



PCM D-Groups 201: The Gospel from Cover to Cover
Session 9: Pentateuch through Former Prophets
By Pri Garach

PCM Discipleship Group Details:

- Register online so we can get you into a little dgroup (and you can pay online for the books)
- Cost: \$10 includes NIV Compact Bible Commentary and Notebook
- Alternating schedule between little d and big d (schedule online and on your wallet card)
 - Next Week: Little D-groups (you should hear from your leader by the end of the week)
- Question and Answers from 8:15 to 8:35: Text questions during big d to pcmdgroups@gmail.com and Ben will compile them and we will go through them at the end.
- If you miss a study, check the resource center at www.pray.org and click on weekly studies and scroll down and you will see college d-groups.

Review

- **What's the first book of your Bible?**
 - **Pentateuch**
- What have we covered so far?
 - Genesis 1-3
 - God creates everything
 - Man and woman in God's image
 - They were both to worship and obey God in Eden
 - Trust God for "good" instead of pursuing a form of wisdom where they "see" "good and evil" with their own eyes
 - The serpent's deceit
 - Disobedience
 - Exile
 - Promise of hope - the Seed of Eve
 - Genesis 6-9
 - Corruption increases
 - God plans to "recreate" in Noah by grace
 - Noah (the new Adam), falls just like the old Adam
 - We keep pursuing the seed through Noah into Shem to Abraham
 - Genesis 10-49
 - Abraham promised a seed through which all nations will be blessed
 - What is promised to Abraham in the covenant
 - Land – He will bring us back from exile. We will be in the garden/temple with God again. Worshipping and ruling.
 - Great nation
 - Blessing – all nations will be blessed in Him.
 - Abraham trusts God and is credited righteousness
 - Put forth as a model of faith and obedience
 - The seed through Abraham
 - Isaac, not Ishmael



- Jacob, not Esau
- Judah, not the other brothers
- Exodus-Deuteronomy
 - People under slavery in Egypt, the world has forgotten Jacob and His sons
 - God rescues them (recreation themes)
 - Calling a people to be priest-kings (kingdom of priests)
 - Disobedience and unbelief results in failure, wilderness wanderings and Sinai stipulations
 - At the end of Deuteronomy – it becomes evident that the people need a new heart for them to be priest-kings. This promise of a new heart is attached to the other promises in the Pentateuch

Session 9: Understanding Scripture

Expectations as we close the Pentateuch

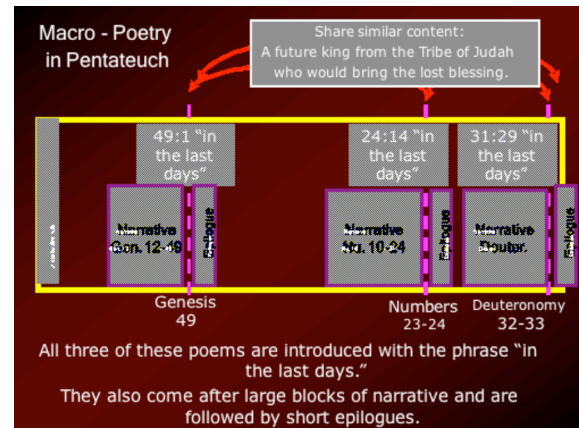
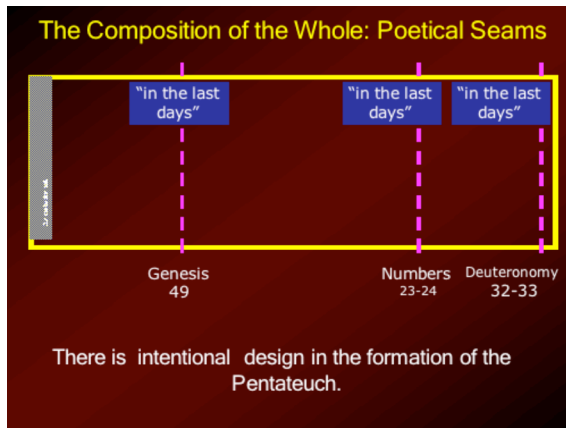
- What does the Pentateuch teach us to anticipate?
 - A Promised Seed of Eve who will
 - crush the serpent's head (Gen. 3)
 - give them rest from the curse of the land (like Noah was suppose to – remember his dad's words?)
 - bring about a new creation (like Noah was suppose to through the flood, but failed)
 - reign forever (Gen. 49)
 - restore what was lost from Eden
 - he will be from Judah (Gen. 49)
 - wise like Joseph (Gen. 36ff)
 - bless all nations (Abraham narratives)
 - come out of Egypt (Numbers 23-24)
 - be like Moses (Deut. 18)
 - According to Gen. 15 – Israel is to possess the land promised to Abraham
 - God promised to give a new heart to enable the people to obey Him – the “new” covenant (Deut. 30:1-10)

