



The Plan

A Journey through Jesus's Bible

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Course Calendar

June 8	Introduction, Genesis, Exodus
June 15	Leviticus, Numbers, Deuteronomy
June 22	Joshua, Judges
June 29	Samuel, Kings
July 6	Break
July 13	Break
July 20	Isaiah, Jeremiah, Ezekiel
July 27	Hosea, Joel, Amos, Obadiah, Jonah, Micah
August 3	Nahum, Habakkuk, Zephaniah, Haggai
August 10	Break
August 17	Zechariah, Malachi, Psalms
August 24	Proverbs, Job, Song of Songs
August 31	Break
September 7	Ruth, Lamentations, Ecclesiastes
September 14	Esther, Daniel
September 21	Ezra-Nehemiah, Chronicles

Key Verses

Deuteronomy 6:4-5

4 Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength.

Jeremiah 31:31

"The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah.

Luke 24:27

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Theological

God will deal with the rebellion of his creation by entering into covenant with his people who will produce an offspring to bring salvation and judgment.

Additional Resources

Dempster, Stephen G., *Dominion and Dynasty*

★ DeRouchie, Jason, *What the Old Testament Authors Really Cared About*

Gentry, Peter and Stephen Wellum, *God's Kingdom through God's Covenants*

Hamilton, James, *God's Glory in Salvation through Judgement*

Introduction

Course Objectives

By completing this course you will gain:

- appreciation of the Christ-focused trajectory of God's plan of redemption throughout the Old Testament
- understanding of the individual contributions of each Old Testament book to the overarching narrative of Scripture
- basic knowledge of the authorship, background, and structure of the Old Testament books
- love for the Old Testament as the Bible Jesus used in his earthly ministry.

The Structure of the Old Testament

- The English Bible is generally arranged into the following categories:
 - Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy)
 - History (Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther)
 - Poetry (Job, Psalms Proverbs, Ecclesiastes, Song of Solomon)
 - Major Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel)
 - Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi)
- The Hebrew Bible follows a different order and structure summarized by the word "TaNaKh" (TNK).

- **Torah:** Instruction (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy)
- **Nevi'im:** Prophets
 - Former Prophets (Joshua, Judges, Samuel and Kings)
 - Latter Prophets (Isaiah, Jeremiah, Ezekiel, and The Twelve)
- **Ketuvim:** Writings
 - Poetical books (Psalms, Proverbs, and Job),
 - Scrolls (Song of Solomon, Ruth, Lamentations , Ecclesiastes, and Esther)
 - Prophecy (Daniel)
 - History (Ezra-Nehemiah and Chronicles)
- In this course we will follow the order of the Hebrew Bible.

The Trajectory of the Old Testament

- The Old Testament is on a trajectory headed towards Jesus.
- Jesus himself claims that the Old Testament is ultimately about him (Luke 24:27).
- We do not need to put Jesus into the Old Testament; we must find how he is already there.
- The Old Testament is often treated as a grab bag of unrelated stories. In this class we are going to do our best to put these pieces together into a coherent, singular story – a story that finds its purpose and fulfillment in the Messiah.

Finding Jesus in the Old Testament¹

1. Redemptive-historical progression: How does the passage fit with the ongoing unfolding of God's plan of redemption which culminates in Jesus?
2. Promise-Fulfillment: How does this passage make a promise that is fulfilled by Jesus?
3. Typology: What divinely intended pattern (type) finds its fulfillment in Jesus (the anti-type)?
4. Analogy: What was God teaching the original audience which Christ teaches the church?
5. Themes: What theological themes and ideas are being developed which find their fulfillment in Christ?
6. New Testament References: How does the New Testament refer back to this text?

¹ Wax, Trevin. 2017. "7 Ways of Preaching Christ from the Old Testament." The Gospel Coalition (blog). October 29, 2017. <https://www.thegospelcoalition.org/blogs/trevin-wax/7-ways-of-preaching-christ-from-the-old-testament/>.

Notes

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Genesis

Authorship

- Though no author is given for Genesis, the Bible is clear in its claim that Moses wrote the Pentateuch¹, which includes Genesis
 - 2 Chron. 25:4; Ezra 6:18; Matt. 19:7; John 5:46; 7:23
- There were likely some updates after the death of Moses to the organization and content of the Pentateuch, but Moses is the primary author.
 - The account of Moses' death (Deut. 34)
 - The description of Moses as the most humble man on earth (Num. 12:3)
 - Certain details that reflect the progress of time after Moses's death ("Ur of the Chaldeans" in 15:7)
- The Mosaic authorship of the Pentateuch has faced critical² opposition since the 19th Century.
 - This opposition usually comes through varying forms of "source criticism" which speculate as to the various sources which may have been used in the composition of the book. This is usually used as a way to question the historical reliability of the account.

Structure

- Genesis is organized around the repeated use of the Hebrew word "toledot" which is translated "this is the book of the generations of [person's name]" (ESV) or "this is the written account of [person's name]'s family line." (NIV)

¹ Pentateuch literally means "five items" or "five books" and refers to the first 5 books of the Bible.

² "Critical scholarship" is a method of biblical study which views the text of the Bible as a merely human document rather than as divinely authoritative revelation from God.

Key Verses

Genesis 1:1

In the beginning God created the heavens and the earth.

Genesis 3:15

And I will put enmity between you and the woman, and between your offspring a and hers; he will crush your head, and you will strike his heel.

Genesis 12:2-3

² I will make you into a great nation, and I will bless you;

I will make your name great, and you will be a blessing.

³ I will bless those who bless you, and whoever curses you I will curse;

and all peoples on earth will be blessed through you.

Genesis 50:20

You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

Theological Purpose

God's has a plan to restore his good world which was marred by sin through a coming descendant of Eve and Abraham.

Additional Resources

✪ Duke, Alex *From Eden to Egypt: A Guided tour of Genesis*

Emadi, Samuel, *From Prisoner to Prince, The Joseph Story in Biblical Theology*

- Genesis can be divided into three major sections
 - Creation (1:1-2:3)
 - Early History (2:4-11:26)
 - Patriarchal History (11:27-50:26)

Major Ideas

God is the creator

- The genre of the creation account is important.
 - The account is not a science book, but it is a historical narrative.
 - The account is not fully poetic, but has elements of poetic style.
 - We must read the creation account as history with theological purpose.
- The theological purpose of the creation account includes several aspects.
 - God is creator and worthy of worship.
 - Mankind is unique amongst the creation as God's image bearers.
 - The purpose of mankind is established by God.

The destructiveness of sin

- The beauty of God's good world is contrasted with the devastation that comes after the fall.
 - Murder, deceit, adultery, rape, genocide, sibling rivalry, etc.

Redemption

- God's redemptive plan is accomplished through offspring
 - Eve (3:15), Abraham (15:4-5), Rebekah (24:60), Jacob (29-30)
- God's redemptive plan is reliant on faith.
 - Hebrews 11: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph
 - Abraham (15:6)
- The means God uses to reveal and advance his redemptive purpose is covenant.
 - A covenant is an agreement between two parties. The covenants of Genesis are agreements where God as a king grants certain blessings and demands certain obligations from his subjects.¹

¹ The technical term for this sort of covenant is "suzerain-vassal" covenant.

- Genesis 12:1-3 is one of the most important verses in the Bible and establishes the redemptive plan that the entirety of Scripture goes on to work out.
- The covenant with Abraham forms the spine of the OT along with several other covenants (Noahic, Mosaic, Davidic, New).
- Sometimes scholars unite these covenants under one overarching "Covenant of Grace."

Blessing

- God promises to bless Abraham and those who bless Abraham.
- Genesis traces this blessing as God's people cannot help but flourish – even when they do wrong. These blessings are very often physical blessings of wealth, military victory, and fertility.
- This arrangement of blessing is a special reflection of God's covenant with Abraham and is not expected for ordinary believers today. In fact, the framework of the New Testament is much more focused on endurance than on blessing.

Christ Connections

- Jesus is the promised offspring of the woman (3:15).
- Jesus is the offspring of Abraham in whom all would be blessed (12:3).
- Jesus is the better version of the patriarchs (Adam, Abraham, Jacob, Joseph).
- Jesus is the lamb provided by God (22:8).
- Jesus is like Joseph who is humiliated to one day be glorified.
- Jesus is the one who holds Judah's scepter (49:10).

Notes

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Exodus

Authorship

- Moses – see authorship of Genesis

Structure

- Three part geographical construction
 - I. Israel in Egypt (1:1-13:16)
 - II. Israel in the wilderness (13:17-18:27)
 - III. Israel at Sinai (19:1-40:38)
- Two part content based construction
 - I. Israel serving Egypt (1-18)
 - II. Israel serving God (19-40)
- The first 18 chapters are largely narrative while the final 22 are predominantly law (though there is still narrative interspersed).

Major Ideas

God remembers his promises

- It is God's character that initiates the redemption of Israel. He remembers the promises he has made and is committed to fulfilling them.
- The story of the creation of this nation in Exodus progresses God's promise to Abraham.

God will make his name great

- Moses' initial encounter with Pharaoh includes the question, "who is the Lord?" The Exodus is God's answer to that question.
 - "Know that I am the LORD" occurs 9x in Exodus referring to either Israel or the Egyptians
 - The only place where this language occurs a similar amount is in Ezekiel where God is revealing the coming restoration of his people.

Key Verses

Exodus 2:23-24

²³ During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴ God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob.

Exodus 6:1

Then the Lord said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

Exodus 19:4-6a

⁴ You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself.

⁵ Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶ you will be for me a kingdom of priests and a holy nation.

Exodus 20:2-3

² "I am the Lord your God, who brought you out of Egypt, out of the land of slavery. ³ You shall have no other gods before me.

Theological Purpose

God rescues his people from their oppressors to make them into a nation under his protection with obligations of worship and obedience.

- God hardens Pharaoh's heart for the purpose of revealing his mighty power (7:3-5).
- The Exodus story connects with God's identity as Creator as it demonstrates his absolute control over the world he has created.

God is greater than the gods of the Egyptians

- The plagues are directly targeted at the deities of the Egyptians and create an account of a cosmic battle between the God of Abraham and Moses and the false gods of the Egyptians.

God continues to interact with his people through covenant

- God begins the Sinai covenant by demonstrating and declaring his special relationship with his people.
- He builds on this relationship by establishing the stipulations he expects his people to follow as he relates to them.
- These stipulations are summarized in the 10 Commandments.

The Law

- The Law is summarized by Jesus in two commands – Love God and love your neighbor.
- Are Christians obligated to follow the Law?
 - Option 1: The Law is given to Israel. Therefore the church is not obligated to follow the Law. There are timeless elements of the Law which are repeated in the NT. The Law also reveals the character of God. It has value even though it is not binding on Christians today. Christians follow the Law of Christ which reiterates much of the OT Law.
 - Option 2: The Law was fulfilled in Christ. Its purpose is entirely wrapped up in pointing us to him. Christians follow the Law as it is reiterated by Christ. Christians follow the Law of Christ which reiterates much of the OT Law.
 - Option 3: The Law was composed of different parts. The civil and ceremonial law were fulfilled in Christ, but the moral law is still binding. The moral law is contained in the 10 Commandments.
- Regardless of which position you take, the Law is beneficial for Christians as revelation of God's character and for pointing us to Jesus who fulfills the Law.

