses this OT passage to show He is the ultimate savior to look upon. “If God has given this snake as the means to the cure, then just merely looking at it, as they are told, is an act of trusting in God’s provision for the healing and forgiveness of sins. In the same way, we are called again to trust in God’s provision for salvation. The cross of Jesus Christ was God’s idea” (Dever).

II. Numbers 26-36 – The Second Generation - Renewed Obedience
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- ❖ A new census is taken – will this generation proceed in faith and enter God’s rest / the Promised Land? The book ends right outside the Promised Land, east of the Jordan river across from Jericho.

**Application:** 1. unbelief matters – fight unbelief with the promises of God (Heb 3); 2. eternal security is a community project – by fighting our sin together (or the temptation to sin during life’s trials (Heb 3:12), we are one of God’s means to have us persevere in faith all the way to the end, THE real Promised Land – heaven; 3. Grumbling and complaining about our spouse, income, house, kids, life, etc. is the sin of unbelief thinking God is not good nor wise and loving in all His dealings with you (Matt 7:9-10); 4. Live by the Spirit day by day and build up one another’s faith instead of discouraging it by grumbling. It is not enough to just stop cussing; we must build-up one another’s faith (Eph 4:29-32).

## 8. Deuteronomy

**Intro:** “deuteros” = 2<sup>nd</sup>, “nomos” = law – This is Moses’ 2<sup>nd</sup> time giving the law: once to the 1<sup>st</sup> generation who left Egypt and died in the wilderness not entering the Promised Land; and once to their children, this 2<sup>nd</sup> generation.

Location: east side of the Jordan River before entering the Promised Land

**Theme:** The covenant LORD loves and is faithful to His covenant people; they should love and be faithful to Him as well.

I. Deuteronomy 1:1-4:43 – Moses’ first speech

- ❖ **1:10-11, 1:21, 4 :39-40 – only one promise remains** - Gen 15’s three promises: 1. God’s people are 2. under God’s rule but 3. not yet in His land.
- ❖ **Chapter 5 recounts the 10 commandments** from Exodus 20 at Mt. Sinai

II. Deuteronomy 4:44-28:68 – Moses’ second speech

- ❖ **Chapters 6-26 – HOW are they to live out the 10 commandments as a nation in the land they are about to possess?**

**Prescriptive Law and Descriptive Law:** Prescriptive Law - 10 commandments are the expression of God’s perfect character and are written into the very fabric of God’s universe and cannot be overturned or abrogated... Descriptive Law is the way the prescriptive law is to be applied in a certain time and place. Deuteronomy 6-26 (and parts of Leviticus) is full of descriptive law: the way the nation-state of Israel, called to be a geo-political entity, thousands of years ago, on the other side of the world before the birth of Christ, was to put the prescriptive law into practice.” (Dever)

**Commentary on each of the 10 Commandments:** Commandment One is further explained in chapters 6-11; Commandment Two: ch. 12; Three: ch. 13:1-14:21; Four: ch. 14:22-16:17; Five: ch. 16:18-18:22; Six: ch. 19-21; Seven: ch. 22:13-23:14; Eight: ch. 23:15-24:7; Nine: ch. 24:8-16; Ten: ch. 24:17-26:15

- ❖ **6:4-9 Religious Affections – “Hear’** means readiness to obey the words of Yahweh, who is One God. The **‘heart’**, to the Hebrews, means the mind, the will, the emotions, the thought life, everything that makes up the ‘inside’ and the character of a man. It is his feelings and his thoughts and his desires...The word for **‘soul’** is also the word for ‘breath’ or ‘passion’ in Hebrew. With every ounce of oxygen that the Israelite takes in, he is to love Yahweh...And the word for **‘strength’** is literally ‘muchness’ or ‘force’ or ‘very’... ‘Love Yahweh your God with all your inner man, and with all your passion, and with all your ‘muchness,’ all your ‘force,’ all your ‘very everything...’ v7 **‘Carve’** them into your sons.” (Dever) Jesus quotes this in Luke 10:27. Deut 28:47 describes these affections in that we are to “serve the Lord with joyfulness and gladness of heart.” May God do that in us!

- ❖ **10:12-19 (Mk 7:6-15, Mt. 23)** – God has always desired the heart and affections of a man, because all actions follow from the heart (Lk. 6:45).
- ❖ **18:15-19** – Moses as the first prophet of Israel prophesies of Jesus. Jesus brings the fullest and final revelation from God, namely the gospel. We see this passage fulfilled by Christ and quoted by Peter in Acts 3:22.
- ❖ **Chapter 27-28** – blessing for keeping God’s covenant and curses if they don’t, namely to be deported as exiles. “Notice in 30:1-10 that God will remain faithful to bring them back even after they are disobedient and exiled. These OT blessings today foreshadowed the new heavens and new earth as well as our time where blessing from the LORD is experienced in a clear conscience and a right relationship with God through His Son Jesus Christ.” (Dever) It is not that our businesses are guaranteed to thrive if we obey.

III. Deuteronomy 29:1-34:12 – Moses’ third speech
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- ❖ **30:5-6 – the essence of the Jer 31:31 prophecy fulfilled in Christ** – notice that in the New Covenant God causes us to do what we cannot do on our own, namely, to love him with all our heart, mind, soul, and strength!
- ❖ **30:11-20, 32:45-47** – “The word of God is good. And faithfulness to it brings life! Now, choose life! Hear and obey God’s word, and live: live life indeed.” (Dever)

**Application:** 1. “we all need to be students of theology, mediating deeply on God’s word, reading good books. God reveals Himself to His people through certain means: the preaching of the word, prayer, Bible study, fellowship, baptism, the Lord’s Supper, etc. To know God better make use of those means. If you do, you will see God. And you will love Him more, and you will thereby keep the law.” (Dever) 2. Do you delight in the word of God as good and as your very life? Pray that He would draw you to it as a thirsty deer to water (Ps 42:1).

## 9. Joshua & Judges

**Joshua - Intro:** Moses' Pentateuch is done (first 5 books of Bible); Joshua starts the Historical Books that span through Esther in your Bible's table of contents; the book of Joshua spans about 15 years at beginning of 14<sup>th</sup> century BC

**Theme:** Yahweh is planting His people in His land, so that they can have "rest" (as He had promised) in a relationship with Him.

I. Yahweh has been faithful.

A. Joshua 1-4 – Entering the Land

- ❖ **1:13-15, 21:43-44 - The Promised Land as imperfect recreation of Eden and foreshadow new heavens & new earth** – "Land" and "rest" are really interchangeable. In Eden there was rest and peace with God (vertical peace), rest with self and others (horizontal peace), and rest in work with the earth (diagonal peace) - Gen 2:2-3. Sin ended this rest – 3:17-19 and this move into the land is God again providing this rest/peace, foreshadowing ultimate and perfect rest in His Son – Matt 11:28-30, and full manifestation of these three rests in the new heaven and new earth. "Augustine put it this way: 'Our hearts are restless until they find their rest in [God].'" (Dever)

B. Joshua 5-12 – Taking the Land

- ❖ **11:23** – land receives rest from war; 21:44 – the people receive rest; 23:1 – rest from war, and wandering, and enemies; "Anytime they are obedient to the LORD in the land, they will continue to experience this "rest." But, whenever they are disobedient, the LORD will remove this rest by sending their enemies against them. Just as Adam and Eve lost their rest by sinning, so will Israel. In fact we'll see that before the end of today in Judges." (Dever)
- ❖ **War to capture the Promised Land** – "The first thing that should be noted is that God is not here condoning holy war or crusades for Christians to engage in at any time in history... This military campaign of complete destruction we see in Joshua is a foreshadowing of the judgment all will face when Jesus returns to judge the nations" (Dever). Deut 9:4-6 promised this judgment; Rom 2:4 shows it is God's kindness that leads us to repentance; Gen 15:13-16 shows the Canaanites had 400 years to repent and did not.

C. Joshua 13-21 – Possessing the Land

- ❖ **21:43-45** - a new climax of redemptive history. But did Joshua give these people rest? Answer: yes (they received the Promised Land) and no (he

only foreshadowed Christ and ultimate peace (rest) with God through Him (Heb 4:8-11).

II. Will Israel be faithful? - Joshua 22-24 – Retaining the Land

**Judges - Intro:** this book covers about 350 years from Joshua's death to Israel's first king (1390 BC to 1050 BC) – "Cycles"

**Theme:** The people of God learn that they need a righteous, covenant-keeping king if they are to be a faithful people. Yet, regardless of their failings, Yahweh is still faithful, sending many saviors to deliver them from their enemies.

I. Judges 1:1-2:9 – Transition after death of Joshua

II. Judges 2:10-23 – Paradigmatic summary of Israel's sin and Yahweh's deliverance

❖ **"Seven-Sevens:** Seven stories in Judges (i.e. Ehud, Sampson, etc.) that illustrate this Seven-step Cycle of unbelief to deliverance: Step 1-Israel forgets Yahweh (2:10); 2-Israel serves other gods (2:11-12); 3-Yahweh grows angry (2:14); 4-Yahweh responds with wrath through foreign invaders – loss of "rest" from enemies and have "mini-exiles" (2:14-15); 5-Israel cries out (2:16,18); 6-Yahweh has pity on His people (2:16,18); 7-YHWH alone in grace delivers His people through a judge (2:18); Step 1 again-Israel forgets Yahweh again, and acts more corruptly than before, cycle repeats (2:19).

III. Judges 3-16 – Seven stories of Israel's sin and Yahweh's deliverance

IV. Judges 17-21 – Two stories exemplifying Israel's need for a covenant-keeping king (17:6, 21:25)

**Application:** 1. Put your faith in Jesus, and "rest" – rest from your religious strivings in your flesh to please God and rely on Christ's righteousness alone that overflows in godliness; 2. by grace, diligently pass the truths of God's word on to our kids; 3. sin is slavery not life, Judges 2:15 – flee to Christ as your highest treasure.

## 10. Ruth & Samuel

**Intro Ruth:** The time of the judges in Israel lasted 350 years, never giving the people true rest in the Promised Land. Ruth is a transition from ruling judges to kingship in Israel - God chooses Ruth, the gentile, to be in Christ's lineage.

**Theme:** Yahweh is raising up His king to keep the covenant and redeem His people, despite the apparent circumstances which suggest that Yahweh has forgotten His people.

Ruth is the "story about redemption and rescue, foreshadowing what this future king will do as a redeemer and savior" (Dever) and ultimately Christ, THE Redeemer.

- I. Ruth 1 – Yahweh brings affliction.
- II. Ruth 2 – Yahweh arranges circumstances.

❖ **Kinsman-Redeemer** - in ancient Israel when a man died, that man's closest male relative was responsible to take care of his widow by marrying her and raising up children on his behalf (Deut 25); Boaz is Ruth's kinsman-redeemer (2:20; 3:9; 4:4-6, 12-14).

- III. Ruth 3 – Yahweh builds suspense.
- IV. Ruth 4 – Yahweh provides a redeemer (and soon a kingly redeemer!).

❖ **4:18-20** - the climax of the book - Jesus is a descendant from Ruth!

❖ **Sovereignty of God** - this main theme of Ruth is emphasized in 1:6, 8f, 13, 20f; 2:2f, 20; 4:14

**Intro Samuel:** This was originally written as one book, Samuel most likely wrote the first part and someone else after David's death wrote the second. These books cover mainly 1100 to 970 BC. Samuel is the last judge and first great prophet since Moses. The Land is occupied and a King is needed to give rest.

**Theme:** Yahweh will rule over His people through the king whom He chooses. This king must keep the covenant and obey the word of Yahweh in order to be a good shepherd to the people.

"This is the next step forward in redemptive-history. Now that they have the land, they need a king to shepherd and lead and care for the people. The king, in turn, will represent the people before Yahweh. Yahweh will from here forward deal with the people according to the obedience, or disobedience, of the king (this is like God dealing with us on the basis of Christ's obedience). So far in Redemptive History the focus has been on] Israel's forefathers, Israel's history, Israel's land, Israel's destiny. Now, a great deal of the focus of the rest of the Old Testament will be on Yahweh's relationship with the king of Israel: the promises made to the first kings, the kings' obedience or lack thereof, the kingship's future, and the goal of the kingship. And, interestingly enough, we will also see Satan focus his attacks on the king as well, as the Seed of the Serpent continues to attack the Seed of the Woman in the attempt from stopping the one Seed from coming into the world" (Dever).

- I. 1 Samuel 1-7: Samuel is a prophet from God's grace (His ministry as the last judge)

❖ **Samuel the prophet** - starting this book with the prophet reminds us that even the king does not reign above the word of God. Deut 17:18+ contains a commandment for the king of Israel to copy the entire book of

Moses by hand and read it everyday, making the point that God not the king rules.

II. 1 Samuel 8-14 – Saul is a king in God's place (Saul as the people's evil choice)

- ❖ **8:7-20** - The people "don't want a king because they want someone to lead them to be a covenantly-faithful nation, but because they are a stubborn people who want to be autonomous, without Yahweh" (Dever).
- ❖ **9:2,16** - Saul is the people's pick and he reflects their evil heart in picking.
- ❖ **13:13-14** - Yahweh seeks a king whose heart is undivided like Deut 6.

III. 1 Samuel 15-2 Samuel 8 – David is a man after God's heart (David as a type of a righteous Christ)

- ❖ **16:1, 7, 11, 19, 17:15, 20, 34, 40** - David is born in Bethlehem and was a shepherd. "...a case could be made that David prefigures Christ more than anyone else in the Old Testament. And that is the lens through which we should look at the life of David: What is this or that about David teaching us about who Christ is?
- ❖ **2 Sam 5-7 - is the climax of the Old Testament:** 7:1-3-12 David has brought rest to the people and wants to build a house for worship for God. God turns this around and uses "house" to be "dynasty" and says instead that God will build a "house" for David - the king will always be on the throne and from David's line. Notice the singular pronoun in vs 12 - Christ - Heb 3:6; vs 14-15 David's line is called "God's son" like Israel is called that in Exodus. Christ is the ultimate Son of God who never fails.

IV. 2 Samuel 9-20 – David is a servant under God's rod (David's sin and God's chastisement - Point: David is NOT the Seed, someone after him will be - Christ!)

V. 2 Samuel 21-24 – Israel is a kingdom in God's hands

**Application:** 1. When we can't possibly see the link in events in our lives, Ruth stands as a testimony that we can trust the Good and Sovereign God in ALL circumstances, ALL the time; 2. Though we are not a nation like Israel, we Christians are set apart because of Christ to be holy and different from the world - do we want to shrug off that difference like the Israelites in wanting a king to be like everyone else and blend in (2 Cor 2:16)? 3. Hide God's word in your heart as the ultimate authority in our lives - like the king was to do in Deut 17:18.



## 11. Job

**Intro:** Job is put in the wisdom literature though most likely Job lived before Abraham; Wisdom Lit (poetry) = Job/Psalms/Proverbs/Ecclesiastes/Song of Sol - this represents the wisdom and praise that God's King was supposed to lead His people into, ultimately prefiguring the final King, Jesus.

**Theme:** Why do the righteous suffer in the same way as the unrighteous?<sup>8</sup> We might be tempted to think that evil people suffer and godly people are rewarded with ease, comfort, and riches. But it is not so in this world. Many wicked people seem to go unpunished, and many upright people suffer all the time. How then do we explain why the righteous suffer? And, perhaps more importantly, how do the righteous handle it, and conduct themselves, when they do suffer?

"You see, two things are assumed here: (1) That God is sovereign and ordains everything whatsoever that comes to pass in His universe; and (2) God is good, loving what is right and hating what is evil. The problem is that these two things don't seem to jive when the righteous suffer, and the unrighteous prosper. Either, God is not in control of the universe after all, and chaos, blind fate, dumb luck, and chance rule the world; or, perhaps God doesn't care about the morality and ethics of His creatures. Perhaps God is just fatalistic, or worse, doesn't know good from evil, or still worse, actually favors evil over good. This is a real problem!...

