**Biblical Theology**

***Singapore Bible College***

**Rick Griffith, ThM, PhD**

**First Edition**

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1st printing (20 copies)

**Table of Contents**

General Information

## Syllabus

### Course Description

This study surveys the major biblical themes in each genre of Scripture with application to the student’s life and ministry. While attention is given to biblical sub-themes such as covenants, the glory of God, redemption, missions, worship, and the promise, special emphasis is devoted to tracing the prominent kingdom motif throughout Scripture.

### Course Objectives

By the end of the course the student should be able to…

1. Articulate the differences between biblical and systematic theology.
2. Critically evaluate various biblical theologies of the whole Bible.
3. Trace the unique contributions of the various biblical genres to a kingdom view of Scripture, showing how these find fulfillment in the reign of Jesus Christ.
4. Show how biblical theology aids a coherent view of the progressive nature of revelation and lays the foundation for proper hermeneutics.
5. Apply biblical theology to his/her life and ministry, especially within a mission framework.

### Course Requirements

1. Readings (10%) from three texts will be assigned for most sessions. You will report how much you read on the Reading Report (page 9) that is due in the final class session. Please turn in this page or a copy of it.
2. Reading Reflection Assignments (25%) are on the class schedule. These should not simply repeat the reading material, but rather interact with it and personally apply it, including answers to some thought questions. The thought questions for the first few lessons can be found at the end of this syllabus. These should be 1-3 pages long.
3. Quizzes (5%) will be given at the start of some class periods. Generally they will cover the current readings for the present class sessions, but they also may include some questions that review previous class periods. These will typically be 5-10 questions that cover the general overview of the reading content.
4. Presentations (30%) on the biblical theology of an assigned portion of Scripture will be 30 minutes in length, followed by questions and answers from the class and lecturer. Each presentation should address major themes within the assigned biblical text, especially showing how the text contributes towards the kingdom view. A handout of at least ten (10) pages double-spaced (or five pages single-spaced) should be given to each student.
5. A Final Exam (30%) will cover the entire course during the final exam week on Monday night, 11 November. It will probably be a combination of multiple choice, fill-in, short answer, and essays. Our final class session on Wednesday, 13 November we will discuss the corrected exam and wrap-up any loose ends to the course.

### Course Bibliography

\* The three books marked with an asterisk (by Goldsworthy, Zuck, and Zuck/Bock) are required reading for the course. Others may help on the assignments.

Alexander, T. Desmond, ed. *New Dictionary of Biblical Theology*. Downers Grove, Illinois: IVP, 2000. 230 (R) ALE

Barnett, Paul. *Jesus & the Logic of History.* Grand Rapids: William B. Eerdmans 1997. 230.042 BAR

Barr, James. *The Concept of Biblical Theology: An Old Testament Perspective*. Minneapolis: Fortress Press, 1999. 230 (R) BAR

Blomberg, Craig L. *Neither Poverty Nor Riches: A Biblical Theology Of Material Possessions.* Grand Rapids: Eerdmans, 1999. 241.68 BLO

Cross, John R. *The Stranger on the Road to Emmaus.* Sanford, FL: Good Seed, 1996. 318 pp.

Historical presentation of the gospel by a New Tribes missionary to Papua New Guinea. Has excellent illustrations which supplement my Old Testament Survey notes.

Dyrness, William. *Themes in Old Testament Theology.* Downers Grove, IL: IVP, 1979. 252 pp.

Addresses the themes of the self-revelation of God, the nature of God, creation and providence, man and woman, sin, covenant, law, worship, piety, ethics, wisdom, the Spirit of God, prophecy and the hope of Israel. Dyrness teaches theology at the Asian Theological Seminary in Manila.

Eichrodt, Walther. *Theology of the Old Testament.* 2 vols. Trans. of *Theologie des Alten Testaments* by J. A. Baker. The Old Testament Library. Stuttgart: Ehrenfried Klotz Verlag, 1959, and Göttingen: Vandenhoeck & Ruprecht, 1960 (6th ed., vol. 1), 1964 (5th ed., vol. 2); English ed., Philadelphia: Westminster (SCM Press), 1961 (vol. 1), 1967 (vol. 2). 230.042 EIC.

Elwell, Walter, A. (ed.). *Evangelical Dictionary Of Biblical Theology.* Grand Rapids: Baker Books 1996. 230.046 (R) ELW

Erickson, Millard J. *Does It Matter What I Believe?*  *What The Bible Teachers And Why We Should Believe It.* Grand Rapids: Baker, 1992. 252 ERI

Fee, Gordon D. *Paul, the Spirit, and the People of God.* Peabody: Hendrickson, 1996. 231.3 FEE

Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth.*  Grand Rapids: Zondervan, 1982; London: Scripture Union, 1983.

A popular-level treatment of the entire Bible with good insights on how to interpret the various genre.

Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible.* Leicester, England: IVP and Homebush West, NSW, Australia: Lancer, 1991. 320 pp.

An easy-to-read book with many study questions; follows the redemptive (p. 8) and kingdom (p. 13) themes of Scripture; written from a Reformed perspective.

\*\_\_\_\_\_\_\_\_\_\_\_\_. *Gospel and Kingdom: A Christian Interpretation of the Old Testament.* Rev. ed. Exeter: Paternoster, 1981, 1994. 123 pp. 221 GOL

Views the OT from the lens of the kingdom theme to provide a basic approach to understanding the OT from a Christian perspective; traces the kingdom in Eden, Israel’s history, the prophetic books, and culminating in Jesus Christ.

Hasel, Gerhard. *Old Testament Theology: Basic Issues in the Current Debate.* Revised and expanded. 3d ed. Grand Rapids: Eerdmans, 1972, 1975, 1982. 230.042 HAS 3 c.

The standard work to see what the various scholars are saying about the OT; Hasel is a Seventh-day Adventist scholar who is well read but a bit difficult in his writing style.

Hilderbrandt, Wilf. *Old Testament Theology of the Spirit of God.* Peabody: Hendrickson, 1995. 231.3 HIL

\_\_\_\_\_\_\_\_\_\_\_\_. *Toward an Old Testament Theology.* Grand Rapids: Zondervan, 1978.

Kaiser, Walter C. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching.* Grand Rapids: Baker, 1981.

\_\_\_\_\_\_\_\_\_\_\_\_. *Toward an Old Testament Theology.* Grand Rapids: Zondervan, 1978.

Traces the Promise theme throughout the OT which emphasizes God’s commitment to fulfill his covenant to man.

Kraftchick, Steven J., ed. *Biblical Theology: Problems and Perspectives (in honor of J .* Christiaan Beker). Nashville: Abingdon Press, 1995. 230 KRA

Ladd, George Eldon. *A Theology of the New Testament.* Grand Rapids: Eerdmans, 1974. 661 pp.

Popularized the now well-known “already, but not yet” theology called covenant premillennialism that sees elements of the kingdom in the present age but still yet to be fulfilled in a future reign of Christ on earth; Ladd taught at Fuller Seminary from 1950 until his death in 1982 and provided the theological foundation for much of the third-wave theologies as well as for an effective defense against critical scholarship.

Longman, Tremper, and Reid, Daniel G. *God is a Warrior: Studies in Old Testament Biblical Theology.* Carlisle: Paternoster Pr 1995. 220.6 LON

Malchow, Bruce V. *Social Justice in the Hebrew Bible.* Minnesota: The Liturgical Press 1996. 241.6220901 MAL

Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel.* Grand Rapids: Baker, 1987. 546 pp. S$40.00 at SBC Book Centre. 221.95 MER

An up-to-date and well-written treatment of OT history with particular emphasis on Israel’s responsibility to be a light to the nations. Dr. Merrill teaches OT at Dallas Seminary (dispensational premillennial). Supplemented with several helpful indexes.

Ortlund, Raymond C. *Whoredom: God's Unfaithful Wife in Biblical Theology.* Grand Rapids: William B. Eerdmans 1996. 230.042 ORT

Payne, J. Barton. *The Theology of the Older Testament.* Grand Rapids: Zondervan, 1962. 554 pp.

Peterson, David. *Engaging with God : A Biblical Theology of Worship*. Leicester, UK: Apollos, 1992. 264 PET

Poythress, Vern Sheridan. *Shadow of Christ in the Law of Moses.* The Brentwood: Wolgemuthi & Hyatt 1991. 221.64 POY

Rad, Gerhard von. *Old Testament Theology.* 2 vols. Trans. of *Theologie des Alten Testaments.*  Munich, 1957, 1960; English trans., Edinburgh, 1965.

Satterthwaite, Philip E. (ed.). *The Lord's Anointed: Interpretation of Old Testament Messianic Texts.* Grand Rapids: Baker, 1995. 221.6 SAT

Walvoord, John F. *Prophecy Knowledge Handbook: All the Prophecies of Scripture Explained in One Volume.* Wheaton, IL: Victor (Scripture Press), 1990. 809 pp.

An exhaustive treatment of all prophetic texts from probably the most influential dispensational premillennial theologian of the twentieth century; Walvoord is chancellor at Dallas Seminary where he has taught since 1934!

Watson, Francis. *Text And Truth: Redefining Biblical Theology* . Edinburgh: T & T Clark, 1987. 230.041 WAT

Westermann, Claus. *Elements of Old Testament Theology.* Trans. of *Theologie des Alten Testaments* by Douglas W. Stott. Göttingen: Vandenhoeck & Ruprecht, 1978; English ed., Atlanta: John Knox Press, 1982. 230.042 WES.

Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible.* Nashville: Nelson, 1983. 522 pp.

Very helpful charts and maps. A very practical guide to the whole Bible by book and from a dispensational perspective. Includes how Christ is noted in each biblical book. Highly recommended.

\*Zuck, Roy B., ed. *A Biblical Theology of the Old Testament.* Chicago: Moody, 1991. 446 pp.

An insightful synthesis of the theology of each OT writer from an evangelical, premillennial perspective. Contributors are all faculty members of Dallas Theological Seminary but interact with many past and present perspectives other than their own kingdom theology.

\*Zuck, Roy B.; and Bock, Darrell L., eds. *A Biblical Theology of the New Testament.* Chicago: Moody, 1994. 487 pp. US$25.00 hb.

An insightful synthesis of the theology of each NT writer from an evangelical, premillennial perspective. Contributors are all faculty members of Dallas Theological Seminary but interact with many past and present perspectives other than their own kingdom theology.

### Other Matters

A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1555 ext. 7130). Also, my home address is 49 Lentor Crescent, Singapore 786716 and home phone number is 6458-6158 (home fax 6458-6954, email Griffith@sbc.edu.sg). My six office hours when I can talk are Tuesdays (9:00-10:00, 1:30-2:30), Thursdays (9:00-10:00, 11:00-12:45), and Fridays (11:00-11:50). Let’s have lunch too!

B. Copying Class Notes: Permission granted until you make a lot of money publishing them. If a few pages that I have written can be of help to someone else, you can copy them without giving me a call. But if you plan on publishing them, this is another story.

C. Course Demands: Homework for this 4-hour course over 15 weeks (60 hours class time) should take about two hours for each hour in class (120 hours outside work). Itemized estimates for workload are as follows:

1. Reading three books: Goldsworthy (119 pp.), Zuck (446 pp.), and Zuck/Bock (487 pp.) total 1052 pages. At 3 minutes/page this should take 3753 minutes (about 53 hours).
2. Reflections on the reading should take about two hours weekly (30 hours).
3. Presentations should each take about 15 hours of work.
4. Quiz study should take no more than one hour weekly (15 hours).
5. Final Exam study should suffice at 7 hours of study time.

The estimated 120 hours are spread over 16 weeks, thus averaging seven hours per week. The intent is for a student to be able to receive an “A” in this class by committing an hour each day to studying for the course.

### Schedule (Reading Report) Name Box Sem. Grade

Each session below is actually a two-hour period (7:30-9:30 PM). Please tick the final column if you have read the assignment in full and on time (before class). If it was read late and/or partially, note this as well for half credit.

Session Date (Day) Subjects Assignments Read

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1 | 22 Jul (M) | Syllabus & Introduction | No assignments |  |
| 2 | 24 Jul (W) | What is Biblical Theology?  Why is it Important? | Goldsworthy, 7-38  Zuck, 1-6 | □  □ |
| 3 | 29 Jul (M) | The Theme of Scripture | Goldsworthy, 39-48  Zuck, ix-xi, 7-30  **Assignment 1** | □  □ |
| 4 | 31 Jul (W) | Pentateuch 1: **Presentation 1** &  Genesis-Exodus | Goldsworthy, 49-64  Zuck, 31-56 | □  □ |
|  | 1-13 August | Early-Semester Break | None (I’m in USA) |  |
| 5 | 14 Aug (W) | Pentateuch 2: Lev-Deut | Zuck, 56-87 | □ |
| 6 | 19 Aug (M) | Historical Books 1: **Presentation 2** & Joshua-Ruth | Goldsworthy, 64-67  Zuck, 89-113  **Assignment 2** | □  □ |
| 7 | 21 Aug (W) | Historical Books 2: Sam-Kings | Goldsworthy, 68-73  Zuck, 115-155 | □  □ |
| 8 | 26 Aug (M) | Historical Books 3: Chron.-Esther | Goldsworthy, 103-110  Zuck, 157-205 | □  □ |
| 9 | 28 Aug (W) | Poetic Literature 1: **Presentation 3** & Job-Song | Zuck, 207-255  **Assignment 3** | □ |
|  | 2-6 Sept | Mid-Semester Break | None |  |
| 10 | 9 Sept (M) | Poetic Literature 2: Psalms | Zuck, 257-304 | □ |
| 11 | 11 Sept (W) | Prophets 1: **Presentation 4**  & Isaiah | Goldsworthy, 74-83  Zuck, 305-340 | □  □ |
| 12 | 16 Sept (M) | Prophets 2: Jeremiah-Daniel | Zuck, 341-395  **Assignment 4** | □ |
| 13 | 18 Sept (W) | Prophets 3: Minor Prophets | Zuck, 397-433 | □ |
| 14 | 23 Sept (M) | Matthew **Presentation 5** | Bock, 8-63 | □ |
| 15 | 25 Sept (W) | Mark | Goldsworthy, 84-98  Bock, 65-86 | □  □ |
| 16 | 30 Sept (M) | Luke **Presentation 6** | Goldsworthy, 99-102  Bock, 87-117  **Assignment 5** | □  □ |
| 17 | 2 Oct (W) | Acts | Bock, 117-166 | □ |
| 18 | 7 Oct (M) | Pauline Epistles 1: **Presentation 7**  & Missionary Letters | Bock, 243-297 | □ |
| 19 | 9 Oct (W) | Pauline Epistles 2: Prison | Bock, 299-331 | □ |
| 20 | 14 Oct (M) | Pauline Epistles 3: Pastoral | Bock, 333-367  **Assignment 6** | □ |
| 21 | 16 Oct (W) | Gen. Epistles 1: **Presentation 8**  & James | Bock, 417-435 | □ |
| 22 | 21 Oct (M) | General Epistles 2: Hebrews | Bock, 369-415 | □ |
| 23 | 23 Oct (W) | General Epistles 3: Peter & Jude | Bock, 437-441 | □ |
| 24 | 28 Oct (M) | Johannine Writings 1 | Bock, 167-194  **Assignment 7** | □ |
| 25 | 30 Oct (W) | Johannine Writings 2 | Bock, 194-212 | □ |
| 26 | 4 Nov (M) | Johannine Writings 3 | Bock, 212-242 | □ |
| 27 | 6 Nov (W) | Course Review | To be announced |  |
| 28 | 11 Nov (M) | Final Exam |  |  |
| 29 | 13 Nov (W) | Final Exam Review |  |  |

### Class Members

Allan Phay

Peh Eng Kiat

Gilbert Tan

Wong Wan Sian

Ang Jing Chai

Vivi Salim

Benny Lim

Tan Swee Leong

Conrade Yap

James Long

Chow Hsun Tau

Daisy Yeo

Andrew Sabaratnam

Lee Yoke Sun

Richard Lee

Koh Li Na

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## PowerPoint Presentation Grade Sheet

Student Topic Presentation Grade Box

The Introduction, Body, Conclusion, and Miscellaneous concern the presentation *content* (70% of the grade). The *form* grade (the other 30%) concerns how you present your material.

1 2 3 4 5

Poor Minimal Average Good Excellent

***Introduction***

**Attention** (focuses listener's need on the theme)

**Procedure** for addressing the text/topic introduced

***Body***

**Overall content** (charts, other good info.)

**Individual work** (not excessive quotations)

**Key passages/issues** addressed well

**Problem Texts** (fair to views, own view supported)

**Interpretation** of passages accurate (exegesis)

***Conclusion***

**Solution** given to issue raised in introduction

**Main points** reviewed and/or restated

**Application** (exhorts life change in specific areas)

***Miscellaneous***

(These can be addressed anywhere in the presentation)

**Depth** leaves no key questions unanswered

**Interesting** in voice, illustrations, presence

**Theological** content shows insight

**Handouts** are attractive with info for further study

***Form***

**Format** (slides attractive, clear, 20+ point font size)

**Appropriate Pictures & Visuals** (not too much text)

**Spelling** and typographical errors, punctuation

**Grammar** (agreement of subject/verb and tenses)

**Length** is 20-30 minutes w/o unnecessary info.

**CD** of Readable PPT & MS Word File Submitted

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 10 points per day late (\_\_\_\_ points) equals % grade of %

**Comments**:

## Research Paper Grade Sheet

Student Topic Paper Grade Box

The first four parts below concern the paper’s *content* (70% of the grade). The Form grade (30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations,* 6th edition (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist.