The Tabernacle

- God reveals the twin truths that he is separate from his people and desires to dwell with his people through detailed instructions regarding the construction of the tabernacle.
- The tabernacle is geometrically set up so that the center of the nation is the Most Holy Place where God dwells, while the farther away from that point you travelled the farther removed you were from his presence. At the farthest distance from the presence of God were the Gentiles who were completely outside of the camp.

Christ Connections

- Jesus follows an Exodus shaped story in Matthew's gospel.¹
 - Both begin with genealogies (Ex. 1:1-5; Mt. 1:1-17)
 - Both record the birth of a deliverer (Ex. 2:1-10; Mt. 1:18-25)
 - While Moses flees from Egypt (Ex. 2:15) Jesus flees to Egypt (Mt 2:13-15)
 - Two kings murder male children (Ex. 1:15-22; Mt. 2:16-18)
 - Israel goes through the Red Sea (Ex. 14:1-41) while Jesus is baptized (Mt. 3:13-17)
 - Israel is tempted in the wilderness for 40 years (Numbers) while Jesus is tempted in the wilderness for 40 days (Mt. 4:1-11)
 - The law is given on Mt. Sinai (Ex. 20ff) while Jesus gives his interpretation of the law in the Sermon on the Mount (Mt. 5-7)
- Jesus is the passover lamb.
- Jesus is the one who fulfills the Law.

¹ John D. Currid, *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*, ed. Miles V. Van Pelt (Wheaton, IL: Crossway, 2016), 73.

Notes

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Leviticus

Authorship

- Moses – see authorship of Genesis
- Leviticus repeatedly uses the phrase “The Lord said to Moses” (33x) to establish the divine source of its instruction.
- It was given to Moses when Israel was at Mount Sinai (27:34)

Structure

- The title references the tribe of Levi which had responsibility for overseeing the religious practices of the the nation.
 - The title Leviticus comes from the Septuagint¹.
 - Other titles include
 - *The Law of Priests* (Talmud²)
 - The Masoretic text³ calls it *Vayikra* (“And He Called”) after the first word of the Hebrew text.
- Following the establishment of the nation and the construction of the Tabernacle, Leviticus records God’s instructions to Moses on how his people should live.
- The book has a two part structure.
 - Instructions for Worship (1-16)
 - Instructions for Life (17-27)

¹The Septuagint is the Greek translation of the Bible common in Jesus’ time. It is often abbreviated with the roman numerals LXX – a reference to the 70 individuals who tradition are claimed by tradition to have translated this version.

²The Talmud is a commentary on Jewish law considered authoritative in Judaism.

³The Masoretic Text is a Hebrew text which is the basis for our modern translations.

Key Verses

Leviticus 10:3

Moses then said to Aaron, “This is what the Lord spoke of when he said:

‘Among those who approach me
I will be proved holy;
in the sight of all the people
I will be honored.’”

Aaron remained silent.

Leviticus 17:11

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.

Leviticus 19:18

Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.

Leviticus 20:7-8

⁷ Consecrate yourselves and be holy, because I am the Lord your God.

⁸ Keep my decrees and follow them. I am the Lord, who makes you holy.

Theological Purpose

God makes a way for his people to have fellowship with him.

Additional Resources

Morales, Miles *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*

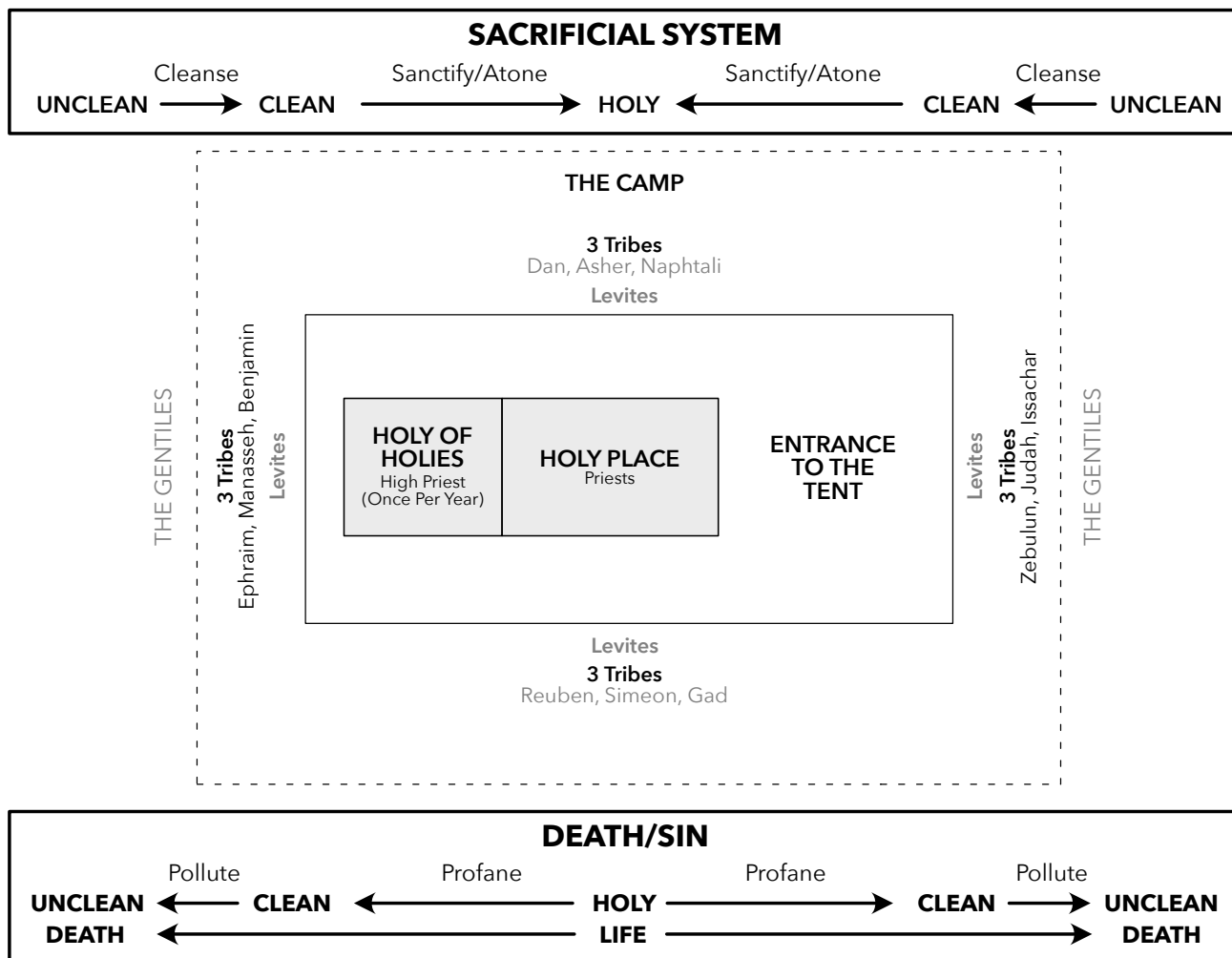
Major Ideas

Continuity

- The instructions of Leviticus are connected to God's work of creation in Genesis and salvation in Exodus (Ex, 40:34-35, Lev, 1:1).
- The instructions of Leviticus provide a foreshadowing of coming salvation (Heb. 9)

Holiness

- Leviticus emphasizes the idea of God's holiness.
 - God's holiness is presented as both fact and demand (19:1-2).
- Holiness carries ideas of set apart, devoted, or consecrated. The idea emphasizes that God is different from his creation.
- Holiness in Leviticus is presented graphically as represented in the following chart.¹



¹ Adapted from James Hamilton *God's Glory in Salvation through Judgment: A Biblical Theology* (p. 156) Kindle Edition and Miles Morales *Who Shall Ascend the Mountain of the Lord* (p. 155) Logos Bible Software.

Worship

- Contrary to our modern view of worship as joyful emotional self-expression, Leviticus presents worship as a fearsome thing because it involves entrance into the holy presence of God.
 - Nadab and Abihu face death for improper worship (Lev. 10:1-2)
 - The purity laws created regular reminders of the unacceptability of sinful mankind to a holy God.
- The sacrificial system establishes a framework for unholy people worshiping a holy God
 - 5 Offerings
 - Whole burnt – optional
 - Grain – optional
 - Peace – optional
 - Sin – required for unintentional sin, female lamb or goat
 - Guilt – required for sin in regard to the holy things or sin against neighbor, ram + restitution
 - Day of atonement (ch. 16)
 - This is a message of justice and grace (4:27-28; 5:14-15).
 - Sin must be dealt with.
 - God makes a way for sin to be dealt with.

The Benefits of Obedience and the Cost of Disobedience'

- Near the end of the book there is a presentation of two options
 - Blessing for Obedience (26:1-13)
 - Punishment for Disobedience (26:14-46)
- This choice is fundamental to Israel's behavior for the rest of the Old Testament.

Christ Connections

- Christ is the perfect sacrifice for sin who makes a once-for-all sacrifice with his blood (Heb. 9-10)
- Christ offers purification to the unclean (Lk 8:43-48)
- Christ makes all things clean and offers access to the Gentiles into the people of God (Ac. 9)

Notes

This image shows a full page of blank white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings present.

Numbers

Authorship

- Moses – see authorship of Genesis

Structure

- Named after two censuses occurring near the beginning and end of the book.
- The censuses contribute to a two-part structure
 - The First Army (1-25)
 - Preparing for Battle (1-10)
 - Failing in Faith (11-25)
 - The Second Army (26-36)
- Both generations are preparing for battle, but the battle of the first generation is aborted when they faithlessly refuse to enter the Promised Land (14:2-4).
- The battle preparations end with Israel purified and prepared for holy war (10:11-36), but things immediately change for the worse when the people begin to complain (11:1).
- The pinnacle of the faithlessness of the Israelites is their refusal to enter the land because of their fear of its inhabitants (14).
- The conclusion of the account of the first generation relays the story of the evil prophet Balaam whom God will not allow to curse Israel. However, through a plan (31:16) to tempt the people with Moabite women. Israel's own rebellion brings about the curse that Balaam could not.
- The book ends with a repeat of the first 10 chapters as Israel again prepares to enter the Promised Land.

Key Verses

Numbers 6:24-26

- ²⁴ The Lord bless you
and keep you;
²⁵ the Lord make his face shine on you
and be gracious to you;
²⁶ the Lord turn his face toward you
and give you peace.”

Numbers 14:17-19

- ¹⁷ Now may the Lord's strength be displayed, just as you have declared:
¹⁸ "The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation." ¹⁹ In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.

Numbers 14:22-23

- ²² Not one of those who saw my glory and the signs I performed in Egypt and in the wilderness but who disobeyed me and tested me ten times— ²³ not one of them will ever see the land I promised on oath to their ancestors. No one who has treated me with contempt will ever see it.

Numbers 23:19-20

- ¹⁹ God is not human,
that he should lie,
not a human being,
that he should change his mind.
Does he speak and then not act?
Does he promise and not fulfill?
²⁰ I have received a command to bless;
he has blessed,
and I cannot change it.

Theological Purpose

God remains faithful to his covenant even while exercising judgement on his faithless people.

