

The story of the promise

The promise to Adam and Eve

“I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel” (Genesis 3:15)

The promise to Noah

The promise to Abraham (Genesis 12:2-3)

Salvation through Joseph

Salvation from Egypt

Law and rebellion

The promise to David (2 Sam. 7:11-16)

Unfaithfulness of the people and their leaders

The promise of the new covenant (Jer. 31:31-34)

Salvation from the exile yet the new covenant is not yet here

Conclusion

Does the Old Testament make any progress in God’s plan to redeem his people?

Core Seminars—Old Testament Class 1: “Promises Made” Old Testament Overview

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Introduction to the Old Testament

Why study the Old Testament?

1. It teaches us about God.
2. It tells us about Christ.
 - a. Historical and thematic context
 - b. Allusions and quotations
 - c. Fulfilled in Christ

Historical Overview of the Old Testament

Rough Storyline

The Histories

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- 1 & 2 Samuel

- 1 & 2 Kings
- 1 & 2 Chronicles
- Ezra
- Nehemiah
- Esther

The Writings

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Songs

The Prophets

- Isaiah
- Jeremiah
- Lamentations
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

The Story of Sin and Holiness

We cannot deal with sin ourselves

How sin perverts God's good purposes for his people (Ezekiel 36)

Atonement

- Old Testament reveals more and more about sacrifice
 - Abel's sacrifice
 - Noah's sacrifice pleases God
 - Abraham's sacrifice of a substitute
 - Passover sacrifice turns aside God's wrath
 - Levitical sacrifices show a penal substitute
 - Day of Atonement shows restoration of relationship
- What the concept of sacrifice teaches us about God and ourselves
- The ineffectual nature of Old Testament sacrifice (Psalm 51:4, Psalm 40:6, Hosea 6:6, Hebrews 10:1-3)
- The Old Testament bookended with the curse (Genesis 3, Malachi 4:6)

The "riddle of the Old Testament"

"The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished . . ." (Exodus 34:6-7)

GENESIS 6:1-9:17 (The Flood)

... and even partial judgment of the world does not end the world of sin.

- Wrath: un-creation
- Grace: re-creation

Typology

Genesis 10-11 (Humanity After the Flood)

And so rebellion against God continues.

Study Outline for Genesis 1-11

- I. Genesis 1:1-2:3
The Telling of the Seven Days of Creation
- II. Genesis 2:4-4:26
The Dawn of Humanity: 2 Seeds
- III. Genesis 5:1-6:8
The Descendents of Adam and Their Sin
- IV. Genesis 6:9-9:29
The Punishment for Sin: Un-Creating the Universe . . .
and Grace: Re-Creating the Universe
- V. Genesis 10:1-11:9
Humanity after the Flood: Still Sinful
- VI. Genesis 11:10-26
The Seed of the Woman Continues On

Core Seminars—Old Testament

Class 2: “Two Seeds”

Genesis 1-11

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Introduction to Genesis 1-11

Why study Genesis?

Historical Context

Redemptive-Historical Context

Theme: God reveals his character through the world he has created.

Summary

GENESIS 1 & 2 (Creation)

There exists an eternal and self-sufficient God, who by sheer verbal fiat has created the universe and all that is in it, in order to display his glory.

Who Is God? – Genesis 1:1-25

- God is eternal.
- God is self-sufficient.
- God created the universe by the power of His word.
- God is good.



Who Are We? – Genesis 1:26-31

- Human beings are created in the image of God.
- Human beings are to image God.
- Human beings are to exercise lordship and care for the earth.

What Is the World? – Genesis 2:1-3

- The world was created as a place of rest and peace.

How Are We to Relate to Each Other? – Genesis 2:18-25

- Men and women were created to have a restful, peaceful relationship with each other.

How Are We to Relate to God? – Genesis 2:15-17

- Human beings were created to have a relationship with God, in obedience and worship.

What Is Missing if The Bible Stopped at Genesis 2?

GENESIS 3:1-24 (The Fall)

But mankind's first parents choose to set themselves up as equals with God, disobeying him and incurring the just wrath of God. While expelled from that pristine fellowship with God, they do not receive the complete wrath they deserve, for God has already begun a plan to overturn the curse of sin by placing enmity between the seed of the serpent and the seed of the woman.

The Prohibition – Genesis 2:15-17

The Fall and Immediate Plan of Redemption – Genesis 3:1-24

Three levels of enmity:

Between the serpent and the woman

Between the serpent's seed and the woman's seed

Between the One seed of the woman and the serpent

GENESIS 4&5 (Cain, Abel, and the Wages of Sin)

As generations continue, the sin resident in the hearts of mankind goes from bad to worse (yet the seed of the woman continues) . . .

- The rest of the Bible: the outworking of Genesis 3:15
- "...and then he died."



Core Seminars—Old Testament

Appendix to Class 2:

Who Wrote the Pentateuch, and When?

In addition, Genesis displays a multi-layered structure that highlights key themes. One example is the importance of the land; Chapters 1-11 tell the story of those who had land but who lose it, while Chapters 12-50 tell us of those who have no land as yet but journey to it in expectation.

There is other evidence of clear design. For example, Gen. 1-11 takes place in Babylonia, Gen. 12-36 takes place in Palestine, and Gen. 37-50 is set in Egypt.

In sum, there is no compelling reason to doubt what the Bible itself strongly suggests:

1. Moses is the main author of the Pentateuch
2. He received revelation directly from God (Ex. 3, Numbers 12, etc.)
3. He may have drawn from earlier writings and oral traditions
4. And that a compiler, inspired by the Holy Spirit, may have updated some portions of the text after Moses' death.

More importantly, says Derek Kidner in his commentary on Genesis, it is better to remember that all such discussions, if pursued as ends in themselves, serve only to distract us from the Christ to whom the Bible points.

“One has the feeling that Paul, if he were inveigled into such a discussion, would say sooner or later ‘I speak as a fool;’ though he might add, ‘You forced me to it’ [2 Cor. 12:11] - for the debate, once started, has to continue. Perhaps the last word, again from the New Testament, would be more appropriately the gentle reminder to Simon Peter when he was too fascinated by Moses and Elijah, on the mount, to remember their reason for being. Whether we are tempted, in our pentateuchal studies, to erect many tabernacles or few, for Moses or a multitude, the answer of heaven is, *‘This is my beloved Son: hear him.’*”

Who wrote Genesis (and the Pentateuch as a whole), and when? The Bible itself generally credits Moses as the author in whole (Josh. 1:7, Dan. 9:11-13, Luke 16:29, John 7:19, Acts 26:22, Romans 10:19) or in part (Ex. 17:14, 24:3-7; Deut. 31:24-26) of the first five books of the Bible.

Composition was probably undertaken during Israel's wandering in the wilderness (c. 1446-1406 B.C.). Moses would have been the best-qualified person for the task. Although Israel was a nation of slaves, Moses had been well-educated while in Egypt (Acts 7:22).

Many scholars argue that the Pentateuch cannot be trusted as history, claiming it was stitched together by a collection of writers during the period of the monarchy, hundreds of years after the time of Moses.

This theory is often referred to as the “Documentary Hypothesis.” In its most developed form, the Documentary Hypothesis argues that the Pentateuch as a whole is a patchwork document that has at least four major literary sources or authors, which are labeled J, E, D, and P.

In other words, the Documentary Hypothesis says Moses did not write the Pentateuch, that the Pentateuch cannot be trusted as history, and that it was written hundreds of years after Moses' death.

However, we have no compelling reason to doubt what the Bible seems clearly to say about itself – that Moses was the principal author of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, that he wrote the Pentateuch during his lifetime, and that other writers inspired by the Holy Spirit may have made minor additions.

Even though the Documentary Hypothesis is still the dominant teaching about the Pentateuch, it has come under increasing criticism. Among other points, critics maintain that:

1. *The Bible itself seems to say clearly that Moses had help in writing the first five books of the Bible.* One example is Deut. 34:5, where we are told about Moses' death. Unless this is a prophecy by Moses about his own death, it seems plainly to signal the contribution of another editor inspired by the Holy Spirit, perhaps Joshua. In addition, it was common for ancient writers to use other sources. One example of this is 1 and 2 Chronicles, which use substantial sections of 1 and 2 Samuel and 1 and 2 Kings. We might also think of Luke's use of Matthew and Mark.

2. *In part, the Documentary Hypothesis stemmed from assumptions about the ancient near east that are no longer valid.* For example, scholars long believed that Moses could not have written the Pentateuch because writing did not exist at that early time. However, subsequent archeological discoveries have shown that alphabetic writing existed long before the time of Moses.

3. *The Documentary Hypothesis assumes too much.* One central focus of the Documentary Hypothesis is that the Pentateuch uses several different names for God. This, it is argued, shows that different authors made contributions at different times, and that therefore (it is said) the Pentateuch is wrongly portrayed as a unified work.

About this claim, three points (among many others) might be made:

A. The fact that the Bible uses different names for the same person does not raise questions about its truthfulness. The Bible frequently uses more than one name for persons, and even places.

Jerusalem, for example, has several names. In one short passage alone (1 Chron. 11:4, 5), Jerusalem is given four different names – Jerusalem, Jebus, Zion, and the City of David. Simon Peter is also known as Cephas, and Levi is also known as Matthew. Many other examples could be cited.

B. The use of different names doesn't necessarily signal different authorship; different names may be used for theological emphasis. This is especially true for names of God. *Yahweh*, for example, communicates God's quality of asceity, or self-existence, while *El Shaddai* (God Almighty) emphasizes his power. We see this most clearly in Jesus, who has more names and titles than anyone in the Bible, each of which focuses on important aspects of his person and work.