God is completely sovereign over ALL the affairs of His universe, for His own glory. But sometimes His motives, reasons, and goals behind what He does are NOT revealed to us. He knows them, but we are not always made privy to them. The thing to do, then, is to humbly submit to His sovereignty, not to grumble against it. We are never to shake our fists at God, nor question His wisdom and goodness, as though we could run the universe better than He. Nevertheless, hope in the suffering of the righteous is found in a future resurrection and in a Redeemer" (Dever).

### I. Job 1-2 – God sets His plan in action

- ❖ **1:8** - God initiates this conversation with Satan; 1:9-11, 20-21 - Job does not grumble but worships (worship IS an end in itself<sup>9</sup>); 1:22 - God did the calamity; 2:9-10 - Job's wife's advice to get angry with God is not right and still happens today.

### II. Job 3-14 – First Round of Discussion: Job's friends insist that this calamity has come upon him because he's sinned, and therefore must repent. Job maintains that he is innocent in this situation.

<sup>8</sup> The sovereignty of God over suffering (left circle) and over sin (right circle) are two overlapping discussions like two circles drawn side by side, partly overlapping in the middle. Job's main focus is suffering. God is sovereign AND good (left); God is sovereign AND man is responsible (right)

<sup>9</sup> John Piper, Desiring God, Worship chapter; also helpful is Piper's chapter on suffering where he makes the argument that all suffering including cancer, physical ailment, etc. is suffering for Christ since it threatens at its core to cause us to doubt that God is both Sovereign and Good.

- ❖ 4:7-9, 5:17, 8:3-7, 10:2-7 - 13:15 - Job trusts God - we are given no indication that Job ever learns of the conversation between God and Satan in chapters 1-2 (Deut 29:29).

III. Job 15-21 – Second Round of Discussion: Job's friends insist that his speech is wrong (i.e.: he either doesn't know what he's talking about, or he's lying). But Job insists that he's right.

- ❖ 15:2-3, 21:34 - 19:25-27 - Job's only hope in this suffering is that there will be a resurrection to a perfect "Eden" accomplished by The Redeemer

IV. Job 22-26 – Third Round of Discussion: Job's friends say he's hiding something. But Job says he's righteous.

- ❖ 22:12-14, 21, 23:11-12

V. Job 27-31 – Two Monologues by Job: Man cannot discover God's wisdom.

- ❖ 28:12-13, 20-24

VI. Job 32-37 – Four Monologues by Elihu: Human observers cannot expect to adequately understand God's dealings in justice and mercy, for indeed, God might have a loving purpose after all in Job's sufferings. Even still, in this suffering, it is still of great value to lead a godly life.

- ❖ 32:1-3, 37:13, 37:23-24 - 34:10-12 affirms God's goodness and justice

VII. Job 38-42 – God questions Job: "Who are you, oh man, to doubt and question the wisdom and workings of the Almighty?"

- ❖ 38:1-4, 5, 12, 22, 31-35, 39:19-27, 40:1-2 (ch 38-41 - proclaims the greatness and glory of God), 42:1-6 Job is humbled - 42:7 Job has said the right things about God, the solution to God's sovereignty and suffering

**Application:** 1. Have hope in times of suffering, hope in the future, to the coming of your presently sympathetic High Priest (Heb 2:10-18, 4:14-16); hope that in Christ alone through faith your sins are covered from the wrath of the Holy God - run to Christ for salvation (Job 19:25-27); 2. encourage others in the church through the same sufferings you have experienced (2 Cor 1:3-7) - relay to others who are in the same suffering the promises of God that He used in your suffering to keep you believing that God is both Sovereign AND Good, protected from the lie and the unbelief that God is not both good and sovereign. Fight unbelief with the promises of God together (Heb 3:12, 11:1+).

## 12. Psalms

**Intro:** "[the Psalms are] an Anatomy of all the Parts of the Soul'; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are wont to be agitated." (John Calvin, Comm. p. xxxvii)

**Theme:** The Book of Psalms is the prayer and praise book of God's Son and God's people (Mark 12:46)

### I. What are the Psalms?

- ❖ "Hebrew poetry uses 'parallelism' to either reinforce, contrast or develop and expand an idea" (Jonathan Leeman). Psalm 140:6, 103:10, 63:8

### II. Who wrote the Psalms, and when?

- ❖ "The psalms were written by many different people over a long period. Moses wrote Psalm 90 in the 14th century B.C., Ezra, may have written Psalm 119 and a few other psalms after the exile—about 1000 years after Moses...The Sons of Korah (temple worship leaders who wrote Psalms 42-49, 84-85, and 87-88); Asaph (AY - saff) (another worship leader who wrote 12 psalms, including Psalm 50 and Psalms 73-83); Solomon, David's son, who wrote Psalm 72; David: Seventy three Psalms have been written by David, according to the superscriptions. 'The Psalter opens with a flurry of Davidic psalms and closes with a similar grouping (3-9; 11-32; 34-41; 138-145)' (Dempster, 194). We don't know, but perhaps Ezra compiled and organized them in their present form for use in the rebuilt Temple" (Dever).

### III. How are the Psalms structured?

- ❖ "Book 1 includes Psalms 1-41 - This section probably was assembled during David's lifetime or shortly after.
- ❖ Book 2 includes Psalms 42-72 - These psalms often address distress and difficulty experienced by individual people; Speaking generally, these are psalms of great comfort.
- ❖ Book 3 includes Psalms 73-89 - Many of these psalms were probably written after the exile to Babylon, and may have been written as a source of comfort and solace in this time of national catastrophe; These psalms help us understand the apparent triumph of evil men, and how fleeting it is in light of God's greater purposes.
- ❖ Book 4 includes Psalms 90-106 - ...this section stresses divine kingship and contrasts it with human kingdoms.
- ❖ Book 5 includes Psalms 107-1150 - ...its main theme is praise to God" (Leeman).

### IV. What are the different kinds of Psalms? - Ten categories (1-3 makeup most)

- ❖ 1. Psalms of lament - usually has 6 steps: Ps. 3 - addresses God, complaint, trust in God, cry to God for deliverance, assurance, and concluding prayer

- ❖ 2. Psalms of thanksgiving - usually has 5 steps: Ps. 30 - invokes God, motive for thanks, addresses God, God's response, writer gives thanks
- ❖ 3. Psalms of praise (these are hymns) - has 3 steps: Ps 148 - Summons to praise, Reasons for praise, and Recapitulation of praise
- ❖ 4. Enthronement psalms; 5. Royal psalms; 6. Psalms of Zion; 7. Psalms of wisdom; 8. Psalms of Trust; 9. Liturgies; 10. Torah Psalms – Psalm 119

V. How do the Psalms point to Jesus?<sup>10</sup> Luke 24:44 - the Psalms are about Christ

❖ **Psalms ABOUT the Messiah:** Ps 21:3-4, 45:1-2, 6, 17; 72:8, 11-12

❖ **Psalms BY the Messiah:**

- "Jesus clears the temple (John 2:14-17) because, quoting from Psalm 69:9, 'Zeal for your house consumes me.'
- Jesus goes to his death (John 15:25) because, quoting from Psalms 35:19 and 69:4, 'They hated me without reason.'
- And describing his own heart's turmoil (John 12:27), Jesus quotes David in Psalm 6:3-4" (Leeman).

VI. How do we read the Psalms as Christians?

- ❖ 1. "We read them with sensitivity to the Psalm type, original Old Testament meaning, and its location in the canon (Ps 2 & 51 are different-context 1st).
- ❖ 2. We read them (selectively) as the songs of the perfect God-fearing man—the Messiah (Heb 4:15, 5:7-8 see the humanity of Christ; Christ as a boy Ps 84:1-2, 27:7)
- ❖ 3. We read them for ourselves THROUGH the Mediator (Ps 1 Christ is the ultimate person who loved the Word of God day and night, and He is that for me.
- ❖ 4. We read them (selectively) as a glimpse into the relationship between the Father and Son Psalm 18: 4-5; 7-8; 13; 16-17, 19-24, 27, 37-39, 50" (Leeman).

**Application:** 1. Suffer, grieve, etc. well - bring it to and trust God (Ps 3). "The book of Psalms is one way God has given us to talk to him in a way that honors him while never minimizing the trials we know" (Leeman); 2. Run to Christ, the perfect man of God who lived these Psalms perfectly (Ps 1 - He ALWAYS delighted in God's Word day and night).

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<sup>10</sup> The Ancient Love Song: Finding Christ in the Old Testament, Redeemer Presbyterian pastor Charles Drew

## 13. Proverbs

**Intro:** Written mostly by Solomon, David's son, mid-10th century; though it does not advance the storyline of redemptive history, it shows that this is how Israel's kings should lead wisely, and it foreshadows HOW the Perfect and Good King (Jesus) will rule in all wisdom; thus Solomon is a type of Christ, the perfectly wise King who reigns today; the king is teaching important truths to his son to rule well after him.

**Theme:** Wisdom is fearing the LORD, being teachable, and having skill in godly living. The LORD is the ground, the means, and the goal of wisdom.

❖ **Three aspects to wisdom:**

"(1) **Fearing God** means living life in relation to the truth about who He is.

(2) Wisdom is often defined in the book of Proverbs as the attribute of **teachability**. Often there is less of a focus on what one knows, and more of a focus on whether or not they are willing to listen and learn more, or whether they are, sadly, already wise in their own eyes and unwilling to humbly submit to the teaching of others.

(3) Wisdom is knowing how to **apply truth** about God and the world to your life" Dever).

**Outline:**

I. Proverbs 1-9 – Solomon's Wisdom for the Young Man

II. Proverbs 10-29 – Solomon's Collection of Independent Proverbs

A. Chapters 10-24: The proverbs of Solomon

B. Chapters 25-29: The proverbs of Solomon, collected by Hezekiah

III. Proverbs 30-31 – Non-Solomonic Proverbs

A. Chapter 30: The words of Agur

B. Chapter 31: The words of Lemuel which his mother taught him

[11. Proverbs of ADVICE and Proverbs of COMMAND (eternal truth)]

❖ **Advice: 26:27** - some proverbs are "general principles and observations that can be drawn from the created order by those who fear the LORD" (Dever); deceit is never good though every single time you may not have your deceitful action come back on you.

❖ **Command: 16:33, 17:15** - if God is not sovereign over every single roll of the dice as the Proverb says, then He is not sovereign. This is an example of an absolute, eternal truth to be obeyed: God is always Sovereign, submit.

II. How are the Proverbs interpreted? 5 Steps: Example - Proverbs 10:8

<sup>11</sup> Unlike most of the other handouts, Roman numeral I-IV below are more of a teaching outline instead of an exposition of the book's outline listed in the "Outline" box above.

The wise of heart will receive commands / But a babbling fool will be ruined.

- ❖ 1. Determine the **parallelisms** - in Hebrew poetry, the second line usually expounds and further explains the first line; in Proverbs, this is often done in contrast, starting the second line with "but." The wise is parallel in contrast to the fool, receiving instruction vs. babbling and not listening
- ❖ 2. Identify any **figures of speech** - "babbling fool", "comes to ruin"
- ❖ 3. **summarize** what the proverb says in your own words - "To be wise is not to be above counsel, advice, or commands, but to listen to such. However, if you're unsubmitive, and always talking and running your mouth, and even finding excuses for not obeying, you will wreck your relationship" (Dever).
- ❖ 4. Try to think of an **example** from the Bible - John Mark abandoning Paul and Barnabas (Acts 15:39) then being restored.
- ❖ 5. Seek how to **apply** this to your own life - how can we joyfully submit to authority in our lives, listening to their instruction?

### III. Ground (Faith), Means, and Goal of Wisdom = God

- ❖ **Ground (Faith):** 1:7 -to fear God is to live in belief of His sovereignty over all
- ❖ **Means:** 2:6 - how do we get wisdom? It is a gift from God; He is the source.
- ❖ **Goal:** 2:1-5 - why do we want wisdom? To know God

### IV. Where do we see Christ in the Proverbs?

- ❖ **1. Christ IS Wisdom** - 1 Cor 1:32 Christ is our wisdom, etc.
- ❖ **2. Christ is the Gospel and the gospel is greater than all wisdom**-1 Cor 1-2
- ❖ **3. Christ is the wisest King** - Matt 12:42 - something greater than Solomon is here.

**Application:** 1. Soak in Proverbs 8 - desire and treasure wisdom. "Pursue her. She will help you understand the fear of the LORD, and find the knowledge of God. 2. Teach your children the Proverbs...The book of Proverbs is sort of like a training manual for parents. Do you want your children to become godly adults? Then the Proverbs are a great resource for you to use to shape them into godly men and women. Then they too will understand the fear of the LORD, and find the knowledge of God" (Dever).

## 14. Ecclesiastes & The Song of Solomon

**Intro:** Final two wisdom literature books; Ecclesiastes is written from the vantage point of the richest man in the world speaking from experience not theory. It is ONE complete argument on ONE thesis, not merely a collection of wisdom proverbs (*example: like a court case acted out by Jackson, Turner, and Eric*).

**Theme:** What is the meaning of life? Isn't it all fleeting, empty, pointless, and vain since we are all just racing towards death anyway? Meaningful! Meaningful! All is meaningful because all is ordered by an eternal, sovereign, and purposeful God. Therefore, we should fear God and rejoice in what He has given us to do and to have.

- ❖ If nothing is lasting, then live as you please, which results in hopelessness and sin.
- ❖ OR - If ALL is done after God's purposes, then live for Him, resulting in purpose and joy in glorifying God by finding true satisfaction in Him.

I. Ecclesiastes 1:1-11 – Introductory Antithesis: All is vain (key vs: 1:2-3, 4, 11)  
II. Ecclesiastes 1:12-2:23 – How all is seen to be vain: Solomon fails at finding meaning apart from a sovereign Creator (key vs: 2:10-11, 15-18, 20, 23)

III. Ecclesiastes 2:24-26 – **Thesis / THE main point of the book:** All is meaningful if a sovereign God rules the universe.

- ❖ **2:24-26:** The only way we have purpose in our lives and work is that God is sovereignly orchestrating all things for His purposes and His glory - other verses in this book illustrating this sovereignty: 3:12-14, 5:18-20, 8:15, 9:7-10, 12:13-14

IV. Ecclesiastes 3:1-15 – Thesis defended: Affirmation of the sovereignty of God.

V. Ecclesiastes 3:16-4:16 – Objections to the sovereignty of God: If God is sovereign, why are there so many problems in the world?

VI. Ecclesiastes 5:1-7 – First answer to objections: Who are you, the created, to point your finger at the Creator and object to His sovereignty; you should be silent and worship in reverence instead.

VII. Ecclesiastes 5:8-7:14 – Second answer to objections: What is good/prosperity? Those who have it don't necessarily have a blessing from God, nor do those without it necessarily have a curse from God.

VIII. Ecclesiastes 7:15-29 – Third answer to objections: "Bad" things happen to "good" people because no one is good (Is 64:6-7, Luke 13:4 - tower of Salome)

IX. Ecclesiastes 8:1-12:14 – Conclusion: Practical application stemming from chapters 1-7.

- ❖ "God's sovereignty is His business. He has everything under control. We may not ever figure out what He's doing or why at any given moment. (That's actually what 3:11 and 5:1-7 are about.) But what is our business is how to handle and steward what God has given us in His sovereignty. Fear God. Keep His commandments. And live uprightly in the context of everything He's given you during your few and fleeting days. That application is really one of the things that makes the Christian world-and-life view so great. It can be lived out, and it informs you how to live it out. Not like that nihilistic/existential gloom that we'd be left with if we didn't know our sovereign Creator" (Dever).



## The Song of Solomon

**Theme:** Men and women are to fulfill their roles in glorifying God together, as male and female created in God's image, through upright sexual relations in marriage.

- I. Song of Solomon 1:1-3:5 – The Courtship (sex is for marriage - 2:7, 3:5)
- II. Song of Solomon 3:6-5:1 – The Wedding (enjoy sex - 5:1)
- III. Song of Solomon 5:2-8:14 – The Marriage (keep sex holy - 8:4)

- ❖ **Inversion 7:10** - (1:16, 2:3, 5:7) Song of Solomon shows the inversion and re-enactment of moving sexual relations and intimacy in marriage to its purposes before the fall in Gen 2-3:15
- ❖ How do we read Song of Solomon as Christians? "The Song is about Israel's shepherd king, a descendent of David, who is treated as an ideal Israelite enjoying an ideal bride in a lush garden where the effects of the fall are reversed."<sup>12</sup>
- ❖ Alienation and overcoming it: after sin in the garden of Eden, men and women lost their "rest" between 1. them and God, 2. in themselves, 3. between each other, and 4. with the ground (Gen 3:14-19); Song of Solomon 1:2-7 versus of Gen 2:25; Gen 3:15 the "Seed" will restore this rest and intimacy; Song of Solomon 2:8-15, 6:1-3, 8:13-14; Gen 3:16 versus Song of Solomon 7:10.