1 2 3 4 5

Poor Minimal Average Good Excellent

***Introduction***

**Purpose** (the paper addresses what issue?)

**Scope** of the issue defined/narrowed down

**Procedure** for addressing the issue introduced

***Body***

**Wide research** (other views, good sources)

**Individual work** (not excessive quotations)

**Key passages/issues** addressed adequately

**Development** (proves points, not just lists verses)

**Interpretation** of passages accurate (exegesis)

***Conclusion***

**Solution** given to issue raised in introduction

**Main points** reviewed and/or restated

**Length** (1/2 to 1 page, w/o unnecessary info.)

***Miscellaneous***

(These can be addressed anywhere in the paper)

**Application** (shows why the topic is important)

**Depth** leaves no key questions unanswered

**Overall** content

***Form***

**Format** (typed, title page, length, pages numbered)

**Spelling** and typographical errors, punctuation

**Grammar** (agreement of subject/verb and tenses)

**Footnoting** (better than endnoting; biblio. incl.)

**Arranged** **logically** (not a collection of thoughts)

**Sections** clearly stated without orphan headings

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 10 points per day late (\_\_\_\_ points) equals % grade of %

**Comments**:

### Research Paper Checklist

1st ed. 24 April 95; 2d ed. 5 June 1996 3d ed. 21 June 1997

\* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!

**1. General Format**

1.1 Obtain your own copy of the handout "Why Write Papers?" by Dr. Henry Baldwin.

1.2 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations,* 6th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996). 308 pp.

1.3 Questions not answered by Turabian can probably found in *The Chicago Manual of Style.*

1.4 Staple the pages in the upper left corner rather than using report folders or attaching the paper at the top centre.

**2. Preliminaries**

2.1 The title page should follow the typical format in Turabian.

2.1.1 Only “SINGAPORE BIBLE COLLEGE” and the TITLE should be in capital letters.

2.1.2 Please include your mail box number after your name.

2.1.3 The same size type (and font) should be used throughout the paper.

2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.

2.3\* Include a Table of Contents.

2.3.1 The Contents page should include only the first page number of each section.

2.3.2 Subtitles within the Contents page should be indented.

2.3.3 Note this is called a “Table of Contents” and not a “Table of Content.”

2.3.4 “Table of Contents” should not be an entry on the Table of Contents.

2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

**3. Body & Style**

3.1\* Provide an introduction that summarizes the problem(s) your paper aims to answer.

3.2\* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)

3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.

3.4 Double-space the paper throughout in prose form (not outline form).

3.5\* Write in the third person rather than the first person (“This author…” and not “I” or “we” or “us”).

3.6 Follow these guidelines for headings within the text:

3.6.1 Headings should match your Contents page.

3.6.2 Headings should not have periods (full stops or colons) after them.

3.6.3\* Headings should not be in outline form (no “I,” “II,” “A,” “1,” “a,” “-,” etc.).

3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).

3.6.5 Don’t repeat a heading on the next page even if it covers the same section of the paper.

3.6.6 Each research paper should have at least 2-3 headings or divisions.

3.6.7 As an exception to 3.6 above, in short papers (6-8 pages) which do not have chapters, (1) main headings should be centred capitals, followed by (2) subheadings which are underlined centred small letters, (3) underlined left column small letters, (4) non-underlined left column small letters, and finally (5) underlined small letters which begin an indented paragraph. If only two levels are needed then (2) above may be skipped.

3.7\* Do not clutter your paper with unnecessary details that do not contribute to your purpose.

3.8\* Make every statement a full sentence within the text (the exception is headings).

3.9 Critically evaluate your sources; do not believe a heresy just because it’s in print!

3.10 Make sure your reasoning is solid and logical.

3.11\* Provide a conclusion which solves/summarizes the problem addressed in the introduction

4. Abbreviations

4.1\* Do not use abbreviations in the text or footnotes (except inside parentheses).

4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.

4.3\* Use proper biblical book abbreviations with a colon between chapter and verse.

4.4 Do not start sentences with an Arabic number. Write “First Kings 3:16…” (not “1 Kings 3:16…”).

4.5 Write out numbers under ten in the text (e.g., “three”); abbreviate those over ten (e.g., “45”).

4.6 “For example” (e.g.) and “that is to say” (i.e.) are abbreviated only within parentheses.

5. Quotations

5.1\* When quoting word-for-word use quotation marks and footnote the source. Do not plagiarise!

5.2 Use proper quotation formats with single quotation marks within double ones.

5.3 Use indented single-spaced block quotations (no quotation marks) when three or more lines.

5.4\* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.

5.5 Provide biblical support for your position rather than simply citing your opinion.

5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook,* 18 (cited by Rick Griffith, *New Testament Backgrounds,* 7th ed. [SBC, 1999], 165).

Research Paper Checklist (2 of 2)

6. Punctuation

6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., “Marriage,” not “Marriage”,)

6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: “Jesus wept” (John 11:35). but never “Jesus wept.” (John 11:35)

6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe or colon.

6.4 A space should not follow a beginning parenthesis or beginning quotation mark.

6.7 A space should always follow a comma and two spaces always follow a period.

7. Footnotes

7.1\* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* or underlined but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number. For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. Notice that in footnotes a full stop (period) is used only *once* at the end of the citation. Indent the first line of each footnote entry.

7.2\* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.

7.3 If the next citation has the same book and same page number, then type “Ibid.” (Latin abbreviation for “in the same place”). For example: Ibid. However, if a different page number is referred to, then “Ibid.” should be followed by a period and comma. For example: Ibid., 64.

7.4 If the next citation is by the same author but a different work, type “Idem” (Latin abbreviation for “by the same author”) before the new book. For example: Idem, *Marriage and Family,* 221.

7.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article’s author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible,* 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author’s name after the Contents page by tracing the initials at the end of the article.)

7.6 Footnote numbers are raised with no parentheses and go *after* a quotation’s punctuation (e.g., period).

7.7 Always cite your footnote numbers in sequence rather than using a former number again.

7.8 Use only numbers as footnotes references (don’t use letters or \*#@^% etc.).

7.9 Cite translations in parentheses within the text rather than the footnotes—for example, “trust” (NIV).

7.10 Cite book, chapter, and paragraphs of primary (ancient )sources with Arabic numerals and full stops (e.g., “Josephus, *Jewish Antiquities* 18.1.3,” not “Josephus, *Jewish Antiquities,* Book XVIII, Chapter 1, Section 3”).

7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

8. Bibliography

8.1 Alphabetize all sources by family name without numbering the sources.

8.2 Make entries single spaced with the second line indented and with a double space between entries.

8.3 Do not cite an author’s title in a footnote or the bibliography (no “Dr.,” “Rev.” etc.).

8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* or underlined but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times.* Chicago: Moody, 1987. Use full stops (not commas) after each first name, title, and date; don’t use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.

8.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article’s author, then article title within quotes, book, editor, publication data, volume, and page. Cite these articles as follows: Trutza, P., “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible.* Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author’s name after the Contents page by tracing the initials at the end of the article.)

8.6 Put the bibliography on a separate page rather than tagging it on to the conclusion.

8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).

8.8\* Include the bibliography even if the lecturer has assigned the sources.

8.9 Primary sources should be listed under the ancient author’s name, followed by the translator’s name. For example: Josephus. *The Works of Josephus.* Translated by William Whiston…

8.10 Primary sources with several or unknown authors should be listed by editor and/or translator’s name. For example: Danby, Herbert, trans. *The Mishnah.* Oxford: University, 1933.

9. Common Grammatical and Spelling Mistakes

9.1 “Respond” (verb) is used for “response” (noun). “The respond” should be “The response.”

9.2\* Events in biblical times should be noted in the past tense.

9.3 Write “BC” dates *before* “BC” but “AD” dates *after* “AD” (“AD 70” and “70 BC” but never as “70 AD” or “BC 70”).

9.4 Always capitalize the words “Christian,” “Bible,” “Christ,” “Word of God,” and “Scripture(s).”

9.5 The current trend is to *avoid* capitalization, especially in the adjectives “biblical,” “scriptural,” etc.

9.6 Avoid words in all CAPITALS in the text (except acronyms and 3.6.7).

Introduction to Biblical Theology

## Basics about Biblical Theology

### What was the most helpful insight you gained from tonight’s reading in Graeme Goldsworthy, Gospel and Kingdom, 7-38?

### Based upon your understanding of biblical theology at this point, how would you say it differs from systematic theology?

### What are the advantages of biblical theology?

### What cautions should we have about biblical theology? (What are some of the dangers that we should avoid?)

### Issues to Address in Reading Reflection Assignment #1

#### Before starting to read the assigned pages, write out what you consider the *theme* of the Old Testament on your page. In other words, what is the OT all about? What is it trying to prove? By all means use your Bible to look up key passages. Try to avoid reading the New Testament into your definition so that it sounds like a NT theme. Make this an OT theme, OK?

#### After completing the reading, answer these questions:

##### How did the reading change your answer to the question above?

##### What questions do you still have about the main theme of the Bible?

## Biblical vs. Systematic Theology

In order to fully understand the Bible (both Old and New Testaments) one must have a working knowledge of the discipline called biblical theology. This is the study of what Scripture teaches *theologically* about various biblical themes in a progressive manner. That is, biblical theology looks at the segments of Scripture (e.g., narrative, law, poetry, prophecy) to discover what each teaches concerning God, man, sin, God’s covenantal and redemptive relationship with man, the messianic rule of the Messiah, etc.

Systematic theology does much the same but does not address this teaching in a chronological manner. The differences between biblical and systematic theology can be summarized from Eugene H. Merrill’s Chapter 1 in *A Biblical Theology of the Old Testament* (Roy B. Zuck, ed., Chicago: Moody, 1991), pp. 1-3 and charted in this manner:

|  |  |  |
| --- | --- | --- |
|  | **Biblical** | **Systematic** |
| **Methodology** | More Inductive | More Deductive |
| **Sources** | Bible alone | Bible plus other sources |
| **Order of Study** | Studied first | Systematizes biblical theology |
| **State of Flux** | Dynamic (changes quickly) | Static (changes more slowly) |
| **Relationship to Exegesis** | Primary | Secondary |
| **Exhaustiveness** | Segments of Scripture | Complete Bible |
| **Outlook** | Diachronic (chronological) | Synchronic (non-chronological) |
| **Revelation** | Progressive | Result-oriented |
| **Role in Theology** | Bridge from exegesis to systematic theology | Final product |

## Comparative Views on the Theme of the OT[[1]](#footnote-1)

### An Exercise in Synthesis

#### It’s helpful to know various facts about the Old Testament such as when the people lived, what they did, lessons we can learn from them, etc.

#### However, often we can “get lost looking at the trees without ever seeing the forest.” So before we discuss this issue as a class let’s first get your opinion.

#### In the next 5 minutes write out what you consider the *theme* of the Old Testament in the space below. In other words, what is the OT all about? What is it trying to prove? By all means use your Bible to look up key passages. Try to avoid reading the New Testament into your definition so that it sounds like a NT theme. Make this an OT theme, O.K.?

##### My View

##### Other Views in the Class

### Criteria for Determining the Bible’s Theme

What principles will assure that our theme for the OT and NT is accurate?

#### The theme should come out of the text rather be imposed on the text from systematic theology.

#### It should be comprehensive enough to cover all of Scripture from Genesis 1 to Revelation 22.

#### It should be narrow enough and specific enough to be helpful (e.g., it is not helpful to say that the Bible talks about “life”).

#### Since God is the main subject of the Word, it should focus more on God than man.

### Attempts at Discerning the OT Theme[[2]](#footnote-2)

#### Redemption of Man (Salvation History or Soteriological Purpose)

##### Proponents: J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan, 1962), 3; Graeme Goldsworthy, According to Plan (Leicester, England: IVP, and Homebush West, Australia: Lancer, 1991), 8; Hasel, 141 (but see him under the “God” and “No Center” views below). This is popular at SBC as well.

##### Statement: The Bible has at its focus the salvation of mankind (as many as will believe) through Jesus Christ. Similar to this theme is viewing the centre of biblical revelation as missiological (e.g., “I do all things for the sake of the gospel,”1 Cor. 9:23; cf. John 4:34).

##### Critique: Redemption is prominent in the NT but seeing this as the primary theme has a few problems:

###### This is an external structure imposed on the OT from systematic theology.

###### It focuses too much on man rather than God.

###### While Christ is the central person of the Bible, the OT emphasizes Him as King more than as Saviour (the OT rarely notes the salvation of individuals.)

###### This view also does not include God’s program for angels, those not redeemed, and creation as a whole, so it is too restrictive.

###### The view is not traced in the wisdom books (not supported in Eccles., Prov., etc.).

###### Finally, it neglects the physical (land) aspects prominent in the OT.

#### Glory of God (Doxological Purpose)

##### Proponents: Calvinistic (predestination) scholars (cf. Westminster Confession); The holiness of God is a similar theme advocated by E. Sellin, Theologie des Alte Testamente (2d ed., Zeipzig, 1936), 19 and J. Hänel, Die Religion der Heiligkeit (Glütersloh, 1931), iii; Paul Lee Tan, A Pictorial Guide to Bible Prophecy, 56 (Eschatology notes, 30).

##### Statement: The Bible has at its focus the glory and worship of God (by as many as God has foreordained). The Westminster Shorter Catechism (1647) states, “Man’s chief end is to glorify God and to enjoy him forever” (cf. Rev. 1:6; 4:11; 5:12-13).

##### Critique: This view is certainly true in that it states the end to which all things point but it is incomplete in that it does not state how God seeks to glorify Himself.

#### Sovereignty of God

##### Proponents: Ludwig Köhler, OT Theology, trans. A. S. Todd (Philadelphia, 1957), 30

##### Statement: God is the controller of all events and persons throughout history.

##### Critique: While God does control all things, this view fails to show the end to which God is working in the world.

#### God

##### Proponents: The later von Rad, ThLZ 88 (1963), 406; Hasel, 140 (but see him under the “Redemption” view above and “No Center” view below).

##### Statement: “The OT is in its essence theocentric just as the NT is christocentric. In short, God is the dynamic center of the OT” (Hasel, 140).

##### Critique: This view correctly identifies God as the key subject of the Scripture, but it fails in identifying what God seeks to do in the world. Thus it is too general a theme.

#### Creation Faith

##### Proponents: H. H. Schmidt, 1973 (cited by Hasel, 139)

##### Statement: God is working in the world to create faith in His creatures (?).

##### Critique: More study needs to be done here to determine what Schmidt really means, but at first glance the idea of creation seems too narrow to encompass the whole OT.

#### Deuteronomistic Theology of History

##### Proponents: S. Hermann (cited by Hasel, 135)

##### Statement: The OT is history written not simply to record facts but to present the theology of the school of scholars who wrote the book of Deuteronomy.

##### Critique: While it is true that OT history is theological in nature, this perspective denies that Moses wrote Deuteronomy and it fails to show how this book alone is broad enough to encompass the whole OT.

#### Worship

##### Proponents: Let the Nations Be Glad (John Piper)

##### Statement: God’s purpose is to provide worshippers from every nation (Rev. 5:9; 7:9). This view combines the glory of God and the redemption perspectives.

##### Critique: Revelation 5:9; 7:9 teaches that God will save people from every nation to worship him. However, while this takes place in heaven, these texts are in a Tribulation context. More accurate is Revelation 22:5 because it takes place in the eternal state.

#### Promise Theme (Blessing or Covenant)

##### Proponents: Walter C. Kaiser, Toward an Old Testament Theology (Grand Rapids: Zondervan, 1978), 33 and Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching (Grand Rapids: Baker, 1981), 139; Walther Eichrodt, Theology of the Old Testament, 2 vols., trans. J. A. Baker (Philadelphia: Westminster, 1961); Paul N. Benware, Survey of the OT (rev. ed., Chicago: Moody, 1993), 14, 18, 35).

##### Statement: “Such a textually derived center, what the NT eventually was to call the “promise” (epangelia), was known in the OT under a constellation of terms. The earliest such expression was ‘blessing.’ It was God’s first gift to the fish, fowl (Gen. 1:22), and then to mankind (v. 28). For men, it involved more than the divine gift of proliferation and ‘dominion-having.’ The same word also marked the immediacy whereby all the nations of the earth could prosper spiritually through the mediatorship of Abraham and his seed… But there were other terms. McCurley counted over thirty examples where the verb dibber (usually translated ‘to speak’) meant ‘to promise’” (Kaiser, 33).

##### Texts: Gen. 12:1-3 (Abraham); 2 Sam. 7:11-16 (David); cf. Gen. 3:15; 9:25-27

##### Critique: This is good but it does not take into account Genesis 1—11. For support, Kaiser cites Genesis 1:22, 28 but these verses give commands rather than a promise. The promise theme is, however, very prominent throughout the OT in the progressive establishment of various unconditional covenants by God.

#### No Overall Theme or Center

##### Proponents: The earlier Gerhard von Rad, Old Testament Theology (German ed.), 2:376; Gerhard Wright, Interpreter’s One Volume Commentary on the Bible, 983; Hasel, 123 (but see “Redemption” and “God” views above).

##### Statement: There are many themes in Scripture but no single theme can be said to be the dominant one. “One needs to be on guard that one does not yield to the temptation to make a single concept or a certain formula into an abstract divining-rod with which all OT expressions and testimonies are combined into a unified system” (Hasel, 123). Von Rad notes, “On the basis of the Old Testament itself, it is truly difficult to answer the question of the unity of that Testament, for it has no focal point as is found in the New Testament” (Die Mitte des AT, 49).

##### Critique: This theory assumes that because we don’t see an overall purpose in the OT, it must not be there. It faults the text rather than our inability to understand. Instead, we should assume that God knows what He is saying but we need to dig deeper to discern it.