C. The Documentary Hypothesis sometimes is inconsistent in its most fundamental claims. For example, some sections of the Pentateuch are designated “J” sections. Backers of the Documentary Hypothesis say the work of the author J can be detected because in those sections God is described as *Jahweh*, or *Yahweh*. The same is true for “E” sections (where God is named *Elohim*) and others.

The problem is that, in some cases, J describes God as *Elohim*, and vice-versa for E and the other authors. These inconsistencies are by themselves, sufficient to call the Documentary Hypothesis into question, because they undermine its most basic claims.

4. *Structure is evident.* Advocates of the Documentary Hypothesis argue that Genesis, for example, displays a fragmented literary structure that betrays the work of several authors. But Genesis shows consistent themes and patterns that bear evidence of unity and clear structural design.

For example, the formula *this is the account of* (also translated as *these are the generations of*) is found at 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1 and 9, and 37:2.

Sovereignty of God – Genesis 45:4-7; 50:18-21

Judah's Descendent Will Be The Seed! – Genesis 49:8-12

But look where we end: “in a coffin in Egypt.”

A Study Outline for Genesis 12-50

- I. Genesis 11:27-25:11*
God's promises to Abraham & sons, Isaac and Ishmael
- II. Genesis 25:12-18
Ishmael's descendants
- III. Genesis 25:19-35:29
God's promises to Isaac & sons, Jacob and Esau
- IV. Genesis 36
Esau's descendants
- V. Genesis 37-50
God's promises to Jacob & sons; focus on Joseph

*Notice that the longer sections, I, III, and V, focus on the lineage through which the Savior will come, while section II and IV are brief excursions.

Core Seminars—Old Testament

Class 3: “Promised Kingdom of God”

Genesis 12-50

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Context

- Historical Context

- Redemptive-Historical Context

Theme

God is making a gracious covenant with one man and his descendants which will bless the entire world. In this covenant God has promised to be their God and that they will be His special people, that they will live in the place of His choosing, and that they will enjoy a unique relationship with Him, under His rule.

The Kingdom: God's people in God's place under God's rule

God's Place – Genesis 12:1, 6-7

God's People – Genesis 12:2-3, 15:1-6

- Faith

God's Rule – Genesis 15:7-21

- Covenant

Suzerain

Vassal

Is Isaac the Seed?

Is Esau the Seed?...Or is Jacob?

Election – Genesis 25:19-34

- Grace

Is Joseph the Seed?

Study Outline for Exodus 1-19¹

- I. Setting: Israel in Egypt (1:1-1:22)
 - A. The sons of Jacob become the people of Israel (1:1-7)
 - B. New pharaoh oppresses Israel in slavery (1:8-2:25)
- II. Call of Moses (2:1-4:31)
 - A. Burning bush: call of Moses (3:1-4:17)
 - B. Moses returns from Midian to Egypt (4:18-31)
- III. Moses and Aaron: initial request (5:1-7:7)
 - A. Initial request (5:1-21)
 - B. God promises to deliver Israel from Egypt (5:22-6:9)
 - C. Moses and Aaron: synopses and genealogy (6:10-30)
 - D. Moses encouraged (7:1-7)
- IV. Plagues and Exodus (7:8-15:21)
 - A. Moses and Aaron before Pharaoh: initial sign (7:8-13)
 - B. Trio of plagues: blood, frogs, gnats (7:14-8:19)
 - C. Trio of plagues: flies, livestock killed, boils (8:20-9:12)
 - D. Trio of plagues: hail, locusts, darkness (9:13-10:29)
 - E. Tenth Plague/final sign: the Passover (11:1-12:39)
 - F. The Exodus and instructions for remembrance (12:40-13:16)
 - G. Israel delivered and Egypt judged at the Red Sea (13:17-15:21)
- V. Journey to Sinai (15:22-19:25)
 - A. Water problem: Marah (15:22-27)
 - B. Food problem: manna (16:1-36)
 - C. Water problem: Massah and Meribah (17:1-7)
 - D. Passage problem: Israel defeats Amalek (17:8-16)
 - E. Judgment problem: Jethro advises Moses (18:1-27)
 - F. Holiness problem: the LORD descends upon Sinai (19:1-25)

Next Week: Class 5 – Exodus 20-40

Comments or questions? E-mail class_teacher@hisaddress.com

Core Seminars—Old Testament Class 4: “The Glory of God Goes Public” Exodus 1-19

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INTRODUCTION

“All the world’s a stage...”

OVERVIEW OF EX. 1-19

- *Redemptive-historical context and setting – 1:1, 1:7*
- *God’s response – 2:24, 3:8*
- *Conflict with Pharaoh / Plagues – 5:1-2, 8:22*
- *Passover and Exodus – 12:13, 14:4*
- *Journey to Mt. Sinai – 19:4-5*

MAJOR THEMES IN EXODUS

I. GOD’S UNIQUE IDENTITY

- **3:14** | “I AM WHO I AM”

¹ Adapted from the *ESV Study Bible*.

- **5:1-2** | “Who is The LORD?”
 - *Covenant-keeping (6:5)*
 - *Utterly supreme (8:10)*
 - *The great warrior (15:2-3)*
 - *The caring provider (16:11-12)*
- **John 8:58** | “Before Abraham was, I am!”

II. GOD’S MIGHTY PATTERN OF REDEMPTION

- 1) **3:7** | The problem: slavery
 - 2) **6:6** | The solution: judgment and sacrifice
 - 3) **3:8** | The result: worship in the promised land
- **Psalms 130:7**
 - **Exile and return**
 - **Titus 2:14** – Redemption in Christ

III. GOD’S GRACIOUS PROVISION OF A SUBSTITUTIONARY SACRIFICE

- **12:12-13** | God’s grace in the Passover
- **Jesus Christ: Our Passover Lamb**
(*Jn. 1:29, 1 Cor. 5:7, Jn. 19:36, Mt. 26:29*)
- **Emphasis on *Spiritual* Liberation**

IV. GOD’S SPECIAL PEOPLE

- **19:5-6** | A holy nation
- **4:22-23** | “Israel is my firstborn son”
 - Through the **waters** | *Chap. 14*
 - In the **desert** | *16:2*
 - Grumbling about **food** | *16:8*
 - Putting the LORD to the **test** | *17:2*
 - **Worshiping** other gods | *Chap. 32*
- **Matthew 3-4** | The true Son of God

V. GOD’S GLORIOUS MOTIVE

- **6:7** | “Then you will know...”
- **14:4, 7:3-4** | “I will harden Pharaoh’s heart”
- **Revelation 1:5-6** | “*To him who loves us and has freed us from our sins by his blood, and has made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever! Amen.*”

A Study Outline for Exodus 20-40

- I. Ex. 20-23: Covenant Obligations
 - Ch. 20 Decalogue as standard for all of life
 - 21:1-22:15 Social life
 - 22:16-23:9 Moral life
 - 23:10-23:33 Religious calendar
- II. Ex. 24: Covenant Ceremony (the promise to be with them)
- III. Ex. 25-31: Covenant Mtg. Place (tabernacle described)
- IV. Ex. 32-34: Covenant Disobedience and Grace
 - Ch. 32- People break covenant; Moses intercedes
 - Ch. 33- Moses “sees” the glory of the LORD
 - Ch. 34- Covenant is renewed
- V. Ex. 35-40: Covenant Meeting Place Built
- VI. Ex. 40:34-38*: Covenant Presence of the Lord

*Notice the mirroring effect (a “chiasm”). Sections II and VI are related in terms of promise and fulfillment, and sections III and V are related in terms of directions and obedience. That puts section IV in the middle of this chiasm, making it a central and crucial part of the book. And inside Section IV there is another chiasm. Chapters 32 and 34 are related in terms of covenant broken and covenant restored, with chapter 33 being highlighted in the middle. What is interesting about chapter 33 is that that is where we most clearly see the gospel in this second half of Exodus: Moses intercedes for the sinners, and Moses himself is hidden in the cleft of the rock so that he won’t be destroyed by the glory of the LORD.

Core Seminars—Old Testament Class 5: “God Dwells Among His People” Exodus 20-40



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Context

- Historical Context

mid 15th century BC, at the foot of Mount Sinai
- Redemptive-Historical Context

Promises are being fulfilled!

Israel now directed how to be Yahweh’s people

Theme

God is establishing the covenant terms to direct His people in how to live in fellowship with Him since He will now dwell with them.

Structure (look at “chiasm” on the back of your handout)

Covenant Obligations (Chapters 20-23)

The Ten Commandments (Chapter 20)

Where do commandments fit into a covenant of grace?

- The law teaches God's people *how* to image him
- Galatians 3:17-19: the law leads us to Christ
- Israel is *already* saved

Covenant Disobedience and Covenant Grace – Exodus 32-34

The Glory of God – Exodus 33:12-23

The Tabernacle – Exodus 25-31, 35-40:1-33

1. Where atonement for sins is made
Hebrews 9:26
2. Only through an atonement for sins does anyone have fellowship with God
John 14:6
3. Where God reveals Himself
Hebrews 1:2
4. Where God is reconciled with His people
Romans 5:11
5. Where God's glory dwells
John 1:14
6. A physical place for the invisible God to manifest Himself
Colossians 2:9
7. Where God can be known
John 14:7

Covenant Presence

Promised: Chapter 24

Realized: Exodus 40_34-38

The Climax of Redemptive-History So Far

The Day of Atonement – Leviticus 16

Core Seminars—Old Testament Class 6: “Holiness unto the Lord” Leviticus



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Context

- Historical Context

Mid 15th century BC

Still at the foot of Mount Sinai

At/In the tabernacle

- Redemptive-Historical Context

Promises are being fulfilled!

Israel getting ready to enter the land Yahweh has promised.

Israel instructed in how to be holy.

