

WHAT
THE **OLD**
TESTAMENT

AUTHORS REALLY
CARED ABOUT

A **SURVEY** of Jesus' Bible

JASON S. DEROUCHIE

EDITOR

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What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible

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THE OLD COVENANT ESTABLISHED: WHAT THE LAW IS REALLY ABOUT

Jason S. DeRouchie

The universal glory of the King of Kings, who reigns through his Messiah: This is the hope to which Genesis through Deuteronomy point. Genesis sets the stage by clarifying both the universal need for divine blessing and the means by which God will restore it—namely, through Abraham and his offspring, called Israel. Exodus, Leviticus, Numbers, and Deuteronomy then detail the institution of the old (Mosaic) covenant, including clarification of Israel’s unique role in God’s universal kingdom purposes.

Another title for the Law is the Pentateuch, which derives from the Greek *penta* (“five”) and *teuchos* (“book, vessel, tool”). While the English word “law” is usually used to render the Hebrew title *tôrâ*, the Bible’s first five books contain much more than what is often considered law. Certainly large portions are devoted to guiding justice and deeds of mercy and to directing God’s people in how to live rightly in God’s world. However, this type of “instruction” is bound up within a narrative plot, which itself *teaches* readers about God and his purposes for and in human history.

Following the worldview-shaping preface in Genesis 1:1–2:3, the Law’s narrative backbone details the initial three stages of God’s kingdom-building program. The unit places Israel within God’s global purposes and provides a theological history from the beginning of time to around 1406 B.C., the year of Moses’ death. In the process, it details the fruits and failures of faith in the lives of people like Adam and Eve, Noah and Abraham, Jacob and Joseph, and all the children of Israel. The most dominant human figure is Moses, whose 120-year life is chronicled from birth to death in Exodus through Deuteronomy.

Figure L.1. God’s Kingdom-Building Program Narrated in the Law		
	Preface introducing the biblical worldview: God and his purposes for people on this planet	Genesis 1:1–2:3
K	KICKOFF AND REBELLION	1. Creation, fall, and flood (ca. ? B.C.)
I	INSTRUMENT OF BLESSING	2. Patriarchs (ca. 2100–1850 B.C.)
N	NATION REDEEMED AND COMMISSIONED	3. Exodus, Sinai, and wilderness (ca. 1450–1400 B.C.)
G	GOVERNMENT IN THE PROMISED LAND	4. Conquest and kingdoms (united and divided) (ca. 1400–600 B.C.)
D	DISPERSION AND RETURN	5. Exile and initial restoration (ca. 600–400 B.C.)
O	OVERLAP OF THE AGES	6. Christ’s work and the church age (ca. 4 B.C.–A.D. ?)
M	MISSION ACCOMPLISHED	7. Christ’s return and kingdom consummation (ca. A.D. ?–eternity)