#### Kingdom Theme (Rule of God)

##### Proponents: Kenneth L. Barker, “The Scope and Center of Old and New Testament Theology and Hope,” in Dispensationalism, Israel and the Church, eds. Craig A. Blaising and Darrell L. Bock, 305; Eugene H. Merrill, Kingdom of Priests: A History of Old Testament Israel (Grand Rapids: Baker, 1987); J. Dwight Pentecost, Thy Kingdom Come (Wheaton: SP Pub., 1990), 9; Roy B. Zuck, ed., A Biblical Theology of the Old Testament (Chicago: Moody, 1991), ix; Klein, EvTh 30 (1970): 642-70; H. Schultz, OT Theology (Edinburgh, 1892), 1:56.

##### Others advocate a modified kingdom theme. Seebass (1965) says the theme is the rule of God; Georg Fohrer, ThZ 24 (1965), 161 advocates “the rule of God and the communion between God and man”; and R. Schnackenburg, NT Theology Today (New York, 1965) says the key biblical theme is a dual kingdom-covenant idea. I agree with Schnackenburg in this dual kingdom-covenant theme as the central focus of the OT.

##### Statement: “I am in essential agreement with the authors’ stated center of biblical theology—basically the kingdom principle of Genesis 1:26-28. Most statements of a theological center are too limited (e.g., promise or covenant), too broad (God), or too man-centered (e.g., redemption or salvation-history). It seems clear that, although there are several great theological themes in Scripture, the central focus of biblical theology is the rule of God, the kingdom of God, or the interlocking concepts of kingdom and covenant (but not covenant alone). This theocratic kingdom is realized and consummated primarily through the mediatorial work of God’s (and David’s) messianic Son. Significantly, Ephesians 1:9-10 appears to indicate that God’s ultimate purpose in creation was to establish His Son—the ‘Christ’—as the supreme Ruler of the universe” (Kenneth L. Barker in Zuck, ed., ix).

##### This is similar to the sovereignty view [see “(c)” above], yet more complete in that it shows how God delegates limited sovereignty/rule to man in the various ages until ultimate sovereignty is given to His Son (Ps. 2).

##### Key Texts: Gen. 1:26-28; 12:1-3; Exod. 19:5-6; Eph. 1:9-10

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Gen. 1:26-28** | **Gen. 12:1-3** | **Exod. 19:5-6** | **Eph. 1:9-10** |
| **Event** | Creation Mandate | Abrahamic Covenant | Mosaic Covenant | Messianic Kingdom Rule |
| **Mediator or Co-Ruler**  **with God** | Man (Adam) | Abraham | Israel | Jesus Christ |
| **Subordinates**  **(what is ruled over)** | All creation except people (animals & all nature) | All peoples | All peoples | All creation (people, animals & all nature) |
| **Passage** | “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish … birds … livestock … all the earth, and over all the creatures that move along the ground…’ God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’” | “…I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” | “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.” | “And he made known to us the mystery according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment —to bring *all things* in heaven and on earth together under one head, even Christ.”  Note that “all things” includes both animals (Isa. 11:6-9) and nature (Matt. 17:27; Mark 4:36-41; 6:45-51; 11:2) |

## My View of the OT’s Theme

The Old Testament narrates

*God’s restoring man to participate in His kingdom rule for His own glory*

mandated in Eden but lost in the Fall

and accomplished by redeeming man

through Israel’s role as a kingdom of priests

and ultimately through the Messiah,

who will reign as Saviour and King

in fulfillment of the Abrahamic Covenant

## Ancient Covenants that Parallel Biblical Covenants

### Definitions

#### "The Hebrew word translated 'covenant' (berith) [be-REETH] has many shades of meaning in the Old Testament. It may refer to a treaty between nations (1 Kings 5:12), an alliance of friendship (1 Sam. 18:3), or an agreement between a king and his subjects (2 Sam. 5:3). The word may also denote a covenant between God and His people. In the covenant, God bound Himself to fulfill certain commitments on behalf of His people. The covenant also called God's people to live in faithful, loving obedience to God and His Word."[[3]](#footnote-3)

#### One definition of a covenant is "a solemn promise made binding by an oath which may be either a verbal formula or a symbolic action."[[4]](#footnote-4)

##### Thus it is not simply an expression of intent but a serious commitment, whether written or oral or symbolic.[[5]](#footnote-5)

##### Marriage is called a covenant in Malachi 2:14 because it is the most serious commitment one person can make to another.

#### The term "testament" actually means "covenant," meaning an agreement or legal witness.[[6]](#footnote-6) Thus the Old Testament refers to the agreement that God made with Israel, grounded in the grace of His redemptive purpose for humanity and not simply the obedience or blessing of Israel.[[7]](#footnote-7)

### Basic Types of Covenants

#### Conditional Covenants

##### Swearing of an oath was deemed a serious covenant even though no paper was used to record it.

##### Shaking of hands also indicated a covenant relationship.

##### Removal of the sandal is seen in Ruth 4:7-8 where Boaz commits to a marriage covenant with Ruth.

##### Written treaties were common in the ancient world in two basic types.

###### Parity: This agreement between equals swore mutual allegiance between the parties for each other's benefit.

**A Mesopotamian example of a parity treaty occurred between Naram-Sin, king of Agade, who covenanted with the Elamites. This treaty enabled mutual protection if one was attacked, as well as economic benefits.**

**A biblical example is the agreement between David and Hiram, king of Lebanon (1 Kings 5:1). Cities within Israel were exchanged for timber.**

###### Suzerain-vassal: This constituted an agreement between a superior king (suzerain, referred to as "father") and the state subject to him (vassal, referred to as "son").

**An early extra-biblical Suzerain-vassal treaty occurred around 2500-2300 BC when the Sumerian king Eannatum required the conquered Enakalle (king of Umma) to fulfill certain conditions.[[8]](#footnote-8) In like manner, Israel imposed upon the subdued Gibeonites that the latter must be woodcutters and water carriers (Josh. 9:27).**

Hittite treaties follow the suzerain-vassal format with these elements:[[9]](#footnote-9)

Introduction of the speaker

Historical introduction

Terms of the treaty

Statement concerning the document

Naming of divine witnesses

Curses and blessings

Exodus 19–24 follows this six-part structure, but the Book of Deuteronomy is the best biblical example of this type of treaty where God as the ruling king writes out his expectations of Israel as his subject people. The structure of Deuteronomy is unique in Scripture as it follows a similar, though not identical, pattern of the fifteenth-century international vassal treaty. When a king (the suzerain) made a treaty with a subject country (vassal) the treaty generally included the following six elements, many of which find parallel in Deuteronomy.[[10]](#footnote-10) The point of this is to underscore how the Mosaic Covenant is a conditional covenant akin to that of the suzerain-vassal relationship.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Element** | **Explanation** | **Parallel in Deuteronomy** | **Parallel in Exodus 19–24** |
| 1. | Preamble | Introduction to the treaty | Introduction: Historical Setting/Moses as Covenant Mediator (1:1-4) | Identification of the Suzerain: "I am the Lord…" (20:1-2a) |
| 2. | Historical Prologue | History of the king's dealings with the vassal | Sermon #1: Historical Prologue (1:5–4:43) | Deliverance from Egypt established the relationship (20:2b) |
| 3. | General Stipulation | Call for wholehearted allegiance to the king | Sermon #2: Covenant Obligations (4:44–11:32) | Israel promised to obey the stipulations (19:8), esp. noted in the ten commandments (20:3-17) |
| 4. | Specific Stipulations | Detailed laws required of vassal to show allegiance | Sermon #2 cont'd: Specific Laws (Chs. 12–26) | Other specific laws are noted in the Book of the Covenant (20:22–24:18) and Ceremonial regulations (25–31) |
| 5. | Divine Witnesses | Deities called to witness the treaty | Heaven and earth witness since no deities exist (4:26; 30:19; 31:28; 32:1) | (No deities are called upon to witness since the Lord is above them all) |
| 6. | Blessings and Curses | Results for obeying or disobeying the treaty | Sermon #3: Blessings and Curses (Chs. 27–28) |  |
|  |  |  | Sermon #4: Covenant Summary (Chs. 29–30) |  |
|  |  |  | Narrative/Sermons: Transition of the Covenant Mediator from Moses to Joshua (Chs. 31–34) |  |

Although chapters 29—34 do not follow the suzerain-vassal format, nevertheless certain parallels exist even in this section (Deere, *BKC*, 1:316): depositing of the treaty document in a sacred place (31:24-26),[[11]](#footnote-11) provision for dynastic succession (31:7-8), and provision for the future reading of the covenant and other covenant ceremonies (31:9-13).

#### Unconditional Covenants

##### A Promissory Covenant (or Royal Grant) included no obligations (stipulations) of the weaker party. As such it bound only the greater party in an unconditional manner.

###### It is based upon the Babylonian *kudurru* documents. Rather than the curse being placed on the vassal, the curse is instead placed upon others who violate the *rights* of the vassal.

###### Thus the Royal Land Grant covenant protects the *servant* while the suzerain treaty protects the rights of the *master*.[[12]](#footnote-12)

###### Micah 7:20 notes in this regard, "You will be true to Jacob, and show mercy to Abraham, as you pledged on oath to our fathers in days long ago." Thus the grantee (Israel) can rightfully possess the land once the master has granted title to the land.[[13]](#footnote-13)

##### Abrahamic Covenant: This promise to Abraham from God committed the Lord to provide him land, descendants (seed in the form of a nation), and the privilege of blessing the entire world. Several arguments show its unilateral (unconditional) nature:

###### God made the covenant to Abraham strictly from His own good will as seen in the repeated "I will…" formula (12:1-3). This is in contrast to the Mosaic Covenant "If you… then I will…" pattern (Lev. 26; Deut. 28).

###### The covenant was not a reward for any action on Abraham's part. Abraham was an idolater (Josh. 24:2) who even slept with his handmaiden Hagar. He also was declared righteous even before he was circumcised (Gen. 15:6 vs. Gen. 17), so the covenant came not through any of his works.

###### No conditions are attached except for leaving his homeland/relatives (e.g., Terah and Lot, 13:14-17) and going to the Promised Land (Gen. 12:2-3)

###### It is promised despite disobedience on Abraham's part (Gen. 12:10-20)

###### This covenant is eternal (Gen. 13:15; 17:7, 13, 19; 1 Chron. 16:16-17; Ps. 105:9-10; Jer. 31:35-36).

###### It is also unchangeable (Heb. 6:13-18; cf. Gen. 15:8-21; Jer. 34:18-20).

###### Israel herself is eternal (Jer. 31:36; Isa. 55:10)

###### Perhaps the clearest example of the unilateral nature of this covenant is how God enacted it with Abraham in Genesis 15. Here the Mesopotamian covenant ritual from the ancient city of Mari serves as the backdrop to understanding Genesis 15. This ritual was followed by Hittite, Sefire, Assyrian (during the reign of Esarhaddon), and Aramean peoples.

This covenant required sacrifice of an animal (sheep, bull, or especially the foal of a donkey). Both parties would touch their throats, likely at the same time as the animal's throat was cut. This indicated that, should either party fail to keep his part of the covenant, the gods would take his life. The sacrificed animal was then cut in half and separated enough to walk between. Then the two parties walked between the pieces. This signified the commitment to death each had towards fulfilling their part of the covenant. God referred to this practice in Jeremiah 34:18, "The men who have violated my covenant and have not fulfilled the terms of the covenant they made before me, I will treat like the calf they cut in two and then walked between its pieces."

However, in Genesis 15 God adapted the typical Suzerain-vassal style of the Mesopotamian covenant ritual.

Normally only the foal of a donkey was killed. Yet in the case of Abraham, the covenant was so serious that a single animal would not do. God required five animals for sacrifice.

Normally the parties walked through the pieces of the dead animal together. However, even though God was the ruling king over Abram, He alone walked through the pieces in the form of a blazing firepot as Abram slept.

Normally only the vassal would pledge loyalty to the suzerain. But in this case God alone spoke an oath. This signified that "Abram's duty is not to swear an oath, but simply to trust in the goodness of His Lord. The change introduced in the covenant procedure pointed to His grace and love toward Abram" (Beyer, 39).

Normally the oath was sworn by calling the gods as witness. This element was missing in Abraham's case, however, since God can not swear by anyone higher! Since no one is greater, He swore by Himself (Heb. 6:13).

Finally, when vassal states became strong enough they often rebelled against the sovereign. However, in the case of those under the Abrahamic Covenant, becoming stronger than God is impossible. This is why God deems this an unchangeable covenant (Heb. 6:17).

###### The modification of the normal treaty pointed to even more than this. It signified that God alone was making a treaty, thus making it an unconditional one. The only conditional part was Abram's faith and the faith of His descendants to claim God's promise of the land. In other words, God guarantees to uphold the covenant, but it will only come into fulfillment with a believing nation that comes from Abraham.

###### A more recent development is an article arguing for both conditional and unconditional elements in the Abrahamic Covenant. See Bruce K. Waltke, “The Phenomenon of Conditionality within Unconditional Covenants,” in *Israel’s Apostasy and Restoration*, ed. Avraham Gileadi (Grand Rapids: Baker, 1988), 123-39; cf. Ronald Youngblood, ed., The Living and Active Word of God. Various arguments have convinced some that the covenant with Abraham is actually a conditional treaty:

Waltke says that God’s oaths here presume an existing spiritual relationship and apply only towards obedient Israelites (especially those circumcised; cf. Gen. 17:9-14; 18:19). After all, God told Abraham, "Walk before me and be blameless" (Gen. 17:1), which seems to indicate conditions. Response: This is not actually a condition, for if it was then the covenant would not have continued. The narrative shows how Abraham was not blameless in that he lied about his wife Sarah and he laid with his handmaiden Hagar. It is true that while God gave the promise to Abraham and through him to the *whole* nation, only those who are obedient will participate in its blessings. But God never says that His faithfulness to the *nation* depends on an *individual’s* obedience to the sign of the covenant (i.e., circumcision). Any Jew without faith will not participate in its fulfillment, for “not all who are descended from Israel are Israel” (Rom. 9:6). Blessings in an unconditional covenant are still conditioned by obedience (J. Dwight Pentecost, *Thy Kingdom Come*, 52-54, 59-62).

Genesis 22:16-18 seems to indicate that Abraham's willingness to offer Isaac resulted in God's promise to fulfill the covenant. Response: God had already previously promised Abraham the land as an eternal possession (Gen. 17:8) and He had said already that the covenant would pass via Isaac (Gen. 17:21). Rather, what we see in chapter 22 is a reconfirmation of previous promises.

The promise to Isaac seemed to be contingent on his father Abraham's obedience. God told Isaac, "I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws” (Gen. 26:4-5).

##### The Palestinian Covenant

###### Definition: God’s unconditional amplification of the *land* promise in the Abrahamic Covenant in which Israel will forever possess the *physical* land from the Euphrates River to the Wadi of Egypt (W. el ‘Arish) after disobedience and restoration.

Note: Some amillennialists believe this wadi (stream) is the Nile River (e.g., Leupold, *Genesis*, 1:490). However, Genesis 15:18 makes a deliberate contrast between a small river and a great one (Euphrates), so a reference to the great Nile would not fit such a contrast. The Wadi of Egypt was the extent of Solomon’s empire later (1 Kings 8:65), a border which did not extend to Egypt (Beitzel, 121; cf. notes, 146-47; cf. Ezek. 47:19).

Map



Terry Hall, *Bible Panorama*, 49 (adapted)

###### Key Passage: Deut. 30:1-10

“When… (vv. 1-2)

all these blessings and curses come upon you

and you take them to heart wherever the Lord God disperses you…

and when you and your children return to the Lord…

“Then… (vv. 3-10)

the LORD your God will restore your fortunes…

and gather you again…

and circumcise your hearts…”

###### Provisions:

National: the land is Israel’s forever (Gen. 13:15; 17:8; Ezek. 16:60)

Universal: possession of the land is for the benefit of all nations (Isa. 14:1-2)

###### Unconditional Nature

Eternal (Ezek. 16:60) as God will do it for His own holy name (Ezek. 36:21-24, 32; cf. 2 Chron. 20:7; Isa. 43:25; Ezek. 20:9, 14, 17, 22, 33-44).

Amplification of the Abrahamic Covenant, which is unconditional

Possession of the land is based on obedience (“if…” Deut. 30:10) so that the only conditional element is the time element (Deut. 30:1-3, “When…then…”)

###### Time of Fulfillment: follows national repentance (Deut. 30:2, 6, 8, 10; Jer. 17:24-27; 18:7-10) which would take place *after* the return from Babylon (Zech. 10:9-10). This will not occur until the Second Coming of Christ (Rom. 11:26-27). See pp. 156-57.

##### The Davidic Covenant

###### Definition: God’s unconditional amplification of the *seed* promise in the Abrahamic Covenant in which David was promised that his lineage would never be broken as the royal line in a literal, *political* kingdom.

###### Key Passage: 2 Sam. 7:12-16 (cf. Ps. 89)

###### Provisions:

House: perpetual lineage (physical descendants never wiped out)

Kingdom: would never pass away permanently (Benware, 59; cf. Ps. 89:4, 36)

Throne: permanent right to rule in a *literal* kingdom is seen in several evidences…

Ordinary language used

Prophets interpreted it literally

Nation of Israel interpreted it literally

The kingdom overthrown is the same nature as the kingdom restored

Associated with Israel only

Portions have been fulfilled literally: e.g., partial fulfillment by Solomon, but not permanent, and only a portion of the land was only occupied (not owned)

David understood the promise as applying to a literal throne

NT Usage: “Of the 59 references to David in the New Testament, there is not one connecting the Davidic throne with the present session of Christ” (John F. Walvoord, Israel in Prophecy, 96).

