

Pentateuch & Historical Book Themes

Several themes can be traced through the books of the OT but these four are most important:

	KINGDOM	COVENANT	REDEMPTION	MESSIAH
GENESIS	God created a perfect kingdom (1–2), but man gave his rule to Satan (3), so God <u>elect</u> ed a seed to produce his rightful Ruler (4–11) to bless all nations through Abraham (12–50) and the line of Judah (49:10).	God narrowed man’s line from Adam through Seth to Abram (1–11) to establish the Abrahamic Covenant with its unconditional promises of Canaan, eternal rule, and blessing to his descendants (12–50).	Redemption is needed due to man’s sin (3:1-7), but as God redeemed Adam and Eve with a sacrificial animal (3:21), so a Redeemer from Eve will finally defeat Satan (3:15), typified in Joseph (45:7).	Jesus created the earth (1:26) and will defeat Satan (3:15), after descending from the line of Abraham (12:1-3) so that he might rule in the line of Judah (49:10).
EXODUS	God, as Sovereign King, began <u>form</u> ing Israel as a theocratic nation by redeeming (1–18) and instructing the nation how to be a kingdom of priests (19–40; esp. 19:5).	As benevolent Initiator of the Abrahamic Covenant, God rescued Israel (1–18) and gave the Mosaic Covenant to help the people know how to obtain the blessings of the Abrahamic Covenant (19–40).	Israel’s redemption from Egypt (1–18) typifies the believer’s redemption in Christ (1 Cor. 5:7), while the building of the tabernacle (19–40) parallels the redemptive work of Christ (Heb. 9).	As prophet, priest, and theocratic ruler who delivered Israel from Egypt (1–18), Moses typifies Christ as the anointed prophet, priest, ruler, and Saviour as the Passover Lamb (12:13)
LEVITICUS	God would remain theocratic King (cf. Exod. 39:34) only as Israel <u>sanctif</u> ied herself before Him through sacrifice (1–10) and separation from paganism (11–27).	The Mosaic Covenant to which Israel promised faithfulness (cf. Exod. 33–34) can be followed only through sacrifice (1–10) and separation from non-covenant peoples and practices (11–27).	Israel’s offering of unblemished animal sacrifices (1–10) and the nation’s purity from sin (11–27) parallel Christ’s redemption as a spotless Lamb on the ultimate Day of Atonement (ch. 16; cf. Heb. 10).	Israel’s sacrifices, offerings, and high priest Aaron (1–10), as well as national purity from sin (11–27) all foreshadow Christ as sinless Redeemer and mediatorial High Priest (Heb. 7).
NUMBERS	God <u>pre</u> pared Israel to possess Canaan as its kingdom (1:1–10:10), postponed this due to the nation’s unbelief (10:11–25:18), yet finally poised the believing generation to rule a new land in the end (26–36).	God showed Israel how to be blessed due to the Abrahamic Covenant (1:1–10:10) but also noted that covenant blessing comes by faith (10:11–25:18), claimed only by the new generation (26–36).	The pilgrimage of the redeemed Israelites towards Canaan typifies the redeemed believer today in his journey to heaven (1 Cor. 10:1-13; Heb. 13:13).	As Moses led Israel to Canaan by faith in the God of the bronze serpent (21:4-9), so Christ leads the believer today towards heaven by his faith in Christ’s death on the cross (John 3:14).

