

“A Walk Through the Old Testament” - Class 2

A Walk Through The Old Testament

Dr. Jeff Stivason

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Don Maurer: Yes. Why don't we sing the first verse of "How Great Thou Art?"

Jeff: Okay.

Brave Men: *(Singing):*

O Lord my God, when I in awesome wonder
Consider all the worlds Thy hands hath made,
I see the stars, I hear the rolling thunder
Thy pow'r throughout the universe displayed.
Then sings my soul, my Savior God to Thee,
"How great Thou art! How great Thou art!"
Then sings my soul, my Savior God to Thee,
"How great Thou art! How great Thou art!"

Jeff: Let us pray. Our Father in heaven, we are so thankful for the day that You've provided, each one being a gift from Your hand. And yet as we look this morning we realize that life and breath are gifts from you, and we're thankful for that We're thankful for the things that You provide for us, things to which we can put our hands to do and things that we are able to think. Father, we ask and pray that these would be thoughts after Your own. We come to You this morning asking that Your hand of blessing would be upon us. We pray, Father, as we study Your word, that You would find delight in us, that we would find a reciprocal delight in You and what You have said and inscripturated, what You've given to us to be ours. Father, forgive us our sins, for they are many. Have mercy upon us. Look upon us in Jesus Christ. And know us, Lord, as Your own because we are in Him, hidden in Him. Father, as we open Your word today we pray that You will not only tickle our minds with knowledge, but we do pray to be informed. We also pray that You will bless us with growth in grace. Use Your word in our lives, Father, as You use meals daily. The Scripture can fortify us that we might be strong.

Father, we ask today that You would be with Tom Smith. We certainly pray that You would make him well. We pray for complete healing for his heart condition and ask that You will strengthen and bless him. If that's not Your will we certainly pray that You'll give him the stamina and the wherewithal to stand.

Father, we certainly pray for Nancy. And our hearts long for her, that she would be healed from this urinary tract infection and that she might go on with the process of chemo therapy. We certainly pray for her wellness, but Father, not only for her wellness. We pray for her spiritual good. We pray that she would be able to see Christ clearly throughout her sufferings, knowing the humiliation of the Savior. So Father, we pray that You will cause this to be a time of wonderful growth in her life despite the hardship. We also pray for Sig and ask that You will bless him. We miss him and pray that you would see his way back to us at some point. And yet we're thankful that he has such a burden to be with his wife and to strengthen her and encourage her by his presence and pray that that will continue to be a blessing to her.

“A Walk Through the Old Testament” - Class 2

Father, we also pray for our brother Bruce, asking that Your hand would be upon him. And certainly, Lord, we pray for the good activities that he is engaged in and ask that they would be fruitful for Your kingdom. And we're thankful for his life and for the legacy that he has built all these years.

Father, we certainly pray for Sandy and ask that You'll relieve her of the difficulties of her asthma. And we certainly pray for Kevin as well.

Lord, we're thankful for this time together, praying that You will bless us and strengthen us by Your grace. And we ask it in Jesus' precious name. Amen.

Brave Men: Amen.

Jeff: All right. So today we are continuing to walk our way through the Bible. As I said to you the first time, what we're doing is that we're going to walk through the Old Testament in about 35 weeks. And in some ways that seems like not very much, and in some ways that seems like an overabundance. But I think that what we're going to do is give ourselves footing. And hopefully what I'm doing in these first two lectures is providing that footing for you.

Now I want you to understand when we look at today's lecture that this could easily be the easiest lecture that we have. I hope there are some of you who will sit back and say, "Well, this is pretty simple." (*Laughter*) I really do. And then I hope that some of you will be challenged today by it. And I realize that this talk could hit anybody at any place. But it's the second and the final introductory lecture before we actually get into the book itself, into the Old Testament itself. So next week we'll start actually looking at the text in sort of a progressive way.

So this morning let's look at—Oh yes, I forgot about this. If anybody is interested in the Paideia Center for Theological Discipleship, let me encourage you to sign up. You can sign up at <http://paideiacenter.com>.

This fall we're going to be reading Gregory the Great's book on pastoral rule. Now I realize that may sound like something that only interests a pastor. But it's not. This is a great book for counseling. It's one of those wonderful fifth-century texts where he basically says this. What do you do with this problem? And then he lists all the things you do. What are you going to do about this problem? So it's a wonderful counseling text. So if you're trying to counsel yourself, hey, it's a great book. (*Laughter*) \$20 is the registration fee. They'll send you the book. All you have to do is show up. It's a genuine discussion; it's not a lecture. I ask facilitating questions. But it's a genuine discussion about the text itself.

So we're going to be doing this one in the fall. Their practice is to do an ancient text in the fall and then a Reformation text in the spring. We'll be doing Martin Bucer's book in the spring.

Brave Man: When do you meet?

Jeff: That's a great question. We're meeting in September, October and November, the first week in each of those, and I think it's Tuesday. But I'll get you the date.

Brave Man: Where is it?

“A Walk Through the Old Testament” - Class 2

Jeff: It’s being held at the counseling Center at the RP Seminary, the Reformed Presbyterian Seminary. Okay, so thanks very much for letting me say a word about that. Yes?

Bill Obaker: Maybe not everybody knows where that is.

Jeff: I don’t know where that is. *(Laughter)* It’s on Penn Avenue in Breezewood.