### Application:

1. "The gospel-on-ramp for our culture. People are living in the throws of this nihilism and existentialism that I've just been talking about. And in their attempts to escape the meaninglessness of life they are thrusting themselves into their jobs, and sexual exploits, and material hedonism with breakneck force. But in the end they still only come up with vanity. What's so refreshing about the gospel is that it is an answer to such frustrating pursuits and futility...share the message of Ecclesiastes with your coworkers, friends, family, and acquaintances. They are ripe to hear it. We have a message of hope in a hopeless world" (Dever);
2. The doctrine of the Sovereignty of God over all things gives meaning and purpose to all our hard work: "God is glorified when His people trust Him through thick and thin, and find joy in their lives and work for the simply known fact that God has given them their lives and their work with an eternal and sovereign purpose" (Dever).
4. implications to overcoming perfectionism: things ARE good enough and God grants direction and purpose

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<sup>12</sup> James M. Hamilton, Jr., "The Messianic Music of the Song of Songs: a Non-Allegorical Interpretation, *The Westminster Theological Journal* 68 (2006): 331-45

as well as the means to enjoy all in His will; 5. William Wilberforce: torn between career and ministry and God's work for Him caused slavery to be stopped and rippled to also benefit Kenya.

## 15. 1 & 2 Kings

**Intro:** Originally written as one book, probably written from exile to 1. give the reason why they were in exile, namely disobedience to the covenant through the evil leadership of kings, and 2. remind the people that God has not forgotten His covenant; book begins with Solomon crowned as king 970 BC to mid-exile in 560 BC; the king as covenant representative to God for the people

**Theme:** The King, the covenant representative, sometimes obeys the word of Yahweh and the people are blessed, but sometimes rebels against the word of Yahweh and brings calamity upon the people. Finally, Yahweh's patience runs out and His people suffer the covenant consequences for their sins (Deut 28 fulfilled). Yet, through it all, Yahweh is still faithful to the promises He made to David.

### I. I Kings 1-11 – The Height of the Kingdom

- ❖ **2:1-4** - David's deathbed, promises continue, obedience required
- ❖ **8:10-11, 55-61** - THE climax of the OT; main themes so far of OT repeated (rest, God making a name for Himself as in Exodus, land fulfilled 4:20-21)
- ❖ **11:1-14** - immediate decline from disobedience

### II. I Kings 12-II Kings 17 – The Division of the Kingdom

- ❖ New interchangeable terms: **Southern Kingdom / Judah** = David's line = Jerusalem; **Northern Kingdom / Israel** = non-Davidic kings = Ephraim = Samaria
- ❖ **14:14-16** - saddest point of redemptive history so far: North will be lost - 200 years later this will be fulfilled; how can God be faithful to His covenant promises if Israel's 10 tribes are lost, scattered to the nations and never to return to the Promised Land after exile? Answer: not all Israel is Israel (Rom 9:6) - illustration of 2 concentric circles: the outside circle includes all of ethnic Israel and the inside circle, to whom the covenant promises were made, were the elect, the remnant.<sup>13</sup>
- ❖ **15:11, 26** - repeated refrain to describe the kings; Elijah and Elisha (1 Kings 17 - 2 Kings 13) - main job is covenant "watchdogs"; their job was 1. reminding the king that God is sovereign not them and to be faithful to His Word; Deut 17:18-20 the king was to handwrite large parts of Scripture as his first job; 2. proclaim punishment if they did not repent.

### III. II Kings 18-25 – The Fall of the Kingdom

<sup>13</sup> It was the 10 Northern tribes that went off to Assyria in exile. "The cities fall, and their populations are exiled, deported, and scattered, never to return and lost forever to history" (*The Message of the Old Testament*, Mark Dever, Crossway books, 2006, p.327).

- ❖ **Israel's fall (Northern Kingdom):** 2 Kings 17:6-8, 15, 18-24
- ❖ **Judah's fall (Southern Kingdom):** 1 Kings 15:1-5; 2 Kings 18:3-5; 2 Kings 19:16-19 - like Moses, the prayer appeals to God's glory for their salvation; 2 Kings 21:11-16, 23:25-27 - Judah soon captive
- ❖ **24:15, 25:7, 27-30** - if the king's son's are dead, how will the "seed" continue and the promise to David to have his line reign? The book ends on a real cliffhanger; answer: Jehoiachin - he carries the bloodline.

" Solomon's kingdom was magnificent indeed. But surely it wasn't the full realization of the kingdom of God. And with every king's sin, and with every king's death, and with the down fall of Judah we are reminded over and over that something greater must still be ahead. If the greatest manifestation of the kingdom of God can fall, then it must not have been the greatest. Something more must be in store. That something more of course is Jesus Christ, the King of kings, and Lord of lords, the Potentate of potentates. And so the kingdom of Israel was a shadow, a type, pointing us forward to the realization and the full embodiment of the kingdom of Heaven – a phrase that Jesus used often. This is all meant to prefigure, and contrast with, Jesus Christ. He is the King that never fails. He is the King who perfectly represents His people before God. He is the King whose kingdom never falls, and forever saves all who repent of their own covenant unfaithfulness and look to him at their Covenant Head" (Dever).

**Application:** 1. "sobering responsibilities of leadership. Whether it's leadership in the home, in the church, at work, or over a little league baseball team, as the leader's ethical life goes, so he will lead his followers. Our sins are never private. Rather, they always have ramifications upon others. And if God has made you a leader in anyway, then understand that your ethical behavior will rub off on others. Even if your sin is private and no one sees it, be advised and be warned that these things have a way of creeping out and infecting others. Walk uprightly before then LORD, fear Him, and meditate upon His statutes day and night. Write them upon the tablet of your heart" (Dever).

## 16. Isaiah

**Intro:** Isaiah is the "covenant watchdog" during the exile of the Northern Kingdom and to Judah before they are deported;

**Theme:** Yahweh is the only God. We know this for four reasons:

**Exhibit A:** He alone is holy, "the Holy One of Israel," whereas the idols are the creation of man's idolatrous heart, and the people are sinful. **Exhibit B:** He alone is high and lifted up, majestic, whereas the idols and kings of the earth are lifted up only in vain pride. **Exhibit C:** He alone controls history, sees and controls the future, whereas the idols and great kings of the nations can do nothing and cannot save. **Exhibit D:** He alone can save, bringing peace to the earth in the form of a New Creation, whereas the idols cannot save and the kings only bring war.

**Outline help:** think of the book as one long court case, defending the fact that Yahweh is the ONLY God; God is the Judge, Isaiah is the prosecuting attorney, Israel is the disobedient, guilty defendant who has not treasured God above all things; Jesus is the Star-Witness and is called "the Servant."

### I. Isaiah 1-39 – Yahweh is King and has a King

#### A. Chapters 1-6: Yahweh and His sinning people (ch. 6 a pinnacle)

- ❖ **6:1-13** - vs 13 Remnant = seed from Gen 3:15; people's sin juxtaposed again with God's grace and mercy

#### B. Chapters 7-12: Yahweh and His saving promise (ch. 12 a pinnacle)

- ❖ **7:13-17 (fulfilled in Is. 8:3-4 ("near") and Matt 1 ("far"))** - David's "house" is threatened; God promises a child and the "house" will be safe (for a while); "Old Testament prophecy usually has what we call **"near and far" fulfillment**. It's as though when a prophecy is made, there is an immediate fulfillment. We could call this the first 'horizon' of fulfillment. But then, years later, usually generations later, there will be another 'horizon' of fulfillment. This second horizon will involve a greater fulfillment than the first fulfillment. There may even often be a third or fourth horizon of fulfillment for some prophecies. Finally, the horizons all come to an end in Christ, whose life, death, and resurrection comprise the greatest and climactic fulfillments... [7:13-17] is a typological prophecy of the salvation that Christ will bring to both Jew and Gentile. It's first about Yahweh's preservation of Judah, and then that serves as a type of what Yahweh will do through Christ in the future" (Dever).

#### C. Chapters 13-27: The Day of the LORD upon all the earth – for the unrighteous and the remnant (ch. 24-27 a pinnacle)

- ❖ **24:1-5** - creation being undone because of sin; God re-creating it; near/far fulfillment of the Day of the Lord: Babylon will be used by God to destroy lands for disobedience, just like "Yahweh Himself will bring an eternal and permanent judgment which will include the refurbishing of the whole universe" (Dever).

#### D. Chapters 28-35: The Day of the LORD upon Israel – for refusal/readiness to listen and learn (ch. 35 the salvation)

#### E. Chapters 36-39: The Day of the LORD in shadow/type – nations, kings, gods, pride all destroyed; trusting remnant saved

- ❖ **37:35; 39:5-7** - Northern tribes are captured by Assyria and Judah is close to being exiled by Babylon (who conquers Assyria); the seed from Gen 3:15 / "house of David" has narrow escapes (i.e. eunuchs-how have son(s)?)

II. Isaiah 40-66 – Yahweh has a Servant (“the Servant’s Song”/courtroom scene)

A. Chapters 40-44: Behold your God, oh Israel, there is no other

- ❖ **40:1-2** - the Star Witness, the Servant, Christ will save God's people
- ❖ **44:28** - 200 years before Cyrus' birth, God tells of this Assyrian King - showing God ordains ALL things after the council of His will (Eph 1:11)

B. Chapters 45-48: Behold the only God, you nations, there is no other

- ❖ **49:5-6** - Gentiles will be saved

C. Chapters 49-55: Yahweh's new exodus - people comforted (ch. 54-55 the crown of the song)

- ❖ **53:3-6, 10-12** - How will God save the Gentiles? Christ remove the wrath of God for all who believe, rise again, and live today right now;
- ❖ **61:1** - Jesus quotes in Luke 4:18+; "the Holy Spirit will be the Servant's Helper when He comes. The anointing of Jesus with the Holy Spirit, at His baptism, is a symbol that the new age has dawned and that Jesus will accomplish the salvation here predicted" (Dever).

D. Chapters 56-62: Yahweh's new exodus - people learn righteousness and are vindicated

E. Chapters 63-66: Yahweh's final wrath on sin and salvation of His own (65:17ff point into eternity)

- ❖ **66:21-22** - the new heavens and new earth of Revelation are prophesied

**Application:** 1. "We need a vision of God like Isaiah had. We need to catch a glimpse of Yahweh's holiness and glory. If we can see the LORD a little bit better for who He is, it will change the way we see everything else too. And that, in turn, will change the way we live. We will be more personally holy, we will be more humble, we will be more patient and forgiving with others, we will be more earnest in prayer, we will be more zealous in missions and evangelism, and so on. What I'm saying is that all right living begins with right thinking about God. And to that end, we need higher and loftier, truer and more beautiful thoughts about the Holy One of Israel. Isaiah can help us with this. Read Isaiah" (Dever).

## 17. Hosea & Joel

**Intro to Hosea:** Twelve Minor prophets overview (see timeline): did not write as much as the major prophets; roughly put in our Bible chronologically in redemptive history; "6-3-3": Hosea, Joel, Amos, Obadiah, Jonah, Micah (first six) are prior to Israel's deportation; Nahum, Habakkuk, and Zephaniah (next three) are prior to Judah's deportation; Haggai, Zechariah, and Malachi (last three) are after Judah returns from exile; setting: economic prosperity; mostly written to the Northern Kingdom, Israel.

**Hosea Theme:** The people of Israel have broken the covenant like an adulterous wife, even though Yahweh has been a faithful husband to them.

### I. Hosea 1:1-3:5 – Hosea's Adulterous Wife, Gomer

- A. Accusation, Judgment, and Mercy 1:2-2:1
- B. Accusation, Judgment, and Mercy 2:2-23
- C. Accusation, Judgment, and Mercy ch. 3

- ❖ **1:2** - marriage and adultery is the image God uses to show their unfaithfulness to him in their affections and desires
- ❖ **1:9, 11** - "Lo-Ammi" which means "not my people"; Paul quotes in Rom 9:23-26 "What Paul is saying is that the great restoration from exile, here predicted by Hosea, includes the Gentiles, wrought by Christ on the cross! Jesus Christ's life, ministry, death and resurrection are the true return from exile, to where people are again reconciled to God" (Dever); 1 Pet 2:9-10

### II. Hosea 4:1-14:9 – Yahweh's Adulterous Wife, Israel

- A. Accusation, Judgment, and Mercy 4:1-6:3
- B. Accusation, Judgment, and Mercy 6:4-11:11
- C. Accusation, Judgment, and Mercy 11:12-14:9

- ❖ **6:1-2** - God's compassion and grace to the spiritually adulteress people; How can 1 Cor 15:3 say the OT testified that Christ was raised on the third day? Hosea 6:1-2 is one place and certainly Jonah three days in the whale is another according to Christ Matt 12:40
- ❖ **9:8-9** - the book ends on mercy; Ps 103:9-14
- ❖ **14:9** - why obey the Lord if he is a forgiving God? Let Joel answer this.

**Intro to Joel:** written to Judah after divided kingdoms but before their deportation (8th century)

**Joel Theme:** The Day of the LORD is prefigured in a locust plague, and in an invading army.

What is the "Day of the Lord"? "It is a future expectation that is found, mainly, in the prophets where they are looking forward to a one time event in the future where Yahweh will descend onto the earth, judge His people's enemies, vindicate His people, and recreate the entire universe and establishing peace, with His people at the head of the nations" (Dever).

I. Joel 1:1-2:17 – The Day of the LORD in Judgment

A. The Call to Lament 1:1-2:11

B. The Call to Repent 2:12-17

- ❖ 1:4-6, 2:10-11 - locus and war prefigure the judgment coming
- ❖ 2:12-14 - repentance; who could deliver them from God's wrath?

II. Joel 2:18-3:21 – The Day of the LORD in Grace

A. The Promise of Salvation 2:18-32

B. The Promise of Restoration 3:1-21

- ❖ 2:17-18, 25, 28 - WHY does Yahweh save His people? His own glory.
- ❖ 3:18 - universe is renewed; the 'wine' reference connects with why Christ's first miracle was changing water to wine signifying that the messianic age has come and will be fully manifested in the new heavens and earth.
- ❖ 2:28-32 - the Spirit's outpouring accompanies these signs for the Day of the Lord. WHEN did this happen? Acts 2:1-4, 14-16 Peter quotes Joel; when did the signs happen? Christ's death on the cross - Matt 27:45-52; Recreation of the universe has NOT fully happened yet - Rev 22:1-2
- ❖ **Summary:** "For some, the Day of God's wrath has already come when Christ was crucified. They are those who call upon Him; they are those who are given the Holy Spirit. But for everyone else, their Day of the LORD, the Day of His wrath, still lies ahead. Their's is still future. That will be when Jesus Himself returns to consummate all things, bringing with Him judgment for the unrepentant and a new universe for His people" (Dever). This is how Jesus could say that the kingdom of God has come / is in your midst - the overlapping kingdom (i.e. the present age AND the Kingdom) / "the already but not yet"; 1 Thes 5:1-5

**Application:** 1. Marvel at Rom 3:21-26 - how can God forgive the wretched adulteress people we are and yet still preserve his justice? Through Jesus, God is both just and THE justifier. 2. James 4:4 calls friendship with the world adultery; by God's grace, guard your affections for him (what do we value, treasure, fear, hope for, love, rest in, look forward to, etc.); 3. Trace the gospel message through Joel (holy God, wrath on sin, judgment coming, savior is mediator, repentance - Luke 14:26, goal is to know God, he saves for his own glory - Acts 4:12



## 18. Amos & Obadiah

**Amos Intro:** he writes mainly to Israel (Northern kingdom) before their exile;

**Theme:** Yahweh is angry because His people are getting rich by oppressing their own kinsmen, and despising the righteous and His word.