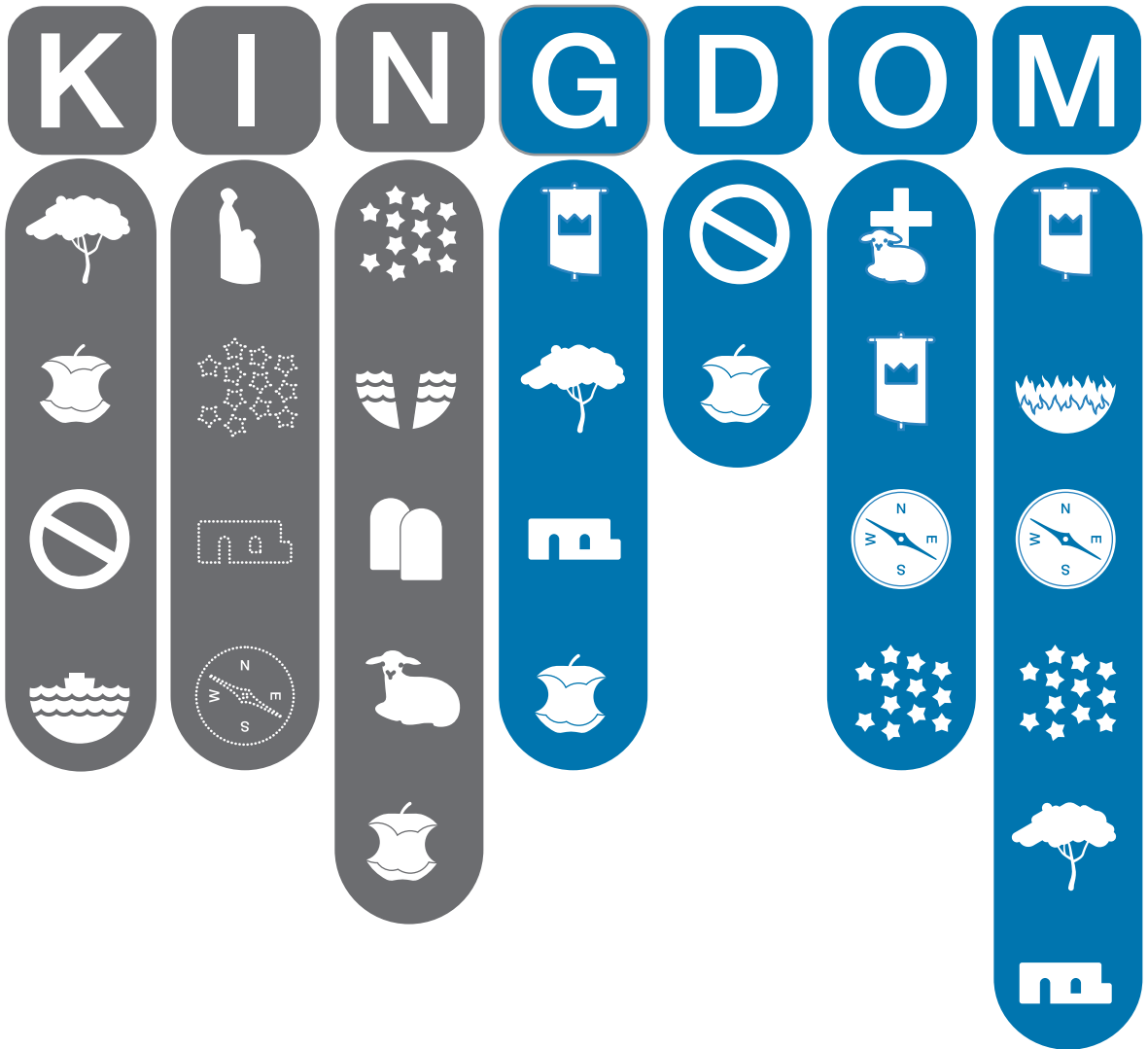
Significantly, Yahweh is unquestionably the main character dominating the Law’s entire storyline. In these five books, God creates and judges his world, establishes and renews covenants, and makes and fulfills promises. He rescues and commissions his people, dwells in their midst and forgives their sin, and performs miracles like giving babies to the barren and providing water in deserts. He instructs his own in the path of life, and he displays himself as believable and his promises as desirable.

As is clear from the literary space given to God’s work and words through Moses, the Pentateuch was designed to highlight *the establishment of the old covenant*, which provides the literary lens for understanding the Prophets and Writings and anticipates the need for the redeeming work of Messiah Jesus. The nature and purpose of the Mosaic (old) covenant is only understood in light of the Adam/Noahic and Abrahamic covenants that precede, and the covenant itself anticipates both implicitly and explicitly the Davidic and new covenants that follow.

The Law begins by highlighting humanity’s unique mission of imaging God, mankind’s failure, and the promise of a male descendant of the first woman who would overcome the evil one and reestablish universal peace under God’s sovereignty (Gen. 3:15; cf. 22:17b–18; 49:8, 10; Num. 24:17–19). The Law ends by highlighting the unique role Moses played as mediator of the old covenant and by anticipating the foretold “prophet like Moses” (Deut. 34:10; cf. 18:15, 18; Luke 7:16; John 1:21, 25, 45; Acts 3:22–26; 7:37), whose very presence suggests the temporary nature of the Mosaic administration and the long-term need for a new covenant (Gal. 3:23–26; Heb. 8:13; 9:8–15; 12:18–24). Figure L.2 overviews the flow of thought in the Law, and Figure L.3 synthesizes through images the first three stages in God’s kingdom-building program, as narrated here.

Figure L.2. The Law at a Glance	
THE LAW: The Old Covenant ESTABLISHED (Yahweh as Savior)	
Genesis	Prologue to God’s Universal Kingdom: The Need and Provision for Universal Blessing
Exodus	King Yahweh and His Global Purpose through Israel: God’s Presence and Israel’s Salvation and Mission
Leviticus	Holy Yahweh and the Necessity for Holiness: Pursuing God through His Sanctifying Presence and Promises
Numbers	Faithful Yahweh and His Unfaithful People: Learning to Wait and Follow amidst Seasons of Discipline
Deuteronomy	Israel’s Constitution: A Call to Lasting Covenant Relationship and Its Eschatological Realization

Figure L.3. God's K-I-N-G-D-O-M Story Through Images



KEY RESOURCES FOR FURTHER STUDY

Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Pentateuch*, third ed. Grand Rapids: Baker, 2012.

Schnittjer, Gary Edward. *The Torah Story: An Apprenticeship on the Pentateuch*. Grand Rapids: Zondervan, 2006.