Don Maurer: Point Breeze.

Jeff: Oh yes! *(Laughter)* Breezewood is about three hours away. It’s really convenient. *(Laughter)*

Don: That’s right.

Jeff: You know, I can’t believe the number of times I said Breezewood, and no one has corrected me. Thank you very much. I want to tell you what, it’s been a long day. Yes?

Ted Wood: Can’t you imagine if a bunch of guys show up in Breezewood? *(Laughter)*

Jeff: You know, Ted, I only want to say one thing to you today. I want to say that I am so thankful that today, when I walked in, I didn’t get a holy kiss from anyone. *(Laughter)*

Ted: You missed it. There were also some comments about RPs and PCAs. *(Laughter)*

Jeff: Let’s just move on. *(Laughter)*

Don Maurer: And don’t forget “This is the word of the Lord.”

Ted: Yeah, right. *(Laughter)*

Jeff: Next week you can say that. *(Laughter)*

Jeff: I want to talk today about some introductory points just as a refresher. And I want to add some things that I said to you. I told you about some things that were there in the text. I want to show you those things today before we move on—*the Canon, the content of the Canon, the historical and geographical setting, and then the story itself.*

So let’s think about some introductory things. I want you to realize this. I said this to you before. But when you think about the Old Testament, the Old Testament is the major part of the covenant of grace.

Transcriber’s Note: Jeff draws a picture of a cog.

Jeff: That’s what the cog is. It’s the major portion of the covenant of grace. I’ve said this to you before, but it bears saying again. If you think about the covenant of grace as origami, right? You’ve got origami. You’ve got this bird thing, right? It’s folded-up paper, but it looks like a bird. And it only has so many folds. So when you unfold it you begin to see all of the different folds. And then you could fold it back together and it’s the bird again.

Well, the covenant of grace is like that. It’s not separate covenants; it’s exfoliations of the one covenant. So the covenant with Noah is an exfoliation of the covenant of grace. And the covenant with Abraham is an exfoliation of the covenant of grace, and so on. So what we’re trying to do is that we’re trying to take the covenant of grace and unfold it.

Now most of the covenant of grace occurs in the Old Testament. It is the climactic portion. It is the climactic unfolding of the covenant of grace that appears in the New Testament. So if there’s ever an argument for why anyone should know the Old Testament it’s because most of the covenant of grace of which Jesus is the climax appears in the Old Testament. So that’s first.

“A Walk Through the Old Testament” - Class 2

Second, the Old Testament Scriptures are often referred to as the *Tanah*. Okay, now if there are any Hebrew scholars here, don't correct me on my pronunciation. (*Laughter*) You know, the way I look at it is that Hebrew is an obsolete language. Greek is really the eschatological language. That was a joke. (*Laughter*) Not even the bishop laughed at that one, and so we're going to move on. (*Laughter*)

All right. The *Tanah* is a summary of the Old Testament Scriptures. The *Torah*, that's the Law. The *Nevim*, that's the Prophets. And the *Ketuvim*, that's the Writings. So you have the Law, the Prophets, and the Writings. Now sometimes the Writings are summarized as “The Psalms.”

Now you see that in Luke 24:27 and 44. I showed you these verses last time. Let's just go here for a second, because I have some things I want to show you out of this. Luke 24, verses 27 and 44. This is when Jesus meets the disciples on the Emmaus road. And he says to them, “Oh foolish of heart, why are you slow to believe the things that the Old Testament Scriptures have said?” And then verse 27. “*And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.*”

And then go to verse 44. “*Then He said to them, ‘These are My words that I spoke to you while I was still with you, that everything written about Me in the Law of Moses, in the Prophets, and the Psalms must be fulfilled.’*” “So there you have the Law, the Prophets and the Writings, or the Psalms.

Now one of the things that I think is really important for us to understand is that the New Testament writers, whether they're Gospel writers or the historian Luke, or anyone else, is really interested in us understanding that Jesus fulfilled all of the Old Testament Scriptures. And one of the things that they do is they use this formula, this idea of the *Tanah*, in order to help us see that Jesus is the fulfillment of the Old Testament Scriptures. I've just selected a few examples for you to see this, okay?

So first of all, go with me to Matthew 26. And this is the New Covenant. Go with me to Matthew 26. And we'll look at how the Law, the Prophets and the Writings all appear in these verses, helping us to understand that Jesus is the fulfillment of them.

Matthew chapter 26. Look at verse 28. Again this is the institution of the Lord's supper. “*Drink of it, all of you, for this is My blood of the covenant.*” This is the final exfoliation, the New Covenant of the covenant of grace. “*Which is poured out for many for the forgiveness of sins. I tell you, I will not drink again of this fruit of the vine until that day when I drink it new with you in My Father's kingdom.*”

Now jump to verses 30 and 31. “*And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, ‘You will all fall away because of Me this night, for it is written, ‘I will strike the Shepherd, and the sheep of the flock will be scattered.’ But after this I will be raised up.’*”

Now if you notice, there are three things here. There is what we find in the Law of Moses, the Prophets and the Writings. And I'll tell you where they are. The Law of Moses is in the celebration of Passover. And the Prophets are in verse 31, where He quotes from Zechariah. And the Writings, or the Psalms is in the hymn that they would sing during Passover, which would have been Psalms 113-118, the *Hillel* Psalms. And so you find the

“A Walk Through the Old Testament” - Class 2

Law, the Prophets and the Writings, or the Psalms in this case, all in the fulfillment texts of the Communion supper, which is Jesus initiating the New Covenant. So those three.

