

# Interactive Learning Guide

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## *Understanding the Old Testament*

by Dr. Bruce Waltke

Updated 2006

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# COURSE INTRODUCTION



## *Understanding the Old Testament*



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# UNDERSTANDING THE OLD TESTAMENT

*Dr. Bruce Waltke*

## Course Syllabus

The Institute of Theological Studies provides the following syllabus as the standard for this course. You will be responsible for all assignments *unless your school changes the requirements*.

### Course Description

This course surveys the history of salvation in the Old Testament, especially as it relates to the universal of Old Testament theology which is the rule of God: the establishment of His Kingdom upon the earth.

### Course Objectives

*Upon completing this course, you should be able to*

1. Analyze the theological universal of the Old Testament as it relates to the theme of salvation history.
2. Discuss the books of the Old Testament in light of their contribution to salvation history.
3. Develop an awareness of the history surrounding the message of the Old Testament.
4. Correlate the salvation history of the Old Testament with the New Testament doctrines of kingdom and salvation.
5. Be familiar with the relevant resources on Old Testament theology.
6. Value the Old Testament as the key to understanding God's plan for His people.
7. Apply the principles from the Law, Prophets, and Writings to life and ministry.

### Course Texts

Because Dr. Waltke does not follow a particular textbook for the lectures, there is flexibility in the reading assignments. Therefore, there are no specific textbooks assigned for the course. You will read collaterally from texts found in the course bibliography. See the section entitled *Course Requirements* for details about the required reading.

### COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10,3,3,3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. ITS Online Interactivity Forum (see course requirements) – fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. Spiritual Formation Project (see course requirements) – fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. Learning Community Assignments (see end of ILG) – fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) for the most up-to-date ITS resources.

### Course Requirements

1. **Lectures and Reading:** You are required to listen to all 24 lectures. In addition to the lectures, you are expected to read 1,000 pages from books in the Course Bibliography. You will submit a reading report at the end of the course. You should report your reading by title, author, and pages read. Within this reading, at least one *complete* book must be read.
2. **Research Paper:** You will write a ten to twelve page research paper on one of the following topics:
  1. The work of the Spirit in the Old Testament
  2. The application of the Mosaic Law to the life of the Christian
  3. A synthesis of the various messages of Israel’s prophets
  4. The covenants of the Old Testament and their application to the Church
  5. An analysis of Israel comparing/contrasting pre- and post-exile periods

Your research for this paper should come from Scripture, the lectures, the readings in the bibliography, and any other sources which shed light on the chosen topic. This paper should not be a personal reflection on the topic; rather, you should report the research done in a given area, particularly noting similarities/differences within the research. A quality paper will compare and contrast different opinions in scholarship with a view toward finding common ground in the field of study chosen.

3. **Reflection Paper:** You will write a five-page reflection paper on the concept of “salvation history”. In this reflection, you will define the concept, describe its application to ancient Israel, and then apply the concept to those in the Church.
  
4. **ITS Online Interactivity Forum:** Participate with other students worldwide in an ongoing asynchronous threaded discussion of two major course topics. Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) to register for and enter the ITS On-Line Forum. In order to get the fullest benefit from the Forum, complete the assignment *after* you have listened to *all* the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:
  - ♦ Post an original answer to each question for your course (75 word min.).
  - ♦ Post your response to any previous answer given to each question (75 word min.).
  - ♦ Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

**NOTE: Please read the “Assignment Instructions” in the Forum for more details.**

Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.

5. **Spiritual Formation Project**

**RATIONALE:** Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. *Identify your mentor early in the course*, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. **Personal Reflection and Evaluation: *Reflect on the course*** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.
  - a. Follow these steps in your reflection:
    - Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
    - Step 2: What portion(s) of the course brought this theme/principle/concept to light?
    - Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
    - Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?
  - b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately three pages**)
  - c. Give a copy of this reflection to your mentor (see #2).
  
2. **Community Reflection and Interaction: *Interview a mentor*** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:
  - a. Who should you interview? (1-3 are required; 4-6 are recommended)
    1. Someone with whom you have a reasonably close relationship.
    2. Someone who is a mature Christian ministry leader (i.e. a pastor).
    3. Someone who is **not** your grader or a family member.
    4. Someone who values the spiritual formation process.
    5. Someone who is familiar with and values the subject of the course.
    6. Someone who has experience using the content of the course in ministry.

NOTE: **Identify your mentor early in the course**, and give him/her the page entitled “Guidelines for Mentors.”
  - b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
    - ◆ What feedback can your mentor give in response to your essay?
    - ◆ In light of the course content, are the conclusions you made appropriate? Why or why not?

- ♦ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

**3. Synthesis and Application: *Draw your final conclusions*** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
  - ♦ What were the mentor’s comments regarding your essay?
  - ♦ What advice did he/she give?
  - ♦ How did his/her comments expand or correct your application of the course?
  - ♦ Include the person’s name, occupation, and the length of the interview.
- c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
  - ♦ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
  - ♦ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
  - ♦ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

**NOTE TO STUDENTS:** Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

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6. **Final Examination:** You will take an exam at the end of the course. The exam will only cover the lectures.

**Course Grading**

1.	Lectures and Reading.....	10%
2.	Research Paper.....	35%
3.	Reflection Paper.....	10%
4.	ITS Online Interactivity Forum.....	5%
5.	Spiritual Formation Project.....	15%
6.	Final Examination.....	<u>25%</u>
		100%



## Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an **essay** and an **interview**:

**The ESSAY:** After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

**The INTERVIEW:** After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student's growth through interaction with a mature believer.**

### NOTES ON THE INTERVIEW:

- ◆ You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- ◆ Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- ◆ Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- ◆ Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

**NOTE:** If the student's school makes any changes to this assignment, their requirements should replace those described here.

**Course Bibliography**

Arnold, Bill T., and Beyer, Bryan. *Encountering the Old Testament* (Grand Rapids, Michigan: Baker Books, 1999).

Baker, David. *The Face of Old Testament Studies* (Grand Rapids, Michigan: Baker Books, 1999).

Bright, John. *The Kingdom of God: The Biblical Concept and its Meaning for the Church* (Nashville: Abingdon-Cokesbury Press, 1953).

Dillard, Raymond B. and Longman, Tremper, III. *An Introduction to the Old Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1994).

Dumbrell, William J. *Covenant and Creation* (Nashville: Thomas Nelson, 1984).

\_\_\_\_\_. *The Faith of Israel: Its Expression in the Books of the Old Testament* (Grand Rapids, Michigan: Baker Books, 1988).

Hill, Andrew E. and Walton, John. *A Survey of the Old Testament* (Grand Rapids, Michigan: Zonervan Publishing House, 1991).

Longman, Tremper, III. *Old Testament Commentary Survey* (Grand Rapids, Michigan: Baker Books, 1991).

Martens, E. A. *God's Design: A Focus on Old Testament Theology* (North Richland Hills, Texas: BIBAL Press, 1997).

Vos, Gerhadus. *Biblical Theology: Old and New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing House, 1948).

# STUDY LOG



## *Understanding the Old Testament*



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This study log should assist you in a few ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate. Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming. Third, it provides both you and your instructor with a way to measure your progress at any given point in the academic term. If you use this tool well, completing the course becomes much less stressful and much more beneficial to your learning.

<i>Assignment</i>	<i>Target</i>	<i>Complete</i>
<i>Identify your mentor for the Spiritual Formation Project right away.</i>		
<b>Lesson Completion</b>		
Lesson 1		
Lesson 2		
Lesson 3		
Lesson 4		
Lesson 5		
Lesson 6		
Lesson 7		
Lesson 8		
Lesson 9		
Lesson 10		
Lesson 11		
Lesson 12		
Lesson 13		
Lesson 14		
Lesson 15		
Lesson 16		

Lesson 17		
Lesson 18		
Lesson 19		
Lesson 20		
Lesson 21		
Lesson 22		
Lesson 23		
Lesson 24		
<b>Collateral Reading</b>		
<b>Research Paper</b>		
Topic Chosen		
Research Completed		
Rough Draft		
Final Draft		
<b>Reflection Paper</b>		
Rough Draft		
Final Draft		
<b>ITS Online Interactivity Forum</b>		
<b>Spiritual Formation Project</b>		
<b>Final Exam</b>		

*Course Completed* \_\_\_\_\_ **!!!**

# COURSE LESSONS



## *Understanding the Old Testament*



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## **Lesson 1**

### ***Genesis 1-11***

#### **Introduction**

Dr. Waltke begins this course with a discussion of the “universals” of Old Testament theology. These universals give us the purpose for God’s creation and redemptive plan. Dr. Waltke focuses on salvation history from Creation through the Tower of Babel to the call of Abraham.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Explain the universals of God’s Kingdom and Salvation History as they relate to the theology of the Old Testament.
2. Apply the concepts of God’s Kingdom and Salvation History to other texts of Scripture.
3. Answer key difficulties raised in Genesis 1 concerning the earth’s origin and chaotic state at the time of Creation.
4. Demonstrate gratitude for God’s gracious saving work.

#### **Listen to Lecture 1**

The outline given below serves as a content and note-taking guide. The questions given at the end of each lesson allow for further interaction and reflection.

Introduction: The process and product of the work of Old Testament theology

- A. Process: the grouping of particulars into universals
- B. Product: an ultimate universal which informs the totality of particulars
  1. Universal of Old Testament theology: the Rule of God or the establishment of God’s Kingdom upon the earth
  2. A sub-universal: Salvation History: in the midst of judgment God provides salvation.

- I. Salvation History in Genesis 2-12
  - A. Genesis 2-3 and the fall of Man
    - 1. The purpose of man: to observe God's rule, Genesis 2:15
    - 2. God's rule over man, Genesis 2:16,17
      - a. Positive command: "Eat freely"
      - b. Negative command: One tree prohibited
    - 3. Man's fall: Adam revolts against the rule of God, and man dies
    - 4. God's salvation: sacrifice of an animal and the covering for man
  - B. Genesis 4 and the murder of Abel
    - 1. Judgment: for murdering Abel, Cain is consigned to urbanity
    - 2. Salvation: God's mark preserves Cain's life
  - C. Genesis 6-9 and the Flood
    - 1. Man had corrupted the earth
    - 2. Judgment: God would destroy all flesh
    - 3. Salvation: God preserves one family
  - D. Genesis 10-11 and the Tower of Babel
    - 1. Self-assertion against the rule of God
      - a. Man does not spread over the face of the earth
      - b. Man seeks a utopia apart from God



2. Judgment: God confounds the language
  - a. Man is alienated from one another
  - b. Nations and warfare begin
3. Salvation: A nation from Abram, a new instrument through which God would effect His Kingdom upon the nations

## II. Salvation History in Genesis 1

### A. Relationship of Genesis 1:1 to Genesis 1:2: the meaning of “and” between verse 1 and verse 2

1. Options concerning the syntax of “and”
  - a. Conjunctive “and”
    - 1) “God created and it was chaotic”
    - 2) Difficulties
      - a) *bara`* used only of perfect finished product
      - b) Would God create a chaotic state?
  - b. Sequential “and”
    - 1) “God created and then it became chaotic” cf. the Gap Theory
    - 2) Difficulty: sequential “and” (the Hebrew *waw-consecutive*) not used here
  - c. Apodasis “and”
    - 1) “When God began to create this is the way the earth was” cf. “Genesis” in the Anchor Bible Series
    - 2) Difficulty: violates Hebrew punctuation and accent

- d. Disjunctive “and”
    - 1) “Now this is the way the earth was, namely in chaos”
    - 2) This recognizes the merism “heaven and earth” to mean “the total organized universe”
    - 3) Verse 1 - a summary title to the creation story
    - 4) Verse 2 - the chronological starting point in the narrative
  - 2. Conclusion: Genesis 1:1-2 shows evil present when the narrative began
- B. God’s act of salvation in Genesis 1
- 1. The situation: the earth under judgment
    - a. *tohu wabohu* - “without form and without life” used in Jeremiah 4:23 and Isaiah 34:11 implying judgment
    - b. Darkness and Sea: signs of imperfection. New Heaven and New Earth have neither sea nor night, Revelation 21:1, 25
    - c. Creating Spirit of God preparing the chaos for salvation to come
  - 2. Origin of judgment of the earth, i.e. how evil entered the universe: the fall of Satan, Ezekiel 28
    - a. Evidence that the King of Tyre is Satan
      - 1) From Ezekiel: two personages involved: one human and the other a cherub
      - 2) From the name of the Tyrian god, Malkart - “King of the City.” The mention of “king of Tyre” would bring to mind the god of the city of Tyre, cf. Deuteronomy 32:17 and I Corinthians 10:20 - the heathen serve demons
      - 3) From Paul’s interpretation: the fall of Satan due to pride, cf. I Timothy 3:6
    - b. Result of Satan’s fall to earth: chaos, sin and death

- 3. God's salvation in chaos
  - a. First three days, God overcomes the "formlessness"
  - b. Second three days, God overcomes the "lifelessness"
  - c. Note the parallel grouping of the days of creation
    - 1) Temporal separation (light/darkness)
    - 2) Spacial separation (water/air)
    - 3) Spacial separation (water/dry land)
    - 4) Luminaries
    - 5) Fish/Birds
    - 6) Beasts/Man
  - d. Out of chaos (sin and judgment) God saves and initiates His program to establish His Kingdom upon the Earth through man

**Reflection Questions for Lecture 1**

1. Explain what Dr. Waltke means by “Salvation History.” Why does he call this a “sub-universal” in Old Testament theology?
2. What is the ultimate purpose of man according to Genesis 2:15? How is this purpose carried out by God’s people today?
3. What display of salvation resulted from the Tower of Babel?
4. What is Dr. Waltke’s position on the relationship between Genesis 1:1 and Genesis 1:2? Do you agree with his position? Explain your answer.
5. Why is creation an act of salvation?
6. Summarize the evidence given that the King of Tyre (Ezekiel 28) is Satan. Does this evidence sufficiently prove the position of Dr. Waltke? Explain.
7. Analyze the parallelism found in the narrative of creation. What theological truths are brought out by recognizing these parallels?