End of Deuteronomy

- Deuteronomy 30 (The things below show up in the Prophets big time)
 - Speaks of a future (30:1)
 - Restoring and returning language
 - Gathering/scattering language
 - Circumcision of the heart – so that you love the love the Lord your God
 - Obedience to God to follow a new heart (30:8)
 - Compare Deut. 30:1-10 with Jer. 29:15, 30:18; Ps. 14:7, 126:1,4; Ezek. 16:53, 39:25; Hos. 6:11; Joel 3:1
- Deuteronomy 31-32
 - Read 31:29 – “in the last days”
 - Where have we seen this before?
 - Are we making too much of the phrase “in the last days”?



- There is a larger structure into which Deut 32-33 fits:



- There are strategic repetitions in the three major poems
- "By means of poems, the central characters are allowed to make programmatic statements about key events of the narrative. The poems function like the songs in a Hollywood musical...the reader's own assessment of the narratives is closely monitored by the author and limited to a narrow range of meaning."¹
- There is a lot going on between Genesis 49, Numbers 23-24, and Deut. 31-33.
- For more on this look back at last semester's notes
- The perspective of the end of Deut. (esp. 32) is like Gen. 15 – you are up high and you can see the entire scope of the Pentateuch – way back to the past and way into the future
- What is the tone towards Israel in these chapters?
 - "they have dealt corruptly" v. 5-6
 - They have been rebellious and failed to be faithful to God
- God as father (32:6, 18)
 - Similar to Gen. 1-2. God portrayed as loving, providing Father
 - Adam (and Israel) as rebellious children. Foolish for not trusting His goodness
 - Ge. 1:2 – language of eagle hovering (Spirit hovering) – lots of parallels like this with Gen. 1-2 in this passage
 - Result of sin?
 - Adam was put in exile – similarly Israel is to be thrown into exile
 - "wasteland" – same word used as in Gen. 1:2 (translated 'formless' in some Bibles)
 - What do these recurring parallels in the Pentateuch mean?
 - God's future work of salvation will resemble His past work of salvation AND His work in creation
 - We saw parallels between Flood and Creation
 - We saw parallels between the Exodus and the Flood (and Creation)
 - Again we keep seeing the same parallels
- Deuteronomy 33
 - Use of the word "blessing"
 - Similar to Jacob blessing his sons at the end of Genesis, when he tells them what is to come in the "last days"
 - The use of the title "man of God" signifies that this is a prophetic poem

¹ John H. Sailhamer, "A Wisdom Composition of the Pentateuch?", in *The Way of Wisdom: Essays in Honor of Bruce K. Waltke*, ed. J.I. Packer and Sven K. Soderland (Grand Rapids: Zondervan, 2000), p. 18.