"The theme of Amos is the universal justice of God. The Israelites clearly expected a "day of the Lord" when all their enemies would be judged (1:2-2:5). What they were not prepared for was that the judgment of that day would fall on them as well (2:6-9:10). Far from enjoying favored status, they would be held more accountable than their neighbors" (ESVSB).

I. Amos 1-2 – Yahweh deals with the nations, then Judah, then Israel

- ❖ **1:3, 6, 9, 11, 13, 2:1** - prophecy against the wicked neighbors of the Israelites
- ❖ **2:4-6** - prophecy now against Judah and Israel
- ❖ **2:6-12** - the evidence of true faith is holy living; Christ preaches the same - Matthew 25:31-46; James 2 is not a "faith vs. works" debate; it is "true saving faith vs. dead, demon faith"<sup>14</sup>

II. Amos 3-4 – Yahweh deals specifically with His people, Israel

- ❖ **3:2** - "What we learn here is that God's election is not a blank check to irresponsibility, loose moral standards, and presumption. Rather, God's election actually heightens one's responsibility to live uprightly before the LORD (Dever)" Leviticus 20:26, 1 Peter 1:15, 2:9; Eph 1:3+

III. Amos 5-6 – The call to repent

- ❖ **5:14-15, 5:21-24** -the way of escape from judgment is through repentance

IV. Amos 7-9 – Five visions

- ❖ **9:11-12** - pattern in the prophets: "first Yahweh judges the nations, and then His elect covenant people. And then, as expected, He then saves the elect from His own wrath...[with the nations mentioned,] the rebuilding of the house of David involves salvation for gentiles as well!" (Dever)
- ❖ **9:13-15** - re-creation of the universe / new heavens and earth; Acts 15:15-18: "James is saying that with the death and resurrection of Jesus Christ, David's house is rebuilt. And now all who repent (just as Amos was preaching) and put their faith in Jesus are included this eschatological salvation. What about the re-created universe, you ask? Well, notice that James quotes only through Amos 9:12. Amos 9:13 and following must await Jesus' second coming, also just as we saw in Joel. The Day of the LORD's salvation is today. The Day of His wrath is temporarily postponed. Again, as Jesus says in Matthew 25, when He returns He will judge the nations. At that time He will bring His new creation. It could be at any moment. But until then, time remains for

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<sup>14</sup> Alistair Beg, Truth for Life Broadcast, James series aired 2008

everyone to listen to Amos' message, repent of their sins, and through faith find shelter in David's house, rebuilt by the final and greatest king, the Lord Jesus Christ" (Dever).

**9:13-14** - "wine" refers to this time of restoration which has already begun with Christ (that is why his first miracle was turning water to wine); **v14** reverses 5:11; Jesus echoes these themes of treasure and justice in Matt 6:19-21, 19:21

**Obadiah Intro:** possibly the same Obadiah referred to in 1 Kings 18; written to Edom not Israel or Judah; Edom descended from Esau's line; they are the oppressive blood relatives (cousin's) of God's people.

**Theme of Obadiah:** Yahweh will judge those who arrogantly mistreat His people

I. Obadiah 1-9 – Coming destruction of Edom: serves as a type of the Day of the LORD

❖ **vs2-3** - Edom's pride is seen in its self-reliance and "safety" in the hills

II. Obadiah 10-14 – Reason for the coming destruction: oppression of God's people

❖ **v10-11** - Edom's violence against God's people will bring judgment

III. Obadiah 15-21 – Coming destruction upon all as antitype: the real Day of the LORD

❖ **A. Judgment vv. 15-16** - Assyria/Babylon wiped out Edom: foreshadows the wrath of God to come on ALL of God's enemies, 2 Thes 1:4-10

❖ **B. Salvation vv. 17-21** - The world will hate God's people, John 15:18-20, Matt 10:16

**Application:** 1. Our election is not a "blank check" to live ungodly - rather, live like who you are - holy, united to Christ; 2. don't be surprised that the world will hate you and you do not fully fit in since they hated Christ; 3. in light of that, we are not just to love those who do love us (for the Gentiles do that). Christ calls us to miraculously love these very people who hate us (Matt 5:48). That takes the miracle of new birth; 4. redeem art, music, etc. by the gospel;

## 19. Jonah & Micah

**Jonah Intro:** God's prophet to the Assyrians, Israel's perpetual enemy, a few decades before they wipe out Israel; "What Jonah adds to the story of redemption is the emphasis that Yahweh is God over all the nations, not just his covenant people, and that He saves other people outside the covenant community" (Dever).

**Theme of Jonah:** Salvation is Yahweh's sovereign work.

Is this story true or is it allegory, parable, or myth? Matt 12:40-41 Christ says it was true history and served as a type of him coming with mercy and that he would die and be raised three days later. "This is real history, serving, under God's providence, as a type of the coming Christ. The resurrection is the greatest miracle of all. If you can believe that, then it should be no problem believing Jonah" (Dever). Christ's deliverance from death is greater than Jonah's, so was Christ's preaching greater than Jonah's as well;

I. Jonah 1:1-16 – Yahweh saves those **ignorant** of Him.

- ❖ **1:1-9** - God causes the storm
- ❖ **1:15-16** - sailors are saved from earthly troubles; similar to Mark 4:41 - Yahweh calms seas in Jonah and so does Jesus who IS God

II. Jonah 1:17-2:10 – Yahweh saves those **disobedient** to Him.

- ❖ **1:17, 2:10, 2:3, 9** - God is sovereign over creation and salvation

III. Jonah 3 – Yahweh saves those **rebellious** against Him [i.e. the Ninevites].

IV. Jonah 4 – Jonah needs a lesson about the heart of mercy that overflows in salvation.

- ❖ **4:1-3** - Jonah knows that God will save which is WHY he fled - he quotes Ex 34:6; "No matter how corrupt the Ninevites are, no matter how disobedient Jonah is, no matter any situation with winds, waves, and great fish, if Yahweh has set His grace upon someone, nothing can stop it! He will have mercy on whom He will have mercy" (Dever).
- ❖ **4:9-11** - the point of the fig tree story: "to be Yahweh's people is to care for the nations the way He does" (Dever).

**Application: 1.** Why does God use us if he is mighty to save? We are his ordained means, AND in love He changes our hearts like Jonah was changed to be big-hearted missionaries of God's great mercy.

**Micah Intro:** writes to both Northern and Southern kingdoms, right before and during when the Northern Kingdom is captured by Assyria and taken to exile.

**Theme of Micah:** Yahweh will save the remnant through a future King.

- ❖ **Remnant:** "not every single individual of Israel will be saved. Only "the remnant" will...Basically the remnant are those who will still be saved even after the fall of the North and the South. And that remnant is defined as those who repent" (Dever). Regeneration comes before faith;

I. Micah 1-2 – Judgment is coming.

- ❖ **2:12-13** - the remnant will be judged and then return

II. Micah 3-5 – But the remnant will be saved through the coming King.

- ❖ **4:1-2** - "It has always been Yahweh's plan that the Gentiles will join the covenant community in being counted among God's people" (Dever) - Rom 10:12-13 - that time is now
- ❖ **4:4-7, 5:1-4** - "every man sitting under his fig tree (verse 4)' is a symbol of the New Heavens and the New Earth. John 1:48-49 Nathaniel saw Christ as the One to do this, fulfilling this promise of peace / the fig tree; peace with God and full manifestation of peace on earth in the full kingdom one day

III. Micah 6-7 – Therefore repent and be saved.

- ❖ **6:5-8** - remnant are the ones who repent
- ❖ **7:18-20** - sin is the problem and not the Assyrians; ultimately we are saved from God's wrath not primarily saved from going to hell.

**Application:** 1. "Repent of your sins and commit your life to Christ. For a far worse coming judgment than even Israel saw is soon coming. 2. take the warnings in the Bible very seriously. Hebrews 3:12-15. We are given this warning not to play with sin because it can so bind us and enslave us if we play fast and loose with it. Take Esau for example in Hebrews 12:15-17. When he wanted to repent, he couldn't! 3. I pray that you've been struck by the LORD's holiness, our own sinfulness and need of a savior, the LORD's great mercy in providing that savior in Jesus Christ, and our great calling now to live new and holy lives as His disciples" (Dever).

## 20. Nahum & Habakkuk & Zephaniah

**Intro to Nahum:** Nahum wrote after the North fell; the Southern tribes will fall 100 years later and it's during these years that Nahum writes; 125 years since Jonah's visit to Nineveh, the capital of Assyria; Nahum writes to Assyria of their destruction because of their return to their evil, violent ways (i.e., they invented crucifixion)

**Theme of Nahum:** Yahweh is still jealous for His people, and ferociously protective of them, therefore they need not fear, for Yahweh is stronger than their enemies, and will strip them of their strength.

I. Nahum 1:2-11 – Yahweh is strong and powerful

- ❖ **1:2-8** - hear the language of the Exodus and Promised Land; Ex 20:5, 34:14; 19:16-18, Ps 106:9, Josh 3:13-15; "Nahum is saying here that Yahweh will again save, the same way He did back then" (Dever)!

II. Nahum 1:12-2:12 – Nineveh appears to be strong and powerful

- ❖ **1:15** - the book does not end on a note of grace for Judah since the whole book is really of their deliverance through grace;

III. Nahum 2:13-3:19 – Yahweh is against Nineveh

- ❖ **2:13ff** - the book is about Assyria's fall which occurs in 612BC.

**Intro to Habakkuk:** wrote right around Nahum's time; focus is on internal problems of violence and lawless inside of Judah, and justice is called for on Judah; Riddle of Habakkuk: "How can our holy God use such a wicked nation [Babylon] to judge our nation which is not perfect, but certainly more righteous than they" (Dever)? Deut 9:4-5: Israel has had the position of judging Canaan's nations - now God uses them to judge Israel;

**Theme of Habakkuk:** Yahweh is sovereign over even the actions of the wicked. For even in their wickedness they serve Yahweh's purpose. However, Yahweh is not indicted for evil Himself, for they will be judged for their own wickedness in due time. Thus, the people of Yahweh should patiently wait and trust in their God, and worship Him.

I. Habakkuk 1:2-4 – How long this violence?

II. Habakkuk 1:5-11 – Until Yahweh judges through a wicked nation.

- ❖ **1:5-11** - "[Chaldeans / Babylonians] will be the instrument of judgment in Yahweh's hand" (Dever).

III. Habakkuk 1:12-2:1 – How so? Doesn't Yahweh love righteousness?

- ❖ **1:12-13** - "How can Yahweh be both good and sovereign over a universe where evil clearly exists? And to make matters worse, here He is using the wicked [Babylon] for His ends [i.e. punishing Judah]" (Dever).

IV. Habakkuk 2:2-20 – Fear not! The righteous will be saved and the wicked will be punished in due time.

- ❖ **2:2-4** - judgment of death is coming on the proud, both Judah and Babylon so what will happen to Habakkuk and the godly ones, the remnant? They will not die in judgment but live because of their faith; "No wonder that Paul quotes this verse twice (Romans 1:17; Galatians 3:11f) and the writer of Hebrews quotes it once as well (Hebrews 10:38). Paul's argument amounts to this: Whether you are Jew or Gentile, it doesn't matter. Justification is by faith alone, and not by works, nor by ethnicity. And to prove it, he goes here, to Habakkuk 2:4, understood in context. And the writer of the book of Hebrews goes a step further to describe what this faith looks like. What he says is that this faith is a lively-life-long faith that never dies out. It's not just a momentary nod towards the Lord, or simply mental ascent, but it's a dynamic way of life. Faith is what gives life (per Paul's teaching) and what preserves one through life (per Hebrews), all of which amounts to justification and salvation" (Dever).

V. Habakkuk 3:1-19 – Habakkuk's response of worship and trust.

- ❖ **3:17-19** - example of Habakkuk's rock solid trust in spite of circumstances.

**Intro to Zephaniah:** Yahweh's patience has run out on Judah - judgment comes

**Theme of Zephaniah:** The Day of the LORD will be the most terrible "day" ever, and it is executed against all false gods.

"...the Day of the LORD is a prophecy of the coming of Christ, typologically foreshadowed in the nation of Babylon. On the cross He endured the wrath of God on behalf of His people and saved them. And when He returns, He will close out the Day of the LORD as He brings His judgment upon all the nations" (Dever).

I. Zephaniah 1:2-2:2 – The Day of the LORD upon Judah (1:4-6)

II. Zephaniah 2:3-3:7 – The Day of the LORD upon all the earth (2:3)

III. Zephaniah 3:8-20 – The remnant from all nations will be saved (3:9-10, 14-15)

**Application:** 1. Nahum: God is always jealous and protective of His people. Matt 10:28-31 - nothing can befall us outside of God's will. 2. Habakkuk: "...when Yahweh's people are surrounded by calamity and injustice, they should all the while trust in their God and worship Him, knowing that He sees all the seen and in holiness controls all of space and time" (Dever). 3. Zephaniah: worship God because in Christ our greatest need has been taken care of - saved from wrath.

## 21. Jeremiah & Lamentations

**Intro Jeremiah:** Israel has fallen to Assyria and now Assyria has been conquered by Babylon who is threatening Judah; Jeremiah writes at the beginning of Judah's exile and escapes to Egypt while three waves of exiles go to Babylon before the book ends;

**Theme of Jeremiah:** The old covenant has failed; not because it itself was defunct, but because the people were not able to keep it due to their sinful hearts. Therefore a new covenant is needed which will involve new hearts for the people of God.

"Jeremiah exhibits many great themes that stress God's judgment on covenant infidelity [consequences from Deut 27-28] and worldwide sin, as well as God's determination to restore an international people for himself through the establishing of a new covenant" (ESVonline).

"Why is the covenant broken? The conclusion he comes to very early in his book is that the broken covenant is not the covenant's fault. In other words, there is nothing wrong with the covenant itself. Rather, the problem lies with the people. They have not been able to keep it. I'll repeat that: they are unable. They cannot keep the covenant, and it's because they're hearts are too in love with their sins" (Dever).

I. Jeremiah 1-45 – Yahweh and His People

A. Ch. 1-29 – The proclamation against Judah (with hope at the end in chapter 29)

❖ **11:1-8 - Yahweh sent prophets for years to Israel who were rejected:**

7:13, 25:3-4, 6:14, 7:8

❖ **11:9-13 - disaster is coming:** 5:7-13 - "First, even though these gods are not real, the worship of them has resulted in other greatly immoral acts. Turning one's back on the true God is to abandon the only true moral criteria there is, and so will necessarily result in other unethical behaviors. And secondly, did you notice in verse 9 that Yahweh says He must avenge Himself? ...Yahweh's name and glory are being defamed" (Dever). These gods are not able to save (11:12) but they are able to kill (4:30).

❖ **Total Depravity: 6:10** - the people lack both the ability and desire to keep the covenant; 17:1,9 - sin is carved into their hearts; 18:12 - sin drives a person; 13:23 people can't change their own hearts like a leopard can't change his spots; 17:9 - the heart is beyond cure; 44:15 even after escape to Egypt, the people do not listen to God - no one can turn to God unless God draws Him to Himself - John 6:44

❖ **27:5-7 - God's sovereignly uses Babylon to accomplish His purpose**

B. Ch. 30-33 – The promise of a New Covenant (theological core of the book)

❖ **31:31-34 - God solves the covenant people's real problem (in Christ):**

"In one stroke of genius, Yahweh preserves His plan of redemption and holds out this massive hope for the future. The solution to all of the covenant people's problems is to give them new hearts! New minds! If the heart is wickedly deceitful above all things, and beyond cure, if no one can fix their own heart, the only what the heart is going to be healed is if Yahweh sovereignly and miraculously intervenes, removes the heart of stone, and replaces it with a heart of flesh" (Dever).

- ❖ **32:40, 34:31 - new covenant will be superior to the old:** 1. obedience will come from inside-out as overflow rather than an "outside-in" force for conformity; 2. Heb 9:11-15 sins are truly forgiven and taken away; Col 2:13-14

C. Ch. 34-45 – The final destruction of Jerusalem [in 586 BC]  
 II. Jeremiah 46-52 – Yahweh and the Nations [prophecies of judgment against Babylon and other nations]

**Intro Lamentations:** "is also written by Jeremiah. It is set right after Yahweh has destroyed His own city, Jerusalem. In this long poem Jerusalem is personified as a woman mourning for her lost children and has no one to comfort her" (Dever).