## **Lesson 2**

### ***Genesis 12***

#### **Introduction**

In this lesson, Dr. Waltke explains the significance of God's call to Abraham. He focuses specifically on verses 1-3 of Genesis 12. Herein lies the plan of God to bring salvation to all the earth.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Contrast the God of revelation with the gods of the Ancient Near East.
2. Explain God's program of salvation as it was revealed to Abraham.
3. Analyze the significance of Genesis 12 as it relates to the entirety of God's salvation program.
4. Appreciate the blessing that all nations have received from the blessing of Abraham.

#### **Listen to Lecture 2**

The outline given below serves as a content and note-taking guide. The questions given at the end of each lesson are for your further interaction and reflection.

Introduction: Contrast between the revelatory God and the god-concept of the Ancient Near East (ANE) seen in the names used for the God of Israel

- A. Elohim: the God of creation
  1. Israel's Elohim the universal, transcendent Creator distinct from creation
  2. ANE gods united with nature, i.e. the forces of nature divinized; cf. Canaanite place names, Beth-shemesh (house of the sun god) and Jericho (city of the moon god)

B. Yahweh: the God of will, ethics and history

1. The God of will and ethics

- a. Imposed His will, ethics, morality and righteousness on man. The gods of the ANE were to serve the people whose memetic devices and ritual incantations sought to manipulate the god.
- b. Illustrated in place of worship
  - 1) Physically the tabernacle/temple of Israel similar to Canaanite structures
  - 2) Difference in the Holy of Holies
    - a) Center of Canaanite “holy of holies” was an idol
    - b) Center of the Israelite “Holy of Holies” was the Ark of the Covenant with God’s commandments and the Mercy Seat

2. The God of history

- a. ANE cults preoccupied with the annual fertility cycle
- b. Israel’s God began history and worked in history to establish His Kingdom upon the earth

I. Genesis 12:1-3

Introduction

- 1. Out of the chaos and warfare of the nations, God sets apart one man through whom He would establish His kingdom
- 2. Summary of the Genesis 12:1-3 program of salvation:
  - a. 12:1 – One man
  - b. 12:2 – One nation
  - c. 12:3 – All nations

A. Abram set apart, Genesis 12:1

1. Command to leave progressively more specific: country, relatives, immediate family
2. Chronology of the event

Years	Event	Date (B.C.)	Source
-	Temple	970-960	I Kings 6:1
+480	Nation formed	1440	I Kings 6:1
+430	Enter Egypt	1870	Exodus 12:40
+130	Jacob born	2000	Genesis 47:9
+60	Isaac born	2060	Genesis 25:26
+100	Abram born	2160	Genesis 21:5
-75	Abram enters land	2085	Genesis 12:4

3. Fertile Crescent in 2085 B.C.

a. Mesopotamia

- 1) Excellence in Summerian and Akkadian literature and representational art
- 2) Religious paganism, e.g. worship of Sin, the moon god of Ur and Haran

b. Egypt

- 1) Excellence in arts and sciences, e.g. the pyramids of Old Kingdom and the Smith Papyrus
- 2) Religious paganism seen in worship of the jackal, Apis bull, frogs, etc.

c. Phoenicia/Palestine

- 1) Artistically and literarily inferior to Mesopotamia and Egypt
- 2) The most depraved religiously, cf. Ras Shamra material

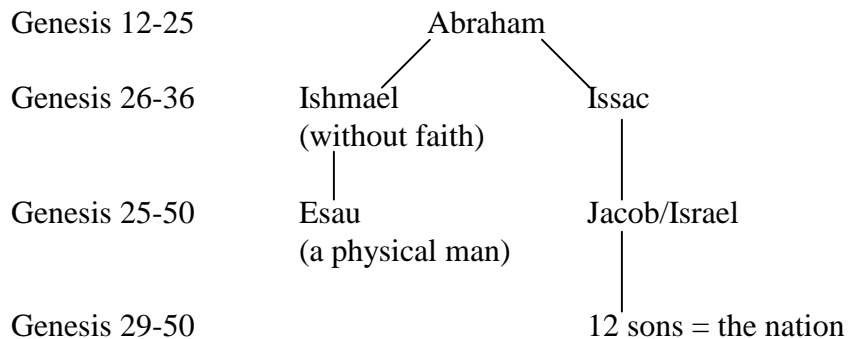
- d. Conclusion: God chose to place Abram in Canaan and thus bring His salvation program into the most depraved area in the ANE

B. Making of a great nation (Genesis 12:2) in Genesis 12-50

Introduction

- a. Actual nation emerged ca. 1450 B.C., cf. the Book of Exodus. From 2085 B.C. - 1450 B.C. is the Patriarchal Age when the nation was a promise. This promise is developed in Genesis 12-50
- b. Three components necessary for a nation
  - 1) A common people
  - 2) A common homeland
  - 3) A common constitution

1. A common people in Genesis 12-50



2. A common homeland: Genesis 15 delineates boundaries

3. A common constitution: Genesis 17

- a. Abraham’s Seed would have Yahweh for their God
- b. Law would be written upon their hearts (conscience)
- c. Sign of the covenant: circumcision



- C. The blessing of all nations, Genesis 12:3
  - 1. Condition for blessing: a nation must bless Abraham and his Seed
  - 2. God desires to bless all (note the use of the cohortative and plural)
  - 3. God must curse the indifferent (note use of imperfect and singular)

Conclusion: This text looks forward to Christ, the Seed of Abraham, who will cause blessing to come upon all who bless Him and Who will bring cursing upon those who treat Him indifferently.

**Reflection Questions for Lecture 2**

1. What is the primary contrast between the God of revelation and ANE gods? Why is this contrast so significant?
2. Explain the universality of God's call of Abraham. Why do you suppose God chose one man through whom to bless all the earth?
3. Reflect upon the concept of "leaving" to receive God's blessing. Why is this so necessary?
4. Describe the ancient civilizations of Mesopotamia, Egypt, and Phoenicia. Why is it so striking that God would begin His program of salvation from one of these areas?
5. How have you been blessed as a result of God's call upon Abraham?
6. What are the intention and application of the emphasis on the "seed" of Abraham?

## **Lesson 3**

### ***Genesis 12-50***

### ***Why Egypt for the Captivity?***

#### **Introduction**

In this lesson, Dr. Waltke draws a sharp distinction between the generations of Abraham who did and who did not recognize Yahweh as their God. Dr. Waltke also discusses the providence of God in the lives of His people, even through the captivity in Egypt.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Contrast the first generations of Israel with the later generations, particularly in reference to their obedience to Yahweh.
2. Explain why it was “providential” for the Israelites to go to Egypt for their period of captivity.
3. Appreciate the sovereignty of God, even in the direst circumstances.

#### **Listen to Lecture 3**

The outline given below serves as a content and note-taking guide. The questions given at the end of each lesson are for your further interaction and reflection.

- I. Answer partly in the contrast between generations 1-3 (Abraham, Isaac, Jacob) and generations 4-5 (Abraham’s great and great-great grandchildren)
  - A. Generations 1-3
    1. Altars: Sense of identity and purpose
      - a. Abraham calls upon the name of Yahweh, 12:7,8
      - b. Isaac calls upon the name of Yahweh, 26:25
      - c. Jacob names an altar after the God of Israel, 33:20

2. Sense of unity: Abraham recognizes his unity with Lot, 13:5-8
  3. Separation from Canaanites
    - a. Abraham and the marriage of Isaac, 24:1-4
    - b. Rebekah and the marriage of Jacob, 27:46ff
- B. Generations 4 and 5
1. Generation 4
    - a. No altar: no sense of identity or purpose, e.g. 37:2; 35:22; 34
    - b. No unity, e.g. 37
    - c. No separation, e.g. 38
  2. Generation 5: evil in the sight of Yahweh (Genesis 38)
- II. Contrast between Canaanite and Egyptian societies

Whereas the Canaanites were syncretistic; the Egyptians were extremely separatistic. Their separatist mentality insured the identity of Israel. Cf. 43:32; 46:34

**Reflection Questions for Lecture 3**

1. Why do you think there was such a difference between the first three generations of Israel and the latter two?
2. What is the importance of an identity as a nation? Why did Israel lack identity while they were in sin?
3. What is the primary distinction between the Canaanites and the Egyptians? Why is this distinction so important in understanding the history of Israel?
4. Recall instances in your own life where God used a negative circumstance to demonstrate His providence. Describe that growth process.

## **Lesson 4**

### ***Exodus 1-18***

#### **Introduction**

In this lesson, Dr. Waltke discusses the miraculous work of God in the development of the nation of Israel. God, even through slavery, continuously guided His people and protected them. Dr. Waltke also discusses the significance of the Passover as a type of our salvation.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Explain God's providential works toward His people.
2. Articulate the typological significance of the Passover as it relates to salvation.
3. Demonstrate gratitude for God's grace in spite of difficult circumstances.

#### **Listen to Lecture 4**

The outline given below serves as a content and note-taking guide. The questions given at the end of each lesson are for your further interaction and reflection.

- I. Supernatural acquisition of the people – Exodus 1-11
  - A. Supernatural growth in 430 years from 70 to approximately 2.5 million
  - B. Supernatural preservation in the time of greatest rule exercised by Egypt, Deuteronomy 4:32ff
  - C. Supernatural birth despite an unwilling “parent”
  - D. Supernatural protection at the Red Sea
- II. Prerequisite Ritual: Passover – Exodus 11, 12
  - A. Pronouncement of death upon Egypt – Exodus 11

- B. The Passover of Israel – Exodus 12
  - 1. Slaying of the Lamb – 12:3-7 (a type of Christ’s salvation)
    - a. Supply of the Lamb, vv. 3,4
      - 1) Sufficient for all who wish it
      - 2) Precious; not to be wasted
    - b. Standard for the Lamb, vv. 5,6
      - 1) Perfect: without blemish, v.6
      - 2) Proven perfect under observation
    - c. Slaying of the Lamb
      - 1) Death in early evening, v.6
      - 2) Slain and eaten without the breaking of a bone, 12:46
    - d. Sprinkling of the blood, v.7
  - 2. Supper of the Lamb, 12:8-11 (a type of Christian sanctification)
    - a. Lamb totally eaten, vv. 8-10
    - b. Unleavened bread illustrating the haste with which they left Egypt, cf. Exodus 12:33,34
    - c. Bitter herbs, v.8
    - d. Participants completely clothed during meal, v.11

**Reflection Questions for Lecture 4**

1. Describe God's preservation of His people while they were in Egypt as slaves. What are some theological truths learned about God from this narrative?
2. Describe some of the debate over the "Red Sea" incident. What is your opinion concerning God's activity at this time?
3. Compare the Passover Lamb with its ultimate fulfillment in Christ.
4. Apply the principles of the supper of the Lamb to your own journey of sanctification.