Wenham, Gordon. *Exploring the Old Testament, Volume 1: A Guide to the Pentateuch*. Downers Grove, IL: InterVarsity, 2003.

THE OLD COVENANT ENFORCED: WHAT THE PROPHETS ARE REALLY ABOUT

Jason S. DeRouchie

Since the early stages of Genesis, readers have anticipated Israel's control of the Promised Land (Gen. 15:16; 17:8). Within this earthly realm Israelite kings would rule, and from it the promised royal deliverer would rise, overcoming evil and reestablishing global peace with God (17:6; 49:8, 10; Num. 24:17–19; Deut. 17:14–20). The Law concluded with Israel on the brink of entry, receiving a charge to go into the land on mission. They were to display the greatness of Yahweh by following his Word given through Moses and by overcoming all obstacles to radical God-centeredness (Deut. 4:5–8; 7:2). Yet the Lord had also declared that, following the prophet's death, "this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them" (31:16; cf. 2 Kings 17:13–15). Their covenant rebellion would result in their ruin, climaxing in their exile from the land!

The middle portion of Jesus' Bible details this sinful journey to destruction, giving direct stress to God's *enforcement of the Mosaic (old) covenant*. The Former Prophets provide a *narrative history* that clarifies God's perspective on *what* happened to Israel from their conquest of the Promised Land to their exile from it. The Latter Prophets then offer *prophetic commentary* that develops *why* Israel's story went the way it did.¹ Both units cast dark shadows over Israel's covenant history, portraying most of the nation as faithless and wayward. However, they also draw attention to

1. "Former" and "Latter" here refer not to time but to placement in the Old Testament. As one reads through the Bible, the "former" grouping comes first, the "latter" grouping second.

God’s faithfulness and mercy, stressing a coming new covenant and affirming the consummation of the kingdom through a Judean royal redeemer, shown now to be in the line of David.

Joshua, Judges, Samuel, and Kings together describe the fourth stage in God’s kingdom-building program. They survey the time of conquest and the downward spiritual spiral in the days of the judges through the

Figure P.1. God’s Kingdom-Building Program Narrated in the Former Prophets

	Preface introducing the biblical worldview: God and his purposes for people on this planet		Genesis 1:1–2:3
K	KICKOFF AND REBELLION	1. Creation, fall, and flood (ca. ? B.C.)	Genesis 2:4–11:9
I	INSTRUMENT OF BLESSING	2. Patriarchs (ca. 2100–1850 B.C.)	Genesis 11:10–50:26
N	NATION REDEEMED AND COMMISSIONED	3. Exodus, Sinai, and wilderness (ca. 1450–1400 B.C.)	Exodus–Deuteronomy
G	GOVERNMENT IN THE PROMISED LAND	4. Conquest and kingdoms (united and divided) (ca. 1400–600 B.C.)	Joshua–Kings
D	DISPERSION AND RETURN	5. Exile and initial restoration (ca. 600–400 B.C.)	Daniel–Chronicles
O	OVERLAP OF THE AGES	6. Christ’s work and the church age (ca. 4 B.C.–A.D. ?)	Matthew–Acts
M	MISSION ACCOMPLISHED	7. Christ’s return and kingdom consummation (ca. A.D. ?–eternity)	Revelation

united and divided kingdoms into the exile—a period of more than eight-hundred years (ca. 1406–586 B.C.).² These four books are often called the “Deuteronomistic History” because they evaluate all characters and events in light of Deuteronomy’s covenant principles (Josh. 1:8; Judg. 3:4; 2 Kings 18:12; 21:8). Monarchs were judged in accordance with the rule of the king in Deuteronomy 17:14–20 (1 Sam. 10:25; 1 Kings 2:3; 2 Kings 23:25), and the blessings and curses detailed in Deuteronomy 27–28 guided the Lord’s response to his people’s covenant disloyalty (Judg. 2:15; 2 Kings 22:13). The new covenant vision of restoration in Deuteronomy 30 also stands behind the Davidic covenant hope laid out in 2 Samuel 7. In light of this close tie with the covenant, this section of narrative is justly called the *Former Prophets*.

