



# BIBLICAL THEOLOGY



Bishop Tucker Theological College  
Diploma 3 1989/90  
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Overview of the Course:

- I. Theological Definitions
- II. Principles of Biblical Interpretation
- III. Understanding Biblical Theology
- IV. Doing Biblical Theology - Selected Themes
- Appendix A - Previous Makerere Diploma Examination Questions
- Appendix B - Suggested Reading List

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 Makerere University / Dipl. in Theology Syllabus (1976 Edition):  
 BIBLICAL THEOLOGY:

A study of the continuity and discontinuity of the following selected themes in: - the thought of the Old Testament  
 - the teaching of Jesus  
 - the apostolic witness.

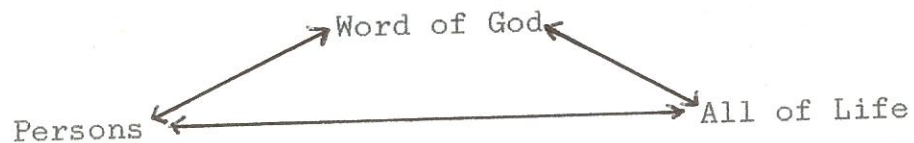
- A. God / Revelation
- B. The People of God
- C. Sin / Judgment / Suffering
- D. Eschatological Hope and Joy.

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## I. Theological Definitions

### A. What is THEOLOGY ?

1. Literal-"THE STUDY OF GOD"/Theos=God,logos=word;study of
2. Working Definition of this course:  
 "THEOLOGY IS THE APPLICATION OF GOD'S WORD BY PERSONS TO ALL AREAS OF LIFE." (diagram below)



- a. "application" is "teaching" or "doctrine"; using the Word of God to meet the needs of people, to promote godliness and spiritual health (1 Tim 1.10,4.6,6.3 2 Tim. 1.13, 4.3; Tit. 1.9), "sound" doctrine means healthy or life-giving teaching
  - 1) Done by all Christians (even in song! Coloss 3.16), every disciple is a theologian (1 John 2.20,27)
  - 2) There is no sharp distinction between exegesis, interpretation, and application; all should use Scripture to meet human needs; not merely theories

### B. Traditional Theological Categories, e.g. PERSPECTIVES

1. EXEGETICAL Theology - focus on PARTICULAR PASSAGES of the Scripture, application of a SPECIFIC text of Scripture
  - a. "exegesis" Lit. Def.- remove meaning OUT/FROM, e.g. exposition or interpretation of the text

- 1) the exegete is an expositor of the message of text
  - 2) danger of EISEGESIS: forcing a meaning INTO a text
  - b. Sees the WHOLE of the Scripture from particular perspective, exegesis is imperative for doing theology
  - c. Literary analysis is predominant; sees Scripture as canon, according to literary characteristics, structure, author's intention, reception of text by original audience of words, concepts, chapters, etc.
  - d. Contexts and "PROOF-TEXTS" - good use & misuse
    - Def. - "A Bible reference cited to show the basis for a particular theological assertion"
    - DANGER - These MAY distort their contextual meaning and thus not in fact support the teaching.
    - VALUE - Theological short-hand to defend doctrines which are indeed based on proper exegesis
  - e. ALL theology SHOULD BE exegetical, e.g. Biblical, applying the message of Scripture to all of life
  - f. GOOD EXAMPLES of Exegetical Theology:
    1. New International Commentaries; Editors: O.T.- R.K. Harrison, N.T.- F.F. Bruce
    2. The Bible Speaks Today, Series Editors; J.A. Motyer (OT), John R.W. Stott (NT)
    3. Word Biblical Commentaries
2. BIBLICAL Theology - "a thematic interpretation of the Bible, viewed in its own biblical and historical setting, revealing its continuity and multiformity", also known as "history of redemption" or "history of the covenant"
- a. BT is built upon the findings of careful exegesis
  - b. Studies the HISTORY of God's dealings with creation and makes APPLICATION of that history to human needs
  - c. Excitement - very fascinating, sweeping-overview of God's eternal purpose in Christ, new terms, new topics, new approaches, focus on Christ Himself.
  - d. Limitations - can be more theoretical than practical, keeping in mind the purpose of theology is to meet human needs; does not elaborate other functions of Scripture other than the historical
  - e. Very valuable tool to understand/apply Scripture
  - f. GOOD EXAMPLES: Geerhardus Vos, "Biblical Theology", "The Pauline Eschatology"; Herman N. Ridderbos, "The Coming of the Kingdom", "Paul: An Outline of His Theology"; S.G. Degraff "Promise and Deliverance, 4 volumes"; Meredith G. Kline, "The Structure of Biblical Authority"; Benjamin B. Warfield "Biblical and Theological Studies"
3. SYSTEMATIC THEOLOGY- focuses on the Scripture as whole; uses both exegetical and biblical theology, trying to bring all of Scripture together, to organize as answers to human needs, also called DOGMATICS
- a. An attempt to answer whole-Bible questions, applies the sum total of Biblical truth to life
  - b. Is not inherently more "systematic" i.e. orderly, than other theological perspectives



