

# ALSOM OLD TESTAMENT SURVEY NOTES

## I. Introductory Items

### A. General Housekeeping

### B. Biographical Information - Instructor

- a. Pastor Chris Argo (Ordained)
- b. Married to Aimee Argo and we have two children Katelyn (22, UAB Grad, RN) and Ashlyn (19, Jax State student, Education major).
- c. Education:
  - i. Bachelor of Arts in Church Ministries, Pastoral Concentration from Southeastern University, Lakeland, Florida, 1995
  - ii. Bachelor of Arts in Business, Accounting Concentration from Southwestern University of the Assemblies of God, Waxahacie Texas, 2007
  - iii. Master of Arts in Christian Thought, (60 hours) Bethel Seminary, St. Paul, Minnesota, 2014
- d. Ministerial Experience:
  - i. Children's/Youth Pastor: Fayette Community Chapel of the Assemblies of God, Fayetteville, Georgia, 2 years
  - ii. Youth Pastor: Central Assembly of God, Huntsville, Alabama, 3 years
  - iii. Associate Pastor: The Crossing, 21 years serving simultaneously as Children's Pastor, Administrative Pastor, and Kidzone Daycare Director

### C. Contact Information

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### D. Resources

- a. Resource Table:
  - i. On the table is a variety of resources from my personal library for studying the Old Testament, Hermeneutics, Exegesis, Background Studies, and more.
  - ii. All of these resources are included in the resource list located in the appendix.
- b. Resource List:
  - i. The appendix to your handout contains an extensive list of recommended reading from various sources, including Alabama ministers, Assemblies of God Theological Seminary (AGTS) professors, Dr. Michael D. Sharp, Bethel Seminary professors, and others.
  - ii. If you have any questions regarding any of these resources or your would like additional recommendations on specific topics, please see me during the breaks or contact me via email or phone.

### E. Structure of Lecture Content

- a. Old Testament Survey, by the faculty and staff of Global University, was consulted and provides the initial framework for our content.
- b. A Survey of the Old Testament, by Andrew E. Hill and John H. Walton was also consulted. On the title page of each chapter, Hill and Walton provide an excellent forecast for the material to be covered in each chapter. I have included some of this content in your notes. While we will not address everything in your notes, I strongly encourage you to consult their text for a thorough treatment and introduction to the Old Testament.
- c. The aspects of their material that are quoted in your notes are:
  - i. Key Ideas
  - ii. Major Themes

# ALSOM OLD TESTAMENT SURVEY NOTES

- iii. God's Presence
- iv. Additionally, if you would like further self-paced learning based on Hill & Walton's approach, DVD lectures that cover their entire text are available at Amazon and other places for \$49.99.
  - i. DVD Lectures:  
[http://www.amazon.com/gp/product/0310525373?psc=1&redirect=true&ref\\_=oh\\_aui\\_detailpage\\_o01\\_s00](http://www.amazon.com/gp/product/0310525373?psc=1&redirect=true&ref_=oh_aui_detailpage_o01_s00)
  - ii. A Survey of the Old Testament Laminated Sheet:  
[http://www.amazon.com/gp/product/0310273188?psc=1&redirect=true&ref\\_=oh\\_aui\\_detailpage\\_o01\\_s00](http://www.amazon.com/gp/product/0310273188?psc=1&redirect=true&ref_=oh_aui_detailpage_o01_s00)
- d. The excursions into biblical theology are largely drawn from Graeme Goldsworthy's excellent introduction to biblical theology **According to Plan: The Unfolding Revelation of God In the Bible**. *In my opinion, Goldsworthy's book is a must read for anyone interested in developing a greater understanding of how the Bible fits together as one cohesive narrative.*
  - a. Finally, no good teacher simply "teaches the textbook." Good instructors bring additional material to the classroom to enrich their students' learning experience. ALSOM Instructors are taught to NEVER simply "teach the exam" (we would be dismissed for doing so), and never to simply teach the textbook. In our teaching and resourcing we are supposed to bring approved material reflecting the best current scholarship on the subject being taught.
    - b. What you will hear in our class today is what you would hear in our Assemblies of God university classes on Old Testament Survey.

# ALSO OLD TESTAMENT SURVEY NOTES

## II. Approaching the Old Testament

### A. Proper Preparation for Understanding the OT

1. Biblical Theology
  - a) *Biblical Theology Introduction*
  - b) *Schreiner Article—File: “Schreiner Reading.pdf”*
  
2. The arc of Scripture begins with God’s invitation to hear His story.
  - a) *Creation*
    - (1) What: How the Plan Began
    - (2) Focus: What the one true God is like
  - b) *History: How God has revealed himself to people in the past.*
  - c) *Prophecy: After seeing God’s plan executed, that same plan is projected into the future thus revealing the wisdom of God.*
  - d) *Wisdom Literature and Psalms: God is worthy of Praise and Worship*
  - e) *Summary: The OT is a presentation of God’s attributes in action.*
  
3. The Plan: God With Us
  - a) *God’s plan to establish a people among whom his presence dwells is an expression of his character as a creative, relational, and gracious being.*
  - b) *The Stages of God’s Plan for Maintaining His Presence*
    - (1) OT
      - (a) Eden
      - (b) Covenant
      - (c) Exodus (Bush/Sinai)
      - (d) Tabernacle/Temple
    - (2) NT
      - (a) Incarnation (Immanuel)
      - (b) Pentecost
      - (c) New Creation
  - c) *Covenant: The Importance of the agreement between God and the Hebrews*
    - (1) God Reveals and Obligates Himself
    - (2) Loyalty of the People is to ensure accountability
    - (3) OT as covenant history rather than Israelite History
      - (a) Gen 12-50: Abrahamic Covenant
      - (b) Exodus-Deuteronomy: Mosaic Covenant
      - (c) Joshua: God’s Faithfulness to His Covenant
      - (d) Judges: Israel’s unfaithfulness to the Covenant
      - (e) Samuel/Kings: History of Davidic (Kingship) Covenant
  - d) *As we come to understand and trace God’s Plan through the Old Testament and into the New, we become better equipped to understand the New Testament. #2*
  
4. Hermeneutics & Interpretation

# ALSO OLD TESTAMENT SURVEY NOTES

a) *The Universality of Presuppositions – you come to the text with preconceived ideas or “presuppositions.” To correctly understand the text, you must eliminate those presuppositions that would color your reading of the text. You must learn to think in Ancient Near East (ANE) ways and “read the text through ancient eyes.”*

b) *Contextual Interpretive Concepts*

(1) **Context is a phrase’s surrounding words and verses. #99**

(2) Genre of the Literature

(3) Genre Types

(4) Author’s Intended Audience

(5) Authorial Intent or Purpose

c) *Two Approaches that Facilitate Our OT Understanding*

(1) Increase our familiarity with ANE Culture

(2) Resist the superimposition of our ideas on the OT. Let the OT speak for itself.

d) **Historical details are sometimes simply historical details. They are not intended to teach behavior. This is known as descriptive. #98**

e)

B. Geographical Orientation for OT Understanding

1. General Maps and Comments of the Area

2. Theological Significance of the Land

## III. The Pentateuch

A. The Major Divisions of the English Old Testament

1. **The Old Testament was a covenant or agreement between God and the Hebrews. #3**

2. **Divisions #4**

a) *Pentateuch*

b) *History*

c) *Poetry and Wisdom*

d) *Major Prophets*

e) *Minor Prophets*

B. Introduction to the Pentateuch

1. The first division of the canon.

a) *The Term*

(1) Canon: measure, measuring reed, standard

(2) Canon was first used as a theological expression in reference to the Holy Scriptures by Athanasius, bishop of Alexandria in his Easter letter of AD 367. **#1**

(3) **Jewish Tradition holds that Ezra organized the entire Old Testament Canon #45**

b) *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.*

c) *Meets the standard of divine inspiration*

d) *Perhaps better understood as unified, literary whole—five-volume book, or five-part miniseries, with Moses as the main source, if not the actual author. #5*

e) *The Key Themes of the Pentateuchal Narratives*

(1) Yahweh’s Covenant

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- (2) Abraham's posterity
  - (3) Divine election and blessing
  - (4) Grant of the Promised Land
2. Literary Plan of the Pentateuch
  3. The Literature of the Pentateuch
    - a) *Prose Narrative*
    - b) *Ancient Poetry*
    - c) *Prophetic Revelation*
    - d) *Law*
  4. Interpretation of the Pentateuch
    - a) *The OT and the Christian Church*
    - b) *NT Understanding of OT Law*
- C. **Genesis: A Book of Theology**—Not Science, Biography, nor History
1. Key Ideas
    - a) *God created, and creation was good*
    - b) *Disobedience separated people from God*
    - c) *God instituted a program of revelation, the covenant*
  2. Purpose
    - a) *Introduce Yahweh as the sovereign creator of a world made for human habitation.*
    - b) *The role of people in the newly created world*
    - c) *Man/Woman sinned and disrupted their fellowship/presence with God.*
    - d) *Humanity's continuing failure led to God's sovereign choice of Abraham for the establishment of the covenant relationship*
    - e) *The patriarchs, and especially the Lord, persevered in the establishment of Abraham's family.*
    - f) *God is faithful, providential, and consistently brings good out of intended evil.*
    - g) *The organization of Israel*
      - (1) Geographical travels of the patriarchs
      - (2) Sociological: ethnic origins and relationships
      - (3) Polemical: against ANE worldview
      - (4) Theological is primary/central: Yahweh and His Covenant
  3. Content
    - a) *Primeval History*
      - (1) Creation (1:1-2:3): People as they relate to creation.
        - (a) The focus of the creation narrative is that everything is ordered so as to be perfectly suited for people to inhabit.
        - (b) The narrative is an apt introduction of who God is and what he has made man and woman to be.
      - (2) Primeval History (2:4-11:26): A contrast of humanity's high status and their self-initiated fallen state
        - (a) The selected narratives highlight the moral disintegration from the fall to the flood.
        - (b) Moral degeneration continued after the flood.

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- (c) Primeval history is an account of humanity's attempts...
    - (i) ... to make themselves more like God.
    - (ii) ...to make God more like themselves (Gen 11).
  - (d) The flood
    - (i) Noah and his children survive
    - (ii) *Shem was an ancestor of the Messiah #8*
    - (iii) Uncreation: return to chaos
    - (iv) Re-creation
      - (a) A new world
      - (b) A new kind of Adam
      - (c) People still couldn't get things right.
    - (v) Ark/Church parallel
  - (3) Babel sets the stage for God's strategic change to reveal himself through one family.
  - b) *Patriarchal History*
    - (1) Patriarchal Narratives: Palestine (11:27-37:1)
      - (a) The Abrahamic Covenant
        - (i) Land
        - (ii) Blessing to all
        - (iii) Descendants
      - (b) *Abraham had his weaknesses: half-truths about his wife to Pharaoh and Abimelech #9*
      - (c) *God tested Abraham's trust by asking him to sacrifice Isaac. #10*
    - (2) The Joseph Story: Egypt (37:2-50:26)
      - (a) *Joseph's actions in the biblical narrative were usually wise. #11*
      - (b) *God's sovereignty is displayed in Joseph's release from prison #12*
    - (3) *Jacob/Esau & Joseph and his brothers illustrate that sibling rivalry is not necessary or appropriate because it can lead to deception and manipulation. #13*
4. Major Themes
- a) *Covenant and election*
    - (1) Election is an act of grace, not because of anything in Abraham's family
    - (2) No mention is made of ever cancelling the election/covenant. *Therefore, the covenant continues as long as the initiator wills it. #14*
    - (3) The Israelites are the people of God in a revelatory sense. The church is the people of God in a soteriological sense.
  - b) *Monotheism—Never a hint of a place for any other god in Abraham's worship.*
  - c) *Sin*
    - (1) *The Fall reveals a tension between mercy and judgment #7*
  - d) *Origins*
    - (1) God Created. Contrary to other ANE explanations, no room for any other creative power.
    - (2) How did God create? Supernaturally, but this does not rule out evolution
    - (3) When did God create? Creation Theories ...

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- (a) Gap
    - (i) *time gap between Gen 1:1 and 1:2*
    - (ii) *1:1 is first creation, subsequently destroyed*
    - (iii) *1:2 is fallen creation years later*
  - (b) **Step-by-Step # 6**
    - (i) *Sequential Divine Acts*
  - (c) Literary Framework: not a chronological guide
    - (i) *Day 1 & 4*
    - (ii) *Day 2 & 5*
    - (iii) *Day 3 & 6*
  - (d) Seven day dedication of the cosmic temple in the process of which the cosmos becomes operational. Cosmic Temple Dedication: Walton (NIV Application Commentary)
- (4) We need only ask questions that Scripture *intends* to address. Not scientific, but *theological* questions. The creation narratives have nothing to do with the science of our times or the science of any other time. They are God's theological explanation of who He is, what creation is, and who humanity is, all in relation to God. *Genesis is not concerned with the precise "when" or the precise "how" of creation, but rather with the "who" and the "why" of creation. It is the beginning of the story of God and of redemption.*

## 5. God's Presence

The first three stages of God's presence are presented in Genesis **as the cosmos is created as a place for his presence, the privilege of being in his presence is lost, and then God's initiative for restoring his presence is introduced in the Covenant.**

# ALSO OLD TESTAMENT SURVEY NOTES

## D. Exodus

1. Key Ideas
  - a) *The supremacy of Yahweh over pagan deities*
  - b) *The exodus as a redemptive event for ancient Israel*
  - c) *The Mosaic law as a religious and social charter for Israel*
  - d) *The presence of God Symbolized in the tabernacle*
2. Purpose
  - a) *Message*
    - (1) The Commission of Moses (Ex 6:2-9)
    - (2) Preface to the Covenant Ceremony (Ex 19:1-6)
      - (a) Judgment on Egypt
      - (b) Deliverance from Egypt
      - (c) Establishment of Israel as God's special possession
  - b) *Historical Purpose: Preservation*
    - (1) Slaves in Egypt
    - (2) Deliverance
    - (3) Wilderness
    - (4) Connects Patriarchal Stories with Theocratic Nation Possessing Canaan
  - c) *Theological Purpose: Divine self-disclosure to all Israel, not just the Patriarchs (Ex 6:2-3)*
    - (1) **Exodus explains Israel's sojourn in Egypt and records Yahweh's divine self-disclosure to Israel at Mt. Sinai and through the wilderness. #16**
  - d) *Didactic Purpose (what Exodus intends to teach)*
    - (1) Maintaining Covenant Relationship
    - (2) The Law shapes Israel's Identity as Yahweh's people (Ex 23:20-23)
3. Content
  - a) *The thematic role of Exodus*
    - (1) Deliverance
      - (a) Genesis: Inauguration
      - (b) Exodus: Redemption
      - (c) Leviticus: Holiness
    - (2) Language/content
      - (a) Jacob's sons: Exodus 1 and Gen 46-50
      - (b) Glory: Tabernacle (Ex 40:34-38) & Cloud (Num 10:11-35)
      - (c) Divine Oracle Formula: "And the Lord said to Moses..." & Introductory Phrase "this is what the Lord has commanded..."
  - b) *Israel in Egypt (1:1-13:16)*
    - (1) Introduction of Moses
    - (2) God's longsuffering and preeminence of obedience
    - (3) Confirmatory signs on Moses
    - (4) Self-revelation as Yahweh
    - (5) To fulfill his calling, Moses must obey the stipulations of God's earlier covenant terms within his own family (4:18-26)
    - (6) Plagues as judgment

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- (7) *Passover*
- c) *Israel's wilderness trek & Mt Sinai (13:17-24:18)*
  - (1) *Suzerainty Treaty*
    - (a) *Ruling Lord exacting obedience from a vassal*
    - (b) *Carefully prescribed covenant stipulations*
  - d) *Tabernacle and Worship (25-40)*
    - (1) *Tent of Meeting*
    - (2) *Aaronic priesthood*
    - (3) *Golden-calf episode: return to Egyptian ways*
    - (4) *God's mercy and renewal of covenant*
    - (5) *Rebellion/waywardness & repentance became pattern for Israel.*
    - (6) *New covenant: Jer 31:31-34 will be on heart not stone.*
- 4. *Major Themes*
  - a) *Yahweh*
    - (1) *Personal, eternal, all-sufficient aspects of God's nature/character*
    - (2) *Theophanies reveal God's nature/person, his will, and divine purposes for Israel*
    - (3) *Yahweh the covenant God (See Page 114)*
      - (a) *Remembers his previous covenant obligations (2:24)*
      - (b) *Judges and delivers (12:27)*
      - (c) *Transcendent and immanent (19:10-15; 25:1-9)*
      - (d) *Provisionally rules the nations for the benefit of his elect. (15:4-6, 13-18)*
      - (e) *Holy, unique, all powerful (15:11; 18:10-12)*
      - (f) *Gracious, merciful, and responsive to prayer (32:11-14)*
  - b) *Ten Plagues*
    - (1) *Confrontation between One True God and Egypt's false gods.*
    - (2) *Miraculous nature: Two approaches ...*
      - (a) *Anti-supernaturalist: An intensification of natural law*
        - (i) *Prescientific worldview*
        - (ii) *Miracle is in the timing of events with natural occurrences, severity, & Moses' foreknowledge*
      - (b) *Supernaturalist*
        - (i) *Instantaneous aspects*
        - (ii) *Response of the magicians*
    - (3) *Magicians responses perhaps energized by demonic powers*
    - (4) *Pharaoh's heart*
      - (a) *1-6, pharaoh's choice*
      - (b) *7-10, God gave him over and judgment became certain*
      - (c) *Similar to blasphemy?*
  - c) *Passover*
    - (1) *Feast of Unleavened Bread*
    - (2) *Dedication of the firstborn*
    - (3) *Educational implications for the family*

# ALSO OLD TESTAMENT SURVEY NOTES

- (a) Question and response
- (b) What does this service mean?
- (c) It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt when he slew the Egyptians but spared our houses (12:24-27)
- (4) NT
  - (a) typological precursor to the sacrificial death of Jesus
  - (b) Last Supper
- d) *Ten Commandments*
  - (1) Literary format of Hittite suzerain-vassal treaty
  - (2) Structure
    - (a) 1-4, Israel/Yahweh
    - (b) 5-10, Israelite community
  - (3) Covenant obedience is a response of gratitude to grace not burdensome duty earning favor/redemption
  - (4) Purpose: Ex 22:20—that the fear of God will be with you to keep you from sinning.
  - (5) NT: 2 greatest commandments summarize the ten.
- 5. God's Presence
  - a) *NT: John 1:14*
  - b) *The book of Exodus lays the foundation for the biblical theme of divine presence, with God manifest at the call of Moses at the burning bush, the plagues of judgment against Pharaoh and the Egyptians, the awesome Mt Sinai theophany, Yahweh's appearance to Moses, and the instructions for the Tabernacle designed to give God a "local address" among His people, Israel.*

## E. Leviticus

- 1. Key Ideas
  - a) *The holiness of God*
  - b) *The purity of the covenant community*
  - c) *The principle of substitution in the sacrificial ritual*
  - d) *The principle of mediation in the service of the priests*
  - e) *The redeeming of time by means of the liturgical calendar*
- 2. Purpose ... Leviticus provides a handbook for holy worship and holy living.
- 3. Content
  - a) *Continuity with Exodus*
    - (1) Contextual
      - (a) Ex 25-40 ends with dedication of tabernacle
      - (b) Lev opens with God addressing Moses from the "tent of meeting" about worship/service to take place in the tabernacle.
    - (2) Textual
      - (a) "and" is omitted in the NIV
      - (b) "the Lord said to Moses"
      - (c) "Moses did as the Lord commanded"

# ALSO OLD TESTAMENT SURVEY NOTES

b) *The nature/purpose of Hebrew liturgy for the tabernacle and requirements for the priesthood (Lev 1-7)*

c) *Reflecting God's holiness in daily living (8-27)*

(1) 11-16, proper worship & community relationships

(2) 17-25, practical guidelines for holy living in the "secular"

(3) 26-27, Reinforce the covenantal context

(a) Recitation of blessings/curses

(b) Ties to covenant-making process at Sinai

## 4. Major Themes

a) *Holiness—The dominant theme #20*

(1) Holy Worship—1-10

(2) Holy Living—11-27

(3) Why? So they can enjoy Yahweh's presence.