Major Ideas

Illustration of the Blessings of Obedience and Cost of Disobedience

- A major theme of the Pentateuch is the choice to obey or disobey.
- Numbers provides a striking example of the costs of disobedience while still holding out the hope of entrance into the Promised Land if they obey.

God's Rebellious People

- Complaining about their hardships (11:1)
 - Result: God sends fire (11:1)
- Complaining about their food (11:4-30)
 - God sends quail and plague (11:31-35)
- Opposition from Miriam and Aaron (12)
 - Result: Miriam's gets leprosy (12:10)
- Refusal to enter the Promised Land (14)
 - Result: No entry into the promised land and death in the wilderness (14:20-35)
- Presumptuous attempt to conquer the land (14:36-44)
 - Result: Amalekites and Canaanites destroy them (14:45)
- Korah's rebellion (16:1-30)
 - Result: The earth swallows the leaders and fire consumes the others (16:31-35)
- The people complain about judgement on Korah (16:41)
 - Result: A plague kills 14,700 (16:49)
- The people complain about lack of water and Moses strikes the rock (20)
 - Result: Moses and Aaron prohibited from entering the Promised Land (20:12)
- Sexual immorality with the Moabites and worship of Moabite gods (25:1-3)
 - Result: Execution of the leaders and plague (25:4; 9)

The Wilderness

- The location of Israel's testing and failure is the wilderness.
 - This is consistent with other times of testing (Mt. 4)
 - This contrasts with the Promised Land that was offered to them.
- Israel longs for Egypt as deliverance from the wilderness rather than the Promised Land.

The Need for a Mediator

- Moses repeatedly serves as a mediator for God's people.
 - God speaks to the people through Moses.
 - Moses pleads with God on behalf of the people.

God's Presence with his People

- The priestly blessing (6:24-26) emphasizes God's presence with the people.
- The tabernacle where God dwells is central to the Israelite camp (2)
 - The Levites insulate and protect the tribes from the presence of God (1:53).
- God's visible presence forms a sort of divine GPS system for the nation (9:15-23).
- God's presence communicated a message of both blessing and judgement.
 - When they sin and complain, God hears them (11:1).
 - This forms a striking contrast with God hearing their cries in captivity (Ex. 2:23-24).

Christ Connections

- Christ endures testing in the wilderness for 40 days, while Israel fails for 40 years.
- Christ is the bread of life who fulfills the type of the manna (Jn. 6:48-51).
- Christ is the rock which provides water to the people (1 Cor. 10:4).
- Christ is a greater mediator/intercessor than Moses, who intercedes for his people and changes their hearts (Heb 7:23-25).
- The bronze serpent lifted up (21:4-9) is applied to Christ in the NT (Jn. 3:14-15).

Notes

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Deuteronomy

Authorship

- Moses – see authorship of Genesis
- Deuteronomy is a record of Moses's sermons which he preached near the end of his life.
 - It is dated to "the fortieth year, on the first day of the eleventh month." (1:3) This places Moses's sermons at the very end of the wilderness wandering.
- The name "Deuteronomy" is a transliteration from Greek which means "second law" or "copy of the law," this name is a result of Deuteronomy's main task retelling the Law that was given at Sinai.
- In the Hebrew Bible it is named after its first word, "Devarim" meaning "words."

Structure

- The book borrows from the structure of ancient near-eastern (ANE) treaties.
- The book expounds on the 10 Commandments.
- John Scott Redd provides a helpful outline.¹
 - I. Historical Prologue (1:1–4:43)
 - II. Stipulations (4:44–26:19)
 - A. Ten Commandments (4:44–5:33)
 - B. First commandment: Monotheism (6:1–11:32)
 - C. Second commandment: Worship (12:1–32)
 - D. Third commandment: Honoring the name (13:1–14:21)
 - E. Fourth commandment: Sabbath (14:22–16:17)

¹ John Scott Redd, in *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*, ed. Miles V. Van Pelt (Wheaton, IL: Crossway, 2016), 138.

Key Verses

Deuteronomy 6:4-5

⁴ Hear, O Israel: The Lord our God, the Lord is one. ⁵ Love the Lord your God with all your heart and with all your soul and with all your strength.

Deuteronomy 7:7-8

⁷ The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples.

⁸ But it was because the Lord loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

Deuteronomy 10:12-13

¹² 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, ¹³ and to observe the Lord's commands and decrees that I am giving you today for your own good?

Deuteronomy 30:19-20

¹⁹ This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live ²⁰ and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Theological Purpose

God will bless his chosen people if they will obey him, but curse them if they reject him.

- F. Fifth commandment: Honoring authority (16:18–18:22)
- G. Sixth commandment: Human dignity (19:1–22:12)
- H. Seventh commandment: Sexual fidelity (22:13–23:18)
- I. Eighth commandment: Personal property (23:19–24:22)
- J. Ninth commandment: Truthfulness (25:1–19)
- K. Tenth commandment: Contentment (26:1–15)
- L. Formal conclusion (26:16–19)
- I. Ratification Ceremony (27:1–28:68)
- II. Redemptive-Historical Prospectus: Blessings and Curses (29:1–30:20)
- III. Historical Epilogue (31:1–34:12)

Major Ideas

The Importance of God's Word

- It must be remembered and passed on (6:6-9).
- The Word will provide life to the people (32:47).

The Importance of the Heart

- In some of the most important verses of the Old Testament, monotheism and love are connected with one another (6:4-5).
- Even in this exposition of the Law, circumcision is connected with the heart (10:14–17).
- Even in the OT, salvation was ultimately a matter of faith not works. God demands his people's hearts not just external obedience.

Looks Forward to the Future of Israel

- God will bless his faithful people (28:1-6).
- Though Israel is tempted in the wilderness, they will also be tempted when they enter the Promised Land. Success and blessing is its own spiritual challenge (6:10-12; 32:15).
- If they are faithless they will be cursed (28:15–68).
- Israel is warned that they will ultimately fall short (29:4; 31:16-17).
 - Their fundamental problem is hardness of heart.
- Ultimately, Israel is presented with a choice between life with God and death without him (30:15–20).

Christ Connections

- Circumcision of the heart is provided by Jesus through a New Covenant.
 - This New Covenant includes the circumcision of the heart which Israel lacked (Jer. 4:3-4; Rom. 2:29).
- Christ redeems us from the curses proclaimed in the Law (21:23; Gal. 3:13-14).
- Christ is the promised prophet like Moses who will proclaim God's word to the people (18:15-16).
- Blessing does ultimately come through obedience, but that obedience is Christ's obedience (Heb. 5:8).
- Christ fully loves God as no one else can.

Notes

[illegible]

Joshua

Introduction to the Prophets

- Former Prophets: The Story of Disobedience
 - Joshua
 - Judges
 - Samuel
 - Kings
- Latter Prophets: Commentary on Disobedience
 - Jeremiah
 - Ezekiel
 - Isaiah
 - The Twelve
- The books of history are deuteronomistic. They expand on the teaching of Deuteronomy and show how it works itself out in the history of the nation.
- Biblical history is history with a theological purpose.
 - This contrasts with much other ancient history writing which is focused on exalting a king.
- The execution of God's covenant promises is the central theme of biblical history literature.

Reading Strategies for Historical Narrative

- Be on the lookout for the theological purpose of the text.
- Find structural markers that reveal the emphasis of the text.
 - Bookends¹
 - Repetition

¹ Formally called *inclusio*

Key Verses

Joshua 5:13-14a

¹³ Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, "Are you for us or for our enemies?" ¹⁴ "Neither," he replied, "but as commander of the army of the Lord I have now come."

Joshua 10:14

There has never been a day like it before or since, a day when the Lord listened to a human being. Surely the Lord was fighting for Israel!

Joshua 21:43-45

⁴³ So the Lord gave Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there. ⁴⁴ The Lord gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies withstood them; the Lord gave all their enemies into their hands. ⁴⁵ Not one of all the Lord's good promises to Israel failed; every one was fulfilled.

Joshua 24:15

But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord."

Theological Purpose

God is faithful to keep his covenant and expects the same from his people.

- Sandwiches¹
- Notice how the details inform your understanding of broader patterns.
- Observe changes and search for the actions of God or man that brought about those changes.

Author

- The book has no claim of authorship.
- Joshua most likely wrote portions of it (8:32; 24:26).
- Joshua most likely did not write all of it.
 - References to “to this day” date the book some indeterminate time after its events occurred.
 - Joshua’s death is recorded (24:29).
 - There is a reference to the Book of Jashar (10:13) – which was not written until the time of David (2 Sam. 1:18).
 - There is a reference to the tribe of Judah living in Jerusalem/Jebus (15:63) which did not happen until the time of David.

Structure

- Joshua is a largely triumphant book which describes Israel’s establishment in the Promised Land.
- There is an undercurrent of rebellion the culminates in a demand to remove idols from among them in chapter 24.
- Joshua is presented as a new Moses who carries on his mission.
- Outline
 - I. Preparation to enter the land (1-5)
 - II. Conquest of the land (6-12)
 - III. Division of the land (13-22)
 - IV. Covenant renewal (23-24)
- The covenant renewal (Joshua 24:14-24) carries forward the deuteronomic challenge of life v. death and blessing v. cursing. It ends the book on a question which future books will have to answer – will Israel choose God or not? This gives theological purpose to the book.

¹Formally called *chaiasm*

Major Ideas

Holy War

- Some of the instructions of Joshua are hard for a modern society to accept and understand.
- The accounts of complete destruction are likely hyperbole.
 - When originally commanded to destroy them, the Israelites are also given instruction on what not to do with them after they are destroyed (Deut 7).
 - Some of the cities that they are described as utterly destroying (Josh. 10:36-37) still have residents shortly after (Josh. 15:14).
- The command to destroy the Canaanites doesn't originate in Joshua. The Canaanites were wicked and had been for a long time.
 - God waited since the time of Abraham to exercise judgment because the Canaanites sin hadn't reached "full measure." (Genesis 15:6)
 - God abhors the Canaanites because of their wickedness (Lev. 20:23)
 - Their destruction is a result of their wickedness (Deut. 9:4-5).
- Canaanites were still able to be spared by acknowledging God and joining Israel as shown by Rahab (2) and the Gibeonites (9). Similarly, Israelites could face the same fate as the Canaanites by rejecting God as shown by Achan (7).

God the Warrior

- Joshua is called to be courageous based on the presence of God with him (Joshua 1:1-6).
- God himself will command the armies to defeat the Canaanites (Joshua 5:13-15)
 - When asked if he is for Israel or its enemies the warrior says neither. This emphasizes the it is Israel that is serving God rather than God that is serving Israel.
 - Joshua's response is to worship and the ground is affirmed as holy ground (along with the bush in Exodus).
- The first battle accounts emphasize that God is the one who wins the battles not the people.
 - Jericho collapses because of God's actions.
 - Ai defeats Israel because of Achan's sin.
 - Ai is defeated when Israel is walking again with God.

Judges

Author

- The author is anonymous.
- The author does have a consistent perspective which holds to the teaching of the Law and specifically the book of Deuteronomy.
- The book was likely written in sometime after Saul became king, since it repeatedly emphasizes that when the events recorded were happening there was no king in Israel.