A Study Outline for Leviticus

- I. Leviticus 1-15 – LAW*
 - A. Chapters 1-7: Offerings
 - B. Chapters 8-10: Obedience of Priesthood
 - C. Chapters 11-15: Separation from the Unclean
- II. Leviticus 16-17 – GRACE
The Day of Atonement
- III. Leviticus 18-27 – HOLINESS
Ethical Purity of the People & Religious Festivals

*Notice that the flow of the book follows a real gospel train of thought: First there are laws to tell the Israelites how they might approach Yahweh (part I). But when they fail in their obedience, provision is made for them in the form of a substitutionary sacrifice (part II). Then, from that position of forgiveness and grace, the people are called to live holy lives (part III).

Theme

Yahweh is holy, and therefore His people must be holy too.

The Offerings at the Tabernacle – Leviticus 1-7

The Holiness Code – Leviticus 11-15, 18-27

Regulations for Aaron and His Sons – Leviticus 8-10

- What makes some things holy, and other things not?

Yahweh Will Show Himself Holy – Leviticus 9:22-10:3

- Are we still to obey these laws?

God's patience preserves his promises – Numbers 17-36

More disbelief:

- against God's word (17v13)
- from Moses (20v8-12)
- against Moses (21v4)

People's Unbelief leads to God's Patience (21v6-9)

(John 3v14-15)

People – 26v51

Place – 27, 32, 34, 36

Presence – 29v1

Blessing to nations? – 21, 22-24, 31, 24v9

Conclusion:

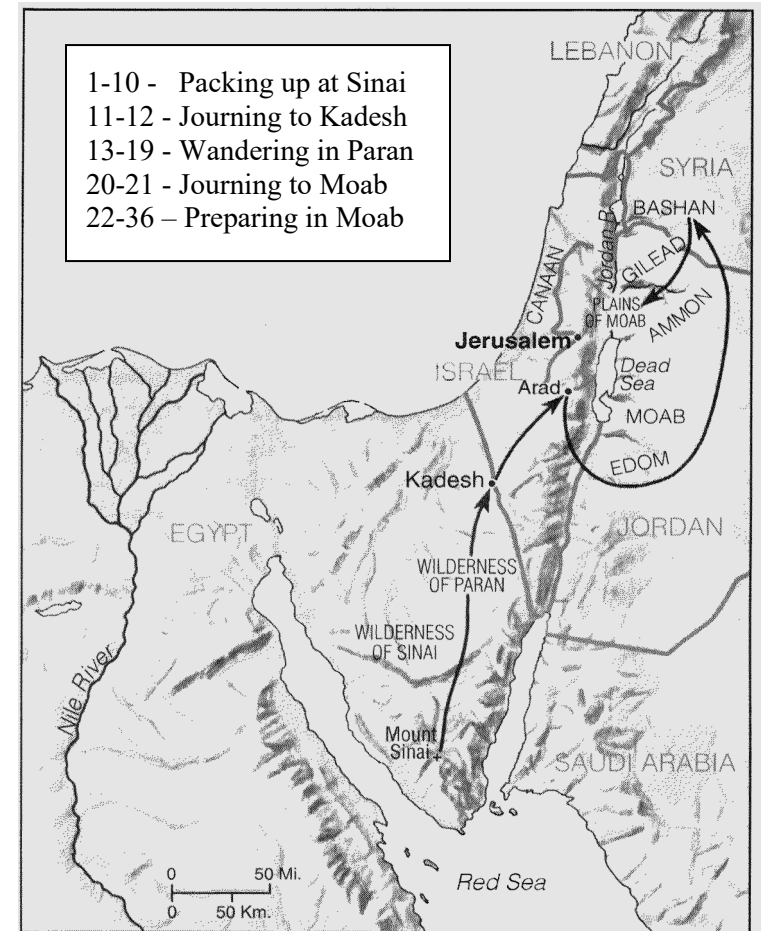
Core Seminars—Old Testament **Class 7: “Past Promises Will Prevail In Spite of Present Problems”** **Numbers**

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Context

- Geographical context – God's people on the move



- Historical Context – God’s promises to Abraham

People – Genesis 13v15

Place – Genesis 12v2

Presence – Genesis 15v1

Blessing to nations – Genesis 12v3

Theme sentence

Past promises will prevail in spite of present problems

God’s preparation preserves his promises – Numbers 1-10

People – 1v46 (2v32) and 4v48

Place - 10v33

Presence - 5-6, 7, 8v5 and 9v15-18 (John 14v16-18)

Blessing to nations? – 10v29 (Galatians 3v14)

God’s punishment preserves his promises – Numbers 11-16

Complaining:

- at hardships (11v1)
- at food (11v13)
- at Moses (12v1)
- at God! (13v31-33, 14v1-7)

People’s Unbelief = God’s Punishment (14v10-12, v21-23)

People – 14v23 vs. 14v31

Place – 14v25 (Hebrews 3v12-19)

Presence – 15, 16v41-42

Blessing to nations?

OUTLINE OF DEUTERONOMY

- I. Preamble | Dt. 1:1-5
- II. **Moses' First Speech:** Historical Prologue | Dt. 1:6-4:43
- III. **Moses' Second Speech:** Covenant Stipulations | Dt. 4:44-26:19
 - A. General Stipulations: Love and Faithfulness | Dt. 4:44-11:32
 - B. Specific Stipulations: Justice and Holiness | Dt. 12:1-26:19
- IV. **Moses' Third Speech:** Covenant Renewal | Dt. 27:1-30:20
 - A. Blessings and Curses | Dt. 27:1-28:68
 - B. Covenant Ratification and Final Exhortation | Dt. 29:1-30:20
- V. Conclusion: Israel's Future | Dt. 31:1-34:12
 - A. Moses Transfers Leadership to Joshua | Dt. 31
 - B. Moses Prophesies Exile and Restoration | Dt. 32
 - C. Moses Blesses the Tribes | Dt. 33
 - D. Moses Dies | Dt. 34

A CLOSER LOOK AT MOSES' SECOND SPEECH:

How the 10 commandments (5:6-21) shape the covenant stipulations¹

Theme	Relating to God	Relating to Man
Authority	Commandment 1 5:7 → 6:1-11:32	Commandment 5 5:16 → 16:18-17:13
Dignity	Commandment 2 5:8-10 → 12:1-32	Commandments 6-8 5:17 → 19:1-21:23 5:18 → 22:1-23:14 5:19 → 23:15-24:7
Commitment	Commandment 3 5:11 → 13:1-14:21	Commandment 9 5:20 → 24:8-16
Rights & Privileges	Commandment 4 5:12-15 → 14:22-16:17	Commandment 10 5:21 → 24:17-26:15

QUESTIONS OR COMMENTS? EMAIL **TEACHER AT E-MAILADDRESS.**

NEXT WEEK -- CLASS 9: JOSHUA AND JUDGES

Core Seminars—Old Testament Class 8: “The Covenant Renewed” Deuteronomy



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INTRODUCTION: *Transitions*

CONTEXT:

STRUCTURE:

HISTORICAL PROLOGUE | DEUT. 1-4

- Deut. 4:35, 40: Be faithful to the faithful God

GENERAL STIPULATIONS | DEUT. 5-11: LOVE AND FAITHFULNESS

¹ Adapted from *Introduction to the Old Testament*, Tremper Longman & Raymond B. Dillard, p. 114.

- Deut. 6:4-6: Love the LORD your God
- Deut. 7:7-8: The LORD's electing love

SPECIFIC STIPULATIONS | DEUT. 12-26: *JUSTICE AND HOLINESS*

- Structure: Shaped by the Ten Commandments (see back of handout)
- Application:
 - *Redemption History:*
 - Deut. 27:26, 28:22-23 – the curse
 - Gal. 3:13, 3:24-25 – the curse falls on Christ
 - *The law fulfilled in Christ*
 - *Categories of laws:*
 - Moral
 - Civil
 - Ceremonial
- 1. Follow the New Testament's instruction on the law.
- 2. Understand what the law teaches about God's character.
- 3. Appreciate Jesus' perfection: he upheld the whole law!

COVENANT RENEWAL | DEUT. 27-30

- Deut. 28:10-11: Blessings
- Deut. 28:36-37: Curses
- Deut. 29:4: The covenant demands a new heart
- *Hope in God's Grace:*
 - Deut. 30:2-3: Restoration for those who repent
 - Deut. 30:6 God will circumcise the heart

CONCLUSION: ISRAEL'S FUTURE | DEUT. 31-34

- Deut. 32:18: Exile
- Deut. 32:43: Restoration and atonement
- Deut. 18:18 and 34:10-11: The prophet to come

Tracking the key themes:

1. Requiring separation as God's people –
Being influenced by the world
2. Requiring punishment that leads to repentance –
Sin's consequences often bring us to God
3. Requiring a perfect Savior who leads to true rest –
Only Jesus gives ultimate rest

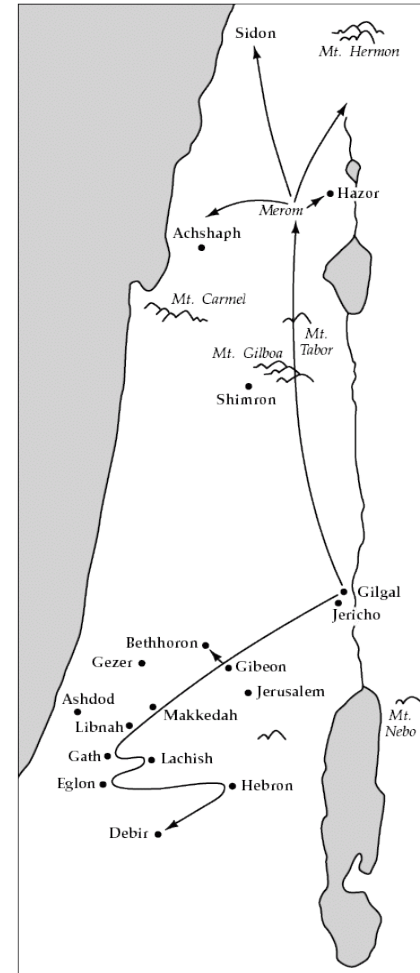
Core Seminars—Old Testament Class 9: Joshua & Judges



