



## Outline – Friday Bible Study, April 13, 2018

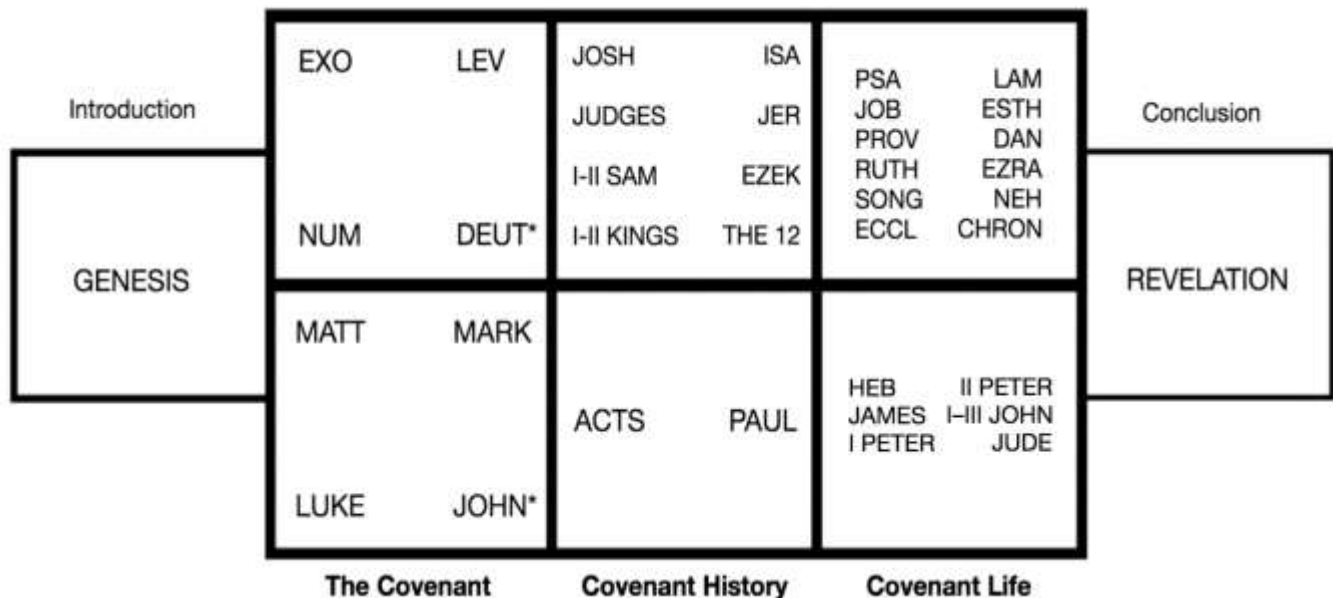
### Sermon Title: “The Structure of Scripture” (Part V)

**The Bible is a Book:** A coherent, legal, covenant document that testifies one message about one person:

KINGDOM                      —>                      COVENANT                      —>                      CHRIST

**The Structure of Scripture:** Jesus’ Bible —> Luke 24:44 (cf. Acts 28:31)

[Law/Prophets/Writings]: *Torah* (LAW)      *Nevi'im* (PROPHETS)      *Kethu'vim* (WRITINGS) = *TaNaK*



### I. The Former Prophets: Covenant Witnesses

A. Joshua

1. Joshua’s final sermon: The problem of \_\_\_\_\_ (Josh 24:23–24\*)

B. Judges

1. I commanded: “Tear down their altars.” (But you have not obeyed me: Judges 2:2)
2. The cause of exile? Israel did “The Evil” in *YHWH’s* eyes. (Judges 2:11; 3:7, 12; 6:1)
3. Israel’s issue? Doing “Right” in *their own eyes* = \_\_\_\_\_ (Judge 17:6; 25:21)