I'll give you another one. How about Luke 9:30? This is the Transfiguration. Let's start with verse 30. "Now this is the easy one, right? *And behold, two men were talking with Him, Moses and Elijah.*" Where is the Law of Moses? Right there with Moses! And where are the Prophets? Right there with Elijah!

And now look at verse 35. In verse 35 it says, "*And a voice came out of the cloud saying, 'This is My Son, My chosen One; listen to Him.'*" That's from Psalm 2. So you have the Law, the Prophets and the Writings.

And now how about Acts 13? This is Paul's sermon.

Kirk Ellerbusch: Hey, Jeff?

Jeff: Yes?

Kirk: I'm just speaking for myself. How would lay people come to that conclusion?

Jeff: Well, I'll tell you what. Let me give you this one, and then let me answer that question, okay? Look at Acts 13:33 and 34. Again this is the sermon of Paul. "*This He fulfilled to us their children by raising Jesus, as also it is written in the Second Psalm.*" And he quotes the second Psalm. "*And as for the fact that He raised Him from the dead, no more to return to corruption, He says,*" and that's another Psalm.

And then 39-41. "*And by Him everyone who believes is free from everything from which he could not be freed by the law of Moses. Beware, therefore, lest what is said by the Prophets should come about.*" And then the Prophets are quoted.

It's interesting that no matter how it's arranged, you always find or you often find this idea of the Law, the Prophets and the Writings grouped together in these kinds of configurations. Now Kirk asked the question. How do you pay attention to this? Or how as a lay person do you see this sort of thing? And I think it's practice, really.

For instance, when I first saw this, one of the things that I did was I decided that I was going to read through the New Testament. And I was going to pay attention to this kind of pattern. Where do I find groupings of the Law, the Prophets and the Writings? And in fact, when I just picked a smattering of these I went back to that old Bible where I have all these sorts of things highlighted. And I just picked three or four of them. And I think that's one of the things that you do when you come across an idea.

For instance, I'll tell you another one. A really neat way to go about this is if you think about the Abrahamic covenant. And the idea then is that if the covenant is given to Abraham in Genesis 12, and we are children of Abraham who is the father of faith, then one of the things that we ought to be able to see is the Abrahamic covenant being unfolded throughout the Old Testament and into the New. And it's striking that if you read the Bible that way, you see the Abrahamic covenant coming up all the time.

And so I would say that it's practice and it's patience, because think about it. When you read through the Bible with an idea in mind, and you're looking for that idea every time you sit down and read it, that's a long time through, you know? But you have to have patience. And you can take sections of books, and so on. But I think that's how you do it. You just start with the idea. I wonder where this grouping of the *Tanah* occurs in the

“A Walk Through the Old Testament” - Class 2

New Testament. And then you pick a book and you read through it and see if you can identify it. Yes, Ted?

Ted: Also it has to do with how you read the Scripture. For most folks it's devotional.

Jeff: Yes, right.

Ted: People say, “I'm going to read a few verses this morning and see what God has to say to me.”

Jeff: Yes.

Ted: That's versus study, where you ask hard questions. And you say, “I'm reading this and it doesn't make any sense,” or “I don't agree with this,” or “this doesn't seem right.” You get to the hard questions you ask. And of course you study deeper. But the vast majority of folks,--and this is not a criticism at all,--they read the Bible as a devotional book versus as a study book.

Jeff: Yes, for sure. Okay, any other questions? No? Okay. So I just want to say a word about *the Canon of the Old Testament*.

Transcriber's Note: Jeff draws a picture of a cannon.

Jeff: It's not a cannon. (*Laughter*) It only has one n. When we think of a canon, like the Canon of Scripture, we're thinking of a Greek word which appears in the Old Testament and was translated into the Greek. It's the word *rod* or *reed*. It's the idea of a measuring stick.

So for instance, let me give you an idea. Let's say that you do what I do. And sometimes you underline your book or Bible freehand. And it bothers you that you did that. So you put a ruler up against it. And you realize how crooked your line happened to be. And so you try to fix it. You can't erase it because it's smudging. You try to at least fix it so that it's straight.

The ruler is your canon. It's your measuring rod. It's your judgment stick. And you're holding it up against your crooked line. And when you do that you can see just how crooked it is. And so you're trying to bring your crooked line into alignment with your measuring rod with the ruler.

The Canon of Scripture is the measuring rod. And when we talk about that, we talk about it as authoritative. This is the authoritative measuring rod.

You know, when we think about that, we could really think about this for quite a long time. But when you think about what the liberals are trying to do, and for instance when you think about what the liberals have tried to do in the past, notice the difference in what they've done. Older liberals have tried to take away the Scriptures.

For instance, one of the classic cases in our day is the Jesus Seminar. Maybe about 20 or 30 years ago you remembered this happening. The Jesus Seminar would get together and they would vote on what passages of Scripture they thought were actually Biblical, what actually deserved to be in the Bible. So they would put marbles in, you know, and make the judgment about what belonged in the Bible.