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DEUTERONOMY	Moses exhorted Israel to <u>renew</u> obedience to the Sinai Covenant so as to function as God's kingdom representatives in Canaan for blessing to the whole world rather than know the curses of disobedience (ch. 28)	God (Suzerain) spoke via Moses (mediator) to renew Israel (vassal) to the Mosaic Covenant and predicted Israel's exile, repentance, and return in the Palestinian covenant (30:1-10).	Israel's foundation of love for and obedience to God (6:4) to experience deliverance in the land parallels the Christian's need to love God as the basic motivation for redemption from sin and successful living today (Luke 10:27).	The promise of prophets like Moses (18:14-22) who instructed Israel in God's laws was fulfilled in many OT prophets, yet ultimately in Jesus (John 6:14; Acts 3:22-23; 7:37).
JOSHUA	God established Israel in Canaan as his co-regents by conquering those rejecting his rule (1-12) and settling their land (13-24) as the reward of their faith.	Israel's faithful subjugation (1-12) and possession (13-24) of most of Canaan begins to fulfill God's covenant promise to Abraham to give the people a national homeland in partial fulfillment of the Land covenant.	God's deliverance of Canaan into Israel's hands by their faith (1-12) shows the blessings of trust in Him as a Redeeming God (13-24) instead of the cursings of disobedience.	Joshua's leading Israel over Canaan's foes parallels Jesus, who leads believers victoriously in their battle over sin until they reach rest in the land of Israel in the kingdom (Heb. 3-4).
JUDGES	Israel <u>failed</u> to implement God's direct rule over the nation, showing the need for a righteous king to lead the nation under a monarchy (21:25).	Israel's repeated faithlessness to the Mosaic Covenant caused cycles of sin yet not destruction due to God's faithfulness to the Abrahamic Covenant.	God faithfully provided redeemers for Israel (2:18) who serve as forerunners of the redemption in Christ, who also will judge the unrighteous and deliver his children (Rom. 10:13).	Judges raised up by God typify Jesus Christ, the Final Deliverer, Judge, and Ruler not of a single locale but of the entire world.
RUTH	Ruth and Boaz were <u>rewarded</u> for submitting to God's rule over their individual lives despite the fact that this was not true of the nation as a whole.	Despite national rebellion under the judges (1:1), God's covenant loyalty preserved a righteous remnant that continued the messianic line and anticipated the Davidic covenant (4:17-22).	God's salvation came not by judicial reforms but via Ruth and her kinsman-redeemer, Boaz, whose line later redeems the world through their ultimate Redeemer-descendant, Jesus.	Boaz faithfully served as kinsman-redeemer for Ruth (3:9) just as Christ will redeem and mediate man's deliverance from sin as the final Redeemer of the Davidic line.

	KINGDOM	COVENANT	REDEMPTION	MESSIAH
1 SAMUEL	The <u>transition</u> from a degenerate theocracy under Eli and Samuel (1–7) to a monarchy under Saul and David (8–31) shows how God's sovereignty was delegated to the divinely elected Davidic kings who were to rule justly.	God used Samuel to replace corrupt yet anointed priests with godly leadership in the anointed David to fulfill his covenant promise to provide kings from Abraham's line (cf. Gen. 17:6).	God's commitment to save the nation from her carnal choice of Saul to God's choice of David shows his concern to carry out his redemptive plan despite man's sin.	Samuel's willing transfer of his tri-office of prophet-priest-judge to David's kingship pictures the authority of Christ in these various dimensions.
2 SAMUEL	God delegated his rule to David and his seed by <u>covenant</u> (1–10) and protected his dynasty despite punishing David's sin and the rivals to the throne (11–24).	God restored Israel's unity in the Davidic covenant (7:12-16) that promised an eternal seed, throne, and kingdom and was not conditioned even on David's fidelity (11–24).	Israel's faith in David as redeeming shepherd-ruler (5:2) typifies the redemption faith of other covenant people in the eternal Ruler from David's line who will secure eternal salvation for man.	David portrays Jesus Christ as the divinely chosen king who will maintain a righteous and eternal reign (cf. Matt. 12:23; 21:15; Luke 1:32, 69; Rev. 5:5).
1 KINGS	Solomon relinquished his right to rule over a united kingdom by his disobedience (1–11), yet even after the nation <u>divided</u> God stayed loyal by providing kings in his dynasty so that One may once again rule a united kingdom (12–22).	The failures of Solomon and rulers of the divided kingdom (11:11-12) illustrate God's covenant faithfulness to discipline for the national good but never to destroy the nation entirely due to his promise to David (9:4-5).	Solomon's temple indwelt by God in national redemption despite the division of the kingdom pictures redemption of believers by Christ that should result in worship, holiness and obedience.	Solomon's glorious kingdom, splendor, wealth, and wisdom are a true but poor depiction of the far greater glory, splendor, wealth, and wisdom of Jesus, the ultimate Son of David who did not sin, as did Solomon.
2 KINGS	Continued rejection to rule under God as a monarchy led to the <u>downfalls</u> of both Israel (1–17) and Judah (18–25), yet the Davidic line remained intact.	God's covenant faithfulness blessed kings who obeyed and disciplined those who disobeyed the Mosaic covenant—even in exile— though He still kept David's line.	The exile—not annihilation—of the divided kingdoms was due to God's commitment to redeem humanity later via a Redeemer in the salvation role of Jeroboam II (14:26-27).	The protection of Joash as the last surviving heir to the throne (11:1-3) shows God's unfulfilling promise of a Messiah from the line of David despite opposition.