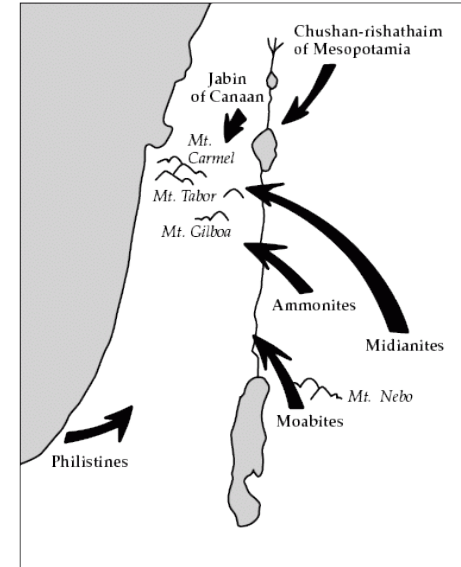
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Introduction:

Taking the Land (Joshua)



Keeping the Land? (Judges)



Main Themes:

Joshua - Trusting a faithful savior to lead God's people to land and rest

Judges - Requiring a perfect savior to maintain this land and rest

***Joshua - Trusting a faithful savior
to lead God's people to land and rest***

Overview:

Trusting as they...

...enter the Promised Land (Chapters 1-5)

...take the Promised Land (Chapters 6-12)

...divide the Promised Land (Chapters 13-21)

...accomplish the promised Rest (Chapters 22-24)

Tracking the key themes:

1. Trusting as God's people – *In Christ and with the Spirit*

2. Trusting God's faithful savior – *Joshua and Jesus*

3. Trusting God for land - *Hope of heaven and the fear of hell*

4. Trusting God for rest – *Fighting sin and resting in Jesus*

Hebrews 4:8, Matthew 11:28

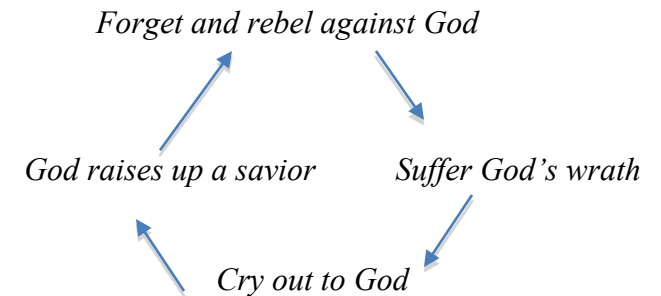
***Judges - Requiring a perfect savior
to maintain this land and rest***

Overview:

Requiring a perfect savior as they...

...lose land and their faithful savior (Chapters 1-2)

...receive imperfect saviors (Chapter 3-16)



...crave true rest (Chapter 17-21)

Major Dates of Old Testament Events

<u>Event:</u>	<u>Date:</u>
Call of Abraham	ca. 2,000 BC
Joseph in Egypt	ca. 1850 BC
Exodus	1445 BC
Conquest of Canaan	ca. 1400 BC
Time of the Judges	ca. 1390-1050 BC
Crowning of King Saul	1050 BC
Crowning of King David	1010 BC
Crowning of King Solomon	970 BC
Construction of the Temple	started in 966 BC
Division of the Kingdom	931 BC
Scattering of the Northern Kingdom	722 BC
Daniel Taken Captive to Babylon	ca. 606 BC
Exile of the Southern Kingdom	586 BC
Return from Exile	537 BC
The Prophets Fall Silent	ca. 450 BC

A Study Outline for Ruth

- I. Ruth 1 – God brings affliction.
- II. Ruth 2 – God arranges circumstances.
- III. Ruth 3 – God builds suspense.
- IV. Ruth 4 – God provides a redeemer.
(And soon a kingly redeemer!)

A Study Outline for 1st and 2nd Samuel*

- I. 1 Samuel 1-7 – Samuel is a prophet from God’s grace.
- II. 1 Samuel 8-14 – Saul is a king in God’s place.
- III. 1 Samuel 15-2 Samuel 8 – David is a man after God’s heart.
- IV. 2 Samuel 9-20 – David is a servant under God’s rod.
- V. 2 Samuel 21-24 – Israel is a kingdom in God’s hands.

**The first four sections end with concluding summations of each central figure’s work.*

Next Week: Class 11 – Job

Questions or Comments? E-mail teacher@address.com

Core Seminars—Old Testament

Class 10: “Israel Has a King”

Ruth, 1st Samuel, & 2nd Samuel

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RUTH

Context

- The time of the Judges
- Redemption History: a king is coming!

Theme: *God sovereignly orchestrates all things—even trials—for the good of His people, who He will one day redeem through the perfect rule of the kinsman King.*

I. THE BITTERNESS OF SIN—RUTH 1:11-12, 20

II. THE KINDNESS OF KINSMAN REDEMPTION—RUTH 4:9-10

III. THE WISDOM OF GOD’S GOOD PLAN—RUTH 4:13-17

1ST & 2ND SAMUEL

- Historical Context

Events occurred between *ca.* 1100 and 970 BC

- Redemptive-Historical Context

Another step forward: The king is crowned!

Theme: *God rules His people through the king who is a representative of the people and whose actions will bring God's blessing or punishment.*

I. KINGSHIP

- 1 Sam. 8:19-20: "We want a king!"
- The "X" Pattern: Leaders' Decline and Rise
 - The Decline of Eli: 1 Sam. 2:29-30
 - The Rise of Samuel: 1 Sam. 3:19-20
- 2 Sam. 21:1: The King = The Representative of the People
- 2 Sam. 8:14-15: David = *The* Type of Christ

II. REST

- 2 Sam. 7: The *Davidic Covenant*
 - 7:1-3: David desires a "house" for God...
 - 7:5-6: God doesn't need that kind of house...
 - 7:10-11: God renews promises to Abraham...
 - 7:12-16: God promises David a "house"
- Near and Far Fulfillment of Prophecy
 - 7:13 – Solomon builds a "house" (temple)
 - 7:13 – Jesus is the everlasting king
 - *Heb. 3:6: "Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope."*
- Our rest in Christ – Heb. 1:3

Study Outline for Job

- I. Job 1-2 – God sets His plan in action
- II. Job 3-14 – First Round of Discussion: *
Job's friends insist that this calamity has come upon him because he's sinned, and therefore must repent. Job maintains that he is innocent in this situation.
- III. Job 15-21 – Second Round of Discussion:
Job's friends insist that his speech is wrong (i.e.: he either doesn't know what he's talking about, or he's lying). But Job insists that he's right.
- IV. Job 22-26 – Third Round of Discussion:
Job's friends say he's hiding something. But Job says he's righteous.
- V. Job 27-31 – Two Monologues by Job:
Man cannot discover God's wisdom.
- VI. Job 32-37 – Four Monologues by Elihu:
Human observers cannot expect to adequately understand God's dealings in justice and mercy, for indeed, God might have a loving purpose after all in Job's sufferings. Even still, in this suffering, it is still of great value to lead a godly life.
- VII. Job 38-42 – God questions Job:
"Who are you, oh man, to doubt and questions the wisdom and workings of the Almighty?"

* Each round of discussion follows this pattern: one of Job's friends speaks, then Job responds to that friend before another friend speaks, then Job responds to that friend, and so forth.

Core Seminars—Old Testament Class 11: Job



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Introduction to the Wisdom Literature

Introduction to Job

Theme

God is completely sovereign over all the affairs of his universe, for his own glory. But often his motives, reasons, and goals behind what he does are not revealed to us. Yet we find in his character, and in our Redeemer, reason to trust in his care.

We Often Suffer *Chapters 1-2*

Job loses:

- His wealth
- His family
- His health

We Only Sometimes Understand

Overview of the book of Job
(See outline on back of handout)

God's verdict on each player in the story

- Job's three friends: rebuke
- Job: affirmation of his statements about God; blessing
- Elihu: silence

Cycles of dialog

- Assumption of Job's friends
- Job's response

Four logical pillars

- The reality of Job's suffering
- God's sovereignty
- God's goodness
- Job's innocence

Summary: there *is* no satisfying explanation for Job or his friends

We Can Always Trust

“And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”
Philippians 4:7

God's reasons for trusting his character (chapters 38-41)

Additional reasons to trust (chapters 1-2)

Job's suffering was because of his *virtue*.

Our reasons to trust: progression of revelation through Scripture

- Naomi's reason to trust
- Job's reason to trust
- Habakkuk's reason to trust
- The ultimate evidence: the cross of Jesus Christ

Conclusion

“Have you considered my servant?”



Old Testament Core Seminar

Appendix to Class 11: The Old Testament Revelation of God in Redemptive-Historical Order

The Creation of God's People

Genesis Exodus Leviticus Numbers Deuteronomy

The Establishment of God's People

Joshua Judges

The Crowning of God's King

Ruth I & II Samuel

The Wisdom and Praise of God's King

Job Psalms Proverbs Ecclesiastes Song of Songs

The Disobedience of God's King

I & II Kings Isaiah Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah

The Disestablishment of God's People

Jeremiah Lamentations Ezekiel Daniel

The Re-Creation of God's People

I & II Chronicles Ezra Nehemiah Esther Haggai Zechariah Malachi

How Do We Read the Psalms as Christians?