But they did something that was out of the ordinary for liberals. In the past, liberals had always been trying to take away from the Scriptures. What they did was that they added a fifth Gospel. They added another Gospel. So they published *The Five Gospels*

“A Walk Through the Old Testament” - Class 2

book. And so the idea was that we’re going to add to the Canon, or the measuring rod. And that was another way of undermining the existing 27 books of the New Testament.

So when we talk about the Canon of Scripture, we talk about the 66 books that we have—39 in the Old, 27 in the New. And we talk about that as the authoritative measuring rod. This is what we measure faith and life against, okay? This is God’s word. This is what we do when we want to make sure that we’re doing something right, or at least have the wisdom to act accordingly. Does that make sense? All right.

Now I’m going to say something. I don’t know how controversial this will be. But if you’re a Roman Catholic, you’re going to open up your Bible and you’re going to find that there are either 14 or 15 extra books, depending on how you number them. And they’re called *the Apocrypha*. And the Apocrypha means *the hidden*.

Now there are two reasons why they’re called that. They’re hidden either #1 because they are esoteric in nature. And the idea was that their message is so obscure that they’re esoteric, and so there’s the hidden message here. Or #2, if you’re Protestant you’re going to say that they’re hidden because they should be hidden. (*Laughter*) Do you see it? There’s a difference.

Now you need to understand that the Jews did not acknowledge them as part of the Canon. It’s interesting if you look at the history of how it was that the Apocrypha was oftentimes included in some of the writings of the early church. Take Jerome, for instance. Jerome includes the Apocrypha in his Latin Vulgate, but distinctly sets it apart in the earliest versions. However, over the years those books make their way into the regular course of the Old Testament books. And so there’s a transition that takes place.

And that’s always been the case. It was not until the Reformation. During the Reformation the Puritans still had the Apocrypha in some of their Bibles. And it was the Puritans who said, you know what? We’re pulling the Apocrypha out because it’s too confusing, because it always makes its way into the rest of the Canon, and we just don’t want to make that mistake.

It’s not that these books are devoid of value. For instance, 1 and 2 Maccabees help you tremendously to understand the period from the end of Malachi to the beginning of Matthew’s Gospel. It gives you some of the history in 1 and 2 Maccabees. So it’s not like these books are devoid of value. They’re just not Canonical.

And so I think the strongest argument is that Jews in history did not acknowledge them.

Ted: Were they in the Septuagint?

Jeff: They were in the Septuagint.

Ted: So they were in the Greek even before Jerome.

Jeff: That’s exactly right.

Ted: But they were not in the Hebrew.

Jeff: That’s right, they were not in the Hebrew. And it’s because most of these books were written during that interTestamental time period. That’s the reason why they’re not in the Hebrew. They’re written during that time between Malachi and Matthew. So they are late books.

“A Walk Through the Old Testament” - Class 2

Then finally, *these 39 books of the Bible in the New Testament*. And I mentioned that to you the last time we were together, so I don't want to spend a lot of time there.

Bishop Rodgers: Would it be fair to say that there are things in the Apocrypha that do not seem to be harmonious with the Canonical books?

Jeff: Yes.

Bishop: That's another reason why they weren't in the Protestant Bible.

Tom Hans: There you go.

Jeff: That's very true. There are things that are not consistent with the rest of the theology in the 39 books—

Don Maurer: Prayers for the dead, and so forth.

Jeff: That's exactly right. So, for instance, Maccabees is a very helpful book to understand the history of that period, that interTestamental period. But for instance, if you're a Roman Catholic, you would use the Maccabees and the prayers for the dead as proof not only for the Mass but also for purgatory. So the idea that the theology of the Apocrypha is inconsistent with the 39 books would be something that Protestants would point to and say that's why they ought not to be there.

Bill Stolze: So I'm not really familiar with this, but you said that they started to write things down. Could you kind of touch on that? I never really understood when things started to be written down. I thought before that it was just all spoken words.

Jeff: Well actually, you know, when you think about the Bible, the first five books of the Bible were written by Moses. And then—

Caleb: Were they written down at all?

Jeff: Yep, they were written down. And then when you get to Malachi, Malachi would be the last prophet before that long hiatus of God speaking, the 400 years between Malachi and Matthew. And the Old Testament as written from Moses to Malachi. That apocryphal section is written in that intervening time. It's actually written a little bit later than 400. I think the Maccabees are in the 150s B.C. So they're written in that period, up until the first century A.D. So that's the idea. Yes?

Ted: Sorry.

Jeff: No, go ahead.

Ted: This is really a rabbit trail. But it's just that the Coverdale Bible included the Apocrypha.

Jeff: Yep. There were a lot—

Ted: The Geneva Bible included the Apocrypha. The King James Version included the Apocrypha when it was published.

Jeff: Yes, that's right.

Ted: But in the *39 Articles* it clearly states—and I'm going to have to read this quote here,— (*Laughter*)

Jeff: I knew you were going to pick this up. (*Laughter*)

Don Maurer: That's all right. It says that in the Westminster Confession too.

Ted: “*And the other books, as Jerome says, the church reads for example of life and instruction of matters, but does not apply them to establish any doctrine.*” **Jeff:** Yes. That's a little higher view of them. I don't think there's a different view.

“A Walk Through the Old Testament” - Class 2

Ted: But I guess I’m coming against when I hear some preachers say that the Roman Catholics penned all these books in the Bible. That’s simply not true.