	KINGDOM	COVENANT	REDEMPTION	MESSIAH
1 CHRONICLES	God's sovereign <u>establishment</u> of David's line (1-9) and David's concern for proper temple worship (10-29) reminded Israel not to repeat the idolatry of the past.	The preservation of David's line during the exile (1-9; 17:10b-14) and his priority of worship model the remnant's proper response to God's covenant loyalty.	Redemption from sin is rooted in the establishment of the line of Judah and David (1-9), from whom the final Redeemer will come who is worthy of worship.	Jesus is Messiah at birth in David's unbroken lineage despite Judah's exile (1-9) due to the unconditional promise of God to guard David's seed forever (17:11-14; Luke 1:32-33).
2 CHRONICLES	Rejecting to rule under God ended the rule of Solomon (1-9) and Judah's kings (10-36) yet God <u>preserved</u> David's line to exhort Israel to proper temple worship.	Though Judah's sin ended the nation in exile, God sustained his covenant with King David (7:17-18) as a model of the people's need to worship according to the Mosaic covenant.	God's salvific purposes cannot be thwarted even by exile, for as Cyrus restored Judah (36:22-23), so Christ will appear as Redeemer even from the kingly line under discipline from sin.	Solomon's glorious temple prefigures Christ whose glory will far surpass it when he Himself is worshipped by all nations in the kingdom era.
EZRA	God began restoring his rule to his returned people via Zerubbabel (temple: 1-6) and Ezra (people: 7-10).	Covenant loyalty on God's part seen in restoring the remnant to the land must be shown among the returning remnant in temple worship and holy living to keep David's line pure.	Faithful to his promise to restore the nation (cf. 2 Chron. 36:22-23), God brought the exiles back to the land so that a Redeemer might be born there.	Zerubbabel's role in restoring the exiles to the land prefigures the work of his Descendant who will restore his chosen ones from a life a sin.
NEHEMIAH	God restored Jerusalem's <u>walls</u> (1-7) yet an incomplete restoration of the people (8-13) prevented his rule from extending forth from Zion.	God removed the returning Jews' shame of an unprotected city to exalt them as noted in the Abrahamic covenant and then instructed them in covenant compliance.	Israel's restoration to Jerusalem with protective walls (1-7) and a renewed people (8-13) still lacked a King who would humble himself as did Nehemiah for full redemption.	Like the key character of this book, Christ gave up his privileged position to serve man (2:5; Phil. 2:5-11), fulfilled a mission (6:15; John 19:30) and depended on prayer (1:5-11; Mark 1:35).
ESTHER	God's <u>providence</u> in averting Israel's destruction showed his rule over all nations.	God protected Israel from extinction (4:14; cf. Jer. 31:35-37), fulfilling his covenant promise to bring the Messiah mostly behind the scenes.	All efforts to destroy God's redemptive plan by annihilating his redemptive people Israel will fail, as did Haman's.	The queen's risk of death for the Jews (4:16) and role as advocate (7:1-6) portray these roles for Christ.

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Poetic & Prophetic Book Themes

Several themes can be traced through the books of the OT but these four are most important (continued from page 42d addressing Pentateuch & Historical book themes):