- With attention to the kind of psalm
- Applying to the Messiah
- Applying to us through the Messiah

A Study Outline for the Psalms

- I. Psalms 1-41*
- II. Psalms 42-72
- III. Psalms 73-89
- IV. Psalms 90-106
- V. Psalms 107-150**

*Each book ends with a doxology.

**Book V ends with 5 doxologies; Psalm 150 concluding the whole book.

Next week: Class 13, Proverbs.

Questions? E-mail

Core Seminars—Old Testament

Class 12: “The Praises of God’s King”

The Psalms



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The Book of Psalms is the prayer and praise book of God’s Son and God’s people.

“I have been accustomed to call this book... ‘An Anatomy of all the Parts of the Soul’; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are wont to be agitated. The other parts of Scripture contain the commandments which God enjoined his servants to announce to us. But here, the prophets themselves, see they are exhibited to us as speaking to God... draw each of us to the examination of himself in particular, in order that none of the many infirmities to which we subject, and of the many vices with which we abound, may remain concealed.”
– John Calvin, *Commentary on the Psalms*, p. xxxvii

What are the Psalms?

Who Wrote the Psalms and When?

How are the Psalms Structured?

- Book I – 1-41
- Book II – 42-72
- Book III – 73-89
- Book IV – 90-106
- Book V – 107-150

What Are the Different Kinds of Psalms?

Psalms of Lament:

Individual: 3, 4, 5, 6, 7, 9, 10, 13, 14, 17, 22, 25, 26,
27: 7-14, 28, 31, 35, 36 (mixed), 38, 39, 40:12-17, 41, 42,
43, 51, 52, 53, 54, 55, 56, 57, 59, 61, 64, 69, 70, 71, 77, 86,
88, 102, 108, 109, 120, 130, 139, 140, 141, 142, 143
Community: 12, 44, 58, 60, 74, 79, 80, 83, 85, 90, 94, 123,
126, 129, 137

Psalms of Thanksgiving: 18, 30, 32, 34, 40:1-11, 65, 66:13-20, 67,
75, 92, 107, 116, 118, 124, 138

Psalms of Praise (Hymn): 8, 19:1-6, 29, 33, 36 (mixed), 66:1-12,
78, 103, 104, 105, 106, 111, 113, 114, 117, 135, 136, 145,
146, 147, 148, 149, 150

Enthronement Psalms: 47, 93, 95, 96, 97, 98, 99, 100,

Royal Psalms: 2, 20, 21, 45, 72, 89, 101, 110, 132, 144

Psalms of Zion: 46, 48, 76, 84, 87, 122,

Psalms of Wisdom: 36 (mixed), 37, 49, 73, 112, 127, 128, 133,

Psalms of Trust: 11, 16, 23, 27: 1-6, 62, 63, 91, 121, 125, 131,

Liturgies: 15, 24, 50, 68, 81, 82, 115, 134

Torah Psalms: 1, 19:7-14, 119

How Do the Psalms Point Us to Jesus?

- Psalms about the Messiah
- Psalms by the Messiah

Where is Christ in Proverbs?

A Study Outline for the Proverbs

- I. Proverbs 1-9 – Solomon’s Wisdom for the Young Man
- II. Proverbs 10-29 – Solomon’s Independent Proverbs
 - A. Chapters 10-24: The proverbs of Solomon
 - B. Chapters 25-29: The proverbs of Solomon, collected by Hezekiah
- III. Proverbs 30-31 – Non-Solomonic Proverbs
 - A. Chapter 30: The words of Agur
 - B. Chapter 31: The words of Lemuel, which his mother taught him

Core Seminars—Old Testament

Class 13: “The Wisdom of God’s King”

The Proverbs



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Context

- Historical Context

Solomon wrote most of the Proverbs

Mid 10th century BC

Instruction for a son

- Redemptive-Historical Context

The wisdom the King needs to rule over God’s people

Theme

Wisdom is fearing the LORD, being teachable, and having skill in godly living.

The source, the means, and the goal of wisdom is the LORD.

What are the Proverbs?

- Most are general principles and observations.

Example: Proverbs 26:27

- Some do contain eternal truths that always strictly apply.

Example: Proverbs 16:33

How are the Proverbs interpreted?

- Parallelisms.

“The wise of heart will receive commandments, but a babbling fool will come to ruin” – Proverbs 10:8

- Figures of Speech

- Summarize

- Apply

Four Themes of Wisdom.

- Contrasts to wise living:

- Context for wise living:

- Communication in wise living:

- The outcome of wisdom:

A Study Outline for Ecclesiastes (from the ESV Study Bible)

- I. Introduction and theme (1:1-3)
- II. First catalog of vanities (1:4-2:26)
 - a. Vanity of the natural world (1:4-11)
 - b. Vanity of wisdom and knowledge (1:12-18)
 - c. Vanity of pleasure, possession, accomplishment (2:1-11)
 - d. Vanity of wisdom (2:12-17)
 - e. Vanity of labor (2:18-26)
- III. Poem: a time for everything (3:1-8)
- IV. Fear God, the sovereign one (3:9-15)
- V. Second catalog of vanities (3:16-4:16)
 - a. Vanity of mortal life (3:16-4:3)
 - b. Vanity of labor (4:4-12)
 - c. Vanity of wisdom (4:13-16)
- VI. Fear God, the holy and righteous one (5:1-7)
- VII. Life “Under the Sun” (5:8-7:24)
 - a. Injustice (5:8-9)
 - b. Greed vs. contentment (5:10-6:9)
 - c. Wisdom for living “under the sun” (6:10-7:24)
- VIII. The heart of the problem: sin (7:25-29)
- IX. More on life “under the sun” (8:1-12:7)
 - a. Wisdom in dealing with foolish authorities (8:1-9)
 - b. The importance of fearing God (8:10-13)
 - c. The limits of human knowledge (8:14-17)
 - d. Unpredictability of life, certainty of death (9:1-6)
 - e. Finding enjoyment as circumstances allow (9:7-10)
 - f. Unpredictability of life (9:11-12)
 - g. Paths of wisdom and foolishness (9:13-11:6)
 - h. Aging and the vanity of mortal life (11:7-12:7)
- X. Final conclusion and epilogue (12:8-14)

A Study Outline for the Song of Songs

- I. Song of Solomon 1:1-3:5 – The Courtship
- II. Song of Solomon 3:6-5:1 – The Wedding
- III. Song of Solomon 5:2-8:14 – The Marriage

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Class 14: Ecclesiastes & the Song of Songs

ECCLESIASTES

Context

Who is *Qohelet* (the “Preacher?”)

The First Floor: Everything is Vanity

The lens of Genesis 3

The thesis that opens and closes the book (1:2, 12:8): “vanity of vanities, says the Preacher, vanity of vanities! All is vanity.”

Hebrew word translated vanity: *hevel*.

- 11:10: youth and the dawn of life are *hevel*.
- 2:21: the wise leave their legacy to the undeserving (*hevel*)
- 8:14: righteous and wicked treated the same (*hevel*)

Illustration: poem about ceaseless cycles in 1:4-11.

Qohelet’s assessment of all human endeavor, given up-front:

“And I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind.”

– Eccl. 1:13-14

Wisdom is *hevel* (1:18)

Pleasure is *hevel* (2:1-11)

Why is all *hevel*?

- Death (3:18-20). No pleasure lasts.
- We were built for something more (3:11)

Throughout Ecclesiastes, when Qohelet pronounces that everything is hevel, he is looking at all of life through the lens of Genesis 3.

We need Qohelet's help in learning to look at our lives through this lens, so that we don't invest this-worldly goods with otherworldly hopes.

The Second Floor: Everything is a Gift from God

The lens of Genesis 1-2

There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. This also, I saw, is from the hand of God, for apart from him who can eat or who can have enjoyment? For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God. This also is vanity and a striving after wind. – Ecc. 2:24-26

If everything is a gift, then everything is here for us to enjoy.

The Third Floor: Everything Has Eternal Significance

The lens of God's final accounting

"Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment." – Ecc. 11:9

THE SONG OF SONGS

Context

A book about marriage? Or God's love for his people?

Theme

The Song of Solomon sings of the son of David, who is the ideal king of Israel, who is the seed of the woman, seed of the Abraham, seed of Judah, seed of David, who enjoys uninhibited, unashamed intimacy with his beloved, in a garden that belongs to him.

The Courtship

"Do not arouse or awaken love until it so desires."

The Wedding

The Marriage

The Song of Solomon in light of Genesis 3

- “Manasseh shed innocent blood” – 2 Kings 21:10-18

- Judah will be removed as well – 2 Kings 23:25-27

All Looks Lost – 2 Kings 25:7

A Little Ray of Hope – 2 Kings 25:27-30

There Must Be Something Greater

Just Like the Fall and Exile from Eden

A Second Exodus Now Needed

A Study Outline for 1st and 2nd Kings

- I. I Kings 1-11 – The Height of the Kingdom
- II. I Kings 12-II Kings 17 – The Division of the Kingdom
- III. II Kings 18-25 – The Fall of the Kingdom

Core Seminars—Old Testament

Class 15: 1st & 2nd Kings



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Context

- Historical Context

Compiled during the time of the exile

To show exile a result of sin; not Yahweh’s unfaithfulness

Events take place roughly between 970 BC and 560 BC

- Redemptive-Historical Context

Covenant with David looms large in the background

What of the promises to Abraham, Israel, and David?

Theme

The King, the covenant representative, sometimes obeys the word of Yahweh and the people are blessed, but sometimes rebels against the word of Yahweh and brings calamity upon the people. Finally, Yahweh’s patience runs out and His people suffer the covenant consequences for their sins. Yet, through it all, Yahweh is still faithful to the promises He made to David.