John, Jesus, the 12, and the 70 all offered Israel a literal kingdom

Jerusalem Council decision to not require Gentile obedience to the Law (Acts 15:14-17) is based upon Gentiles living as Gentiles (not Jews) in the future kingdom (Amos 9:9-10)

The present mystery form of the kingdom (Matt. 13) does not cancel out the promise for a future, literal kingdom

###### Unconditional Nature

Eternal (2 Sam. 7:13, 16; 23:5; Isa. 55:3; Ezek. 37:25)

Amplification of the Abrahamic Covenant, which is unconditional

Reaffirmed even after repeated acts of disobedience by the nation (e.g., Christ came and offered this kingdom after generations of apostasy)

###### Time of Fulfillment: This ultimately follows Israel’s preservation as a nation, restoration to her land, return of her King, and establishment of the earthly kingdom.

Amillennialists claim that the Davidic Covenant is being fulfilled now in the spiritual (not political) kingdom of the Church, which has replaced Israel and thus been given the fulfillment of promises made to her. The fact that Christ presently sits at the right hand of God is viewed as a fulfillment of Christ sitting on the throne of David.

Dispensationalists have typically argued against such an interpretation, noting that the throne of God and the throne of David are not one and the same. However, the extent which the Davidic Covenant is being fulfilled in the present age has been debated among dispensationalists since the mid-1980s when Darrell Bock, Craig Blaising, and Robert Saucy postulated a progressive fulfillment of this covenant. They suggested the term “Progressive Dispensationalists” for their view and, despite the displeasure of older dispensationalists, the term has stuck. Part of the support for this view is the New Testament teaching that the Church is a spiritual temple (Eph. 2:19-22) in partial fulfillment of the literal temple God promised David would be built (2 Sam. 7:13).

##### The New Covenant

###### Definition: God’s unconditional amplification of the *blessing* promise in the Abrahamic Covenant in which Israel and Judah will experience national and spiritual redemption.

###### Key Passage: Jer. 31:31-34

###### Provisions:

Indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27)

New nature, heart, and mind (Jer. 31:33; Isa. 59:21)

No need for evangelism (Jer. 31:34a)

Forgiveness of sins (Jer. 31:34b)

###### Unconditional Nature

Eternal (Jer. 31:36, 40; 32:40; 50:5; Isa. 61:2, 8-9; 24:5; Ezek. 37:26)

Amplification of the Abrahamic Covenant, which is unconditional

Unqualified “I will” statements of God (Jer. 31:31-34; Ezek. 16:60-62)

###### Time of Fulfillment (cf. chart on next page)

Partial fulfillment in the present church age: Three premillennial views have been given on how to correlate Jeremiah 31:31ff. with the NT passages (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15).

Only one New Covenant for Israel (Darby)

Two New Covenants: one for Israel and one for the church (Chafer)

One New Covenant with a two-fold application: to the church now and to Israel in the future (Scofield and others)

Complete fulfillment after return of Christ

Note that the time of fulfillment began as soon as the old covenant (Mosaic) was no longer in force. On the night before Christ’s death, He instituted the new covenant in his blood, knowing full well that the next day the old covenant would be abolished (cf. Rom. 7).

In fact, only the Mosaic Covenant is noted to be the “old covenant” in Scripture. Grudem emphasizes this point (p. 521, emphases his):

What then is the “old covenant” in contrast with the “new covenant” in Christ? *It is not the whole of the Old Testament*, because the covenants with Abraham and David are never called “old” in the New Testament. Rather, *only the covenant under Moses*, the covenant made at Mount Sinai (Ex. 19-24) is called the “old covenant” (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the “new covenant” in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).

No Scripture refers to the Abrahamic, Palestinian, or Davidic Covenants as “the old covenant” as they are still in effect. God has not finished fulfilling promises made to His people Israel.

**Views on the New Covenant**

Issue: How can the OT and NT data on the New Covenant be reconciled? Jeremiah 31 declares it is for Israel and Judah but the NT (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15) apply it to the church. Is there actually *no* New Covenant, is it only for *Israel* or only for the *church*, or are there *two* New Covenants, or does the *church participate* in some of its aspects while awaiting the final fulfillment of the covenant? This study takes the last view, as do most modern premillennialists.

**View Explanation School/Scholars Problems**

Restated No New Critical 1. OC/NC distinctions in text ignored

Mosaic Covenant -Couturier 2. OC=conditional, NC=unconditional

-Duhm 3. OC=temporal, NC=eternal

-Schmidt 4. OC=external, NC=internal

-Potter 5. OC=no enabling, NC=enabling

6. NC=peace, prosperity, sanctuary, Spirit (parallel passages)

Church No Israel Amillennial/ 1. Ignores OT data by equating

Alone Participation Postmillennial Israel and the Church

-Allis 2. NC introduced ≠ fulfilled to Israel

-Cox 3. Present need to know YHWH

-Smick (need for Great Commission)

-Boettner 4. AD 70 Jerusalem vs. Jer. 31:40

Israel No Church Misc/Classical 1. Ignores NT data

Alone Participation Dispensational -Christ's Last Supper words

-Darby -Paul's statements

-Thompson -Hebrews application to Church

-von Rad 2. Ignores present work of Spirit

Two NC for Israel Early 1900s 1. Same terminology for OT & NT NCs

New NC for Church Dispensational 2. Israel/Church distinction too sharp

Covenants -Chafer 3. Basis of forgiveness the same

-Walvoord (old) 4. If 2 NCs then no OC for Church

-Ryrie (old) 5. Church doesn’t possess Israel's

promises

Church Primarily Misc/Present Support:

Partici- for Israel Dispensational 1. Primary fulfillment future—Rom 11

pation Secondarily -Keil 2. Deals with both OT & NT data

for Church -Lemke 3. Forgiveness/Spirit=blessings now

-Bright 4. NC has new law

-Scofield 5. Rebuttals to above views

-Walvoord (DTS)

-Ryrie (DTS)

-Archer (TEDS)

-Kaiser (TEDS)

-Feinberg (Talbot)

-Thiessen (Talbot)

**Covenant Conditions**

Adapted from John F. Walvoord, “The New Covenant,” in *Integrity of Heart, Skillfulness of Hands*, eds. Dyer & Zuck (Baker, 1994), 186-200

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Covenant** | | **God’s Part** | | **Man’s Part** |
| **Edenic**  Gen. 1:26-31; 2:16-17 | * Gave man rule over all creatures * Commanded man to be fruitful * Permitted man to eat green plants | | * Adam and Eve could not eat from the tree of the knowledge of good and evil | |
| **Adamic**  Gen. 3:14-19 | * Judged Satan (3:14-15) * Judged Adam & Eve (3:16-19) * Cursed ground (3:17-19) * Promised Redeemer (3:15) | | * **RESULTS (not conditions)** * Difficult to find food (3:17-19) * Sorrow & death (3:19) | |
| **Noahic**  Gen. 6:18;  9:9-16 | * Instructions on ark * Promised no more worldwide floods * Invented rainbow (9:13) | | * **RESULTS (not conditions)** * Noah got drunk but covenant still unconditional (9:20-23) * Assumed that Noah would build ark | |
| **Abrahamic**  Gen. 12:1-3 | * Made Abram great (12:2b) * Made Israel great from Abram (12:2a) * Blesses all [believing] peoples through him (12:3b) * Will give land eternally (Gen. 12:7; 17:8; Jer. 23:5-8; 31:4-11; 35-37; Ezek. 20:33-38; 47–48) | | * Abram left Ur (a condition?) * Man must bless Israel as persecutors are always judged (12:3a) * Circumcision is the sign (Gen. 17) * Land possession conditioned on obedience (Deut. 28; 30:1-10) but the covenant is unconditional as its ultimate fulfillment is certain | |
| **Mosaic**  Exod. 20;  Lev. 26;  Deut. 28 | * Imposed this works covenant on Israel (not on any other nation) * Warned of blessings & cursings * Set standards for temporal blessing (not eternal salvation) | | * “Be holy, because I, the LORD your God, am holy” (Lev. 19:2) * Obey covenant stipulations such as Ten Commandments (Exod. 20) | |
| **Davidic**  2 Sam. 7:12-17;  1 Chron. 17:10b-14; Ps. 89 | * Promised far beyond what David deserved (thus unconditional) * Descendent will rule Israel forever (7:13, 16) * Never will rescind the covenant (7:15-16) * Will fulfill at Israel’s regathering (Ps. 72; Jer. 23:5-8; Ezek. 39:25-29; Jer. 30:5-9) | | * Accept divine discipline for sin (7:14), which would interrupt the line of kings by disobeying the Mosaic covenant (Ps. 132:11-12) * The covenant applies only to David’s descendants and thus is limited in scope (not for all people not even for all Israel directly, though indirectly all will be blessed in Christ’s reign) | |
| **New**  Jer. 31:31-37;  Isa. 61:8-9;  Jer. 32:27-41;  Ezek. 37:1-22 | * Will make it with Israel and Judah (31:31) * Will make it unlike Mosaic law * Write His laws on hearts (31:33) * Promises that all on earth will know Him (31:34a) * Will forgive and forget Israel’s sins (31:34b) * Unconditional promise for Israel to be a nation forever (31:35-37) | | * The new covenant is by grace through faith in Christ (Rom. 3:21-24) and not works (Eph. 2:8-10) to bring redemption (Eph. 2:4-7) so no conditions are given beyond faith * The sign of this covenant is the cup of the Lord’s Supper (Luke 22:20), which believers are commanded to take (1 Cor. 11:24-25) | |

**Contrasting the Abrahamic & Mosaic Covenants**

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially the prophets as they look back on covenants with both Abraham (e.g., Ezek. 36–37, p. 508) and Moses (e.g., Lam. 1:3, p. 496). Knowing the conditional and temporal nature of the Law prevents misapplying obsolete commands to the Church today (e.g., Sabbath, charging interest to believers, tithing). Also, God’s faithfulness to sinners becomes clear due to Abraham.

|  |  |  |
| --- | --- | --- |
|  | Abrahamic Covenant | Mosaic Covenant |
| *Recipient*  *(Date* *& Place)* | Abraham as mediator for all nations  2060 BC, Ur of the Chaldees | Moses as mediator for Israel  1445 BC, Mount Sinai |
| *Scripture* | Genesis 12:1-3 (but formalized into a covenant in Genesis 15) | Exodus 20—31 is the heart of the covenant |
| *Between God &* | A person (for a future nation) | A nation |
| *Scope* | Universal (“all peoples will be blessed through you”) | Only Israel received the Law (Deut. 4:8; Ps. 147:20) |
| *Character & Significance* | Grace (promises)  —primary (what God will do) | Works (laws)  —secondary (how God will do it) |
| *Promises* | Land, seed, and blessing (without indication of time of fulfillment) | Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28) |
| *Conditions* | Unconditional: “I will…” | Conditional: “If you will…then I will…” |
| *Participation* | Abraham asleep (Gen. 15:17) | Israel agreed to obey (Exod. 19:8) |
| *Analogy* | Father to son (royal grant) | Suzerain (superior king) to vassal (servant nation) |
| *Purpose* | Clarified Israel’s blessings in general terms to motivate the nation towards righteousness by faith in God’s provision of a wonderful future (Gen. 12:1; 15:1, 6) | Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn’t restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24) |
| *Form* | Oral (no written stipulations) | Written on tablets of stone & Pentateuch |
| *Emphasis* | Blessing over discipline/judgment  (five “blessings” in Gen. 12:1-3) | Judgment/discipline over blessing  (contrast Deut. 28:1-14 & vv. 15-68) |
| *Christology* | Ultimate seed (Gen. 12:3) | Typified in tabernacle (Heb. 8–10) |
| *Sign* | Circumcision (Gen. 17:11) | Sabbath (Exod. 31:13, 17) |
| *End* | Never ended (Gal. 3:15-18) as an eternal covenant (Gen. 17:8) | Ended at Christ’s death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12) |

While most of the above is original, some is based on Thomas L. Constable, “A Theology of Joshua, Judges, and Ruth,” in *A Theology of the Old Testament,* ed. Roy B. Zuck (Chicago: Moody, 1991), 100-101. For a more complete evangelical picture of the relevance of the OT law to the Christian, see *Five Views on Law and Gospel* (Zondervan), including modified Lutheran (Douglas J. Moo), Dispensational (Wayne G. Strickland), "weightier issues" apply (Walter C. Kaiser), Non-theonomic Reformed (Willem VanGemeren), and Theonomic Reformed (Greg Bahnsen).

**Covenant Contrasts** (cf. OTS, 157b)

There are only four key eschatological covenants in Scripture. They share these traits in common:

1. Unconditional

2. Eternal

3. Partially & spiritually fulfilled at present

4. Fully & literally fulfilled in the future

5. Universal in scope

Yet they can be contrasted in many ways as well (see also Eschatology pages 21-22, 55a, 59-61, 116):

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Abrahamic** | **Palestinian** | **Davidic** | **New** |
| ***Definition:***  ***God’s promise to give Israel…*** | land, rule, and blessing to benefit the world | *physical* land from the Wadi of Egypt to the Euphrates River (Gen. 15:18) | *political* rule  of a descendant of David forever from Zion | *spiritual* blessings of national cleansing and restoration |
| ***Relationship*** | Umbrella | Land | Seed | Blessing |
| ***Key Text*** | Gen. 12:1-3 | Deut. 30:1-10 | 2 Sam. 7:12-16 | Jer. 31:31-34 |
| ***Recipient***  ***Date***  ***Place*** | Abraham  2060 BC  Ur of Chaldees | Moses  1445 BC  Mt. Sinai | David  1004 BC  Jerusalem | Jeremiah  595 BC  Jerusalem |
| ***Personal Blessings***  ***to First***  ***Recipient*** | Possessions & name blessed, son, opposers disciplined | Privilege of seeing Canaan from afar | Sons (“house”) never wiped out (Matt. 1:1-17) | — |
| ***National***  ***Blessings*** | A great nation would come from Abraham | Reproof (exile)  Regathering  Reunited (Isa.  11:11-16)  Repentance  Restored land  prosperity | Temple (via son)  Righteous king to rule (a Davidic descendant) over a kingdom where Israel prominent (Isa. 11:1-5) | Reuniting of Israel  and Judah  Forgiveness  Indwelling Spirit  New heart  100% Christian  (Ezek. 36:25-38) |
| ***Universal***  ***Blessings*** | All nations blessed through Christ | World blessed via visiting Jerusalem (Zech. 14:16-19) | Kingdom (political rule over entire world) | All the world evangelised |
| ***Present (Partial) Fulfillment*** | Church as spiritual seed of Abraham (Gal. 3:5) | Regathering & rebirth of modern Israel (Ezek. 37:7-8) | Church as spiritual temple (Eph. 2:19-22) & Christ as the King awaiting rule | Law abolished, forgiveness, new nature and Spirit indwelling |
| ***Future***  ***(Full)***  ***Fulfillment*** | All four covenants fulfilled in the millennial kingdom | Israel given full borders (Ezek. 37:8-28; 47–48) | Christ rules world (Isa. 2, 11) with saints (Rev. 5:10) | World 100%  Christian and Israel/Judah reunited |

**Signs of the Covenants** (OTS, 157b)

God has made several covenants with man throughout the ages. With each of them he has attached a sign or memorial on an ongoing basis. These function as reminders of his and/or our responsibilities to keep these covenants.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Covenant*** | *Definition* | *Promise* | *Fulfillment* | *Sign* |
| **Noahic** | Unconditional promise not to flood the earth again | Gen. 9:12-17 | No more sea  (Rev. 21:1) | Rainbow  (Gen. 9:12-17) |
| **Abrahamic** | Promise to provide Israel a land, rule, and spiritual blessing | Gen. 12:1-3; 15:13-18 | Continues at present (Gal. 3:17) but Israel still has a future (see Rom. 11:25-27) | Circumcision  (Gen. 17:11) |
| **Mosaic** | Conditional stipulations for blessing on Israel | Exod. 19—31; Deut. 28 | Death of Christ (Rom. 7:4-6) | Sabbath  (Exod. 31:13) |
| **Palestinian** | Promise of physical land from the Wadi of Egypt to the River Euphrates | Deut. 30:1-10 | Land blessed (Amos 9:13-15) | Israel’s partial restoration to the land in unbelief (Ezek. 37:8, 21) |
| **Davidic** | Promise of eternal,  political rule of a descendant of David | 2 Sam. 7:12-17 | Rule renewed (Amos 9:11-12) | Christ seated at the right hand of the Father (Acts 2:34-36) |
| **New** | Promise of spiritual indwelling of the Spirit (“law written on hearts”), forgiveness, and total evangelization of Israel | Jer. 31:31-34 | Paul & the Apostles (2 Cor. 3–4)  All Israel saved (Rom. 11:26-27) | Cup of the Lord’s Supper (Luke 21:20; 1 Cor. 11:25) |

## Questions after Reading Merrill, “A Theology of the Pentateuch”

### Discussion Group Issues

#### Why did God choose Israel to be His “kingdom of priests” (Exod. 19:5-6)?

#### What role did the Gentiles play after God chose Israel to be His priestly nation?

#### What criteria should be used to determine the Bible’s main theme? (For example, should one expect to find the Bible’s theme in every book of the OT and NT? Why or why not?)