- c. Need for CONTEXTUALIZATION, believers of various cultures studying the Scriptures to find ways of meeting needs of their society
  - d. Systematics is NOT just a repetition of what every other theologian has said about a certain topic
  - e. GOOD EXAMPLES: "Foundations of the Christian Faith" by James Montgomery Boice; the works of J.I. Packer, John Murray, Charles Hodge, John M. Frame; "New Dictionary of Theology" Ferguson, Wright, Packer;
4. HISTORICAL THEOLOGY - bridges the gap between the giving of Scripture and the present day, enables the Church of today to benefit from victories and failures of the past; tells the Church where we are and how we got there
    - a. It is theology not just history, studies the Word of God, benefitting from the insights of others, to meet human needs, not just intellectual issues
    - b. Tradition should give direction and example, but Scripture alone reveals God's binding authority.
    - c. GOOD EXAMPLES: "Historical Theology" by Geoffrey W. Bromiley; "The Story of Theology" by R.A. Finlayson "Institutes of the Christian Religion" by John Calvin "Creeds, Councils, & Christ" by Gerald Bray
  5. PRACTICAL THEOLOGY - how to COMMUNICATE the Word of God
    - a. Brings the fruits of exegesis, biblical, systematic, historical theologies to human needs
    - b. Must not be divorced from the Biblical text
    - c. What is most effective? relevant? affordable? MEANS
    - d. Enlightened by the SOCIAL SCIENCES only when those scientific findings are critiqued by Scripture
    - c. All good theology must be practical, meet needs
  6. AFRICAN THEOLOGY - application of the Scripture by persons (not only Africans) to meet particular needs of Africa
    - a. Some prefer the term "African Christian Theology"
    - b. It is not just ATR done by Christians, but based upon the normative, absolutes of the Scripture
    - c. This should be done by the world-wide church to provide UNIVERSAL NATURE and HISTORICAL BALANCE
- C. Advantages of this Perspectival Definition
1. It gives clear JUSTIFICATION to the WORK OF THEOLOGY
    - a. Theology is NOT a CORRECTIVE for a fallible Bible
      - 1) this is assumption of many modern theologians
      - 2) Instead theology addresses DEFECTS IN OURSELVES
    - b. Theology is NOT a SUPPLEMENT to an INCOMPLETE Bible
      - 1) Some see Bible as OUT-DATED with MISSING PARTS
      - 2) They see theology as "necessary" to help God speak a relevant message to the modern world
      - 3) Rather the Bible's eternal message COMPLETES US
  2. It has Scriptural warrant: "teaching them to do everything I have commanded you" Matt 28.19 ff.