With the conclusion of 1–2 Kings, Israel’s narrative history pauses to allow for commentary, the first part of which comes in the *Latter Prophets*. According to the Jewish reckoning, this section is made up of four books: the three major (large) prophetic volumes of Jeremiah, Ezekiel, and Isaiah and the single collection of twelve minor (short) prophetic works called the Twelve (Hosea–Malachi). All four books are anthologies, substantially made up of prophetic sermons delivered mostly during the period of history addressed in 2 Kings.³

While the story of the Former Prophets includes many of Yahweh’s prophets as characters, the Latter Prophets capture in full some of these prophets’ extended messages. In these books, Yahweh’s heavenly ambassadors speak God’s words, enforcing his covenant with Israel and declaring judgment against the nations. The prophets charged Israel with Mosaic (old) covenant violation (indictment) (Jer. 9:13–14; Ezek. 22:26; Isa. 5:24), called them back to covenant faithfulness (instruction) (Amos 5:14–15; Mal. 4:4), warned them of the covenant curses (Jer. 44:23; Mal. 2:2), and promised the covenant restoration blessings for those who would learn from the divine discipline (Jer. 31:31–34; Isa. 19:24–25). In a world of sin, the prophets were gifts of God’s grace, urging all who would listen to return to the only true Savior, Sovereign, and Satisfier.

Following the Law’s concluding emphasis on Moses’ unique and temporary prophetic role as covenant mediator (Deut. 34:9–12), the Prophets open and close with explicit stress on the central place of God’s law given through

-
2. 586 B.C. is the year of Babylon’s destruction of Jerusalem. Although 2 Kings 25 overviews this event, the chapter ends by recording how the exiled Judean King Jehoiachin was removed from prison and given a seat of honor in Babylon, an event that occurred around 561 B.C.
 3. The clear exceptions are the books of Haggai, Zechariah, and Malachi, which contain explicit messages from the period of initial restoration after exile.

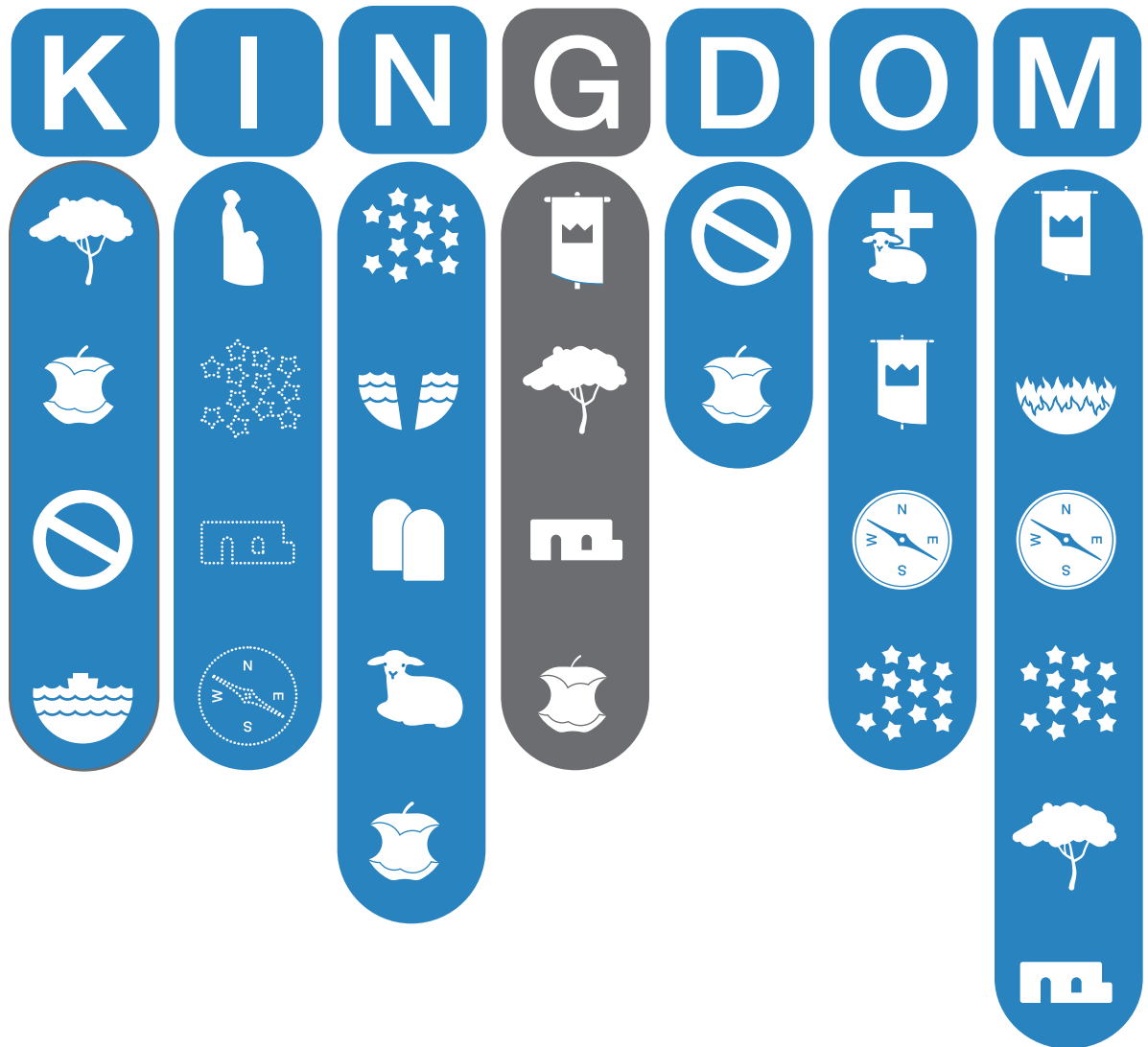
Moses. In Joshua 1:7–8, Yahweh called Moses’ successor Joshua to be “careful to do according to all the law that Moses my servant commanded” and to “meditate on it day and night.” Then in Malachi 4:4, Yahweh called his people to “remember the law of my servant Moses” (Mal. 4:4). Until the “prophet like Moses” would arise and establish a new covenant (Deut. 34:10; cf. 18:15, 18; Luke 7:16; John 1:21, 25, 45; Acts 3:22–26; 7:37), Israel’s foundation for understanding God and his purposes would be Moses’ words in the Pentateuch. The old (Mosaic) covenant, therefore, is the lens through which to read the Prophets.⁴ Figure P.2 overviews the flow of thought in the Prophets, and Figure P.3 synthesizes through images the single stage in God’s kingdom-building program narrated here.