#### How was salvation attained in the OT?

### Assignment #2 (Answer at least two of these questions)

#### What role did the covenants play if the Bible’s theme is actually a kingdom theme?

#### Why is it important to distinguish between the Abrahamic and Mosaic covenants?

#### Which promises to Israel apply to Gentile believers today?

#### What issues in your reading do you disagree with or have questions about?

Extra Page for Future Expansion

**Extra Questions (not addressed in class)**

1. What is the relationship between the covenants?
2. How can the covenants relate into a unified theme?
3. Excavations have unearthed Ahab’s ivory house (2 Kings 22:39) and the Moabite Stone (2 Kings 3:4-5), so why is Jerusalem void of archaeological evidence for the existence of significant kings such as David and Solomon? Answer:
4. Since God had already accepted Gentile women like Rahab and Ruth, why did Ezra and Nehemiah force Jews to divorce their Gentile wives in the post-exilic period?
5. How do the wisdom books relate to the kingdom theme?
6. God rebuked Job’s friends for their sin of not speaking of him what was right (Job 42:9). What was God talking about—how specifically did these friends sin?
7. How could it be that many Jews revered Song of Songs but still did not allow men to read it until age 30?
8. How does Song of Songs affirm kingdom theology? Answer: God gave the command to rule creation to both Adam and Eve, so it is not unusual that he would place an entire book within the canon to extol the beauty of this husband-wife relationship as they rule together.

## A Theology of Joshua, Judges and Ruth

### Summary

Under Joshua, Israel finally completed the third requirement to become a nation by having its own land (Exodus recorded the first two requirements of having a free people with its own government). Possessing land was necessary to enable them to serve as a kingdom of priests to the nations. However, the book of Judges reveals that the occupation of Canaan successfully begun under Joshua was incomplete. Judges records many sad results of living with the Canaanites, the chief being unwillingness to live under God’s rule. Yet even during these dark days, upright persons such as Boaz and Ruth still honored God.

### Objectives: By the end of this session you should be able to…

#### Contrast the Pentateuch and historical books in three or more ways (cf. OTS, 24).

#### Distinguish both fulfilled and unfulfilled aspects of the Palestinian Covenant in Joshua (1:3; 23:14; cf. OTS, 22).

#### Explain how Joshua’s conquest of the land of Canaan did not fulfill the promise of Genesis 15:18.

#### Show how Israel’s rest in the land of Canaan which established Israel as a nation before God typified the millennial rest which believers will enter (Ps. 95:6-11; Heb. 4:9; cf. NTS, 266g-k).

#### Trace key elements of living faith from the books of Joshua, Judges and Ruth and apply these to your life and ministry.

### Other Applications

#### How does the five-stage cyclical pattern that recurs in the book of Judges happen today?

#### Draw parallels between the results of: (1) Israel’s loss of the Law as an absolute standard and (2) the church’s failure to follow Scripture as an absolute rule today.

#### Draw parallels between the blessings of Ruth’s obedience to the Law with the blessings of the church’s obedience to the NT today.

## A Theology of the Books of Samuel

### Summary

The OT records many transitions, but the change from judges to kings (Samuel to Saul) was one of the most remarkable. This session explores this dynamic along with leadership transitions in the priesthood (Eli to Samuel) and monarchy itself (Saul to David). Such transitions are important because they culminated in the establishment of the additional Davidic covenant to amplify the promise made to Abraham a thousand years earlier. This covenant also sets the foundation for understanding Christ as king.

### Objectives: By the end of this session you should be able to…

\* Objective 1 - Understand how God’s purposes for the kingship in Israel relate to His overall plan.

1. Was it God’s will for Israel to have a king during the time of Samuel since God said that this indicated that the nation was rejecting Him as king (1 Sam. 8)? Support your answer from Scripture (esp. Deut. 17:14-20).
2. How was the choice of David part of God’s plan (cf. Gen. 49:10; OTS, 193; Zuck, 117)?

\* Objective 2 - Apply leadership transitions in 1 Samuel to your personal life and ministry.

1. Trace the reasons for these three leadership transitions (cf. OTS, 194).
2. What lessons can be learned from these transitions?

\* Objective 3 - See how the Davidic covenant looks back at and amplifies the Abrahamic covenant as well as looks forward to Christ's reign as king.

1. How did God’s promise to David (2 Sam. 7:12-16) fulfill his promise 1000 years earlier to Abraham (Gen. 17:6, 16) and Isaac (Gen. 35:11)?
2. Is Jesus fulfilling this promise now or when will he do so in the future?

\* Objective 4 – Trace the theology of the place of worship in Samuel-Kings (cf. Zuck, 125-129).

1. Was it God’s will for worship to occur only at a single place (cf. Deut. 12)? Explain.
2. What lessons about worship can be learned from Israel and Judah’s examples of worship (good and bad)?

## A Theology of the Books of Kings

### Summary:

While David was the model king, those after him did not live up to this ideal. This session explores causes for the kingdom division under Solomon and reasons that both Israel and Judah met their downfalls. Hopefully this will help you see your own dark side potential.

### Objectives: By the end of this session you should be able to…

\* Objective 1 - Trace three or more reasons that Israel under Solomon split into competing kingdoms (1 Kings 12).

1. Taxes was only the immediate reason
2. Tribal loyalties had gone back generations earlier

\* Objective 2 - Explain at least two reasons the northern nation had nine dynasties while the southern nation had only one.

1. The Davidic covenant resided with the southern nation as it had control of Jerusalem.
2. God wanted to show that though his promise sometimes narrowed to only one person, he was still faithful to fulfill it.

\* Objective 3 – State whether these kings are of Israel or Judah and why are significant:

1. Jeroboam I
2. Rehoboam
3. Ahab
4. Athaliah
5. Ahaz
6. Jeroboam II
7. Hezekiah
8. Manasseh
9. Josiah
10. Jehoiachin
11. Zedekiah.

\* Objective 4 - Show why Israel and Judah met their respective downfalls (2 Kings 17:7-23).

1. Idolatry
2. Unwillingness of kings to submit to God as king

Thought Question: Excavations have unearthed Ahab’s ivory house (2 Kings 22:39) and the Moabite Stone (2 Kings 3:4-5), so why is Jerusalem void of archaeological evidence for the existence of significant kings such as David and Solomon? Answer:

Extra Page for Future 1Extra Page for Future 2Extra Page for Future 3 **A Theology of the Books of Chronicles**

### Summary:

You have now completed one fourth of this course. Take a moment to thank the Lord for what you have learned to this point. Our lessons on the Pentateuch and early historical books showed how God established his rule on earth through Adam and his descendants initially, then later through Abraham and his offspring that formed the nation of Israel. We also saw how Israel refused to abide by the Mosaic covenant. This was summed up in the final verse of Judges: “Every man did what was right in his own eyes” (Judg. 21:25b NASB). Relativism ruled the day then as it does now.

Our study of 1 Samuel revealed how Israel rejected God as king, yet the LORD still would fulfill his divine plan. In fact, he had already promised Abraham way back in Genesis 17 that he eventually would delegate his rule through earthly kings coming from Abraham. We saw the fulfillment of this promise in the transition from a theocracy administered by judges to a monarchy under Saul. However, the model king became David, a man who sought God with all his heart. Our present sessions on the monarchy will now trace the downward spiral from two perspectives written in Kings and Chronicles. Most of David’s descendants did not rule righteously, even to the point of splitting his kingdom into two nations that were both eventually judged by God. Nevertheless, God’s covenant to David of a king to come with an eternal rule was never cancelled. This paved the way for Jesus to eventually reign on David’s throne forever.

As the four gospels relate similar events around the life of Christ, so the book of Chronicles (originally one book) conveys much of the same material as the book of Kings. This session explores where these two historical records are both similar and different. Especially emphasized is the Chronicler's focus on Israel's worship and the establishment and preservation of the Davidic line.

### Objectives: By the end of this session you should be able to…

#### \* Objective 1 – Discern how the Mosaic, Abrahamic, Land, and Davidic covenants fit into biblical and practical theology.

##### What role did the covenants play if the Bible’s theme is actually a kingdom theme?

###### The concepts of kingdom and covenant are not mutually exclusive. They intricately relate in that while the kingdom theme is the *goal* and overall theme of Scripture, the covenants are the *means* of God’s kingdom being re-established on earth with man as co-ruler (cf. OTS, 22; Merrill in Zuck, 166). The covenants define what the relationship with God entails.

###### The kingdom theme is found from Genesis 1 to Revelation 22. However, covenants stretch from Genesis 12 (or Genesis 2 at the most) to Revelation 20 where the Abrahamic covenant finds fulfillment in the reign of Christ and his saints on the earth. Thus, covenants are a sub-theme of the kingdom idea.

##### Why is it important to distinguish between the Abrahamic and Mosaic covenants (cf. OTS, 116)?

###### Knowing the difference between the conditional Mosaic covenant and the unconditional Abrahamic covenant gives insight into the prophetic literature which refers to both covenants and assumes readers know the distinctions.

###### Making this distinction helps not to take obsolete commands for Israel and apply them to the present church (circumcision, Sabbath, feasts, charging interest, eating pork, etc.). Believers are not under law (Rom. 6:14; 10:4; 1 Cor. 9:20).

###### Understanding the difference between the Mosaic and Abrahamic covenants helps us see God in more a balanced perspective—his holiness and righteousness (MC) as well as his grace and love (AC).

##### Which promises to Israel apply to Gentile believers today?

###### Many of the promises to Israel apply exclusively to the nation under the Mosaic covenant established with the nation in Exodus 19. This includes all of the promises of blessing (and cursing) in Leviticus 26; Deuteronomy 28. Sometimes believers today misapply these promises of financial prosperity to Christians.

###### However, some promises can be claimed today by those not descended from national (ethnic) Israel:

The New Testament clearly identifies Christians with certain promises, especially concerning salvation being extended to the Gentiles (Gen. 12:3; Gal. 3). The new covenant fits into this category (Jer. 31:31-34; Luke 22:20; Heb. 8).

Some OT promises never did apply to Israel, such as the promise to never again flood the earth (Gen. 9).

#### \* Objective 2 - Distinguish five major differences between Kings and Chronicles (OTS, 264, 267a).

#### \* Objective 3 - Discern patterns in the kings' rules that can enable similar leadership strengths and problems today (OTS, 279).

#### \* Objective 4 - Apply insights gleaned from Israel's worship to your own life.

#### \* Objective 5 - Discern common traits of revivals in Judah in order to apply these to your life and ministry (OTS, 280).

## A Theology of the Books of Ezra, Nehemiah, & Esther

### Summary:

Our God is a restoring God. This is because he is a faithful God who keeps his promises. Since God limited the exile to seventy years in Jeremiah 25:11-12, he had to return them on time. The post-exilic era chronicles his faithfulness to keep this promise of restoration.

Six post-exilic books provide all the inspired material that God wants us to know about this time. Three of these are classified as historical books (Ezra, Nehemiah, and Esther) whereas the remaining three are prophetic (Haggai, Zechariah, and Malachi). We will study the historical writings first, then address the prophetic books in the session on the Minor Prophets. The books of this post-exilic era will provide a challenge for us to allow God to providentially restore us to his purposes in preparation for the messianic kingdom. Our part in this is to arrange our priorities rather than hypocritically defend ourselves so we will be righteous co-rulers with him.

The history of this time falls into three chronological returns from exile (cf. OTS, 295): (1) While Ezra 1-6 relates to the rebuilding of the temple, (2) Ezra 7-10 picks up the history 58 years later and focuses on the Jewish people themselves and (3) Nehemiah finishes with the final part of the postexilic period. Further, between Ezra 6 and 7, despite a wicked plan to exterminate all Jews in Persia, God providentially rose up Esther to save her people.

### Objectives: By the end of this session you should be able to…

#### \* Objective 1 - Explain how the restoration of Judah to the land of Canaan in Ezra 1–6 was a necessary event in the life of the nation.

#### \* Objective 2 - List the three post-exilic returns to the land of Israel and their significance.

#### \* Objective 3 - Show several ways that Nehemiah recorded God's faithfulness to the covenant people.

#### \* Objective 4 - List evidences of God's providential care of Jews in Esther's time.

#### \* Objective 5 - Apply one way in which God has uniquely placed you in position to help God’s people.

## A Theology of Wisdom Books and Song of Songs

### Summary:

By now you have become familiar with the kingdom lens of viewing the Scripture. While this clearly appears in the Pentateuch and historical books, some deny its reality within the Wisdom Literature (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon).

However, a closer look will reveal that the concept of God’s rule actually is basic to understanding this poetic section of Scripture. Solomon wrote, “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding” (Prov. 9:10). Is it possible to fear God without submitting to his rule over your life? The Wisdom Literature does not emphasize God’s rule over the nation as does the historical genre. Rather, it shows how our submission to his rule over ourselves enables us to fit into his sovereign plan.

Compilers of the OT wisely placed these books in the center of the OT. Perhaps this is because, while the historical books record what people *did* and the prophets noted what they *should* do, the wisdom books record what the people *felt*. They are holistic, appealing to the logic (thus the title “wisdom”), the emotions, and the will. One might even say they form the heart of the OT.

The united kingdom of David and Solomon was not only the golden age of Israel economically and militarily. Great literature emerged at this period as well. Four of these works received divine inspiration during the united kingdom along with the earlier book of Job. This session addresses Wisdom Literature and the next one Psalms.

For centuries people have needed wisdom to handle the suffering of the righteous and wisdom to handle life in all its many challenges. This session addresses these two relevant themes: suffering (Job) and wisdom (Proverbs). Each student will apply these concepts using principles gained from these books.

Wisdom must also be applied to help people in relevant ways. Two vital arenas in which wisdom must be seen are in one's response to the seemingly meaningless events of life and one's marriage. Thus, our study of Ecclesiastes and the Song of Songs will provide wisdom in these two crucial areas of life.

### Objectives: By the end of this session you should be able to…

\* Objective 1 – Understand the role of wisdom literature in Scripture.

##### Define wisdom biblically with specific passages.

##### What does it mean to “fear the LORD”?

##### How do the wisdom books relate to the kingdom theme?

\* Objective 2 - Draw parallels between improper explanations of suffering in the book of Job with the same inaccurate reasoning of people today.

##### God rebuked Job’s friends for their sin of not speaking of him what was right (Job 42:9). What was God talking about—how specifically did these friends sin?

##### How do other religions explain the reason for suffering?

\* Objective 3 - Identify the unique reason for righteous suffering as presented by the book of Job.

\* Objective 4 - Apply basic rules of interpreting the Proverbs to specific passages.

\* Objective 5 - Contrast Proverbs with Ecclesiastes so as to provide a balanced perspective on life.

\* Objective 6 - Gain a realistic yet optimistic perspective on what ultimately satisfies based on the book of Ecclesiastes.

\* Objective 7 - Apply to your own marriage the principles of martial communication gained from Solomon's Song of Songs.

##### How could it be that many Jews revered Song of Songs but still did not allow men to read it until age 30?

##### How does Song of Songs affirm kingdom theology? Answer: God gave the command to rule creation to both Adam and Eve, so it is not unusual that he would place an entire book within the canon to extol the beauty of this husband-wife relationship as they rule together.

## A Theology of the Psalms

### Summary:

The book of Psalms is among the most loved books of the Old Testament and is especially worthy of our study. This is the most varied of all the books of Scripture in terms of its content and composition. It is also the longest wisdom book, so we are devoting an entire session to the study of Psalms.

### Objectives: By the end of this session you should be able to…

\* Objective 1 - Contrast the wisdom books and Psalms with the OT historical literature (Chisholm in Zuck, 257).

|  |  |  |
| --- | --- | --- |
|  | Historical Books | Wisdom Books & Psalms |
| Presentation of Israel | Negative light | Positive light |
| Obedience of Israel | Disobedience & faithlessness | Obedience & faith |
| Direction of God’s Word | God speaking to the people | The people speaking to God |
| Chronology covered | Creation to Post-exilic era | Mostly united kingdom |
| Literary form | Narrative | Poetic |
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\* Objective 2 - Contrast the various wisdom books and Psalms with one another.

#### OTS, 352 presents many contrasts between the wisdom books.

\* Objective 3 - Apply basic rules of interpreting the Psalms to specific passages (OTS, 390-393).

#### What is the most important rule of interpretation relating to the Psalms?

#### Parallelism

#### Figures of Speech

\* Objective 4 - Show knowledge of the various types of psalms by matching particular psalms with situations in which they best apply.

#### How can the “Classification of Each Psalm” on OTS, 386 help us know which specific psalms are most appropriate for use in private or public worship?

\* Objective 5 - Develop a practical and scriptural theology of complaining based on the book of Psalms.

#### Is complaining a sin? Reconcile Philippians 2:14 with the fact that many of the psalms complain about the psalmist’s difficulties.

#### If complaining is not always sinful, when *does* it become sinful? What biblical guidelines can you list?

## A Theology of Isaiah

### Summary:

Prophetic literature is the least familiar section of the Bible to the average reader. This session will orient us to this unfamiliar territory through four means: how the prophetic books compare and contrast with the other two main sections of the OT, a brief study of the nature of the men called prophets, a chronological overview of when these men fit into the history of the nation, and a few basic rules of interpretation will open these pages to our hearts and minds. This information will first be applied to Isaiah’s view of the kingdom before subsequent sessions apply them to other prophets.

### Objectives: By the end of this session you should be able to…

\* Objective 1 - Understand the key role that the prophetic books play in relation to the historical and wisdom literature (OTS, 440).

\* Objective 2 - Explain the two major roles prophets played in ancient Israel (OTS, 438, Problem A).

\* Objective 3 - Memorize the general chronological placement of the prophetic books into one of three periods of Israel's history and nation to which the prophet spoke (OTS, 445-446).

\* Objective 4 - Learn several basic principles in interpreting prophetic literature (OTS, 441-442).

\* Objective 5 - Apply interpretive principles to Isaiah’s view of the kingdom in order to make responsible ministry a life goal to prepare you for this era (OTS, 461a-d).

## A Theology of Jeremiah and Lamentations

### Summary

Jeremiah has been called "the weeping prophet" for good reason. While many men predicted Jerusalem's destruction, no other prophet besides Jeremiah was there to experience it firsthand. His extensive prophecy anticipates this catastrophe as inevitable, while his Lamentations looks back on the decimated temple as a model of national confession. Yet amidst this ruin God promised renewal in a new covenant for His people.