C. Samuel

1. Requesting a king = Rejecting YHWH’s kingship and kingdom (1 Sam 8:7)

D. Kings

1. The cycle continues: Israel/Judah’s evil kings (1 Kings 11:6; 16:30; 2 Kings Ch. 17)
- 2.

## II. The Latter Prophets: Covenant Lawyers

### A. Isaiah

1. Deuteronomy assigns Heaven and Earth as Covenant Witnesses (30:15–18; 19–20)
2. Isaiah calls Heaven and Earth to witness (Isa 1:2 cf. Deut 32:1)
  - a. *Charges*: The faithful city has become a harlot (1:21)
  - b. *Trial/Judgment*: “Come now . . . let us reason together . . .” (1:18a)
  - c. *Mercy (Suing for peace)*: “Your sins . . . may be white as snow.” (1:18b)  
(26:19–27:1) The Resurrection; Day of the Lord; and Destruction of Satan  
(Isa 52:14–15) How can God sprinkle this much blood—globally?  
(Isa 53:11–12) God demands satisfaction; by his knowledge many are justified

### B. Jeremiah

1. God’s final warnings before enforcing the covenant curse (exile)
  - a. *Charges*: Two evils (2:13) How should I possibly forgive you? (5:7)
  - b. *Trial/Judgment*: “You are a harlot, yet . . . return” (3:1)  
(Ch. 28–29) False Prophets preaching: “Peace, Peace!”  
(8:11) They heal God’s people superficially. Jeremiah: “There is no peace.”  
(7:3–4) “The Temple of the Lord—of the Lord—of the Lord!” (cf. 1 Pet 4:17)
  - c. *Mercy (Suing for peace)*: Blessing the Remnant amid destruction (5:18)  
(5:19) The paradox of salvation: Blessing through Curse  
(31:31–34 cf. Heb 8:7–12) A New and Better Covenant

### C. Ezekiel

1. The Ichabod Controversy: The Crisis of God’s presence (1 Sam 4:21 cf. Eze 10:18\*)  
Targeted Judgment: God seals his elect and condemns the majority (Ezek 9:1–5)
  - a. *Charges*: Israel the Harlot (Ezek 16:15–17)
  - b. *Trial/Judgment*: “. . . Whether they listen or not.” (Ezek 3:11 cf. 3:17–19)  
The duty of the Watchman: an aroma of death to death/life to life (2 Cor 2:16)
  - c. *Mercy (Suing for peace)*: Breakable and Unbreakable Covenants (16:59–60)  
(36:26–27) The New Heart and the Spirit  
(37:26) The Eternal Covenant of Peace and God’s presence among his people

### D. Book of the 12

1. *Charges*: Judgment against Syncretism/Relativism (Zeph 1:1–5\*)
2. *Trial/Judgment*: “Return to me that I may return to you” (Zech 1:3–4)
3. *Mercy (Suing for peace)*: Restoration by rebuilding the fallen temple (Amos 9:10–12)  
Prophecies reveal the person of Christ (Jonah 2:4; Zech 12:10; Micah 5:2–4; Mal 4:5)

### E. Case Study: Habakkuk

#### 1. A Pre-exilic Prophet

- a. *Charges*: Apocalyptic judgment on Israel [Beast: Babylon] (Hab 1:4–5)  
Apocalyptic judgment on Israel [Beast: Rome] (Acts 13:38–41\*)
- b. *Trial/Judgment*: Rebuke/Correction = “To Judge/Correct” (Hab 1:12)  
The principle of Retribution: “An Eye for an Eye” (2:10; 2:15–16)  
Breaking Commandment 01 against the True God (2:18–20)
- c. *Mercy (Suing for peace)*: “The Just shall live by Faith” (2:4 cf. Gal 3:11\*)  
Blessing through Curse: “In wrath . . . remember mercy.” (3:2)  
The Day of YHWH: He comes, to Bless and Curse (3:3 cf. 3:10–13\*)  
God is my blessing, and He is my highest reward (Hab 3:18)