## **Lesson 5**

### ***Exodus 20:1-11***

#### **Introduction**

In this lesson, Dr. Waltke gives a theology of the Mosaic Covenant. Along with describing the component parts, he explores the first four commandments.

#### **Learning Outcomes for Lesson 5**

At the end of this lesson, you should be able to

1. List the components of the covenant between God and Israel during the time of Moses.
2. Apply the Ten Commandments to contemporary life and society.
3. Properly interpret the first four Commandments.

#### **Listen to Lecture 5**

The outline given below serves as a content and note-taking guide. The questions at the end of this lesson are given for your further interaction and reflection.

Introduction: God gives His covenant, Exodus 19-Leviticus 27

- A. The meaning of *b<sup>e</sup>rith*, (translated “covenant”) – “constitution, binding pact”
- B. The pattern of the constitution: the suzerain-vassal treaty form
- C. Parts of the Covenant
  1. The Ten Commandments, Exodus 20
  2. Social legislation, Exodus 21-23
  3. Cultic legislation, Exodus 24-Leviticus 27

## I. The Ten Commandments

## Introduction

1. Expressed in apodictic form (compare Exodus 21-23 in casuistic form)
  2. A revelation of God's perfect, fixed standard of morality: illustrated in the words for sin
    - a. *hata* (translated "sin") "to fall short, miss God's perfect mark"
    - b. *pasa* (translated "transgression") "to revolt against the Law of God"
    - c. *awon* (translated "iniquity") "to stray or deviate from the fixed standard"
    - d. *anomia* (New Testament) "without law"
  3. Purpose, Exodus 19:5,6: That Israel might become:
    - a. A peculiar treasure unto God
    - b. A kingdom of priests, i.e. to give access to God
    - c. A holy nation, set apart from all peoples
  4. Division of the material
    - a. Laws 1-4 concern relationship of man and God, each with an explanation
    - b. Laws 5-10 concern relationship of man to man, with no further explanation
    - c. Reason for explanations: Laws 1-4 are unique to Israel. They require special explanation. Laws 5-10 find their counterparts in other contemporaneous law codes of the ANE
- A. The ten "Words" proper, Exodus 20
1. Exodus 20:3: Prohibition of dependence on any other god. Problem: Does the Bible here assume monolatry?
    - a. Peoples of the ANE worshipped other "gods"; therefore, they exist *de facto*

- b. Compare Deuteronomy 32:21 for a theological statement concerning the existence of only one God
- 2. Exodus 20:4,5: Prohibition of carving or serving idols
  - a. Prohibition of carving idols, v. 4
    - 1) Definition of a *pesel*: “carved image”
    - 2) ANE thought and the *pesel*: matter has spirit; similarity is identity; therefore, the image is the god represented
    - 3) Does the Bible prohibit representational expression, i.e. art? Grammatically possible but the art of the tabernacle and temple was commanded by God
  - b. Prohibition of serving or worshipping images, v. 5
    - 1) Definition of *gana* (translated “jealous”)
      - a) Usually considered negative
      - b) Hebrew *gana* is “to have zeal for.” Zeal for another’s property is envy and improper. Zeal for one’s own property is right.
      - c) Conclusion: God is zealous for His own people
    - 2) Punishment for disobedience
      - a) God gives posterity over to uncleanness and judgment
      - b) Problem: inconsistent with Ezekiel 18:20 and personal responsibility

(Note: “*them* that hate me” refers to the children)
    - 3) Definition of love/hate:
      - a) Love: choose for intimate relationship
      - b) Hate: reject from intimate relationship

- 4) Demonstration of God's mercy
  - a) Visitation limited to four generations
  - b) Indefinite display of lovingkindness
3. Exodus 20:7: Prohibition of false oath
  - a. Definition of *ns* (translated "take") "lift up in oath formula"
  - b. Definition of *sw* (translated "vain")
    - 1) "Emptiness, non-reality," e.g. saying, "God led me to. . ." when He did not
    - 2) "Morally reprehensible" i.e. morally evil, e.g. Psalm 139 and those who seek David's life
4. Exodus 20:8-11: Keeping of the Sabbath
  - a. Contrast the ANE: the seventh day an evil day
  - b. For Israel: rest as a gift from God
  - c. The only commandment not repeated in the New Testament
    - 1) Compare Colossians 2:16; Romans 14:5
    - 2) Sign of the Old Covenant, Exodus 31:13, 17
    - 3) Believers now under New Covenant; all are God's days

**Reflection Questions for Lecture 5**

1. Is the Mosaic Covenant still valid today? Explain.
2. What is Dr. Waltke's opinion and arguments regarding representational art? Do you agree? Explain.
3. What is the significance of God's zeal for His people? How does this lead to a prohibition on worshipping other gods?
4. List examples of "false oaths." What are common ones you see today?
5. What is the significance of the Sabbath going unstated in the New Testament? Does this command still have meaning today?

## ***Lesson 6***

### **Exodus 20:12 - Leviticus 27; Deuteronomy**

#### **Introduction**

In this lesson, Dr. Waltke continues his discussion of the Ten Commandments, making relevant application of them to today. He examines the rest of the Mosaic Law as well, giving important theological truths found within its contents.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Discuss the contents of the remaining six Commandments.
2. Explain the relationship between Israel's constitution and a typical suzeran-vassal treaty.
3. Analyze the symbols and rituals in the Law to discern their theological significance.

#### **Listen to Lecture 6**

The outline given below serves as a content and note-taking guide. At the end of the lesson, questions have been inserted for your further interaction and reflection.

Introduction: The Common Constitution

- A. The pattern of the suzerain-vassal treaty form, cf. Mendenhall, "Law and Covenant. . ."
  1. Covenants of two types: unilateral and parity
  2. Biblical treaties all unilateral
    - a. Those with obligation upon God: Noahic, Abrahamic, Davidic, and New
    - b. Those with obligation upon Israel: its constitution

- B. Relationship to New Testament believer
  - 1. Church fulfills purpose of this constitution, cf. I Peter 2:9,10
  - 2. This constitution replaced by the New Covenant for the Church which God empowers to obey, cf. Romans 8:1-4

The Ten Commandments (continued from Lecture V)

- 5. Exodus 20:12: Honoring of parents
  - a. Definition of *kabed* (translated “honor”) “to be heavy” “having weight, value” - In verse 12, “count precious, valuable; prize”
  - b. Applications
    - 1) Care in old age, cf. Matthew 15:3ff
    - 2) Obeying while under their authority (Ephesians 6:1-3) unless it violates God’s higher authority
- 6. Exodus 20:13: Prohibition of manslaughter
  - a. Definition of *rasah* (translated “to kill”) “take life criminally, apart from legal sanction”
  - b. Two forms distinguishable, cf. Numbers 35
    - 1) Taking life with malice
    - 2) Taking life without malice
- 7. Exodus 20:14: Prohibition of adultery
  - a. Definition of *na ap*: a technical term, “the taking of another man’s wife (or another woman’s husband)”
  - b. Not a prohibition of polygamy (cf. Exodus 21:10,11)
    - 1) Creator’s intent was monogamy. Cf. Genesis 2 and Malachi 2:15
    - 2) In the Church an elder is husband of one wife, I Timothy 3

- c. Not a prohibition of pre-marital relations
  - 1) Other laws make provision for this, i.e. obligation to marry, Exodus 22:16
  - 2) Intent of the Creator: no sexual relationship apart from a new home, Genesis 2:24
  - 3) Forbidden in the New Testament under the term *porneia* “all forms of illicit sexual relations outside marriage”
- 8. Exodus 20:15: Prohibition of stealing another’s property
- 9. Exodus 20:16: Prohibition of destroying another’s reputation
- 10. Exodus 20:17: Prohibition of coveting another’s goods
  - a. Definition of *hamad* (translated “to covet”) “a spontaneous lust, desire for another’s property”
  - b. A psychological, mental, emotional sin; not overt, therefore, the most difficult to keep
  - c. Cf. Christ’s summary of the Law: Love God and love neighbor – both laws of attitude. Such laws of spirit are not found in any other law codes of the ANE.
- B. Position of the Ten Commandments
  - 1. Within the Ark of the Covenant, central to Israel’s worship
  - 2. Two copies present: compare ANE where treaties were made in two copies, one for the suzerain, one for the vassal.
  - 3. Above it was the Mercy Seat, the place of atonement for sins of innocence, cf. Leviticus 4. No man could keep this Law.
  - 4. Above the Law and Mercy Seat were the cherubim symbolizing God’s rule over creation.



- II. Social Legislation, Exodus 21-23: Case law, examples of legislation
- III. Ratification of the Constitution: Exodus 24
- IV. Cultic Legislation: Exodus 25-27 - Leviticus 27
  - A. Construction of the capital, i.e. the Tabernacle, Exodus 25-40
    - 1. Instructions given, Exodus 25-31
    - 2. Instructions interrupted, Exodus 32-34
    - 3. Instructions carried out, Exodus 35-40
  - B. Manual for the priests: Leviticus 1-27
    - 1. The sacrificial system, Leviticus 1-7
      - a. Announced to the people, Leviticus 1-5
        - 1) Burnt-Offering, Leviticus 1: To make God favorable to the giver
        - 2) Meal-Offering, Leviticus 2: The giving of cereal to make God favorable to the giver
        - 3) Peace-Offering, Leviticus 3
          - a) Sacrifice and communal meal
          - b) Prompted by an answered vow, expression of love for God, etc.
        - 4) Sin-Offering, Leviticus 4: For unwitting sin
        - 5) Guilt-Offering, Leviticus 5: A compensation for damage
      - b. Repeated to the Priests, Leviticus 6-7
    - 2. Setting apart of the High Priest, Leviticus 8-10
    - 3. Laws of communal cleanness, Leviticus 11-15: primarily unwitting sin

4. Law of the Yom Kippur (Day of Atonement), Leviticus 16
5. The value of blood, Leviticus 17
6. The Holiness Code, Leviticus 18-20: Provision and instruction for willful acts
7. Laws of priesthood, Leviticus 21, 22
8. Cultic laws for the people, Leviticus 23-25
9. Curses and blessings, Leviticus 26
10. Instructions concerning tithes and offerings, Leviticus 27

V. Renewal of the Constitution: Deuteronomy

A. Homiletical presentation of the Law of God

B. Outline

1. Historical prologue, Deuteronomy 1-4
2. Giving of the Torah, Deuteronomy 5
3. Preparing the heart to receive Torah, Deuteronomy 6-11
4. Code, Deuteronomy 12-26
5. Concluding ceremonies, Deuteronomy 27-34

**Reflection Questions for Lecture 6**

1. What is the role of Christ in relation to the Constitution of Israel?
2. Describe the importance of the priesthood. How has Christ fulfilled many of the duties of the priest?
3. What is unique about the Holiness Code of Leviticus 18-20? What does this teach us about God's character?
4. Explain the role of Deuteronomy concerning the Law.

**Lesson 7**  
***Joshua 1-24***  
***The Common Homeland***

**Introduction**

In this lesson, Dr. Waltke moves from the Mosaic Law to the Israelite conquest of Canaan. Dr. Waltke discusses important aspects of the character of God when considering how Israel handled His commands for the conquest.

**Learning Outcomes**

At the end of this lesson, you should be able to

1. Describe the condition of the “land” before and after the Israelite conquest.
2. Give a rationale for why Israel was commanded to annihilate the people in the “land.”
3. Appreciate both the justice and love of God in His work in and through Israel.

**Listen to Lecture 7**

The outline given below serves as a content and note-taking guide. At the end of the lesson, questions have been inserted for your further interaction and reflection.