### Objectives: By the end of this session you should be able to…

\* Objective 1 – Diagram the five Major Prophets by relating their theology, eras, and content.

\* Objective 2 - Explain Jeremiah's main reasons for Judah's exile to Babylon to show that God's judgment was justified and judgment for Judah was inevitable (Merrill in Zuck, 342-47).

\* Objective 3 - List the five elements of the new covenant, including which elements are fulfilled today in the church and those awaiting fulfillment in the future (OTS, 477).

\* Objective 4 - Explain how the acrostic and chiastic structures of Lamentations focus on Jeremiah's model of compassion (OTS, 495).

\* Objective 5 - Apply principles of confession to your life based on the model confession in Lamentations. (See the example below.)

##### Even though we are not individually guilty of sin, we should identify with the sin of the covenant people (Lam. 3:42; 5:15; Daniel 9; Ezra 9).

## A Theology of Ezekiel & Daniel

### Summary

Kings rise and fall, but God's rule over the nations remains constant. The book of Daniel illustrates this great truth in both Daniel's prophecies and his seventy-year ministry that spanned the reigns of several kings. His message of the restoration of the nation provided hope for an exiled Judah serving Babylon. It also instructed the people how to remain pure amidst many temptations to defile themselves.

Whereas Daniel's prophecy provides extensive political predictions, his twin exilic prophet Ezekiel provides the religious perspective. Ezekiel depicts the departing and return of the glory of God to instruct Judah that God disciplines us for our sin but restores us by His grace. The natural response of His people is to be holy as He is holy.

### Objectives: By the end of this session you should be able to…

\* Objective 1 - Explain how the chiastic structure of Daniel 2–7 contributes to the main teaching of the book.

\* Objective 2 – Show the importance of Daniel's prophecy of the Seventy Weeks (Dan. 9:24-27).

\* Objective 3 - Explain the concept of the “times of the Gentiles” as background to Christ's teaching in Luke 21:24.

\* Objective 4 - Explain the relationship between Ezekiel's twin themes of the presence of God's glory and the concept of holiness.

\* Objective 5 - Critically evaluate the major views on the identity of the temple in Ezekiel 40–48.

## A Theology of the Minor Prophets (Not Yet Done)

### Summary

Text

### Objectives: By the end of this session you should be able to…

\* Objective 1 –

##### Question

###### Text

## A Theology of Matthew

### Summary

Matthew appropriately stands at the beginning of the New Testament since its Jewish elements helps bridge the old order under Judaism with the new way of Christ. This gospel connects the expectations of the OT prophets to their fulfillments in the two advents of Christ to which Matthew points. He also explains the nature of the kingdom in light of Israel’s rejection of her king.

### Objectives: By the end of this session you should be able to…

Objective 1 – Show the key theme(s) Matthew seeks to prove in his gospel (NTS, 67).

Objective 2 – Provide the relevance of the following titles of Christ (Lowery, 25-31):

* Jesus
* Christ
* Son of David
* Son of God
* Lord

Objective 3 – Summarize Matthew’s concept of the kingdom (Lowery, 35-41; cf. NTS, 70, 78b-e).

Objective 4 – Know the nature of the blasphemy of the Holy Spirit (Bock, 33-34).

Objective 5 – Trace Matthew’s contributions to the following areas of theology:

* Mission (Bock, 41-44)
* Israel (Bock, 44-46)
* The church (Bock, 51-59)
* The Law (Bock, 46-50)
* Eschatology (Bock, 59-63; NTS, 81-81a)

## A Theology of Mark

**Summary**

God in His wisdom did not think it sufficient to provide the Church with a single account of the life of Christ. He gave us four unique views. Rather than being contradictory, these complement each other to paint a four-color picture of Jesus for believers. Even though Mark was not a disciple of Christ, his perception is one of the most striking of the four.

**Objectives: By the end of this session you should be able to…**

Objective 1 – Show two significant ways that Mark’s gospel differs from Matthew’s (Lowery, 65-66).

Objective 2 – Give two reasons that most scholars believe Mark wrote the first gospel (Lowery, 65-66).

Objective 3 – Prove whether Mark depicted the humanity or deity of Christ more (Lowery, 70-72).

Objective 4 – Identify what is mean by the “Messianic secret” depicted in the second gospel and Lowery’s explanation for it (Lowery, 74-75).

Objective 5 – Relate how Mark’s background likely affected his depiction of the disciples in his gospel (Lowery, 85-86).

## A Theology of Luke-Acts

**Darrell Bock, *A Theology of the New Testament*, 87-166**

**Summary**

Luke was the only Gentile among the New Testament writers. Today’s largely Gentile church can thus relate to him. Luke identifies with us in our common lack of the rich Jewish traditions and background in the Old Testament. This makes Luke’s two-volume treatise (gospel and Acts) a unique set that most believers can readily appreciate. They both speak *from* the Gentile mind *to* the Gentile mind. Specifically, they both show how the sovereign work of the Holy Spirit caused both Christ and the gospel message to progress from a Jewish to Gentile audience. In short, Gentiles need to know that Jesus Christ is not only the Saviour of the Jews; he is the universal Saviour worthy of Gentile acceptance. The book of Acts progresses from Jews in Jerusalem (Acts 1) to Gentiles in Rome (Acts 28).

**Bock’s Chapter Outline**

God’s Plan of Salvation

Christology

Soteriology

Ecclesiology

Eschatology

The Mighty God Who Saves

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Trace in a general sense how Luke shows the leading of the Spirit in Jesus’ life from Jewish rejection to Gentile acceptance of His message and person.

\* Objective 2 – Show the unique presentation of Jesus as Lord as presented in Luke-Acts.

Bock, 102, notes that Luke’s gospel reveals Jesus’ identity with a “step-by-step approach” from “Messiah-Servant-Prophet to Lord.” The first few occurrences of Christ as “Lord” are provided so the student can discern whether the Lordship of Christ was revealed only in the latter part of Luke’s gospel. Do these texts make you agree or disagree with Bock? Explain.

Luke 1:43

Luke 1:76

Luke 2:11

Luke 3:4

Luke 4:8

Luke 4:12

Is Jesus’ ministry at the right hand of God right now an indication that he is ruling on David’s throne (Bock, 96 top, 104 bottom)?

Luke 19:12-27

Luke 22:69

Acts 2:30, 34

\* Objective 3 – Discuss some texts in Luke-Acts that give the reason(s) the Lord Jesus and the apostles performed miracles (Bock, 122-24).

\* Objective 4 – Explain the three key terms used by Luke to show the individual’s role in salvation (Bock, 129-34).

\* Objective 5 – Summarize Luke’s key teachings on the relationship between Israel and the church (Bock, 140-48).

\* Objective 6 – Diagram the basic structure of Lukan eschatology, including the tension between imminence and delay (Bock, 162-66).

\* Objective 7 – Explain the meaning and chronology of the “times of the Gentiles” (Luke 21:24).

**Questions on the Synoptic Gospels**

1. Why did Jesus speak in parables? Why would He reveal “the secrets of the kingdom” only to a selected people? Is this fair?
2. What is the relationship between Luke’s Sermon on the Plain (Luke ) and Matthew’s Sermon on the Mount (Matt. 5-7)?
3. Why are the genealogies of Matthew 1 and Luke 3 different?
4. What is the significance of the three questions asked by the disciples in Matthew 24:1 as opposed to the two questions noted in Mark 13:1?

## A Theology of Paul’s Missionary Epistles (Complete Later)

**Summary**

Paul always gave priority to follow-up of those converted in his ministry. This took place in terms of repeated visits and several letters. On his three missionary journeys, Paul wrote six inspired letters: Galatians, 1-2 Thessalonians, 1-2 Corinthians, and Romans.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Show in a general sense the places, timing, and circumstances surrounding the six missionary epistles written during Paul’s’ three missionary journeys.

\* Objective 2 – Explain Paul’s view of the present and future nature of the kingdom of God.

\* Objective 3 –

\* Objective 4 –

\* Objective 5 –

## A Theology of Paul’s Prison Epistles

**Summary**

One would think that letters coming from a prisoner might be filled with anxiety and dread. Paul’s four prison epistles are clearly the exception. Perhaps this is because these letters especially emphasize the person of Jesus Christ. They are rich in Christology but occasional in their theological statements, as each answers the specific need of the hour and the church.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Relate the prison epistles as a whole with the other two groupings of Pauline writings within the New Testament (NTS, 143).

\* Objective 2 – Articulate with specific verses the unique teaching of each prison epistle as to the problem it faces, the view of Christ emphasized in that letter, and the solution given to the problem.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Problem Addressed**  **(State it as a Question)** | **View of Christ**  **(State it as an attribute)** | **Answer Paul Gives**  **(State it to answer the problem)** |
| **Ephesians** |  |  |  |
| **Philippians** |  |  |  |
| **Colossians** |  |  |  |
| **Philemon** |  |  |  |

## A Theology of Paul’s Pastoral Epistles

**Summary**

The last three letters of Paul in the New Testament provide critical information for the functioning of the local church. They were written in response to a unique heresy that incorporated both Jewish and Gnostic elements. In particular we learn how much doctrine leads to behaviour—either good or bad.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Show how the Pastorals provide a more developed system of ecclesiology than in the earlier epistles of Paul.

\* Objective 2 – Define the role of the church from 1-2 Timothy and Titus.

\* Objective 3 – Show from the 1 Timothy 2 which ministries are prohibited to women, including how this passage reconciles with 1 Corinthians 11 and 14.

Objective 4 – Explain the relationship between doctrine and behaviour based upon the Pastorals.

\* Objective 5 – Trace from the Pastoral Epistles some principles that your local church should use to fight heresy within the church and without. For example, should all false teachers be identified by name? Should they all be thrown out? What process should be used to remove them? What issues are worthy of discipline?

## A Theology of James

**Summary**

James, the leader of the church at Jerusalem and half-brother of Christ wrote only one NT letter—but what a storm it has caused! Martin Luther rejected the epistle of James outright, saying that chapter 2 (“faith without works is dead”) contradicted Paul’s clear teaching of justification by faith in his letter to the Romans. Yet this is a misunderstanding of James’s message that faith should be real in the life of every believer. The letter hits hard and, for having only five chapters, leaves few stones unturned—with exhortations practical and probing enough to convict the godliest believers.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Reconcile in your own mind the apparent contradiction between justification by works in James 2 and justification by faith in Romans 5 (Fanning, 423-29).

\* Objective 2 – Use the book of James as a guide to counsel someone who has claimed to be a Christian but shows little or no spiritual “fruit” (good works or sustained faith).

\* Objective 3 – Present the three unique teachings of the epistle of James concerning trials and temptations (Fanning, 418-20).

\* Objective 4 – Explain James’s contributions to a biblical theology of the law and the Word (Fanning, 429-32).

Objective 5 – Show the relationship between prayer, confession, and healing (Fanning, 432-34).

Objective 6 – Provide James’s perspective on the present “Health and Wealth” teaching that promises these blessings to every believer (Fanning, 434-35).

## A Theology of Hebrews

**Summary**

Much of which is shrouded in mystery in Leviticus comes shining forth in Hebrews. Without this key book we would be ignorant of much teaching on Jesus Christ’s person (as exalted Son) and ministry (as high priest). Repeated in the book is the phrase “better” to show the Jewish readers that since Jesus is superior to their old life under Judaism, they must press forward rather than returning to their old Jewish ways and teachings. In fact, this book has the most severe warnings for falling away found within the New Testament. As such, it is a clarion call to Christians today never to return to their old life.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Articulate what the unique teaching of Hebrews on the high priesthood of Christ means and why this doctrine is significant (Fanning, 370-97).

\* Objective 2 – Show how Psalm 110 serves as vital background to understand Christ’s role in Hebrews as a Melchizedekan Priest (Fanning, 389-93; cf. NTS, 266q, 266r, 266u).

\* Objective 3 – Explain specific verses in Hebrews how the sufferings of Christ must be mimicked in godly believers (cf. 2 Tim. 3:12; Fanning, 381-84, 413-14).

\* Objective 4 – Show how the church and Israel both relate to the New Covenant and the Mosaic Law (Fanning, 400-403).

\* Objective 5 – Interpret the five warning passages of Hebrews in a manner that is exegetically consistent within the book and within a biblical theology of the entire New Testament (Fanning, 407-11).

## A Theology of Peter and Jude

**Summary**

Peter’s first letter is a clarion call to grasp the grace of God in times of suffering, and since Jude and 2 Peter have much overlapping material, it is appropriate to discuss them together. Together these three letters discuss the following themes in Fanning’s article: Christology, atonement and salvation, the Christian life, Christian truth, eschatology and judgment.

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Share the most meaningful truth you discovered in tonight’s reading in the area of Christology.

\* Objective 2 – Share the most meaningful truth you discovered in tonight’s reading in the area of atonement and salvation.

\* Objective 3 – Share the most meaningful truth you discovered in tonight’s reading in the area of the Christian life.

\* Objective 4 – Share the most meaningful truth you discovered in tonight’s reading in the area of Christian truth.

\* Objective 5 – Share the most meaningful truth you discovered in tonight’s reading in the area of eschatology and judgment.

## A Theology of the Johannine Writings

**Summary**

Sometimes the simplest use of language conveys the most profound thoughts. Such is the case with the Johannine literature of the NT: the gospel of John, 1-3 John (epistles of John), and the Revelation. As far as language is concerned, these writings have easy vocabulary, syntax, and simple style. But the theology is absolutely profound, centering on the person and work of Jesus Christ. This session will focus on Christology while the remaining two will address the Holy Spirit in Johannine literature (session 2) and what John writes about salvation and the future (session 3).

**Objectives: By the end of this session you should be able to…**

\* Objective 1 – Explain how John uniquely structured his gospel in contrast to the Synoptics (Harris, 168-71).

\* Objective 2 – Place the Johannine epistles within their historical setting (Harris, 171-72).

\* Objective 3 – Explain John’s special language, imagery and theology in the Revelation (Harris, 172-74).

\* Objective 4 – Articulate how John communicated the deity of Christ within his writings (Harris, 180-82).

\* Objective 5 – Give John’s contribution to the kingdom theme of Scripture (Harris, 185-89).

\* Objective 6 – Show what John meant by referring to Christ as the *logos* (Harris, 189-92).

## 

## A Theology of \_\_\_\_\_\_\_\_\_

**Summary**

Text

**Objectives: By the end of this session you should be able to…**

\* Objective 1 –

\* Objective 2 –

\* Objective 3 –

\* Objective 4 –

\* Objective 5 –

##### Question

###### Text

**LESSON 1: Overview & Geography**

*LESSON INTRODUCTION*

**VOICE OVER**

Before beginning the study of individual OT books, this lesson summarizes some important introductory matters. We will first see the geographical landscape of the Ancient Mid East to gain a “map in the mind” where key events took place. Then the overview continues with how to view the entire OT and NT through the lens of the kingdom theme—how God created man on the earth as his co-ruler and since man’s sin how the Lord has been working to restore man to this original rule. Finally we will address how the OT fits together section by section and memorize a key word for each book.

**LESSON OUTLINE**

Old Testament Survey

LESSON 1: Overview & Geography

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Show your knowledge of the major locations of the OT (regions, cities, mountains, bodies of water) with a 90 percent degree of accuracy.

\* Objective 2 - Defend the kingdom theme of Scripture by showing its superiority over sub-themes in at least three ways.

\* Objective 3 - Match the proper key word for each OT book with a 95% accuracy rating.

\* Objective 4 - Decide which of the suggested study projects he will pursue in this course.

\* Objective 5 - Apply the attributes of God found in the OT to his own life and ministry.

\* Objective 6 - Explain the arrangement of the OT books in the English Bible and contrast this with the Hebrew arrangement in three ways (optional).

**LESSON 2: Pentateuch & Genesis**

*LESSON INTRODUCTION*

**VOICE OVER**

The first five books of the OT provide the foundation and framework to understand the rest of the Bible. This is particularly true of Genesis, which sets in place the key biblical themes of kingdom and covenant. This lesson explores the nature of God’s kingdom and especially His covenant with Abraham. Genesis shows how this promise to Abraham is passed down to his elect descendents, whom God protects in numerous ways and finally spares from famine as the family is left in Egypt at the end of the Genesis story.

**LESSON OUTLINE**

Old Testament Survey

LESSON 2: Pentateuch & Genesis

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Trace the themes of kingdom and election in the book of Genesis by providing three key verses for both of these themes.

\* Objective 2 - Defend the biblical view of origins against theistic and atheistic evolution.

\* Objective 3 - Defend the unconditional nature of the Abrahamic covenant in at least five ways.

\* Objective 4 - Show how the Abrahamic covenant is developed in three additional covenants later in the OT.

\* Objective 5 - Show how Genesis’ teaching on election applies to his own life and ministry by writing at least one new insight gained from reflecting upon how God has also chosen him.

\* Objective 6 - Correctly place one dozen key persons on the patriarchal family tree.

\* Objective 7 - Show a basic knowledge of biblical chronology by correctly dating five key events.

\* Objective 8 - Trace your way through the major sections of Genesis by placing the ten major sections in the correct order.

**LESSON 3: Exodus**

*LESSON INTRODUCTION*

**VOICE OVER**

No nation exists without three basic elements: a free people, a charter, and land. In Genesis God promised Abraham a nation (people) with their own land, yet the book ended with a family of only 72 persons outside the land that God promised. This lesson shows how Exodus chronicles the fulfillment of the first two of the three elements: a free people and a government to organize them in God’s kingdom purpose. This law given by Moses was used by God to enable Israel to prepare for the eventual fulfillment of the Abrahamic covenant. Also, since Christians throughout church history have often struggled with how the law relates to believers, this lesson explores the purposes of the Mosaic law so that it might be applied correctly.