**Theme of Lamentations:** We are in mourning because Yahweh has done this, even though it's our fault. Now we need Him to change our hearts, for He will again comfort us.

- I. Lamentations 1-2 – An Acrostic According to the Hebrew Alphabet
- II. Lamentations 3-4 – An Acrostic at a Quicker Pace
- III. Lamentations 5 – A Fractionalized, Still Quicker, Acrostic

- ❖ **3:37-40 - twin doctrines of God's sovereignty and human responsibility**

- ❖ **5:21 - Because God moves first...:** "Do you see there the prayer that Yahweh take the initiative to turn us to Himself, so that we can turn to Him? God's sovereignty in changing our hearts does not make us inert or lazy, but all the more active (cf. Ephesians 2:10; Philippians 2:13; 1 Peter 4:10f)" (Dever).

**Application:** 1. What do we set our hearts and affections upon and behold?

Truth: **We become what we behold.** Either we become worthless (Jer 2:5) or like Christ (2 Cor 3:18); Soak in God's word to behold Christ! 2. "we should remember that the Lord's chastening is always an act of love on His behalf. He chastens to discipline us, and is eager to comfort again" -Lam 3:31-33 (Dever).



## 22. Ezekiel

**Intro:** Ezekiel writes at basically the same time as Jeremiah but is taken captive to Babylon in the 2nd of 3 waves of exile in 597 BC; much of the book and its visions are seen of Jerusalem while Ezekiel is in captivity;

**Theme:** The glory of Yahweh has departed from His land, because He is jealous for His name. But His glory will return, because He is jealous for His name. Ultimately, His glory will be restored to the entire earth in the last days.

**I. Ezekiel 1-32 – Judgment/Removal: Against Judah and the rest of the nations**

- A. 1:1-3:15 – The call and sending of Ezekiel
- B. 3:16-7:27 – Announcement against Jerusalem (imminent judgment)
- C. Ch. 8-11 – Visions of idolatry and the flight of the glory of Yahweh
- D. Ch. 12-19 – Idolatry and the Lord Yahweh
- E. Ch. 20-23 – Judgment coming closer and closer (warnings intensify)
- F. Ch. 24 – The beginning of the siege of Jerusalem
- G. Ch. 25-32 – Seven oracles against seven cities/nations

- ❖ **1:26-2:1:** Ezekiel sees Jesus - similar language to Ex 24, Is 6, what do the passages have in common? 1. Yahweh Himself is not described, only His surroundings, 2. person falls on face in worship and fear; 3. Yahweh brings comfort, 4. they are seeing Jesus: Rev 1:1ff, John 1:14, Heb 1:1-5; "Jesus says that His greatest work of demonstrating the Father's glory was on the cross" (Dever): John 13, 17:3
- ❖ **5:13, 6:9-10, 7:27 - Exodus theme:** "Yahweh's people go not out of captivity, but into captivity for the glory of Yahweh's name" (Dever).
- ❖ **8:5-16, 10:4, 16-17, 18-19, 11:16-23** - "Ezekiel sees more and more idolatry as the visions get closer to the "holy of holies" in the temple!... This vision is...sad because it represents Yahweh's displeasure with the people's covenant unfaithfulness and that He will no longer dwell in the temple... However, it is also consoling...That the glory of Yahweh is portable like this means that ultimately one needs neither land, nor temple, nor sacrifices in order to know God and worship Him as such. These things, land, temple, and sacrifices were just means to that greater end of knowing Yahweh with the mind and worshipping Him with the heart" (Dever): Hab 2:14 - knowledge of the glory of God to fill the earth; Is 11:9
- ❖ **14:3 - idols in our hearts too:** idolatry = "using anything less than God for one's security" (Dever).
- ❖ **20:8-9, 13-14, 41-44** - "Yahweh's motivation is to deal with His people [in such a way] that most glorifies His own name. That, dearly beloved, is good news! Woe betides us all if God were to deal with us only according to our own merit and worth! But His dealings with us are premised upon His own desire to bring Himself glory and lift up the worth of His name! Again, I point you back to the gospel. In Christ, God gets the glory, and we get the salvation! It's the best of all worlds" (Dever): Rom 3:25-27, Ezek 16:60-63

## II. Ezekiel 33-48 – Grace/Restoration: A vision of the future

A. Ch. 33-37 – Three symbols of restoration announced immediately after the fall: 1. The Good Shepherd , 2. Dry Bones Resurrected, 3. Two Rods

B. Ch. 38-39 – The final battle (Gog and Magog typological; used in Revelation too; eschatological visions of the end-times defeat of all of Yahweh's enemies.

C. Ch. 40-48 – Vision of the coming kingdom of God: the glory of Yahweh returns; New Temple, New Jerusalem, New Heavens, New Earth

- ❖ **34:23-24 - the Good Shepherd:** in David's kingly line is Christ; in John 10 he is not just making a metaphor but IS this Shepherd Ezekiel writes about
- ❖ **36:25-27 - new hearts:** God's solution to covenant breaking disobedience from the heart is to give new hearts in the New Covenant with the Holy Spirit; this is the main difference between the Old and New Covenants
- ❖ **37:12-14 - dry bones:** "By the word of God and the movement of His Spirit, the dead come to life" (Dever).
- ❖ **37:24-28 - church:** This is "the promise of the Holy Spirit dwelling among, and living in, the worldwide Church of Jesus Christ. Notice that it is through Spirit filled believers that the nations will know God" (Dever).
- ❖ **43:1-9, 48:35 - new "temple":** "The vision is meant to teach that Yahweh has returned to dwell with His people forever, and the description of the temple is meant to encourage the captives in exile and give them hope... John ironically employs the exact opposite vision than Ezekiel does (Rev 21:2-3, 22-24)... John actually says that there is no temple. This is because the temple separated people from God as much as it united them to Him... Remember, He dwelt in the most inner court, the "holy of holies" where no one could go, but one man, once a year, and not without the blood of a sacrifice. Well here, in Revelation 21, John still wants to emphasize that Yahweh dwells with His people, but John also gets the privilege (and what had to be pure joy) of announcing to the people that Yahweh can dwell with His people without need for a temple any longer. This because, His Son Jesus Christ has taken away His people's reproach by dying on the cross for their sins and rising again from the grave granting victory over death and eternal life in the unmediated, unhindered, uninterrupted presence of Almighty God for all who turn to Jesus in faith and declare Him Lord of all.  
Amen!" (Dever)

**Application:** 1. Eternal life is to know God and is ONLY through Jesus Christ; 2. Huge humility in HOW we were saved: for the glory of God's name by His sovereign will; 3. wash in the Word of God to expel idolatry, to have your soul overflow with God's Word and purge the false.

## 23. Daniel

**Intro:** the only book that spans the length of the entire exile of Judah; Daniel as a teenager in first wave of exiles in 606/605 BC and still alive when first wave of Jews returned to Jerusalem in 536/537 BC; Babylonians were the dominant empire in that region, then conquered by the Medes & Persians in 539 BC begging the question: **Who sovereignly rules the earth?** Having been dominated by first the Babylonians, and now the Medo-Persians, is Yahweh in control of the world of men, or are there kings and empires stronger than Yahweh? (Dever)

**Theme:** The Most High, the God of Daniel, sovereignly rules and reigns supreme over all mankind. Therefore His people are brave in the face of persecution.

Picture the Chiastic literary structure of Daniel like a pyramid in Egypt: assume two friends are standing on the top stone (i.e. the thesis) and then each take one step downward in opposite directions; as they walk down they learn the same thing on that level but from a different story, each step mirroring the same step on the other side of the pyramid; this is how we will study Daniel;

I. Chapter 1-9 – God alone is sovereign; His people are afflicted by pseudo-sovereigns

**Top step:** Ch. 4: Nebuchadnezzar brought low  
Ch. 5: Belshazzar brought low

- ❖ **4:24-26, 29-31, 34-37:** Nebuchadnezzar, the most powerful king, testifies that he is not the sovereign over all the earth but God alone is
- ❖ **5:22-23, 26-28, 30-31:** Belshazzar learns the SAME thing: " the Most High will brook no rivals. He alone rules all the affairs of Heaven and Earth. We ascribe to our God, complete and unchallenged authority and divine sovereignty by which He rules and governs all the affairs of His moral universe!" (Dever)

**Step 2:** Ch. 3&6: King sets himself up as god; People of God afflicted

- ❖ **3:12-18, 29:** Who is ultimately in charge? fiery furnace story
- ❖ **6:5, 7-10, 14-16, 20-23, 26-27:** Daniel and the lions den shows God rules

**Step 3:** Ch. 2: Four empires brought low by God's king (type in history)  
Ch. 7&8: Four empires brought low by God's king (eschatological)

- ❖ **2:31-35, 44: Nebuchadnezzar's dream of the statue broken by the Rock - Christ's first coming:** "the Babylonian Empire was taken over by the Medo-Persian Empire in 539 BC. That empire is the silver chest and arms. Then, in around 332 BC the Kingdom of Persia was conquered by Alexander the Great of Greece. The Grecian Empire is represented by the legs of bronze. That then gave way to the feet of iron and clay, the Roman Empire, in over a period of time in the 2nd and 1st centuries BC... [the] rock cut out without hands...is the Kingdom of Heaven, and its ruler is the Lord Jesus Christ. However, his conquest did not come through military might, but through the preaching of the gospel did He conquer the hearts and the minds of the people of the Roman Empire. And, just as we read with the mountain

filling the whole earth in verse 35, Christ's Kingdom has spread throughout the entire world. And as we read in verse 44, it is forever. So what Daniel sees here is the victory of the preaching of Christ and the spread of His Church to every tongue, tribe, people, and nation" (Dever). 1 Pet 2:4-12

- ❖ **7:2ff, 9-14, 17-18, 21-27: Daniel's dream of 4 beasts - Christ second coming:** Jesus quotes this section in Mark 14:61-62 about his next coming; John uses same imagery in Rev 13, 14, and 17, **Rev 20:4, 22:5** "that one beast resembles an amalgam of all four beasts in Daniel. It represents all and any government, throughout this current Church-Age, who would persecute Christ's people" (Dever).

<b>Step 4:</b>	Ch. 1: Exile; People of God afflicted Ch. 9: Return from exile; Messiah afflicted
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- ❖ Exile: "In chapter 1 the people of God go **into** exile. And in chapter 9 the people of God are getting ready to **come out!** (Cf. 1:2 & 9:2.)" (Dever)
- ❖ **1:15-17: Daniel's friends and the dietary challenge:** sub-theme of the book = wisdom - "[wisdom also] falls under God's sovereign rule. He gives it to whomever He pleases, and anyone who has it has only God, and not themselves, to thank for it. (Cf. 2:20-23 especially.) " (Dever)
- ❖ **9:2-3ff: Daniel listened to Jeremiah, exile is almost over**
- ❖ **9:25-27: the real exile:** "the exile that began when Adam and Eve were kicked out of the Garden of Eden, the separation from God that we all experience because of our sins, will not end simply with the Jews' return to Jerusalem. That exile, the exile that the Jewish exile is only a picture of, ends only when Christ makes atonement for our sins... [in these verse we see that the] prophecy [is] about the rebuilding of Jerusalem, then the coming of Christ and His death on behalf of sinners" (Dever). —

## II. Chapter 10-12 – Visions of the future

- ❖ these chapter contain "more predictive prophesies about the future of the people of God, again both in the more immediate future and into the last days. Those continual theses of God's sovereignty over history and the persecution and subsequent vindication of His people are still present there as well" (Dever).

**Application:** 1. "When His people see kingdoms rising and falling and governing in godless ways, they need not fear that the Lord does not see and is somehow off His throne... 2. step two above teaches us that "the point of all this is to emphasize that just because the true God reigns, does not mean that His people will be exempt from persecution. In fact, it means that they will be the target of all the more persecution" 2 Tim 3:12 (Dever)

## 24. 1 & 2 Chronicles

**Intro:** originally written as one book and written after exile; Ezra likely the author; review and commentary of 500 years of Israel's (all 12 tribes) history before exile, written from post-exile theology; certain stories included and omitted to tell a message: "there is a returning focus on the covenant Yahweh made with David, and on the temple. In all it's intended to give joy and hope now that the exile is over" (Dever); "all Israel" now usually refers to the people of God, not just the 10 Northern Tribes; "David is also presented as the good king, who if the other kings could emulate in their faithfulness, the disaster of the exile would not have happened. In fact, it's interesting that David's failures and sins are not told in this account of his reign" (Dever); Solomon's fall is missing but not all the other kings' sins - reason why? to increase hope that the perfect king is coming - David / Solomon WERE great BUT Christ will be even better!; **Christ in the Chronicles:** He is the greater King AND the greater temple (John 1:14 "dwelt" among us literally means "tabernacled" among us; Matt 12:6, Luke 2:9-11);

**Theme:** Yahweh is faithful to His covenant promises to David, and that affects all the people(s): All the people(s) will find joy and be blessed in their relationship with Yahweh as He dwells among them in His temple, and they will be given the privilege of prayer and worship when they are faithful to Him from the heart.

I. 1 Chronicles 1-9 – Genealogies

- ❖ **1:27-28, 34, 2:3, 15** - the point of these genealogies: "(1) to show that Yahweh's promises actually go a lot further back than just to David (we actually know them to go all the way back to Genesis 3:15), and (2) in order to say that this story of David and his descendants relates not only to Judah but to every nation and every person everywhere at all times" (Dever).\_\_
- ❖ **3:19 - Zerubbabel - "Davidic descendant governing Jerusalem after the return from exile:** It's as through the chronicler really can't wait to the end of the book to say "Look! We're back from exile and Yahweh's promises are still intact!" (Dever)
- ❖ **ch 4-8: ten Northern tribes of Israel's kings are unfaithful**
- ❖ **ch 9: God's faithfulness in preserving the Levites, the leaders of worship**

II. 1 Chronicles 10-29 – David, the great leader

- ❖ **17:11-14, 23-24 - Yahweh's house is David's dynasty and temple for His glory**

- ❖ **29:10-18 - David gathers materials for the temple then prays:** another theme of the book: "the hearts of the people, and Yahweh's ability to hold sway and sovereignly reign over them. It's as though the chronicler is longing for Jeremiah's prophecy of the new heart and new covenant (Jeremiah 31:31ff) to come to pass" (Dever).

III. 2 Chronicles 1-9 – Solomon, another great leader
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- ❖ **6:5-6** - Solomon's example of godliness in prayer life: "humility, confession of sins, forgiveness, faith, the glorification of Yahweh's name among the nations of the earth, joy, hope, and sincerity of heart" (Dever).
- ❖ **7:1-3, 10** - climax of all of redemptive history so far retold until Christ
- ❖ **7:14** - fresh start: "The New Testament correlation to the Old Testament land is anywhere the people of Christ gather. Thus, if we humble ourselves and set our faces to praying, seeking the LORD, and repenting, then God will heal our churches!" (Dever)

IV. 2 Chronicles 10-36 – the Kings of Judah, and the downward turn
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- ❖ **12:6, 30:27, 21:7** - the people are warned of sin; Yahweh's faithfulness is emphasized in spite of their disobedience and eventual exile (hear 7:14 theme).
- ❖ **36:15, 22-23** - exile history is absent from the storyline; " These stories take a sober look to the past, with hope for the future, but a hope that is premised on Yahweh's faithfulness, and certainly not man's" (Dever).
- ❖ **King Cyrus:** "It's interesting also that this is a gentile king issuing the edict to return and rebuild Yahweh's temple. The Chronicles began with Adam, the father of all nations. Now they end with Cyrus, the ruler of the gentiles. It all goes to reinforce this idea that Yahweh is the God of all, and that the events here chronicled are of concern to every man, woman, and child, of every era, in every corner of the world" (Dever).\_\_\_\_

**Application:** 1. certainly David prays well and has a good attitude toward material possessions in 1 Chr. 29:10-18; also Solomon's prayer can teach us a lot about prayer 2 Chr 6; 2. hope in Christ - God is faithful to His promises;

## 25. Ezra, Nehemiah, & Esther

**Intro (Ezra, Nehemiah):** originally written as one book, assembled most likely by Ezra; first wave returns to Jerusalem in 538 BC after 70 years in exile in Persia, which we saw conquered Babylon in Daniel; Psalm 126 written during this time; spans 100 years after the first people return;

**Ezra & Nehemiah Theme:** Yahweh is renewing the covenant by restoring His people, the temple, true worship, and Jerusalem. But it's not the same, and it doesn't fulfill all the great prophecies. Thus His people look still to the future.