(4) Hebrews worldview

(a) everything was either holy or common

(b) Common was divided into clean and unclean

(c) Holy things could be profaned and become common, and even unclean.

(5) Common/Clean become holy through human activity in sanctifying (consecrating) and the Lord as sanctifier.

(6) Unclean could not come in contact with the holy

(7) Uncleaness addressed only by ritual washing and sacrifice.

(8) Paul's view of atonement

(a) All human beings unclean b/c of inherited sin (Rom 5:6-14)

(b) Redemptive work of Christ washes, sanctifies, and elevates (1 Cor 6:9-11)

(9) Practical holiness in the NT only as yield to Holy Spirit and obey Scripture's teachings.

b) *Sacrifice*

(1) Sacrifice was common in the ANE to placate the gods.

(2) Hebrews sacrificial system was divinely revealed and moved toward personal and community holiness.

(3) Five types of sacrifices

(a) Spontaneous Worship

(i) *Cereal/grain offering*

(ii) *Fellowship/peace offering*

(b) Required by God b/c of sin in the community

(i) *Whole burnt offering—Atoned for unintentional sins and showed complete surrender to God #15*

(ii) *Sin offering*

(iii) *Guilt/trespass offering*

(4) Purpose

(a) Not salvific, but preservation of holiness of God's presence and healthy relationship with God. God desires repentance, not sacrifice.

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- (b) Sacrificial rituals furnish the basic understanding for the once and for all redemptive work of Christ (rom 5:6-11; Heb 10:10, 12)
- (5) NT equivalent: Spiritual sacrifices (see page 136)
  - (a) Giving
  - (b) Worship
  - (c) Prayer
  - (d) Evangelism
  - (e) Selfless service to Christ
- c) *Sabbath Rest and Sabbatical Year*
  - (1) Holiness to the human idea of time
  - (2) Sabbatical year benefited poor and disadvantaged
  - (3) Expanded in DT to culminate in the Jubilee
  - (4) Purpose: foster social/economic equality and cultivate covenant community principles
    - (a) Thanksgiving: past sustenance
    - (b) Forgiveness: cancelling of debts
    - (c) Respect for Person: release of slaves
    - (d) Generosity/Stewardship: redistribution of the covenant land.

5. God's Presence ... Leviticus affirms God's presence with his people in the requirements of the sacrificial system (especially the fellowship offerings), the various purity laws intended to establish a standard of holiness for Israel appropriate for their covenant relationship with God, and the legislation ensuring reverence for his sanctuary in their midst. All of this was necessary in order that God might maintain his dwelling place among the people and walk among them as their God (26:11-12).

# ALSO OLD TESTAMENT SURVEY NOTES

## F. Numbers

1. Key Ideas
  - a) *God's faithfulness to his covenant promises*
  - b) *Divine testing of human motives*
  - c) *God communicating his truth through the medium of culture*
  - d) *God's sovereign rule of the nations*
2. Purpose/Message
  - a) *Historical—Israel's early experiences outside of Egypt*
  - b) *Theological—preserve initial phases of God's outworking of the covenant*
  - c) *Pragmatic—unify/prepare Israel to fulfill covenant obligations*
  - d) *Cautionary/Didactic—preserve covenant disobedience as historical object lessons*
  - e) *Message: the faithfulness of Yahweh in the face of Israel's rebellion and the dire consequences attached to covenant disobedience.*
  - f) *Records God's preparation of Israel inherit Canaan at Mt. Sinai **#18***
3. Content
  - a) *Chronological sequence*
  - b) *Three chronological periods of events and revelation bridged by narratives*
    - (1) 1:1-10:10—Israel encamped at Sinai
    - (2) 10:11-13:25—Journey from Sinai to Kadesh (first post-exodus generation)
    - (3) 13:26-20:21—Israel encamped at Kadesh
    - (4) 20:22-21:35—Journey from Kadesh to Moab (second generation)
    - (5) 22:1-36:13—Israel encamped on the plains of Moab
    - (6) Numbers/covenant legislation affirm covenant promise to Abraham (Great nation)
    - (7) Faithfulness of God
      - (a) manna/quail
      - (b) 40 years in the wilderness
      - (c) Defeat of enemies
      - (d) Appointment of Joshua
    - (8) Moses contrasts with Aaron, Miriam and others
    - (9) Moses' failure at Meribah contrasts with God's faithfulness
    - (10) Literary sources—P.151
      - (a) Poems
      - (b) Ballad
      - (c) Poetry quotation
      - (d) Two census lists
      - (e) Travel log
      - (f) Narrative and discourse
      - (g) Narrative and legal materials
4. Major Themes
  - a) *The Census Numbers*
    - (1) Common to ANE

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- (2) Three functions
  - (a) Manpower for war
  - (b) Allotment of work assignments
  - (c) Taxation basis
- (3) Organized former slaves into the people of God
- (4) Actual Numbers
  - (a) Men as  $\frac{1}{4}$  would be 2-3 million people
  - (b) Alternative b/c of misinterpretation of “thousands” is 72,000 to 400,000
  - (c) Hermeneutics/view of Scripture determines stance on biblical numbers—literal vs. questionable historicity/reliability

## b) *The Testing by Yahweh*

- (1) Probationary testing in Pentateuch—Redemptive Testing
  - (a) Garden
  - (b) Abraham/Isaac
  - (c) Joseph testing loyalty of brothers
  - (d) Testing is common to the experience of God’s elect.
  - (e) Testing diagnoses root of human motive and attitude
  - (f) Jesus was tested in every respect
  - (g) Test develop faith and godly character
  - (h) Test is not for purpose of inciting evil or disapproving faith

## c) *The Revelation of God in Human Culture*

- (1) Cities of refuge vs. ANE blood vengeance
- (2) Zelophehad’s daughter’s inheritance overturns ANE customs
- (3) Accommodate revelation to ANE cultural conventions
  - (a) Human language/vows to communicate divine truth
  - (b) Census
  - (c) Nazirite vows
  - (d) Adultery test
- (4) Either conventional social/legal forms or superseded.
- (5) Main Points
  - (a) God demonstrates his respect and appreciation for human culture by working through it rather than above or outside it.
  - (b) The higher goals of covenant obedience and personal corporate holiness may necessitate supracultural approaches.

## d) *The Balaam Oracles*

- (1) Blessed people
- (2) Nurtured and protected by Yahweh’s presence
- (3) Encourages Israel
- (4) Extends the promise of future messianic kingship

5. God’s Presence ... God’s presence is confirmed in the cloud that covered the Tabernacle and led the people in their journey through the Sinai wilderness, in the distribution of the power of the Spirit to the 70 elders of Israel, and in the daily provision of food and water (compare 1 Corinthians 10:3-4).

# ALSO OLD TESTAMENT SURVEY NOTES

## G. Deuteronomy

1. Key Ideas
  - a) *The importance of a central worship place*
  - b) *The emphasis on the name of God*
  - c) *The organization of laws with reference to the Ten Commandments*
  - d) *The centrality of loving and obeying the covenant God*
2. Purpose
  - a) *Summarizes the law and the history of Israelite's wilderness experience #19*
  - b) *Formalizes the Sinai Covenant and broadens the understanding of it for the second generation exiles.*
  - c) *Prepare exiles to enter the land*
  - d) *Explains the spirit of the law by developing a portfolio for each of the Ten Commandments*
  - e) *Message: message of the law and covenant, the Shema DT 6:4-9 and DT 10:12-13*
3. Content
  - a) *Suzerainty Vassal Treaty: Example of Accommodation/Working within Culture we see in Numbers*
  - b) *Three addresses by Moses*
    - (1) *The first reviewed positive and negative aspects of Israel's history. #17*
    - (2) *The Third speech is the corporate renewal of the covenant and involves blessings & curses #21*
  - c) *Transition to Joshua's leadership*
  - d) *Chapters 6 to 26 address the spirit of the law*
    - (1) Four topics
      - (a) Authority
      - (b) Dignity
      - (c) Commitment
      - (d) Rights/Privileges
    - (2) Two relationship types
      - (a) God
        - (i) *6-11, Divine Authority: God should be Israel's first and final authority*
        - (ii) *12, Divine dignity: Ritual worship in a central sanctuary is to be different than Canaanites.*
        - (iii) *13:1-14:21, Commitment to Deity: Worship God only*
        - (iv) *14:22-16:17, Rights/Privileges of Deity: recognition of God's work and gratitude in a variety of ways*
      - (b) Human Relationships
        - (i) *16:18-18:22, Human Authority: human authority as responsible for making sure the covenant is preserved*
        - (ii) *Six through Eight, 19-21;22:1-23:14;23:15-24:7, Human Dignity*
          - (a) Existence: taking of life without violating the commandment
            - (i) *Judicial*

# ALSO OLD TESTAMENT SURVEY NOTES

- (ii) Warfare
      - (iii) Etc.
    - (b) Homogeneity in community
      - (i) How things belong together
      - (ii) Personal Relationship
      - (iii) Corporate Relationships
    - (c) Personhood
      - (i) Possessions
      - (ii) Self-respect by taking away intangibles
      - (iii) Invasion of privacy
    - (iii) 24:8-16; Commitment to Humankind: Mutual trust requires dealing truthfully
    - (iv) 24:17-26:15, Human Rights and Privileges:
      - (a) protect, shelter, child-bearing, fairness, fair wages, etc.
      - (b) Not take rights for granted
    - (c) Main Point: the law was never intended to be a mechanical list of inflexible rules but to move humanity to true piety and true morality in relationships with God and humanity.
    - (d) Jesus endorsed this main point with the two greatest commandments.
- 4. Major Themes
  - a) *The law*
    - (1) A gift of grace that is a vehicle of divine self-revelation of the one true and consistent God and what he expects of humanity.
    - (2) Similarity/contrasts with laws/gods of ANE
    - (3) No complaints about the burdensomeness of the law but was rather a great example of God's love.
  - b) *The Central Sanctuary*
    - (1) One God/One Temple as opposed to ANE culture
    - (2) Reasons are theological and safeguarding orthodox practice
    - (3) Failure to centralize caused a lot of the problems for Israel
  - c) *History as Theology: The outworking of God's covenant with Israel: God in Action*
  - d) *The Retribution Principle*
    - (1) Conformity/obedience brings rewards
    - (2) Violation/rebellion bring punishment
    - (3) Applicable to nations and individuals
- 5. God's Presence ... Deuteronomy reviews God's presence with his people in the events of the Exodus, at Sinai, and during the wilderness wandering. In the presentation of the law it reiterates the essential elements by which the people will experience God's presence and be in relationship with him.
- H. Recapitulation: Biblical Theology and the Pentateuch (GOLDSWORTHY SUMMARY—Chapters 9-15) ... The Theological Intent of the Creation Story ...
  - 1. Chapter 9: Creation By Word

# **ALSO OLD TESTAMENT SURVEY NOTES**

- a) *In the beginning God created everything that exists. He made Adam and Eve and placed them in the garden of Eden. God spoke to them and gave them certain tasks in the world. For food he allowed them the fruit of all the trees in the garden except one. He warned them that they would die if they ate the fruit of that one tree.*
- b) *God Creates By Word*
- (1) Creation by his word is a demonstration of the sovereignty of God, the exercise of his kingly power over the kingdom
  - (2) Sovereignty in creation demonstrates the absolute freedom of God.
  - (3) Creation by God's word also has the effect of showing that God has chosen to relate to all things by his word.
- (4) *His word is transcendent above all and all creatures must bow to his word.***
- c) *The Word and Established Order*
- (1) Creation is not a question of (*scientific*) beginnings, but of purpose and relationship.
  - (2) Seeing Genesis 1 and 2 as different perspectives of the one reality shows creation in harmony and goodness.
  - (3) Creation is harmony and goodness as defined by the Creator.
  - (4) Providence is God's continuing governance of the universe that nothing, not even sin, can frustrate.
- (5) *By his word, God established all things in ordered relationships.***
- (6) *By his word, God continues to uphold order in the universe.***
- d) *God Loves His Creation*
- (1) The creation accounts do not argue for the existence of God thus only God can tell us that he is.
  - (2) God makes all the rules for existence.
  - (3) Both accounts of creation show mankind as the center of God's attention and the recipient of a unique relationship with him. Thus the focus of the kingdom of God is on the relationship between God and his people. Man is subject to God, while the rest of creation is subject to man and exists for his benefit. The kingdom means God ruling over his people in the material universe. This basic understanding of the kingdom is never changed in Scripture.
- (4) *The goodness of creation: In the universe he has made for them, God rules over his people in continual and loving self-commitment to the whole creation. This is the kingdom of God.***
- e) *Man Made in God's Image*
- (1) Humanity is the representative of the whole creation so that God deals with creation on the basis of how he deals with humans.
  - (2) Man as the object of God's covenant love and redemption confirms the central significance given to man in Genesis 1-2.
- (3) *The image of God in man: Mankind is created in a unique relationship to God. Man also is addressed personally by God as the highest creation and the focus of his purposes.***
- f) *Man A Creature Who Is Ruled*
- (1) No laws of nature are self-sustaining.

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) The fact of the image of God tells us that humanity does not truly exist apart from a special relationship with God.
- (3) At the heart of human responsibility is freedom.
- (4) The nature of the test in the garden was such that whatever choice they made they would know both good and evil. They were moral beings who would know right and wrong through their personal response to God.
- (5) *The rule of God and the image of God in mankind mean that we are uniquely answerable to God for all that we do.*

g) *The Pattern of the Kingdom*

- (1) God establishes a perfect creation that he loves and over which he rules. The highest honor is given to mankind as the only part of creation made in God's image. The kingdom means that everything in creation relates perfectly, that is, as God intends it should, to everything else and to God himself.

h) *Summary: Creation results in the kingdom as God, mankind and the rest of creation all relating perfectly.*

2. The Fall, Chapter 10

a) *The snake persuaded Eve to disobey God and to eat the forbidden fruit. She gave some to Adam and he ate also. Then God spoke to them in judgment, and sent them out of the garden into a world that came under the same judgment.*

b) *Temptation*

- (1) The Bible does not tell us the origin of evil.
- (2) The Bible does not allow a dualism.
- (3) The conversation between the snake and the woman brilliantly portrays the process by which the human race became rebellious against the authority of the Creator.
- (4) Satan's statement and Eve's correction of the statement, introduces a great potential for evil because it casts doubt on the authority of God's Word.
- (5) *The temptation: Satan's suggestion that God's word could not be relied upon as the absolute authority and source of truth for humanity.*

c) *Fall*

- (1) Instead of knowing good and evil by rejecting evil and remaining good, they chose rather to reject good and become evil.
- (2) Adam and Eve have made themselves the final authority, not Satan, not God.
- (3) The result was a condition that is less than human because it no longer consists primarily in a relationship with God that is characterized by love and trust.
- (4) *The fall: The rebellion of the whole human race against God through the historic act of our first parents. Their disobedience was a failed attempt to become as God.*

d) *Judgment*

- (1) Both ultimately blame God by blaming God's creation.
- (2) They have rejected the authority of God's Word.
- (3) Gen 3:15: The word of curse on the snake implies grace to the human race and a recovery from the fall.
- (4) Pain is a reality of the fallen world.
- (5) Humanity's dominion on the earth is challenged.
- (6) There is the loss of paradise.

# ALSO OLD TESTAMENT SURVEY NOTES

(7) The continuance of the race rather than immediate obliteration foreshadows the amazing fact that in the goodness of God humanity is here to stay.

(8) *The judgment: the original sin of mankind brings the sentence of death. Fellowship with God is broken, dominion is challenged, and humans face an inevitable demise. Yet alongside of judgment the grace of God operates for the good of the human race.*

e) *Human Conflict*

(1) The consequence of broken fellowship with God.

(2) Cain/Abel: We cannot explain. It would be an obscuration of the sovereignty of grace.

(3) Judgment/Mercy: sent away and a mark of protection

(4) The development of human society cannot be a means to escape the implications of God's claim to rule.

(5) By the grace of God human society continues, but within it are the seeds of self-destruction in the breakdown of human relationships.

(6) *Human relationships break down as a direct result of the break in the relationship between God and mankind. All human conflict reflects our conflict with God.*

f) *The Wickedness of Humanity*

(1) The theological significance of the flood lies in it was one of the many judgments which occur in human history foreshadowing the final fate of rebellious humanity, and in the light of which the nature of salvation can be understood. Judgment and salvation are inseparable and complementary aspects.

(2) *God's judgment continued to be shown after the first sentence of death and ejection from Eden. Judgments in biblical history foreshadow final judgment, and show the situation from which God saves us.*

g) *The Kingdom and the Fall*

(1) *The rebellion of humanity caused all relationship of the kingdom of God to be dislocated. God, mankind and the rest of creation no longer relate in the perfect way that God intended.*

3. First Revelation of Redemption, Chapter 11

a) *Outside Eden, Cain and Abel were born to Adam and Eve. Cain murdered Abel and Eve bore another son, Seth. Eventually the human race became so wicked that God determined to destroy every living thing with a flood. Noah and his family were saved by building a great boat at God's command. The human race began again with Noah and his three sons with their families. Sometime after the flood a still unified human race attempted a godless act to assert its power in the building of a high tower. God thwarted these plans by scattering the people and confusing their language.*

b) *God's Commitment*

(1) The rescue of sinners is his commitment to creation.

(2) The judgment of sinners is a sign of his commitment to creation.

(3) Seth is the godly, though sinful, line through whom salvation comes. Adam to Seth to Noah

(4) *God's Commitment to creation is seen in the preservation of humanity, and the establishment of a line of people which is the object of God's special redeeming love.*

c) *Noah and the Covenant*

# ALSO OLD TESTAMENT SURVEY NOTES

(1) Grace then is an attitude of God for the good of those who do not deserve the good.

(2) In covenant, God makes the first move and establishes a relationship that works for the good of the creation.

(3) God's commitment to creation is shown in the covenant with Noah. The restoration of the human race is foreshadowed in the rescue of Noah and his family. This leads to the promise that the earth will also be preserved.

d) The Division of Mankind

(1) The placement of Shem last in the genealogy of Genesis 10 is suggestive of the special significance he has in the purpose of God.

(2) Unity under God cannot be replaced by unity as proud independence from God

(3) God's covenant distinguishes between those who are chosen as the objects of blessing, those who will somehow share this blessing, and those who are under judgment.

e) *The Two Lines of the Human Race*

(1) An ongoing distinction, without any basis in the people concerned, between those rescued by grace and those lost as a judgment on their sin.

(2) God's covenant is shown to have its outworking in a plan of redemption. This involves the election of representative individuals through whom the plan of God will be effected. Election is based on nothing in those who are elect.