Structure

- I. Introduction (1:1-3:6)
 - A. The Incomplete Conquest (1:1-2:5)
 - B. The Cycle Introduced (2:6-3:6)
- II. The Judges (3:7-16:31)
 - A. Othniel (3:7-11)
 - B. Ehud (3:12-30)
 - C. Shamgar (3:31)
 - D. Deborah nad Barak (4:1-5:31)
 - E. Gideon (6:1-8:35)
 - F. Abimelech (9:1-57)
 - G. Tola (10:1-2)
 - H. Jair (10:3-5)
 - I. Jephtah (10:6-12:7)
 - J. Ibzan (12:8-10)
 - K. Elon (12:11-12)
 - L. Abdon (12:13-15)
 - M. Samson (13:1-16:31)
- III. No King in Israel
 - A. The Danite's steal a false priest and idols in their conquest of Laish (17:1-18:31)
 - B. The Levite and his Concubine (19-21)

Key Verses

Judges 2:10-13

10 After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel. 11 Then the Israelites did evil in the eyes of the Lord and served the Baals. 12 They forsook the Lord, the God of their ancestors, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They aroused the Lord's anger 13 because they forsook him and served Baal and the Ashtoreths.

Judges 2:16-17

16 Then the Lord raised up judges, who saved them out of the hands of these raiders. 17 Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them. They quickly turned from the ways of their ancestors, who had been obedient to the Lord's commands.

Judges 10:15-16

15 But the Israelites said to the Lord, "We have sinned. Do with us whatever you think best, but please rescue us now." 16 Then they got rid of the foreign gods among them and served the Lord. And he could bear Israel's misery no longer.

Judges 17:6

6 In those days Israel had no king; everyone did as they saw fit.

Theological Purpose

God keeps his covenant by judging and delivering his people.

Key Ideas

Relays a repeated pattern of rebellion, repentance, and restoration.

- The judges cycle is more like a spiral than a cycle
- A dark account of Israel's failure which contrasts with the triumph of Joshua.
- Concludes with Israel acting like Sodom and Gomorrah

The contrast between obedience and manipulation

- Jephthah's vow (11:30-40)
- Micah's Levite (17:13)

Shows the Devastating Cost of Sin

- Israel faces much suffering and oppression as a result of their rebellion.
- God does not abandon his people when they sin, but his refusal to abandon them does not require that their lives be pleasant or easy.

The Attractions of Idolatry¹

- Guaranteed (physical and visible)
- Selfish and works-oriented (materialism; legalism)
- Easy (Ethical relativity, no covenant obligations)
- Normal (Everyone is doing it)
- Logical (specialized system)
- Sensuous (if it feels good, do it)

God's Discipline Restores

- God's discipline repeatedly brings about repentance in his people.
- The repentance leads to restoration.
- Our desire to prevent consequences for sin is counter-productive and works against repentance.

Christ Connection

- Israel doesn't have a Canaanite problem - they have a heart problem. Jesus changes hearts.
- He is greater than the judges because he defeats the real enemy.

¹ Chris A. Miller, "Judges," in *What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible*, ed. Jason S. DeRouchie (Grand Rapids, MI: Kregel Academic, 2013), 191.

- He is superior to the judges because his rule doesn't end with his death – it begins!
- Israel desperately needs a good king.
- God saves through judgment.

Notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Samuel

Author

- The book of Samuel is another anonymous contribution to Scripture.
- Tradition hold that Samuel wrote most of the first half, while the second half (after Sam. dies in 1 Samuel 25) was likely written by some combination of the prophets Gad and Nathaniel. This is simply tradition and there is no evidence in the text itself.
- Likewise, a date is hard to come by. It was definitely completed before the end of the monarchy since Ziklag is referenced as “belong[ing] to the kings of Judah ever since.”

Structure

- In the Hebrew Bible Samuel is one book. The Septuagint (LXX) broke it into the books of 1 and 2 Samuel.
 - The first book focuses on the historical background which led to David’s reign and his rise to power. The second book focuses on his rule.
- I. Samuel (1 Sam. 1-7)
 - A. Samuel’s Birth (1)
 - B. Hannah’s Song (2:1-11)
 - C. Eli’s Sons’ Failure (2:12-36)
 - D. Samuel’s Calling (3)
 - E. Ark Cycle (4-7:2)
 - F. Samuel’s Leadership (7:3-17)
 - II. Saul (1 Sam. 8-15)
 - A. Saul’s Coronation (8-10)
 - B. Saul’s Success (11)

Key Verses

1 Samuel 2:6

“The Lord brings death and makes alive;
he brings down to the grave and raises up.

1 Samuel 8:7

And the Lord told him: “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king.

1 Samuel 16:7

But the Lord said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart.”

2 Samuel 7:12-13

¹² When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³ He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

2 Samuel 12:7-8

⁷ Then Nathan said to David, “You are the man! This is what the Lord, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. ⁸ I gave your master’s house to you, and your master’s wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more.

Theological Purpose

God raises up humble but flawed David to establish and lead his covenant kingdom in anticipation of the flawless Messiah.

- C. Samuel's Deuteronomistic Warning (12)
- D. Saul's Failures (13-14)
- E. Saul's Rejection (15)
- III. David's Rise (1 Sam. 16-2 Sam. 4)
 - A. David's Anointing (16)
 - B. David & Goliath (17)
 - C. David & Saul (18-26)
 - D. David Isolated (27-30)
 - Interlude: Saul and the Witch of Endor (28)
 - E. Saul's Death (31)
 - F. David's Response (2 Sam. 1)
 - G. Civil War Between David and Saul's Houses (2-4)
- IV. David's Rule (2 Sam. 5-24)
 - A. David's Coronation (5:1-5)
 - B. David's Kingdom Established (5:6-25)
 - C. The Return of the Ark (6)
 - D. The Davidic Covenant (7)
 - E. David's Victories (8-10)
 - Interlude: Mephibosheth (9)
 - F. David's Sin (11-12)
 - G. David's Family Collapse (13-19)
 - H. Civil and International Strife (20-21)
 - I. David's Song (22)
 - J. David's End (23-24)

Key Ideas

The Destruction of Pride and Self-Interest

- Hannah & David's songs bracket the book with mentions of God lifting up the lowly and humbling the proud.
- This idea is carried through the book as the mighty are brought low (i.e. Eli's sons, Goliath, Saul, Absalom, etc.)
- David's failure comes is caused by pride when he demanded more from God than God had already given him by taking Uriah's wife.

The Exaltation of the Lowly

- Unlikely heroes arise throughout the book (Hannah, Samuel, David).
- The Lord fights David's battles. Though David is a great warrior and king, it is God's providence that ultimately makes him successful (1 Sam. 17:47).
- When David rebels he faces great suffering.

Kingship

- The people demand a king for ungodly reasons (to be like the other nations).
- God provides a king that will be a burden to them in Saul.
- God then provides his king, the man after his own heart.
- David's kingship is established eternally through the Davidic Covenant (2 Sam. 7).

The Heart

- The spiritual concept of heart is central to the actions of people in Samuel. The word appears 30x.
- Samuel commands Israel to follow the Lord with their whole heart (1 Sam. 12:20)
- It is David's heart that is ultimately his qualification for the throne (1 Sam. 16:7).
- The people's hearts follow after Absalom (2 Sam. 15:13).

Christ Connection

- Jesus is the descendant of David who follows after him.
 - Serving as a shepherd leader
 - Defeating enemies
 - Ruling on the promised throne
- David's inadequacies highlight the contrasting perfection of Jesus.

Notes

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Kings

Author

- Anonymous, but often attributed to Jeremiah. This attribution is speculative.
- The book itself references various sources that gave information about these events. It is certainly a compilation of many accounts given the long time period it covers.

Structure

- It is chronological in structure – moving from one king to the next.
- Solomon occupies a large portion of the beginning of the book.
- Following Solomon's death the story splits into two parallel stories of the Southern and Northern Kingdoms.
 - The chronology of the account is sometimes challenging due to co-regencies and different methods of counting years.
 - Some dates can be pinpointed because of their correspondence to concrete events like eclipses, which are found in other contemporary accounts with other dates.
- The two nations are ultimately in decline throughout the book and both end up facing judgment.
- The prophetic ministries of Elijah and Elisha also take up a significant portion of the book.

Kings of Judah (Southern Kingdom)

- Rehoboam
 - Evaluation: Evil
 - Notes: Son of Solomon; kingdom divided under his reign
 - Scripture: 1 Kings 12:1-24, 14:21-31; 2 Chroni-

Key Verses

1 Kings 9:4-5

⁴ As for you, if you walk before me faithfully with integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, ⁵ I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a successor on the throne of Israel.'

1 Kings 12:16

When all Israel saw that the king refused to listen to them, they answered the king: "What share do we have in David, what part in Jesse's son? To your tents, Israel! Look after your own house, David!" So the Israelites went home.

1 Kings 15:4-5

⁴ Nevertheless, for David's sake the Lord his God gave him a lamp in Jerusalem by raising up a son to succeed him and by making Jerusalem strong. ⁵ For David had done what was right in the eyes of the Lord and had not failed to keep any of the Lord's commands all the days of his life—except in the case of Uriah the Hittite.

2 Kings 17:7-8

⁷ All this took place because the Israelites had sinned against the Lord their God, who had brought them up out of Egypt from under the power of Pharaoh king of Egypt. They worshiped other gods ⁸ and followed the practices of the nations the Lord had driven out before them, as well as the practices that the kings of Israel had introduced.

Theological Purpose

The rejection of God's covenant leads to decline and judgement resulting in exile from the Promised Land.

Author

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- The book itself references various sources that gave information about these events. It is certainly a compilation of many accounts given the long time period it covers.