**LESSON OUTLINE**

Old Testament Survey

LESSON 3: Exodus

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain how the two major sections of Exodus help fulfill God’s promise to Abraham to begin forming Israel into a nation.

\* Objective 2 - Show the superiority of the early date for the Exodus in at least three ways.

\* Objective 3 - Summarize the importance of both the Exodus and the tabernacle in Israel’s fulfillment of God’s purposes.

\* Objective 4 - Distinguish between the Abrahamic and the Mosaic covenants in at least three ways.

\* Objective 5 - Defend his own view on the present applicability of the Mosaic law.

**Unit Two: Early Pre-Exilic Historical Books (6 books)**

**Unit Introduction**

Congratulations on finishing your first unit of study. I trust that you are encouraged with your progress. Unit One introduced us to the land and family of Abraham through which God would share his rule, but at the close of Exodus these descendants were still not a nation in the real sense. They still lacked a full governmental law and a place to settle.

Unit Two will now address how God lovingly finished giving the Israelites his charter (the Pentateuch) and brought them into the land only to have his rule rejected. Leviticus to Deuteronomy are part of the Law (Books of Moses or Pentateuch) and thus technically are not called “historical books.” However, they do provide the story line from Mt. Sinai to posing the Israelites on the plain of Moab just across from Jericho and the Promised Land. Studying Joshua to Ruth will complete our survey of the early historical books.

This unit also has three lessons. Lesson 4 shows how the Lord taught them his laws of sanctification that might continue his rule among them as king—and guided them through the wilderness, even against their will in stubborn rebellion. In Lesson 5 we will see how God prepared the new generation who were not judged in the desert and then led them into their own land to share his rule with them. However, Lesson 6 then shows that the nation rejected him as king, leading to a horrible period of up-and-down rule by judges. Even still, a bright hope remained through the offspring of a foreign woman (Ruth) who would be the grandmother of Israel’s king David—the hope of Israel who would be the father of Jesus, the Eternal King.

**LESSON 4: Leviticus & Numbers**

*LESSON INTRODUCTION*

**VOICE OVER**

At the close of the book of Exodus, the Lord showed His pleasure with Israel as His kingdom of priests (19:6) by inhabiting the newly constructed tabernacle (40:34). However, up to this point He had not shown Israel what to do with it. In this lesson we will see how the priests were to use the tabernacle to sanctify themselves and the people so that God’s presence might stay with the nation (Leviticus). Also explored is how in the wilderness God faithfully prepared Israel to inherit their land but the nation lacked the faith to possess it (Numbers).

**LESSON OUTLINE**

Old Testament Survey

LESSON 4: Leviticus & Numbers

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain how the two major sections of Leviticus sanctified the nation through sacrifices and separation from pagan practices.

\* Objective 2 - Identify both how salvation was achieved in OT times (through faith) and how believers could maintain their walk with a holy God (through sacrifices that forgave sin).

\* Objective 3 - See how Israel’s failure to trust God at Kadesh Barnea disqualified that generation from entering Canaan.

\* Objective 4 - Draw parallels between separation from ancient pagan practices and avoidance of modern pagan practices to maintain a holy lifestyle in Christ.

Optional Objectives:

\* Objective 5 - See how the five offerings commanded by God enabled the Israelites to continue to enjoy God’s presence with them.

\* Objective 6 - Understand the foundational feasts of Israel to the degree that these celebrations will be comprehended in OT studies later in the course.

**Lesson 5: Deuteronomy & Joshua**

*LESSON INTRODUCTION*

**VOICE OVER**

With Israel’s old generation dead in the wilderness, the younger generation could have thought that they were ready since they were geographically poised to enter Canaan. But they still needed spiritual preparation. As Moses led the old generation to follow the Lord (Exod. 19), so again he preaches to the new generation to led them in their own fresh commitment to the Mosaic Covenant (Deuteronomy). This faith in the Lord and their new leader Joshua was soon rewarded in their occupation of the land of Canaan (Joshua) to teach them and us that God's promises are received by faith.

**LESSON OUTLINE**

Old Testament Survey

LESSON 5: Deuteronomy & Joshua

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - List several characteristics of personal renewal through a study of the book of Deuteronomy.

\* Objective 2 - Distinguish both fulfilled and unfulfilled aspects of the Palestinian Covenant and contrast it with the Abrahamic covenant in at least three ways.

\* Objective 3 - Contrast the Pentateuch and historical books in three or more ways.

\* Objective 4 - Show how the division of the land of Canaan among the tribes established Israel finally as a nation before God.

\* Objective 5 - Trace key elements of living faith from the book of Joshua and apply these to your life and ministry.

**LESSON 6: Judges & Ruth**

*LESSON INTRODUCTION*

**VOICE OVER**

The book of Judges reveals that the occupation of Canaan successfully begun under Joshua was incomplete. The book of Judges continues the account with many sad results of living with the Canaanites. However, this lesson also shows how upright persons such as Boaz and Ruth still honored God even during these dark days.

**LESSON OUTLINE**

Old Testament Survey

LESSON 6: Judges & Ruth

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Trace the five-stage cyclical pattern that recurs in the book of Judges.

\* Objective 2 - Match Israel’s deliverers with their oppressors in chronological order.

\* Objective 3 - Draw parallels between the results of Israel’s loss of the Law as an absolute standard with consequences of the church’s failure to follow Scripture as an absolute rule today.

\* Objective 4 - Draw parallels between the blessings of Ruth’s obedience to the Law with the blessings of the church’s obedience to the NT today.

\* Objective 5 - Contrast judges with kings in several ways to show how the degenerate theocracy needed to be replaced with a righteous monarchy.

**Unit Three: Later Pre-Exilic Historical Books (6 books)**

**Unit Introduction**

You have now completed one fourth of this course. Take a moment to thank the Lord for what you have learned to this point. Units One and Two showed how God established his rule on earth through Adam and his descendants initially, then later through Abraham and his offspring that formed the nation of Israel. These units also showed how Israel refused to abide by the Mosaic covenant. This was summed up in the final verse of Judges: “Every man did what was right in his own eyes” (Judg. 21:25b NASB). Relativism ruled the day then as it does now.

Your study of Unit Three will reveal how Israel rejected God as king, yet the LORD still would fulfill his divine plan. In fact, he had already promised Abraham way back in Genesis 17 that he eventually would delegate his rule through earthly kings coming from Abraham. Lesson 7 shows the fulfillment of this promise in the transition from a theocracy administered by judges to a monarchy under Saul. However, the model king became David, a man who sought God with all his heart. Lessons 8-9 will then trace the downward spiral from two perspectives written in Kings and Chronicles. Most of David’s descendants did not rule righteously, even to the point of splitting his kingdom into two nations that were both eventually judged by God. Nevertheless, God’s covenant to David of a king to come with an eternal rule was never cancelled. This paved the way for Jesus to eventually reign on David’s throne forever.

**LESSON 7: 1-2 Samuel**

*LESSON INTRODUCTION*

**VOICE OVER**

The OT records many transitions, but the change from judges to kings (Samuel to Saul) was one of the most remarkable. This lesson explores this dynamic along with leadership transitions in the priesthood (Eli to Samuel) and monarchy itself (Saul to David). Such transitions are important because they culminated in the establishment of the additional Davidic covenant to amplify the promise made to Abraham a thousand years earlier. This covenant also sets the foundation for understanding Christ as king.

**LESSON OUTLINE**

Old Testament Survey

LESSON 7: 1-2 Samuel

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Understand how God’s purposes for the kingship in Israel relate to His overall plan.

\* Objective 2 - Apply leadership transitions in 1 Samuel to his personal life and ministry.

\* Objective 3 - See how the Davidic covenant looks back at and amplifies the Abrahamic covenant as well as looks forward to Christ's reign as king.

\* Objective 4 - Contrast the family leadership of Samuel, Saul, and David so that personal applications can be implemented.

**LESSON 8: 1-2 Kings**

*LESSON INTRODUCTION*

**VOICE OVER**

While David was the model king, those who followed after him did not live up to this ideal. This lesson explores causes for the division of the kingdom under Solomon and the reasons that both Israel and Judah met their downfalls. This will be instructive for the learner to see his own dark side potential.

**LESSON OUTLINE**

Old Testament Survey

LESSON 8: 1-2 Kings

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Trace the reasons that Israel under Solomon split into competing kingdoms.

\* Objective 2 - Explain why the northern nation had nine dynasties while the southern nation had only one.

\* Objective 3 - List the kings of Israel and Judah in chronological order.

\* Objective 4 - Show why both nations met their respective downfalls.

**LESSON 9: 1-2 Chronicles**

*LESSON INTRODUCTION*

**VOICE OVER**

As the four gospels relate similar events around the life of Christ, so the book of Chronicles (originally one book) conveys much of the same material as the book of Kings. This lesson explores where these two historical records are both similar and different. Especially emphasized is the Chronicler's focus on Israel's worship and the establishment and preservation of the Davidic line.

**LESSON OUTLINE**

Old Testament Survey

LESSON 9: 1-2 Chronicles

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 – Discern how the Mosaic, Abrahamic, Land, and Davidic covenants fit into biblical and practical theology.

\* Objective 2 - Distinguish five major differences between Kings and Chronicles.

\* Objective 3 - Discern patterns in the kings' rules that can enable similar leadership strengths and problems today.

\* Objective 4 - Apply insights gleaned from Israel's worship to your own life.

\* Objective 5 - Discern common traits of revivals in Judah in order to apply these to your life and ministry.

**Unit Four: Wisdom Literature (5 books)**

**Unit Introduction**

By now you have become familiar with the kingdom lens of viewing the Scripture. While this clearly appears in the Pentateuch and historical books, some deny its reality within the Wisdom Literature (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon).

However, a closer look will reveal that the concept of God’s rule actually is basic to understanding this poetic section of Scripture. Solomon wrote, “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding” (Prov. 9:10). Is it possible to fear God without submitting to his rule over your life? The Wisdom Literature does not emphasize God’s rule *over the nation* as does the historical genre. Rather, it shows how our submission to his rule *over ourselves* enables us to fit into his sovereign plan.

Compilers of the OT wisely placed these books in the center of the OT. Perhaps this is because, while the historical books record what people *did* and the prophets noted what they *should do*, the wisdom books record what the people *felt*. They are holistic, appealing to the logic (thus the title “wisdom”), the emotions, and the will. One might even say they form the heart of the OT.

**LESSON 10: Wisdom Literature & Psalms**

*LESSON INTRODUCTION*

**VOICE OVER**

The united kingdom of David and Solomon was not only the golden age of Israel economically and militarily. Great literature emerged at this period as well. Four of these works received divine inspiration during the united kingdom along with the earlier book of Job. This lesson addresses Wisdom Literature in general as well as Psalms. The book of Psalms is among the most loved books of the Old Testament and is especially worthy of our study. This is the most varied of all the books of Scripture in terms of its content, as well as the longest wisdom book, so we will spend the most time in Psalms in this unit.

**LESSON OUTLINE**

Old Testament Survey

LESSON 10: Wisdom Literature and Psalms

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Contrast the group of wisdom books and Psalms with the historical body of literature.

\* Objective 2 - Contrast the various wisdom books and Psalms with one another.

\* Objective 3 - Apply basic rules of interpreting the Psalms to specific passages.

\* Objective 4 - Show knowledge of the various types of psalms by matching particular psalms with situations in which they best apply.

\* Objective 5 - Develop a practical and scriptural theology of complaining based on the book of Psalms.

**LESSON 11: Job & Proverbs**

*LESSON INTRODUCTION*

**VOICE OVER**

For centuries people have needed wisdom to handle the suffering of the righteous and wisdom to handle life in all its many challenges. This lesson addresses these two relevant themes: suffering (Job) and wisdom (Proverbs). Each student will apply these concepts using principles gained from these books.

**LESSON OUTLINE**

Old Testament Survey

LESSON 11: Job & Proverbs

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

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Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Draw parallels between improper explanations of suffering in the book of Job with the same inaccurate reasonings of people today.

\* Objective 2 - Identify the unique reason for righteous suffering as presented by the book of Job.

\* Objective 3 - Apply basic rules of interpreting the Proverbs to specific passages.

\* Objective 4 - Develop a plan to teach wisdom to youth based on the book of Proverbs.

**LESSON 12: Ecclesiastes & Song**

*LESSON INTRODUCTION*

**VOICE OVER**

Wisdom must be applied to help people in relevant ways. Two vital arenas in which wisdom must be seen are in one's response to the seemingly meaningless events of life and one's marriage. Ecclesiastes and the Song of Songs provide wisdom in these two crucial areas of life.

**LESSON OUTLINE**

Old Testament Survey

LESSON 12: Ecclesiastes & Song

Topic 1:

Subtopic

Topic 2:

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Topic 3:

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Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Contrast Proverbs with Ecclesiastes so as to provide a balanced perspective on life.

\* Objective 2 - Gain a realistic yet optimistic perspective on what ultimately satisfies based on the book of Ecclesiastes.

\* Objective 3 - Trace injunctions in Ecclesiastes to enjoy life and fear God.

\* Objective 4 - Apply to your own marriage the principles of martial communication gained from Solomon's Song of Songs.

**Unit Five: Early Pre-Exilic Prophets (5 books)**

**Unit Introduction**

We have finally come to the prophets, which make up the third major section in the English arrangement of the Old Testament. Since this portion of the OT is the least studied section in most cultures, there are many gems for us yet to be discovered. Let’s start digging!

As noted in the historical books, the key defining moments in the Old Testament history of Israel both related to the land which God gave his people. These two prominent events were the exodus (which led Israel into the land) and the exile, or 70-year departure out of the land of Judah (605-536 BC). Twelve of the seventeen prophetic books were written before this exile and are appropriately called “pre-exilic prophets.” Since most of the prophets were pre-exilic, these writings will be addressed in two separate units.

This unit will continue our study of the OT story in chronological order. So far in this study we have addressed OT books in canonical order because this is also the chronological order (except for the overlapping material in Samuel, Kings and Chronicles). Now we will depart from the canonical order to study all the prophets in the order in which they were probably written.

First, however, Lesson 13 will provide some introductory help before getting into Obadiah’s message as the first writing prophet.

**LESSON 13: Prophetic Literature & Obadiah**

*LESSON INTRODUCTION*

**VOICE OVER**

Prophetic literature is the least familiar section of the Bible to the average reader. This lesson will seek to orient us to this unfamiliar territory through four means: how the prophetic books compare and contrast with the other two main sections of the OT, a brief study of the nature of the men called prophets, a chronological overview of when these men fit into the history of the nation, and a few basic rules of interpretation will open these pages to our hearts and minds. This information will first be applied to Obadiah's prophecy before subsequent lessons apply them to other prophets.

**LESSON OUTLINE**

Old Testament Survey

LESSON 13: Prophetic Literature & Obadiah

Topic 1:

Subtopic

Topic 2:

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Topic 3:

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Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Understand the key role that the prophetic books play in relation to the historical and wisdom literature.

\* Objective 2 - Explain the two major roles prophets played in ancient Israel.

\* Objective 3 - Memorize the general chronological placement of the prophetic books into one of three periods of Israel's history and nation to which the prophet spoke.

\* Objective 4 - Learn several basic principles in interpreting prophetic literature.

\* Objective 5 - Apply interpretive principles to Obadiah's message about Edom in order to make humility a trademark of your ministry.

**LESSON 14: Jonah & Amos**

*LESSON INTRODUCTION*

**VOICE OVER**

Some prophets ministered during prosperity while others faithfully preached during impoverished times. Jonah and Amos belonged to the former group as Israel was at its economic height during the reign of Jeroboam II. This lesson explores Jonah's role in focusing Israel outward while Amos addressed internal concerns.

**LESSON OUTLINE**

Old Testament Survey

LESSON 14: Jonah & Amos

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explore the background to the prophecies of Jonah and Amos from Kings, Chronicles, and Assyrian literature.

\* Objective 2 - Explain from Jonah and Amos the association between prosperity and spiritual laxness and apply this to his ministry.

\* Objective 3 - Explain from the book of Jonah God's character of compassion in relation to the kingdom message.

\* Objective 4 - Show from the prophecy of Amos his understanding of God's judgment on rich oppressors.

**LESSON 15: Hosea & Micah**

*LESSON INTRODUCTION*

**VOICE OVER**

This lesson continues God's warnings to Israel during her prosperous years under Jeroboam II. The Lord's attributes of loyalty (Hosea) and justice (Micah) should have been evident in Israel even as they should be seen in believers today. Unfortunately, the nation neglected to respond properly to these prophets accurate and articulate portrayal of these attributes of God.

**LESSON OUTLINE**

Old Testament Survey

LESSON 15: Hosea & Micah

Topic 1:

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Topic 2:

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Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain some differences between Hosea and Amos even though these men preached to the same northern nation in the same prosperous time period.

\* Objective 2 - Explain the connection between Hosea's marriage tragedy, God's relationship to wayward Israel, and the Lord's covenant relationship to believers today.

\* Objective 3 - Draw several principles for divorce and remarriage from the prophecy of Hosea.

\* Objective 4 - Gain insight into God's characteristics of justice, mercy, and humility in Micah's prophecy.

**Unit Six: Later Pre-Exilic Prophets (5 books)**

**Unit Introduction**

Our historical study of the prophets has now brought us past the glory days of Jeroboam II and those prophets who ministered to the northern kingdom (i.e., Obadiah, Jonah, Hosea, Amos, and Micah addressed in Unit Five). From this point onward, all of the remaining pre-exilic prophets that we will study ministered to Judah. They also did so during or after the fall of Israel to Assyria in 722 BC. Would the people of Judah learn to abhor idolatry as they saw God severely judge the northern nation? No. History showed that while many prophets were sent to them, these men did not succeed in turning the hearts of the people back to God.