Introduction

- A. Israel’s foreign policy, Deuteronomy 20:10-18
  1. To the nations far off, the giving of conditions of peace, Deuteronomy 20:10-15
  2. To the peoples in the land, annihilation necessary for purity, Deuteronomy 20:16-18
- B. Situation in the land
  1. Politically (cf. Aharoni, *The Land of the Bible*)

- a. The control of Egypt
  - b. A system of city states in an ordered feudal society
2. Spiritually (cf. Albright, *Archaeology and the Religion of Israel*)
- a. Nature of the Canaanite deities – mirror of Canaanite behavior
    - 1) El, the High God
      - a) Cosmic universal deity with many local manifestations
      - b) Creator of all through sexual procreation
    - 2) *Ba al*, title of the god named Hadad
      - a) Of uncertain descent but replaced El in the pantheon
      - b) The god of the storm, fertility, oil, corn, and produce
      - c) The god who speaks in thunder (note the polemic in Psalm 29)
    - 3) *Anat*, consort of the gods
      - a) Goddess of sex, fertility
        - 1) Called the Holy One, one set apart for cultic prostitution
        - 2) Represented with emphasis on sexuality
      - b) Goddess of war, delighting in the blood of the slain
- C. The nature of the God of Israel as revealed in conquest
- 1. Supposed theological tension: a change in the nature of God
    - a. The Old Testament God, One of righteousness and judgment
    - b. The New Testament God, One of love and grace
    - c. Resolution: God is righteous and gracious in both Testaments

2. Testaments illustrate an historically conditioned change in the admiration of God
  - a. Righteousness of God seen in the Old Testament through Israel in the setting up of a geo-political kingdom
  - b. Righteousness of God seen in the New Testament through the Church: not through carnal weaponry but a longsuffering call to believe and escape judgment
- D. The plan of attack
  1. Moses and the conquest of Trans-Jordan: not part of the promised land but taken due to the resistance of the people, cf. Numbers 21:22-35
  2. Joshua and the conquest of Cis-Jordan
- E. The Book of Joshua
  1. Purpose: show fulfillment of the promises made to the fathers, cf. 1:6; 11:23; 21:43
  2. Division: a literary *bifid*, cf. Deut. 1:37,38; 3:28; 31:7; Joshua 1:2-5
    - a. Chapters 1-12, the book of war
    - b. Chapters 13-24, the book of distribution
- I. The Taking of the Land, Joshua 1-12 (cf. J. Kauffmann, *The Biblical Account of the Conquest of Palestine*)
  - A. Preparation for Holy War, Joshua 1-5
    1. Charge to Holy War; imperative of explicit obedience, Chapter 1
    2. Instruction of the reconnaissance of Jericho, Chapter 2
    3. Crossing of Jordan, Chapters 3, 4
    4. Spiritual preparation, Chapter 5

B. Campaigns of the war, Joshua 6-12

Introduction: Egypt's three administrative districts: south, central and north

1. The central campaign, Chapters 6-9
  - a. The conquest of Jericho
  - b. The conquest of Ai
  - c. The alliance with the Gibeonites
2. The southern campaign and the fall of five allied cities, Chapter 10
3. The northern campaign and the fall of Hazor, Chapter 11
4. Summary of slain kings, Chapter 12

II. The Distribution of the Land, Joshua 13-24

A. Distribution among the tribes, Chapter 13-21

1. Land yet to be possessed, Chapter 13:1-7
2. Territories of Trans-Jordan, Chapter 13:8-32
3. Territories to Judah and Joseph, Chapters 14-17
4. Territories to the other tribes, Chapter 18-19
5. Cities of Refuge, Chapter 20
6. Levitical cities, Chapter 21

B. Book of consecration of the people in the new land, Chapters 22-24

1. Tribes of Trans-Jordan, Chapter 22
2. Tribes of Cis-Jordan, Chapter 23
3. Renewal of the Covenant, Chapter 24

**Reflection Questions for Lecture 7**

1. Analyze Dr. Waltke's discussions of Israel's "foreign policy." What characteristics of God are most evident in this discussion?
2. Why was it important for Israel to "conquer" the land in the way that they did?
3. Describe the purpose for the book of Joshua.
4. What applications can you make to your life from considering Israel's conquest?



## Lesson 8

### *Judges - I Samuel 4*

#### Introduction

In this lesson, Dr. Waltke describes Israel's decline as it moved from a conquering nation to a besieged nation. Despite Israel's repeated failures, God graciously provided "judges" in order to establish the heavenly ideal upon the earth.

#### Learning Outcomes

At the end of this lesson, you should be able to

1. Explain the causes of Israel's decline and the subsequent dominance of the Philistines.
2. Summarize the meaning and theological significance of the *sopet* (judge).
3. Recognize where Israel failed spiritually in order to avoid similar failures in your life.

#### Listen to Lecture 8

The outline given below serves as a content and note-taking guide. At the end of the lesson, questions have been inserted for your further interaction and reflection.

#### Introduction

- A. Battle of Ebenezer and Aphek, I Samuel 4: The end of the priesthood as theocratic administrators
  1. The King exiled
  2. Loss of the cultic symbols, e.g., the Tabernacle, Cf. Jeremiah 7:12
  3. The priests are dead
- B. What went wrong?
  1. Immediate reality of Philistine dominance

2. Spiritual condition of the people, Cf. Psalm 78:54-64

I. Judges

- A. Cycle of Israel's history, 2:11-23

- B. Meaning of *sopet* (translated "judge")

1. *Spt* = establish the heavenly pattern on earth, Cf. Exodus 26:30
2. A *sopet* (qal. act. ptc. m.sg. from *spt*) was to establish the heavenly ideal upon the earth
  - a. Spiritually to bring the people under the spiritual, ethical rule of Yahweh and establish Torah in the land
  - b. Politically to establish Israel as head over the nations

- C. Seven spoilers, seven judges

- D. Appendices, Judges 17-24

1. Appendix 1, Judges 17, 18, and the false cult of Micah
2. Appendix 2, Judges 19-21, and the civil war

II. I Samuel 1-3: The birth of Samuel and the transition into Kingdom

III. Ruth: The Heritage of the future king, David

**Reflection Questions for Lecture 8**

1. Describe the cycle of Israel's history during the period of the judges. What patterns existed in Israel politically and spiritually?
2. What happened in Israel to render the priesthood "dead"?
3. What was the duty of the *sopet* (judge) politically? Spiritually?
4. Why was the birth of Samuel such a significant turning point in Israel's history?
5. List some of the theological lessons learned from studying the period of the judges. How can you apply those lessons to your life in Christ?

**Lesson 9**  
***Ruth - I Samuel 8***  
***The Establishment of Kingship***

**Introduction**

In this lesson, Dr. Waltke discusses the establishment of the kingship in Israel. As the priesthood faded and the judges ended, the role and centrality of the king became prominent. While Israel had wrong motives in asking for a king, Dr. Waltke asserts that the kingship was ordained by God for the mediation of His kingdom.

**Learning Outcomes**

At the end of this lesson, you should be able to

1. Describe the work of the priest and the judge before the prominence of the king.
2. Correlate the qualifications of the ideal king with the qualifications of an ideal Christian leader.
3. Observe the providential hand of God in the salvation of His people.

**Listen to Lecture 9**

The outline given below serves as a content and note-taking guide. At the end of the lesson, questions have been inserted for your further interaction and reflection.

Introduction

- A. Pre-kingship of Israel had no strong central government. Instruments of the government were the priest and judge.
  1. The work of the priest
    - a. Original design to keep the people morally and ceremonially clean through sacrifice and teaching
    - b. The priesthood in reality

- 1) Note apostasy at Dan, Judges 17, 18
  - 2) Benjamites sin against the Levites, Judges 19-21
2. The work of the judge: Restoration of the heavenly pattern upon the earth bringing moral obedience and independence from foreign nations
- B. Theological problem: Why did God allow a form of government which was destined to fail? Partly, to prepare for appreciation of what was to come - (Cf. A. B. Davidson, *The Theology of the Old Testament*)
- C. Qualifications of the Ideal King: Deuteronomy 17:14-20
1. An Israelite chosen by God, Deuteronomy 17:15
    - a. Choice declared by a prophet, the king-maker
    - b. Illustration: Nathan's support of Solomon, I Kings 1
  2. Must be gifted (assumed in the choosing by God)
  3. Must be a servant
    - a. Obedient to his master
    - b. Rightly motivated to administer God's Kingdom, e.g., David's desire to find a resting place for the Ark of God, Psalm 132
    - c. Dependent on the Lord, Deuteronomy 17:16, 17
- I. The Book of Ruth (cf. R. M. Hals' *The Theology of the Book of Ruth*)
- A. Contribution to the establishment of the Kingdom of God
1. Purpose: To illustrate the working of God's providence in the history of salvation
  2. Theme: Yahweh works out His purpose in accomplishing the birth of the King

- B. Yahweh's method of effecting this purpose
    - 1. Involves quiet providence of God at work in man's life: God's work explicitly stated at beginning (1:6) and end (4:13) of this book
    - 2. Involves apparent chance, Ruth 2:3
    - 3. Requires the element of faith, 2:20; cf. also Genesis 24:2, 12; 45:7; 50:20
    - 4. No suggestion of fatalism involved
      - a. Participants receive their due
        - 1) Those trusting Yahweh receive life, joy and eternal participation in the program of God.
        - 2) Those not trusting Yahweh receive death.
      - b. Every prayer of blessing is abundantly answered, e.g., 1:8, 9; 2:20; 3:10; 4:11, 12, 14
      - c. Practical action based on faith is rewarded, e.g., the plot of Naomi
- 
- II. The Book of Samuel: Record of establishment of Kingship upon the earth
  - A. First Samuel
    - 1. Transitional character, I Samuel 1:1-7:17
      - a. Birth of Samuel, 1:1-2:11
      - b. Childhood of Samuel, 2:12-3:21
      - c. Termination of the period of judges, 4:1-7:17
    - 2. Saul, the first King of Israel, I Samuel 8-31
      - a. Demand for a king, 8:1-22
        - 1) Note sin of the people, 8:5-10
        - 2) Theological problem: Are the people sinning in fulfilling God's design? cf. Genesis 49:10; Deuteronomy 17; Judges

- a) God's design included a king
- b) Key: Distinction between decretive will and preceptive will of God
  - (1) Decretive will: that which God has decreed
  - (2) Preceptive will: that which God demands of man
  - (3) Illustrated in the death of Christ: God decreed the death of Christ. God mandated man to receive Christ. Man's sinful rebellion against God's command accomplished God's decree.

**Reflection Questions for Lecture 9**

1. Near the beginning of the lecture, Dr. Waltke states that Israel did not have a strong central government in the time of the priest and judge. What does he mean by this?
2. What were the problems with the priesthood which rendered it ineffective?
3. Summarize the qualifications of the ideal king according to Deuteronomy 17:14-20. How do these qualifications reflect what should be true of all believers?
4. Explain the purpose of the book of Ruth. What can you apply to your “walk of faith” from the theological assertions in this book?
5. Was it wrong for Israel to ask for a king? If so, why did God pre-ordain that they receive a king?
6. Explain the distinction Dr. Waltke makes between God’s decretive will and His preceptive will. Do you agree with this distinction? Why or why not?



## **Lesson 10** ***Samuel (continued)***

### **Introduction**

In this lesson, Dr. Waltke continues his discussion of Samuel's ministry. The primary focus is upon the decline and rejection of Saul and the inauguration of David.

### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Discuss the reasons for Saul's failure as the king of Israel.
2. Recognize the theological significance of God's covenant with David.
3. Observe God's providence in the lives of His people.