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Kings of Judah (Southern Kingdom)

- Rehoboam
 - Evaluation: Evil
 - Notes: Son of Solomon; kingdom divided under his reign
 - Scripture: 1 Kings 12:1-24, 14:21-31; 2 Chronicles 10-12
- Abijah/Abijah
 - Evaluation: Evil
 - Notes: Brief reign, continued father's policies
 - Scripture: 1 Kings 15:1-8; 2 Chronicles 13
- Asa
 - Evaluation: Good
 - Notes: Religious reformer, removed idols, strengthened kingdom

- Scripture: 1 Kings 15:9-24; 2 Chronicles 14-16
- Jehoshaphat
 - Evaluation: Good
 - Notes: Righteous king, judicial reforms, alliance with Ahab
 - Scripture: 1 Kings 22:41-50; 2 Chronicles 17-20
- Jehoram
 - Evaluation: Evil
 - Notes: Married Ahab's daughter, introduced Baal worship
 - Scripture: 2 Kings 8:16-24; 2 Chronicles 21
- Ahaziah
 - Evaluation: Evil
 - Notes: Reigned one year, killed by Jehu
 - Scripture: 2 Kings 8:25-29, 9:27-29; 2 Chronicles 22:1-9
- Athaliah
 - Evaluation: Evil
 - Notes: Queen mother who usurped throne, killed royal family
 - Scripture: 2 Kings 11:1-20; 2 Chronicles 22:10-23:21
- Joash/Jehoash
 - Evaluation: Good
 - Notes: Restored temple, but later turned to idolatry
 - Scripture: 2 Kings 11:21-12:21; 2 Chronicles 24
- Amaziah
 - Evaluation: Mixed
 - Notes: Started well but became proud, worshipped Edomite gods
 - Scripture: 2 Kings 14:1-22; 2 Chronicles 25
- Uzziah/Azariah
 - Evaluation: Good
 - Notes: Prosperous reign, but became proud and struck with leprosy

- Scripture: 2 Kings 15:1-7; 2 Chronicles 26
- Jotham
 - Evaluation: Good
 - Notes: Righteous king, built extensively
 - Scripture: 2 Kings 15:32-38; 2 Chronicles 27
- Ahaz
 - Evaluation: Evil
 - Notes: Sacrificed children, introduced Assyrian worship
 - Scripture: 2 Kings 16; 2 Chronicles 28
- Hezekiah
 - Evaluation: Good
 - Notes: Great reformer, trusted in God, survived Assyrian siege
 - Scripture: 2 Kings 18-20; 2 Chronicles 29-32
- Manasseh
 - Evaluation: Evil
 - Notes: Longest reign, extreme wickedness, later repented in captivity
 - Scripture: 2 Kings 21:1-18; 2 Chronicles 33:1-20
- Amon
 - Evaluation: Evil
 - Notes: Continued father's early evil practices
 - Scripture: 2 Kings 21:19-26; 2 Chronicles 33:21-25
- Josiah
 - Evaluation: Good
 - Notes: Greatest reformer, discovered Book of Law, killed at Megiddo
 - Scripture: 2 Kings 22:1-23:30; 2 Chronicles 34-35
- Jehoahaz
 - Evaluation: Evil

- Notes: Reigned 3 months, deported to Egypt
- Scripture: 2 Kings 23:31-34; 2 Chronicles 36:1-4
- Jehoiakim
 - Evaluation: Evil
 - Notes: Vassal of Egypt then Babylon, oppressed people
 - Scripture: 2 Kings 23:35-24:7; 2 Chronicles 36:5-8
- Jehoiachin
 - Evaluation: Evil
 - Notes: Reigned 3 months, exiled to Babylon
 - Scripture: 2 Kings 24:8-17; 2 Chronicles 36:9-10
- Zedekiah
 - Evaluation: Evil
 - Notes: Last king, rebelled against Babylon, Jerusalem destroyed
 - Scripture: 2 Kings 24:18-25:21; 2 Chronicles 36:11-21

Kings of Israel (Northern Kingdom)

- Jeroboam I
 - Evaluation: Evil
 - Notes: First king, established golden calf worship at Dan and Bethel
 - Scripture: 1 Kings 11:26-40, 12:25-14:20
- Nadab
 - Evaluation: Evil
 - Notes: Son of Jeroboam, assassinated by Baasha
 - Scripture: 1 Kings 15:25-32
- Baasha
 - Evaluation: Evil
 - Notes: Usurper, destroyed house of Jeroboam
 - Scripture: 1 Kings 15:33-16:7
- Elah

- Evaluation: Evil
- Notes: Son of Baasha, assassinated while drunk
- Scripture: 1 Kings 16:8-14
- Zimri
 - Evaluation: Evil
 - Notes: Reigned 7 days, burned palace around himself
 - Scripture: 1 Kings 16:15-20
- Omri
 - Evaluation: Evil
 - Notes: Founded Samaria, established dynasty
 - Scripture: 1 Kings 16:21-28
- Ahab
 - Evaluation: Evil
 - Notes: Married Jezebel, promoted Baal worship, opposed Elijah
 - Scripture: 1 Kings 16:29-22:40
- Ahaziah
 - Evaluation: Evil
 - Notes: Son of Ahab, injured in fall, consulted Baal-zebub
 - Scripture: 1 Kings 22:51-53; 2 Kings 1
- Jehoram/Joram
 - Evaluation: Evil
 - Notes: Son of Ahab, removed Baal pillar but continued other sins
 - Scripture: 2 Kings 3:1-3, 8:16-29, 9:14-26
- Jehu
 - Evaluation: Mixed
 - Notes: Anointed by Elisha, destroyed Baal worship but kept golden calves
 - Scripture: 2 Kings 9:1-10:36

- Jehoahaz
 - Evaluation: Evil
 - Notes: Son of Jehu, Israel oppressed by Arameans
 - Scripture: 2 Kings 13:1-9
- Jehoash/Joash
 - Evaluation: Evil
 - Notes: Defeated Judah, continued calf worship
 - Scripture: 2 Kings 13:10-25, 14:8-16
- Jeroboam II
 - Evaluation: Evil
 - Notes: Longest reign in Israel, prosperous but spiritually corrupt
 - Scripture: 2 Kings 14:23-29
- Zechariah
 - Evaluation: Evil
 - Notes: Last of Jehu's dynasty, reigned 6 months, assassinated
 - Scripture: 2 Kings 15:8-12
- Shallum
 - Evaluation: Evil
 - Notes: Reigned 1 month, killed by Menahem
 - Scripture: 2 Kings 15:13-16
- Menahem
 - Evaluation: Evil
 - Notes: Brutal king, paid tribute to Assyria
 - Scripture: 2 Kings 15:17-22
- Pekahiah
 - Evaluation: Evil
 - Notes: Son of Menahem, assassinated by Pekah

- Scripture: 2 Kings 15:23-26
- Pekah
 - Evaluation: Evil
 - Notes: Allied with Syria against Judah, lost territory to Assyria
 - Scripture: 2 Kings 15:27-31
- Hoshea
 - Evaluation: Evil
 - Notes: Last king, rebelled against Assyria, kingdom fell
 - Scripture: 2 Kings 17:1-6

Key Ideas

Covenant

- The story of Kings advances the covenant promises of blessing and cursing, along with the promise of davidic kingship.
- The kings are evaluated based on how they respond to false worship (the Mosaic covenant) and whether they follow after their father David (the Davidic Covenant)
- Just as God's faithfulness to his rebellious people in Numbers is tied to his promises to Abraham, in Kings it is tied to his promises to David (1 Kings 15:4).
- The nation frequently fails by allying themselves with the surrounding nations rather than allying themselves with God.

The Centralization of Worship

- The construction of the temple by Solomon places worship in a singular location where God's presence especially dwells.
- When the nation divides, worship is decentralized by Jeroboam's creation of idols in Shechem.
- A continual rebuke of the nation is that the people worshiped in the high places as opposed to the temple.
- Reformation included a renewal of the temple worship system.

God's Prophetic Word

- God does not leave his people when they stray, but sends prophets to rebuke and call them back.

- The Elijah and Elisha stories occupy a significant portion of the book. In these sections the narrative slows down dramatically. Detailed stories of judgement, rebuke, and miracles emphasize that God is still working on his people in spite of their rebellion.
- Their miracles are a direct rebuke of the weakness of Baal worship which is utterly ineffective.

Christ Connection

- Jesus is the ideal king, who not only follows after his father David – he’s actually better than his father David!
- God’s judgment resounds throughout the book as Israel faces discipline with the intent of restoring them to faithfulness. God’s patience is demands repentance rather than allowing complacency.
- Elijah and Elisha are foretunners for the ministry of John the Baptist and Jesus.
- The temple anticipates the dwelling of Christ within New Covenant believers.

Notes

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Isaiah

Introduction to Prophets

- When we talk about prophetic books we can mean two different things.
 - Books that are in the genre of prophecy (what we call the prophets in our English Bible)
 - Books in the prophetic division of the Hebrew Bible (including Joshua, Judges, Samuel, and Kings)
 - Samuel and Kings were prophetic in the Hebrew sense. The next set of books we will be dealing with are the books in the genre of prophesy as well as in the Hebrew sense.
- Understanding genre is fundamental to reading Scripture.
- “For the prophets, their perspectives on social justice, their promises, and their threats, even their very sentences and words, are all based upon the book of Deuteronomy, an expansion and renewal of the covenant made at Sinai.”¹
- Who are the prophets?
 - Three Eras
 - Pre-monarchy
 - Pre-classical
 - Classical
 - In each era the prophets function slightly differently
 - Who they address – king or people
 - What they say – leadership, advice, rebuke
- Most prophecies are not predictive.

¹ Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 15.

Key Verses

Isaiah 6:3

And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.”

Isaiah 7:14

Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Isaiah 9:6

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 33:5-6

The Lord is exalted, for he dwells on high; he will fill Zion with his justice and righteousness. He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the Lord is the key to this treasure.

Isaiah 33:10-12

“Now will I arise,” says the Lord. “Now will I be exalted; now will I be lifted up. You conceive chaff, you give birth to straw; your breath is a fire that consumes you. The peoples will be burned to ashes; like cut thornbushes they will be set ablaze.”

Isaiah 53:5

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Theological Purpose

Israel will face God’s holy judgment and receive his gracious salvation through the coming Messianic Servant.

- Types of prophetic revelation
 - Indictment: Describing offenses
 - Judgment: Declaring punishment
 - Instruction: Revelation of the proper response to a situation
 - Aftermath: Promises of future deliverance following judgment
- Prophecy and fulfillment
 - The prophets understood what they were writing, but often lacked understanding of the specifics of how their prophecy would be fulfilled.
 - When the New Testament declares that a prophecy was fulfilled it often is fulfilled through similarity rather than explicit prediction.
 - When a prophecy is “fulfilled” a correlation between a New Testament event and an Old Testament prophecy exists – this does not necessarily mean the Old Testament prophet consciously predicted the New Testament event.
 - Prophecy: Isaiah 7:10-17
 - Near Fulfillment: Isaiah 8:1-4
 - Far Fulfillment: Matthew 1:22-23
- Many prophecies focus on judgment not of Israel but of Israel’s neighbors.
 - This is consistent with God’s covenant faithfulness in blessing those who bless his people and cursing those who curse them.
 - This emphasizes that Israel’s destruction comes not because of the might of their neighbors but because of their rejection of God.

Author

- Written by the prophet Isaiah the Son of Amoz
 - Critical theologians generally believe that there are two different authors of the book.¹
 - However, the New Testament ascribes quotations from all throughout the book to one Isaiah so the two (or three) Isaiah view should be rejected.
- Approximate date 750-700 BC
 - During the reigns of Uzziah, Jotham, Ahaz and Hezekiah (1:1)

¹ Sometimes referred to as *Deuteroisiah* – second Isaiah.

Structure

- I. Prophecies of Judgment (1-39)
 - A. Judgment on Judah and Jerusalem (1-12)
 - B. Judgment on the Nations (13-23)
 - C. Little Apocalypse (24-27)
 - D. Oracles of Woe (28-35)
 - E. Hezekiah Narrative (36-39)
- II. Prophecies of Comfort (40-66)
 - A. Deliverance from Babylon (40-48)
 - B. The Suffering Servant (49-57)
 - C. Future Glory (58-66)

Key Ideas

The Holiness of God

- Isaiah's commission emphasizes the holiness of God (6).
- God is frequently referred to as "The Holy One of Israel."
- Israel's unholiness contrasts with God's holiness.

Salvation

- At times, God provides salvation from Israel's enemies.
- Ultimately, a savior will come to deliver God's people.
- The final section of the book provides anticipation of coming salvation.

The Importance of Trusting God

- Isaiah warns Israel against seeking alliances with the surrounding nations.
- Instead of trusting earthly armies, Israel should trust their covenant-making God.