These later pre-exilic prophets continue the kingdom motif by Isaiah’s depiction of the restoration of the nation, accomplished by near and far judgments of Judah’s enemies. Nahum highlights Assyria’s judgment while Habakkuk contrasts Babylon’s downfall with the protection of those who live by faith. Both Joel and Zephaniah also depict the judgment of Judah’s foes in the Day of the Lord theme, a motif that ­­also notes the blessings of the kingdom age of Messiah after God’s deliverance is complete.

**LESSON 16: Isaiah**

*LESSON INTRODUCTION*

**VOICE OVER**

As the book of Romans stands at the front of the NT epistles due to its prime importance, so the prophecy of Isaiah deserves its place at the beginning of the prophetic writings. While the northern nation of Israel crumbled to his north, this premiere prophet faithfully and eloquently delivered God's message of judgment upon Judah as well. Even more significantly, Isaiah promised a full restoration during the Messiah's reign on earth. In this latter sense, Isaiah provides more teaching on the nature of the messianic (millennial) kingdom than any book of Scripture.

**LESSON OUTLINE**

Old Testament Survey

LESSON 16: Isaiah

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

* Objective 1 – Know how to answer the major objections to the unity of the book of Isaiah.

\* Objective 2 - Explain how the political situation in Isaiah's day concerning Assyria, Syria, and Israel affected the content of his prophecy.

\* Objective 3 - Discern which messianic prophecies in Isaiah have been fulfilled and which have yet to be fulfilled.

\* Objective 4 - Survey the three major millennial views as background to Isaiah's kingdom teaching.

\* Objective 5 - Note how the unique contributions of Isaiah to the future kingdom of the Messiah enable a better interpretation of the NT.

\* Objective 6 - Apply the future restoration of the earth to getting his priorities right now.

**LESSON 17: Nahum & Habakkuk**

*LESSON INTRODUCTION*

**VOICE OVER**

Just as Isaiah had predicted, God used the mighty Assyria to judge Israel's sin. But even God's instruments of judgment are not above judgment themselves. Nahum's short prophecy explicitly details how Babylon will conquer Assyria. Likewise, Habakkuk shows how Babylon itself will undergo God's discipline after completing its divine task of judging Judah's sin. These books together remind God's people to place their trust in His divine timing and plan to bring in his own kingdom.

**LESSON OUTLINE**

Old Testament Survey

LESSON 17: Nahum & Habakkuk

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Contrast the facts about Nineveh in Jonah with the information about Nineveh in Nahum.

\* Objective 2 - Defend God's justice based on Nahum's prophecy against Nineveh.

\* Objective 3 - Contrast Habakkuk's views of man and God in three ways.

\* Objective 4 - Apply areas of need in your own life where you need to trust God's plan and timing.

**LESSON 18: Joel & Zephaniah**

*LESSON INTRODUCTION*

**VOICE OVER**

One of the most common concepts in the prophetic writings is the Day of the Lord. Although we have not used this term yet until this point in our study, every prophet notes this time period of judgment followed by blessing. However, both Joel and Zephaniah have the highest percentage of their material devoted to this era.

**LESSON OUTLINE**

Old Testament Survey

LESSON 18: Joel & Zephaniah

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain the two basic elements of the day of the Lord concept in the prophecies of Joel and Zephaniah.

\* Objective 2 - Apply the OT day of the Lord teaching to NT theology relating to the Lord's return.

\* Objective 3 - Survey at least five views on the locust plague of Joel 2.

\* Objective 4 - Show how Joel 2:28-32 relates to the day of Pentecost.

\* Objective 5 - Experience personal repentance from sin by studying repentance in Zephaniah's prophecy.

**Unit Seven: Exilic Prophets (4 books)**

**Unit Introduction**

This unit of study shows the transition from the final days of Judah’s life into the exile. In Lesson 19 we will see Jeremiah’s preaching and eye-witness account of the 586 BC destruction of Jerusalem, the temple, and life as Jews had known it during the four hundred years of the first temple period. (Technically, Jeremiah is considered a pre-exilic prophet, but since his ministry extended into the exile and so as not to overload Unit Six with too much material, we will study his prophecy and lamentation here.)

However, the bulk of this unit addresses those two major prophets who delivered God’s messages to the people of Judah banished from the land. Daniel reminded these exiles that, while Babylon was the current captor, Judah’s God (Yahweh) was still the sovereign king over the entire universe. In fact, he would eventually restore Judah to political prominence. Ezekiel reinforced this message by showing that a spiritual restoration would come as well, so the nation should imitate his holiness in the present age.

**LESSON 19: Jeremiah & Lamentations**

*LESSON INTRODUCTION*

**VOICE OVER**

Jeremiah has been called "the weeping prophet" for good reason. While many men predicted Jerusalem's destruction, no other prophet besides Jeremiah was there to experience it firsthand. His extensive prophecy anticipates this catastrophe as inevitable, while his Lamentations looks back on the decimated temple as a model of national confession. Yet amidst this ruin God promised renewal in a new covenant for His people.

**LESSON OUTLINE**

Old Testament Survey

LESSON 19: Jeremiah & Lamentations

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain Jeremiah's main reasons for Judah's exile to Babylon to show that God's judgment was justified and judgment for Judah was inevitable.

\* Objective 2 - Trace the three key events preceding the exile and their corresponding dates.

\* Objective 3 - List the five elements of the new covenant, including which elements are fulfilled today in the church.

\* Objective 4 - Explain how the acrostic and chiastic structures of Lamentations focus on Jeremiah's model of compassion.

\* Objective 5 - Apply principles of confession to your life based on the model confession in Lamentations.

**LESSON 20: Daniel**

*LESSON INTRODUCTION*

**VOICE OVER**

Kings rise and fall, but God's rule over the nations remains constant. The book of Daniel illustrates this great truth in both Daniel's prophecies and his seventy-year ministry that spanned the reigns of several kings. His message of the restoration of the nation provided hope for an exiled Judah serving Babylon. It also instructed the people how to remain pure amidst many temptations to defile themselves.

**LESSON OUTLINE**

Old Testament Survey

LESSON 20: Daniel

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Defend the evangelical view of the authorship of Daniel's prophecy against those arguing for a second century date.

\* Objective 2 - Design at least ten principles on refusing to defile oneself from the book of Daniel.

\* Objective 3 - Explain how the chiastic structure of Daniel 2–7 contributes to the main teaching of the book.

\* Objective 4 - Critically evaluate the four major views on Daniel's prophecy of the Seventy Weeks.

\* Objective 5 - Explain the concept of the “times of the Gentiles” as background to Christ's teaching in Luke 21:24.

**LESSON 21: Ezekiel**

*LESSON INTRODUCTION*

**VOICE OVER**

Whereas Daniel's prophecy provides extensive political predictions, his twin exilic prophet Ezekiel provides the religious perspective. Ezekiel depicts the departing and return of the glory of God to instruct Judah that God disciplines us for our sin but restores us by His grace. The natural response of His people is to be holy as He is holy.

**LESSON OUTLINE**

Old Testament Survey

LESSON 21: Ezekiel

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Contrast Ezekiel's prophecy with Daniel's in at least three ways.

\* Objective 2 - Explain the relationship between Ezekiel's twin themes of the presence of God's glory and the concept of holiness.

\* Objective 3 - Discern the identity of the king of Tyre.

\* Objective 4 - Critically evaluate the major views on the identity of the temple in Ezekiel 40–48.

**Unit Eight: Post-Exilic Books (6 books)**

**Unit Introduction**

Our God is a restoring God. This is simply because he is a faithful God who keeps his promises. Since God limited the exile to seventy years in Jeremiah 25:11-12, he had to return them on time. The post-exilic era chronicles his faithfulness to keep this promise of restoration.

Six post-exilic books provide all the inspired material that God wants us to know about this time. Three of these are classified as historical books (Ezra, Nehemiah, and Esther) whereas the remaining three are prophetic (Haggai, Zechariah, and Malachi). We will continue to study these writings in chronological order rather than addressing the historical before the prophetic books. The books of this post-exilic era will provide a challenge for us to allow God to providentially restore us to his purposes in preparation for the messianic kingdom. Our part in this is to arrange our priorities rather than hypocritically defend ourselves so we will be righteous co-rulers with him.

**LESSON 22: Ezra 1-6, Haggai & Zechariah**

*LESSON INTRODUCTION*

**VOICE OVER**

After Judah's divinely ordained seventy year exile in Babylon, God brought the people back to their land. The post-exilic books of Ezra and Nehemiah reveal that this return occurred in three waves with three distinct purposes. The first return under Zerubbabel had the rebuilding of the temple as its chief aim and is recorded in Ezra 1-6, Haggai and Zechariah. Lesson 22 addresses these writings which exhort the new community to proper priorities in light of their future reign. Since the returns of Ezra 7-10 and Nehemiah occurred later, we will study these in subsequent lessons.

**LESSON OUTLINE**

Old Testament Survey

LESSON 22: Ezra 1-6, Haggai, and Zechariah

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Explain how the restoration of Judah to the land of Canaan in Ezra 1–6 was a necessary event in the life of the nation.

\* Objective 2 - List the three post-exilic returns to the land of Israel and their significance.

\* Objective 3 - List the four temples of Scripture and identify those noted in Haggai's prophecy.

\* Objective 4 - Draw parallels between misplaced priorities in Haggai's era and ours.

\* Objective 5 - See how Zechariah encouraged Judah to respond to its privileged covenant position among the nations by rebuilding the temple for the Messiah.

**LESSON 23: Esther & Ezra 7-10**

*LESSON INTRODUCTION*

**VOICE OVER**

While Lesson 22 concerned texts relating to the rebuilding of the temple, the post-exilic book of Esther and the latter part of Ezra pick up the history 58 years later and focus on the Jewish people themselves. Despite a wicked plan to exterminate all Jews throughout Persia, God providentially rose up Esther to save her people. Also, Ezra the priest appeared two decades later to lead the spiritual renewal of the returnees. Even though the former exiles had trusted God to return to the land, they still needed to abolish practices such as intermarriage to preserve the purity of their faith.

**LESSON OUTLINE**

Old Testament Survey

LESSON 23: Esther & Ezra 7-10

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Show from Ezra 7–10 the key characteristics of revival among God's people.

\* Objective 2 - Draw three parallels to the post-exilic problem of intermarriage in which believers today compromise their faith.

\* Objective 3 - List evidences of God's providential care of Jews in Esther's time.

\* Objective 4 - Apply three ways in which God has uniquely placed you in position to help God’s people.

**LESSON 24: Nehemiah & Malachi**

*LESSON INTRODUCTION*

**VOICE OVER**

Whereas the other post-exilic books studied so far related to restoring the temple and people, thirteen years after the revival under Ezra, problems again persisted. Nehemiah had to restore the walls of Jerusalem and Malachi needed to address hypocrisy within the community.

**LESSON OUTLINE**

Old Testament Survey

LESSON 24: Nehemiah & Malachi

Topic 1:

Subtopic

Topic 2:

Subtopic

Topic 3:

Subtopic

Topic 4:

Subtopic

**LESSON OBJECTIVES**

When you have completed this lesson, you will be able to:

\* Objective 1 - Outline the chronology of the post-exilic period in terms of key dates, political leaders, prophets, and events.

\* Objective 2 - Show several ways that Nehemiah recorded God's faithfulness to the covenant people.

\* Objective 3 - List and apply Judah's seven hypocritical questions of God in Malachi's prophecy.

\* Objective 4 - Review the major events, dates, people, and key words for each OT book in preparation for the final exam.

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### It’s helpful to know various facts about the Old Testament such as when the people lived, what they did, lessons we can learn from them, etc. However, often we can “get lost looking at each of the trees without ever seeing the forest.” So before reading any further in this course, in the next few minutes write out what you consider to be the *theme* of the Old Testament in the space below. In other words, what is the OT all about? What is it trying to prove? By all means use your Bible to look up key passages if you wish. Be careful to avoid reading the New Testament into your statement so that it sounds like a NT theme. Make this an OT theme, OK? The OT is written to teach us that…

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**LEARNING OBJECTIVES**,

A Learning Objective Describes:

• What the learner will be able to do

• What's needed for that to happen

• How to judge the results

What to Include in a Well‑Written Objective

Audience ‑ The performer (who)

Behavior ‑The action (does what)

Conditions ‑ Anything required to achieve results (with what)

Degree ‑ The requirements for the results (how well)

Some Examples:

1) The trainee...

will be able to give a satisfactory answer to a customer's question...

utilizing his new telephone job aids...

within 2 minutes of receiving the call.

2) The trainee...

will present 42 seminars by the end of the *1St* quarter...

utilizing PowerPoint software...

achieving a satisfactory rating of 85%.

3) The trainee...

will reorganize, clarify and condense information in one printed lesson...

using Microsoft Word...

in two days or less.

Characteristics of Good Objectives:

Specific The standard is crystal clear.

Measurable either quantitatively or through observation.

Attainable To what level can this be realistically performed by average performer?

Relevant Focus on important elements of job, rather than minor details.

Timely‑ Some time frame by which standard is performed.

Nouns for writing objectives:

The learner

The pupil

The student

The one studying this lesson

Verbs for writing objectives:

add

apply

assess

complete

contrast

defend

demonstrate

discern

distinguish

explain

explore

express

give a satisfactory answer

identify

list

match

memorize

place

present

remember

share

show his knowledge of

summarize

trace

work on

*write*

The next step is to give me a course into section and Lesson 1 and then let

me respond to that lesson.

Keep this in mind

1. We need a course intro page with a text for a voice over describing the

course - very brief - no more than 3/4 of a page double-spaced.

2. Unit intro page - same

3. Lesson intro - same

4. Topic Intro - a "topic" has one or more objectives in it. You may want

to include several of your objectives under one topic.

5. Try to limit the work load on a lesson including reading, projects,

workbook, everything to 3 hr.

6. Limit the number of questions per lesson to 25

7. No more than 5 short answer questions per lesson.

8. take another look at

http://www.internetseminary.com/www/project\_docs/guides/interactionmodels/in

teractiontypes.htm

to get a picture of the various interaction types you can use. I just noted

that this page seems to have been moved. I will see to it that it is back up

there tomorrow. We are not yet using the so called graphical click and

stick.

9. We will need a facilitator guide for each lesson,

10 a 10 question self check for each lesson

11 a 25 question unit exam. You can use questions in the workbook for all

these exams. You don't necessarily have to think up new ones.

12 When you write the course in Word specify for us what each question type

is and what the correct answer is.

13. Let's go crazy on maps and charts!

1. cf. OTS, 31-33. [↑](#footnote-ref-1)
2. Much of this section is taken from Gerhard Hasel, *Old Testament Theology*, 3d ed. (Grand Rapids: Eerdmans, 1982), 117-43. [↑](#footnote-ref-2)
3. Bryan Beyer, "The Practice of Covenant Making" *Biblical Illustrator* [Fall 1993]: 36. [↑](#footnote-ref-3)
4. William Dyrness, *Themes in Old Testament Theology* (Downers Grove, IL: IVP, 1979), 113. [↑](#footnote-ref-4)
5. Helpful articles on ancient parallels to biblical covenants include D. J. McCarthy, "Covenant in the Old Testament," *Catholic Biblical Quarterly* 27 (1965): 237-38; G. M. Tucker, "Covenant Forms and Contract Forms," *Vetus Testamentum* 15 (1965): 487. [↑](#footnote-ref-5)
6. David Roper, *New Covenant in the Old Testament* (Waco, TX: Word, 1976), 10-12. [↑](#footnote-ref-6)
7. Christopher Wright, *Knowing Jesus through the Old Testament* (London: Marshall Pickering, 1992), 77-80. [↑](#footnote-ref-7)
8. Beyer, 36. [↑](#footnote-ref-8)
9. Beyer, 38. [↑](#footnote-ref-9)
10. One of the first modern scholars to see the suzerain parallels to Deuteronomy was G. E. Mendenhall, "Covenant Forms in Israelite Tradition," *Biblical Archaeologist* 17 (1956): 50-76. See also Jack Deere, "Deuteronomy" in *The Bible Knowledge Commentary*, eds. John F. Walvoord and Roy B. Zuck, 1:260; William Sanford LaSor, David Allen Hubbard, and Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids: Eerdmans, 1982), 144-146, 176. For a recent study showing how Nahum convinced Josiah to rebel against the Assyrian king Esarhaddon's suzerain-vassal treaty with Judah, see Gordon H. Johnston, "Nahum's Rhetorical Allusions to Neo-Assyrian Treaty Curses," *Bibliotheca Sacra* 158 (October-December 2001): 415-36. [↑](#footnote-ref-10)
11. Moses told the Levites, "Take this Book of the Law and place it beside the Ark of the Covenant of the LORD your God. There it will remain as a witness against you" (Deut. 31:24; cf. Exod. 25:16). Others see an earlier "depositing of treaty" in that the Law was recorded on two tablets, similar to the Hittite custom of making two copies of the treaty so that each party could have a copy. See Ronald Youngblood, *The Heart of the Old Testament* (Grand Rapids: Baker, 1971), 50. [↑](#footnote-ref-11)
12. M. Weinfeld, "The Covenant of Grant in the Old Testament and in the Ancient Near East," *Journal of the American Oriental Society* 90.2 (1970): 184-203. [↑](#footnote-ref-12)
13. A. E. Hill, "The Ebal Ceremony as Hebrew Land Grant," *Journal of the Evangelical Theological Society* 31 (1988): 402. [↑](#footnote-ref-13)