4. Abraham Our Father, Chapter 12

a) *Sometime in the early second millennium B.C. God called Abraham out of Mesopotamia to Canaan. He promised to give this land to Abraham's descendants and to bless them as his people. Abraham went, and many years later he had a son, Isaac. Isaac in turn had two sons, Esau and Jacob. The promises of God were established with Jacob and his descendants. He had twelve sons, and in time they all went to live in Egypt because of famine in Canaan.*

b) *Abraham: The covenant with Abraham includes God's promises that his descendants will become a great nation, will possess the promised land, and will be God's people. Through them all nations will be blessed. The covenant expresses the grace of God in election, and its blessings are received by faith.*

c) *Isaac: Isaac is shown to be the descendant through whom the promises of God will be effected. His birth shows the faithfulness of God to those promises.*

d) *Jacob: The covenant principles continue to be demonstrated in Jacob. Through the election of grace he becomes the descendant of Abraham through Isaac to whom the promises of God are made.*

e) *Joseph and the Sons of Jacob: The sojourn in Egypt of Joseph and then of the whole family of Jacob appears to contradict the covenant promises of God. Yet God is seen to bless his people in Egypt, and the covenant promises are passed on to the sons of Jacob.*

5. Exodus: Pattern of Redemption, Chapter 13

a) *In time the descendants of Jacob living in Egypt multiplied to become a very large number of people. The Egyptians no longer regarded them with friendliness and made them slaves. God appointed Moses to be the one who would lead Israel out of Egypt to the Promised Land of Canaan. When the moment came for Moses to demand the freedom of his people the Pharaoh refused to let them go. Through Moses God worked ten miracle-plagues which brought hardship, destruction and death to the Egyptians. Finally, Pharaoh let Israel go, but then pursued them and trapped them at the Red Sea (Sea of Reeds). Then God opened a way in the sea for Israel to cross on dry land, but closed the water over the Egyptian army, destroying it.*

# ALSO OLD TESTAMENT SURVEY NOTES

- b) *Captivity: The captivity in Egypt expresses the ultimate challenge to covenant promises. The people of the covenant are shown to be subjects of alien powers in a land not their own.*
- c) *The covenant in action means that God acts to fulfill his promises of which the captivity in Egypt is a denial. Israel is God's son and will know him by his name YHWH, which identifies him as the God who is faithful to his covenant.*
- d) *Signs and Wonders are miraculous events which accompany the saving acts of God. They act as judgments on Pharaoh because his heart is hardened against God's word. At the same time they work for the salvation of Israel.*
- e) *The Passover shows that redemption involves not only the release from slavery, but also the shedding of blood as a means of escape from judgment.*
- f) *Redemption is God's act of releasing his people from an alien power, and of bringing them to freedom so that they can live as his people according to the covenant promises.*

## 6. New Life: Gift and Task

- a) *After their release from Egypt, Moses led the Israelites to Mount Sinai. God then gave them his law which they were commanded to keep. At one point Moses held a covenant renewal ceremony in which the covenant arrangement was sealed in blood. However, while Moses was away on the mountain, the people persuaded Aaron to fashion a golden calf. Thus they showed their inclination to forsake the covenant and to engage in idolatry. God also commanded the building of the tabernacle and gave all the rules of sacrificial worship by which Israel might approach him.*
- b) *The new Life through redemption involves a relationship with God that is structured by the law. Israel as the people of God is called to be a nation of priests that will somehow be the agent of God's blessing to all nations.*
- c) *Freedom to Live for God: The law is given to the chosen and already redeemed people of God so that they might know what their new relationship to God means for the way they live. The law of Sinai is the expression of the character of God as it relates to the revelation of his kingdom at that time.*
- d) *Freedom to Approach God: The tabernacle and sacrifices serve to portray and to effect the relationship of the redeemed sinner to a holy God. God dwells among his people, but can only be approached through a mediator who offers an acceptable sacrifice for sin.*
- e) *Holy to the Lord: The laws of holiness stress the differences between God and sinful people. The redeemed are called to share in God's holiness by being separate and different from the rest of humanity.*

## 7. The Temptation in the Wilderness

- a) *After giving the law to the Israelites at Sinai, God directed them to go in and take possession of the Promised Land. Fearing the inhabitants of Canaan, they refused to do so, thus showing their lack of confidence in the promises of God. The whole adult generation that had come out of Egypt, with the exception of Joshua and Caleb, was condemned to wander and die in the desert. Israel was forbidden to dispossess its kinsfolk, the nations of Edom, Moab and Ammon, but was given victory over other nations that opposed it. Finally, forty years after leaving Egypt, Israel arrived in the Moabite territory on the east side of the Jordan. Here Moses prepared the people for their possession of Canaan, and commissioned Joshua as their new leader.*
- b) *Israel Under God's Name: The name of God rests on Israel signifying the new relationship of the kingdom of God*
- c) *Israel the Covenant Breaker: Israel's rebelliousness shows that the covenant relationship is yet imperfect. But Israel's faithlessness is met by God's faithfulness.*

# **ALSO OLD TESTAMENT SURVEY NOTES**

d) *Preparing the New Generation: The new generation stands under the renewed covenant with all the assurances that God will give his chosen the Promised Land*

## IV. The Historical Books

- A. Introduction to the Historical Books--Possibly only the last two paragraphs of chapter 10.
1. The Old Testament historical literature needs to be understood within the frame of reference that it is a strategic part of God's self-revelation. A modern tendency is to regard the message of the historical literature as being the role models offered by the persons who cross its pages. That "role model" approach is the wrong way to read or teach the historical books. In contrast, as God's self-revelation, *its intention is to convey instruction about and knowledge of God*. This message is conveyed not so much by individual narratives, but by the patterns and cycles of history portrayed generation after generation.
  2. Some readers are inclined to look for new insights and lessons in each account. But rather than our seeking out "lessons from the life of Asa" or "lessons from the life of Saul," the text continually points us to patterns, themes, and motifs that we ought to see as weaving the historical tapestry into a picture of the sovereign God of the covenant. The significance of each thread is the contribution it makes to the tapestry; by itself the thread has little to offer. The quality of its color has no inherent value, but its function in the tapestry helps to create dimension and hue. So the narratives must be approached through their context, and God must be seen as the focus.

# ALSO OLD TESTAMENT SURVEY NOTES

## B. Joshua

1. Key Ideas
  - a) *The faithfulness of God in fulfilling covenant promises*
  - b) *The conquest and appointment of the land*
  - c) *The importance of obedience*
2. Purpose Statement: The book shows how God kept his covenant promise to give the land to Israel (21:43-45)
  - a) *Not about the godly person, Joshua, as a role model.*
  - b) *Not about military record of the conquest—but does show Joshua dividing and conquering the land militarily. #28*
  - c) *God engineered the victories through Israel's execution of YHWH's instructions.*
  - d) *God kept his promise of land to Abraham #22*
3. Content
  - a) *Section 1: The Covenant*
    - (1) God's plan
    - (2) Spies report: all fearful because they had heard what the Lord had done for Israel
    - (3) 2:24—The Lord has surely given the whole land into our hands.
    - (4) Crossing the Jordan led to a memorial, consecration, and rededication to the covenant.
  - b) *Section 2: Conquests, the covenantal aspects not military aspects*
    - (1) The Lord will do the fighting as indicated by the introduction of the commander of the Lord's army (5:13-15)
    - (2) Jericho: ritual not battle plan
    - (3) Ai: violation of the ban required by covenant
    - (4) Gibeonites' deception: why a covenant violation was tolerated
    - (5) Gibeon victory:
      - (a) God's involvement w/ sun/moon and hail
      - (b) Israelites follow instructions in mop-up duty
    - (6) Northern coalition defeated w/o miraculous intervention—but the Lord delivered
  - c) *Section 3: Boundaries/Disposition of the Land*
    - (1) The fulfillment of the promise (21:43-45)
    - (2) Israel's response to occupation and covenant (22-24)
4. Major Themes
  - a) *Covenant and Land*
    - (1) Land is viewed in Israelite history/literature as evidence of God's choosing as covenant people.
    - (2) The worst punishment for Israel was banishment from the land.
  - b) *Ban*
    - (1) Permanently and definitively consecrate to the Lord.
    - (2) Why kill? Canaanites brought it on themselves by their own wickedness.
      - (a) **Believed heaven, earth, and childbirth were controlled by Baal. #23**
  - c) *Divine Warrior: YHWH fights for Israel. Victory only through YHWH*
    - (1) **Perhaps best exemplified in the central battle of the conquest at Jericho #24**

# **ALSO OLD TESTAMENT SURVEY NOTES**

d) *Sovereign Involvement*

- (1) Lord acts in history to carry out his ongoing, existing plan.
- (2) Not miraculous intervention, text sees as signs.

e) *Corporate Solidarity*

- (1) Ai Punishment: all Israel then Achan's family
- (2) Israel's ethnic/national identity stronger than ours
  - (a) Positively
    - (i) *levirate marriage*
    - (ii) *Land redemption*
  - (b) Negatively: all suffer for the loss of one
- (3) Innocent suffers not because share in guilt, but because shared identity.

Example: Korah, Dathan and Abiram in Num 16:27-33

5. God's Presence ... God's Presence with the Israelites is confirmed by his deliverance of the land to them and their recommitment to relationship is indicated in the covenant ceremony in Joshua 8.

# ALSO OLD TESTAMENT SURVEY NOTES

## C. Judges

1. Key Ideas
  - a) *Cycles of Apostasy*
  - b) *God's Justice and Grace*
  - c) *God's Sovereign provision of deliverers*
  - d) *Covenant failure by the people/priest/tribal leadership*
  - e) *Role of the Spirit of the Lord*
2. Purpose/Message: Theological happenings between Joshua and David
  - a) *Shows the failures of Israelites to keep their part of the covenant through their acts of disobedience—Failure to conquer much of the land #25*
    - (1) Individually
    - (2) Tribally
    - (3) Two refrains bracketing the cycles
      - (a) The Israelites did evil in the eyes of the Lord
      - (b) 17:6 & 21:25—In those days there was no king in Israel; everyone did as he saw fit
    - (4) Injustice was a byproduct of apostasy
  - b) *Cycles show God's covenant faithfulness, power, and mercy as deliverer despite Israel's covenant failures*
  - c) *Leaders were as bad as the people*
3. Content
  - a) *Israel's failure to carry out Lord's instructions*
    - (1) Joshua makes it clear, not Lord's fault
    - (2) Speech by the Angel of the Lord 2:1-5
  - b) *The cycle*
    - (1) People did evil in the eyes of the Lord
    - (2) Lord punish by sending oppressors
    - (3) People cry out to the Lord, but never do we see them offer repentance or reform (except 10:10-16).
    - (4) Delivering judge raised up
    - (5) Introduced in chapter 2 and six full repetitions in 3-16.
    - (6) Chapter 9 attempt of Abimelech to make himself king—A warning about monarchies
  - c) *17-21*
    - (1) Lack of just/righteous social order
    - (2) No consistent basis for ethics and morality
    - (3) Kingship was logical/moral option for new leadership
    - (4) Purpose of kingship was to be to help the people do what was right in the eyes of the Lord.
4. Major Themes
  - a) *The Nature of Charismatic Leadership*
    - (1) God raised them up as deliverers and procurers of justice which is similar to the function of a king.

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) Difference from a king is the way came to power and lack of political machinery
- (3) Military nature
- (4) Spiritual function was non-existent
- (5) Not spiritual role models nor chosen b/c of spirituality (faults of Gideon, Jephthah, Samson)

b) *The Spirit of the Lord*

- (1) Upon the judges shows God as ultimately responsible for deliverance.
- (2) OT and NT understandings
  - (a) Israel would not have thought Trinitarianly
  - (b) Would have seen this as extension of YHWH's power/authority
  - (c) Functionally, was a manifestation of the Holy Spirit
  - (d) Empowering, not indwelling and does not imply regeneration
- (3) Spirit of the Lord and Judges
  - (a) Samson: authority to take life in larger scheme of God's deliverance
  - (b) Other leaders: empowered by God to muster the troops for battle. Theocratic authority rested in God alone.

c) *Israel's Apostasy: How could they go so wrong*

- (1) Tentative monotheism: at Sinai monotheism was introduced
- (2) Two views of deity
  - (a) Israelite monotheism
  - (b) Canaanite polytheism
  - (c) Israelites never made the philosophical adjustments necessary resulting in
    - (i) *Worshipping Canaanite gods*
    - (ii) *Treating YHWH as a pagan deity.*
    - (iii) *Hence the command of total annihilation of the peoples in Canaan*

5. God's Presence ... God's Presence is jeopardized as the covenant is repeatedly violated in downward spiraling cycles of sin, the role of the ark and Tabernacle are obscured, but in the darkest night God remains faithful and working providentially. – In the same way that God appears at the end of the book of Job in the storm, Habakkuk 3 portrays the arrival of the glory of god's presence to carry out judgment. The psalm is introduced in the last verse of chapter 2. The LORD is in his holy temple; let all the earth be silent before him."

## D. Ruth

1. Key Ideas

- a) *God's faithfulness and loyalty stimulated by people's faithfulness and loyalty to one another*
- b) *David's faith shown to be the legacy of his ancestors*
- c) *The light of loyalty dispersed during the apostasy of the Judges period*
- d) *The concept of kinsman-redeemer introduced*

2. Purpose/Message

- a) *When people are faithful, God is faithful*
- b) *Contrast with the book of Judges*

# ALSO OLD TESTAMENT SURVEY NOTES

c) *The faith of Israel survived in the families of common folk*

d) *God preserved families of faith and that led to King David*

## 3. Content

a) *Moabites were descendants of Lot*

b) *Literary*

(1) Dramatic play in four scenes

(2) Idyll—a simple descriptive work (in prose or poetry) idealizing or romanticizing pastoral scenes and/or rustic life.

(3) Short story

c) *Point is: these literary classifications do not preclude historical accuracy*

## 4. Major Themes

a) *Kinsman Redeemer*

(1) DT 25:5-10—marriage obligation—preserve family

(2) Land redemption rights—goel, lev 25:25-31, 47-55—preserve land

(3) Preservation of family and land are covenant matters of first degree—Abe (land, descendants, blessing)

(4) Metaphor for God's grace—goel regains jeopardized covenant blessings

(5) Yahweh as Israel's goel

(6) Christ as humanity's goel

b) *Hesed*

(1) Mercy, lovingkindness, kindness, love, loyalty, etc.

(2) Human and divine levels

(a) Ruth to Naomi gains Boaz's favor

(b) Boaz shows hesed to Naomi

(c) Hesed in the negotiations of 3:9-13

(d) Lord's hesed in 1:8-9

(3) Hesed in community is a primary way for God to display his hesed

(4) Contrast with Judges

c) *In sum, Ruth communicates a message of redeeming grace in the time of Judges as preparation for a transition to the kingship. #27*

5. God's Presence ... Set in the dark days of the Judges, the book begins with the seeming absence of God's Presence as indicated by the famine and resulting in Israelites leaving the land. The story intentionally portrays God's faithfulness to his covenant through his care for and preservation of a remnant who reflect God's covenant faithfulness: Ruth, Naomi, and Boaz.

## E. Recapitulation: Biblical Theology and the Times of the Judges (GOLDSWORTHY SUMMARY, Chapter 16)

### 1. INTO THE GOOD LAND

# **ALSO OLD TESTAMENT SURVEY NOTES**

- a) *Under Joshua's leadership the Israelites crossed the Jordan and began the task of driving out the inhabitants of Canaan. After the conquest the land was divided between the tribes, each being allotted its own region. Only the tribe of Levi was without an inheritance of land because of its special priestly relationship to God. There remained pockets of Canaanites in the land and, from time to time, these threatened Israel's hold on their new possession. From the one-man leaderships of Moses and Joshua the nation moved into a period of relative instability during which judges exercised some measure of control over the affairs of the people.*
- b) *Most of the main themes that concern biblical theology are introduced in the early stages of the Bible. Therefore Genesis and Exodus were considered in greater detail.*
- c) *The Promises*
- (1) Obedience is required of all the people but is especially laid upon their leader, Joshua.
  - (2) The leader represents the people and his personal holiness affects the nation.
  - (3) Theologically, we see that God's rule over his people in the placed that he gives them is mediated through a human ruler who must reflect the character of God to the people.
  - (4) **The fulfillment of God's promises is to be achieved by God working through chosen human beings**
- d) *The Fulfillment*
- (1) Joshua describes the way to fulfillment provided by God. It is not the result of the people's efforts.
  - (2) It is the saving acts of God that are presented as the one way to make sense of the Israelite's existence.
  - (3) Jericho: the mediation of God's acts through certain chosen people is a constant biblical theme.
  - (4) Achan and the principle of corporateness that operated in Adam, Noah, Abraham.
  - (5) Through one priest all will be reconciled to God. Joshua becomes the leader who mediates the saving and judging acts of God.
  - (6) **The power of God subdues the opposition to the fulfillment of his promises.**
- e) **All Nations Will Be Blessed: Gentiles begin to share in the covenant blessings from the beginning of God's saving acts—see Ruth the Moabitess. She came into Israel. No other way of salvation.**
- f) *The Pattern of Salvation*
- (1) Joshua highlights the successful possession of the land.
  - (2) Judges highlights the blemishes on the achievement.
  - (3) The cycle of apostasy is a crucial period in Israel's history that reinforces the salvation pattern established in Exodus.
  - (4) **The pattern of salvation is repeated many times in Israel's history, reinforcing the revelation of God in the Exodus.**
- g) *Kingship in the Kingdom*
- (1) The destruction of the Canaanites must be understood as the invasion of the kingdom of God into an alien and rebellious world and judgment on godless nations.
  - (2) The events of saving history in the OT prefigure and demonstrate the pattern of the one true and perfect saving act to come.

# ALSO OLD TESTAMENT SURVEY NOTES

(3) The failures of the saving figures, kings, priests, judges, etc. as well as the failure of Israel, all point to the fact that the real saving event still lies in the future.

(4) *Human kingship begins to emerge as the means God uses to rule over his people.*

## F. 1-2 Samuel

### 1. Key Ideas

a) *The institution of kingship*

b) *The process toward establishing a covenant with David's line*

c) *The importance of divine kingship*

### 2. Purpose/Message

a) *Not history or biography, but theological*

b) *Provides the history of the establishment of the Davidic covenant (2 Sam 7)—development of the proper concept of divine authority*

c) *Message*

(1) Davidic covenant and dynasty was established by God (i.e., people chose Saul)

(2) David was not a usurper, God placed him on the throne.

### 3. Content

a) *1 Sam 1-6*

(1) **As the last judge of Israel, Samuel was a transitional figure to the kingship. #26**  
**Connection of Judges, Ruth inserted, Then Samuel. The transition to a king.**

(2) Saul were transitional figures as symbolized by the ark's return in 2 Sam 6 after David's accession to the throne.

(3) Contrast between Samuel/Eli/Eli's sons demonstrates the extent of apostasy in Judges period

(4) Capture of Ark of Covenant at end of Judges is understood in ANE as victory of gods of Philistines over YHWH.

(5) Chapters 5 and 6 with Dagon dispels the idea. Instead YHWH had rejected/abandoned Israel.

b) *1 Sam 7-12: Institution of the Monarchy*

(1) **The kingship was a sacred office that can be seen in both the reigns of Saul and David. #29**

(2) Human king is supposed to be only the representative of the divine King.

(3) People reject Samuel, but in rejecting Samuel are really rejecting YHWH.

(4) Saul was similar to the judges: **well-intentioned but lacked spiritual depth and sound knowledge of the LORD.**

(5) Saul was used to bring temporary deliverance similar to what the Judges accomplished

(6) Israel assumed oppressed b/c no king, but were oppressed b/c of their sin

c) *1 Samuel 13 through 2 Samuel: The Vindication of David*

(1) **1<sup>st</sup> Samuel: Israel's ongoing struggle with the Philistines #30**

(2) **2<sup>nd</sup> Samuel: David's Rule #31**

(3) 13-15: the failures of Saul and his self-disqualification by following the Canaanite model of kingship through the exercise of priestly prerogatives.