- 1 Samuel 9:10 – prophet
 - Neh. 12:24, 36. David, “man of God” = prophet (see Acts 3)
 - 33:1 – “before his death”
 - The perspective is before or after Moses’ death? AFTER
 - Read Deut. 33: 26-29
 - God as a dwelling place (they have a place to dwell!)
 - Enemies are driven out (just like Adam and Eve were ‘driven out’) – now it is reversed
 - Israel dwells in securely (‘stationed’ in security – like two cherubim ‘stationed’ in Genesis)
 - What do these above similarities teach?
 - In the future, the fall is to be reversed.
 - God drove Adam and Eve out, now God will put his people back into a place to dwell with Him
 - But how is this to happen?
 - Further connections with the language of Gen. 27:27-29 shows that it will happen through the promised seed to Abraham (no surprise here)
- Deuteronomy 34. Read 34:4-10
 - V. 4 – connects this future to the promise to Abraham
 - “but you shall not go over there” – so Moses will NOT experience the blessing of the land
 - V. 5 – Moses dies in Moab (outside of the land)
 - V. 6 – this was written long after Moses’ death
 - Sense is that it has been so long, no one knows the place where he was buried anymore
 - V. 10 – not since then have we had a prophet like Moses
 - Why would the author talk about a prophet like Moses at this point?
 - Deut. 18:5
 - “The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.”
 - The sense of Deut. 34:10 is captured well in the NRS
 - “Never since has there arisen a prophet in Israel like Moses, whom the LORD knew face to face.”
 - Out of all the prophets, nobody like Moses has come yet
 - So, this text again pushes us to keep looking for “ a prophet like Moses”
 - “The comment in Deut. 34 makes it clear that this prophet [Deut.18] was to be understood as a particular individual and not merely signifying the office of prophecy in a general sense, as might be argued from Deut. 18 alone. The statement that ‘the prophet like Moses never came’ (Deut. 34:10) clarifies the understanding that Deut. 18 speaks of an individual prophet yet to come. Such explanatory comments within the seams that shape the Tanak reflect the same understanding of Deut. 18 as in some NT texts (Acts 3:22; 7:37)”²
 - What is the **TaNak**?
 - **T** for *Torah*, **N** for *Nevi'im*, **K** for *Ketuvim* (Law, Prophets, Writings)
 - Law (Gen.-Deut).
 - Prophets (Joshua – 2Kings)
 - Writings (Psalms – 2Chronicles)
 - The ending of Deut. 34 also serves as a canonical link to the Prophets. We are diving into the Former Prophets (the earlier ones) tonight
 - At the end of the Pentateuch Moses (the prophet) is dead, Joshua takes his place

² John H. Sailhamer, *The Meaning of the Pentateuch*, (Downers Grove, IL: IVP, 2009)



- But Joshua is not portrayed as a prophet in Joshua 1? How is he portrayed?
 - We are still looking for one, but Joshua is not portrayed as a prophet. The prophet we had is now dead.

Brief Introduction to Joshua-2Kings

(sometimes called Deuteronomistic history or Former Prophets)

- In this book we see the hope from the end of Deuteronomy continue to stay alive, but the disobedience of the people continues and prevents a thorough realization of the promises to the fathers (Abraham, Isaac, and Jacob)
- The promises in Deuteronomy were conditional (Deut. 28)
 - If you trust and obey
 - Blessing – dwell in the land and live long
 - If you rebel and disobey
 - Curse – you will be driven out into Exile
- As the progression to 2 Kings unfolds, it becomes evident that the people, the priests, the judges, the kings, etc. – nobody kept their commitment. (Ex. Deut. 17 – that is the kind of King is necessary, nobody matched this criteria) (Deut. 18 – that is the king of prophet necessary – “he never came”)
- The books of the prophets (especially the latter half) continue to point in the same direction as the Pentateuch : **the last days**
 - At the same time, they begin to fill in and clarify some of the things we are to look for (and some NOT to look for)
- Illus: Old Bollywood Movies

Joshua

- The Prophet is replaced by the Book
 - 1:8 – Meditate on the Law day and night. It will lead to “success” (also could be translated as wisdom). Wisdom comes from the Meditation on the Word
 - Same thing is found with the Writings start (Ps 1:1 – focus on the Word as the source of wisdom)
 - This shows an intentional (compositional) hand at work directing the reader of the entire TANAK to the Book until the time of the Prophet like Moses
- The hope from the Book is still there
 - Promise of the Land is going to be fulfilled
 - 1:6 – the land that I swore to the fathers
 - Rest is coming
 - 1:13, 1:15
 - Recreation is coming
 - We have seen the waters over and over again in creation and new creation
 - Genesis 1-2 (creation)
 - Genesis 6-9 (Flood)
 - Exodus (Red Sea)
 - Joshua 3 – water again – the Jordan
 - God rescues them again from this instrument of death
- Hopes being realized
 - Read Joshua 5:11-12
 - No more manna in the wilderness
 - Now eating fruit in the land. Renewal of land and hint of the curse being gone