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
JOB	God must have sovereign rule over man because of man's <u>inability</u> to understand the cause for suffering and other aspects of creation (38-42).	Even though he lived before God's covenant with Abraham, Job still offered sacrifices for any private cursing of his sons (1:4-5) with God's blessing (1:1-3).	As Job gained strength in trial since his Redeemer would vindicate him (19:25), so today believers can endure due to their future redemption (Rom. 8:23).	Job's confession of a Redeemer (19:25) and need for a mediator (9:33; 25:4; 33:23) are fulfilled in Christ (Heb. 4:15).
PSALMS	<u>Praise</u> and petition to God is the right response of worshipping the Divine King (2:12; 22:27-28; 110).	God's Davidic king (Ps. 89) will fulfill his covenant to David in his coming kingdom (Pss. 96–99) where Zion will be his permanent abode (Pss. 78, 132).	God saves his people (27:1; 37:39; 95:1) by redeeming them (111:9) through his Servant (14:7; Ps. 22) due to his unfailing love (130:7).	Messianic psalms concern Christ as King (2, 18, 20, 21, 24, 47, 89, 110, 132), Servant (17, 22, 23, 40, 41, 69, 109), Son of Man (8, 16, 40), and Son of God/Deity (19, 102, 118).
PROVERBS	Submission to God's rule is the foundation of living with <u>wisdom</u> (1:7).	The covenant of marriage is not sacred to harlots (2:17), nor is any covenant regarded by fools who despise wisdom.	Wisdom saves the redeemed from wicked men (2:12) and from the adulteress (2:16)—a wisdom founded on the fear of the LORD (1:7).	Wisdom personified (ch. 8) points to Jesus, who is true wisdom (1 Cor. 1:24, 30; Col. 2:3).
ECCLESIASTES	Life is <u>meaningless</u> (1:2) without submission to God's rule (12:8, 13).	Israel's covenant relationship with God in which he is feared and his Mosaic covenant is obeyed (12:13-14) brought meaning to a meaningless life (cf. 1:2).	Life not lived under the "one Shepherd" (12:11) is empty and perplexing since all people have eternity in their hearts (3:11) that only the redeemed can appreciate.	The "Shepherd" (12:11) provides the wisdom and abundant life that man needs to handle life's enigmas (cf. John 10:9-10).
SONG OF SOL.	Submission to God's rule produces the highest degree of marital <u>love</u> possible.	Marriage is an unconditional covenant between husband and wife, yet it still requires abstinence until the wedding and hard work afterwards.	As Solomon redeemed his bride from her lowly and arduous vineyard to his palace, so Christ redeems sinful man for blessing in his eternal home.	The LORD's love for Israel as his wife (OT) parallels Christ's love for the church as his bride (NT) since both are akin to Solomon's love for the Shulammitte.

	KINGDOM	COVENANT	REDEMPTION	MESSIAH
ISAIAH	After the Jews are judged and believe in the Messianic King (1–39), God will <u>restore</u> the whole created order under the rule of his Son (40–66).	Judah broke her covenant with God (24:5) as servant of the LORD (41:8), yet God will keep his with her (54:10; 55:3; 61:8) by sending his Messiah Servant (42:6; 49:8) to give his Spirit (59:21).	Israel's judgment for her sin (1–39) will result in salvation after the nation repents under Messiah who will die as Suffering Servant for all people (Isaiah 41, 53) before the kingdom age (40–66).	Christ will be virgin born (7:14) and both Suffering Servant (Isa. 41, 53) and reigning King (Isa. 2, 11) after his second advent (4:2; 11:2-6, 10; 32:1-8; 49:7; 52:13, 15; 59:20-21; 60:1-3; 61:2-3).
JEREMIAH	The judgment of Jerusalem was <u>inevitable</u> due to her refusal to obey the old covenant (1–19), yet after a 70-year captivity for Judah (25:11-12) and judgment on the Gentiles, Israel will submit to God's rule under a new covenant (30–33).	The old covenant tablets of stone leading to Israel's judgment will be replaced with a new covenant of blessing through the Holy Spirit's indwelling their hearts after repentance and forgiveness (31:31-33).	Redemption in a spiritual renewal (chapters 30–33) awaits Israel after her unfaithfulness ends, which is a redemption that will occur because Israel will never cease to exist as a nation (31:35-37).	The Shepherd Messiah and Righteous Branch (23:1-8) and the new covenant he brings (31:31-33) point to Christ's rule and the forgiveness in his blood he portrayed in the Lord's supper (Luke 22:20).
LAMENTATIONS	Jeremiah tells of the siege and reasons for Jerusalem's fall (1–4) as a model of <u>confession</u> for the nation to be restored under God's rule (5).	Even while destroying Jerusalem for its sin (1:1–2:22), God was faithful to his covenant to Abraham by not permanently ending Judah despite it being deserved (3:22-23).	Times of distress should motivate patience for God's salvation (3:26) rather than deliverance by man (4:17).	Jeremiah identified with Jerusalem's distress (1:12; 3:19) and was despised by his enemies (2:15-16; 3:14, 30) though innocent of sin as a type of Christ who also wept over the city's plight while personally bearing its pain (Matt. 23:37-38).
EZEKIEL	God sovereignly judged Judah (1–24) and the nations (25–32), yet will restore his <u>glory</u> through a return to the land with a new temple and worship system (33–48).	While disciplining old covenant Jerusalem, God promised a new covenant (chs. 36–37) with the indwelling Spirit rather than the law (36:24–27) to show his sovereignty (36:38).	Judah will pay for her sins (1–24) but also be saved (34:22) under the new covenant of the Spirit (36:29; 37:23), restoring her to the land with a new temple and worship (33–48).	Jesus is the tender twig who rules as a magnificent cedar (17:22-24), for his right to rule (21:26-27) stems from being the True Shepherd (34:11-31).