Figure P.2. The Prophets at a Glance

THE PROPHETS: The Old Covenant ENFORCED (Yahweh as Sovereign)	
FORMER (Narrative)	
Joshua	Yahweh’s Covenant Faithfulness and the Call for Israel’s Covenant Faithfulness
Judges	Israel’s Covenant Faithlessness and the Need for God’s Kingship
1–2 Samuel	The Importance of Honoring Yahweh and the Davidic Kingdom Hope
1–2 Kings	Covenant Failure, Kingdom Destruction, and the Hope of Kingdom Restoration
LATTER (Commentary)	
Jeremiah	Israel’s Lack of Covenant Loyalty and the Eschatological Promise of Covenant Loyalty
Ezekiel	Israel’s Loss of God’s Presence and the Eschatological Promise of His Spirit
Isaiah	Israel’s Rejection of God’s Kingship and the Eschatological Promise of His Universal Kingdom
The Twelve	Israel’s Spiritual Unfaithfulness and the Eschatological Promise of Divine Faithfulness

4. Only in Joshua 1:2, 7 and Malachi 4:4 is the mediator of the old covenant ever called “Moses my servant.” This link along with the similar call to heed the law suggests that the book of Malachi was intentionally placed as the conclusion of the Prophets. Further support for this conclusion is found in the fact that, just as the end of the Law anticipated the coming of the “prophet like Moses” (and with him the new covenant) (Deut. 34:10), Malachi 4:5–6 predicted the coming of a new “Elijah the prophet,” who would help restore the community of God. Of all Old Testament prophets after Moses, Elijah is portrayed in Kings as the chief covenant enforcer, whose ministry pointed to and substantiated the ministry of the original Moses. Malachi’s ending, therefore, suggests that a “prophet like Elijah” would accompany, support, and legitimate the ministry of the “prophet like Moses”—a fact played out in the lives of John the Baptist and Jesus (see Matt. 11:11–14; 17:19–13). In conclusion, it is noteworthy that the links between the end of the Law and the end of the Prophets on the one hand and the beginning and ending of the Prophets on the other imply that Malachi himself may have arranged the Latter Prophets and the Twelve within it, thus securing that his final appeal be seen as an echo of the opening scene of Joshua and in parallel with the end of Deuteronomy.

Figure P.3. God's K-I-N-G-D-O-M Story Through Images



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Former Prophets

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- Satterthwaite, Philip E., and J. Gordon McConville. *Exploring the Old Testament*, vol. 2: *A Guide to the Historical Books*. Downers Grove, IL: InterVarsity, 2005.

Latter Prophets

- J. Daniel Hays, *The Message of the Prophets: A Survey of the Prophetic and Apocalyptic Books of the Old Testament*. Grand Rapids: Zondervan, 2010.
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- VanGemeren, Willem. *Interpreting the Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament*. Grand Rapids: Zondervan, 1990.



“Thus says the LORD: ‘The people who survived the sword found grace in the wilderness; when Israel sought for rest, the LORD appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you’” (Jer. 31:2–3). An aerial from the east of the mountains south of Wadi Farah in the hill country east of Shiloh and northwest of Jericho that Joshua allotted to the tribes of Ephraim and Manasseh.