Jeff: Right. It’s not true. That’s what I said. It wasn’t until the Protestant scholastic period of the church. It wasn’t until the Puritans, when the Puritans said, “We’re taking the Apocrypha out. We recognize its value. But for ages it’s been confused with the Canon of the Old Testament, so we’re not going to—“

Don Maurer: But wasn’t it at Trent in 1546 that did say that it’s Bible, and if you don’t accept it, you’re anathema?

Jeff: That’s right.

Ted: Right.

Bishop Rodgers: When people read the Scriptures, as you know, afterward we say, “The word of the Lord.”

Jeff: Yes.

Bishop Rodgers: You’re not supposed to say that after you read the Apocrypha.

Jeff: That’s good.

Bishop Rodgers: But it’s hard to keep it from happening.

Jeff: Yes, it is. And that’s a great point. So there! (*Laughter. Bantering between Bishop Rodgers and Jeff; unclear*)

Don Nemit: Gotta love it.

Jeff: So let’s talk about *the content*. And you’re going to find this very simple. I want you to go to the Contents page in your Bible. Look at your Table of Contents. And if you are into drawing lines in your Bible, then feel free to do it. But what you’ll do is that you’ll count five books down, from Genesis down to Deuteronomy. And that’s what’s called the *Pentateuch*. Those are the first five books of Moses, and we’ll talk about that in just a minute. But that spans the period, actually earlier, because about the year 2000 B.C. is about when Abraham comes onto the scene. I think it might be a little earlier than that, 2166 or 2150 or somewhere in that range. But that’s the idea. 2000 to 1437 for the Exodus. So that’s the span of the period there.

The historical narrative section is from if you look at Joshua and you go down all the way through Esther. And you just have Joshua through Esther. You have all of those books. And those books are the historical section of what we call the Writings. And that particular section spans from after the Exodus and into the Conquest to the 400-year period of the Judges, and then to Saul and David. David is about 1000, and then to the return after the Captivity with Esther. And that’s after 586. That’s into the 500s. That’s about 500 or so. Okay?

And then the Major Prophets. And who are the Major Prophets? If you go down to Isaiah, it’s Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel and Daniel. So those are the Major Prophets, four of them in number.

And then the Minor Prophets are from Hosea to Malachi, or Malachee, depending on where you’re from. (*Laughter*) So it’s Hosea to Malachi.

And then go back to the wisdom literature. And that would start with Job and it would end with Song of Solomon. So a handy way of looking at your Table of Contents is to say, okay, I got it! So it’s the first five books of Moses, then the historical books, then the

“A Walk Through the Old Testament” - Class 2

wisdom literature, the Major Prophets, and then the Minor Prophets. It’s just a very simple way of being able to parse that out to know where I need to go and find what. Okay? It’s not hard, but I think it’s important.

I want you to pay attention to some geography for a minute. When you think about it, it would be good for you to have a nice map if you can run one off on the computer. I’ll try to run one of these off for you. And it would be good for you to have a map, especially as we get into some of the different parts of the Old Testament. But for now let me just share a couple of things with you.

Transcriber’s Note: Jeff draws a map.

Jeff: Here would be the land of Israel, okay? And down here would be Egypt. And when you think about what happens where, this would be the hub of everything, in that area there.

Now the Fertile Crescent would stretch from Mesopotamia into the Southern section. So if you have this on your map, notice that this would be Israel again. And this is that crescent. So a lot happens in here. This would be where the idea of where the Garden of Eden might have been, and so on. So this idea of the Fertile Crescent is really important. It’s part and parcel of the geography of Old Testament history.

This again is focusing in on that strip that we call Israel. This would be the kingdom of Israel before it divides. And if that doesn’t make any sense to you, that’s fine. We’ll talk about it in just a minute.

But here’s where Philistia is. We’re going to see the Philistines a lot. The Moabites, the Ammonites, the Edomites, they all surround the nation of Israel.

So when you read about these different people groups, it’s kind of nice to have maps to help you see where they are in relation to the people of Israel. Damascus and the Arameans are up top. They are a pain in the butt for a long time. *(Laughter)* Until the Assyrians rise to power. I mean the folks at Damascus are a thorn in the flesh. So they’re up top, so you’ll need to see those.

And it would be good for you to understand when for instance in Isaiah chapter 7, when Ahaz is feeling the threat from Israel, he’s also feeling the threat from Damascus. So he’s got a double whammy coming down on him.

Don Maurer: Did you mean Assyria? You said “the threat from Israel.” Did you mean the threat from Assyria?

Jeff: No no no. He’s being threatened by the Northern kingdom.

Don: Oh, okay. I’m sorry.

Jeff: And that would lead to the divided kingdom that I was talking about right there. So he would have been threatened by the northern part of Israel. So he’s in the South in Jerusalem. And there’s the kingdom of the Arameans or Damascus above. So there’s the threat from Egypt. And again I’ve got to see if maybe I can make some of these maps, especially as we get further into the need for having the maps to show you where folks are. But it’s good for you to have those in front of you. So I just want to expose you to some geography, and say that we’re going to look at some maps as we go.

What I want to do now is that I just want to ask how we digest the story of the Bible. Now one of the ways that we can do this is that we can do this by looking at what was

“A Walk Through the Old Testament” - Class 2

called *two-Adam Christology*. If you want to digest the Bible in the smallest way possible, then you look at Adam I and you look at Adam II.