### **Listen to Lecture 10**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

#### **(Outline continued from last lecture)**

- b. Saul elected by God for kingship, 9-11
- c. Samuel's farewell discourse, 12
- d. Saul's failure as a servant, 13-15
  - 1) Poorly motivated to establish God's rule, e.g., ignoring the Ark of God
  - 2) Lacking in faith, e.g., failure to consult Yahweh in battle, chapter 14
  - 3) Lacking in obedience in battle, e.g., against Philistines and Amalekites
3. Decline of Saul; rise of David, 16-27

4. Tragedy of a rejected king, 28-31
- B. Second Samuel: Installment of David as king
  1. David blessed of God, II Samuel 1-10
    - a. Consolidation of the Kingdom, 1-6
      - 1) Victory of the house of David over house of Saul, 1:1-5:5
      - 2) Jerusalem made capital, 5:6-16
      - 3) Possessing the land, 5:17-25
      - 4) Ark moved to Jerusalem, 6:1-23
    - b. Covenant with David, 7; cf. I Chronicles 17, Psalm 89
      - 1) David at rest, v. 1; cf. Deuteronomy 12:10,11
      - 2) Desire to build Yahweh's house, vv. 2-7
      - 3) Seven promises to David, vv. 8-16
        - a) Fulfilled in his lifetime, vv. 8-11a
          - (1) David to be given a great name, v. 9; cf. II Samuel 8:13
          - (2) A place appointed for Israel, v. 10, cf. II Samuel 8
          - (3) David to receive rest, v. 11a
        - b) Fulfilled after his lifetime, vv. 11b-16
          - (1) Eternal Davidic seed, v. 12; fulfilled ultimately in the resurrected Christ
          - (2) Eternal kingdom, vv. 12, 13, 16
          - (3) Eternal throne, v. 16
          - (4) God as a father to the king, vv. 14, 15

**Reflection Questions for Lecture 10**

1. Why was Saul a failure as king if he was truly elected by God?
2. List some examples of Saul's lack of faith. Why were the consequences of this "lack of faith" so severe against Saul?
3. According to Dr. Waltke, what was the "tragedy" of Saul's rejection?
4. List some unique characteristics of God's covenant with David. How does this compare with God's covenant to Abraham?
5. According to Dr. Waltke, is the Davidic covenant conditional or unconditional? Do you agree with his opinion? Explain.

## **Lesson 11** ***Ecclesiastes***

### **Introduction**

In this lesson, Dr. Waltke transitions from a historical analysis of Israel to a discussion of Israel's Wisdom Literature. He begins with an explanation of the often misunderstood book of Ecclesiastes.

### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Define "wisdom."
2. Explain the unique duties and expectations of the Priests, Prophets, and Wisemen.
3. Apply the message of Ecclesiastes to life in our contemporary culture.

### **Listen to Lecture 11**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

Introduction: Wisdom Literature

- A. Bearers of God's Word, cf. Jeremiah 18:18
  1. Priests – the Torah
  2. Prophets – fresh revelation, historical interpretation and predictions of events
  3. Wisemen – teachers of wisdom
- B. Solomon: Founder of Wisdom School
- C. Definition of *hokma* (translated "wisdom") "to have a skill" e.g. Exodus 28, 36, 37

- D. Purpose of Wisdom literature: Teach the people to live life skillfully
- I. Ecclesiastes (Cf. J. Stafford Wright, "The Interpretation of Ecclesiastes," *Evangelical Quarterly* 18 (1946): 18-34)
  - A. An Antilegomenon book because of its skepticism
  - B. Approaches to its message
    - 1. Those which deny unity of the work
      - a. No one message or structural unity – Luther
      - b. Usual approach: Three authors (but cf. 1:1)
        - 1) Qohelet, the Skeptic
        - 2) The orthodox writer correcting Qohelet
        - 3) The wise man who adds material
      - c. This approach rejected because it denies 1:1 and chapter 12:10ff
    - 2. Those which accept the unity of the book
      - a. Studied reasoning leading a man to faith – Cornhill
      - b. Presentation and rebuttal of various philosophies
      - c. Deliberations of wisest man who ever lived
      - d. Treat as any literary work examining introduction, conclusion and body
  - C. Message of Ecclesiastes
    - 1. Examination of introduction, conclusion and body
      - a. Introduction, 1:2: All is futility and emptiness
      - b. Conclusion, 12:13, 14: Fear God, keep commandments, for judgment is coming, cf. I Corinthians 3:13; II Corinthians 5:10
      - c. Theme in body different: Enjoy life, 2:24; 3:13,22; 5:18; 8:15; 9:7

2. Unification of these diverse attitudes
  - a. Ecclesiastes 1:2 teaches that all is utter futility
    - 1) Sense cannot be made out of life; the whole of life cannot be seen, cf. 3:11; 7:14; 8:17
    - 2) Life is a riddle, full of time and chance
  - b. Body: Illustrations of riddles
  - c. Answer to the riddle: Certain faith in attributes of God
    - 1) God is wise, cf. 3:1-11, 7:14; 8:17; etc.
    - 2) God is good, bestowing gifts, cf. 2:24; 3:13; etc.
    - 3) God is just, cf. 3:16, 17; etc.
3. Conclusion of the messages: When man believes God is wise, good and just, and He acts upon this belief in the world of futility, his life will be wrought with skill.

**Reflection Questions for Lecture 11**

1. Briefly define the term “wisdom” and explain its meaning in the term “Wisdom Literature.”
2. How did the Wisemen in Israel compare with the Priests and Prophets? In what ways did their roles overlap?
3. Compare and contrast the various approaches to the message of Ecclesiastes. With which approach would you most likely agree?
4. Explain the apparent paradoxical messages within Ecclesiastes. How would you reconcile these differences?

## **Lesson 12**

### ***The Psalms***

#### **Introduction**

In this lesson, Dr. Waltke describes a very different style of Wisdom Literature. The Psalms played an important role in the history of Israel. Dr. Waltke explains the various types of Psalms as well as what he believes to be the unifying theme behind the Psalms.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Identify the purpose of the Psalms according to their various authors.
2. Distinguish between different types of Psalms with regard to content and style.
3. Articulate the overarching purpose and theme of the Psalms as a unit of literature.

#### **Listen to Lecture 12**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

Introduction

The Psalms are preoccupied with the moral righteous rule of God and dependence upon His salvation

- I. Types of Psalms
  - A. Royal Psalms (cf. Keith Crim, *The Royal Psalm*): Israel's King of the house of David
    1. Psalm 2 – Promise of subjugating all opposition
      - a. Question of amazement: Why nations agitate and scheme, vv. 1-3
      - b. Yahweh's response: Promise to establish His Kingdom, vv. 4-6
      - c. King's message: His right to rule the earth, vv. 7-9



- d. Concluding exhortation: Submit to the son, vv 10-12
- 2. Psalm 18 (II Samuel 22) – Praise for the king’s salvation
  - a. Deliverance from distress, vv. 1-30
  - b. Praise for royal welfare, vv. 21-46
  - c. Acknowledgment to Yahweh, vv. 47-50
- 3. Psalm 20 – Prayer before battle
  - a. Prayer delivered, vv. 1-5
  - b. King’s response, vv. 6-9
- 4. Psalm 21 – Praise for victory
- 5. Psalm 45 – Praise to the king on his wedding day
  - a. Introduction, v. 1
  - b. Praise to the bridegroom, vv. 2-9
  - c. Praise to the bride, vv. 10-17
- 6. Psalm 72 – David’s concluding prayer
  - a. For a righteous king, vv. 1-7
  - b. For extension of the kingdom, vv. 8-11
  - c. For salvation of the poor, vv. 12-15
  - d. For blessing on the kingdom, vv. 16, 17
  - e. Doxology, vv. 18-20
- 7. Psalm 89
  - a. Introduction, vv. 1-4
  - b. Praise for the Author of the Davidic Covenant, vv. 5-18
  - c. The Davidic Covenant, vv. 19-37
  - d. Lament king’s defeat, vv. 38-51
  - e. Doxology, v. 52
- 8. Psalm 101 – Guide for rulers, cf. Psalm 1

9. Psalm 110 – David’s hope for a king/priest
10. Psalm 144 – The royal welfare of the king
- B. Psalms of Yahweh’s rule
  1. Universal rule, e.g., Psalm 29 – Universal rule seen in history
  2. Rule in history – “Enthronement Psalms”
    - a. Use of “Yahweh reigns”
    - b. Look to future reign upon the earth, cf. Isaiah 52:7
    - c. Psalms 47, 96, 97, 98; cf. 97
      - 1) Call to rejoice: Yahweh reigns, v. 1
      - 2) The epiphany of Yahweh, vv. 2-5
      - 3) Effects of Yahweh’s epiphany, vv. 6-9
      - 4) Call to the saints, vv. 10-12
- C. Praise Psalms, e.g., Psalm 117 and 33
  1. Psalm 117
    - a. Calling of all nations to praise, v. 1
    - b. Cause for praise: loyal-love, v. 2a
    - c. Renewed call to praise, v. 2b
  2. Psalm 33
    - a. Call to praise, vv. 1-3
    - b. Cause for praise, vv. 4-19
      - 1) Summary statement, vv. 4-5
      - 2) Dependability of words/work of Yahweh, vv. 6-12 (cf. v. 4)
      - 3) Yahweh is righteous, just and loyal, vv. 13-19 (cf. v. 5)

Conclusion: All forms of Psalms (lament, acknowledgment, royal, enthronement, praise, etc.) are preoccupied with the universal Kingdom of God.

**Reflection Questions for Lecture 12**

1. What are the two concepts which govern the content of the Psalms? How does each concept relate to God and man respectively?
2. What is the difference between Royal Psalms and Enthronement Psalms?
3. What comprises the major content of Praise Psalms?

## **Lesson 13**

### ***II Samuel 11 - I Kings 11***

#### **Introduction**

In this lesson, Dr. Waltke breaks from his consideration of Wisdom Literature and moves back to a discussion of Israel's history. Dr. Waltke picks up where he left David at the end of Lecture 10 and continues the discussion of David's rule. He then discusses the rule of Solomon and shows how, even under the blessing of God, Solomon's heart strayed, thus setting for the division and eventual destruction of the kingdom of Israel.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Understand the significance of David's sin with Bathsheba which resulted in the downfall of his kingdom.
2. Describe Israel's Golden Age with particular attention given to the peaceful time of Solomon.
3. Appreciate the importance of a heart singularly devoted to God.

#### **Listen to Lecture 13**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- A. II Samuel 11-24 (continuation of Lecture 10)
  1. The sword in David's house
    - a. The turning point: sin with Bathsheba and his confession, II Samuel 11, 12
      - 1) Confession and submission to the prophet
      - 2) Experience prompts Psalm 51

- a) Introductory petition: Forensic forgiveness and cultic cleansing, vv. 1, 2
- b) Lament of David regarding his sin and moral impotence, vv. 3-6
- c) Petition of David regarding his overt sin and moral impotence, vv. 7-12
- d) Vow of David, vv. 13-17 (with sacrifice suspended, vv. 16, 17)
- e) Petition for Zion, vv. 18, 19

B. I Kings 1-11: Golden Kingdom Age

1. Evaluation of Solomon, cf. Deuteronomy 17:14-20

a. Elect of God?

- 1) Cf. I Chronicles 22:9,10; 28:5
- 2) Support of Nathan the Prophet, I Kings 1

b. Gifted as an individual

- 1) Man of peace and wisdom, Cf. I Chronicles 22:9, 10; I Kings 2:9, etc.
- 2) Ability given by God, I Kings 3:10-13
- 3) Evaluation in context of ANE concept of king and his duties

- a) Bore the proper titles, e.g., Son of God, cf. Egypt (where “literal”) and Mesopotamia (where it meant a place of special privilege)
- b) Holder of final judicious authority, I Kings 3, etc.
- c) Final economic authority; Solomon especially strong here
- d) Final military authority; not needed
- e) Great religious authority

- (1) Limited by law
- (2) Note zeal in advancing Yahwism, e.g., building the Temple
  
- 4) Builder of the Temple with its focus on the Law of Yahweh in the Holy of Holies
  
- c. As a servant of Yahweh?
  - 1) An untrue heart, I Kings 11:4
  - 2) A divided motive: God and self
  - 3) Divided obedience, cf. Deuteronomy 17
    - a) Multiplication of horses
    - b) Involvement in political alliances

Conclusion: A divided heart leads to a divided kingdom: religiously, socially and politically.

**Reflection Questions for Lecture 13**

1. Summarize Dr. Waltke's description of Psalm 51. Why does he call this event a "turning point" in David's life?
2. What does Deuteronomy 17:14-20 tell us concerning the rule of Solomon? What principles in this evaluation do you see concerning God's character?
3. Where did Solomon experience the most failure?
4. The reign of David and Solomon is often called Israel's Golden Age. How does Dr. Waltke explain this concept, and how has your understanding of this concept expanded as a result of hearing Dr. Waltke's explanation?