THE OLD COVENANT ENJOYED: WHAT THE WRITINGS ARE REALLY ABOUT

Jason S. DeRouchie

Very little was good at the end of the Prophets. The historical narrative had ended in 2 Kings with Jerusalem destroyed and God's people in exile, cursed by Yahweh because they had broken the covenant (2 Kings 18:11–12; 23:27; cf. Deut. 31:16–17). The prophetic commentary of the Latter Prophets had then added stress to Israel's covenant rebellion, highlighting the nature of the people's sins, calling attention to God's faithfulness both to bless and to curse, and declaring that kingdom hope would exist only for the repentant who would return to Yahweh.

Strikingly, even though the final three prophets of the Twelve were part of the initial restoration (Haggai, Zechariah, Malachi), none of the books announced the arrival of the new creational kingdom for which Israel longed. Instead, these volumes testified to the nation's continued failure to honor and fear God above all else (Hag. 1:9; Zech. 1:2–6; Mal. 1:6). The community's inward transformation had not been experienced, global peace and witness had not been realized, the renewed Eden had not arrived, the redeemer-king had not arisen, and the divine presence had yet to manifest itself, even in the rebuilt temple (see Ezek. 36:22–36; 37:21–28). In many respects, then, the exile still continued, and God's promises still awaited fulfillment. As such, the final word in Malachi declared judgment on the wicked, charged God-fearers to heed the law of Moses, and called readers to keep looking ahead, anticipating a new "prophet like Elijah," who would (with the "prophet like Moses") help restore the community of God (Mal. 4:1–6).

In such a context of sustained darkness, the loyal remnant needed clarity on how to maintain their faith, even amidst life's sufferings and enigmas. This is the purpose of the final section of Jesus' Bible. The Writings provided guidance to this faithful few, still in "slavery" (Ezra 9:8–9), who remained resolute in their confidence that Yahweh was on the throne and would one day right all wrongs through a royal redeemer.

In the Bible, only at the head of the Prophets (Josh. 1:8) and at the beginning of the Writings (Ps. 1:2) are believers explicitly called to "meditate day and night" on God's *law*. This catch-phrase at the "canonical seams" calls the reader to interpret both canonical divisions through the lens of the covenant. However, unlike the Prophets, which major on Israel's sin and the covenant curses and give only minor (though always evident) attention to the promise of restoration blessing, each book of the Writings is dominated by a message of kingdom hope in an all-wise, all-sovereign God, who is faithful to his own, even in the midst of pain. A minority of saints did exist who treasured God, and both the commentary of the Former Writings (Ruth/Psalms–Lamentations) and the narrative of the Latter Writings (Daniel–Chronicles) clarify how this group *enjoyed the old (Mosaic) covenant*.

The Writings open with the book of Ruth, one of only two narrative books in the Old Testament not arranged in chronological succession.¹ Because the rest of the Former Writings are all poetic and organized from longest to shortest,² Ruth stands out as a preface to the whole, calling the reader to interpret the remaining part of the Old Testament through a messianic lens of kingdom hope. Just as God preserved King David's ancestors through "exile" in Moab and secured their redemption by the hand of one from Bethlehem, so too God would deliver David's descendants from exile, raising up a new redeemer from this Judean town (see Mic. 5:2). For those who will trust in God, justified optimism exists even in darkness.

The rest of the Former Writings clarify *how those hoping in God's kingdom were to live*. In short, they were to embody in every setting the life of wisdom, waiting, and worship, grounded in God's Word, that was to characterize the messianic King.

1. The other is 1–2 Chronicles, though one could also count Jonah, which is part of the Twelve.

2. Lamentations is a little longer than the Song of Songs (2011 words vs. 1662 words). For a suggestion as to why Lamentations was put last, see note 8 in Chapter 1.

- In Psalms, those hoping for kingdom consummation express through lament, thanksgiving, or praise their faith and joy in Yahweh who reigns over all, ultimately through his Messiah.
- Job, Proverbs, and Ecclesiastes then consider the nature and pursuit of wisdom, the beginning of which for humans is the fear of the Lord. Perseverance through suffering will be experienced only by those who revere God for who he is, not for what he gives or takes away (Job). Life's purest and most lasting joy will be known only by those who act wisely, walking daily in light of the future by considering the brokenness that comes to the wicked and the blessing that awaits the righteous (Proverbs). The Creator is the Shepherd of all, who providentially guides all things and will call all actions into account; therefore, even when life in this cursed world is hard and makes little sense, wise followers of God fear him and keep his commands, both in pleasure and in pain (Ecclesiastes).
- These two contexts—pleasure and pain—then color the last two commentary books. In Song of Songs, marital love is celebrated and portrayed as a gift of God that gives hope for the ultimate kingdom blessings. And in Lamentations, even the darkest shadows of divine discipline as seen in the destruction of Jerusalem do not cancel the hope of divine mercies at dawn. God forever reigns (Lam. 5:19), and his promised Son will soon rise over the nations of the earth (see Ps. 2:7–12).