- a. Baptism is the beginning of life-long discipleship
- b. Reformation principles:
  - 1) SOLA SCRIPTURA, God alone is our authority, and He reveals His authority in the Bible alone
  - 2) TOTA SCRIPTURA - scripture speaks to all of life
- c. Scripture provides the example of life-application; Matt 16.3, 22.29; Luke 24.25; John 5.39; Rom 15.4 2 Pet 1.1.9-21
- d. Scripture states that its own purpose is application; Ex 24.7; Josh 24.24; John 20.30,31; 2 Tim 3.15-17

## II. Principles of Biblical Interpretation (Hermeneutics)

### A. The Bible has ONE DIVINE AUTHOR

1. Bible is rightly called the "Word of God"
  - a. NT descriptions of the OT:
    - 1) "oracles of God" Rom 3.2
    - 2) "prophetic" Rom 1.2, 3.21, 16.26
    - 3) "what the Holy Spirit says" Heb 3.7, 10.15
    - 4) "word of God" Mark 7.6-13; 12.36; Acts 4.25, 28.25
    - 5) words of men quoted as the "word of God" Gen 2.24 = Matt 19.4; Ps 95.7 = Heb 3.7
    - 6) OT writers: "men moved by Holy Spirit" 2 Pet 1.20 "Spirit of Christ in them" 1 Pet 1.10-12
    - 7) when God speaks, Scripture speaks: Rom 9.17 = Ex 9.16; Gal 3.8 = Gen 12.3
    - 8) God's inspired word 2 Tim 3.16 VERBAL & PLENARY
  - b. NT descriptions of itself:
    - 1) Promise of apostolic inspiration John 14.26, 15.26,7 16.13-15, 17.20, 20.21-23
    - 2) Claim of apostolic authority 2 Thess 3.6,14; 1 Thess 2.13, 5.27; Col 4.16; 2 Pet 3.15,16
    - 3) Permanence of apostolic message 1 Cor 15.2ff; Eph 2.20; 1 Tim 6.20; 2 Tim 1.12ff, 2.2; 2 Pet 1.15 (cf. vs. 12-21), 2.21; Jude 3
  - c. Belief in the INSPIRATION and INFALLIBILITY of the Scriptures is a FAITH COMMITMENT (presupposition)
    - 1) Based upon the Spirit's witness through the Word
    - 2) CIRCULAR REASONING, the basis of all arguments "To prove an ultimate authority by appealing to a higher authority would be a contradiction in terms"
2. Unified authorship results in UNITY OF THE MESSAGE
  - a. Unity revealed through DIVERSITY
    - 1) Written over 1600 years, in 66 different books, by more than 40 authors who used 3 languages
    - 2) Describes people of all ages, backgrounds, and social levels in many different situations
  - b. Unity in THEME and PURPOSE
    - 1) People in relation with one living and true God who reveals Himself through words and actions



- 2) In all these settings similar themes emerge:  
grace and wrath; law and love; faith and works;  
God's Word, man's response; blessing for obedience;  
cursing upon disobedience; eschatological hope

- c. Unity results in CONSISTENCY, not contradictions
  - 1) Importance of studying a text in its CONTEXT
  - 2) Principle of interpreting Scripture by Scripture
  - 3) Different EMPHASIS, or aspects, of truth seen in the different human authors, MULTI-FACETED TRUTHS
  - 4) It is wrong to interpret James contradicting Paul or rival Christologies, denies principle of harmony

#### B. God's Message is GIVEN THROUGH DIFFERENT HUMAN AUTHORS

##### 1. HUMANITY does NOT imply FALLIBILITY

- a. Analogy of Jesus (must not be pressed too far)
  - 1) Scripture teaches that Jesus is BOTH fully God and fully man in one person
  - 2) Being human did not make Jesus SINFUL or FALLIBLE
  - 3) Jesus'sinless flesh//Bible's infallible word
- b. Humanity of God's Word is a PERFECTION
  - 1) GOAL of God in revelation is to MAKE HIMSELF KNOWN
  - 2) Limitation of knowledge is not sin or fallibility, it is essence of humanity, e.g. Matt 24.36
  - 3) God's Spirit works through human intellect and personality; Luke 1.1-4; John 21.25; 2 Pet 1.21