## **Lesson 14**

### ***I Kings 12 - II Kings 16***

#### **Introduction**

In this lesson, Dr. Waltke analyzes the arrangement and theological significance of the book of Kings. The focus of Kings is upon Yahweh as the sovereign Lord of history, blessing His people as their hearts are committed to Him.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Give a rationale for the material included/not included in the book of Kings.
2. Summarize the theological purposes of the author of the book of Kings.
3. Compare/contrast the northern kingdom and the southern kingdom with reference to their commitment to God.

#### **Listen to Lecture 14**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. The Book of Kings: Introduction
  - A. Chronology (Cf. John C. Whitcomb, *Chart of Old Testament Kings and Prophets, Moody Press Study-Graph*)
  - B. Theology (cf. Noth, *Überlieferungsgeschichte Studien*; von Rad, *Studies in Deuteronomy*)
    1. A theological history
      - a. Selectivity of material



- 1) Use of diaries of kings and further reference to them
  - 2) Older historical material included within the theme
2. Theological framework
    - a. Yahweh is the Sovereign Mover in history (cf. the prophesy-fulfillment motif)
    - b. Judgment due to failure of the king as a servant
      - 1) To comply with centralized worship, Cf. Deuteronomy 12
      - 2) To trust Yahweh, Cf. Deuteronomy 17
      - 3) To obey the whole Divine command, cf. I Kings 11:4; 15:3, etc.
    - c. Yahweh credits relative good of the kings
    - d. Yahweh guarantees the Davidic dynasty
- C. Arrangement: Chronological, synchronistic, i.e. begins with dismissed nation first, then line of David
- II. Overview of the Divided Kingdom, 930-722 B.C.
- A. Election
    1. Southern kingdom: Stable Davidic dynasty with Divine sanction
    2. Northern kingdom: Occasional usurpers without prophetic sanction
  - B. Religious state in the northern kingdom (3 periods)
    1. Sin of Jeroboam, son of Nabat; the Dan and Bethel cult, I Kings 12:26-33
    2. Sin of Ahab; Baalism official state religion, I Kings 16:30-33
    3. Half-way reform of Jehu, II Kings 10:29-31
  - C. Rods of Yahweh's discipline - the surrounding nations

**Reflection Questions for Lecture 14**

1. Why did the author of the book of Kings use selectivity in his composition?
2. What is the “prophecy-fulfillment” motif which Dr. Waltke describes?
3. What were the characteristics of those kings who failed politically as well as spiritually? What did they do/not do regarding their mandate as the leaders of God’s people?
4. Why did God use surrounding nations to discipline the kingdom of Israel? What are today’s “surrounding nations”, and how does God use them to discipline His people today?

**Lesson 15**  
***I Kings 17 - II Kings 9***  
***The Role of Elijah and Elisha in Salvation History***

**Introduction**

In this lesson, Dr. Waltke discusses the ministry of Elijah and Elisha as a history of God's triumph over the gods of Canaan. Specifically, God's triumph over Baal is pictured through the consideration of Elijah and Elisha's work.

**Learning Outcomes**

At the end of this lesson, you should be able to

1. Explain how Baalism entered into the life of Israel.
2. Summarize the ministry of Elijah and Elisha with particular reference to how God demonstrated His superiority over the Baal.
3. Demonstrate gratitude for God's sovereign control in the lives of His people.

**Listen to Lecture 15**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. Historical background: seen against the sin of Ahab, I Kings 16:2-34
- II. Baalism and its entry into Israel
  - A. *Ba'al* an epithet for Hadad, son of Dagan
  - B. Ethbaal and Jezebel
    1. Ethbaal, father of Jezebel
      - a. Name = "with him as Ba'al"

- b. A priest/king of the Ba'al cult (cf. Josephus, *Antiquities* viii: 13:1; *Against Apion* 1:18)
  2. Jezebel, perhaps abbreviation of Abizebel = "my divine father is a prince"
- III. Polemnical significance of the Elijah-Elisha pericope: through Elijah and Elisha the God of Israel triumphs over the god of the Canaanites
  - A. *Ba'al*, the god of fire, especially lightning; cf. *U.T.* 51.V.71; 'nt. IV.70; 51.VI.22-35 and Shaffer, *The Cuneiform Text of the Ras Shamra Ugarit*, pl. 32, fig. 2.  
vs. Yahweh, the God of fire and lightning
    1. Mount Carmel contest, I Kings 18:17-40
    2. Companies of fifty, II Kings 1:9-16
    3. Yahweh transcendent from fire, I Kings 19:9-14
    4. Yahweh's chariots of fire, II Kings 2:11; 6:17
  - B. *Ba'al*, god of rain, fertility; cf. *ANET*, p. 153 *UT* 67,V.5-8; 49.III.4-9  
vs. Yahweh, Who controls rain, I Kings 17:1; 18:1, 41-46; II Kings 3:14-17
  - C. *Ba'al*, god of oil and grain, Cf. *UT* 49.II, III  
vs. Yahweh, the Giver of oil and food, I Kings 17:1-6, 8-16; 19:1-9; II Kings 4:1-7, 41, 44
  - D. *Ba'al*, god of child giving; cf. 2 Aght I, II; *UT* 128.II.21-24  
vs. Yahweh, the God who gives sons, II Kings 4:16, 17
  - E. *Ba'al*, god of healing  
vs. Yahweh, Healer through Elisha, II Kings 4:20-37; 5:1-27
  - F. *Ba'al*, god of resurrection  
vs. Yahweh, Reviver through Elijah and Elisha, I Kings 17:17-23; II Kings 4:18-37; 13:20-21

- G. *Ba'al*, god who mounts up on the clouds  
vs. Elijah, Yahweh's servant who ascends into the clouds, II Kings 2:11
  
- H. *Ba'al*, god who overpowers the sea and river, *UT* 137,68  
vs. Yahweh, Who parts the river for Elijah and Elisha, II Kings 2:7, 8, 14

**Reflection Questions for Lecture 15**

1. What is significant about the sin of Ahab? Can you think of other examples where the sin of one man effected an entire nation?
2. Why was it possible for Jezebel to have such an influence on Israel given that she was a woman in a culture dominated by male leadership?
3. What principles of divine sovereignty can be seen in God's continuous defeat of Baal?
4. In your opinion, why was Israel so slow in recognizing God's superiority over Baal?

## **Lesson 16**

### ***Obadiah***

#### **Introduction**

In this lesson, Dr. Waltke outlines theological conclusions from his analysis of the divided kingdom of Israel. He then introduces the ministry of the prophets with a discussion of Obadiah and his vision against Edom.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Demonstrate from Scripture the link between the character of the king and the success of Israel.
2. Summarize the messages of the “Ninth Century” prophets.
3. Explain the specific theological purpose of Obadiah.

#### **Listen to Lecture 16**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

Introduction: Dynamic of divided kingdom: tension between religious stance of the king and powers of the Fertile Crescent

- A. When king kept covenant, expansion
  - B. When king did not keep covenant, subjugation
- I. Southern Kingdom: Ninth Century B.C.
    - A. Rehoboam’s evil brought the king of Egypt, Shishak, as a chastising rod, I Kings 14:21-31
    - B. Jeroram and Ahaziah, II Kings 8:16-28

1. Baalism the official state religion, ca. 848-840 B.C.
  2. Yahweh sends political upheaval from other nations
    - a. Edom and Libna revolt, II Kings 8:20-24
    - b. Jerusalem sacked by the Philistines and Arabians, II Chronicles 21:16, 17
- II. The Classical Prophets begin speaking during this situation, i.e. Ninth Century B.C. Judah. Their message:
- A. Rebuke to the kings
  - B. Future righteous servant who would establish God's rule upon the earth
  - C. Judgment against self-assertion of man, i.e. "Day of Yahweh"
- III. Obadiah: Vision against Edom
- A. Date: Time of Jehoram. cf. vv. 10-13 (does not apply to 586 B.C.)
  - B. Definition of "vision": here the "oral revelation" by Yahweh to Obadiah concerning Edom
  - C. Edom's ethnic and geographic situation
    1. Ethnically "twin brother" to Israel, descendant of Esau
    2. Geographically an impregnable "fortress" land south-east of the Dead Sea
  - D. Message
    1. Call for the nations to go against Edom, v. 1
    2. Prediction of complete destruction, vv. 2-9
      - a. Of power, vv. 3, 4 (cf. Nelson Glueck, *The Other Side of Jordan*)
      - b. Of wealth, vv. 5, 6



- c. Of alliances, v. 7
      - d. Of wisdom, vv. 8, 9
    - 3. Cause for judgment: Lack of theocratic concern, vv. 10-14
      - a. Cut off forever, v. 10
      - b. Specific concern, vv. 11-14
    - 4. Judgment to come, vv. 15, 16
      - a. Day of Yahweh
        - 1) Day of prominence
        - 2) Future dawning of God's Kingdom upon the earth
        - 3) Immediate events prior to the ultimate day
      - b. Edom's judgment: a harbinger of judgment to come upon all nations
  - E. Future classical prophets will bring these motifs into sharper focus
    - 1. King described more explicitly, i.e. the Messiah
    - 2. Judgment more precise in time and character
    - 3. Day of Kingdom more narrowly defined
- IV. Other Ninth Century Prophets
- A. Joel, ca. 830 B.C.: Day of Yahweh
  - B. Jonah, ca. 780 B.C.: Witness to other nations concerning the righteous rule of God at time of spiritual apostasy in Israel. Jonah: a microcosm of Israel.
    - 1. Commissioned to proclaim message of God
    - 2. Reluctant to obey God

3. Almost killed
4. Miraculously saved
5. Delivers message

**Reflection Questions for Lecture 16**

1. Describe the political and spiritual setting during the time of the Ninth Century prophets.
2. How did Obadiah's message compare and contrast with the messages of Jonah and Joel?
3. Define the "Day of Yahweh" according to Obadiah.
4. Why was Edom so significant at this time? What was Edom's relationship with Israel?
5. List practical applications you can make from the message of the Ninth Century prophets.

## **Lesson 17** ***Amos, Hosea***

### **Introduction**

In this lesson, Dr. Waltke considers the purpose and message of Amos and Hosea. Amos continues in the way of Obadiah by warning of the coming “Day of Yahweh”. Hosea pictures the faithfulness of God toward His chosen people.

### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Compare the condition of Israel in the Ninth Century with the condition of Israel in the time of Amos and Hosea.
2. Point out the unique characteristics in Amos though his message is similar to Obadiah.
3. Apply the principle of God’s faithfulness and patience to your own spiritual walk.

### **Listen to Lecture 17**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. Historical background
  - A. From 800-750 B.C.: Northern sin without punishment
    1. Kings of Israel: Jehoahaz, Jehoash and Jereboam II
    2. Power vacuum in ANE as Adad-nirari destroys the power of Syria but is forced to withdraw
    3. North expands to its full boundaries
    4. From 743 B.C. on, the Assyrians regain strength and will be used to discipline Israel

- B. Prophets of the pre-Assyrian invasion era: Amos and Hosea
- II. Amos, ca. 755 B.C.: Cries forth the mercy of Yahweh as the Day of Yahweh approaches
  - A. Superscription, 1:1
  - B. Judgment upon all nations, 1:2-2:16
    - 1. Upon surrounding nations, 1:2-2:3
    - 2. Upon Judah, 2:4-5
    - 3. Upon Israel, 2:6-16
  - C. Specific prophetic proclamations, 3:1-6:14
    - 1. Three judgment oracles, 3:1-5:17
    - 2. Two oracles of woe, 5:18-6:14
    - 3. Characteristics of the age
      - a. Prosperity but no social concern, 6:4-7
      - b. Religious hypocrisy, 5:21-24
  - D. Series of Visions, 7:1-9:10
    - 1. Locust invasion at second harvest, 7:1-3
    - 2. Fire upon the land, 7:4-6
    - 3. Plumbline, 7:7-17
    - 4. Basket of fruit, 8:1-14
    - 5. Yahweh standing upon the altar, 9:1-6

- E. Restoration of the kingdom, 9:7-15
- III. Prophets of Assyrian invasion period
  - A. North: Hosea
  - B. South: Isaiah, Micah
- IV. Hosea (homily by Dr. Haddon W. Robinson)
  - A. The marriage of the prophet to Gomer
  - B. The unfaithfulness of Gomer
  - C. The redemption of Gomer
  - D. Lesson
    - 1. To those of faith: Service prompted by redemption
    - 2. To those without faith: God is waiting for men to come to Him

**Reflection Questions for Lecture 17**

1. Did Israel apply anything from the messages of Obadiah and Joel? Explain.
2. Why do you think God allowed the northern kingdom to continue in sin for 50 years?
3. How does Amos define the “Day of Yahweh”? Compare his definition with that of Obadiah.
4. What did Hosea’s marriage to Gomer symbolize?
5. In what specific ways has God shown faithfulness to you in spite of your unfaithfulness?