Now Adam I is obviously the representative of the covenant of works. And Adam II is obviously the representative of the covenant of grace. What the first Adam failed to do the second Adam did.

That’s one way of looking at it. If you want to look at it theologically, this is the way you look at it. We think about the obedience of Adam. Okay, let’s think about it like this. When we think about the obedience of Adam, what was Adam told to do? He was told—

Don Nemit: To tend the garden.

Jeff: Do not eat from the tree of the knowledge of good and evil. Do not eat from it, right? You might say that he was supposed to be active in his obedience. He was to not eat from the tree. He does. And he gets what? He inherits the curse, right? The curse falls upon him.

Now when we think about Adam II, Adam II has to be obedient now in a way that Adam I was not obedient. Now again, think theologically about this. Adam II had to obey the whole law. Adam I had to obey the whole law. The whole law only happened to be summarized, for instance, in that one statement, right? It was the imperative: “Do not eat from the tree in the middle of the garden, of which I told you not to eat, or you will surely die.” And he ate from it, and he died. Go ahead.

Don Maurer: I think it’s important to realize that you can really say that the whole law was violated in that one act.

Jeff: That’s right.

Don: All ten commandments.

Jeff: That’s right. And so Christ, the second Adam, has to obey actively. He doesn’t get a pass. In a word He, the second Adam, has to actively obey the law.

However, because everyone is now bound up in Adam I and has the curse upon him, now He has to suffer passively as well. In other words, He has to undergo the penalty of Adam I. He’s going to be punished with the curse. He has to be punished for that.

So that’s one way,—a theological way but Biblical nonetheless,—of understanding, a way of summarizing the whole Bible. Okay? That’s not the way we’re going to look at it. *(Laughter)*

We’re going to look at it like this. So here is the covenant of works, the covenant of works with Adam, okay?

Transcriber’s Note: Drawings.

Jeff: There’s the tree. There’s Eve. And there is the Fall. We’ll talk more about this next week. That opens up the covenant of grace.

Now remember, the covenant of grace has five exfoliations. One covenant, five exfoliations, okay? In other words, they’re not separate covenants meant to be entities unto themselves. They’re not. They are different unfoldings of the one covenant.

So I want you to think about it like this. Here’s the story. The story is that here is the earth. And when God creates the earth He establishes it.

Now we can call this covenant of works any number of things. One of the things that you often find in the literature is that you often find a *covenant of creation*, and so on.

“A Walk Through the Old Testament” - Class 2

The covenant of creation is the idea that God created the heavens and the earth and entered into a covenant to keep them.

Now when you get to the covenant of grace, you get the very first covenant being the covenant with Noah.

Transcriber’s Note: Jeff draws an ark.

Jeff: Oh! Yikes! It’s really windy up here! Now in Genesis chapter 9 what does God do? We’ll talk more about this. But what He does is that He again cuts the covenant of creation. He promises to preserve the stage of redemption which is the earth, so that he never destroys it. So the very first exfoliation of the covenant of grace is that the stage of redemption, the earth, will be preserved. And it reaches back into some of the things that were said in the covenant of creation. We’ll look at those things. But first off, the stage of redemption is preserved.

And what’s the sign of it? The rainbow. We should put rainbows on our jackets, right? And people will say, “Are you supportive?” And we’ll say, “Yes, we’re supportive.” *(Laughter)*

Don Maurer: “Over the Rainbow.”

Jeff: Yeah. Me and Kermit. *(Laughter)*

Brave Man: It’s not easy being green. *(Laughter)*

Jeff: And then the second covenant, the second exfoliation, is when God calls out on the stage Abraham. I’m going to do this.

Transcriber’s Note: Drawings.

Jeff: This is Abraham. God calls him out. He calls him out of Ur of the Chaldees and says, “I’m going to give you the land.” Actually he says three things. “I’m going to give you a land. I’m going to give you people. And I’m going to make you a blessing to all the nations.” He says those three things to him.

So now what is God doing? He said, “I’m going to preserve the stage of redemption.” Now He calls out the first actors on the stage. And the first actors on the stage for our purposes are Abraham and his family. And He says, “I’m going to give you this land, make you a people and make you a blessing.”

Now the problem is this, and this is so funny. *(Laughter)* But I want you to think about this. Just think about this. “I know you’re older. And I’m not going to give you kids for many years to come. But you’re going to have many people as descendants. What’s the sign going to be that I’m going to do this? I’m going to shorten your penis.” *(Laughter)* I think that’s funny. *(Laughter)* Okay, so don’t play this for your wives. *(Laughter)*

Jeff: So there’s the sign. And he wanders around and doesn’t enter into the land. He doesn’t really see people develop, right? And so what happens? The book of Genesis is about the family of Abraham going down into Egypt. And in Egypt what happens? They become a people.

And then what happens? With Moses they enter into the land. And the Mosaic covenant is cut. And the Mosaic covenant that’s cut is law. In other words, God says, “Look. When I give you this land that I promised to Abraham, you’re going to need to know how to behave yourselves, because the people who were in the land did not behave themselves. So when you go in, here’s my law to teach you how to behave yourselves.”