With Lamentations, the Old Testament's commentary section—begun with Jeremiah's other book—comes to a conclusion. The exilic despair highlighted in Lamentations serves as a natural bridge back into the narrative of Israel's exile departed from in 2 Kings. Through Daniel, Esther, Ezra-Nehemiah, and 1–2 Chronicles, the Old Testament narrative comes to a conclusion, all the while heightening anticipation for a further kingdom work of God.

The Latter Writings narrate the fifth of the seven stages in God's redemptive program, declaring his protection of the faithful remnant and his absolute supremacy over all things (Daniel), his providential preservation of his people in exile (Esther), and his initial restoration of his own to Jerusalem (Ezra-Nehemiah). Significantly, the narrative in 1–2 Chronicles stands out

Figure W.1. God’s Kingdom-Building Program Narrated in the Latter Writings		
	Preface introducing the biblical worldview: God and his purposes for people on this planet	Genesis 1:1–2:3
K	KICKOFF AND REBELLION	1. Creation, fall, and flood (ca. ? B.C.)
		Genesis 2:4–11:9
I	INSTRUMENT OF BLESSING	2. Patriarchs (ca. 2100–1850 B.C.)
		Genesis 11:10–50:26
N	NATION REDEEMED AND COMMISSIONED	3. Exodus, Sinai, and wilderness (ca. 1450–1400 B.C.)
		Exodus–Deuteronomy
G	GOVERNMENT IN THE PROMISED LAND	4. Conquest and kingdoms (united and divided) (ca. 1400–600 B.C.)
		Joshua–Kings
D	DISPERSION AND RETURN	5. Exile and initial restoration (ca. 600–400 B.C.)
		Daniel–Chronicles
O	OVERLAP OF THE AGES	6. Christ’s work and the church age (ca. 4 B.C.–A.D. ?)
		Matthew–Acts
M	MISSION ACCOMPLISHED	7. Christ’s return and kingdom consummation (ca. A.D. ?–eternity)
		Revelation

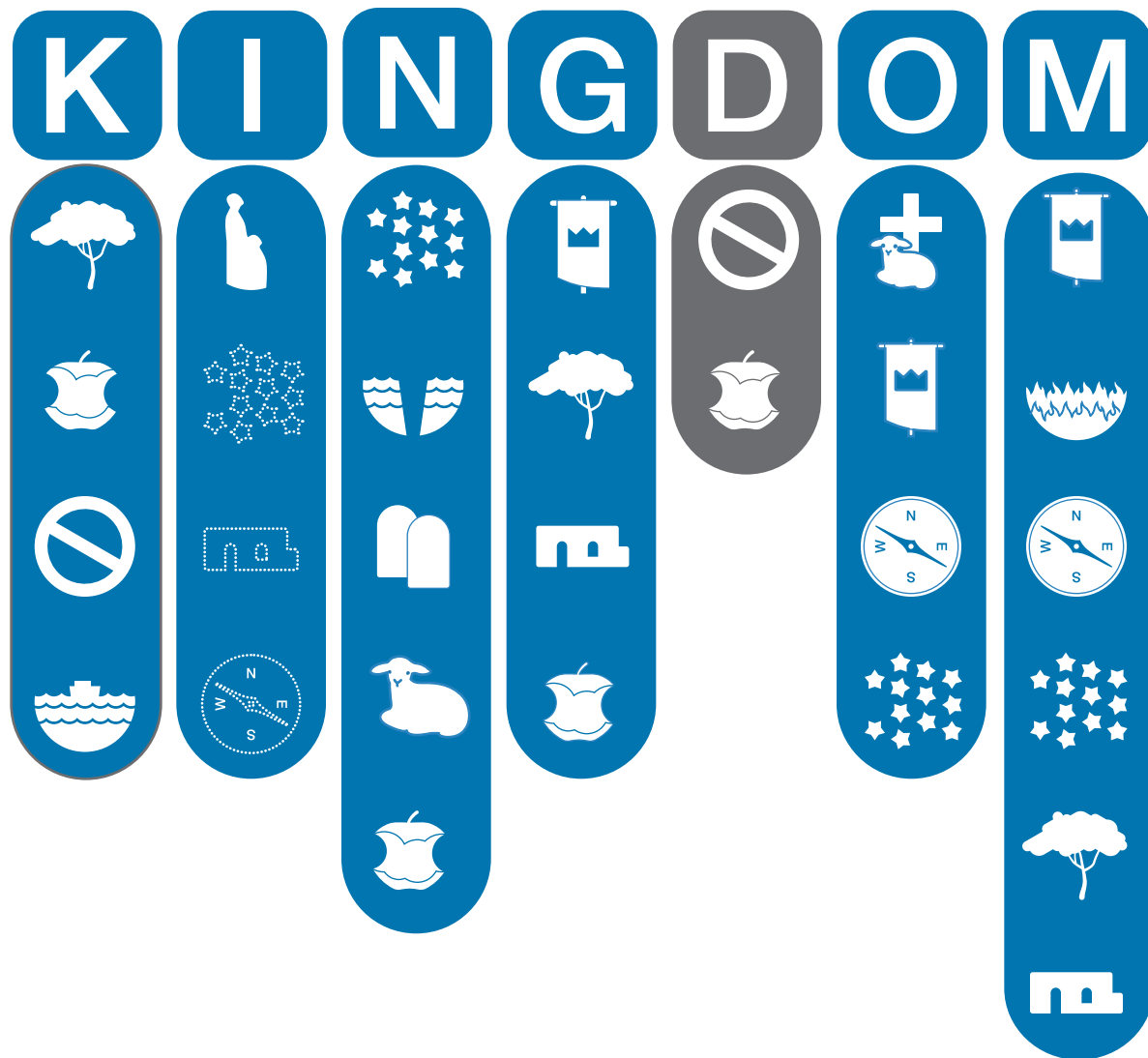
of chronological succession, thus allowing its story to complement and in some ways contrast with the narrative that runs from Genesis 2:4 through the end of Ezra-Nehemiah. Chronicles opens with a genealogy of the line of promise beginning with Adam and therefore places the remnant of God, living in exile, within God’s global kingdom purposes. The mission of Israel in relation to the nations will be fulfilled, and God’s universal kingdom will be realized. The call at the end of the book for the remnant of Yahweh to