## **Lesson 18**

### ***Isaiah***

#### **Introduction**

In this lesson, Dr. Waltke moves from Amos and Hosea to the message of Isaiah. Dr. Waltke pays particular attention to Isaiah's prophecies concerning the coming of Cyrus and the advent of Christ as Israel's Messiah.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Place the writing of Isaiah in its appropriate cultural and historical setting.
2. Describe the political difficulties faced by the southern kingdom during the time of Isaiah.
3. Value the importance of Isaiah as a messianic prophet.

#### **Listen to Lecture 18**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

Introduction: Isaiah 1:1

- A. Nature: Vision (supernatural revelation) of Isaiah, cf. 2:1
  - B. Isaiah means "Yahweh saves"
  - C. Subject: Judah and Jerusalem
  - D. Chronology: 739-681 B.C., cf. 6:1; 37:37, 38
- I. Political situation: Assyrian expansion
- A. Tiglath-pileser III, d. 727 B.C.



1. Desire of permanent kingdom
  2. Leader of extremely capable army, cf. 5:26-30
  3. Campaigns of 743, 738 and 735 B.C.
  4. Most severe campaign, 734/3 B.C.
    - a. Pekah (Israel) and Rezin (Damascus) form coalition, but Ahaz (Judah) refuses
    - b. Ahaz, threatened by Pekah and Rezin in north and Arabians and Philistines to the south, calls for Tiglath-pileser III to help
    - c. Tiglath-pileser III takes all but Mt. Ephraim
- B. Shalmaneser V, 727-722 B.C.: Siege of Samaria
- C. Sargon II, 722-705 B.C.: Fall of Samaria
- D. Sennacherib, 705-681 B.C.: Judah's greatest threat
1. Armies like a flood
  2. Jerusalem alone escapes, cf. Isaiah 37, 38
- II. Outline of Isaiah
- A. Prophecies of condemnation, 1-35
- B. Historical transition, 36-39
1. Deliverance of Jerusalem, 36, 37
  2. Hezekiah's lack of faith, 38, 39
- C. Words of consolation, 40-66
1. The coming of Cyrus, 40-48

2. The first advent of Christ, 49-57
  3. The second advent of Christ, 58-66
- III. The Coming of Cyrus, 40-48
- A. Prologue: Yahweh returns, 40:1-11
1. Commission of the messengers, vv. 1, 2
  2. Voice one: Conditions for His coming, vv. 3-5
  3. Voice two: Word of Yahweh is sure, vv. 6-8
  4. Voice three: Character of His coming, vv. 9-11
- B. Description of Cyrus, 44:24-45:8
1. As a shepherd, 44:24-28
  2. As a messiah, 45:1-8

**Reflection Questions for Lecture 18**

1. Compare the intended audience of Isaiah to the intended audience of Amos and Hosea. What one characteristic unites these two very different groups of people?
2. Why was Sennacherib Judah's greatest threat?
3. Analyze Isaiah's pattern of condemnation followed by encouragement. What principles of God's dealings with Israel do you see in this approach?
4. What is the significance of Cyrus? In what sense is Cyrus a messiah?

## **Lesson 19**

### ***Isaiah 52:13 - 53:12***

#### **Introduction**

In this lesson, Dr. Waltke moves from a broad discussion to a more specific consideration of the Suffering Servant. Here, Dr. Waltke demonstrates that Jesus Christ is the ultimate fulfillment of the Suffering Servant.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Defend the proposition that Christ is the fulfillment of the Suffering Servant passage in Isaiah 52:13 - 53:12.
2. List reasons why Israel would reject the Servant.
3. Appreciate the importance of Isaiah 52:13 - 53:12 for the development of a biblical Christology.

#### **Listen to Lecture 19**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. The Anonymous Servant, Isaiah 49-57: Presented in three oracles
  - A. Rejection by His people but a light to all the earth, 49:1-12
  - B. Description of rejection, 50:4-11
  - C. The work of the Servant: World-wide salvation, 52:13-53:12
- II. Structure and Message of Isaiah 52:13-53:12
  - A. Yahweh speaks concerning His Servant, 52:13-15

Introduction: The Servant is Christ (cf. F. A. Aston, *The Challenge of the Ages*)

- a. External evidence: New Testament testimony, e.g., Acts 8:26-40
  - b. Internal evidence: Predications concerning the Servant
1. The Servant will succeed in His work, v. 13
    - a. Hebrew *sakal* = “to succeed”
    - b. Success demonstrated in His reward
      - 1) *rum* “to raise”; commencement
      - 2) *nasa* “to life up”; continuation
      - 3) *gabah* “to be high”; climax
  2. Description of Servant’s work, v. 14
    - a. *Samam* “rendered speechless”
    - b. Servant would not look human
  3. Aim of Servant’s work, v. 15
    - a. *Naza* “sprinkling” of blood for cleansing the nations
    - b. Nations will adore Him as King
- B. Report concerning the Servant, 53:1-9
1. Israel places no value upon Him in His life, 53:1-3
    - a. Most will not believe their report, v. 1
    - b. The Servant did not appear as a king, v. 2
    - c. The Servant lacked a following, v. 3
  2. Israel places no value upon Him in His death, 53:4-6
    - a. Misunderstood the death of the Servant, v. 4
    - b. Servant was a substitute in the place of the people, v. 5
    - c. Benefit toward all Israel (cf. 52:15 “many nations”)

3. Description of the Servant's death, 53:7-9
  - a. Servant passively accepts His death, 53:7-9
  - b. Mistried in the courts, v. 8
  - c. Servant's grave described, v. 9
  
- C. Yahweh will prosper His Servant because the Servant did Yahweh's will in dying as a trespass offering, 53:10-12
  1. The Servant will triumph because He offered His soul as a trespass offering, v. 10
  2. Because of His prudent acts many will be justified, v. 11
  3. Because He bore the sins of many He will be exalted, v. 12

**Reflection Questions for Lecture 19**

1. If the Suffering Servant was truly a light to all the world, why would His own nation reject Him?
2. Do you agree with Dr. Waltke's statement that the Servant's work was "world-wide salvation"? Explain the implications for us today.
3. Summarize the importance of Aston's work on this significant passage of Scripture.
4. What is the significance of the Servant's death? Why does Isaiah articulate it as a substitutionary death?
5. What is/will be the ultimate end for the Servant of Yahweh?

**Lesson 20**  
***Nahum and Zephaniah***  
***Judah in its Last Century, 687 - 587 B.C.***

**Introduction**

In this lesson, Dr. Waltke discusses the political and religious conditions during the latter history of the southern kingdom. Nahum and Zephaniah were important prophets in this period who spoke about the impending judgment of the Lord - not only for Judah, but for the entire world separated from God by sin.

**Learning Outcomes**

At the end of this lesson, you should be able to

1. Describe each of the three religious “conditions” which characterized Judah during the time of Nahum and Zephaniah.
2. Explain the influence of foreign nations upon the political and spiritual life of Judah.
3. Summarize the message of Nahum.
4. Recognize the theme of “kingdom” in the analysis of Zephaniah.

**Listen to Lecture 20**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. Religious periods
  - A. Manasseh and Amon, 687-640 B.C.: Ba'al worship
  - B. Reforms of Josiah, 640-609 B.C.
  - C. Jehoahaz - Zedekiah, 609-586 B.C.: Great evil



II. Foreign affairs

A. Assyrian influence, 743-612 B.C.

1. Reached height in Manasseh – Amon period
2. Great kings
  - a. Esarhaddon, 681-669 B.C.
  - b. Ashurbanipal, 669-633 B.C.

B. Egyptian influence, 609-605 B.C.: Pharaoh Neco

C. Neo-Babylonian influence, 605-539 B.C.

1. Battle of Carchemish, 605 B.C. (cf. Daniel 1:1; the first deportation)
2. Second invasion by Nebuchadnezzar, 598 B.C.
  - a. Prompted by revolt of Jehoiakim
  - b. Ezekiel taken captive
3. Third invasion into Palestine, 587/6 B.C.
  - a. Prompted by revolt of Zedekiah
  - b. Jerusalem and Temple destroyed

III. Religious periods in depth

A. The period of Ba'al worship, 687-640 B.C.

1. Manasseh (695) 687-642 B.C., II Chronicles 33:1-20
  - a. Canaanite abominations: the state religion, vv. 2-9
  - b. Manasseh into captivity, vv. 10, 11
    - 1) Became a servant of Esarhaddon, cf. *ANET*, p. 291
    - 2) Became a servant of Ashurbanipal, cf. *ANET*, p. 294

- c. Manasseh repents, vv. 12-16
    - 2. Amon, 642-640 B.C., II Chronicles 33:21-23
  - B. Religious reformation of Josiah, 640-609 B.C., II Chronicles 34:1-35:27
    - 1. Early reformations of 632 B.C., 628 B.C., 34:3-7
      - a. Involvement of Nahum, 654 B.C., “Nineveh would fall”
      - b. Involvement of Zephanish, 640-630 B.C., Preaching against sin of royal dynasty
    - 2. Great reformation of 622 B.C., 34:8-33
      - a. Discovery of the Law
      - b. Preaching of Jeremiah
    - 3. Death of Josiah, 609-586 B.C.
  - C. Period of great evil, 609-586 B.C.
    - 1. Jehoahaz, 609 B.C., carried to captivity, cf. II Kings 23:33; Jeremiah 22:10
    - 2. Jehoiakim, 609-598 B.C., Jeremiah 22:13-19; cf. Habakkuk
- IV. Prophets of the period
- A. Nahum, 654 B.C., (cf. Maier, *The Book of Nahum, A Commentary*)  
Superscription, 1:1
    - 1. Introductory ode, 1:2-8
    - 2. Nineveh’s doom, 1:9-15
    - 3. Dire predictions concerning Nineveh, 2:1-13
    - 4. Denunciation of Ninevah, 3:1-19

B. Zephaniah

Superscription, 1:1

1. Universal judgment, 1:2-3:7
  - a. Entire creation to be judged, 1:2, 3
  - b. Judah judged for idolatry, 1:4-2:3
  - c. Gentiles judged, 2:4-15
  - d. Jerusalem judged, 3:1-7
2. Establishment of Kingdom, 3:8-20

**Reflection Questions for Lecture 20**

1. Why did the “reformation” brought about under the leadership of Josiah fail to have a lasting impact?
2. How did the Assyrian destruction of the northern kingdom of Israel effect the kingdom of Judah?
3. Why do you think the prophecy of Nahum was such an important part of *Israel’s* history when *Nineveh* was the focus of Nahum’s work?
4. Describe the redemptive nature of Zephaniah which acts to counter the overwhelming motif of judgment?

## **Lesson 21**

### ***Habakkuk, Jeremiah, Lamentations and Ezekiel***

#### **Introduction**

In this lesson, Dr. Waltke considers the writings of Habakkuk, Jeremiah, and Ezekiel. The focus largely rests upon Ezekiel and his prophecy of doom and destruction for the southern kingdom of Israel.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Summarize the theme of Habakkuk.
2. Correlate the prophecy of Jeremiah and the lament of Jeremiah.
3. Recognize the significance of Judah's destruction through the eyes of Ezekiel.

#### **Listen to Lecture 21**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. Habakkuk: "The just shall live by faith," 2:4
- II. Jeremiah: Book of condemnation; Book of consolation
- III. Lamentations: Songs of lament for all of Jerusalem
- IV. Ezekiel: Book of condemnation, Ezekiel 1-24
  - A. Call of the prophet, 1:1-3:27
    1. Introduction, 1:1-3
    2. Vision of Yahweh, 1:4-28

3. Commissioning of Ezekiel, 2:1-3:15
  4. Call of a watchman, 3:16-21
  5. “House-arrest” of Ezekiel, 3:22-27
- B. Doom of Judah and Jerusalem, 4-24

**Reflection Questions for Lecture 21**

1. What is the meaning of “the just shall live by faith”? How does this apply to God’s dealings with His people today?
2. What is the primary concern of Jeremiah’s condemnation?
3. What principles about God can you learn from Jeremiah’s consolation?
4. What is the significance of Ezekiel’s vision? Why is it in many ways “mysterious”?
5. Why do you think Ezekiel places so much focus on the city of Jerusalem?