“A Walk Through the Old Testament” - Class 2

In other words, this is how a redeemed people acts. Do you want to know why it is that they have precepts that they have to follow? Because God wants to show the watching world that this is how a redeemed people behaves. The law is not given so that we can pull ourselves up by our bootstraps and be saved. You see, that was the error of the Jews. God says, “You’re redeemed; this is how you ought to behave,” right?

So it’s like if you ask your kids, “You’re going over to who’s house?”

“So-and-so’s house, Daddy.”

“Okay. You remember who you are.”

“Yes, Daddy.”

You say your last name. And you say, “What does that mean?”

“That means three things. I can do this but I can’t do that, and you’ll make sure that I do this.”

“Yes,” right? Do you see what I mean? “Because you’re my son, that’s how you act.” That’s the idea.

Don Bishop: Isn’t the law also the standard of the covenant of works?

Jeff: You know, Don, you and I can talk about Kleinian theology later. *(Laughter)* You know, Don, there’s a threshold here, right here. You’re stepping right over it. *(Laughter)* Okay? We’re not going there. *(Laughter)* But thanks for thinking of me. *(Laughter)* All right, I appreciate it. *(Laughter)* If anyone wants to read *The Kingdom Prologue*, which is a fine, excellent book, they can do that. I may mention it later, Don. But I’m certainly not going to bring that up now. *(Laughter)*

So here is the law, how you are to behave when you get into the land. And now think about this. They’re in the land. And what’s left? That’s crossed off the land. They’re a people now. God is just kicking these things off, one after another. And now all they have to do is be a blessing to all the nations! Isn’t that terrific? Whew! And they get insular. And they go, “What? Gentiles are fuel for the fires of hell! No way!” And what happens is—

Don Maurer: We can be that way, too.

Jeff: Well, we shouldn’t go there yet. What happens is that after the law, in the year 1000, David sits on the throne. And what does God promise a people with the land? He promises them a King.

Now obviously the king that comes from David, Solomon, is not a very faithful king. And it’s not until his son sits on the throne that Israel divides in half. There’s a Northern and a Southern half. And then all of the fighting with the other nations takes effect, and they become insular. They’re not outreaching. They’re not a blessing to the other nations. And that’s the way things are until the New Covenant comes with Christ.

And in the New Covenant they get their King. And in the New Covenant we are the people of Abraham (Galatians 3.) If we have faith, we’re children of Abraham. Jesus gives us not just a plot of land here, but he says, “*All authority in heaven and on earth has been given to Me.*” “Now go and disciple the nations.” And so the land enlarges to the full earth. And that is based upon the Noahic covenant’s promise that the stage of redemption will be preserved. So what you see in the New Covenant is the climax of everything promised in the Old, okay?

“A Walk Through the Old Testament” - Class 2

So if you want to think of a story about how the Old Testament unfolds, that’s the story—the state of redemption, characters, the promise, an obedient people in a land to be a blessing to the other nations. God moves them out to become a people and moves them into the land. He promises to give them a King. And then a New Covenant comes and fulfills it all in Jesus.

Frank Melnyk: There were two blood sacrifices, right, one animal and one human?

Jeff: Say that again, Frank.

Frank: There were two blood sacrifices, one animal and one human.

Jeff: Okay, what are you thinking of?

Frank: With Adam was that to cover themselves? They had to sacrifice animals.

Jeff: Yes.

Frank: And that fulfilled something. And then Jesus shed His blood.

Jeff: Yes.

Frank: That fulfills the other covenant.

Bishop Rodgers: It’s a priestly covenant.

Jeff: Yes. So when we talk about the New Covenant being fulfilled in Christ, one of the things that we’re—

Frank: But wouldn’t the blood sacrifices become part of the—

Jeff: Always. So from the time of the inception of the covenant of grace at the close of the covenant of works there was the sacrifice, right? There was the shedding of blood to give them a covering from sin. And I have to believe that was the first sacrifice which then gets codified in the Mosaic aspect of the covenant of grace, and then reaches its fulfillment in the priesthood of Christ. So it’s been there from the very beginning, from the Fall in the inception of the covenant of grace, the need for a blood sacrifice. do you remember what we said when we talked about the two-Adam Christology? And we said that Christ the second Adam had to actively obey. In other words, He had to obey the law. But He also had to passively submit Himself to the curse. That’s what we mean. He passively submits Himself, obediently so, to suffering and death on the cross, which was prefigured in this sacrifice made for Adam and Eve at the close of the covenant of works, at the inception of the covenant of grace. Does that make sense? Okay.

Ted: What was the element in the Davidic covenant? We talked about the Noachic covenant with the stage of the earth. With Abraham it was the promise and the Mosaic was the law. But what was the element in the Davidic covenant?

Jeff: The king and the throne.

Ted: What?

Jeff: The throne.

Ted: The king.

Jeff: I’d say it’s the throne. Yes?

Brave Man: Just briefly, before Noah people had faith in something. That’s how they were saved, correct?

Jeff: Yes. So for instance, (and so hopefully you guys won’t all forget this before next week because that’s what we’re going to talk about in those early chapters), never mind.

“A Walk Through the Old Testament” - Class 2

The juices just aren't flowing today. *(Laughter)* So Genesis 3 promises a Redeemer, a Deliverer who will give people rest from the curse.

The interesting thing is that if you look at it, there are two Lamechs. There's a bad Lamech, right, who's got a couple wives and kills a little boy. And then there's the Lamech who is the father of Noah. And if you look at Lamech the father of Noah, he says, "I'm going to name Noah Rest," because it says in the Scriptures that maybe he will be the one to give us rest.