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
DANIEL	God's <u>sovereignty</u> remains steadfast while many nations rise and fall (2:20-22) until after the times of the Gentiles when He forms his kingdom under his Messianic Ruler (2:44; 7:13-14; 9:24-27).	The covenant of an imposter Messiah (9:27) in the mold of Antiochus (Dan. 11:22-32) will be squelched (11:36-45) and replaced with the True Messiah who alone keeps his covenants (9:4).	God alone saves (3:17, 29; 6:27) since all other kingdoms and rulers are ultimately powerless.	Predicting the date of the triumphal entry and later death (9:25-26) proves Christ will also defeat the world's kingdoms (2:34-35, 44) to rule (7:13-14) as King (10:5-9; cf. Rev. 1:12-16).
HOSEA	Despite God's discipline of Israel for rejecting Him, God remains <u>loyal</u> to the nation as a motivation for the nation to submit to his rule as a loving Husband.	God's loyal love (Heb. <i>hesed</i>) is a covenant where He remains true to his promises of restoration (2:19) despite Israel's lack of covenant love (4:1; 6:4, 6; 10:12; 12:6[7]).	The redemption of Gomer from the slave market (ch. 3) pictures God's redeeming love of the spiritually adulterous nation of Israel (1:7; 13:14).	Christ's redeeming work (ch. 3) appears in calling Israel out of Egypt (11:1), which is a type of Jesus returning to Israel with his parents (Matt. 2:15).
JOEL	God disciplined Israel via <u>locusts</u> (1) and will do so again via other means (2:1-17) but later He will restore the nation's rule after repentance (2:18-3:21).	God's promise to dwell in Jerusalem forever (3:17-21) and send his Spirit (2:18-32) is rooted in his covenant to protect Jerusalem as his chosen city (1 Kings 8:23-61; cf. Rev. 21:3).	Salvation from God's judgments (1:1-2:17) will come only on a repentant Israel who calls on the name of the LORD (2:32; cf. 2:12-14).	Christ's judging role in the Valley of Jehoshaphat (3:2, 12; cf. Matt. 25) balances his sending of the Spirit (2:28-32; cf. John 16:7-15; Acts 1:8) at Pentecost (Acts 2:16-21).
AMOS	Social <u>injustice</u> should not occur in God's elect nation that is appointed to rule the world, so she will be disciplined (1:1-9:7) before restoration under a Davidic king (9:8-15).	The Davidic covenant promise of an eternal reign (2 Sam. 7:12-14) will occur after God judges and places Christ on the throne of David (9:11).	The LORD promises salvation of a remnant within the northern nation of Israel in the midst of judgment (3:12; 9:8) who will be restored to the land in blessing (9:11-15).	Christ will both judge (1:1-9:7) and rule the nation where the people will experience incredible blessing (9:11-15).
OBADIAH	As universal King, God will judge <u>Edom</u> and all nations who oppose his nation because rule rightly belongs to Judah and Christ (17, 21).	Christ's return will enact the Land Covenant with its expanded land boundaries (17-21) after God judges Edom for oppressing his covenant people.	Deliverance for Judah (17, 21) will come through destruction of Edom and other Gentiles that fight against God's people (10).	Christ will judge not only Edom but all nations (15-16) before he reigns with the other deliverers (21).