## **Lesson 22**

### ***Daniel***

#### **Introduction**

In this lesson, Dr. Waltke transitions from his broad, general considerations of Habakkuk, Jeremiah, and Ezekiel to a more detailed consideration of the prophecy of Daniel. Dr. Waltke's emphasis in this lecture is on the understanding of Daniel's 70 weeks.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Apply the example of Daniel to your own life before God.
2. Give a reasonable explanation of the meaning of Daniel's 70 weeks.
3. Evaluate Dr. Waltke's understanding of Daniel's 70 weeks.

#### **Listen to Lecture 22**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

- I. Daniel: Example for those in exile and a hope concerning the future
  - A. Stories giving example to the exile on how to live in captivity, Daniel 1-6
  - B. Visions concerning future Gentile dominion upon the earth, Daniel 7-12
- II. Vision concerning the 70 weeks, Daniel 9:20-27
  - A. Background of the vision, 9:20-23
  - B. Vision of 70 weeks, 9:24-27
    1. Summary statement, v. 24



- a. *sabuim* (translated “weeks”) “a period of sevens”
    - 1) A week (seven days)
    - 2) A period of seven years (in this study call a heptad)
  - b. Therefore, 70 (weeks) x 7 (years) = 490 years until establishment of Kingdom
    - 1) Three negative statements concerning removal of sin
    - 2) Three positive statements concerning establishment of Kingdom
2. Identifying the *terminus a quo*, v. 25
- a. Possibilities
    - 1) Edict of Cyrus, 539 B.C., to rebuild Temple
    - 2) Edict of Artaxerxes I, March 4, 444 B.C. to build streets and fortifications, Nehemiah 2:1ff (This date is preferred)
3. Four segments of time
- a. Seven heptads and 62 heptads, v. 25
    - 1) Arguments against dividing the 7 from the 62 heptads
      - a) Use of the athnach in a number series, (Cf. Wickes, *Two Treatises on Accentuation*)
      - b) Testimony of the versions
      - c) A division yields chronological nonsense
    - 2) Therefore, 69 heptads till Messiah comes as Prince = 483 apocalyptic years
      - a) Apocalyptic year = 360 days, cf. Revelation 11:2, 3
      - b) 483 (years) x 360 days = 173,880 days
      - c) 173,880 days ÷ 365 1/4 days = March 29, 33 A.D. Palm Sunday (allowing for shift to Julian calendar)

- b. Break in time, v. 26, dealing with the physical seed of Abraham
  - 1) Messiah killed
  - 2) Jerusalem destroyed
  
- c. The 70<sup>th</sup> week, v. 27
  - 1) Beginning: The prince of the people confirms covenant
  - 2) Middle: Causing oblation to cease; setting up of unclean thing in Temple, cf. Revelation 11, 12
  - 3) End: Destruction of Roman Prince, cf. Revelation 19

**Reflection Questions for Lecture 22**

1. What kind of example does Daniel set for those living in captivity? How does his commitment apply to your life?
2. What is the definition of a “week” as articulated by Dr. Waltke? Why is this definition important to an understanding of Daniel’s 70 weeks?
3. What is Dr. Waltke’s opinion about the beginning of the 70 weeks? How does he defend his opinion?
4. Explain the break between the 69<sup>th</sup> week and the 70<sup>th</sup> week. What is God’s purpose during this time?
5. Do you agree with Dr. Waltke’s explanation of Daniel’s 70 weeks? Explain.

## **Lesson 23**

### ***Haggai, Zechariah, Esther***

#### **Introduction**

In this lesson, Dr. Waltke moves from the theme of Daniel's 70 weeks to the theme of Temple. The Temple resembled, among other things, God's presence in Israel. Thus, the rebuilding of the Temple took a place of central focus for the post-exilic prophets.

#### **Learning Outcomes for**

At the end of this lesson, you should be able to

1. Appreciate the importance of rebuilding the Temple for the nation of Israel.
2. Interpret Haggai's promise concerning the reign of the house of Zerubbabel.
3. Understand the relationship of Zechariah's prophecy about the Temple to the spiritual lives of the people of Israel.
4. Value the sovereign, gracious work of God in preserving Abraham's seed through Esther.

#### **Listen to Lecture 23**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

#### **I. Haggai: Encouragement to Rebuild Temple**

##### **Introduction: Chronology**

1. Message 1: 1:1; August 29, 520 B.C.
2. Message 2: 2:1; October 16, 520 B.C.
3. Message 3: 2:10 and Message 4: 2:20; December 18, 520 B.C.

CF. Parker and Dubberstein, *Babylonian Chronology*, 626 B.C. AD. 45, p. 28

- A. First message: Neglect of Temple is cause of economic depression during fall harvest, 520 B.C., 1:1-15
  - 1. Chronology: 1:1, celebration of new moon, August 29, 520 B.C.
  - 2. Message proper, 1:2-11
    - a. People without excuse for their neglect, vv. 2-4
    - b. Poverty due to delay, vv. 5-11
  - 3. Response to the message: obedience, vv. 12-15
  
- B. Second message: Encouragement concerning glory of this Temple, 2:1-9
  - 1. Chronology: October 16, 520 B.C., vv. 1, 2
    - a. Last day of Feast of Tabernacles
    - b. All gathered together for this harvest celebration, cf. Leviticus 23:23; Exodus 23:16
  - 2. Message of encouragement, 2:3-9
    - a. Assurance God is with them, vv. 3-5
    - b. This Temple more glorious than first, vv. 6-9
  
- C. Third message: 2:10-19
  - 1. Chronology: December 18, 520 B.C., exactly three months after people responded to the first message, cf. 1:15; v. 10
  - 2. Message why there has been no blessing, 2:11-19
    - a. Their neglect has defiled all their work, vv. 11-15
    - b. Predicted turn of fortune, vv. 16-19
  
- D. Fourth message: The house of Zerubbabel will reign, 2:20-23
  - 1. Chronology, cf. third message, v. 20

2. Message to Zerubbabel, vv. 21-23
  - a. Overthrow of Gentile rule, vv. 21, 22; cf. Zechariah 14:13; Matthew 24:7, 29, 30; Daniel 2:44; 7:21; Revelation 19:11-21
  - b. Zerubbabel to be God's elect ruler, v. 23, a reversal of the curse against Jehoiakim, Jeremiah 22:24

II. Zechariah

- A. Messages during the building of the Temple, Zechariah 1-8
- B. Messages after the completion of the Temple, Zechariah 9-14

III. Esther: Preservation of Abraham's seed while it is in unbelief

- A. Perplexing problems
  1. Why do the people of God not call upon Him in time of trouble?
  2. Why were these Israelites spared while other vast groups of Jews have lost their lives?
  3. What should be the Christian's response to the killing of the Agagites?
- B. Purposed solutions
  1. This Seed of Abraham was out of God's will, cf. Isaiah 48:20
  2. This sparing involved the preservation of the entire Seed of Abraham
  3. The slaying of the Agagites is to be lamented as a tragedy growing out of Israel's unbelief

**Reflection Questions for Lecture 23**

1. Summarize the main point in each of Haggai's messages. What basic idea unifies these points?
2. Why had Israel not been blessed by God after their return to the Land?
3. What was the significance of Zerubbabel's rule? What important tasks were given to him by God?
4. What does God's preservation of Abraham's seed in a time of unbelief teach us about the nature of God's covenant with Abraham?
5. How has your understanding of Esther grown as a result of listening to this lecture? How would you now apply the truths of this story?

## **Lesson 24**

### ***Ezra, Nehemiah, Malachi and Chronicles***

#### **Introduction**

In this lesson, Dr. Waltke continues his discussion of prophets who minister during the rebuilding of Israel. The attention shifts from the Temple to the rebuilding of the walls. Dr. Waltke then moves to a consideration of Malachi's prophecy and a summary of the significance of the Chronicles.

#### **Learning Outcomes**

At the end of this lesson, you should be able to

1. Understand the importance of Israel's reconstruction of the wall of Jerusalem.
2. Explain the relationship of Malachi to the other post-exilic prophets.
3. Recognize the importance of Chronicles as an historical guide to Israel's journey.
4. Evaluate your progress in this course with particular attention to your increased understanding of OT content and theology.

#### **Listen to Lecture 24**

The outline below serves as a content and note-taking guide. At the end of this outline, questions have been given for your further interaction and reflection.

Introduction: Context of the Second Jewish Commonwealth: reorganization of people into a nation

- I. Ezra: Stabilization of Religious Life
  - A. Ezra, the Minister of Jewish Affairs, instructs in the Law of Moses which was enforced by Persian administrative system, cf. 9:21-26
  - B. People internalize the Law, cf. 10:1, 2; Nehemiah 8:1-12



- II. Nehemiah: Stabilization of Political Life
  - A. The building of the walls gave physical security
  - B. Nehemiah made governor; Judah a political province
- III. Malachi: Reformation of a New Generation

Introduction

- 1. Chronology: Ministered between Nehemiah's return to Persia in 433 B.C. and his second return to Jerusalem, cf. Nehemiah 5:14; 13:6, 7
- 2. Sin spoken against by Malachi repeated by people and denounced again by Nehemiah
  - a. Laxity of priesthood, Malachi 1:6ff; cf. Nehemiah 13:4-9
  - b. Neglect of the tithes, Malachi 3:7, 12; cf. Nehemiah 13:10-13
  - c. Intermarriage, Malachi 2:10-16; cf. Nehemiah 13:23-29
  - d. Keeping of the Sabbath, (Malachi 4:4); cf. Nehemiah 3:15-22
- A. Message of Malachi
  - 1. Introduction, 1:1
  - 2. First oracle: Israel is chosen of God, 1:2-5
    - a. Statement of God's love, 1:2a
    - b. Challenge by the people, 1:2b
    - c. Proved by the existence of the nation, 1:2c-5
  - 3. Second oracle: Priests are despising the name of God, 1:6-2:9
    - a. Statement of neglect, 1:6
    - b. Challenge of the people, 1:6
    - c. Offerings would be rejected by human governors, 1:7, 8
    - d. Further rebukes to priests, 1:9-14
    - e. Curse upon the priesthood, 2:1-9

4. Third oracle: People have defiled holiness of God with intermarriage, 2:10-16
    - a. Charge against the people, vv. 10-14
      - 1) All Israel are brethren, vv. 10-14
      - 2) People marrying outside Israel, vv. 11-13
      - 3) Misery brought to the Israelite wife, v. 14
    - b. Challenge by the people, v. 14
    - c. The answer of Yahweh, vv. 14-16
      - 1) Neglect of wife of youth, v. 14
      - 2) Design of marriage, vv. 15, 16
  5. Fourth oracle: God will send messenger to end skepticism, 2:17-3:5
    - a. The first messenger (John the Baptist), 3:1
    - b. The second messenger (Jesus Christ), 3:1-5
  6. Fifth oracle: Economic distress due to withholding tithes, 3:6-12
  7. Sixth oracle: God will vindicate in the future judgment, 3:13-4:6
- IV. Chronicles: Confronts post-exilic commonwealth with their significance; demonstrates:
- A. A link with past history, cf. genealogies
  - B. Their glorious spiritual heritage; no mention of gross sin of David, etc.
  - C. Their heritage is preserved in ecclesiastical institutions.
  - D. Their heritage is sustained by individual response.

**Reflection Questions for Lecture 24**

1. How did the roles of Ezra and Nehemiah differ? How were they similar?
2. Dr. Waltke states that Malachi spoke to the reformation of a “new generation”. In what way was this generation “new”?
3. In what ways were the messages of Malachi unique to this time period in Israel’s history? In what ways were Malachi’s teachings repetitive of prophets before?
4. Why is Chronicles so significant to Israel’s history?
5. Evaluate your learning through this course. What have you been most challenged with concerning OT theology? What commitments have you made to God as a result of applying this material to your life?