David's Charge to Solomon – 1 Kings 2:1-4

- Two prophets: Elijah and Elisha – 1 Kings 17-2 Kings 13

The Zenith of Redemptive-History in the OT – 1 Kings 8:56-61

Deuteronomy 17:18-20

But Sin Still Remains in the Kingdom – 1 Kings 11:1-14

- The scattering – 2 Kings 17

The Southern Kingdom: Judah

- “for David's sake” – 1 Kings 15:1-5

New Vocabulary

- “Judah”
- “Israel”

- Assyria's attack on Jerusalem – 2 Kings 18:3-5

The Northern Kingdom: Israel

- “the sins of Jeroboam” – 1 Kings 14:14-16

- A godly king – 2 Kings 19:16-19

A Study Outline for Isaiah

- I. Historical Jerusalem and the failure of the Davidic kings (chs. 1-39)
 - a. Chapters 1-5: Prologue. Darkness gathering around the people of Israel.
 - b. Chapter 6: Isaiah's call to the prophetic ministry.
 - c. Chapter 7: Historical narrative concerning trust # 1 — Ahaz
 - d. Chapter 8-11: Two prophecies of woe to Israel and Judah foretelling destruction but ending with a prophecy of the coming Messiah
 - e. Chapter 12: Song of praise to God.
 - f. Chapters 13-27: Three cycles of prophecy against the nations surrounding the two kingdoms of Israel.
 - g. Chapters 28-35: A series of six poems, each starting with the word "Woe." The Lord upbraids his people for looking for security in Egypt. Israel's main problem is not political, but spiritual.
 - h. Chapters 36-39: Historical narrative concerning trust # 2 — Hezekiah
- II. Eschatological Jerusalem and the triumph of the Servant and Conqueror (chs. 40-66)
 - a. Chapters 40-42:17: Consolation to Israel and the nations
 - b. Chapters 42:18-44:23: Israel's Two Problems; God's Two Promises
 - c. Chapters 44:24-48: A great deliverance (Cyrus)
 - d. Chapters 49-55: A greater deliverance (Suffering Servant)
 - e. Chapters 56-59:13: Ethical sermons: the needs and sins of the Lord's people
 - f. Chapters 59:14-63:6: The coming conqueror
 - g. Chapter 63:7-66: Paradise regained—the new heavens and earth

Core Seminars—Old Testament Class 16: Isaiah



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INTRODUCING OLD TESTAMENT PROPHECY

- Counseling Scenario
- Forttelling and Foretelling
- Seven Tips for Interpretation
 1. Discern the immediate context
 2. Discern the kind of oracle employed
 3. Study the balance between the historical and predictive
 4. Determine what kind of language is being used
 5. Place the text in its place in redemptive-history
 6. Be aware of recurring and sweeping themes
 7. Consider New Testament usage

INTRODUCING ISAIAH (ISAIAH 1 & 2)

Chapter 1:

Chapter 2:

Principle 1: Know the Structure

- Isaiah 1-39
- Isaiah 40-66

Principle 2: Be Alert for Recurring & Sweeping Themes

- 1) Pride (2:11; 5:21)
- 2) Trust (chs. 1-39)
- 3) God as the Holy One (ch. 6)
- 4) God as the Sole and Incomparable Ruler of Creation and History (chs. 40-48)
- 5) God as the Sole Redeemer (54:5,8)
- 6) The Remnant (10:20-21; 11:1-2; see chs. 56-59)

7) The Servant (42:1; 49:1-6; 50:4-9; 52:13-53:12)

8) The Conqueror (59:15-21; 61:1-4; 61:10-62:7; 63:1-6)

9) New Jerusalem—the Bride (62:3-5)

Principle 3: Consider the NT Authoritative Interpretation

1) Jesus Is the Promised Messiah (Rom. 15:12)

2) Jesus Is the Holy One (Jn. 12:41)

3) Jesus Is the Promised Redeemer (Lk. 3:4-6)

4) Jesus as Suffering Servant (Matt. 12:17-18)

5) Jesus as Conqueror (Rev. 22:12)

Conclusion

OUTLINE OF HOSEA

- I. Hosea 1:1-3:5 – Hosea’s Adulterous Wife, Gomer
 - A. Hosea, Gomer, and Their Children 1:2-2:1
 - B. The Lord’s Marriage to Israel 2:2-23
 - C. Hosea’s Restored Marriage 3:1-5
- II. Hosea 4:1-14:9 – Yahweh’s Adulterous Wife, Israel
 - A. Accusation, Judgment, and Mercy* 4:1-6:3
 - B. Accusation, Judgment, and Mercy 6:4-11:11
 - C. Accusation, Judgment, and Mercy 11:12-14:9

This threefold structure becomes apparent in the text through some key words. Phrases like “bring charges,” “rebuke,” “plead with,” and “contend with” begin the **accusations of sin. Phrases like “blow the horn,” and “sound the trumpet” show God’s **judgment** against sin. And phrases like “yet,” “afterward,” and other such transition words, “I will return,” “I will go back,” and “return O Israel” indicate God’s promises of **mercy**.*

OUTLINE OF JOEL

- I. Joel 1:1-2:17 – The Day of the LORD in Judgment
 - A. The Call to Lament 1:1-2:11
 - B. The Call to Repent 2:12-17
- II. Joel 2:18-3:21 – The Day of the LORD in Grace
 - A. The Promise of Salvation 2:18-32
 - B. The Promise of Justice 3:1-16
 - C. The Promise of Restoration 3:17-21

Notice the gospel flow of thought through the book: lamentation over sin followed by repentance from sin results in salvation and a restored relationship with God.

Core Seminars—Old Testament **Class 17: Hosea & Joel**



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Introduction to the Minor Prophets

HOSEA

Context, Outline & Theme

Hosea 1-3

Love’s Strange Story

Hosea 4-14

Love's Challenge: Sin

Love's Recovery: Repentance

Love's Hope: Restoration

JOEL

Context & Theme

Joel 1:1-2:11—The Call to Lament

Joel 2:12-2:17—The Call to Repent

Joel 2:18-2:32—The Promise of Salvation

Joel 3:1-3:16—The Promise of Justice

Joel 3:17-3:21—The Call to Lament

Obadiah 10-14: The Charge: Oppressing God's People

Obadiah 17-21: The Result: Establishment of God's Kingdom

Core Seminars—Old Testament Class 18: Amos & Obadiah



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AMOS

Context

Theme

Yahweh is angry because His people are getting rich by oppressing their own kinsmen, and despising the righteous and His word.

A Study Outline for Amos

- I. Amos 1-2:5 – Yahweh deals with the nations
- II. Amos 2:6-4 – Yahweh deals with His people
- III. Amos 5-6 – The call to repent
- IV. Amos 7-9 – Five visions

A Study Outline for Obadiah

- I. Obadiah 1-9 – Coming destruction of Edom:
serves as a type of the Day of the LORD
- II. Obadiah 10-14 – Reason for the coming destruction:
oppression of God's people
- III. Obadiah 15-21 – Coming destruction upon all:
the antitype - the real Day of the LORD
 - A. Judgment vv. 15-16
 - B. Salvation vv. 17-21

I. God Judges the Nations

- 1:3 – Damascus
- 1:6 – Gaza
- 1:9 – Tyre
- 1:11 – Edom
- 1:13 – Ammon
- 2:1 – Moab

II. God Judges His People (2:6ff)

- Sins of Injustice

- Religious Sins

III. God's Judges with Justice and with Certainty

7:7-9

IV. God Judges with Mercy

5:14-15

9:11-15

OBADIAH

Context

Theme

Yahweh will judge those who arrogantly mistreat His people.

Obadiah 1-9. The Sentence: Coming Destruction

Jonah Chapter 4

Jonah was afraid of God's *mercy*.

God's unstoppable grace.

"Should I not be concerned about that great city?"

Conclusion

"God has always been more committed to reaching the world than his own people have been" (*Promises Made*)

A Study Outline for Micah

- I. Micah 1-2 – Judgment is coming.
- II. Micah 3-5 – But the remnant will be saved through the coming King.
- III. Micah 6-7 – Therefore repent and be saved.

A Study Outline for Jonah

- I. Jonah 1:1-16 – Yahweh saves those ignorant of Him.
- II. Jonah 1:17-2:10 – Yahweh saves those disobedient to Him.
- III. Jonah 3 – Yahweh saves those rebellious against Him.
- IV. Jonah 4 – Jonah needs a lesson about the heart of mercy that overflows in salvation.

Core Seminars—Old Testament Class 19: Jonah & Micah



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MICAH

Context

- Late 8th century BC
- Assyria is about to invade Israel; then does invade Israel
- Israel is falling
- But Yahweh provides hope for the future

Theme

God will judge all people; yet he will save a remnant through a future king.

A Note on Style

"You cannot *wash* the corruption out of *Washington*; sin is nothing *new* in *New York*"

God wants wrongs to be rebuked

Micah 1:3ff

Hebrews 3:12-13

God wants his people to be restored

Example of hope after judgment: 4:6-8

Promise of a ruler: 5:1-5

God wants his character to be known

Acknowledgment of his supremacy (4:1-3)

Remembrance of his righteousness (Chapter 6)

Demonstration of his mercy (6:18-10)

What does it mean to repent?

JONAH

Context

- Early to mid 8th century BC
- The Assyrians have been Israel's enemy for a long time
- Not the first time Jonah has prophesied (2 Kings 14)

Theme

Salvation—of all nations—is Yahweh's sovereign work.

What is Jonah?

- Allegory? Parable? Myth?

Jonah Chapter 1

Who is following God? Jonah? The pagan sailors?

Jonah Chapter 2

Jonah's repentance

Jonah Chapter 3

Jonah preaches only about judgment, not about repentance.