(4) 16-2 Sam 5: David did not usurp

(a) Saul's animosity toward David

# ALSO OLD TESTAMENT SURVEY NOTES

- (b) David's non-aggression (265-266)
- (c) Narrator's statements on David's innocence/destiny demonstrate his legitimate appointment by YHWH.
- (5) 2 Samuel 5-9: David's Successes
  - (a) Conquests
  - (b) Establishment of Jerusalem as capital city
  - (c) Return of the ark (throne of Yahweh) and establishment of Davidic throne through covenant
- (6) 2 Samuel 10-20: Succession narratives
  - (a) David's adultery with Bathsheba and following
    - (i) ***Nathan confronts David #33***
  - (b) Theological agenda to document how human sin and bad judgment jeopardize the Davidic Covenant.
  - (c) Calls to mind the covenant jeopardy of the patriarchal narratives.
- (7) 2 Samuel 21-24: Appendix
  - (a) 21/24: God taking action against David—famine/plague
  - (b) 22/23: some successes with support by YHWH and covenant
- 4. Major Themes
  - a) *Ark of the Covenant*
    - (1) Idols prohibited b/c used in pagan rituals to obligate/force deity.
      - (a) Eli's sons carrying into battle
      - (b) Return of ark on driverless cart
      - (c) Abortive reinstallation attempt
    - (2) The ark was autonomous and operated only at the initiative of the Lord
    - (3) Successful installation designates Lord's approval of new era and favor on David (See Psalm 78:54-72 for theology of the ark)
  - b) *Kingship*
    - (1) Role maintain justice, domestic-social, international/military
    - (2) People's expectation of a king was the problem: human king could succeed where God failed.
    - (3) Saul unwilling to fight, David realized the Lord fought for Israel.
  - c) *Davidic Covenant*
    - (1) What did the Lord promise David?
      - (a) Subordinates Davidic covenant to Abrahamic covenant
        - (i) *Make David's name great. Similar to Abraham.*
        - (ii) *Place to plant Israel. Similar to Abraham.*
        - (iii) *Land a place of security. Lord's cursing those who curse Abraham*
      - (b) Departure from Abrahamic Covenant
        - (i) *Descendant on throne*
          - (a) Construct temple
          - (b) Parental relationship evoking discipline rather than rejection
        - (c) Extend covenant to successor

# ALSO OLD TESTAMENT SURVEY NOTES

(ii) *Open-ended rather than eternal: i.e., insubordination*

(c) Summary: Son would succeed and not be rejected with a potential for continuance.

(2) Was the covenant conditional or unconditional?

(a) No conditions in 2 Samuel 7.

(b) Subject to periodic renewal

(c) At these renewals the conditions are clearly stated

(d) Summary: Unconditional promise about David and son, conditional on all future ones

(3) What impact did the covenant have on the rest of Israelite history?

(a) As an act of grace, not obligation, God chose to leave one tribe under David's line.

**(b) Lasted until Nebuchadnezzar conquered Judah #32**

(c) Jer 33:14-22: renewal of Davidic covenant through Davidic king—a new Solomon.

(d) Jesus met those conditions and cleared the way for a truly eternal kingdom.

d) *Assessment of Saul*

(1) Initially shy, sincere, likable.

(2) Empowered by Spirit of Lord to be king

(3) Evil Spirit: lost the empowerment

(4) Lack of spiritual sensibility

(5) Did not function different than the judges--divination

e) *Assessment of David*

(1) In contrast to Saul, David had a heart for God, spiritual sensitivity, theologically understood

(2) Serious errors from being impulsive

(3) God chose David

(4) David walked in accordance with his law

(5) David recognized sin

(6) Balanced view: recognizes David's godliness but also his lapses in judgment and therefore focuses not on David, but on how he was used by God.

5. God's Presence ... God's Presence with David as he battled Goliath is expanded into his presence with David and his line of descendants as divinely appointed kings. His Presence is restored to a central position as the ark is brought into Jerusalem. The victory of God's Chosen King enables the return of God's Dwelling Presence that marks that people as God's chosen People. (*Pointing forward to Jesus' victory at the cross, resurrection, ascension, which enables the outpouring of the Spirit at Pentecost, marking the followers of Jesus (Christians) as God's chosen and restored People.*)

## G. 1-2 Kings

1. Key Ideas

a) *Kingship—good and evil*

b) *The prophetic voice as the royal conscience*

# ALSO OLD TESTAMENT SURVEY NOTES

- c) *Worship—Yahwism vs. Baalism*
- d) *Covenant blessings (repentance and restoration) and curses (judgment and exile)*
- 2. Purpose/Message
  - a) *Record the “covenant failure” of the Hebrew united and divided monarchies.*
  - b) Fulfills a historical and theological purpose #42**
- 3. Content
  - a) *A selective history of Israel/Hebrew kingship from the accession of Solomon to the fall of Jerusalem.*
  - b) *Divided monarchies are interwoven*
  - c) *Elijah and Elisha as representative biographies of nonliterary prophetic movement and key figures of the drama*
  - d) *Formulaic reporting of kings*
    - (1) Introduction
    - (2) Age, length, queen mother, capital city, evaluation of moral/spiritual character
    - (3) Identification of additional source info
  - e) *Division of the Kingdom 1 Kings 12 ff*
    - (1) Solomon’s son, Rehoboam refused to lighten the burden, Southern Kingdom’s 1<sup>st</sup> king #38**
    - (2) **Northern 10 tribes #36** revolt setting up Jeroboam as their king (Israel)
  - f) *Other*
    - (1) Prophetic speeches
    - (2) Direct discourse
    - (3) Wisdom sayings
    - (4) Poetic materials
- 4. Major Themes
  - a) *Assessment of King Solomon*
    - (1) Initially, the golden-age, **peaceful and prosperous #34**
    - (2) Later, materialism and sensualism and disobedience to God by marrying many foreign wives. #35**
    - (3) Division of monarchy attributed to Solomon’s idolatry
      - (a) Seven contribution to division—295-296
  - b) *Pre-classical (non-writing) and Classical (writing) Prophecy*
    - (1) Pre-Classical
      - (a) Story form with miraculous signs
      - (b) Ministry primarily to royal family
      - (c) Message of judgment/national destruction for covenant violation
    - (2) Classical
      - (a) Oracle form
      - (b) Symbolic behavior rather than miraculous events
      - (c) To political, religious, and monarchical leaders as well as populace—sometimes other nations
  - c) *Dynastic Succession and Charismatic Leadership*
    - (1) Passing to the eldest son

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) Judah/Southern—dynastic only
- (3) Israel/Northern
  - (a) combined dynastic and charismatic of the judges era
  - (b) dynastic was conditional on obedience
- d) *The Golden Calf Cult: 1 Kings 12:25-33—need to read from the text*
  - (1) Rooted in Egypt
  - (2) Jeroboam's intentions
  - (3) Results
  - (4) Ultimately, led to dissolution of the nation of Israel by Yahweh in his anger (2 Kings 17:18).

5. God's Presence ... The book of Kings reports God's Presence manifest in the form of a cloud of glory filling Solomon's temple at its dedication. The reality of the divine Presence is associated with the Jerusalem sanctuary accented by the foil (contrast) of divine abandonment of the temple and the fall of the Hebrew monarchies and the exile of God's People (compare Ezekiel 10:18-19).

## H. 1-2 Chronicles

- 1. Key Ideas
  - a) *The retelling of the past to inspire hope in the present*
  - b) *The reigns of David and Solomon idealized*
  - c) *The centrality of temple worship*
  - d) *The validation of the priests and Levites as community leaders*
- 2. Purpose/Message: REALLY HAVE TO EXPLAIN LOCATION OF CHRONICLES IN HEBREW BIBLE AS WELL AS TIME OF AUTHORSHIP AS THE LAST BOOK OF THE HEBREW OT
  - a) *SEE PURPOSE STATEMENT AT BEGINNING OF CHAPTER*
  - b) *SEE NOTES FROM MY OTS CLASS*
- 3. Content
  - a) *Literary history*
    - (1) Supplement Samuel/Kings
    - (2) Rehearse history from patriarchs through fall of Judah to Babylon
  - b) *Theological history*
    - (1) Legitimization of priestly/Levitical authority
    - (2) The contributions of United and Judahite monarchies to religious life of Israel.
  - c) *Chronicler exercised considerable freedom in selections*
  - d) *Bookends of Chronicles*
    - (1) Opens with Building of the first temple
    - (2) Closes with the edict of Gentile king commanding building of 2<sup>nd</sup> Temple.
    - (3) Ezra-Nehemiah connection reinforces theocratic ideal and expectation of a new exodus
  - e) *1 Chron 1-9: Genealogies*
    - (1) Unity of all Israel
    - (2) Legitimize religious and political leadership
    - (3) Testified to God's faithfulness to fulfill promise to Abraham
  - f) *1 Chron 10- 2 Chron 9*

# ALSO OLD TESTAMENT SURVEY NOTES

- (1) Contrast of Saul and David
- (2) David's return of the ark, Solomon's construction of temple, etc. emphasizes focus on theocratic ideal
- g) *2 Chron 10-36: History of Judah*
  - (1) Good kings of Judah
  - (2) Sampling of Kings
    - (a) Jereboam II considered greatest king of northern kingdom #39
    - (b) Jehoshaphat led in some excellent reforms but also made huge mistakes. Peace treaty with ungodly King Ahab for his son to marry Athaliah, Ahab and Jezebel's daughter #40
    - (c) Hezekiah
      - (i) Began to reign in 716 BC, 6 years after Assyria conquered the Northern kingdom. #37
      - (ii) Hezekiah sought the Lord about the king of Assyria's siege of Jerusalem #41
    - (d) Manasseh, Hezekiah's son, is considered to be the wickedest of Judah's kings.
      - (i) *Child sacrifice to Molech*
      - (ii) Jewish tradition; Isaiah sawn in half #43
    - (e) Zedekiah was the last king to rule over Judah in Jerusalem before the fall to Babylon #44
  - (3) David as second Moses
  - (4) Solomon as second Joshua
  - (5) Similar with Hezekiah and Josiah b/c of their reforms
  - (6) Importance of prophetic word for maintaining covenant relationship with Yahweh and reality of divine retribution
4. Major Themes
  - a) *Worship in the Old Testament*
    - (1) Wide range of religious experiences, summary statement of OT worship
    - (2) Corporate and individual
    - (3) Priestly led
    - (4) Spontaneous response
    - (5) Kept with the liturgical calendar
    - (6) True worship: fear of the Lord and love for God
    - (7) Worship as an attitude
    - (8) Active, not passive, experience before God
    - (9) Worship as word
    - (10) Worship as place
    - (11) Personnel directing worship
      - (a) Levites and priests assigned task by royal decree
      - (b) When kingship ceased they became heirs of divine administration
      - (c) Chronicler assumed they would bring in the new order and reestablish theocracy.
      - (d) They failed to do so—see Malachi

# ALSO OLD TESTAMENT SURVEY NOTES

- (e) This heightens the priesthood of Jesus, the security of a better covenant
- b) *The Chronicler's Vocabulary*
  - (1) Standard expressions related to the attitude and intent of the heart of individual and corporate Israel: Religion is not mechanical
  - (2) Repentance
  - (3) Rejoicing and serving with pure heart
  - (4) Generous giving and faithfulness
  - (5) Thankfulness and joyful celebration and worship
- c) *Typology*
  - (1) Defined: historical correspondence between OT persons, events, objects and ideas and similarities in the same in the NT.
    - (a) OT is the type
    - (b) NT is the Antetype
  - (2) Examples
    - (a) Melchizedek/Jesus
    - (b) Tabernacle & Sacrifice/Christ's eternal sacrifice
    - (c) Chronicles
      - (i) *David—second Moses*
        - (a) Prohibited from completing the temple
        - (b) Moses prohibited from entering promised land
      - (ii) *Solomon—second Joshua*
        - (a) Chosen as successor privately, given public acclaim
        - (b) Popular support w/o military/political assistance
        - (c) Led people into rest and blessing
        - (d) Given the same charge: be strong and courageous.

5. God's Presence .... The books of Chronicles intentionally teach that God's Presence is far more important than a king's presence, and obedience to God is more important than political power and national status. The centrality of the temple, the proper worship of Yahweh, and the authoritative role of the priests and Levites underscored the divine Presence associated with Solomon's temple as a house of prayer (compare 2 Chron. 5:14; 6:40).

## I. Ezra-Nehemiah

- 1. Key Ideas
  - a) *The physical restoration of Jerusalem*
  - b) *Yahweh as a covenant-keeping God*
  - c) *Religious and social reform as the aftermath of repentance*
- 2. Purpose/Message
  - a) *Overall Purpose as one book. Contemporaneous. Juxtapose their complementary ministries.*
    - (1) Ezra—renewal of Israelite religion.
    - (2) Nehemiah—rebuilding the city/walls of Jerusalem # 48 which took 52 days #49**
    - (3) Both agree
      - (a) Land forfeited through covenant infidelity
      - (b) Believes strongly in prayer

# ALSO OLD TESTAMENT SURVEY NOTES

- (c) Thinks Lord is sovereign over all events
  - (d) Yet concurrently hold humans responsible for their actions.
- b) *Historical*
  - (1) Preserve record of the return from Babylonia
  - (2) Record highlights Yahweh's faithfulness and instills hope
  - (3) Affirms Yahweh's commitment to renew the remnant
  - (4) Had to report to the king of Persia
- c) *Theological: covenant renewal in the exilic community*
  - (1) Correct abuses/misconduct
  - (2) Instill hope
  - (3) Emphasize obedience to covenant stipulations as prerequisite for blessing and restoration
  - (4) God's providential rule for the benefit of the "elect"
  - (5) Legitimizes postexilic community as heir to Davidic king tradition
- 3. Content
  - a) *Bookends of Cyrus proclamation and reforms of Nehemiah*
  - b) **Following Cyrus's decree Zerubbabel led the first group of Jews back to Jerusalem #46**
  - c) **Ezra 1-6—return to Jerusalem**
  - d) **Ezra 7-10—ezra's journey and work #47**
- 4. Major Themes
  - a) *Yahweh as Covenant Keeper*
    - (1) All God's work—return, rebuilding, reaffirmation of covenant, rise of Jerusalem from ashes
    - (2) Still hope for Israel as seen in reconstruction of second temple and repair of the wall
    - (3) God still desires to bless his people.
  - b) *Restoration Period Reforms and the Seeds of Pharisaism*
    - (1) Two concerns shaped the reform
      - (a) Prevention of another exile—covenant connection with land
      - (b) Preservation of ethnic identity of the Israelites
      - (c) Temple and priest replaced state and king as the stabilizing institutions.
      - (d) Law of Moses became the charter determining religious, social, and economic policy with emphasis on exclusiveness and separateness
    - (2) Ezra redefined the role of the scribe to a priest-scribe (religious professional whose sole task was the study and exposition of Scripture)
    - (3) NT and seeds of Pharisaism
      - (a) Zealous but mis-guided appeal to mosaic law by ignoring the faith, justice and mercy intent.
      - (b) Led to oral law or the tradition of the elders that gradually replaced the primary code of Moses.
      - (c) Led to separation from the unclean lifestyle of the Gentiles and blinding them to their calling to be a light to the nations.
      - (d) Study of Law of Moses was divorced from the priesthood.

# ALSO OLD TESTAMENT SURVEY NOTES

(i) Priesthood focused on political/economic due to influence of Hellenism

(ii) Scribes/lawyer idea usurped the priesthood concept

5. God's Presence ... God's Presence in Ezra and Nehemiah is implicit in the rebuilding and dedication of the Second Temple – (Ezra 3 and 6). The Israelite understanding of the divine presence is also implicit in the community confession and covenant renewal ceremony (Ezra 10), and in the reforms of priesthood. Sabbath keeping and the reorganization of post-exilic Judah around the Torah of Moses 9suggesting the need for the holiness of the people is still a requirement in view of God's covenant relationship with his people).

## J. Esther

### 1. Key Ideas

- a) *God is at work even when he is behind the scenes*
- b) *The schemes of the wicked are doomed*
- c) *God's plan for his people cannot be thwarted*

### 2. Purpose/Message

- a) *The book reveals themes of prophecy and wisdom*
  - (1) God's protection
  - (2) Judgment of enemies
  - (3) Prosper the righteous
  - (4) Subvert the wicked
- b) *Message: God's methods may vary, but his purposes do not.*

### 3. Content

- a) *Reversal Technique: plot develops opposite the way you would expect*
- b) *Use of irony: reader has information characters do not*
  - (1) Haman asking for execution of Mordecai
  - (2) Haman didn't know who king wanted to honor, etc.
- c) *Irony shows there is always more going on than what meets the eye and more possibilities than someone is aware of*
- d) *Irony and reversal work together to make the message plain: God's control cannot be calculated, anticipated, or thwarted because no one has all the information.*

### 4. Major Themes

- a) *Purim: Commemorates the deliverance of the book*
  - (1) Late February/Early March
  - (2) Deliverance appears to be by chance rather than force but God is still at work (Prov 16:33)
- b) *People of God*
  - (1) 1500 years of God's self-disclosure through people of Israel
  - (2) Confirms believers in their faith in a sovereign God.
  - (3) Revelatory function put on hold and emphasis became spiritual condition of the people.
  - (4) Haman's wife comment confirms revelatory purpose fulfilled. Page 354. Esther 6:13 "Since Mordecai, before whom your downfall has started, is of Jewish origin, you cannot stand against him—you will surely come to ruin!"

# **ALSO OLD TESTAMENT SURVEY NOTES**

5. God's Presence ... The book of Esther demonstrates that God is present with his people in many different ways, some more subtle than others. His Presence can be felt even in foreign lands and works on behalf of his people even in the face of mighty opponents.

## **K. Recapitulation: Biblical theology and the Historical Books, Goldsworthy 17-19**

### **1. God's Rule in God's Land**

a) *Samuel became judge and prophet in all Israel at a time when the Philistines threatened the freedom of the nation. An earlier movement for kingship was revived and the demand put to a reluctant Samuel. The first king, Saul, had a promising start to his reign but eventually showed himself unsuitable as the ruler of the covenant people. While Saul still reigned, David was anointed to succeed him. Because of Saul's jealousy, David became an outcast. However, when Saul died in battle, David returned and became king. Due to his successes Israel became a powerful and stable nation. He established a central sanctuary at Jerusalem and created a professional bureaucracy and a permanent army. David's son, Solomon, succeeded him and the prosperity of Israel continued. The building of the temple at Jerusalem was one of Solomon's most notable achievements.*

(1) Saul shows that kingship is God's will for his people, but only if it reflects the covenant relationship.

(2) David receives promises from God which sum up all the previous covenant promises, and focus them on David's line of descendants.

(3) Solomon completes the pattern of God's rule which is mediated through the anointed king (messiah).