So what was their faith in? Their faith was in that promise of a Redeemer who was to come in what's called the Proto-gospel, the first gospel of Genesis 3.

Brave Man: But why isn't that considered a part of the covenant of grace?

Jeff: Well, because that was after the Fall, right? And so as part of the curse God builds in the gospel. So when you think about the active and passive obedience of Christ, there's the idea that you failed to obey. There's going to be a Redeemer who is going to come and not only take the curse upon Himself, but He's going to obey in your place. So in the curse there's the promise of a Redeemer who would be both active and passive in His obedience. Yes?

Bill McCoy: What would you say to a person who would say that the Mosaic covenant was a covenant of works, not for a man like Adam, but for a nation?

Jeff: I saw you go back there. I thought you would bring that up. Go ahead.

Bill: Not for a man, but for a nation.

Jeff: Well—

Bill: Now I'm not done yet.

Jeff: Yeah, okay. *(Laughter)*

Bill: God gave the covenant of Noah to a nation, but He didn't give the ability to keep it.

Jeff: Well, I would say that the simple answer is that you're either in Adam or you're in Christ.

Brave Man: Right.

Jeff: And if you're in Adam, then you are doing exactly what we see the Jews do, and that is pursuing a righteousness based upon the law, whatever that law happens to be. I mean, you and I both know that you meet people all the time who will pick something like this. Did you ever meet that person who says, "Well, at least I keep my yard nice?" *(Laughter)* Did you ever meet that neighbor who thinks that because she keeps her yard nice that everybody else is going to hell, right? *(Laughter)* Because she cares about her neighborhood. I'm not kidding you.

But I think that's union with Adam. Union with Adam says that I obey and I get the goodies. And I think that people live and that people receive the grace, the common grace, of the Noahic covenant. But they don't recognize this common grace. They really live under the covenant of works because they're striving to obey and earn their salvation. They're condemned under the covenant of works. The problem is that they think they can obey it.

Bill Obaker: So if you look at the law as works you're going to get all confused. The law is a tutor to show us the need for Christ in our lives.

“A Walk Through the Old Testament” - Class 2

Jeff: Yes, and there’s a really neat parallel. I won’t show it to you this time. But it will help you see that very thing.

Bishop Rodgers: Also the written law is the right way to live.

Jeff: Yes. God is saying, “Behave this way.”

Caleb Falbo: I think that’s the big thing. I hear a lot of people who don’t know what it’s all about or what a relationship of Christ is. Or they say, “I’m a good person. Why do I have to go to church?” They don’t know how to get that other half to that, I guess.

Jeff: Yes.

Brave Man: Works righteousness.

Jeff: It really is. And you know, part of the problem is that it’s the way the Christian community represents the law. You know, if the Christian community is always talking about legalism, I actually think that the Christian community is confused about legalism, because if you say something that’s a Biblical precept for somebody to obey, they’ll say to you, “That’s legalism.” No, that’s just the law of God teaching us how to behave.

This is a simple way to look at this. But legalism is when someone asks you to do above and beyond, or something different, than does the law of God. For instance, when somebody says to you that your shirt has to be to a certain length, or your hair, or you can’t touch your collar when you go like that, to me that’s not anywhere in Scripture. That’s legalism, right? That’s not God asking me to do something; that’s you asking me to do something.

Now there is a legalism that says that if I obey the Scriptural precepts that I’ll be saved. That’s another form of legalism. But I have a tendency to think that people don’t defer to that. They actually think that if you tell me not to do something that the Bible tells me not to do, if you say that to me, you’re a legalist.

Caleb: I think that’s the big thing. I think a lot of people don’t understand how Jesus kind of fits into the big picture. And I try to explain that to people. A lot of people don’t understand.

Jeff: Yes. I have been really struck. You know, the more friends I’ve accumulated over the last several years who are not a part of my tradition, I’ve been really struck by the number of things that people in different traditions view as sort of legalistic, or permissible.

Ted: For example?

Jeff: Well for example, there are a number of single people out there today. And there are a number of single people who have looked into the Christian dating world. I have been told by a number of them that sex outside of marriage is not considered wrong. Adultery is considered wrong, and other things—bestiality obviously so, and blah blah blah. But two people who are not in a marriage covenant having sex, that’s not considered wrong.

Brave Man: Isn’t that the definition of fornication?

Jeff: Well, I would think so. *(Laughter)* And when you say that to people, I think it catches them off guard and I don’t think they know quite how to respond. I don’t know what’s been going on out there. I obviously don’t. But that has really struck me as odd.

“A Walk Through the Old Testament” - Class 2

Bill McCoy: It could be a reaction to legalism. There’s an old saying that I just made up. *(Laughter)* When you forbid what God allows, it’s not long before you will allow what God forbids.

Ted: Wow! *(Laughter)*

Bill: Think about that.

Jeff: I think that on that note we ought to close. *(Laughter and applause)*

Let us pray. Father in heaven, thank You for this day. Bless the time to us. And Father, bless to our understanding the knowledge of Your Old Testament, that we might understand the wonder and the fullness of the covenant of grace in Jesus Christ. And we ask these things in His name. Amen.

Brave Men: Amen. *(Applause)*