The Ninevites repent (3:5)

The king repents (3:6)

Contrast between Jonah and the Ninevites

1. The Day of the LORD Upon Judah – Zephaniah 1:2-6

2. The Day of the LORD Upon All – Zephaniah 2

3. Salvation for the Remnant – Zephaniah 3:8-20

A Study Outline for Nahum

- I. Nahum 1:2-11 – Yahweh is strong and powerful
- II. Nahum 1:12-2:12 – Nineveh only appears to be strong
- III. Nahum 2:13-3:19 – Yahweh is against Nineveh

A Study Outline for Habakkuk

- I. Habakkuk 1:2-4 – How long this violence?
- II. Habakkuk 1:5-11 – Until Yahweh judges through a wicked nation.
- III. Habakkuk 1:12-2:1 – How so? Doesn't Yahweh love righteousness?
- IV. Habakkuk 2:2-20 – Fear not! The righteous will be saved and the wicked will be punished in due time.
- V. Habakkuk 3:1-19 – Habakkuk's response of worship and trust.

A Study Outline for Zephaniah

- I. Zephaniah 1:2-2:2 – The Day of the LORD upon Judah
- II. Zephaniah 2:3-3:7 – The Day of the LORD upon all the earth
- III. Zephaniah 3:8-20 – The remnant of all nations will be saved

Core Seminars—Old Testament Class 20: Nahum, Habakkuk, & Zephaniah



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Introduction: three books about the problem of evil

NAHUM

Context

- Late 7th century BC; North has fallen, South still standing
- The Assyrians are feared by the people of Judah
- “Where is your God, O people of Yahweh?”

Theme

Yahweh is still jealous for His people, and ferociously protective of them, therefore they need not fear, for Yahweh is stronger than their enemies, and will strip them of their strength.

1. Yahweh's Will Protect His People – Nahum 1:2-8

2. God's threatened judgment

3. A vision of Nineveh's demise

HABAKKUK

Context

- Late 7th century BC; North has fallen, South still standing
- Internal ethical decline in Judah
- Now the Chaldeans are on Judah's doorstep
- “How can a holy God use a wicked nation for His purposes?”

Theme

Yahweh is sovereign over even the actions of the wicked. For even in their wickedness they serve Yahweh's purpose. However, Yahweh is not indicted for evil Himself, for they will be judged for their own wickedness in due time. Thus, the people of Yahweh should patiently wait and trust in their God, and worship Him.

1. How Long This Violence? – Habakkuk 1:2-4

2. Until God Judges Through a Wicked Nation – Habakkuk 1:5-11

3. Doesn't Yahweh Love Righteousness? – Habakkuk 1:12-2:1

4. Be Patient and Trust – Habakkuk 2:2-20

- Romans 1:17; Galatians 3:11f; Hebrews 10:38

5. Praise and Trust in Yahweh – Habakkuk 3

ZEPHANIAH

Context

- Late 7th century BC; North has fallen, South still standing
- Judah is practicing idolatry
- The “day” of some great king common language

Theme

The Day of the LORD will be the most terrible “day” ever, and it is executed against all false gods. . But even in that calamity, God will create a remnant for himself.

LAMENTATIONS

Context

- Just after Jerusalem is destroyed
- Jerusalem personified

Theme

We are in mourning because God has done this, even though it's our fault. Now we need Him to change our hearts, for He will again comfort us.

The City's Sin and the Judge's Wrath (Chapters 1, 2, 4)

First poem: the fall of Jerusalem

Second and Fourth poems: Sin and judgment

The Compassion of God (Chapter 3)

God's compassion (3:21-26)

God's Kingship and Mercy (Chapter 5)

A Study Outline for Jeremiah

- I. Jeremiah 1-45 – Yahweh and His People
 - A. Ch. 1-29 – The proclamation against Judah
 - B. Ch. 30-33 – The promise of a New Covenant
 - C. Ch. 34-45 – The final destruction of Jerusalem
- II. Jeremiah 46-52 – Yahweh and the Nations

A Study Outline for Lamentations

- I. Lamentations 1-2 – A Hebrew Acrostic
- II. Lamentations 3-4 – Acrostic at a Quicker Pace
- III. Lamentations 5 – Fractionalized, Still Quicker, Acrostic

Core Seminars—Old Testament

Class 21: Jeremiah & Lamentations



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JEREMIAH

Context

- Jewish exiles go off to Babylon in 605, 597, and 586 BC.
- The covenant people are engaged in gross idolatry.
- The covenant curses have now come upon them.

Theme

The old covenant has failed; not because it itself was defunct, but because the people were not able to keep it due to their sinful hearts. Therefore a new covenant is needed which will involve new hearts for the people of God.

I. Chapters 1-45

1. Breach of Covenant – Jeremiah 2:9-12, 3:20

2. Repeated, Widespread Sin

God repeatedly warns them (7:13, 25:3-4)

The people listen instead to false prophets (6:14)

3. Total Depravity

- Jeremiah 6:10 – The people are unable to hear...
- Jeremiah 17:1, 9 – ...because sin is engraved on their hearts...
- Jeremiah 18:12 – ...which now controls them...
- Jeremiah 13:23 – ...and they cannot change this.

4. Proclamation of Judgment

Disaster the people cannot escape (11:11-2)

Disaster that is horrific
(5:15-17, 6:26, 8:13, 9:22, 12:11-12, 15:7-8)

5. Judgment as the Undoing of Creation (4:23-28)

II. Jeremiah the Prophet

A man of God in love with the word of God (20:9, 1:9)

God's word earned Jeremiah enemies (chapters 26, 37)

III. The New Covenant: Jeremiah 31:31-37

Theological climax of the book

The solution: give the people new hearts

IV. Judgment and Destruction: Jeremiah 34-52

Judgment against Egypt, the Philistines, Moab, Ammon, Edom, and others

Judgment against Babylon (chapters 50-51)

The destruction of Jerusalem (chapter 52)

Outline w/ Pivotal Texts

- I. Ezekiel 1-32 – Judgment/Removal: Against Judah and the rest of the nations
 - A. 1:1-3:15 – The call and sending of Ezekiel
 - B. 3:16-7:27 – Announcement against Jerusalem (imminent judgment)
 - C. Ch. 8-11 – Visions of idolatry and the flight of the glory of Yahweh
 - D. Ch. 12-19 – Idolatry and the Lord Yahweh
 - E. Ch. 20-23 – Judgment coming closer and closer (warnings intensify)
 - F. Ch. 24 – The beginning of the siege of Jerusalem
 - G. Ch. 25-32 – Seven oracles against seven cities/nations
- II. Ezekiel 33-48 – Grace/Restoration: A vision of the future
 - A. Ch. 33-37 – Three symbols of restoration announced immediately after the fall
 - i. The Good Shepherd
 - ii. Dry Bones Resurrected
 - iii. Two Rods
 - B. Ch. 38-39 – The final battle (Gog and Magog typological; used in Revelation too)
 - C. Ch. 40-48 – Vision of the coming kingdom of God: the glory of Yahweh returns
 - New Temple, New Jerusalem, New Heavens, New Earth

Core Seminars—Old Testament Class 22: Ezekiel



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- Jewish exiles go off to Babylon in 605, 597, and 586 BC.
- The covenant people are engaged in gross idolatry.
- The covenant curses have now come upon them.
- God promises restoration for sinful people

Theme

The old covenant has failed; not because it itself was defunct, but because the people were not able to keep it due to their sinful hearts. Therefore a new covenant is needed which will involve new hearts for the people of God.

I. Biographical Sketch and Structure of the Book

- A. Exile in Babylon, written likely from ca. 593 to 571 B.C., and trained as a priest
- B. Two halves
 - 1. Chapters 1 through 24: Judgment of God's people
 - 2. Chapters 25 through 48: Condemnation of the nations, and restoration of God's people
- C. Three visions

II. A Vision of God the King (Ch. 1-3)

- A. God is not like us
- B. God is all-powerful and all-wise
- C. God is not limited by circumstances
- D. God takes the initiative
- E. God communicates

III. A Vision of God's Departure (Ch. 8-11)

- A. Prophecies against Israel because of their sin
- B. Idolatry and spiritual unfaithfulness

- C. God is faithful to his promise to judge sin

IV. A Vision of God's Coming and the Promise of Paradise (Ch. 40-48)

- A. A new temple
- B. Return to the land
- C. Restored relationship with God
- D. Foreshadowing of Christ and his work, and the reason God offers hope for a sinful people

- The true return from exile is accomplished by Christ alone

Core Seminars—Old Testament

Class 23: Daniel



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The Future of the People of God – Daniel 10-12

A Study Outline for Daniel

- I. Chapter 1-9 – God alone is sovereign; His people are afflicted by pseudo-sovereigns
 - A. Ch. 1 – Exile; People of God afflicted
 - B. Ch. 2 – Four empires brought low by God's king (type in history)
 - C. Ch. 3 – King sets himself up as god; People of God afflicted
 - D. Ch. 4 – Nebuchadnezzar brought low
 - D'. Ch. 5 – Belshazzar brought low
 - C'. Ch. 6 – King sets himself up as god; People of God afflicted
 - B'. Ch. 7 – Four empires brought low by God's king (eschatological)
 - B'. Ch. 8 – Four empires brought low
 - A'. Ch. 9 – Return from exile; Messiah afflicted
- II. Chapter 10-12 – Visions of the future

Context

Historical Context

- Book of Daniel spans the length of the entire Babylonian exile
- Daniel taken captive to Babylon in ca. 605 BC
- Daniel lives through entire exile
- Babylonians later conquered by the Medes & Persians
- Chronology of the historical narrative: ch. 1-4, 7, 8, 5, 9, 6

Redemptive-Historical Context

- The people of God captured by the Gentiles
- The people of God persecuted and afflicted by the Gentiles
- Who sovereignly rules the earth?