	KINGDOM	COVENANT	REDEMPTION	MESSIAH
JONAH	God is shown as a <u>compassionate</u> King in Jonah's failure to serve as his divine representative to Nineveh (4:10-11), noting Israel's same sin towards all Gentiles.	God's covenant was made to Abraham and the nation that came from him, but God invites all Gentiles who trust in the LORD of Israel to enter with Israel in this covenant (2:8; cf. Gen. 12:3).	Redemption from death exists for sailors by acts of honor (1:13-15), for Jonah by the fish (1:17) and plant (4:6-8) and for Nineveh by repentance (3:10) to show God redeems all who trust Him.	Christ cared for Jew and Gentile alike in his death, burial and resurrection depicted in Jonah's three-day fish ordeal, as Jonah is the only prophet that Jesus compared to himself (Matt. 12:39-41).
MICAH	God will judge his people for <u>exploiting</u> their poor but after their repentance He will bless them in the messianic kingdom (2:12-13; 4:1-5:15; 7:7-20).	Each of Micah's three judgment-hope cycles disciplines for Mosaic covenant neglect but ends with blessings in the Abrahamic covenant (2:12-13; 4-5; 7:7-20).	God will follow chastisement from Judah's sin with redemption from exile (4:10; 5:6) accompanied by wonders as in the Exodus (7:15).	Despite being eternal, Messiah will be born in Bethlehem (5:2) and later reign righteously over the world (2:12-13; 4:1-8; 5:4-5).
NAHUM	God's judgment of <u>Nineveh</u> will demonstrate his rule over all nations (1:3).	Nineveh joined Israel in its covenant with God 100 years earlier under Jonah but became God's enemy when it returned to sin (1:7-8; 3:5-7).	While sin had run its course for the Assyrians with their inevitable end (1:8, 14; 2:7), restoration will come to Judah (1:15; 2:2).	The book has no messianic prophecies but parallels Jesus by depicting both God's wrath and grace (1:2-8).
HABAKKUK	God's people must have <u>faith</u> in his sovereignty (2:4; 3:19) which may include raising up instruments of his justice that are even wickeder than his people (1:12f.).	Judah's disregard for the Mosaic covenant (1:4) will be judged (1:5-11; cf. Deut. 28) but the just who live by faith (2:4) will fill the earth "with the knowledge of the glory of the LORD" (2:14; cf. Isa. 11:9) in the new covenant.	After first complaining that God would not deliver Judah from herself (1:2), the prophet recalls God's past redemption (3:13) as a prelude to his future deliverance (1:5-6, 12) as Savior (3:18).	God is Judge (2:3) and Savior (3:18) in like manner to the Lord Jesus whose very name "Jesus" means "salvation" from Israel's enemies (Matt. 1:21).
ZEPHANIAH	Judah should repent because of a future <u>day</u> of judgment (1:1-3:8) and blessing (3:9-20) on the whole earth caused by God as King.	After discipline of Jerusalem (3:1-7) and the nations (2:4-15; 3:8), Israel will be restored and prosper in fulfillment of the land and new covenants (3:19-20).	The "day of the LORD" is not only retribution (1:14; etc.) but salvation and restoration as well (2:7; 3:17, 20).	Jesus referred to his second advent as a sweeping away of the wicked (1:3 in Matt. 13:41) and a time of distress for Israel (1:15 in Matt. 24:21).

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
HAGGAI	Judah must get right <u>priorities</u> (1:9) for blessing in the Messiah's kingdom (2:23).	The promise of God's Spirit with the people fulfills his covenant promise at the Exodus (2:4-5) and is also part of the new covenant (cf. Ezek. 36:27).	Redemption and prosperity of the land was withheld (1:5-6, 10-11; 2:19) due to the people's lack of faith (1:7-9), but blessing will follow under Messiah's reign (2:19b-23).	The Lord Jesus is likely the "desired of all nations" (2:7) who will bring greater glory to the temple (2:9) and will arrive after judging the world (2:6), then he will reign as a descendant of Zerubbabel (2:23).
ZECHARIAH	Judah must rebuild the temple (6:9-15) to prepare for blessing in the kingdom of the <u>Messiah</u> (14:9-11, 16-21).	Eight covenant visions (1:7-6:8) depict Israel's privileged position and judgment on the nations based on God's promise to Abraham to bless those who bless them and curse those who curse them (cf. Gen. 12:1-3).	God's salvation of Jews from many countries of exile (8:7, 13) will come through a humble King (9:9) who brings salvation like a Shepherd (9:16) who was pierced (12:10-13).	Christ is the humble King (9:9) who will die for the nation (12:10-13; 13:7) to bring forgiveness (10:1) and salvation at his second coming (ch. 14).
MALACHI	Judah must repent of her <u>hypocrisy</u> (1-3) for blessing in the messianic kingdom (4).	The Levites had violated their covenant with God to serve faithfully (2:4, 5, 8, 10) and were judged (2:9) because they broke their marriage covenant (2:14) by marrying pagan wives (2:11), and likewise others must not break the Mosaic covenant (4:4).	Judah's redemption from captivity must result in repentance (3:16-18) just as redeemed believers' new life in Christ will cause them to give up their old habits (cf. Eph. 4:22-24; 2 Cor. 5:17).	Christ's first coming would be preceded by an "Elijah" (3:1; 4:5) who was John the Baptist (Matt. 3:3; 11:10-14; etc.) and Christ will bring healing (4:2) to those who fear his name (3:16-17) but judge the wicked at his second coming (3:2-5).

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Kingdom

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