### I. Ezra 1-Nehemiah 7 – Rebuilding

#### A. The first return: Ezra 1-2

- ❖ **1:1, 5, 7 - Jeremiah 29 is fulfilled:** 70 years of captivity is over
- ❖ **2:2 - Zerubbabel is the leader and David's descendant:** 1 Chron 3:1, 19; however, Jerusalem is under Sheshbazzar (1:11), Persian ruler; not as glorious a return as they fully hoped (something more is coming- Christ);
- ❖ **2:40 - Jeshua is a Levite and the priesthood is also restored**

#### B. Rebuilding the Temple: Ezra 3-6

- ❖ **6:22 - the Temple, the altar, and the ceremonies (Passover) are restored:** " it is only fitting that worship resumes in the land, at the temple, with a Passover meal after Yahweh brought the people out again from among the oppression of the Gentiles nations!" (Dever)
- ❖ **3:10-13 - this new temple does not compare to Solomon's:** greater to come

#### C. The second return: Ezra 7-10

- ❖ **7:10, 27 - second wave of exiles return to Jerusalem, 60 years after temple done:** the king's heart is in God's hand;
- ❖ **9:1-3 - the "holy race":** Jews are intermarrying with Pagan neighbors; "Literally, that word for "race" is "seed." If the Davidic and Mosaic covenants were the backdrop for the first 6 chapters, now it's the promise of Genesis 3:15 providing the context for the story. If Satan can't kill off the Yahweh's people, like say in an exile, then he'll try to corrupt them, by polluting their families and therefore their worship. But Ezra prays (9:6-15), and the people repent (10:1-4)" (Dever). Same pattern 1 Cor 7:39-marry Christians;
- ❖ **9:8 - Ezra's prayer: remnant returned but only some relief from bondage**

#### D. Rebuilding the walls of Jerusalem: Nehemiah 1-7

- ❖ **Nehemiah 1:10-11, 2:20 - walls of Jerusalem still broken down:** **susceptible to attack and immoral influence:** see divine sovereignty and human responsibility in the same verses; "because God is sovereign, I CAN act";

- ❖ **7:73: one year to build the walls:** similar language to taking the Promised Land in Joshua - starting over;

II. Nehemiah 8-13 – Celebration

- A. Renewal of law and worship: Nehemiah 8-10
- B. Renewal of the people: Nehemiah 9-13

- ❖ **8:1-12 - Covenant is reestablished:** twin emotions of "grief and relief"; similar to Gal 3:13 - "the Christian life is a life of contrition and joy at the same time. Contrition, because we know we've offended a holy God! And joy because we know that Christ has reconciled us to that God!" (Dever)
- ❖ **8:17, 10:29 - feast of booths / "return from captivity"**
- ❖ **13:17-18, 23-24 - Sabbath violating again and intermarrying:** "And so we again see that age old problem: the law is not yet written on their hearts. We are here at the end of the Old Testament's historical record, and the heart is still wickedly deceitful above all things, and beyond cure. Who can understand it? A greater salvation, greater than the exodus, greater than the return from exile must yet be coming. A greater kingdom, greater than David's, greater than Solomon's, greater than Ezra's and Nehemiah's, must await!" (Dever)

**Intro (Esther):** story takes place in Persia not Jerusalem, 50 years AFTER Ezra leads the first wave of exiles from Persia to Jerusalem; similar to wisdom literature (Job, Proverbs, etc.) in not really advancing the redemptive storyline but teaching that "there is no such thing as pure coincidences" (Dever);

**Esther Theme:** Yahweh is sovereign, though Yahweh is hidden.

- ❖ "God's acts of providence in our world are most commonly done with a hidden hand, in a way that is quite easily overlooked when we are otherwise just going about our normal lives...Mostly, God is working in His world in subtle, easily unnoticeable, ways" (Dever).

I. Esther 1-2 – Esther's Rise; II. Esther 3-5 – Haman's Plot; III. Esther 6-7 – Mordecai's Victory; IV. Esther 8-10 – Jews' Celebration

- ❖ **4:13-14 - Mordecai is 1. certain God will act and 2. will use "means"**
- ❖ **8:17, 9:1 - many people become Jews through the events around Haman's death:** just when the serpent of Gen 3:15 is going to wipe out the seed of the woman and destroy the Jews, instead they are saved and the gospel goes out wider; ultimately, this is just like Christ's death and the spread of the gospel;

**Application:** 1. Study the Word of God, be a doer of it, and then teach it (pattern from Ezra 7:10); 2. Pray like Nehemiah: "the ultimate goal in our asking things of the LORD, is that He might be glorified through giving them to us" (Dever) - Nehemiah 1:10-11;



## 26. Haggai, Zechariah, & Malachi

**Intro:** neighboring countries resisted God's people finishing the temple, so much that it is halted (Ezra 1-6); when construction is allowed to continue, the people would rather build their own houses first instead of finish the temple;

**Haggai Theme:** Yahweh is turning the hearts of His people to seek His glory and to please Him in rebuilding His temple, which serves as a type of the greater glory of the coming end-times temple.

### I. Haggai 1 – Type in History

- ❖ **1:4,5, 13-14 - build their houses first** - "the people may have returned from exile in Babylon, but their hearts are still in exile from Yahweh" (Dever); if people are ever going to have different affections instead of selfish pursuits, God must sovereignly give new hearts.
- ❖ **1:7-8 - think then act** - honoring God first above all we do (Matt 5:16)

### II. Haggai 2 – Antitype in Christ

- ❖ **2:3, 6-9, 23 - temple is finished but points to a better temple** - "Yahweh is the builder, Jesus is the foundation, we [as the church] are the stones, and we exist to bring pleasure and honor and glory to our God" (Dever)! Mark 14:58 Christ as the temple; 2 Cor 6:16 church is the temple, 1 Peter 2:4-5; Rev 21:2-3 no temple required because we will all be in God's presence one day in heaven;

**Intro:** Zechariah preaches a couple months after Haggai; explains what has happened since return from exile and how it relates to the future / messiah;

**Zechariah Theme:** Yahweh has restored the old ways to prefigure and prophesy unto new ways in the future: the grand restoration from exile by the coming Messiah [the grand exile of all - the exodus from our sin to Christ]

### I. Zechariah 1:1-6 – Zechariah's Call to Repentance

### II. Zechariah 1:7-6:8 – Zechariah's Vision of the Night

A. The People are Restored – 1:7-17; B. Protection Restored – 1:18-21; C. The Temple Restored – ch. 2; D. The High Priest Restored – ch. 3; E. The King Restored – ch. 4; F. Honesty Restored – 5:1-4; G. Sins Purged – 5:5-11; H. The Day of the LORD – 6:1-8

### III. Zechariah 6:9-15 – The Coronation of the High Priest

- ❖ **6:9-15 - priest will be given a crown** - combining of the offices of priest and king in Jesus; Heb 5:5-6, 7:14 Melchizedek was a type of priest-king and Judah's line (David's kingly line) was not in Levites line (priests) until Christ combines these offices; Rev 19:12

### IV. Zechariah 7-8 – A Question about Fasting

### V. Zechariah 9-14 – The Coming of the King and the Day of the LORD

❖ 9:9-10, 13:7, 14:4, 9, 16, 20-21 - prophecies of Christ's second coming

**Intro Malachi:** lived at same time as Nehemiah - warning against drifting to secularism; "Yahweh's solution to this drifting away into secularism is to come to His people. He will send a forerunner to announce his coming, then He Himself will visit His people" (Dever).

**Malachi Theme:** Yahweh's people are beginning to drift away again, so Yahweh will need to come visit them soon.

I. Malachi 1:1-4:3 – Six Disputes between Yahweh and His People

A. Yahweh has loved His people – 1:1-5; B. Yahweh's people have despised Him – 1:6-2:9; C. Yahweh's people have broken covenants with each other – 2:10-16; D. Yahweh's people have wearied Him – 2:17-3:7; E. Yahweh's people have robbed Him – 3:8-12; F. Yahweh's people have spoken against Him – 3:13-4:3

- ❖ **1:13-14 - blemished offerings** - unenthusiastic and apathetic religious drudgery
- ❖ **2:10-11, 14-16 - corrupting marriage/covenants** - divorce is breaking faith
- ❖ **3:8-10 - thinking it is all THEIR money** - "By not giving to God and to the spread of His kingdom is to rob Him of what is rightfully His, and it is just one more sign that those who think and act in such a way, with regard to the material goods of this world, are very secular in their hearts and minds" (Dever).

II. Malachi 4:4-6 – A Sign before the Day of the LORD – 4:4-6

- ❖ **4:5 - John the Baptist** - the last prophet before the Day of the Lord (near fulfillment: Christ's first coming to die for His own, saving them from the wrath of God; far fulfillment: Christ's second return to judge his enemies; Matt 17:10-13 identifies John as "Elijah" as the forerunner of Christ;

**Application:** 1. "the path to secularism, the path to abandoning the Lordship of Christ and the gospel, begins in small subtle ways in one generation and results in the full collapse in future generations. So for the sake of our children and grandchildren, we need to be ever studying the Scriptures and carefully examining what we're doing in the church and be aware of what we're passing on" (Dever); think then act - Hag 1:7-8

## Conclusion

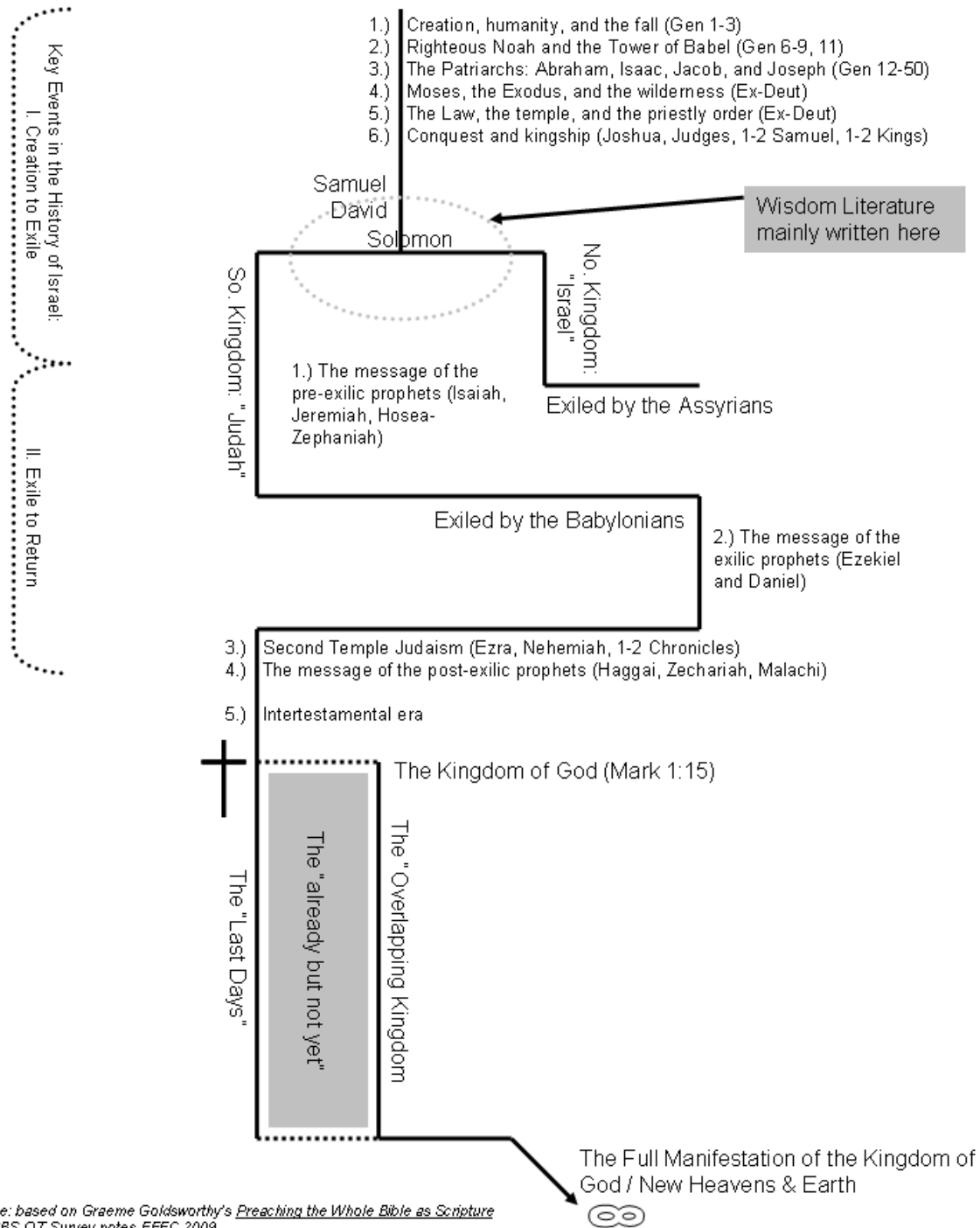
Here is a recap of four of the main reasons WHY we studied the Old Testament:

1. "I said that it is the word of God just as much as the New Testament is, and that through it we know much about God, us, and His plans to redeem a people for Himself. So I hope that you have, exactly that, learned much about God, yourself, and God's plan of redemption.
2. I also said that the Old Testament paves the way to understand the New Testament. I said that the events, people, and institutions of the Old Testament all occurred, under God's sovereignty, so that there would be a context into which Jesus could be born, and His words and actions could be understood. My prayer for you now, should you stay on and sit through the New Testament course (which I highly recommend), or whether you just study the New Testament on your own, is that you will get a much deeper understanding and appreciation for the New Testament and its message because of your time in this course.
3. Similarly, I also said that up to 10% of the New Testament is Old Testament material in the form of quote or allusion. So besides just getting a better grasp on the New Testament as a whole, knowing specific Old Testament passages and the contexts from which they come is crucial for understanding specific New Testament passages. Thus I hope that you will find yourself understanding more of the parts of the New Testament because of your time in this course.
4. And finally, I said that the Old Testament is a collection of books about the Lord and Savior that we love. The Old Testament is about Jesus. And it gives us many, many different lenses, and avenues, and pictures to see Him in and through. It fills out and expands our understanding of all the Jesus is, and all that He has done, is doing, and will do for us and for His name's sake. And so above all else, my prayer is that you indeed have seen the light of the knowledge of the glory of God in the face of Jesus Christ shining into your heart as we've opened the Old Testament and studied it together" (Dever)!

# Appendix

## 1. Timeline of Redemptive History

### Biblical Theology: Old and New Testament Survey Timeline of Redemptive History





## **2. Tree of the Knowledge of Good and Evil**

*Matt. 18: 1At that time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?” 2And He called a child to Himself and set him before them, 3and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. 4“Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.*

It is important to grasp what the idiom “knowledge of good and evil” meant in the language convention of the original readers of Genesis and to the Hebrew people of the Old Testament. By no means does it necessarily represent evil, for God himself possesses such knowledge (Gen. 3:22) angels have it (2 Sam. 14:17); and God gladly gave it to Solomon in answer to his prayer (1 Kings 3:9). But young children do not have this knowledge (Deut. 1:39; Isa. 7:15), and the very old have lost it (2 Sam. 19:35); hence it is adults in their prime who in some sense do have it. So when the original readers of the Old Testament encountered the expression “to know good and evil,” they understood such knowledge to be what mature adults possess – a maturity in which they were independent and therefore responsible for the decisions they made.