##### 2. Humanity Necessitates Defining WORDS in their CONTEXT

- a. Human speech cannot convey all related and relevant ideas in a word or phrase; other words further explain
- b. Bible words are in a COMPLEX OF CONTEXTS; word, phrase, paragraph, chapter, book, writings by same human author covenants, testament, entire Bible
- c. Interpretation must recognize the context, "a text without a context is a PRETEXT"
  - 1) Immediate context; EX: Josh 24.15 "choose"
  - 2) Larger context; EX: Ex 31.18 "finger of God", (cf. Ex 8.19, Ps 8.3, Dan 5.5,24-28, Luke 11.20)
- d. Same word may mean different things in different context  
EX: "faith" (Greek - "pistis") means:
  - 1) system of beliefs Gal 1.23
  - 2) specific attribute of God Rom 3.3
  - 3) basis of action 2 Cor 5.7
  - 4) opportunity Acts 14.27

##### 3. Human Authors of Scripture used VARIOUS LITERARY STYLES

- a. Historical Narrative
  - 1) Facts to build faith, EX: "great" Omri 1 Kgs 16.21,8
  - 2) Emphasis on redemptive events, e.g. FOUR gospels
- b. Prophecy
  - 1) Mostly FORTHTELL to their generation, Amos 1.1-9
  - 2) Sometimes FORETELL future events, Amos 9.11-15

- c. Commands
    - 1) Consider the historical situation of recipients
    - 2) Look for any NT application - Deut 24.1-4 //  
Matt 19.1-12 or any NT fulfillment - Matt 5.17,18
  - d. Poetry
    - 1) Use of FIGURATIVE language, not all LITERAL Ps 33.18
    - 2) Use of RYTHM and METRE, Ps 119 (alphabet headings)
    - 3) Hebrew Parallelism
      - a) Synonomous statements - Ps 85.2,3; 103.7
      - b) Rising action to a climax - Ps 93.3, Isa 40.31
  - e. Apocalyptic (unveiling of hidden things)
    - 1) Characteristic HOPE - Dan 10.19; Rev 14.12,13
    - 2) Word pictures, NOT LITERAL - Dan 10.4-6; Rev 12.1-17
    - 3) TRUE and TRUSTWORTHY - Rev 22.6,7; Dan 12.1-3
    - 4) Read with CAREFUL BALANCE
      - a) Not OVER emphasis - Acts 1.7
      - b) Not UNDER emphasis - Rev 1.3
  - f. Wisdom-careful observation, reflective thinking on life
    - 1) Parts understood by whole, Job 19.7-11, 25-27; 42.1-6
    - 2) More observations about life than commands to obey,  
e.g. "adultery" Prov 5.1-23; cf. Matt 5.27-30, 1 Cor 6.9
    - 3) Sometimes personal example and not general principle  
Ecc 5.18; cf. 1 Cor 15.32
    - 4) Sometimes written when writer is not walking w/God  
Ecc 2.10,11, then 12.13,14
4. Human Authors wrote with DEFINITE PURPOSE
- a. A passage must be interpreted as original writer intended it to be understood by original hearers
    - 1) Gen 1.26 "us" did NOT MEAN Trinity, EISEGESIS
    - 2) Matt 12.32 does NOT DENY deity of Jesus
  - b. Understand the emphasis of the passage; Mal 1.2,3  
Hebrews saw life as black or white, no grey areas
  - c. SAVING PURPOSE of all Scripture - 2 Tim 3.15,16
5. Human Authors used PARTICULAR WORDS
- a. WORD STUDIES are very useful when they:
    - 1) Understand CONTEXT in which the word is found
    - 2) Understand CHANGING DEFINITIONS of words over time
  - b. FIGURATIVE LANGUAGE
    - 1) Simile - clear comparisons using "like" or "as"  
Ps 103.13; Prov 26.14; Isa 53.7; Hos 13.7
    - 2) Metaphor - analogy, description of one thing  
applied to another thing  
Gen 7.11; Ps 23.1,2; 51.7
    - 3) Personification - giving a personality to an  
abstract idea, Prov 8 "wisdom"
    - 4) Anthropomorphism - giving a human form to something  
which is non-human  
Ex 24.10; 2 Chron 16.9; Ps 34.15; 119.73
    - 5) Allegory - description to convey a different meaning  
than that which is expressed
      - a) Biblical Examples 2 Sam 12.1-12; Ezek 16; 17.2; 23  
Matt 13.24-30,36-43; Gal 4.24ff