Messianic Hope

- The book includes many messianic prophecies.
- The servant songs section anticipates a coming suffering servant who will provide for Israel's redemption.

Christ Connection

- Jesus is the virgin's child called Emmanuel (7:14).

- Jesus is the divine child king who will reign on David's throne (Isaiah 9:6-7).
- Jesus is the branch from the stump of Jesse (11).
- Jesus is the suffering servant who brings redemption for his people (49-57).

Notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Jeremiah

Authorship

- Called as a prophet in the 13th year of King Josiah's reign (626 BC)
- Prophetic ministry spanned approximately 40 years (626-586 BC)
- Witnessed the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah
- Called "the weeping prophet" due to his grief over Judah's spiritual condition
- Assisted by his scribe Baruch (36:4, 32), who likely compiled and edited portions of the book
- Remained in Jerusalem through the Babylonian siege and destruction

Structure

- Jeremiah's structure is difficult to ascertain.
- The book includes both narrative and prophetic sections.

Outline

- I. The Call of Jeremiah (1)
- II. Judgment against Jerusalem and Judah (2-25)
- III. Historical Narratives: False Prophets and Certain Exile (26-29)
- IV. The New Covenant (30-33)
- V. Historical Narratives: Judgment Comes (34-45)
- VI. Judgment Against Foreign Nations (46-51)
- VII. Historical Conclusion: Jerusalem Falls (52)

Key Verses

Jeremiah 5:19

And when the people ask, 'Why has the Lord our God done all this to us?' you will tell them, 'As you have forsaken me and served foreign gods in your own land, so now you will serve foreigners in a land not your own.'

Jeremiah 22:9

And the answer will be: "Because they have forsaken the covenant of the Lord their God and have worshiped and served other gods."

Jeremiah 30:7

How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

Jeremiah 29:10-14

10 This is what the Lord says: "When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. 11 For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. 12 Then you will call on me and come and pray to me, and I will listen to you. 13 You will seek me and find me when you seek me with all your heart. 14 I will be found by you," declares the Lord, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the Lord, "and will bring you back to the place from which I carried you into exile."

Theological Purpose

The exile is God's necessary judgment, but will eventually result in a new covenant which will transform the hearts of God's people.

Major Ideas

The Certainty of Judgment

- Jeremiah's prophecies include the idea that God will not relent from his judgment.
- False prophets offered false comfort that the exile would be short. Jeremiah warns that the exile will be long.

Broken Covenant

- God's people are following the sins of their ancestors in rejecting their covenant obligations.
- Again, there is a Deuteronomistic flavor to the book.
- This paves the way for the establishment of a New Covenant.

The Spiritual Problem at the Heart of Rebellion

- The superiority of the new covenant is found in its focus on transforming the heart.
- Judah's problem is spiritual and spiritual transformation is their only hope.

The Nations as Tools of God's Justice

- God is raising up nations to bring his judgment on his people.
- These nations aren't righteous themselves and also face their own judgment.

Christ Connections

- Jesus is the Righteous Branch who will be raised up to deliver Judah and rule as king.
- Jesus is the minister of the New Covenant who provides transformation to his people.
- Jesus is a prophet like Jeremiah who pleads with his people but is rejected by them.

Notes

[illegible]

Key Verses

Ezekiel 11:19-20

I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.

Ezekiel 18:4

For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die.

Ezekiel 18:25-27

"Yet you say, 'The way of the Lord is not just.' Hear, you Israelites: Is my way unjust? Is it not your ways that are unjust? If a righteous person turns from their righteousness and commits sin, they will die for it; because of the sin they have committed they will die. But if a wicked person turns away from the wickedness they have committed and does what is just and right, they will save their life.

Ezekiel 36:26-27

I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Ezekiel 48:35b

...And the name of the city from that time on will be: the Lord is there.

Theological Purpose

God reveals His holiness by judging sin and restoring His people, showing that He is the sovereign Lord who dwells among them.

Ezekiel

Timeline of Captivity

722 BC - FALL OF NORTHERN KINGDOM

- Event: Assyria conquers Israel (Northern Kingdom)
- Biblical Reference: 2 Kings 17:6-23
- Significance: Only Judah remains as the surviving kingdom
- Key Verse: "In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria" (2 Kings 17:6)

609 BC - DEATH OF KING JOSIAH

- Event: Josiah killed at Battle of Megiddo
- Biblical Reference: 2 Kings 23:29-30; 2 Chronicles 35:20-24
- Context: Josiah tries to stop Pharaoh Necho II from assisting declining Assyrian Empire
- Key Verse: "Pharaoh Necho king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out to meet him in battle, but Necho faced him and killed him at Megiddo" (2 Kings 23:29)

605 BC - FIRST DEPORTATION

- Event: Battle of Carchemish; First Babylonian Exile
- Biblical Reference: Daniel 1:1-6; 2 Kings 24:1
- Key Figures: Daniel and royal youth taken to Babylon
- Political Change: Jehoiakim becomes Babylonian vassal
- Key Verse: "In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it" (Daniel 1:1)

605-601 BC - JEHOIAKIM'S VASSALAGE

- Event: Jehoiakim serves as Babylonian vassal
- Biblical Reference: 2 Kings 24:1
- Duration: Three years of submission
- Key Verse: "During Jehoiakim's reign, Nebuchadnezzar king of Babylon invaded the land, and Jehoiakim became his vassal for three years" (2 Kings 24:1)

601 BC - JEHOIAKIM'S REBELLION

- Event: Jehoiakim rebels against Babylon
- Biblical Reference: 2 Kings 24:1-2
- Consequence: Babylonian raids against Judah
- Key Verse: "But then he turned against Nebuchadnezzar and rebelled. The LORD sent Babylonian, Aramean, Moabite and Ammonite raiders against him" (2 Kings 24:1-2)

598/597 BC - JEHOIAKIM'S DEATH

- Event: Jehoiakim dies during Babylonian siege
- Biblical Reference: 2 Kings 24:6; 2 Chronicles 36:6
- Succession: Jehoiachin (18 years old) becomes king
- Key Verse: "Jehoiakim rested with his ancestors. And Jehoiachin his son succeeded him as king" (2 Kings 24:6)

597 BC - SECOND DEPORTATION

- Event: Jerusalem falls after 3-month siege; Major deportation
- Biblical Reference: 2 Kings 24:8-16; 2 Chronicles 36:9-10; Ezekiel 1:1-3
- Key Figures: King Jehoiachin, Ezekiel, and 10,000 captives deported
- Political Change: Zedekiah appointed as puppet king
- Key Verses
 - "Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months" (2 Kings 24:8)
 - "He carried all Jerusalem into exile: all the officers and fighting men, and all the skilled workers and artisans—a total of ten thousand" (2 Kings 24:14)
 - "He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah" (2 Kings 24:17)

597-589 BC - ZEDEKIAH'S REIGN

- Event: Zedekiah rules as Babylonian puppet king
- Biblical Reference: 2 Kings 24:17-20; Jeremiah 27:12-15
- Prophet's Warning: Jeremiah consistently warns against rebellion
- Key Verse: "Submit to the yoke of the king of Babylon; serve him and his people, and you will live" (Jeremiah 27:12)

589 BC - ZEDEKIAH'S REBELLION

- Event: Zedekiah rebels against Babylon; Final siege begins
- Biblical Reference: 2 Kings 24:20; 25:1; Jeremiah 52:4
- Date: 10th day, 10th month, 9th year of Zedekiah's reign
- Key Verse: "So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army" (2 Kings 25:1)

589-586 BC - SIEGE OF JERUSALEM

- Event: Two-and-a-half-year siege of Jerusalem
- Biblical Reference: 2 Kings 25:1-3; Jeremiah 52:4-6
- Conditions: Severe famine and suffering
- Duration: From 10th month, 9th year until 4th month, 11th year of Zedekiah
- Key Verse: "By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat" (2 Kings 25:3)

586 BC - JERUSALEM FALLS

- Event: Walls breached; City captured
- Biblical Reference: 2 Kings 25:4; Jeremiah 39:2; 52:7
- Date: 9th day, 4th month, 11th year of Zedekiah's reign
- Key Verse: "Then the city wall was broken through, and the whole army fled" (2 Kings 25:4)

586 BC - ZEDEKIAH'S CAPTURE AND PUNISHMENT

- Event: Zedekiah captured and punished
- Biblical Reference: 2 Kings 25:6-7; Jeremiah 52:9-11

- Punishment: Sons killed before his eyes, then blinded and taken to Babylon
- Key Verse: "They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon" (2 Kings 25:7)

586 BC - TEMPLE DESTROYED

- Event: Solomon's Temple burned and destroyed
- Biblical Reference: 2 Kings 25:8-9; 2 Chronicles 36:19; Jeremiah 52:12-13
- Date: 7th day, 5th month, 19th year of Nebuchadnezzar
- Perpetrator: Nebuzaradan, commander of imperial guard
- Key Verse: "He set fire to the temple of the LORD, the royal palace and all the houses of Jerusalem. Every important building he burned down" (2 Kings 25:9)

586 BC - THIRD DEPORTATION

- Event: Final major deportation from Judah
- Biblical Reference: 2 Kings 25:11-12; Jeremiah 39:9-10; 52:15-16
- Exception: Poorest people left to work the land
- Key Verse: "Nebuzaradan the commander of the guard carried into exile the people who remained in the city, along with the rest of the populace... But the commander left behind some of the poorest people of the land to work the vineyards and fields" (2 Kings 25:11-12)

586 BC - GEDALIAH APPOINTED GOVERNOR

- Event: Gedaliah appointed as Babylonian governor over remaining population
- Biblical Reference: 2 Kings 25:22-24; Jeremiah 40:5-7
- Purpose: To govern those left in the land
- Key Verse: "Nebuchadnezzar king of Babylon appointed Gedaliah son of Ahikam, the son of Shaphan, to be over the people he had left behind in Judah" (2 Kings 25:22)

585 BC - ASSASSINATION OF GEDALIAH

- Event: Gedaliah murdered by Ishmael ben Netaniah
- Biblical Reference: 2 Kings 25:25-26; Jeremiah 41:1-3
- Consequence: Remaining Jews flee to Egypt in fear
- Key Verse: "In the seventh month, however, Ishmael son of Netaniah... came with ten men and assassinated Gedaliah" (2 Kings 25:25)

582 BC - FOURTH DEPORTATION

- Event: Final deportation in response to Gedaliah's assassination
- Biblical Reference: Jeremiah 52:30
- Numbers: 745 Jews deported
- Key Verse: "In Nebuchadnezzar's twenty-third year, 745 Jews were taken into exile by Nebuzaradan the commander of the imperial guard" (Jeremiah 52:30)

Author

- The book was written by Ezekiel, Son of Buzi.
 - He is only mentioned in this book.
- Ezekiel dates his book to the time of the second deportation.
 - Judah has faced judgment but more judgment is still coming.
- His name means "God strengthens."
- He lived through the stages of the exile of Judah.
- His book is characterized by prophetic visions and object lessons.
 - Visions
 - The throne-chariot vision (1; 10)
 - Temple vision showing abominations (8-11)
 - Valley of dry bones (37:1-14)
 - New temple vision (40-48)
 - Object Lessons
 - Siege of Jerusalem model (4:1-3)
 - Eating rationed food (4:9-17)
 - Shaving and dividing hair (5:1-4)
 - Packing exile baggage (12:1-16)
 - Two sticks becoming one (37:15-28)
- His final prophecy is dated 571 BC – well after the fall of Jerusalem

Structure

- Scholars disagree on structure but generally recognize a three part division.
 - Judgment on Jerusalem (1-24)
 - Judgment on the Nations (25-32)
 - Restoration of Jerusalem (33-48)

Major Ideas

The Glory and Holiness of God

- God's glory appears vividly (1; 10:18-19; 43:1-5) and demands reverence.
- His holiness cannot tolerate persistent sin.
- God acts so the people would "know that I am the Lord" (54x)

Judgment on Sin

- Judgment comes on Judah, the nations, and even the land because of idolatry, violence, and covenant unfaithfulness (5-7; 8-11; 25-32).