### **2. The Life of Faith**

a) *Believing Israelites in Everyday Life: The saving acts of God have a profound meaning for the everyday life of ordinary people.*

b) *Knowledge and the fear of the Lord: The Word of God and his saving acts provide the framework for the response of trust and reverence. The quest for true knowledge and wisdom starts from this "fear of the Lord."*

c) *Order, Disorder, and Regeneration of Order: The order of creation degenerated into disorder because of sin, and is being regenerated into the order willed by God. The regenerated order includes right thinking.*

d) *The Wisdom Books: express the human quest for knowledge and understanding within the framework of God's revelation. The fact that there is mystery in God's ways compels trust in his goodness.*

e) *Praising the Lord: Wisdom and psalms are expressions of daily fellowship with God by those who know what it is to be redeemed by his loving mercy.*

### **3. The Fading Shadow**

a) *Solomon allowed political considerations and personal ambitions to sour his relationship with God, and this in turn had a bad effect on the life of Israel. Solomon's son began an oppressive rule that led to the rebellion of the northern tribes and the division of the kingdom. Although there were some political and religious high points, both kingdoms went into decline. A new breed of prophets warned against the direction of national life, but matters went from bad to worse. In 722 BC the northern kingdom of Israel fell to the power of the Assyrian Empire. Then in 586 BC, the southern kingdom of Judah was devastated by the Babylonians. Jerusalem and its temple were destroyed, and a large part of the population was deported to Babylon.*

(1) The Prophetic Warning: The prophets warn that the unconditional blessings of the covenant cannot be enjoyed by those who continue to break the covenant.

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) The Limit Is Reached: The limit of God's forbearance is reached in Israel's history after Solomon, and the curses of the covenant become a reality.
- (3) The New Prophetic Message: The new perspective of the prophetic message shows that Israel's historic experience of redemption is only a shadow of the reality yet to come.

## V. The Poetic Books

### A. Hebrew Poetic and Wisdom Literature

- 1. 1/3 of Hebrew Old Testament
- 2. Wisdom constituted skill in living that combined the powers of observation, the capacities of human intellect, and the application of knowledge and experience to daily life.
- 3. Similarities to ANE wisdom/poetic literature are as much the product of the universal nature of attempts to cope with the problems of human existence as they are of cultural/literary borrowing.
- 4. The distinguishing feature of Hebrew and ANE is: THE FEAR OF THE LORD
- 5. Wisdom wins favor and a good name in the sight of both humanity and God.
- 6. Two types of wisdom: didactic and practical

### B. **Job**—As with all books of the Bible, and really all literature, Job must be read in its entire context—no proof texting allowed #50

- 1. Key Ideas
  - a) *It is not true that only the wicked suffer.*
  - b) *God's justice cannot be reduced to a simple formula like the retribution principle.*
  - c) *God's infinite wisdom is the key to acknowledging his justice.*
- 2. Purpose/Message
  - a) *The testing of God's policies*
    - (1) The satan: God's policy of blessing the righteous is counterproductive to the development of true righteousness.
    - (2) Job: how God can possibly allow the righteous to suffer.
    - (3) Job vindicates God's policy by maintaining his integrity even when not being blessed.
    - (4) That Job is vindicated is irrelevant to the purpose of the book.
  - b) *Message*
    - (1) Blessing is not a hindrance
    - (2) God is not under obligation to make sure that the righteous receive blessing and only blessing.
- 3. Content
  - a) *Prologue: 1-2*
  - b) *Lament: 3*
  - c) *3 cycles of Dialogue: 4-27—answers the satan's challenge*
    - (1) Friends' theology is pretty solid
    - (2) Affirm retribution principle and the deduced corollary
    - (3) Job desires to have his case tried in court

# ALSO OLD TESTAMENT SURVEY NOTES

- (a) Job is the accuser
- (b) God is the defendant
- (4) Job's friends offer philosophical answers of the day
- (5) Job refuses to confess unknown or uncommitted crimes.
  - (a) Was a way of appeasing an irrational deity in Mesopotamia
  - (b) This is how he maintained his integrity by not treating God as a pagan deity.
- d) *Hymn of Wisdom: 28*
  - (1) Wisdom has not had it's say yet
  - (2) God is the founder and possessor of wisdom
  - (3) Wisdom comes through the fear of the Lord
- e) *Cycles of Discourse: 29-*
  - (1) First
    - (a) Recall past position
    - (b) Lament current situation
    - (c) Oath of innocence
    - (d) If Job was wrong God would have to enact the appropriate curse.  
Continued silence = vindication.
  - (2) Second: The speeches of Elihu
    - (a) Narratively: keeps reader in suspense of God's response
    - (b) Philosophically: more sophisticated response than the friends
      - (i) *Accepts retribution principle but rejects its corollary*
      - (ii) *Suffering can deter from taking the wrong course = mercy*
      - (iii) *Remember the prologue: these are not the reasons*
  - (3) Third: God's Speeches
    - (a) Ignores Job's complaint/claim to innocence
    - (b) No indication of cause of suffering
    - (c) Shifts focus to consideration of God's wisdom rather than his justice
    - (d) Conclusion: God's justice must be deduced from his wisdom which no one can do
    - (e) Job's offense: pride and self-righteousness as a platform for question God's justice.
  - (4) Epilogue
    - (a) Friends did not speak properly of God
    - (b) Question of the Book: Not why Job was suffering but the propriety of God's actions and conduct.
- 4. Major Themes
  - a) *Retribution Principle*
    - (1) Operates off of "If...Then..." clauses.
    - (2) Everyone in Job believes it is true.
    - (3) Conclusion: God's intention is this but cannot predict when/how it will operate.
    - (4) This is an explanation of what God is like and cannot be used to demand action from God

# ALSO OLD TESTAMENT SURVEY NOTES

(5) Does not address causation.

**b) *Wisdom, Justice (Judgment), and Sovereignty of God #55***

(1) Omniscience is small part of Wisdom

(2) Omnipotence is small part of Sovereignty

(3) Mercy is personalized reflection of God's Justice

**c) *Mediator***

(1) Job expects a mediator

(2) Mediator is defense attorney who sees to just verdict.

(3) Terminology: (near-relative, kinsman redeemer)

(4) Fades away toward conclusion b/c not necessary and none appears—Job's restoration

(5) God is Just, so no mediator is necessary

**d) *Theodicy: defense or interpretation of God's judgment of Judah and the resultant destruction. OR WHY THE RIGHTEOUS SUFFER #54***

5. God's Presence ... The developing theme of God's presence is not advanced in the book, though he makes his presence manifest for the final discourses of the book used to drive home the point.

**C. *Psalms—The most quoted book in the New Testament #51***

1. Key Ideas

a) *Recognition of the kingship and sovereignty of God*

b) *Conduct and destiny of the righteous and the wicked*

c) *God's comfort and defense in times of crisis*

d) *Importance of praise in all of its variations*

e) *Role of nature and creation*

2. Preliminary Comments about Purpose/Message/Structure

a) *Five Books (Chart page 427)*

b) *Seam Psalms*

c) *Editor's work/purpose outlined in 1 & 2*

d) *The book of Psalms is made up of individual poetic compositions written during a thousand-year period by several persons. These compositions were at various times gathered into small collections, which in turn were arranged in stages into a larger work edited with a particular theological agenda.*

3. Purpose/Message

a) *There are authors and an editor(s).*

(1) Mid-second millennium

(2) 539 BC, post-exilic

b) *Author's purpose: difficult to discern, but some possibilities*

(1) Meet liturgical needs

(2) Particular historical occurrences

(3) Private devotional thoughts

(4) Point: no unified purpose or message to be identified at the author's level

c) *Editor's Purpose: The righteous need vindication from God*

(1) Psalm 1: Individual

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) Psalm 2: National
- (3) Seam Psalms: Explain how the editor presents his message
- (4) The five books of the psalter are intended to trace the history of Israel, particularly with regard to the Davidic covenant.
- (5) The consideration of the righteous and their response record poetic reflections showing the consistency of God's justice and faithfulness to the covenant and the righteous.
- (6) David (Saul/Absalom), Wisdom Aspect (vindication of the righteous), and Eschatological Aspect (Davidic kingship)

## 4. Content: a reflection on the nature of God and the response of the individual, A CANTATA CHART SLIDE

### a) *Categories*

- (1) Praise
  - (a) Descriptive
  - (b) Declarative
- (2) Lament
- (3) Wisdom

b) *Consistent format for each category: i.e., lament: complaint, petition, confession of trust, vow of praise*

### c) *Variety of literary constructs*

(1) Synthetic parallelism in Ps 19:10

(2) They (the ordinances of the Lord) are more precious than gold, than much pure gold" #52

d) The authors of your text draw significant parallels between Psalm 42-72 and the book of Exodus #53

## 5. Major Themes

### a) *Retribution Principle*

- (1) The two-part affirmation is how Israel understood God to act in this life.
  - (a) Righteous prosper/wicked suffer
  - (b) The prospering are righteous/the suffering are wicked
  - (c) The degree of suffering is important for Israel.
- (2) They did not have the assurances we do of judgment of the righteous/wicked after death. God had not revealed it.
- (3) We have information they did not.
- (4) Therefore, the curse/imprecation Psalms are a natural outgrowth of their beliefs about who God is and how he will act.
- (5) Never promised that there are no exceptions to the general rule.

### b) *Kingship*

- (1) Nine Psalms
- (2) Legitimate Messianic psalms
- (3) However, most appropriate to see as dealing with any Davidic monarch
- (4) Psalm 2: Promised, ultimate victory is best seen in messianic terms.

### c) *Nature and Creation*

- (1) Reflects dependence on climate for livelihood/survival

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) Distinguished Israel from other gods. YHWH not bound by nature or identified with natural forces in same way.
- (3) God is the Creator, maintainer, sustainer
- (4) Creation reveals God's glory.
- (5) Humanity is at the head
- (6) Forces of nature are instruments of power and blessing.
- (7) These elevate God above nature in a way different from the polytheism of the ANE.

6. God's Presence – The psalms speak often of a desire to be in God's presence in the temple and of the delight to be found in the law that provides a guideline for bring in relationship with God. The book also testifies to God's presence with individuals in crisis and with his people in troubled times. God is praised for is presence with his people.

## D. Proverbs

### 1. Key Ideas

- a) *The fear of the Lord is the beginning of wisdom*
- b) *The way of wisdom leads to life*
- c) *A proverb illustrates a general principle, not a promise*
- d) *Wisdom leads to an understanding of the retribution principle*

### 2. Purpose/Message

- a) *Wisdom can be taught and can be passed on to future generations (hence the analogy of jewels, etc.)*
- b) *The heart of OT wisdom instruction is desiring and choosing to apply the fear of the Lord to daily life.*
- c) *Purposes*
  - (1) 1:2; 3:21-26—To know wisdom and instruction
  - (2) 1:3; 2:9—To receive teaching in wise dealing, righteousness, justice, and equity
  - (3) 1:4; 2:20-23—To help the simple gain prudence and the youth to gain knowledge and discretion
  - (4) 1:5; 9:9—To increase learning and to acquire skill in understanding
  - (5) 1:6; 4:10, 20—To understand proverbs, parables, wise sayings, and riddles
  - (6) 1:7; 2:5-6—to learn the fear of the Lord
- d) *The fear of the Lord is a worshiping, reverent submission to the God of the covenant (2:5, 17).*
- e) *Very likely a school textbook, part of the curriculum for Hebrew youth*

### 3. Content

- a) **Mashal: wise speech, parable, proverb, or wise saying #56**
- b) **Proverbs describes usual results from actions #57. They are not guarantees**
- c) *Three Divisions*
  - (1) Discourse:1-9
    - (a) 1:1-7—Wisdom Prologue: historical context, purposes/goals of teaching, and interpretive principles
    - (b) 1:8-9:18
      - (i) *Elaborate on prologue theme*

# ALSO OLD TESTAMENT SURVEY NOTES

(ii) *Fear of the Lord rooted in Covenant*

(iii) *Contrasting of wise/righteous with foolish/wicked*

(2) Collections: 10-29

(a) Fear of the Lord shapes the behavior of wise/righteous

(b) Expounds moral law as applies to life

(3) Appendices: 30-31

(a) Rehearses previous themes

(b) 31: case study

(c) Affirm divine authority of Hebrew Wisdom Tradition

(d) Recapitulates the importance of horizontal/social aspects of wisdom (poor/need)

## 4. Major Themes

a) *The fear of the Lord*

(1) Contrasts with the polytheism of ANE

(2) Covenant: God's storehouse of wisdom only available to his saints.

(3) Prevents rigid/mechanistic application of cause/effect.

b) *The Retribution Principle: Part 3*

(1) Vertical and horizontal covenant relationships must be active

(2) Life is real, sin is real, and the crookedness of the fallen world

(3) Prosperity: well-being & righteousness, the development of character is part of the benefits of walking in the way of wisdom.

c) *Human speech*

(1) Words have great power.

(2) Words are sometimes futile. Action is required

(3) Proverbs gives instructions on human speech at its best.

d) *Human Sexuality*

(1) Monogamous

(2) Marriage

(3) Practical commentary on the Genesis account of the creation of man and woman and their union in one flesh.

5. God's Presence – God's presence is manifest in the book of Proverbs in the personification of wisdom ( chaps 8,9)). Since God is the source and giver of wisdom, and in the theological principle of the fear of the Lord rooted in Israel's covenant relationship with Yahweh.

## E. Ecclesiastes

1. Key Ideas

a) *Life should not be expected to be self-fulfilling*

b) *Frustrations in life are unavoidable*

c) *The seasons of life must be accepted*

d) *Enjoyment of life comes only through a God-centered worldview*

2. Purpose/Message

a) *Purpose: There is nothing under the sun that is capable of giving meaning to life.*

b) *Message: Pursue a God-centered life.*

c) *Teaches how to think, not what to think.*

# ALSO OLD TESTAMENT SURVEY NOTES

3. Content
  - a) *A number of literary genres throughout the book.*
    - (1) Allegories
    - (2) Sayings
    - (3) Metaphors
    - (4) Proverbs
    - (5) ...and so on.
  - b) *Introduction to the Problem: 1:1-11*
  - c) *Qoheleth's Basic Worldview*
    - (1) Qoheleth's own experience: 1:12-2:27: In "life under the sun" God is far removed and not a factor.
    - (2) Qoheleth's alternate perspective on life: 2:28-3:15
      - (a) Avoid pessimism and cynicism
      - (b) Enjoy life as a gift from the hand of God
      - (c) The pursuits of life are not to provide meaning, but enjoyment
    - (3) Why God Needs to be the Center: 3:1-8
      - (a) Antitheses
      - (b) We are not in control
      - (c) Stability only in God-centered
      - (d) God has placed eternity in our hearts
  - d) *Qoheleth's Worldview applied to real life*
    - (1) Adversity of daily routines and frustrations: 3:16-7:29
    - (2) Do not try and avoid this adversity: 7
      - (a) Prosperity/Adversity comes from God's hand.
      - (b) Adversity is useful in shaping
    - (3) Qoheleth's guidelines for life: 8-12
      - (a) Adjusting expectations of the world: 8-9
      - (b) Warnings about foolish behavior: 10
      - (c) Cautious life approaches and accountability: 11
      - (d) Images/allegories, ACT NOW: 12
    - (4) 12:8ff: colophon—identify author further and epitomize the content i.e. summary
4. Major Themes
  - a) *The Retribution Principle: Part 4*
    - (1) 3:16-22; 8:10-14; 7:15-17; 9:1-6
    - (2) Accepts the theory
    - (3) Denies its predictive ability
    - (4) Conveys something about God, not life guarantees—denies the corollary
  - b) *Experience vs. Revelation*
    - (1) Philosophical approach based on wisdom and experience
    - (2) No appeal to law/Prophets/Israel's place
    - (3) Appealing to a wider audience: i.e., those who do not accept the Bible
  - c) *Epicureanism vs. Piety*

# ALSO OLD TESTAMENT SURVEY NOTES

- (1) "Eat, drink, and be merry, for tomorrow we die."
- (2) Not a systematic theology
- (3) an offering of alternate worldview than fulfillment in life
- (4) The message: "Enjoy Life, Fear God."
- (5) **Hence the Meaningless 35 times # 58**

5. God's Presence – Because it is interested in exploring life "under the sun" it offers very little reflection on the presence of God and does not advance this theme.

## F. Song of songs

### 1. Key Ideas

- a) *The goodness of humanity created male and female in God's image*
- b) *The dignity of human affections*
- c) *The sanctity of human sexual expression in the context of marriage*
- d) *The virtue of chastity before marriage and the virtue of faithfulness once married*

### 2. Interpretive Issues

- a) **Authorship is Uncertain #59 – for many reasons. It was a common literary custom to write works and attribute them to a famous personage. The King is portrayed very poorly in SoS.**
- b) *No single book of the OT has proved more perplexing for biblical interpreters than Song of Songs*
  - (1) Frank language: very explicit sexual imagery, metaphors, for the human body and sexual love.
  - (2) Similar ANE literature (Egyptian, Mesopotamian) as well as the clear meaning of many of these Hebrew words elsewhere in the OT make clear that this is a very explicit exaltation of human physical love. God explicitly approves of the passionate physical relationship of a husband and wife.
  - (3) Love poetry is not easy to analyze
  - (4) Unfocused sociologically: ambiguous/vague & assumes moral teaching of OT
- c) *Interpretive Approaches*
  - (1) Dramatic: an ancient Hebrew play for royal entertainment: very unlikely.
  - (2) Typological
    - (a) Recognizes historicity of the book but subordinates the literal presentation of OT story to NT parallel: no evidence at all for this in the text.
    - (b) Type-antitype (allegory)
      - (i) *God's covenant relationship to Israel*
      - (ii) *Christ's relationship to the church as his bride*
      - (iii) ***There is no evidence for either of these in the text itself!***
  - (3) The rise of asceticism in the ancient church taught the denial of physical appetites and made the passionate desire of the husband and wife something embarrassing. This attitude prevailed for a thousand years and caused the church to interpret the SoS as an allegory of Christ and the Church. Even though there is no evidence whatsoever for this in the SoS itself, or anywhere else in Scripture.
  - (4) Cultic: Mesopotamian fertility cult liturgy adapted to become acceptable to Israelite faith.
  - (5) SoS closely resembles the language of Egyptian love poems from the same era.