enjoy God's presence and to return to Jerusalem (2 Chron. 36:23), leads naturally into the New Testament where the ultimate return to Jerusalem by One enjoying God's presence definitively secures complete kingdom restoration. This is the hope to which all the Old Testament points.

Figure W.2 overviews the flow of thought in the Writings. Figure W.3 synthesizes through images the last stage in the foundational (Old Testament) portion of God's kingdom-building program, all in anticipation of the fulfillment found in Christ and the New Testament.

Figure W.2. The Writings at a Glance	
The WRITINGS: The Old Covenant ENJOYED (Yahweh as Satisfier)	
FORMER (Commentary)	
Ruth	Prelude Affirming the Kingdom Hope of Yahweh's Redeeming Grace Through the Line of David
Psalms	Hope for Those Delighting in and Submitting to God's Kingship Through His Word and Messiah
Job	Hope for Those Fearing God for Who He Is, Not for What He Gives or Takes Away
Proverbs	Hope for Those Acting Wisely—Who Fear God, Turn from Evil, and Live in Light of the Future
Ecclesiastes	Hope for Those Fearing and Following God in Pleasure and Pain Despite Life's Enigmas
Song of Songs	Hope for Those Celebrating Human Sexuality in the Context of Marriage
Lamentations	Hope for Those Remaining Confident in God's Reign and Faithfulness to His Own
LATTER (Narrative)	
Daniel	The Promise of God's Universal Kingdom Reiterated
Esther	The Preservation of God's Kingdom People Realized
Ezra-Nehemiah	The Restoration of God's Kingdom People and Land Foreshadowed
1–2 Chronicles	Yahweh's Universal Kingship and Kingdom Promises Affirmed

Figure W.3. God's K-I-N-G-D-O-M Story Through Images



KEY RESOURCES FOR FURTHER STUDY**Former Writings**

Bullock, Hassell. *Encountering the Book of Psalms*. Grand Rapids: Baker, 2001.

Curtis, Edward M., and John J. Brugaletta. *Discovering the Way of Wisdom: Spirituality in the Wisdom Literature*. Grand Rapids: Kregel, 2004.

Estes, Daniel. *Handbook on the Wisdom Books and Psalms*. Grand Rapids: Baker, 2005.

Lucas, Ernest C. *Exploring the Old Testament*, vol. 3: *A Guide to the Psalms and Wisdom Literature*. Downers Grove, IL: InterVarsity, 2008.

Latter Writings

Hamilton, Victor P. *Handbook on the Historical Books*. Grand Rapids: Baker, 2001.

Howard, David M., Jr. *An Introduction to the Old Testament Historical Books*. Chicago: Moody, 1993.

Satterthwaite, Philip E., and J. Gordon McConville. *Exploring the Old Testament*, vol. 2: *A Guide to the Historical Books*. Downers Grove, IL: InterVarsity, 2005.