Understanding this term in Genesis 3:5 in this way coheres well with the way Genesis 2:4-3:24 has been expounded thus far. The command not to eat of the tree of the knowledge of good and evil would then mean that Adam and Eve were not to aspire to the maturity possessed only by God, whereby they might consider themselves to independent of him and able to enjoy a fulfilled life by taking matters into their own hands and making their own decisions for their future welfare. Genesis 3:6 indicates that the author construed this idiom in this way, for it says that Eve regarded the fruit of the tree as being able to make her wise in herself and therefore able to shape a fully happy destiny without any need for God’s help. A contemporary scholar agrees with this interpretation. “[Here] man takes upon himself the responsibility of trying apart from God to determine whether something is good for himself or not.”

So Eve and her husband cast off all dependence on God, thinking they would then have the wisdom and power in their pathetically finite state to provide for themselves a permanently happy life. No longer worshipping him, they now broke his command and ate of the fruit of the forbidden tree.

But how very different the result that ensued! Suddenly Adam and Eve felt the horror of being cut off from God’s loving care for them and found themselves left only to their greatly limited, distorted wisdom and power to provide for themselves an eternally happy future. Now they saw themselves as

no more qualified for this task than are little children to fend for themselves in society. This sense of total inadequacy then aroused an overwhelming sense of shame, and so they tried to cover up their obvious limitations by making a patchwork of clothing out of fig leaves – something to help them project the personage of independence they had hoped to gain by ceasing to be dependent on God. They, like all their sinful posterity, wanted to cover up, even to themselves, how very much they were in need of God to find the happiness their God-shaped vacuum craved.

...Such an interpretation of the tree of the knowledge of good and evil links up with Christ's command to 'change and become like little children' in order to enter the kingdom of God (Matt. 18:3). It indicates that the essential way in which people are rebelling against God is that they are assuming that, like him, they can make the decisions necessary for enjoying a fulfilled and happy future. The folly of this rebellion is that people think that they love themselves more, are wiser, and thus better able than the all-loving, omniscient, omnipotent God to provide for themselves the fulfillment they crave. Thus conversion, according to Jesus, reverses the act of the Fall and makes a declaration, not of independence from God, but of dependence upon him. Converts thus become little children, who gladly confess that only their heavenly Father knows the niche into which they should fit in order to enjoy permanent fulfillment.

(Daniel Fuller, The Unity of the Bible: Unfolding God's Plan for Humanity, p182-184, Zondervan Publishing House, 1992)





### 3. Additional Studies:

#### Wisdom Literature (Part 1): Psalms & Proverbs

- Wisdom literature: it shows that this is how Israel's kings should lead wisely, and it foreshadows HOW the Perfect and Good King (Jesus) will rule in all wisdom.
- **The Theme of Psalms:** The Book of Psalms is the prayer and praise book of God's Son and God's people - Mark 12:26 <sup>15</sup>
- "[the Psalms are] an Anatomy of all the Parts of the Soul; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror."<sup>16</sup>
- Suffer well, grieve well, experience success well, worship well, etc.: learn from the Psalmists as they "talk" more to themselves rather than "listen" to themselves<sup>17</sup> - Psa 42:5, 11
  - What do I hear when I listen to myself?
  - Instead, what SHOULD I say to myself? the gospel: Rom 1:1, 7, 14-15; "Soul, listen": Psa 27:1, Psa 23:1, Psa 29:11; Psa 27:14; "you are my only hope for \_\_\_\_"
- How do the Psalms point to Jesus? Luke 24:44 - the Psalms are about Christ
  1. Psalms ABOUT the Messiah<sup>18</sup>: Ps. 21:3-4, Ps. 45:1-2, 6, 17; Ps. 72:8, 11-12
  2. Psalms BY the Messiah: "Jesus clears the temple (John 2:14-17) because, quoting from Psalm 69:9, 'Zeal for your house consumes me.' Jesus goes to his death (John 15:25) because, quoting from Psalms 35:19 and 69:4, 'They hated me without reason.' And describing his own heart's turmoil (John 12:27), Jesus quotes David in Psalm 6:3-4, 'And my soul is greatly dismayed; But You, O LORD—how long?' "
- How do we read the Psalms as Christians?
  1. "We read them with sensitivity to the Psalm type, original Old Testament meaning, and its location in the canon."
  2. "We read them (selectively) as the songs of the perfect God-fearing man—the Messiah (Heb 4:15, Heb 5:7-8 see the humanity of Christ; Christ as a boy Ps. 84:1-2, Ps. 27:7)"
  3. "We read them for ourselves THROUGH the Mediator (Ps. 1 - Christ is the ultimate person who loved the Word of God day and night, and He is that for me)."

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<sup>15</sup> Unless otherwise noted, quotes in wisdom literature section are taken from <http://www.capitolhillbaptist.org>, Pastor Mark Dever's materials, pastor at Capital Hill Baptist Church in Washington D.C., 26 week OT Survey Adult Sunday School class

<sup>16</sup> John Calvin, Comm. p. xxxvii

<sup>17</sup> C.J. Mahaney, "The Troubled Soul - Psalm 42", Capital Hill Baptist Church guest speaker 2009, free podcast

<sup>18</sup> The Ancient Love Song: Finding Christ in the Old Testament, Redeemer Presbyterian pastor Charles Drew

4. "We read them (selectively) as a glimpse into the relationship between the Father and Son Ps. 18:4-5, 7-8, 13, 16-17, 19-24, 27, 37-39, 50".

- **Application:**

1. Suffer well, grieve well, etc. - bring it to and trust God (Ps 3). "The book of Psalms is one way God has given us to talk to him in a way that honors him while never minimizing the trials we know"
2. Run to Christ, the perfect man of God who lived these Psalms perfectly (Ps. 1 - He ALWAYS delighted in God's Word day and night).
3. Preach the gospel to yourself; cling to the promises of God in hope / faith (Heb 11)

- Proverbs: Solomon is a type of Christ, the perfectly wise King who reigns today; the king is teaching important truths to his son to rule well after him.

- **The Theme of Proverbs:** Wisdom is fearing the LORD, being teachable, and having skill in godly living.

- The LORD is the ground, the means, and the goal of wisdom. **Ground** (Faith & fountain): Prov. 1:7 - to fear God is to live in belief of His sovereignty over all; **Means:** Prov. 2:6 - how do we get wisdom? It is a gift from God; **Goal:** 2:1-5 - why do we want wisdom? To know God!

- Proverbs of ADVICE and Proverbs of COMMAND (eternal truth) - Prov. 26:27 vs. Prov. 16:33; Hebrew Parallelism: the first part of the couplet is explained or contrasted by the second - Ps 130:5

- Where do we see Christ in the Proverbs?

1. Christ IS Wisdom: 1 Cor 1:30-31 Christ is our wisdom, etc.
2. Christ is the Gospel and the gospel is greater than all wisdom: 1 Cor 1:20-25
3. Christ is the wisest King: Matt 12:42 / 1 Kings 10:1-29 - something greater than Solomon is here.

- **Application:**

1. Work hard at pursuing God in His Word (Prov. 2) - it is by grace: 1 Cor 15:10; delight in Him - Ps. 37:4

## Wisdom Literature (Part 2): Ecclesiastes, Song of Solomon, & Job

- Ecclesiastes is written from the vantage point of the richest man in the world speaking from experience not theory. It is ONE complete argument on ONE thesis, not merely a collection of wisdom proverbs (example: like a court case).
- **Court Case Outline:** **Eccl 1:1-11** – Introductory Antithesis: All is vain; **Eccl 1:12-2:23** – How all is seen to be vain: Solomon fails at finding meaning apart from a sovereign Creator; **Eccl 2:24-26** – Thesis: All is meaningful if a sovereign God rules the universe; **Eccl 3:1-15** – Thesis defended: Affirmation of the sovereignty of God; **Eccl 3:16-4:16** – Objections to the sovereignty of God: If God is sovereign, why are there so many problems in the world? **Eccl 5:1-7** – First answer to objections: Who are you, the created, to point your finger at the Creator and object to His sovereignty; you should be silent and worship in reverence instead; **Eccl 5:8-7:14** – Second answer to objections: What is good/prosperity? Those who have it don't necessarily have a blessing from God, nor do those without it necessarily have a curse from God; **Eccl 7:15-29** – Third answer to objections: "Bad" things happen to "good" people because no one is good; **Eccl 8:1-12:14** – Conclusion: Practical application stemming from chapters 1-7.
- **Theme<sup>19</sup> of Ecclesiastes:** What is the meaning of life? Isn't it all fleeting, empty, pointless, and vain since we are all just racing towards death anyway? Meaningful! Meaningful! All is meaningful because all is ordered by an eternal, sovereign, and purposeful God. Therefore, we should fear God and rejoice in what He has given us to do and to have.
- All is meaningful if a sovereign God rules the universe: Eccl. 2:24-26: The only way we have purpose in our lives and work is that God is sovereignly orchestrating all things for His purposes and His glory: Eccl 3:12-14, 5:18-20, 8:15, 9:7-10, 12:13-14
- **Application:** 1. Are you satisfied with your work? after a full day? Is your work "good enough?" Listen to Solomon and rejoice and rest! 2. Do you see the "gospel on-ramp?"
- **Theme of Song of Solomon:** Men and women are to fulfill their roles in glorifying God together, as male and female created in God's image, through upright sexual relations in marriage.
- How do we read Song of Solomon as Christians? "The Song is about Israel's shepherd king, a descendent of David, who is treated as an ideal Israelite enjoying an ideal bride in a lush garden where the effects of the fall are reversed."<sup>20</sup>
- Alienation and overcoming it: after sin in the garden of Eden, men and women lost their "rest" between 1. them and God, 2. in themselves, 3. between each other, and 4. with the ground (Gen 3:14-19); Song of Solomon 1:2-7 versus of Gen 2:25; Gen 3:15 the "Seed" will

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<sup>19</sup> The theme of these three books and much of the material is from <http://www.capitolhillbaptist.org>, Pastor Mark Dever's materials, pastor at Capital Hill Baptist Church in Washington D.C., 26 week OT Survey Adult Sunday School class; including the "court case / outline of Ecclesiastes

<sup>20</sup> James M. Hamilton, Jr., "The Messianic Music of the Song of Songs: a Non-Allegorical Interpretation, The Westminster Theological Journal 68 (2006): 331-45

restore this rest and intimacy; Song of Solomon 2:8-15, 6:1-3, 8:13-14; Gen 3:16 versus Song of Solomon 7:10.

- **Application:** 1. Long for / hope for Christ and His return in full intimacy; 2. Keep the marriage bed pure: Heb 13:4.
- **Theme of Job:** Why do the righteous suffer in the same way as the unrighteous? We might be tempted to think that evil people suffer and godly people are rewarded with ease, comfort, and riches. But it is not so in this world. Many wicked people seem to go unpunished, and many upright people suffer all the time. How then do we explain why the righteous suffer? And, perhaps more importantly, how do the righteous handle it, and conduct themselves, when they do suffer?
- God sets His plan in action: 1:8 - God initiates this conversation with Satan; 1:9-11, 20-21 - Job does not grumble but worships (worship IS an end in itself); 1:22 - God did the calamity.
- First Round of discussions with Job's "friends" (three rounds followed by four monologues): Job's friends insist that this calamity has come upon him because he's sinned, and therefore must repent ("mono-category" for God); 4:7-9, 5:17, 8:3-7, 10:2-7 - 13:15 - Job fights the sin of unbelief with the promises of God (Job 19:25); Job is tempted to believe that either God is not sovereign or He is not good.
- Job 38-42 - God questions Job: "Who are you, oh man, to doubt and question the wisdom and workings of the Almighty?" Job 38:1-4, 5, 12, 22, 31-35, 39:19-27, 40:1-2, 42:1-6 Job is humbled - 42:7 Job has said the right things about God, the solution to God's sovereignty and suffering: God is BOTH sovereign AND good; Job knew it before, but now he sees it first hand.

**Application:** 1. Encourage others in the church in the same sufferings you have experienced (2 Cor 1:3-7); 2. Relay to others who are in the same suffering the promises of God that He used in your suffering to keep you believing, protected from the lie and the unbelief that God is not both good and sovereign (Heb 3:12, 4:1, 11:1+)

## The message of three MINOR prophets - Jonah, Nahum, and Obadiah:

**Headline:** God saves (Jonah); God destroys (Assyria in Nahum - Edom in Obadiah)

**A. Jonah - theme<sup>21</sup>:** Salvation is Yahweh's sovereign work.

- prophet to the Assyrians a few decades before they wipe out Israel; "What Jonah adds to the story of redemption is the emphasis that Yahweh is God over all the nations, not just his covenant people, and that He saves other people outside the covenant community" (Dever).
- **Story's main points:** Yahweh saves those ignorant of Him (1:4-5a, 14-16); those disobedient to Him (1:17, 2:9), and those rebellious to Him (3:8-10);
- God's heart for the nations: Was fear why Jonah fled in the first place to Tarshish? No (4:1-3) - quotes Ex 34:6, The punch line of the quick growing tree: "to be Yahweh's people is to care for the nations the way He does."<sup>22</sup> Ps 46:10, Ps 67:1-4
- Jesus uses Jonah to teach Biblical Theology - Old Testament and "Doppler Radar" with Jonah as the "Weather Station in Valley": Matt 16:1-4 - The Pharisees were better weatherman than students of God's Word<sup>23</sup> AND they missed the "perfect storm." They were supposed to be able to read all of the Old Testament as foreshadowing and pointing to Christ.
- What two things did Jesus say we were supposed to see in Jonah pointing to him? Matt 12:38-41 1. a better deliverance from death and 2. a better ministry and preaching of the gospel
- Why does God use us if he is mighty to save? We are his ordained means AND it changes our hearts like Jonah was changed to be big-hearted missionaries of God's great mercy.

**B. Nahum - theme:** Yahweh is still jealous for His people, and ferociously protective of them, therefore they need not fear, for Yahweh is stronger than their enemies, and will strip them of their strength.

- Nahum wrote after the North fell; the Southern tribes fell 100 years later and it's during this time that Nahum writes; 125 years since Jonah's visit to Nineveh, the capital of Assyria; Nahum writes to Assyria of their destruction;

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<sup>21</sup> Unless otherwise noted, quotes in wisdom literature section are taken from <http://www.capitolhillbaptist.org>, Pastor Mark Dever's materials, pastor at Capital Hill Baptist Church in Washington D.C., 26 week OT Survey Adult Sunday School class

<sup>22</sup> *ibid*, Dever

<sup>23</sup> John MacArthur Matthew 16-23 commentary, Matt 16:1-5 section, 1988 by The Moody Bible Institute of Chicago

- **Story's main points:** 1. a call to HOPE in God - He did it before (Exodus language), and He will do it again (1:2-5); 2. Assyria will be destroyed (2:13) - prophecy fulfilled in 612BC when they are conquered by Babylon;
- John picks up this language in Rev 6:17, God finally destroying all His enemies.<sup>24</sup>

**C. Obadiah - theme:** Yahweh will judge those who arrogantly mistreat His people

- Possibly the same Obadiah referred to in 1 Kings 18; written to Edom not Israel or Judah; Edom descended from Esau's line; they are the oppressive blood relatives (cousins) of God's people - some examples of their oppression: Gen 27:40ff, Num 20:14-21, 1 Sam 14, 2 Sam 8
- **Story's main points:** 1. destruction - type (vs 2-4) 2. reason = violence and pride (vs 10-11), 3. destruction - anti-type / ultimate (vs15, 17-18)
- Paul picks up this idea in 2 Thes 1:6 - encouragement to suffer well and endure because judgment is coming as it did on the Edomites; "Paul uses this OT principle to comfort the Thessalonians by pointing them to the future judgment as the time when the injustice of their present suffering will be redressed."<sup>25</sup>

• **Application:**

4. **Jonah:** Is God changing your heart to more match His heart for the nations?
5. **Nahum:** Did you count the cost? Don't be surprised that the world will hate you and you do not fully fit in since they hated Christ (John 15:18, Matt 10:28-31); fear not: God is jealous and protective for His own just like he was with Judah against Assyria;
6. **Obadiah:** Are you born again? 1. do you love like Christ says to in Matt 5:46, Gal 5:22? 2. salvation awaits those who repent and believe - but a greater judgment than Assyria and Edom's destruction awaits the prideful and sinners.

- **Conclusion:** God, please do this miraculous work in us for the glory of your great name.