# ALSO OLD TESTAMENT SURVEY NOTES

- (6) Wedding cycle: a collection of nuptial poems incorporated into the wedding celebration.
  - (7) Didactic:
    - (a) Purity and wonder of passionate sexual love: **CORRECT**.
    - (b) Promote ideals of simplicity, faithfulness, chastity: Yes.
    - (c) Virtues of human affection and beauty/holiness of marriage:
  - (8) Allegorical:
    - (a) Obvious symbolic representation, extended metaphor: But entirely sexual in nature.
    - (b) Same interpretation as typological but without the historical setting: Completely unfounded.
    - (c) Th
    - (d) Same interpretation as typological but without the historical setting
  - (9) **Literal**
    - (a) **Sensual, erotic love poem voicing desire for each other**
    - (b) **This is correct.** All of the best scholarship for many decades has agreed that Song of Songs is NOT an allegory or typological. It is clearly and completely an exaltation of the beauty and glory of passionate sexual love between a husband and wife. It has not reference to or relationship with God-Israel / Christ-The Church. It was most likely used to assist teaching the prospective bride and groom about the sexual relationship and sexual acts., and probably used in wedding celebrations. It very closely resembles similar literature of other ANE people of that era.
    - (c) Authors
      - (i) *Literal-historical combined with didactic*
        - (a) northern kingdom satire on Solomonic reign and his exploitation of women
        - (b) memorializing of Shulammitte maiden's character
      - (ii) *Literal without historical connections: love poetry without a plot*
3. Content: The interpretive stance determines one's analysis of the content and structure of the book. Therefore, there are as many outlines as there are methods of interpretation.
4. Purpose/Message
- a) **Literal -historical stance—Consistent with earliest Jewish tradition #60**
    - (1) Purpose: Instruction on and celebration of the sexual nature of human beings created male/female by God
    - (2) Meaning: antidote for perversion of sexuality and decay of the institution of marriage. The Apostle Paul later taught that the marriage bed (sexual relationship) is a gift from God, and that a husband and wife should never deny each other the sexual relationship except when both agree to do so as a fast unto the Lord for a very brief time.
  - b) *Three-character love story*
    - (1) Contrast two kinds of human affection
      - (a) Coarse, sensual, and polygamous Solomon and the harem
      - (b) Simple, pure, sincere, and erotic but faithful love of Shulammitte maiden and her shepherd lover

# ALSO OLD TESTAMENT SURVEY NOTES

## 5. Major Themes

- a) *Positive dimensions of human love*
  - (1) Chastity: No premarital/extramarital
  - (2) Positive dimensions of human love mold strong male-female relationships
  - (3) Goodness and rightness of sexual love within the confines of God-ordained marriage
- b) *The sanctity of marriage and appropriateness of physical intimacy within marriage are vital truths for the church of God in a society mired in sexual license and easy divorce.*
- c) *The sanctity of marriage and appropriateness of physical intimacy within marriage are vital truths for the church of God in a society mired in sexual license and easy divorce.*

*God's Presence – The pervasive image of paradise – the place of God's dwelling and intimate communion with God – clearly portray the married couple's passionate sexual relationship as where they closely approach the presence of God, with God affirming every aspect of that relationship. Paradise is the once and future home of God.*

## 6. The Prophets

### G. Introduction to Prophetic Literature

#### 1. Mouthpiece for God

- a) *Modern examples*
  - (1) president's press secretary
  - (2) ambassadors
- b) *God used the prophets to offer guidance to his people in troubled times.*

#### 2. Prophecy in Israel: Functions of the Prophets Slide

- a) *Covenant Based*
- b) *Eschatological Aspect: Dealing with the final stage of the plan of God in history.*
- c) *Apocalyptic Literature—page 507-509*
  - (1) Isaiah, Daniel, Zechariah
  - (2) Perhaps Prophetic-Apocalyptic designation: aspects of both but leaning one way or another.
    - (a) Apocalyptic
      - (i) *Rich symbolism (Mythological)*
      - (ii) *Visions*
      - (iii) *Spirit being conversations*
      - (iv) *Cosmic catastrophe*
    - (b) The vision of the prophet is not the message of the prophet.
      - (i) *Rather it is the occasion for the message.*
      - (ii) *Features of a vision are incidental to the message*
      - (iii) *Symbolism may be used to conceal rather than reveal*

#### 3. Message of the Prophet

- a) *Prophet has some understanding of the message*
- b) *Does not preclude future fulfillment*

# ALSO OLD TESTAMENT SURVEY NOTES

- c) *The message of the prophet is found in the proclamation of God's word to the contemporary audience.*
  - d) *The fulfillment comes in the unfolding of history.*
  - e) *Each prophecy had a message as soon as it was proclaimed, independent of its eventual (and assured) fulfillment.*
  - f) *Too often the prophetic books are studied merely by seeking out potential fulfillments while overlooking the inspired message of God's words.*
  - g) *This is a GRAVE ERROR.*
  - h) *Types of oracles*
    - (1) *Indictment*
    - (2) *Judgment*
    - (3) *Instruction*
    - (4) *Aftermath*
4. Prediction: prophets did not predict but gave the word of the Lord
- a) *i.e. prophecy as God's syllabus delivered by a student*
5. Fulfillment:
- a) *It is not essential to be able to discern a prophet's intention in terms of fulfillment as long as the intended message is understood.*
  - b) *Prophet is aware of the message but unsure of the shape of fulfillment.*
  - c) *Do not become so absorbed in figuring out when and how fulfillment will take place that the message is neglected.*

## H. **Isaiah**

1. Key Ideas
- a) *The trustworthiness of the Lord*
  - b) *The incomparability of Israel's God*
  - c) *Divine sovereignty in judgment and deliverance*
2. Purpose/Message
- a) **Whether one author, as conservative scholars believe, or a composition of multiple authors the purpose/message of Isaiah is not altered. #70**
  - b) *Demonstrate the trustworthiness of the Lord with regard to the two kings Isaiah advised, Ahaz and Hezekiah.*
  - c) *Hezekiah became example of God's sovereign deliverance and reason for hope for Israel in Babylonian exile.*
3. Content
- a) **Prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah #69**
  - b) *1-5: Introduction & Call*
  - c) *6: conclusion to Introduction: Israel won't pay attention to Isaiah's message*
  - d) *7-12: Ahaz's failure to trust Yahweh*
    - (1) *735 BC*
    - (2) *Oracles of judgment and glimpses of hope*
    - (3) *Will not annul the covenant*
  - e) *13-27: oracles against the nations and oracles of deliverance*
    - (1) *13:23: Demonstrates God's sovereignty*

# ALSO OLD TESTAMENT SURVEY NOTES

(2) 24-27: deliverance of Israel/destruction of enemies

f) Isaiah's message of Judgment is for the purification of Jerusalem #71

g) 28-35

(1) 28-33: Woe oracles: Hezekiah's time

(a) Distress

(b) Alliance with Egypt

(c) Deliverance of righteous

(2) 34/35: wrath/judgment on enemies

h) 36-37: Hezekiah's calling on Yahweh to overthrow Sennacherib

i) 38-39: Transition from Assyrian to Babylonian crisis

(1) Hezekiah's miraculous recovery

(2) Hezekiah's display of the royal treasury

(3) Babylonians will carry into exile: 39:6-7

j) 40-55

(1) Not a prophecy about the exile, but assuming the exile and addressing message to those who are a part of it.

(2) Emphasis

(a) Trust in God's sovereignty and execution of his plan

(b) God will not fail to carry out his promises

(3) Political and spiritual restoration of Israel.

k) 56-66

(1) Exiles who have returned

(2) the future glory of Jerusalem, God's vengeance

(3) affirm holiness, sovereignty, faithfulness of God

## 4. Major Themes

a) *Sons' Names as Signs: highlights God's short-term and long-range agendas for Israel*

(1) Shear-Jashub: a remnant will return

(2) Maher-Shalal-Hash-Baz: quick to plunder, swift to the spoil

(3) Immanuel: God with us (7:14 and 8:8,10)

b) *Servant*

(1) Servant Songs

(2) Israel/Cyrus not totally fulfill the message of the servant songs

(3) Ideal Davidic King

(a) 11 and 53:3-5

(b) NT confirmation

(c) Messiah not used in Isaiah but functions/accomplishments comport

c) *Holy One of Israel*

(1) seriousness of Israel's offense

(2) Goal of reconciliation

(3) Reconciliation accomplished through punishment

d) *Redeemer*

(1) Dozen times in Isaiah

(2) Focus is sovereign grace of God

# ALSO OLD TESTAMENT SURVEY NOTES

e) *Eschatology*

- (1) The study of the conclusion of God's agenda
- (2) Kingdom eschatology

5. God's Presence – Because of the vision that launched Isaiah's ministry, the premise of trust in the book is based on the fact of the presence of a holy God dwelling in the midst of Israel. The book emphasizes that the Israelites are thereby in relationship with the sovereign God of the cosmos who holds history and the nations in his hands. The emphasis on the presence of God is especially explicit in the naming of Immanuel.

## I. **Jeremiah**

1. Key Ideas

- a) *The law in the heart*
- b) *God's bringing an enemy against Israel*
- c) *God as the potter who destroys and builds up*

2. Purpose/Message

- a) ***As the last prophet before the fall #79***, Jeremiah Call Judah to faithful dependence on the Lord and warn of the punishment of exile.
- b) *Reveal info about the man, Jeremiah, and his struggles*
  - (1) Rejection of Jeremiah increased guilt before the Lord.
- c) *Message: four types of oracles.*
  - (1) Indictment: forsaken the Lord and pursued idols, stubbornness, injustice, and improper use of temple/sacrifice
  - (2) Judgment
    - (a) national and political
    - (b) close parallels with Deuteronomy 28:15-68
  - (3) Instruction
    - (a) Less than a dozen b/c people already knew what was required.
    - (b) Return to the Lord and change ways
  - (4) Aftermath: 29:11, Hope/assurance for the exiles
- d) *Summary Verse: Jeremiah 1:10: "See, today I appoint you over nations and kingdoms to **uproot** and **tear** down, to **destroy** and **overthrow**, to **build** and to **plant**."*

3. Content: Three Books and two Biographical Interludes

- a) *Book One: 1-25; largely undated material*
  - (1) Harlotry cycle: 1-3
  - (2) Foe cycle: 4-6
  - (3) Temple Sermon: 7 & 8
  - (4) Foe cycle resumes: 8-10
  - (5) Confessions of Jeremiah" 11-20
  - (6) Dated material addressed to royal house and false prophets: 21-25
- b) *Interlude 1: 26-29*
- c) *Book Two: 30-31*
- d) *Interlude 2: 32-45*
- e) *Book Three: 46-51*
- f) *Appendix: 52*

# ALSO OLD TESTAMENT SURVEY NOTES

4. Major Themes
  - a) *God's policy with Nations*
    - (1) Potter's House (18:7-11)
    - (2) A balance scale with weights
    - (3) Genesis 15:16—Abraham the sin of Amorites is not yet complete
    - (4) Judgment can be delayed by cessation of wickedness
    - (5) National, not individual, not salvific
    - (6) Grace and longsuffering of God, Scripture does not indicate he has changed his policy
  - b) *New Covenant*
    - (1) Recall treaty format in Deuteronomy
    - (2) Only the document clause here
      - (a) People know the law
      - (b) Terms remain the same.
      - (c) Confirmation
        - (i) *Hearts*
        - (ii) *Promise of the land*
        - (iii) *Promise of established dynasty*
    - (3) New
      - (a) extension of covenant with additional features added
      - (b) ratified and operational when means for accomplishing happen: Jesus Christ (Hebrews 8-10)
  - c) *False Prophets*
    - (1) Jeremiah was outnumbered
    - (2) Accused of being false prophet
    - (3) Wondered himself if he was false prophet
    - (4) Lord rebuked Jeremiah

5. God's Presence – Jeremiah makes it clear in his temple sermon that the presence of God is not to be considered a talisman of good luck or protection, independent of covenant adherence. God delights to live among his people, but he does not need a place of residence. The New Covenant anticipates a future advance in the covenant as it envisions the presence of God in his people. All of this is in preparation for the loss of God's presence in the destruction of the temple at the end of the book.

## J. Lamentations

1. Key Ideas
  - a) *God punishes sin*
  - b) *God's judgment is just*
  - c) *God instructs the faithful through suffering*
  - d) *God is faithful, instilling hope in the righteous*
2. Purpose/Message
  - a) *a **response of grief to the destruction of Jerusalem and fall of Judah # 80** by the Babylonian armies of Nebuchadnezzar*
  - b) *Cathartic purpose*

# ALSO OLD TESTAMENT SURVEY NOTES

- (1) Deal honestly with grief
- (2) Mitigate abandonment of Yahweh
- c) *Wrath of God signaled his covenant love for Israel*
- 3. Content
  - a) *Five poems*
  - b) *Alphabetic acrostics*
  - c) *Purpose*
    - (1) Mnemonic value
    - (2) Effectual catharsis: from A to Z
    - (3) Restricts artistic expression thus giving full attention to topic/theme
  - d) *Funeral Dirge*
    - (1) 1
      - (a) personifies Jerusalem
      - (b) raped/abandoned
      - (c) emphasizes desolation, loneliness, abandonment of survivors
    - (2) 2: Yahweh's anger against Zion
    - (3) 4: aftermath of Yahweh's Judgment
  - e) *Lamentation/Complaint*
    - (1) Lamentation is expression of grief over irreversible catastrophe
    - (2) Lament is appeal to merciful God for divine intervention in a desperate circumstance
    - (3) 3: literary/theological center
      - (a) Personal suffering, representative of the nation
      - (b) Prayer of consolation/hope
      - (c) Plea for repentance and return to Yahweh
      - (d) Cry for vengeance/vindication
    - (4) 5: Communal
- 4. Major Themes
  - a) *Human Suffering*
    - (1) Inevitable b/c all have rejected God and done evil
    - (2) Inexplicable b/c the plans of God are unsearchable
    - (3) Retributive aspect of human suffering in Lamentations
  - b) *Divine Abandonment*
    - (1) Mesopotamian texts: deity is impotent to alter the situation
    - (2) Yahweh: abandoned due to covenant trespass
    - (3) Mesopotamian texts: abandonment prompted confession and pleading for deity's return
    - (4) Yahweh: should've done the same but people used his absence as excuse for sin and rebellion

## **ALSOM OLD TESTAMENT SURVEY NOTES**

5. God's Presence – Gods presence in the book of Lamentations is expressed in a negative way through the motif of divine abandonment. The poet relates that God has spurned, rejected, and abandoned Judah-king, priest, and sanctuary (2:6-7). Previously, the prophet Ezekiel witnessed the departure of God's glory from the Jerusalem temple due to their covenant violations, including blatant idolatry (Ezek. 9:9; 10:18-19).

# ALSO OLD TESTAMENT SURVEY NOTES

## K. Ezekiel

1. Key Ideas
  - a) *Yahweh's sovereignty over Israel and the nations*
  - b) *Dynamic relationship of the individual to the group*
  - c) *Mysterious interplay of individual responsibility and divine judgment*
  - d) *Babylonian exile as punishment for Judah's sin of idolatry*
  - e) *Yahweh's faithfulness to his covenant promises*
  - f) *Restoration of a **New Israel** under Davidic leadership*
2. Purpose/Message: The Sovereignty of God
  - a) **Ezekiel: God Strengthens #82**
  - b) **Theodicy: defense or interpretation of God's judgment of Judah and the resultant destruction. OR WHY THE RIGHTEOUS SUFFER #54**
    - (1) Warn the Israelites of impending judgment
    - (2) Warn the surrounding nations of judgment for their role
    - (3) Instill hope in remnant through the promise of a new covenant of peace (34:20-31)
  - c) *Yahweh is righteous and just and sovereign*
3. Content
  - a) **Setting is Babylon #81**
  - b) *Several types of prophetic and poetic speech—Figure 31.1*
  - c) *1-24: judgment for covenant trespass*
  - d) *25-32: oracles against the nations*
  - e) *33-48: covenant renewal and the restoration of Davidic kingship*
4. Major Themes
  - a) **Your text indicates the theme of Ezekiel is Judgment on Judah and Encouragement of Jewish Captives #83**
    - (1) **Ezekiel laying on his side for 390 consecutive days. #84**
  - b) *"Son of Man"*
    - (1) Emphasizes the humanity of the messenger in contrast to the divine origin/authority of the message
    - (2) Unorthodox was ordained by God and his life was a living object lesson.
  - c) *Ezekiel's Chariot Vision*
    - (1) Ecstatic visions
      - (a) God's role in the fall of Judah and destruction of Jerusalem
      - (b) Instruct in knowledge of God
    - (2) 3 Chariot Visions
      - (a) Transcendence
      - (b) Full control over all creation
      - (c) Omnipresence
      - (d) Sees all
      - (e) Will act

# ALSO OLD TESTAMENT SURVEY NOTES

- d) *Individual Responsibility*
  - (1) Israel misapplied the principle of punishing future generations for sins, thus rejecting individual responsibility
  - (2) Sought counterbalance by integrating corporate/individual responsibility
  - (3) Individual responsibility in the midst of corporate judgment
- e) *Old Testament Apocalyptic Literature: bridge between preexilic “little apocalypse” of Isaiah (24-27) and the protoapocalyptic writing in the exilic book of Daniel (32).*
  - (1) *Ezekiel’s ministry to Israel was a response to the crisis of Babylonian exile*
  - (2) *New Stage in the Prophetic Movement: Visions/Symbols/Eschatological Themes, Divine Intervention in Human History, Ultimate Victory of God*
  - (3) *Ezekiel functions as a literary bridge between pre-exilic “little apocalypse” of Isaiah (24-27) and the proto-apocalyptic writing in the exilic book of Daniel*

5. God’s Presence – Ezekiel witnesses the departure of God’s glory from the Jerusalem temple prior to the final phase of the Babylonian conquest and exile of Judah due to their idolatry (9:9; 10:18-19). The prophet also promises the return of God’s glory to a new temple (43:1-5). There are many literary conventions used in chapters 40-48 that clearly indicate this describes a spiritual temple – the spiritually renewed, restored people of God who will be ruled over by the son of David promised as an eternal king. Most commentators see this as a prophecy of the church of Jesus, Son of David (Acts 2, 1 Corinthians 3, 1 Peter).

## L. Daniel

- 1. Key Ideas
  - a) *Living a life of faith in an increasingly hostile world*
  - b) *Sovereignty of God to deliver and prosper people of faith*
  - c) *Sovereignty of God in international political affairs*
- 2. Purpose/Message
  - a) *Demonstrate God’s sovereignty in all arenas, particularly spiritual and political affairs*
  - b) *Deal with the expectations of exilic and postexilic communities*
  - c) *70 years of exile will not be followed by immediate full restoration*
- 3. Content
  - a) *See Outline: Experiences & Visions serve as dividing line of the book*
  - b) *1: God honors the faith of Daniel and his friends*
  - c) *2: Sovereignty in providing Daniel the interpretation of the dream—the everlasting kingdom of God will supersede*
  - d) *3: God honors faith with deliverance*
  - e) *4-5: God’s power and control over Gentile kings and kingdoms*
  - f) *6: conspiracy against Daniel’s prayer practice*
  - g) *7: hostility toward God of kingdoms but KOG is coming and will endure*
  - h) *8: orchestrated persecution*
  - i) *9: how Israel and her restoration fit in to the 4 kingdom framework—full restoration is slow in coming but God remains sovereign*
  - j) *10-12: end of Gentile rule, several periods will look like the end*
  - k) *3:16-18: The three friends—trust in the sovereignty of God sustains through crisis and persecution.*

# ALSO OLD TESTAMENT SURVEY NOTES

(1) “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. <sup>17</sup> If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us<sup>[a]</sup> from Your Majesty’s hand. <sup>18</sup> But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.”

l) *Text*

(1) Babylon: statue’s gold head and lion with wings #86

(2) A/G holds to premillennial view of eschatology #87

(3) Daniel 9 and the vision of seventy sevens #88

4. Major Themes

a) Divine Sovereignty is evident in Samuel # 85

b) *Kingdom of God*

(1) Is the climax of God’s agenda for Israel/world

(2) Son of Man

(a) Ancient readers recognize as a messianic figure

(b) we easily identify with Jesus

(3) Contrasting Kingdoms

(a) Nations: temporary and limited dominion

(b) God: everlasting and full dominion

c) *Pride and Rebellion*

(1) Pride (kings)

(a) Nebuchadnezzar

(b) Belshazzar

(c) Darius the Mede

(d) Fourth beast

(e) Little horn

(f) Prince

(g) King of the South

(2) Rebellion (Israel)

(a) Disobedience of Israel brought wrath of God

(b) Their troubles would not be over when return from exile

(c) Persevere

5. God’s Presence – In Daniel it is clear that God intends to continue to be present with his people even though the temple is destroyed, and they are in exile. His presence protects them from oppression as they honor him in their decisions and behavior.