- Read Joshua 18:1 – on their way to becoming priests (worshippers and kings)?
 - ‘tent of meeting’ – they had lost a dwelling place with God in Eden, now they have somewhat of a dwelling with him
 - ‘land’ lay subdued (or ruled over) before them. Israel is ruling over land like Adam is suppose to
- Read Joshua 21:43-45
 - Israel in the land
 - Israel at rest
 - Every enemy subdued
 - Every ‘good’ promise from the LORD is come to pass
- Signs of trouble
 - Read Joshua 9:14-15
 - Israel did not completely drive out the enemies, but made peace with them.
 - This led to an incomplete rest
 - 15:63 – Jebusites, ‘could not drive out’
 - 16:10 – Canaanites, ‘could not drive out’
 - 17:12 - Canaanites ‘persisted in the land’
 - Sin still alive
 - Joshua 7:10ff
 - Sin of Achan
 - Joshua parting words resemble Moses pessimism about Israel’s reluctance to obey
 - Joshua 23:15-16
 - God did not just promise all good, but ‘bad’ if you are unfaithful
 - He will ‘drive you off the land’ - Exile
 - Joshua 24:1-13
 - A brief review of the Pentateuch in 13 verses
 - God has been faithful, even when you have been rebellious
 - Joshua 24:14ff
 - “You are not able to serve the Lord, for He is a holy God.” (19)
 - “put away the foreign gods that are among you, incline your HEART to the Lord, the God of Israel” (20)
 - The Book eventually gets forgotten in the narrative
 - The Torah is mentioned in Joshua, but by the time we get to Judges 2:10
 - “All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel.”
 - The Torah was the way to know the LORD and what He had done – the next generation forsook it
 - During this time, the priests and kings did not go to the Torah for instruction. The prophets (we will learn about them in the next few weeks), at great cost to themselves, were continuing to point to the Torah
 - It was not until 2 Kings 22:8-11 that they accidently find the Torah and a revival breaks out!
 - “Then Hilkiah the high priest said to Shaphan the scribe, “I have found (discovered) the book of the Law in the house of the LORD.” And Hilkiah gave the book to Shaphan who read it. ⁹ Shaphan the scribe came to the king and brought back word to the king and said, “Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the LORD.” ¹⁰ Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest has given me a book.” And Shaphan read it in the



presence of the king. ¹¹ When the king heard the words of the book of the law, he tore his clothes.” **2 Kings 22:8-11**

- God remains faithful; His people continue in faithlessness
 - o Their bad heart and inability keeps them from experience the fulfillment of the blessing
 - o There is still need for a complete rest
 - o Joshua is a picture (just like Moses) of One to come who will give them complete rest (Read Hebrews)

Judges

- Review question: Out of all the sons of Jacob, who had become the focus at the end of Genesis and the rest of the Pentateuch? Judah
- Who is the focus still?
 - o Judges 1:2 – Judah shall go up
- The cycle of Sin – Judgment - Deliverance
 - o Sin continues
 - 2:2 – ‘you have not obeyed my voice’
 - 2:11 – ‘the people of Israel did what was evil in the sight of the LORD and served Baals’
 - 3:7 – ‘the people of Israel did what was evil in the sight of the LORD’
 - 3:12 – ‘the people of Israel again did what was evil in the sight of the LORD’
 - 4:1 – “the people of Israel again did what was evil in the sight of the LORD”
 - 6:1 – “the people of Israel did what was evil in the sight of the LORD”
 - 10:6- “the people of Israel did what was evil in the sight of the LORD”
 - 13:1 – “the people of Israel again did what was evil in the sight of the LORD”
 - o Judgment continues
 - Example, 10:12-14
 - o Gracious deliverance continues
 - God raises up people like Gideon, Jephthah, Samson, etc. to deliver His people
- None of the deliverers are good enough – they are not the forever king we are expecting

Leader	Death	Leader	Death
Joshua	2:7-10	Jair	10:5
Othniel	3:11	Jephthah	14:7
Ehud	4:1	Ibzan	14:10
Gideon	8:32	Elon	14:12
Abimelech	9:55	Abdon	14:15
Tola	10:2	Samson	16:30

- Everyone did “what was right in his own eyes”
 - Judges 17:6
 - Judges 18:1
 - Judges 19:1
 - Judges 21:25
 - o Whose “eyes” used to determine good and bad in Genesis 1-2?
 - God – the real King
 - o Whose “eyes” seeing the fruit as good ruined everything?
 - Mankind
 - o The hope still remains of a King who will come, reign forever and make the people do what is right in God’s eyes