Individual Responsibility

- Each person is accountable before God, not just the nation as a whole (18).
- This prepares the way for New Covenant individual regeneration.

God's Sovereignty over History and Nations

- God directs the rise and fall of nations.
- His purposes will be accomplished even through judgment.

Promise of Restoration and New Covenant Hope

- Restoration of Israel physically and spiritually is promised (36-37).
- A new heart and Spirit will be given (36:26-27).
- Vision of dry bones shows revival of the people (37).

God's Presence with His People

- God's presence departs the temple (10) but will return (43:1-5).
- The restored temple and city culminate in "The Lord is There" (48:35).
- Is the future temple literal?
 - The detailed measurements suggest that it is.

- # Christ Connections

- # Notes

Hosea

Authorship

- Prophet to the Northern Kingdom of Israel.
- According to 1:1, he ministered approximately 750-715 BC during the reigns of Uzziah (767-748), Jotham (748-732), Ahaz (732-716), and Hezekiah (716-787) in Judah and Jeroboam II (782-753) in Israel.¹
- Early prophet who served contemporary to Isaiah, Amos, and Micah.
- Only writing prophet from the Northern Kingdom whose book survived.

Structure

- The book moves from the object lesson of Hosea's marriage to applying that example to the northern kingdom.
- Hosea includes all four types of prophetic revelation:
 - Indictment (4:1)
 - Judgment (5:1)
 - Instruction (6:1)
 - Aftermath (14:4)
- The book ends with a note of hope - predicting future restoration.

Outline

- I. Hosea's Marriage (1-3)
- II. Hosea's Message (4-14)

¹ Note that the book does not explain why the introduction does not mention the northern kings after Jeroboam II..

Key Verses

Hosea 1:2

When the Lord began to speak through Hosea, the Lord said to him, "Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord."

Hosea 2:23

I will plant her for myself in the land; I will show my love to the one I called "Not my loved one." I will say to those called "Not my people," "You are my people"; and they will say, "You are my God."

Hosea 6:6

For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.

Hosea 11:1

When Israel was a child, I loved him, and out of Egypt I called my son.

Hosea 14:4

I will heal their waywardness and love them freely, for my anger has turned away from them.

Theological Purpose

God is merciful to Israel, his bride, but he will exercise judgment before eventually restoring her.

Major Ideas

Hosea's Marriage

- God orders Hosea to marry a prostitute to symbolize the relationship between God and Israel.
- This relationship symbolizes both mercy and judgment as Hosea puts her away but also restores her.
- Some question whether this is a literal or symbolic account, but it is best to understand it as literal.

The Covenant

- The basis of the marriage symbolism is the covenant nature of God's relationship with Israel.
- They are in a covenant similar to marriage which make marriage a fitting metaphor.

Judgment and Salvation

- As is the case in most of the prophetic books, Hosea is comfortable with both judgment and saving mercy.
- Israel faces the consequences of her sin, but there is hope.
- This hope is pictured in Hosea redeeming Gomer and made explicit in the closing promise of blessing following after repentance.
- This coming hope includes the repentance of Israel. God does not relent in judging sin, but he does accept repentance.

Christ Connections

- Christ is the faithful husband who loves his bride.
- Christ's relationship with the church is enabled through God's judgment being satisfied for the redemption of sinners.
- Hosea 11:1 is applied to Christ in Mt. 2:15 ("out of Egypt I have called my son").

Notes

[illegible]

Key Verses

Joel 2:12-13

"Even now," declares the Lord, "return to me with all your heart, with fasting and weeping and mourning." Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity."

Joel 2:28-29

And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.

Joel 2:32

And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, even among the survivors whom the Lord calls.

Joel 3:17

Then you will know that I, the Lord your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her.

Theological Purpose

God's people should repent because the day of the Lord is coming and will bring judgment or restoration.

Joel

Authorship

- Written by Joel, son of Pethuel.
- We know basically nothing about the author.
- We also know very little about the date of writing. Scholars suggest as early as the 9th Century BC and as late as the 2nd Century BC.
- It may be that Joel is some sort of religious text for repeated use in worship rather than a specific prophecy for a moment in time.
 - Conservative scholars tend to prefer an earlier date.

Structure

- The book is quite short and centers on a locust plague.
 - Some scholars suggest the locust plague is a metaphor for an invading army, while others maintain it is a literal plague of locusts.

Outline

- I. The Locust Plague (1:1-2:17)
 - A. Description of the Plague (1:1-12)
 - B. Response Demanded: Mourn (1:13-20)
 - C. The Plague Intensifies (2:1-11)
 - D. Response Demanded: Return (2:12-17)
- II. The Lord's Pity (2:18-32)
- III. The Lord's Judgment of the Nations (3:1-16)
- IV. Future Restoration (3:17-21)

Major Ideas

The Locust Plague

- Whether a literal locust plague or a metaphor for military judgment. Judah is facing a serious threat to its well-being.

The Dual Aspect of the Day of the Lord

- The day of the Lord is associated with both judgment and salvation. It will be good news to some and bad news to others.

Christ Connections

The Spirit's Outpouring

- 2:28-32 prophesies the coming of the Holy Spirit, fulfilled at Pentecost (Acts 2:16-21)

Eschatological Judge

- Jesus as the one who will execute final judgment in the valley of decision

The Sun Darkened

- Joel's cosmic signs (2:31) associated with Christ's second coming (Matthew 24:29)

Salvation for All Who Call

- 2:32 provides the theological foundation for Paul's gospel message (Romans 10:13)

Notes

[illegible]

Amos

Authorship

- Amos was a shepherd and farmer from the Judah who served as a prophet to Israel.
- The book was written during the prosperous reign of Jeroboam II.

Structure

- The book moves from the object lesson of Hosea's marriage to applying that example to the northern kingdom.
- Hosea includes all four types of prophetic revelation:
 - Indictment (4:1)
 - Judgment (5:1)
 - Instruction (6:1)
 - Aftermath (14:4)
- The book ends with a note of hope – predicting future restoration.

Outline

- I. Judgment on the Nations (1-2)
- II. Judgment on Israel (3-6)
- III. Visions of Judgment (7-9:4)
 - A. Vision 1: Locust Plague (7:1-4)
 - B. Vision 2: Judgment by Fire (7:5-6)
 - C. Vision 3: Plumb Line (7:7-9)
 - D. Historical Interlude (7:10-17)
 - E. Vision 4: Basket of Ripe Fruit (8:1-14)
 - F. Vision 5: The Lord Standing by an Altar (9:1-4)

Key Verses

Amos 3:2

You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.

Amos 5:21-23

I hate, I despise your religious festivals; your assemblies are a stench to me. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps.

Amos 5:24

But let justice roll on like a river, righteousness like a never-failing stream!

Amos 8:11

"The days are coming," declares the Sovereign Lord, "when I will send a famine through the land—not a famine of food or a thirst for water, but a famine of hearing the words of the Lord."

Amos 9:11

In that day I will restore David's fallen shelter— I will repair its broken walls and restore its ruins— and will rebuild it as it used to be.

Theological Purpose

Israel's prosperity will not prevent judgment for its injustice and empty worship.

IV. The Day of the Lord

- A. Judgment (9:5-10)
- B. Restoration (9:11-15)

Major Ideas

Social Justice

- The wealthy of Israel have rejected the law's provisions for justice.
- Israel's comfort and prosperity comes at the cost of the poor.

False Worship

- The false worship of the Northern Tribes is rebuked multiple times in the book.
- Specifically, worship in the wrong places is rejected. God has placed his temple in Jerusalem – to worship him elsewhere is to worship someone else beside him.

Israel among the Nations

- Judah and Israel are lumped in with the neighbor nations as recipients of judgment.
- God is communicating to them that they have decided to live like the nations so they will face the same judgment as the nations.

False Hope

- The prophecy seeks to undermine the various reasons Israel feels safe.
- Such false hopes include
 - Election
 - Prosperity
 - Worship
 - Military strength

Christ Connections

- Jesus is the epitome of just and righteous living, which Israel lacks.
- God's plan of redemption is highlighted as an intensifier of the moral responsibility of Israel (3:2)
- There are predictions of coming restoration of the Davidic king (9:11-15).

Notes

[illegible]

Key Verses

Obadiah 3-4

"The pride of your heart has deceived you, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, 'Who can bring me down to the ground?' Though you soar like the eagle and make your nest among the stars, from there I will bring you down," declares the Lord.

Obadiah 10

Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever.

Obadiah 15

The day of the Lord is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head.

Obadiah 17

But on Mount Zion will be deliverance; it will be holy, and Jacob will possess his inheritance.

Theological Purpose

God's people should repent because the day of the Lord is coming and will bring judgment or restoration.

Obadiah

Authorship

- Nothing is known about the author's background.
- Little is known about the proper dating of the book.

Structure

- The shortest book in the Old Testament
- Focuses on the judgment of Edom and restoration of Israel.

Outline

- I. Judgment on Edom (1-14)
- II. The Restoration of Jacob (15-21)

Major Ideas

Justice on the Oppressors

- Edom's sin against his brother will be judged.

Pride and Humiliation

- The pride of Edom is especially called out and dealt with.

Restoration

- There is a coming triumphant kingdom.

Christ Connections

- Christ is the coming judge who deals with the sins of the nations.
- Christ establishes a new, restored Jerusalem.

Notes

[illegible]

Key Verses

Jonah 2:2

He said: "In my distress I called to the Lord, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry.

Jonah 2:9

But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. I will say, "Salvation comes from the Lord."

Jonah 3:10

When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

Jonah 4:2

He prayed to the Lord, "Isn't this what I said, Lord, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

Jonah 4:10-11

But the Lord said, "You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight. And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?"

Theological Purpose

God's compassion extends even to the nations if they will repent.

Jonah

Authorship

- There is no claim of authorship in the book.
- Many scholars view the story as a parable rather than a historical narrative. The best (though not conclusive) reason to reject this view is Jesus' treatment of the story as historical.

Structure

- The centrality of narrative to the book of Jonah makes it unusual among the prophetic books.

Outline

- I. Jonah Runs (1)
- II. Jonah Rescued (2)
- III. Jonah Obeys (3)
- IV. Jonah Rebuked (4)

Major Ideas

God's Compassion

- God shows compassion on Jonah by rescuing him from the sea.
- God shows compassion on Nineveh (the Assyrians)
 - Assyria is an unusually wicked and hated enemy of Israel.
 - A good modern comparison would be ISIS

Positive Portrayal of Outsiders

- The sailors and Nineveh both respond to God more appropriately than Jonah.