# ALSO OLD TESTAMENT SURVEY NOTES

- M. **Biblical Theology and Jeremiah, Ezekiel, Daniel, and Esther—Goldsworthy Chapter 20**
1. **There Is a New Creation:** The prophets of Israel warned of the doom that would befall the nation. When the first exiles were taken to Babylon in 597 BC, Ezekiel was among them. Jeremiah was allowed to remain in Jerusalem. Both prophets ministered to the exiles. Life for the Jews (the people of Judah) in Babylon was not all bad, and in time any prospered. The books of Jeremiah and Ezekiel indicate a certain normality to the experience, while Daniel and Esther highlight some of the difficulties and suffering experienced in an alien and oppressive culture.
  2. **The Pattern of Redemption:** involves captivity, exodus, covenant regulation, entry into and possession of the land, rule of David, temple, Jerusalem
  3. **The God of Salvation:** God revealed himself to his people progressively through his word and deeds. This revelation reaches a climax in the oracles of salvation spoken through the later prophets.
  4. **The People of God:**
    - a) *The people of God are finally represented in the prophets by a suffering messiah prince. This is the one who fulfills all God's will for the many and, in so doing, brings salvation to the many.*
    - b) *There is a constant theme of those chosen by God as mediators of salvation to Israel being humiliated and rejected by those they are sent to help. The most obvious of these are Joseph, Moses, and David. It is no accident that David's messianic role is indicated long before he is actually made king and the he suffers much before he is vindicated.*
  5. **The Promised Land** which was first expressed as Eden, and then as the Promised Land of Canaan, is finally portrayed as a renewed Canaan in a new earth. At its center is the new temple in the new Jerusalem.
  6. **The Covenant:** The one covenant that stems from God's original commitment to creation, is expressed redemptively in the covenants with Noah, Abraham, Israel, David and in the new covenant of the prophets.
- N. **Hosea**
1. **Key Ideas**
    - a) *Yahweh's unchanging love for Israel*
    - b) *Yahweh's jealousy for his covenant*
    - c) *Yahweh's just judgment*
    - d) *Yahweh's healing and restoration of the remnant*
  2. **Purpose/Message**
    - a) *Hosea—the Lord saves #65*
    - b) *Remind of God's constancy beginning with the patriarchs, through exodus, and entirety of nation's history.*
    - c) *Proclaim & contrast Mercy and judgment/eventual hope and immediate doom*
    - d) *Call people to repentance and covenant renewal*
  3. **Content**
    - a) *Palistrophe: chiasmic structure for counterbalancing key theological themes focused on one fundamental teaching/idea. In this case, the hinge is Israel's lack of knowledge of God*
    - b) *1-3: narrative of marital relationship to the prostitute Gomer*

# ALSO OLD TESTAMENT SURVEY NOTES

c) 4-14: prophecies that show how Hosea/Gomer's relationship mirrors Yahweh/Israel's relationship.

d) Follows four-point outline of preexilic prophets

- (1) Indictment
- (2) Judgment
- (3) Instruction
- (4) Aftermath

e) Legal/Courtroom imagery/terminology and Israel's violation/unfaithfulness of covenant #66

## 4. Major Themes

a) *Hosea's Marriage*

(1) Interpretive Opinions

- (a) Symbolic marriage: allegory, not historical
- (b) One literal marriage: sequential narrative
  - (i) 1 & 3 are two separate events
  - (ii) Gomer's virtue
    - (a) Unchaste at time of marriage
    - (b) Chaste at marriage and turned harlot
    - (c) Spiritually a harlot: worship pagan gods
- (c) One literal marriage: Parallel narrative
  - (i) Historical
  - (ii) 1 & 3 are different versions of same event written at different times
- (d) Two literal marriages
  - (i) 1: marriage to chaste Gomer
  - (ii) 3: marriage to prostituting woman of unknown identity

(2) Author's hold to Option b above

- (a) Unchaste bride
- (b) Promiscuous as wife
- (c) Why?
  - (i) Most natural reading
  - (ii) Most complete analogy to history of Israel

b) *Baalism*

- (1) Coexistence with Canaanites led to this: disobedience in conquering the land
- (2) Baal (fertility) vs Mot (other Canaanite god of sterility/death)
  - (a) Human sacrifice and ritual prostitution
  - (b) Engaging with cult prostitutes was Baal worship to ensure fertility be reenacting Baal's union with the land as husband of the earth.
- (3) Israel left God to play harlot with Baal
- (4) Double-meaning of Israel's harlotry
  - (a) Spiritual adultery
  - (b) Literally prostituting themselves by syncretizing their religion.

# ALSO OLD TESTAMENT SURVEY NOTES

5. God's Presence – God's presence in the book of Hosea is embodied in his covenant relationship with Israel and illustrated in the metaphor of marriage, dramatized by Hosea's marriage to the prostitute Gomer.s

## O. Joel

1. Key Ideas

- a) *Analogy of the locust plague to describe the coming day of the Lord*
- b) *The pouring out of the Spirit on all people as a prelude to judgment*

2. Purpose/Message

- a) *Repent in light of the Day of the Lord*
- b) *Repentance brought favor to Israel*
- c) *Socioeconomic judgment and restoration.*

3. Content

- a) *1<sup>st</sup> oracle interprets a present situation as judgment*
  - (1) Will get worse
  - (2) Instruction for spiritual and ritual response
  - (3) Lord's favorable response
- b) *2<sup>nd</sup> oracle: coming escalation*
  - (1) Day of the Lord is a time of deliverance and endowment by the Spirit
  - (2) Themes of judgment and prosperity
  - (3) However, judgment of nations, not Israel
  - (4) **2<sup>nd</sup> Oracle: Coming Escalation**
  - (5) **Day of the Lord is time of deliverance and endowment of the Spirit**
  - (6) **Prosperity of Israel**
    - (a) **Physical and spiritual restoration #68**
  - (7) **Judgment on the nations, not Israel**

4. Major Themes

- a) *Locust Plague*
  - (1) Largely agricultural economy, thus devastating for at least two years.
  - (2) God sent it
  - (3) Why? No clarity as to a community offense
  - (4) Instead, Joel portrays it as a harbinger of the day of the Lord when just will be vindicated and wicked punished.
  - (5) Goal: appeal to mercy of Lord so they are not the ones to instigate the divine action.
- b) **The Day of the Lord #67**

5. God's Presence – The description of the day of the Lord is adopted in Acts as referring to the coming of the Holy Spirit one of the major stages of God's presence where his people are indwelt and become the corporate temple of God.

## P. Amos

1. Key Ideas

- a) *God holds the nations accountable for their social policy*
- b) *Israel will not escape the judgment of the day of the Lord*

# ALSO OLD TESTAMENT SURVEY NOTES

- c) *True worship spawns social justice*
- d) *God will restore a remnant of Israel*
- 2. Purpose/Message
  - a) *2:6-16—denounce sin, forecast national disaster*
  - b) *3:1-6:14—condemn social injustice/religious hypocrisy as violation of covenant*
    - (1) and call to repentance of personal sin, return to covenant behavior
    - (2) and emphasize day of Lord is also judgment
  - c) *7:1-9:4—five visions emphasize oracles against the nations, certainty of Israel’s destruction, and introduces remnant theme*
  - d) *9:5-15—promise of messianic restoration and blessing*
  - e) *In sum, disaster is coming b/c of hypocrisy and injustice. However, hope is in the form of messianic restoration/blessing.*
- 3. Content: covered in purpose/message
- 4. Major Themes
  - a) *Social Justice, or the **existing social injustice and the need for faithful, godly living #63***
    - (1) **Amos 5:24—social justice and righteousness #64**
    - (2) The inability to do right (3:10)
      - (a) “They do not know how to do right,” declares the LORD, “who store up in their fortresses what they have plundered and looted.”
    - (3) The NT book of James
      - (a) Working faith
      - (b) Pure religion
    - (4) Embracing the concepts of social service and social action
    - (5) John Stott—key to proper development of Christian social concern—this is seen in Amos’ connection of Bible doctrine and social concern
    - (6) See entirety of 5 points on page 613 and 614.
      - (a) **Doctrine of God: creator, sustainer, deliverer, God of all nations, concerned for whole of humanity**
      - (b) **Doctrine of Humanity: all persons are God’s creatures, the reality of cause/effect in human social experience due to sin, valuing others as created in image of God increases our desire to serve them.**
      - (c) **Doctrine of Jesus Christ as Messiah that understands renewal and restoration associated with true redemption, because the historical, biblical Christ was truly the Son of Man**
      - (d) **A doctrine of salvation that admits human fallenness and sin, looks beyond itself to God for the solutions to the problems of sin and evil in the world, and truly does justice because God’s salvation is for the whole person, not just the soul**
      - (e) **A doctrine of the church as a covenant community that sees its responsibility to be an agent of reconciliation and restoration in our fallen world, because the church is distinct from the world as salt and light, yet it is called to penetrate the world for Christ.**
    - (7)

# ALSO OLD TESTAMENT SURVEY NOTES

5. God's Presence – The presence of God is inextricably linked to the practice of social justice in the book of Amos (3.g., 5:14).

## Q. Obadiah

1. Key Ideas

- a) *The sovereignty of God*
- b) *The principle of retribution*
- c) *The restoration of Israel*

2. Purpose/Message

- a) ***Condemn pride/cruelty of Edomites in mistreatment of Judah during sack of Jerusalem. #78***
- b) *Assure the godly remnant of ultimate triumph of Yahweh*
- c) *Yahweh's universal dominion over nations*
- d) *Oracle is warning to all nations and word of encouragement to remnant*

3. Content

- a) *Vision/revelation connotes authority/authenticity*
- b) *Classic approach leaves out repentance which is normal in dealing with anti-Edom. (indictment, judgment, no repentance, restoration/aftermath)*
- c) *Role reversal for each nation*
- d) *Catalog of criminal acts reminds of legal terminology (Hos/Mic)*

4. Major Themes

- a) *Pride*
  - (1) Edom trusted in own sages
  - (2) Pride distorts reality and blinds to the truth
  - (3) Human wisdom fails in opposition to God
- b) *Lex Talionis*
  - (1) Eye for an eye.
  - (2) Israelite wisdom tradition and Paul embrace
  - (3) Judah experiences this—Assyria, Samaria, Nebuchadnezzar and eventual desolation of Judah
- c) *Universal Judgment that characterizes the day of the Lord (15-16)*
  - (1) Response to immediate concern for divine justice w/ Jerusalem
  - (2) Bolster hope for future among remnant
- d) *Restoration*
  - (1) Memories of distant promises to the forefathers
  - (2) Reinforce faith in covenant-keeping God
  - (3) Ultimate restoration will be consummate with the Lord's kingdom

5. God's Presence – The theme of divine presence in the book of Obadiah is implicit in the deliverance and holiness associated with Mount Zion. (v.17)

## R. Jonah

1. Key Ideas

- a) *God's right to perform gracious acts of compassion*
- b) *God's delight in small steps in the right direction*

# ALSO OLD TESTAMENT SURVEY NOTES

- c) *God's propensity for offering second chances*
- 2. Authenticity/Historicity
- 3. Purpose/Message
  - a) *Jonah=Israel: false idea*
  - b) *Jonah= Nineveh*
    - (1) Yahweh Elohim, Lord God
    - (2) Both had calamity and needed relief
      - (a) Climate/destruction
      - (b) Both did what they could
      - (c) Neither action was sufficient, but was aided by divine grace
      - (d) Jonah's plant destroyed, no parallel for Nineveh
      - (e) Jonah received the treatment he desired for Nineveh
      - (f) Jonah upset with the mechanism of God's grace
  - c) *Message: God's sovereign right to bestow gracious acts of compassion on whomever he will*
    - (1) Repentance of Ninevites likely shallow
    - (2) Not conversion
    - (3) Yahweh relents on basis of deeds/not faith
    - (4) Their response does not affect the message or purpose of the book.
  - d) *All three (Jonah, Nineveh, Israel) are the subject of God's activity. God delights in responding to small steps in the right direction with gracious acts of compassion.*
  - e) *Jonah and the Ninevites are secondary characters. We are being taught about God— narrative ends by speaking of God's compassion and leaving our questions unanswered*
- 4. Content
  - a) **Jonah did not want to go to Nineveh—enemies and wicked #62**
  - b) *Compassion for sailors/Jonah*
  - c) *Jonah's prayer sets scene for compassionate grace of God*
  - d) *Jonah is not complaining in the fish, but thanking God for deliverance from death*
  - e) *Jonah at Nineveh*
  - f) *The Withering of the Shelter*
  - g) *Jonah fully recognized himself as an undeserving recipient of God's grace.*
- 5. Major Themes
  - a) *Compassion: Jonah is prepared to comprehend and accept God's sovereign right to act compassionately.*
  - b) *Anger*
    - (1) Anger of God begins the sequence: Nineveh's wickedness
    - (2) Jonah says Lord slow to anger
    - (3) Jonah's anger appears to rebuke God b/c God not angry enough about the right things.
    - (4) Righteous anger is balanced by compassion—God's sovereign right.
  - c) *Theodicy*
    - (1) Question is God's leniency toward the wicked.
    - (2) God has right to be slow to anger

# ALSO OLD TESTAMENT SURVEY NOTES

- (3) Justice is not negated by offer of grace
- (4) God is not obligated to offer grace endlessly.
- (5) God must be free to act as he sees fit.

**d) Raises the Question of Does God Change His Mind? #61**

## 6. God's Presence

### S. Micah

#### 1. Key Ideas

- a) *An indictment of injustice*
- b) *The throne of David to be filled by a deliverer born in Bethlehem*
- c) *Right behavior, not manipulating rituals, as the proper response to God's anger*
- d) *The coming deliverance from the Assyrian threat*

#### 2. Purpose/Message

- a) *Purpose is explicitly declared in 3:8. To declare to Jacob his transgression, to Israel his sin.*
- b) *Message: people (Upper class) guilty of injustice*
- c) *Result: suffer destruction and exile*

#### 3. Content

- a) **Reigns of Jotham, Ahaz, and Hezekiah #72**
- b) *Three divisions*
  - (1) **Three Divisions**
    - (a) **The People**
    - (b) **The Leaders**
    - (c) **The Nation**
  - (2) **Sin/Consequences**
  - (3) **Hope for the People, Lord's Leadership/Restoration, and the Nation**
- c) *Open with sin of the people and its consequences*
- d) *Proceeds to note of hope*

#### 4. Major Themes

- a) *Deliverer*
  - (1) 2:12-13
    - (a) the king leads people out
    - (b) Lord brought deliverance in response to Hezekiah's request
  - (2) 5:2-9
    - (a) Ruler, not king
    - (b) Messiah, future, ideal Davidic king—from Bethlehem
    - (c) Identity and timing are unknown, do not concern Micah, and are secondary to the interpreter's task
    - (d) Point is: Lord intended to provide a deliverer after the necessary judgment was complete (5:3)
- b) *What Does the Lord Require?*

**(1) Micah 6:8 (summary of message about mercy and judgment or justice BUT) must be read in contrast to verse 6-7**

# ALSO OLD TESTAMENT SURVEY NOTES

(a) With what shall I come before the LORD  
and bow down before the exalted God?

Shall I come before him with burnt offerings,  
with calves a year old?

<sup>7</sup> Will the LORD be pleased with thousands of rams,  
with ten thousand rivers of olive oil?

Shall I offer my firstborn for my transgression,  
the fruit of my body for the sin of my soul?

<sup>8</sup> He has shown you, O mortal, what is good.

And what does the LORD require of you?

To act justly and to love mercy

and to walk humbly<sup>[a]</sup> with your God.

(b) Context is: Israel were trying to figure out how to appease the anger  
aroused by their offenses.

(c) Wanted to appease by ritual—similar to pagan neighbors

(d) Micah: only proper conduct would end God's anger

(2) Not a comprehensive statement of human responsibility before God, but was for  
Micah's audience.

(3) DT 10:12-13 serves as a more suitable comprehensive statement. <sup>12</sup> And now,  
Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in  
obedience to him, to love him, to serve the LORD your God with all your heart and with all  
your soul, <sup>13</sup> and to observe the LORD's commands and decrees that I am giving you today  
for your own good?

## 5. God's Presence

### T. Nahum

#### 1. Key Ideas

a) *The impending judgment of Nineveh*

b) *Judah's coming release from the power of the Assyrian Empire*

#### 2. Purpose/Message

a) *Purpose*

(1) pronounce the doom of Nineveh

(2) Audience was most likely Judah, not Nineveh

(3) Encourage Judah

b) *Message*

(1) Assyrian rule is coming to an end by the sovereign action of the Lord

(2) **Judgment/Justice is punishment for Nineveh's brutal wickedness, promiscuity,  
cruelities, and false securities that was characteristic of the Assyrian Empire. # 74**

#### 3. Content

a) *Psalm of verse 2-8*

(1) Emphasizes attributes of God and mastery of the cosmos

(2) Affirms his inclination and ability to bring judgment on Nineveh

b) *Altering messages to Nineveh and Judah 1:9-2:2, but Judah was the audience.*

(1) Free from Assyria—1:12-13

(2) Peace and festivals—1:15

# ALSO OLD TESTAMENT SURVEY NOTES

(a) Fulfilled in 2 Chron 35 in 622 BC

c) *The siege and sack of Nineveh—2:3-19*

(1) No indictment, but none needed b/c this action was consistent with God's character

(2) Only question is why the Lord waited so long to say "I am against you" 3:5.

## 4. Major Themes

a) *Assyria and the Old Testament*

(1) Archvillain of the Old Testament

(2) Brutality over two centuries

(3) Propaganda to convince other nations of their invincibility lessened need for military engagement

(4) Made public examples through torture, etc., of the rebellious and conquered

(5) Hence no pity.

(6) Nahum's message vindicates God's justice and proclaims his sovereignty

(7) Proclamation precede the event so there is no mistake about who brought it out.

(8) There is no "natural" ebb and flow to history.

## 5. God's Presence

## U. Habakkuk—Similarities with Job

### 1. Key Ideas

a) *God is just in dealing with nations*

b) *Judah was to receive punishment from the Babylonians, who would in turn be punished by God*

c) *Even when world events are confusing, we need to trust God and act with integrity*

### 2. Purpose/Message: similar questions to Job

a) *Purpose*

(1) Assyria was passing from the scene and Judah remained unpunished

(2) Establishes Babylonians as means of punishment

(3) How can God be just use wicked Babylon in judgment without approving of Babylon?

b) *Message*

(1) Theophany of chapter 3 highlights finiteness of humanity and inability to answer some questions.

(2) God's provides some answers

(a) 2:4-5, individual responsibility: no matter the circumstances the individual should conduct with integrity. INTEGRITY AND FAITH

(b) 2:6-20, God will punish Babylonians but there time has not yet come.

### 3. Content

a) *Organized around prayers and responses*

b) *Discourse 1*

(1) Why wicked not punished

(2) Babylon will invade

c) *Discourse 2*

(1) Why do the even more wicked go unpunished and are even victorious

# ALSO OLD TESTAMENT SURVEY NOTES

- (2) Personal responsibility and they will eventually be punished
- d) *Discourse 3*
  - (1) Lord, be merciful
  - (2) Chapter 3, theophany—judgment and deliverance
  - (3) Acceptance as an act of trust. We are but dust
- e) *The Point: the upright person will maintain a lifestyle of integrity and faithfulness even when he or she does not understand God's ways.*
- f) **True Believers can experience doubt Habakkuk #76**
- g) **Hab 2:4--Will Judge Babylon in His Timing #75**
- 4. Major Themes
  - a) *God's Policy for Handling Nations*
    - (1) Analogy of a scale balancing good/bad from Jeremiah
    - (2) Good conduct carries more weight than bad conduct (DT 5:9-10).
    - (3) Scale is only emptied when God judges the wickedness (Ex 32:34)
    - (4) Pleas for mercy is like God's thumb on the scale.
    - (5) Lk 12:48—much is given, much is required—the button is closer to the scale. God tolerates a lot more from pagans than from his people.
    - (6) Therefore, in Habakkuk, Israel should have known better (laws/warnings).
    - (7) Remember, only applicable to nations, not individuals, not salvific
- 5. God's Presence - – In the same way that God appears at the end of the book of Job in the storm, Habakkuk 3 portrays the arrival of the glory of god's presence to carry out judgment. The psalm is introduced in the last verse of chapter 2. The LORD is in his holy temple; let all the earth be silent before him."