Theme

The Most High, the God of Daniel, sovereignly rules and reigns supreme over all mankind. Therefore His people are brave in the face of persecution.

God is God over all peoples of the earth, not just the Jews.

God has humbled even the great king Nebuchadnezzar, conqueror of Judah.

The Most High Rules; All Other Are Humbled – Daniel 4, 5

- Nebuchadnezzar's dream of a tree
- Belshazzar's vision of writing on the wall

The Persecuted People of God Are Brave – Daniel 3, 6

- Shadrach, Meshach, and Abednego in the fiery furnace
- Daniel in the lion's den

The Kingdom of Christ – Daniel 2, 7-8

- Nebuchadnezzar's dream of a large statue crushed by a rock
- Daniel's dream of four beasts and the Ancient of Days

Exile and Return – Daniel 1, 9

- Daniel and his friend stay faithful during the exile
- Yahweh is faithful to bring His people back from exile

A STUDY OUTLINE FOR 1ST AND 2ND CHRONICLES

- I. A Genealogical Presentation of the Tribes of Israel (1 Chron. 1-9)
 - A. Adam to Esau (1:1-54)
 - B. The sons of Israel (2:1-2)
 - C. The tribe of Judah (2:3-4:23)
 - D. The tribe of Simeon (4:24-43)
 - E. The Transjordanian tribes (5:1-26)
 - F. The tribe of Levi (6:1-81)
 - G. Other northern tribes (7:1-40)
 - H. The tribe of Benjamin (8:1-40)
 - I. The resettlement of Jerusalem (9:1-34)
 - J. The genealogy of Saul (9:35-44)
- II. The United Kingdom of David and Solomon (1 Chron. 10-2 Chron. 9)
 - A. David's rise to power over Israel (1 Chron. 10:1-12:40)
 - B. David's transfer of the ark to Jerusalem (13:1-16:43)
 - C. The dynastic promise to David (17:1-27)
 - D. David's wars (18:1-20:8)
 - E. David's census and preparation for the temple (21:1-29:30)
 - F. Solomon's temple preparations (2 Chron. 1:1-2:18)
 - G. Solomon's building of the temple (3:1-5:1)
 - H. The dedication of the temple (5:2-7:22)
 - I. Solomon's other accomplishments (8:1-16)
 - J. Solomon's international relations and renown (8:17-9:31)
- III. The Kingdom of Judah down to the Exile (2 Chron. 10-36)
 - A. Rehoboam (10:1-12:16)
 - B. Abijah (13:1-14:1)
 - C. Asa (14:2-16:14)
 - D. Jehoshaphat (17:1-21:1)
 - E. Jehoram and Ahaziah (21:2-22:12)
 - F. Joash (23:1-24:27)
 - G. Amaziah (25:1-28)
 - H. Uzziah (26:1-23)
 - I. Jotham (27:1-9)
 - J. Ahaz (28:1-27)
 - K. Hezekiah (29:1-32:33)
 - L. Manasseh (33:1-25)
 - M. Amon (33:21-25)
 - N. Josiah (34:1-35:27)
 - O. The last four kings (36:1-21)
 - P. Restoration (36:22-23)

Core Seminars—Old Testament **Class 24: 1st & 2nd Chronicles**



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Context

Purpose of Chronicles

I. 1 CHRONICLES 1-9

GENEALOGIES: THE ROOTS OF THE POSTEXILIC COMMUNITY

A focus on the line of promise

A focus on Judah

Inclusion of “all Israel”

To interpret a genealogy (or any text of Scripture), always start with the author's main point.

II. 1 CHRONICLES 10 – 2 CHRONICLES 9

THE UNITED MONARCHY: THE MESSIANIC HOPE OF THE POSTEXILIC COMMUNITY

Communicating his point by differences from Samuel & Kings:

1. *Chronicles presents a vision of what the Messiah will be like by highlighting only positive aspects of David and Solomon.*

2 Sam. 11:1-2 v. 1 Chron. 20:1-2

What happened to Bathsheba and Uriah?

2. *In Chronicles, the accounts of David and Solomon revolve around the temple of God.*

1 Kings 5:7 v. 2 Chron. 2:12

Wisdom for ruling v. wisdom for building

2 Chron. 6:24-26

III. 2 CHRONICLES 10-36

THE KINGS OF JUDAH: EXAMPLES OF REBELLION AND REPENTANCE FOR THE POSTEXILIC COMMUNITY

Key to understanding this section: 2 Chron. 7:13-15

A focus on repentance and forgiveness

A focus on “immediate retribution”

The danger of applying 2 Chron. 7:14 to any nation-state today

Examples of “immediate retribution:”

Examples of mercy: 2 Chron. 17:9-10, 32:25-26

Examples of judgment: 2 Chron. 12:1-2, 25:27

The end of the book: exile and release (2 Chron. 36:15-20)

CONCLUSION: THREE WAYS TO APPLY CHRONICLES

1. See how it points to Jesus
2. Learn about living in the “already, not yet”
3. Thank God for absorbing immediate retribution

God Will Judge

God Works Through Circumstances

God Will Save His People

Conclusion

A Study Outline for Ezra-Nehemiah

- I. God Initiates, People Respond – Ezra 1:1-6
- II. The People Return and Rebuild Ezra 1:7 – 6:22
- III. The People Sin and Repent – Ezra 7 – 10
- IV. Nehemiah Returns, People Rebuild the Walls – Nehemiah 1 – 7
- V. The People Rejoice....and Relapse Nehemiah 8-13

A Study Outline for Esther

- I. Esther 1-2 – Esther's Rise
- II. Esther 3-5 – Haman's Plot
- III. Esther 6-7 – Mordecai's Victory
- IV. Esther 8-10 – Jews' Celebration

Core Seminars—Old Testament

Class 25: Ezra, Nehemiah, & Esther



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EZRA-NEHEMIAH

Context

- Historical Context

Events occur between 538 and ca. 433 BC

Cyrus, the Persian king, allows Jews to return and rebuild

- Redemptive-Historical Context

God still committed to His plan of redemption

But the full kingdom of God is still not yet

Theme

God is renewing the covenant by restoring His people, the temple, true worship, and Jerusalem. But it's not the same, and it doesn't fulfill all the great prophecies. Thus His people still look to the future.

God Initiates and the People Respond – Ezra 1:5-6

Nehemiah Returns and the People Rebuild – Nehemiah 1 – 7

The People Return and Rebuild – Ezra 1:7 – 6:22

The People Rejoice....and Relapse – Nehemiah 8 - 13

The People Sin and Repent – Ezra 7 – 10

ESTHER

Historical Context

- Events occur between 483 and 473 BC
- A group of Jews remained in Persia, where enemies abound

Theme

God protects his people, even if we can't see how he is working.

“Elijah” Will Come First – Malachi 4:5-6

A Study Outline for Haggai

- I. Haggai 1 – Type in History
- II. Haggai 2 – Antitype in Christ

A Study Outline for Zechariah

- I. Zechariah 1:1-6 – Zechariah’s Call to Repentance
- II. Zechariah 1:7-6:8 – Zechariah’s Vision of the Night
 - A. The People are Restored – 1:7-17
 - B. Protection Restored – 1:18-21
 - C. The Temple Restored – ch. 2
 - D. The High Priest Restored – ch. 3
 - E. The King Restored – ch. 4
 - F. Honesty Restored – 5:1-4
 - G. Sins Purged – 5:5-11
 - H. The Day of the LORD – 6:1-8
- III. Zechariah 6:9-15 – The Coronation of the High Priest
- IV. Zechariah 7-8 – A Question about Fasting
- V. Zechariah 9-14 – The Coming of the King and the Day of the LORD

A Study Outline for Malachi

- I. Malachi 1:1-4:3 – Disputes between Yahweh and His People
 - A. Yahweh has loved His people – 1:1-5
 - B. Yahweh’s people have despised Him – 1:6-2:9
 - C. Yahweh’s people have broken covenants – 2:10-16
 - D. Yahweh’s people have wearied Him – 2:17-3:7
 - E. Yahweh’s people have robbed Him – 3:8-12
 - F. Yahweh’s people have spoken against Him – 3:13-4:3
- II. Malachi 4:4-6 – A Sign before the Day of the LORD – 4:4-6

Core Seminars—Old Testament

Class 26: Haggai, Zechariah, & Malachi



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HAGGAI

Context

- The people are preoccupied with their own interests.
- The people are neglecting the reconstruction of the temple.
- Temple construction resumes in 520 BC.

Theme

Yahweh is turning the hearts of His people to seek His glory and to please Him in rebuilding His temple, which serves as a type of the greater glory of the coming end-times temple.

Whose Pleasure and Whose Glory? – Haggai 1:7-8

Yahweh’s Sovereign Reign Over the Heart – Haggai 1:13-14

The Greater Glory – Haggai 2

ZECHARIAH

Context

- Zechariah a contemporary of Haggai.
- Zechariah looks forward to the coming Messiah.

Theme

Yahweh has restored the old ways to prefigure and prophesy unto new ways in the future: the grand restoration from exile by the coming Messiah.

The Coming Messianic-Priest-King – Zechariah 6:9-15

Zechariah's Messianic Message – Zechariah 9-14

MALACHI

Context

- Late 5th century BC.
- The people are drifting into secularism.
- The last prophet before the Day of the LORD.

Theme

Yahweh's people are beginning to drift away again, so Yahweh will need to come visit them soon.

Yahweh Will Not Be Despised – Malachi 1:6-2:9

Yahweh Will Not Allow Marriage Infidelity – Malachi 2:10-16

Yahweh Will Not Be Robbed – Malachi 3:8-12