

PREFACE

These notes on *Old Testament II* represent class notes that I have developed and used over the years for teaching the Old Testament at the master's level. In their present form, they are still in “rough draft” mode. They have not been carefully edited, and I trust the reader will be forgiving about the present condition of these notes. The pages are not uniformly numbered, but were originally numbered by session number. Hence, page 1.3 would represent the third page of session one, and page 9.6 would represent the sixth page of session nine, etc. Hopefully, reference to the Table of Contents will provide the reader an avenue of finding the desired section.

In my years of teaching the Old Testament at the graduate level, I have taught from the viewpoint of “progressive revelation.” By that I mean that God progressively revealed more and more of His truth to man throughout history. Unfortunately, the Bibles we use today do not reflect this, for they are not arranged chronologically but topically. We will try (as much as possible) to study them in the order in which God would have given them to man, so as to sense His revelation progressively unfolding.

These notes on *Old Testament II* cover the material for the second in a series of three Old Testament classes that are currently being offered in the master's level program at the Jordan Evangelical Theological Seminary. This represents the biblical portions from 1 Samuel to the early prophets (e.g., Amos), covering the period of Israel under Monarchy until the rise of the Assyrian menace.

The emphasis of these notes will be given to tracing the theological development through the Old Testament, so as to see how each of the Old Testament books contributes to the overall plan of God. This will center around God’s plan for worldwide “salvation” and blessing as it is inaugurated through Abram and carried out through his descendants and eventually the nation of Israel as His kingdom of priests. In essence, we will study the outworking of the “Abrahamic Covenant,” as it progressively builds toward the coming of the Messiah, the Lord Jesus, who will take away the sins of the world as a prelude to bringing universal peace, righteousness, and justice. Although the climax to this plan will not be realized until the Second Coming of the Lord Jesus and the universal establishment of His kingdom, the Old Testament will serve to pave the way for this latter development when the glorious realization to all God’s promises of the Old Testament will be achieved.

The emphasis of the notes for this particular volume concerns the inauguration of the earthly monarchy under Saul and the subsequent promise to David that one of his descendants would eventually inherit an eternal throne-kingdom. In the interim, however, the earthly monarchy with Israel is seen to be a failure. With Solomon, we are given a glimpse (a *foretaste*, as it were) of future kingdom blessing when a king of peace reigns with wisdom. Solomon, however, is not that king, for he is a man with a divided heart . . . even the one responsible for the division of the kingdom. The serious departure of the northern kingdom from the Mosaic Law hastens their demise, bringing them to the point of conquest and exile (God's discipline). God begins to raise up prophets to warn the nation of the consequences of their continued disobedience and to call them back to the Law.

Finally, two sessions are devoted to a theological consideration of the fulfillment of the Old Testament promises and covenants to Israel and the church. A special appendix is attached offering an evaluation of the reign of Jeroboam I and the implications of his apostasy for the northern kingdom of Israel.