## V. Zephaniah—Contemporary of Jeremiah, Babylonian period

- 1. Key Ideas
  - a) *The coming day of the Lord*
  - b) *The call to the humble to seek the Lord*
  - c) *The universal impact of the coming judgment*
- 2. Purpose/Message
  - a) **Zephaniah—the Lord hides--#77**
  - b) *Purpose: initiate change in Judah by pronouncing God's judgment on wickedness*
  - c) *Message: the day of the Lord is fast approaching*
- 3. Content
  - a) *Oracles against the nations serve as examples of Lord's intention to judge all nations*
  - b) *Judgment against Judah is a part of Yahweh's overall agenda.*
- 4. Major Themes
  - a) *The Day of the Lord*
    - (1) Used by the prophets to indicate the time when the current state of affairs would be replaced by the Lord's intended order of things.
    - (2) Prophetic oracles were a movement toward this ideal.

# ALSO OLD TESTAMENT SURVEY NOTES

- (3) Would not necessarily be a single event but a process of dealing with inequities that threaten the desired end
- (4) Result: multiple “days of the Lord” before THE DAY OF THE LORD.
- (5) Justice is done and often includes reversals
- (6) Justice includes political, social, spiritual and cosmic
- (7) Israel
  - (a) Typically saw day of the Lord as rejoicing
  - (b) Prophets tempered that by highlighting indictment/judgment on Israel
  - (c) Aftermath oracles emphasize God’s eventual new order

5. God’s Presence – The prophet contrasts the injustice in Jerusalem to the righteousness of God’s presence within her (Zeph. 2:1-5). He looks forward to a time when they will again experience the Lord’s protection and deliverance. “The LORD your God is with you, he is mighty to save” (3:17).

## W. Haggai

- 1. Key Ideas
  - a) *The importance of establishing proper priorities*
  - b) *The value of the temple as a covenant symbol for Israel*
  - c) *The faithfulness of god in renewing his covenant promises to David’s descendants*
- 2. Purpose/Message
  - a) *Initiate the reconstruction of the temple of God on the foundation that was initially laid under Sheshbazzar.*
  - b) *Vindicates Israel as God’s elect and guarantees fulfillment of all covenant vows.*
  - c) *Thus Emphasis on Covenant Renewal 1:13—divine oath of affirmation*
- 3. Content
  - a) *Four dated messages in 2<sup>nd</sup> year of Darius—520 BC*
  - b) *Likely that Haggai/Zechariah understood rebuilding of temple as cornerstone of the Messianic age.*
  - c) **Zerubbabel was governor of Judah # 90**
  - d) *Formulas*
    - (1) “Thus says the Lord” 29 times
    - (2) Chiasmic alternation—deliberate inversion of word order and ideas
      - (a) 1 & 3—the LORD Almighty says
      - (b) 2 & 4—declares the LORD Almighty
    - (3) Emphasizes gravity of the message and urgency
    - (4) **Communicates message through commands, encouragement, warnings, and promise of blessing #89**
  - e) *Literary skill*
    - (1) Varied phraseology
    - (2) Chiasmus for emphasis
    - (3) Wordplay in Hebrew on “ruin” and “drought”
    - (4) Repetition of imperative mood
    - (5) Rhetorical question in 3 of the 4 messages
- 4. Major Themes

# ALSO OLD TESTAMENT SURVEY NOTES

## a) *The Temple*

- (1) Establish a place for his name
  - (a) Tabernacle
  - (b) Threshing floor of Araunah
  - (c) David collected raw materials
  - (d) Solomon confirmed blueprint and built temple
  - (e) Temple symbolized presence
  - (f) Temple designed to prompt covenantal obedience and true worship
  - (g) Jeremiah's time
    - (i) *Lucky charm*
    - (ii) *Predict its destruction*
  - (h) Ezekiel
    - (i) *Cloud of glory departed*
    - (ii) *Fulfilled in 587 with Neb and Babylonians*
- (2) Call to rebuild is call to proper worship in contrast to blind faith in a building and assumes restoration of appropriate attitudes and humility

5. God's Presence – The prophet affirms the presence of God's spirit among the people as they commit to rebuild the Jerusalem temple (Hag. 2:4-5), and Haggai promises the glory of God will once again inhabit the completed temple in an even greater measure than before (2:9).

## X. Zechariah

### 1. Key Ideas

- a) *Repentance and covenant renewal*
- b) *Hope rooted in God's sovereignty*
- c) *Social justice*
- d) *Messiah*

### 2. Purpose/Message

- a) *Rebuke*
  - (1) evil ways and repent to return to true worship and service in the temple
  - (2) stimulate obedience of the covenant stipulations, including a social justice emphasis
- b) *Exhort*
  - (1) God cares
  - (2) Resumption of divinely appointed leadership—Joshua and Zerubbabel
  - (3) Rekindled messianic hopes
- c) *Encourage: God is continuing his covenant program with Israel—Former Prophets*

### 3. Content—chiasmic/inversion—deliberate structure and arrangement

- a) *Part One: Visions & Messages*
  - (1) Call to repentance completes Haggai's charge to build the temple
    - (a) Concomitant with temple rebuilding was to be spiritual renewal
  - (2) Seven night visions
    - (a) Substantiated God's plan to return to Israel
    - (b) Bring peace, retribution, restoration, divine leadership, purging of evil and covenant of righteousness

# ALSO OLD TESTAMENT SURVEY NOTES

- (3) Two Fasting Oracles
  - (a) Social justice is connected with the reversal of Judah's fortunes in the age to come.
  - (b) As Judah sought the Lord, Nations would seek the Lord in Jerusalem, one day
- b) *Part Two: Eschatological Oracles—Hope/encouragement for the promised future kingdom of God*
  - (1) Depicts the future kingdom
  - (2) Concerning land of Hadrach 9-11—country associated with Damascus and Hamath
  - (3) Concerning Israel 12-14
- c) *Oracular prose—prose and poetry*
- d) *Understanding Visionary Literature—Figure 43.2*
- 4. Major Themes
  - a) *Messiah*
    - (1) Shepherd-king
    - (2) **Zechariah's Messianic Prophecies (often implied)—Figure 43.3—SLIDE, study items #91, 92, 93**
  - b) *Old Testament Eschatology—The Day of the LORD*
    - (1) Salvation of Israel
      - (a) 1. Creation – By whatever means He chose, God is responsible for the Universe. Humans are the pinnacle of Creation.
      - (b) 2. Fall – Rather than continuing to worship God in their unique relationship, Humans chose sin & self, bringing death to the world.
      - (c) 3. Israel – God chose a people to be His own. Israel was to be a conduit of God's Truth & an example of humanity in right relationship with God, but they failed. Jesus is perfect humanity, perfect Israel, HE is the reason they existed.
      - (d) 4. Covenant – God made a covenant with Abraham, Israel, and King David, they all broke it.
      - (e) 5. Jesus – Is the fulfillment of all OT covenant, He is true Israel, and only those who receive Him, are truly God's People. Jesus' death on the cross broke the curse of sin, his resurrection broke the curse of death. No covenant exists outside of Jesus, and God has no people outside of those who have received Jesus.
      - (f) 6. Church – God's Covenant People in Modern Times. The Church is the fulfillment and continuation of OT Israel. They are to be a conduit of God's Truth & an example of humanity in right relationship to God. It happens in Christ, we are New Creation...now.
      - (g) 7. Mission – God has a Church for His Mission in the world...to make disciples of all nations. Our mission is to faithfully represent Christ's Coming Kingdom in the present. Jesus will make all Creation brand new.

# ALSO OLD TESTAMENT SURVEY NOTES

(h) 8. New Creation – Just as the dead body of Jesus was raised to a new kind of living free from sin & death, so God will re--create & resurrect this Fallen Creation to a perfect, harmonious, physical existence. Our story moves from Creation to New Creation.

(i) Deliverance by shepherd-king who will be rejected and struck down but will be of peace, reconciliation and cleansing

(2) Regathering/restoration of Israel

(3) Establishment of a new created order

(4) 1<sup>st</sup> and 2<sup>nd</sup> comings blurred by prophets

(5) General pattern

(a) Apostasy

(b) Oppression/scattering/judgment

(c) Repentance

(d) Regathering/restoration

(e) Judgment of oppressors

5. God's Presence – The book of Zachariah opens with God, symbolized by the rider on the red horse (1:8), poised to reenter his temple once the sanctuary is rebuilt (1:16). Later, God declares he will be a wall of fire around Jerusalem and the glory within it (2:5). Finally, God promises he will return to Jerusalem and live there (8:3; cf. 14:5).

## Y. Malachi

### 1. Key Ideas

a) *God desires wholehearted worship*

b) *God expects faithfulness in marriage*

c) *God hates divorce*

d) *The day of the Lord affects both the righteous and the wicked*

e) *An Elijah-like figure will announce the day of the Lord*

### 2. Purpose/Message

a) *Malachi calls for repentance, the restoration of proper worship, and the practice of social justice.*

**b) A call to spiritual vitality #94**

c) *Covenant relationship with Yahweh and its ramifications.*

d) *Yahweh is Covenant-maker and covenant-keeper*

### 3. Content

a) *Personal/Intimate: 47 of 55 verses addressed to Israel in the first person*

b) *Disputational format*

(1) Statement of truth

(2) Hypothetical audience rebuttal in form of a question

(3) Prophet's answer, restate initial premise

(4) Presentation of additional supporting evidence.

c) *Six Disputations*

(1) Summary

(a) Yahweh loves Jacob

(b) Israel's Father and Desires Honest Worship

# ALSO OLD TESTAMENT SURVEY NOTES

- (c) Father of All Israelites and Expects Faithfulness
- (d) Honesty, not words, because he is just
- (e) Faithful to his word, desires genuine worship
- (f) Desires honesty
- (2) Disputation 1: Covenant love as covenant-maker and covenant-keeper
- (3) Desired Response
  - (a) Purification of corrupt/complacent priesthood
  - (b) Transformation of insincere and boring worship into the joyful sacrifice of praise
  - (c) Correction of abuses associated with the [tithe #95](#) and temple sacrifices
  - (d) Restoration of broken family relationships
  - (e) Initiation of a program of social justice rooted in covenant ethic
- d) *The form and arrangement of Malachi's oracles also contribute to the development of his message on the theme of covenant. The last five disputations reinforce the teaching about God's covenant love for Israel offered in the first disputation. In the second, Malachi indicted the priesthood for its failure as guardian of the covenant relationship, but then, in the next disputation, he rebuked the people for breach of covenant, lest the priests be made scapegoats. As the priests had transgressed the covenant of Levi, so too the people had broken the covenant of their fathers. The fourth disputation reminded Israel of the reality of God's judgement for covenant trespass. The fifth called Israel to repentance and covenant renewal. The final disputation warned Israel about the day of the Lord, which would verify God's covenant love for Israel and vindicate his justice in dealing with the wicked.*

## 4. Major Themes

- a) *Marriage and Divorce*
  - (1) Marriage Covenant
    - (a) Defined: sacred covenant blessed by God and an honorable union between male/female
    - (b) Purpose: establishing family life—does not mean children are required.
    - (c) Connections with Yahweh/Israel Covenant and Marriage Covenant are obvious.
  - (2) Divorce
    - (a) Mosaic Law: allowed b/c of sin
    - (b) Treachery and faithlessness shatter covenant bonds
    - (c) God hates divorce for this reason
    - (d) The intermarrying of divorcees with foreigners, apparently for economic gain, contaminating Hebrew religion
  - (3) Malachi upholds the Marriage Covenant and Censures Easy Divorce thus anticipating the more rigid instruction of Jesus/Paul
- b) *Elijah the Prophet*
  - (1) Archetype/forerunner
    - (a) Boldly confronts religious/political leaders on theological orthodoxy, moral purity, social justice
    - (b) Message of repentance from sin in the face of judgment
    - (c) Miraculous signs authenticate divine mission

# ALSO OLD TESTAMENT SURVEY NOTES

(d) “crying in the wilderness” outside of recognized structures and religious institutions

(2) Herald Proclaims Inauguration of Messianic Age

(a) Consistent with Jewish Tradition

(b) Mt of Transfiguration

(c) Jesus saw John the Baptist as fulfilling this role

(d) NT record of unconventional life of JTB

(e) Early Church accepted JTB as Elijah

5. God’s Presence –God’s presence is implicit in the book of Malachi in the prophet’s rebuke of the people for insincere worship and improper animal sacrifice (1:6-11). The eschaton will see the Lord suddenly enter his temple in Jerusalem to judge the wicked and purify the righteous (3:1).

Z. Recapitulation: Biblical Theology and Ezra, Nehemiah, Haggai—Goldsworthy Chapter 21—The Second Exodus

1. In 539 BC, Babylon fell to the Medo-Persian empire. The following year Cyrus, the king, allowed the Jews to return home and to set up a Jewish state within the Persian Empire. Great difficulty was experienced in reestablishing the nation. There was local opposition to the rebuilding of Jerusalem and the temple. Many of the Jews did not return but stayed on in the land of their exile. In the latter part of the fourth century BC, Alexander the Great conquered the Persian Empire. The Jews entered a long and difficult period in which Greek culture and religion challenged their trust in God’s covenant promises. In 63 BC, Pompey conquered Palestine and the Jews found themselves a province of the Roman Empire.

2. Return to Disappointment: The return from exile results in only a pale shadow of the predicted glorious kingdom for the people of God.

3. Prophecy and Visions: The postexilic prophets interpret the nature of the restored community and point beyond it to the real fulfillment of the promises.

4. The Unfinished Story: The Old Testament concludes without the promises of God being fulfilled. Much of the terminology of the gospel is drawn from these preparatory shadows in the OT.

## VI. Concluding Thoughts

A. The Importance of Proper Hermeneutics

1. Genre

2. Cultural Background

3. Historical Background

4. Geographical Distance

5. Language Distance

6. Context

B. The Arc of Scripture

1. **Creation** – By whatever means He chose God is responsible for the Universe. Humans are the pinnacle of Creation.

# **ALSO OLD TESTAMENT SURVEY NOTES**

2. **Fall** – Rather than continuing to worship God in their unique relationship, Humans chose sin & self, bringing death to the world.
3. **Israel** – God chose a people to be His own. Israel was to be a conduit of God’s Truth & an example of humanity in right relationship with God, but they failed. Jesus is perfect humanity, perfect Israel, HE is the reason they existed.
4. **Covenant** – God made a covenant with Abraham, Israel, and King David, they all broke it.
5. **Jesus** – Is the fulfillment of all OT covenant, He is true Israel, and only those who receive Him, are truly God’s People. Jesus’ death on the cross broke the curse of sin, his resurrection broke the curse of death. No covenant exists outside of Jesus, and God has no people outside of those who have received Jesus.
6. **Church** – God’s Covenant People in Modern Times. The Church is the fulfillment and continuation of OT Israel. They are to be a conduit of God’s Truth & an example of humanity in right relationship to God. It happens in Christ, we are New Creation...now.
7. **Mission** – God has a Church for His Mission in the world...to make disciples of all nations. Our mission is to faithfully represent Christ’s Coming Kingdom in the present. Jesus will make all Creation brand new.
8. **New Creation** – Just as the dead body of Jesus was raised to a new kind of living free from sin & death, so God will re--create & resurrect this Fallen Creation to a perfect, harmonious, physical existence. Our story moves from Creation to New Creation.

## **C. The Purpose of the Old Testament—Goldsworthy Chapter 8: I Am the First and the Last**

### **1. The Gospel of Jesus Christ**

*a) First, It is God’s gospel and as such it deals with the problems he perceives and defines, not primarily with our needs as we perceive them—how can I live a better life, overcome my hang-ups, make sense of my existence, etc.*

(1) The gospel is God’s way of dealing with his “problem” of how he, a holy and just God, can justify and accept the sinner.

(2) An important part of biblical theology is to try and understand how the promises given in the OT are actually fulfilled in the NT.

*b) Second, In other words, the Christian’s use of the OT is guided by the way we see its message relating to Christ and, through him, to us.*

*c) Third, The Son is the defined subject matter of the gospel—not the Father, H/S, Believer*

*d) Fourth, the central fact of the gospel is the resurrection of Jesus from the dead.*

### **2. Vital Truth that is not a part of the Gospel**

*a) The distinct work of God the Father.*

- (1) Elects
- (2) Creates
- (3) Sends his Son

*b) The distinct work of the Holy Spirit.*

- (1) Faith
- (2) New birth
- (3) Testifies to our hearts
- (4) Indwells people
- (5) Sanctifies

# ALSO OLD TESTAMENT SURVEY NOTES

- (6) These are results/fruits of the gospel
  - c) *Our response to the gospel is not in itself the gospel.*
    - (1) Not repentance and faith
    - (2) Not evangelization
      - (a) Not trust Christ
      - (b) Not believe the good news
      - (c) Not confess their sin
    - (3) Rather, what it is about Christ that should be trusted, what the good news is, why sins should be confessed.
  - d) *Spending this time on the gospel and Christ b/c it is in him that the OT promises and expectations are summed up and brought to a fitting climax.*
  - e) *We start from the gospel and move back into the OT to see what lies behind the person and work of Christ. The OT is not completely superseded by the gospel, for that would make it irrelevant to us. It helps us understand the gospel by showing us the origins and meanings of the various ideas and special words used to describe Christ and his works in the NT. Yet we also recognize that Christ is God's fullest and final word to humanity. As such, he reveals to us the final meaning of the OT.*
3. The Four Gospels as Witnesses to the Gospel.
- a) *Each of the synoptics has an immediate link between their message and that of the OT.*
    - (1) MT. 1:1
    - (2) Mk 1:1-2—introduces his Gospel as an account of what Jesus did to fulfil the expectations of the OT
    - (3) Jn 1:1, 3, 14—not the beginning of the universe, but that God created by his word. John develops many OT themes in order to show that life is restored to those who believe in Jesus Christ JN 20:31.
4. **The Witness of Luke-Acts**
- a) *An emphasis on the OT and its relationship to the person and work of Jesus.*
  - b) *OT fulfillment is strongest in the post-resurrection discourses of Jesus.*
    - (1) Lk 24:25-26 led to what were to be two of the most important pieces of instruction that Jesus ever gave.
    - (2) Lk 24:27
    - (3) Lk 24:44-45
  - c) *Heavy emphasis on the relationship of the gospel to the message of the OT.*
  - d) *The apostolic gospel preached from the OT is inexplicable without the OT.*
  - e) *First recorded sermons of Peter and Paul.*
  - f) ***It is quite impossible to proclaim Jesus Christ as the Savior without constant reference to the foundations which have been laid in the history of God's saving work in the OT.***
  - g) *Jesus is our starting point for all true knowledge, and therefore for theology. He is the goal toward which we move. The progression of events will only find its true meaning in Christ*
  - h) *The OT is a story without an ending. Jesus Christ is the goal of the OT and provides its true meaning.*
  - i) *Any understanding of and commentary on, the OT that does not show up this fact is at best incomplete and at worst un-Christian.*
5. OTS Notes

# **ALSOM OLD TESTAMENT SURVEY NOTES**

- a) *The similarities between the two testaments exemplify their continuity with each other #96*
- b) *A difference between the two is in the sacrificial requirements #97*
- c) *The Old and New Testaments should be read together, acknowledging their unity and diversity #100*

D. Question & Answer