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<sup>24</sup> DA Carson and Beale Commentary on the New Testament use of the Old Testament, p883 Baker Academic 2007

<sup>25</sup> ibid, DA Carson

## Verses: The message of three MINOR prophets - Jonah, Nahum, and Obadiah

1. Ex 34:6 (Moses receiving the 10 Commandments the 2nd time) 6Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin;
2. Ps 46:10 "Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth."
3. Ps 67:1 God be gracious to us and bless us, And cause His face to shine upon us— Selah. That Your way may be known on the earth, Your salvation among all nations. Let the peoples praise You, O God; Let all the peoples praise You. Let the nations be glad and sing for joy;
4. Matt 16:1The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven. 2But He replied to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3"And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? 4"An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them and went away.
5. Matt 12:38Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." 39But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; 40for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth. 41"The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.
6. ESV: Jonah's being rescued by God was a sign to the people of Nineveh that his message was from God. Jesus' death and resurrection will likewise be God's sign to the present generation.
7. Rev 6: 12I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; 13and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. 15Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; 16and they said\* to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; 17for the great day of their wrath has come, and who is able to stand?"
8. Numbers 20: 14From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; 15that our fathers went

down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. 16'But when we cried out to the LORD, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. 17'Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king's highway, not turning to the right or left, until we pass through your territory."

9. 18Edom, however, said to him, "You shall not pass through us, or I will come out with the sword against you."
10. Thes 1: 5This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. 6For after all it is only just for God to repay with affliction those who afflict you, 7and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.
11. John 15: 18"If the world hates you, you know that it has hated Me before it hated you. 19"If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.
12. Matt 10: 28"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. 29"Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.

30"But the very hairs of your head are all numbered. 31"So do not fear; you are more valuable than many sparrows.

13. Matt 5: 46"For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?
14. Gal 5: 22But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23gentleness, self-control; against such things there is no law. 24Now those who belong to Christ Jesus have crucified the flesh with its passions and desires





## 4. A Reading Schedule

It is our goal during this 26 week class to read most of the Old Testament together on our own so that we can see for ourselves on the pages of Scripture the main themes of each book as it fits into the overall scheme of God's Redemptive History. Below is the reading schedule that highlights certain chapters from the book(s) we are studying that week. Our goal in the reading schedule is to read 2-3 chapters per day for 5 days a week to allow for a realistic reading schedule, makeup days, etc.

IPOD / MP3 users: You can also download each book of the Bible and take it with you. Free Audio Source accessed 8/2008: <http://www.bibleforums.org/MP3/web/> Many people find it helpful to listen to large passages of Scripture so as to "soak" in it, hear the themes, etc. May the Lord bless with delight the reading of his infallible Word, and may the Holy Spirit use it to make us into the image of Christ.

<b>Quest for Hope - Time Period 1</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	1	Mon		Genesis	1	to	2
	2	Tue		Genesis	3	to	4
	3	Wed		Genesis	5	to	6
	4	Thur		Genesis	7	to	8
	5	Sat		Genesis	9	to	10
	6	Mon		Genesis	11	to	12
	7	Tue		Genesis	13	to	14
	8	Wed		Genesis	15	to	16
	9	Thur		Genesis	17	to	18
	10	Sat		Genesis	19	to	20
<b>Quest for Hope - Time Period 2</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	11	Mon		Genesis	21	to	22
	12	Tue		Genesis	23	to	24
	13	Wed		Genesis	25	to	26
	14	Thur		Genesis	27	to	28
	15	Sat		Genesis	29	to	30
	16	Mon		Genesis	31	to	32
	17	Tue		Genesis	33	to	34
	18	Wed		Genesis	35	to	36
	19	Thur		Genesis	37	to	38
	20	Sat		Genesis	39	to	40

<b>Quest for Hope - Time Period 3</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	21	Mon		Genesis	41	to	42
	22	Tue		Genesis	43	to	44
	23	Wed		Genesis	45	to	46
	24	Thur		Genesis	47	to	48
	25	Sat		Genesis	49	to	50
	26	Mon		Exodus	1	to	2
	27	Tue		Exodus	3	to	4
	28	Wed		Exodus	5	to	6
	29	Thur		Exodus	7	to	8
	30	Sat		Exodus	9	to	10
<b>Quest for Hope - Time Period 4</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	31	Mon		Exodus	11	to	12
	32	Tue		Exodus	13	to	14
	33	Wed		Exodus	15	to	16
	34	Thur		Exodus	17	to	18
	35	Sat		Exodus	19	to	20
	36	Mon		Exodus	21	to	22
	37	Tue		Exodus	23	to	24
	38	Wed		Exodus	25	to	26
	39	Thur		Exodus	27	to	28
	40	Sat		Exodus	29	to	30
<b>Quest for Hope - Time Period 5</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	41	Mon		Exodus	31	to	32
	42	Tue		Exodus	33	to	34
	43	Wed		Exodus	35	to	36
	44	Thur		Exodus	37	to	38
	45	Sat		Exodus	39	to	40
	46	Mon		Leviticus	1	to	2
	47	Tue		Leviticus	3	to	4
	48	Wed		Leviticus	5	to	7
	49	Thur		Leviticus	8	to	10
	50	Sat		Leviticus	11	to	13
<b>Quest for Hope - Time Period 6</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	51	Mon		Leviticus	16	to	17
	52	Tue		Leviticus	18	to	19
	53	Wed		Leviticus	20	to	21
	54	Thur		Leviticus	22	to	23
	55	Sat		Leviticus	26	to	27
	56	Mon		Numbers	1	to	3
	57	Tue		Numbers	11	to	13
	58	Wed		Numbers	14	to	16
	59	Thur		Numbers	21	to	23
	60	Sat		Numbers	26	to	28

<b>Quest for Hope - Time Period 7</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	61	Mon		Dueteronomy	1	to	3
	62	Tue		Dueteronomy	4	to	6
	63	Wed		Dueteronomy	10	to	11
	64	Thur		Dueteronomy	27	to	28
	65	Sat		Dueteronomy	32	to	34
	66	Mon		Joshua	1	to	3
	67	Tue		Joshua	4	to	6
	68	Wed		Joshua	9	to	11
	69	Thur		Joshua	13	to	15
	70	Sat		Joshua	22	to	24
<b>Quest for Hope - Time Period 8</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	71	Mon		Judges	1	to	2
	72	Tue		Judges	3	to	4
	73	Wed		Judges	6	to	8
	74	Thur		Judges	13	to	16
	75	Sat		Judges	20	to	21
	76	Mon		Ruth	1	to	4
	77	Tue		1 Samuel	1	to	3
	78	Wed		1 Samuel	8	to	9
	79	Thur		1 Samuel	13	15	16
	80	Sat		2 Samuel	7	12	24
<b>Quest for Hope - Time Period 9</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	81	Mon		Job	1	to	3
	82	Tue		Job	4	6	13
	83	Wed		Job	27	29	31
	84	Thur		Job	38	to	40
	85	Sat		Job	41	to	42
	86	Mon		Psalms	2	&	8
	87	Tue		Psalms	35	&	41
	88	Wed		Psalms	69	&	82
	89	Thur		Psalms	110	&	118
	90	Sat		Psalms	16	19	22
<b>Quest for Hope - Month 10</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	91	Mon		Psalms	103	93	19
	92	Tue		Psalms	49	91	46
	93	Wed		Psalms	49	to	119
	94	Thur		Psalms	109	137	51
	95	Sat		Psalms	26	88	73
	96	Mon		Psalms	32	107	105
	97	Tue		Psalms	106	2	45
	98	Wed		Psalms	89	110	132
	99	Thur		Psalms	144	8	16
	100	Sat		Psalms	22	40	68

<b>Quest for Hope - Time Period 11</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	101	Mon		Proverbs	1	&	2
	102	Tue		Proverbs	3	&	4
	103	Wed		Proverbs	5	&	6
	104	Thur		Proverbs	17	&	26
	105	Sat		Proverbs	30	&	31
	106	Mon		Eccles.	1	&	2
	107	Tue		Eccles.	3	5	6
	108	Wed		Eccles.	8	9	12
	109	Thur		Song of Sol	1	to	4
	110	Sat		Song of Sol	5	to	8
<b>Quest for Hope - Time Period 12</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	111	Mon		1 Kings	2	&	8
	112	Tue		1 Kings	11	&	12
	113	Wed		1 Kings	14	&	15
	114	Thur		1 Kings	17	&	18
	115	Sat		1 Kings	19	&	21
	116	Mon		2 Kings	2	&	3
	117	Tue		2 Kings	4	8	10
	118	Wed		2 Kings	15	&	17
	119	Thur		2 Kings	19	&	21
	120	Sat		2 Kings	23	&	25
<b>Quest for Hope - Time Period 13</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	121	Mon		Isaiah	1	&	6
	122	Tue		Isaiah	7	&	8
	123	Wed		Isaiah	24	&	37
	124	Thur		Isaiah	40	&	44
	125	Sat		Isaiah	52	53	61
	126	Mon		Hosea	1	2	3
	127	Tue		Hosea	4	&	5
	128	Wed		Hosea	11	&	12
	129	Thur		Hosea	13	&	14
	130	Sat		Joel	1	2	3
<b>Quest for Hope - Time Period 14</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	131	Mon		Psalms	103	93	19
	132	Tue		Psalms	49	91	46
	133	Wed		Psalms	49	to	119
	134	Thur		Psalms	109	137	51
	135	Sat		Psalms	26	88	73
	136	Mon		Psalms	32	107	105
	137	Tue		Psalms	106	2	45
	138	Wed		Psalms	89	110	132
	139	Thur		Psalms	144	8	16
	140	Sat		Psalms	22	40	68

<b>Quest for Hope - Time Period 15</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	141	Mon		Proverbs	1	&	2
	142	Tue		Proverbs	3	&	4
	143	Wed		Proverbs	5	&	6
	144	Thur		Proverbs	17	&	26
	145	Sat		Proverbs	30	&	31
	146	Mon		Eccles.	1	&	2
	147	Tue		Eccles.	3	5	6
	148	Wed		Eccles.	8	9	12
	149	Thur		Song of Sol	1	to	4
	150	Sat		Song of Sol	5	to	8
<b>Quest for Hope - Time Period 16</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	151	Mon		1 Kings	2	&	8
	152	Tue		1 Kings	11	&	12
	153	Wed		1 Kings	14	&	15
	154	Thur		1 Kings	17	&	18
	155	Sat		1 Kings	19	&	21
	156	Mon		2 Kings	2	&	3
	157	Tue		2 Kings	4	8	10
	158	Wed		2 Kings	15	&	17
	159	Thur		2 Kings	19	&	21
	160	Sat		2 Kings	23	&	25
<b>Quest for Hope - Time Period 17</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	161	Mon		Isaiah	1	&	6
	162	Tue		Isaiah	7	&	8
	163	Wed		Isaiah	24	&	37
	164	Thur		Isaiah	40	&	44
	165	Sat		Isaiah	52	53	61
	166	Mon		Hosea	1	2	3
	167	Tue		Hosea	4	&	5
	168	Wed		Hosea	11	&	12
	169	Thur		Hosea	13	&	14
	170	Sat		Joel	1	2	3
<b>Quest for Hope - Time Period 18</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	171	Mon		Amos	1	&	2
	172	Tue		Amos	3	&	4
	173	Wed		Amos	5	&	6
	174	Thur		Amos	7	8	9
	175	Sat		Obadiah	1		
	176	Mon		Jonah	1	&	2
	177	Tue		Jonah	3	&	4
	178	Wed		Micah	1	&	2
	179	Thur		Micah	3	4	5
	180	Sat		Micah	6	&	7

<b>Quest for Hope - Time Period 19</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	181	Mon		Nahum	1	&	2
	182	Tue		Nahum	3		
	183	Wed		Habakkuk	1	&	2
	184	Thur		Habakkuk	3		
	185	Sat		Zephaniah	1	2	3
	186	Mon		Jeremiah	1	&	2
	187	Tue		Jeremiah	3	&	4
	188	Wed		Jeremiah	5	&	6
	189	Thur		Jeremiah	9	&	10
	190	Sat		Jeremiah	21	&	26
<b>Quest for Hope - Time Period 20</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	191	Mon		Jeremiah	30	&	31
	192	Tue		Jeremiah	32	&	33
	193	Wed		Jeremiah	34	&	35
	194	Thur		Jeremiah	36	&	37
	195	Sat		Jeremiah	38	&	39
	196	Mon		Jeremiah	40	41	42
	197	Tue		Jeremiah	46	&	50
	198	Wed		Jeremiah	52		
	199	Thur		Lamentations	1	2	3
	200	Sat		Lamentations	4	&	5
<b>Quest for Hope - Time Period 21</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	201	Mon		Ezekiel	1	&	8
	202	Tue		Ezekiel	10	&	20
	203	Wed		Ezekiel	34	&	35
	204	Thur		Ezekiel	36	&	37
	205	Sat		Ezekiel	43	&	48
	206	Mon		Daniel *	4	&	5
	207	Tue		Daniel	3	&	6
	208	Wed		Daniel	2	7	8
	209	Thur		Daniel	1	&	9
	210	Sat		Daniel	10	11	12
<b>Quest for Hope - Time Period 22</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	211	Mon		1 Chronicles	10	&	11
	212	Tue		1 Chronicles	13	&	14
	213	Wed		1 Chronicles	15	&	16
	214	Thur		1 Chronicles	17		
	215	Sat		1 Chronicles	21	&	29
	216	Mon		2 Chronicles	1	&	3
	217	Tue		2 Chronicles	5	&	6
	218	Wed		2 Chronicles	7		
	219	Thur		2 Chronicles	12	&	20
	220	Sat		2 Chronicles	21	&	36

<b>Quest for Hope - Time Period 23</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	221	Mon		Ezra	1	&	2
	222	Tue		Ezra	3	&	4
	223	Wed		Ezra	5	&	6
	224	Thur		Ezra	7	&	8
	225	Sat		Ezra	9	&	10
	226	Mon		Nehemiah	1	&	2
	227	Tue		Nehemiah	3	&	7
	228	Wed		Nehemiah	8	&	9
	229	Thur		Nehemiah	10	&	11
	230	Sat		Nehemiah	12	&	13
<b>Quest for Hope - Time Period 24</b>							
Done (X)	Day #	Day	Date	Book	Chapters		
	231	Mon		Esther	1	&	2
	232	Tue		Esther	3	4	5
	233	Wed		Haggai	1	&	2
	234	Thur		Zachariah	1	&	3
	235	Sat		Zachariah	3	&	4
	236	Mon		Zachariah	5	&	6
	237	Tue		Zachariah	7	&	9
	238	Wed		Zachariah	13	&	14
	239	Thur		Malachi	1	&	2
	240	Sat		Malachi	3	&	4







- Is Christ in the Old Testament?
- How does all the Bible point to and find its fulfillment in Christ?
- Is there one unifying theme to all of Scripture?
- What is near and far fulfillment as it relates to prophecy?

These questions and many more are wrestled with in this Old Testament Survey, the "Quest for Hope". This study has been designed to help provide a category of understanding as to "how" to read all of Scripture to see the beauty of Christ.

These Study Notes have been designed for group study or individual study. There are 26 one-page summaries (front and back) covering the storyline of redemptive history through every book of the Old Testament.

Our hope is that men will find these simple materials useful in helping them to fulfill their God-given calling to bring the Word of God in love and delight to their wives, children, and/or the church, wherever God has planted them.

**Teacher:** Eric Blick leads the E.O.C. small group ("Eyes on Christ") at FEFC where these Study Notes were taught during the 2008/2009 study session. Eric also enjoys serving as an elder of the church. He and his wife Jodi are graduates of Wheaton College in Wheaton, Illinois and have four children. Vocationally, Eric is called as a banker and serves at First National Nebraska, Inc. in Omaha, Nebraska, living to reflect back to God the glories of His many character qualities including order, mercy, wisdom, and planning. Many of his favorite authors include Jonathan Edwards, John Owen, John Calvin, John Piper, Mark Dever, D.A. Carson, Thomas Schreiner, and J.C. Ryle.



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Fremont Evangelical Free Church is located in Fremont, Nebraska. Its purpose is to Magnify God in Christ.

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