1 and 2 Samuel

- Desire for a king
 - o We saw a preview of this desire for a ruler over them



- Judges 8:22-24
 - Gideon’s answer? No, God will rule over you, not me
 - 1 Samuel 8:5-7
 - They again ask for a king
 - Samuel doesn’t like this
 - God tells him to do it anyways, because He says, “they have rejected me from being king over them”
 - God warns them of the type of king he will be 1Sam. 8:10-18
 - “in that day you will cry out because of your king, whom you have chosen for yourselves, but the LORD will not answer you in that day.” (18)
 - Saul
 - The king they “asked” for
 - The word “Saul” has the root for “ask”.
- Macrostructure of the book
 - Two poems at opposite ends of the book
 - 1 Samuel 2
 - 2 Samuel 22
 - 1 Samuel 2
 - Hannah’s prayer
 - Language throughout this prayer appears in 2 Samuel 22, lots of Psalms, and even the poetry in the NT (Luke 1:46-53)
 - 2 Samuel 22
 - David’s prayer
 - Language throughout this prayer also appears in Psalms and NT
 - What does this structure mean for the book?
 - Both poems highlight the centerpiece of the book of 1/2 Samuel
 - The Davidic Covenant (2 Samuel 7)
- The Davidic Covenant (2 Samuel 7)
 - David
 - From the line of Judah
 - Portrayed as a better king than Saul
 - Read 2 Samuel 7:1-17
 - 7:1 – Lord gave him rest from all his surrounding enemies
 - King’s desire to build a house (7:2)
 - God’s house = temple
 - God’s response? No, I will build David a house
 - David’s house = a lineage.
 - The word play on ‘house’
 - God will build up David’s line (v. 12)
 - Offspring promised
 - Just as Eve, Abraham, etc...were promised a seed, David is promised a seed (an offspring)
 - This is the same seed that is to come from the line of Judah
 - Forever King
 - The connection is made explicit by reiterating that this offspring’s kingdom would be a “forever” kingdom (13,16)
 - So which son of David is it?
 - The author carefully shows which sons are not it
 - Not Ammon (Chs. 13-14)
 - Not Absalom (Chs. 15-20)
 - The quest for the son continues into 1 and 2 Kings

Standing Under Scripture (Submission):

Apart from Him, we can do nothing

- The outlook from Deut. 30ff is not positive



- Without new heart – we can do nothing. We need God to supply us with a new heart and His Spirit. Only this will change our desires.
- If you are a non-Christian with zero interest in the things of God, you do not just need an informational change – just some data thrown at you. You need a new heart! Plead with God for a heart that actually wants to know Him, instead of a heart that is content to disregard the issue without really looking into it.
 - o The Bible teaches that you are united to Adam naturally. God’s justice demands all those in Adam to be condemned forever. The Second Adam, Christ – comes to take the just penalty for those who trust in Him. Unite yourself to Him by trusting in Him and you will go from being an object of wrath to an object of mercy. If you want to know how to be united to this glorious Christ – ask us and we would love to show you in the Scriptures!
- If you are a struggling Christian, look away from your own resources. You cannot change your heart, only God can – plead with Him for a heart that loves Him and not the idols of the world.

The Word is a gracious gift from God to help us be wise and strong.

- Meditating on the Bible is thinking God’s thoughts after Him
- Christians, do you desire to be strong? To you desire to be wise? Go to the Word
- Notice that it is not just reading, but meditating. It is not mere information to be gained, but a Person to be known.

God is faithful

- Even in the midst of your weaknesses, God is faithful. He did not completely give up on Israel. He is not going to give up on you. He stuck by his promises to Abraham, Isaac, and Jacob. Christ died to confirm the promises to the patriarchs (Romans 15:8)
- There are great promises for those who are in Christ; blood bought promises, you can trust Him Christian

Sin has consequences

- Every sin – even if it is forgiven, will have consequences (this is evident in David’s life)
- Throw off your idols, and trust that God’s promises are true and sin’s deceitful promises are lies

It’s not over. Look forward

- Joshua did not give them rest, we are still waiting for the rest to come (Hebrews 4:8-9)
- We have seen the promised One come, but we are still in the same place in a lot ways. We are still waiting for a full rest, a king on a throne that will last forever, who all nations will obey, and a new heaven and a new earth.
- “In our Christian pilgrimage it is well, for the most part, to be looking forward. Forward lies the crown—and onward is the goal. Whether it is for hope, for joy, for consolation, or for the inspiring of our love—the future must, after all, be the grand object of the eye of faith. Looking into the future, the Christian sees sin cast out, the body of sin and death destroyed, the soul made perfect, and fit to be a partaker of eternal glory. Looking further yet, the believer’s enlightened eye can see death’s river passed. He sees himself enter within the pearly gates, hailed as more than conqueror, crowned by the hand of Christ, embraced in the arms of Jesus, glorified with Him, and made to sit together with Him on His throne.”

—Charles Spurgeon, “The Grand Object of the Eye of Faith”