Christ Connections

- Christ's ministry results in God's redemptive plan extending to the nations.
- Jesus applies the sign of Jonah to his resurrection. (Mt. 12:38-41)

Notes

A.

Key Verses

Micah 3:11

Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money. Yet they look for the Lord's support and say, "Is not the Lord among us? No disaster will come upon us."

Micah 4:1-2

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains... and many nations shall come, and say: "Come, let us go up to the mountain of the Lord."

Micah 5:2

But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.

Micah 6:6-8

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? 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? 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 with your God.

Theological Purpose

God's will bring about the restoration of his people through judgment on their unfaithfulness and injustice.

Micah

Authorship

- Micah of Moresheth (1:1)
- Ministered during reigns of Jotham, Ahaz, and Hezekiah (742-686 BC)
- Contemporary of Isaiah and Hosea
- Quoted by elders in Jeremiah's day (Jeremiah 26:18)

Structure

- There is no consensus on a structure for Micah
- The book alternates between messages of hope and judgment.

Major Ideas

Social Justice

- God's concern for the poor and oppressed
- Condemnation of corrupt leaders and false prophets

True Religion

- What God truly requires: justice, mercy, and humility
- Contrast between external ritual and heart religion

Divine Lawsuit

- God's case against His people for covenant violation

Call to remember God's past faithfulness

- Hope Beyond Judgment
- Ultimate restoration and forgiveness
- God's faithfulness to His covenant promises

Christ Connections

- The king from Bethlehem (5:2)
- The shepherd of the flock (5:4)
- The one who unites judgment and hope
- The one who welcomes the nations (4:1-2)
- The one who brings restoration

Notes

Key Verses

Nahum 1:2-3

The Lord is a jealous and avenging God; the Lord takes vengeance and is filled with wrath. The Lord takes vengeance on his foes and vents his wrath against his enemies. The Lord is slow to anger but great in power; the Lord will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet.

Nahum 1:7

The Lord is good, a refuge in times of trouble. He cares for those who trust in him,

Nahum 1:15

Look, there on the mountains, the feet of one who brings good news, who proclaims peace! Celebrate your festivals, Judah, and fulfill your vows. No more will the wicked invade you; they will be completely destroyed.

Nahum 3:5

"I am against you," declares the Lord Almighty. "I will lift your skirts over your face. I will show the nations your nakedness and the kingdoms your shame.

Nahum 3:18-19

King of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them. 19 Nothing can heal you; your wound is fatal. All who hear the news about you clap their hands at your fall, for who has not felt your endless cruelty?

Theological Purpose

Nineveh will be destroyed because of her evil actions.

Nahum

Authorship

- Written by Nahum the Elkoshite of whom we know little.
- "Nahum" means "comfort" or "consolation."
- Apparently written after the captivity of the Northern Kingdom and well after Jonah's ministry to Nineveh.
 - The destruction of Thebes (3:8) happened in 683. It was rebuilt in 650 so it seems likely Nahum was written between those two dates.
 - Nineveh ultimately fell in 612.
- It's not clear where Elkosh was, but some suggest it is near Nineveh where Nahum lived in exile.

Structure

- The book offers no call to repentance or hope for Nineveh.
- It is characterized by taunts against Nineveh's pride.
- The book begins (1:1-8) with a Psalm praising God as a warrior who will defeat Israel's enemies.

Outline

- I. The Lord's Judgment on Israel's Enemies (1)
 - A. God's Character: Jealous and Avenging (1:1-8)
 - B. Judah's Deliverance and Assyria's Doom (1:9-15)
- II. The Siege and Fall of Nineveh (2)
- III. Woe to the Bloody City (3)

Major Ideas

Divine Justice

- God's righteous anger against persistent evil
- Divine judgment on nations that oppress His people

God's Sovereignty Over Nations

- No empire, however powerful, can withstand God's judgment
- God raises up and brings down nations according to His purposes

Comfort for the Oppressed

- God vindicates His people who suffer under cruel oppressors
- Divine deliverance brings peace and restoration

The Certainty of Judgment

- God's patience has limits when evil persists
- Divine warnings will be fulfilled completely

Christ Connections

- 1:15 (along with Is. 52:7) is alluded to in Rom. 10:15. "The feet of one who brings good news." In Romans this is a reference to preaching the gospel message.
- Jesus is the one who will ultimately bring vengeance on all wrongdoing.

Notes

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Habakkuk

Authorship

- Habakkuk is only known from within this book (1:1; 3:1).
- The rising of Babylon dates this book to some-time around the end of the Assyrian Empire (625-612), but before the destruction of Jerusalem (586).

Structure

- Habakkuk has a clear structure built around the prophet's complaints to God.
- In his first complaint Habakkuk wonders why God allows injustice to continue.
 - God replies that he is raising up Babylon to exercise judgment.
- In his second complaint Habakkuk wonders why God would allow the wicked Babylonians to be judges over people less wicked than they are.
 - God replies that the Babylonians will themselves face judgment eventually and calls for the righteous to be faithful.
- He concludes with a prayer, which praises and trusts in the sovereignty of God.

Outline

- I. Habakkuk's First Complaint and God's Answer (1)
 - A. Why Does God Allow Injustice? (1:1-4)
 - B. God's Response: The Babylonians Are Coming (1:5-11)
- II. Habakkuk's Second Complaint And God's Answer (1:12-2:20)
 - A. How Can a Holy God Use Wicked Babylon? (1:12-17)

Key Verses

Habakkuk 1:5-6

Look at the nations and watch— and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told. I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwellings not their own.

Habakkuk 2:4

See, the enemy is puffed up; his desires are not upright— but the righteous person will live by his faithfulness—

Habakkuk 2:14

For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

Habakkuk 2:20

The Lord is in his holy temple; let all the earth be silent before him.

Habakkuk 3:17-18

Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior.

Theological Purpose

God is raising up the Babylonians to judge Judah, but the Babylonians will eventually face judgment for their own sin.

B. The Righteous Shall Live by Faith (2:4-5)

C. Five Woes Against Babylon (2:6-20)

III. Habakkuk's Prayer and Praise (3)

Major Ideas

The Problem of Evil

- Wrestling with God's justice in the face of evil and suffering
- Questioning divine methods and timing

Faith and Trust

- Living by faith when circumstances seem contradictory
- Moving from questioning to worship and trust

Divine Sovereignty

- God's control over history and nations
- God's use of imperfect instruments to accomplish His purposes

Notes

[illegible]

Key Verses

Zephaniah 1:14-15

The great day of the Lord is near— near and coming quickly. The cry on the day of the Lord is bitter; the Mighty Warrior shouts his battle cry. That day will be a day of wrath— a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness—

Zephaniah 2:3

Seek the Lord, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the Lord's anger.

Zephaniah 3:9

Then I will purify the lips of the peoples, that all of them may call on the name of the Lord and serve him shoulder to shoulder.

Zephaniah 3:12

But I will leave within you the meek and humble. The remnant of Israel will trust in the name of the Lord.

Zephaniah 3:17

The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing.

Theological Purpose

Certainty and universal divine judgment demands urgent repentance. God's wrath will give way to restoration and joy for the humble remnant who seek refuge in Him.

Zephaniah

Authorship

- Prophet to Judah during reign of King Josiah (640-609 BC)
- Possibly of royal lineage through Hezekiah (1:1)
- Ministered before or during early stages of Josiah's reforms
- Contemporary with Jeremiah and Nahul
 - Name means "Yahweh has hidden/protected"

Structure

- Zephaniah fits within the general shape of other prophetic books including revelations of judgment and future salvation.
- Includes a revelation of judgment on several of Judah's neighbors very similar to Amos.

Outline

- I. Judgment of the Whole Earth (1:1-18)
- II. Judgment on Specific Nations (2:1-3:8)
- III. Restoration of the Remnant (3:9-20)

Major Ideas

The Day of the Lord

- Comprehensive divine judgment on sin
- Both near (historical) and far (eschatological) fulfillment

Universal Scope of Judgment

- God's judgment extends to all creation and all nations
- No one can escape divine accountability

Call to Repentance

- Urgency of seeking God before judgment falls
- Possibility of finding shelter from God's wrath

Remnant Theology

- God preserves a faithful remnant through judgment
- The humble and lowly inherit God's promises

Future Restoration

- Beyond judgment lies restoration and joy
- God's people will be regathered and blessed

Christ Connections

- The near fulfillment of the Day of the Lord anticipates a greater far fulfillment at the return of Christ.
- Zephaniah anticipates a day when all people will call on the name of the Lord (3:9). This anticipates the gospel going to all nations.

Notes

This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal grey lines across its entire width, providing a guide for handwriting or typing. The paper itself is a clean, off-white color.

Haggai

Author

- Post-exilic prophet who ministered in Jerusalem (520 BC)
- Contemporary with Zechariah and worked alongside him
- Addressed the returned Jewish exiles under Zerubbabel's leadership
- Ministry precisely dated to the second year of Darius I of Persia
- Possibly witnessed Solomon's temple before the exile (advanced age) Post-exilic prophet who ministered in Jerusalem (520 BC)

Structure

- Haggai's prophecies are delivered over a period of almost 4 months. Each prophecy is precisely dated.

Outline

- I. First Message
 - A. Call to Rebuild (1:1-15)
 - B. The People's Response (1:12-15)
- II. Second Message: Encouragement About Glory (2:1-9)
- III. Third Message: Holiness and Blessing (2:10-19)
- IV. Fourth Message: Promise to Zerubbabel (2:20-23)

Major Ideas

The Temple

- The rebuilding of the temple must be a priority for the returned exiles.
- God's presence with his people is still important even though he had driven them from his presence in the exile.

Key Verses

Haggai 1:5-6

Now this is what the Lord Almighty says: "Give careful thought to your ways. You have planted much, but harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it."

Haggai 2:4

But now be strong, Zerubbabel,' declares the Lord. 'Be strong, Joshua son of Jozadak, the high priest. Be strong, all you people of the land,' declares the Lord, 'and work. For I am with you,' declares the Lord Almighty.

Hag 2:7-9

I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory,' says the Lord Almighty. 'The silver is mine and the gold is mine,' declares the Lord Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty. 'And in this place I will grant peace,' declares the Lord Almighty."

Haggai 2:23

"On that day," declares the Lord Almighty, "I will take you, my servant Zerubbabel son of Shealtiel," declares the Lord, "and I will make you like my signet ring, for I have chosen you," declares the Lord Almighty."

Theological Purpose

The returned exiles must prioritize the rebuilding of God's temple.

Blessing

- God's blessing demands obedience. The returned exiles had prioritized their own comfort instead of God's home.
- This prophecy shouldn't be understood as a universal promise of wealth and success if we give to God, but should encourage us to recognize that neglecting him will never lead to true success.

Continuity

- God still has a plan for Davidic dynasty. He is specifically blessing and working through Zerubbabel.

Christ Connection

- The Davidic dynasty is not forgotten.
 - Jesus is the fulfillment of Zerubbabel's glory.
- Haggai anticipates a coming greater glory as God fills a new temple.
- Christ brings the presence of God with his people to a whole new level as he is united with the saints through faith and indwells them.

Notes

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