In each case the context provides the true meaning



- b) Improper Allegory EX: Lev 11.3 separation/meditation  
 Josh 2.17-21 "scarlet cord" = blood of Christ

"Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, those pretended expositions which lead us away from the natural meaning." John Calvin wrote as reaction against the allegorical interpretation of Middle Ages

### C. God's Message is a HISTORICAL RECORD

1. Problems with using the Historical-Critical Method
  - a. Describes the past according to present beliefs
    - 1) Current views form "world view", or "paradigm", for looking at reality
    - 2) EX: Before Copernicus people saw earth as flat, or Evolutionary paradigm of development of life
    - 3) Most modern critical interpretation of the Bible has SKEPTICAL opinion of Biblical historicity
  - b. Looks for clear chain of evidence from past to present
    - 1) Biblical history has many "gaps", esp. in OT
    - 2) Genealogies are not always complete records
    - 3) Biblical history is not a continuous sequence, but a SERIES OF EVENTS in CHRONOLOGICAL SEQUENCE
2. Development of HEILSGESCHICHTE (German: Holy History)
  - a. Form critics of late 1800's and early 1900's divided the Biblical text into unrelated fragments
    - 1) They sought to discover the "real" authors of texts
    - 2) Assumed that scholarly development (evolutionary) gave them new insights and analytical abilities
    - 3) Many of their "discoveries" were challenged by the growing number of archeological finds in the ANE
    - 4) Two world wars challenged their supposed brilliance
    - 5) The shredded Bible of form critics left man hopeless
  - b. Response of Neo-orthodoxy (Barth, von Rad, Wright)
    - 1) Challenging the liberal critics, they insisted that "God has spoken in Scripture," old words/new meaning
    - 2) This was NOT a return to conservative interpretation e.g. grammatico-historical method of Reformation
    - 3) DIALECTICAL look at reality; higher, spiritual world is above our world of known experience
    - 4) EVENTS OF SALVATION OCCURED in HIGHER REALM, not the time/space history which we experience now
    - 5) Heilsgeschichte is SUPER HISTORY, above history
    - 6) Greater emphasis on the MEANING and RESPONSE TO the "events of salvation" instead of their historicity
    - 7) Confusion arises over the definition of words, e.g. What does it mean that "Jesus rose from death?"
    - 8) Many neo-orthodox scholars were SINCERE, wanting to protect Biblical truths from liberal critics; in the "upper realm" it became "out of reach"

## 3. Evangelical Response

- a. Affirm that the Bible does focus on "Salvation history"
  - 1) The Bible from beginning to end is historical
  - 2) Focus: God's saving activity 2 Tim 3.15
  - 3) Salvation history is REAL, time/space history; from the beginning of time/creation to end of time/consumation of history at Christ's return
  - 4) Numerous references to historical setting shows the writers intended to present historical truths; Gen 39.1, Ex 5.1, 1 Kings 5.1, Dan 1.1, Luke 3.1,2, Luke 23.12, 1 Cor 15.1-7, Rev 1.1,2,9
- b. Admit that belief in Biblical history is FAITH DECISION
  - 1) Critical historians do not have enough information to "prove" or "disprove" Biblical records
  - 2) Yet Biblical faith is based on SOME EVIDENCES
    - a) Existence of OT Prophets who based their message on Mosaic law, EX: Amos 4.10,11, 5.8, 9.7
    - b) Witness of Jesus to truth of OT
    - c) Apostolic witness to OT and Jesus
    - d) Records of early church to NT as Scripture
    - e) United testimony of world-wide church today
    - f) Personal experience of Spirit's witness
  - 3) Only the God who spoke the Word can ultimately prove the truth of His Word, Luke 16.31, 1 Cor 2.11
  - 4) Every intellectual position requires FAITH
  - 5) The God of the Bible is MOST WORTHY of our faith
  - 6) MORE FAITH needed to believe in CRITICAL THEORIES

## 4. Biblical History is GOD-CENTERED

- a. God is the Central Figure Rom 11.33-36
- b. People/events are described as they relate to Him and His purposes
  - 1) OT is not a "History of Israel," rather a historical record of God's involvement with Israel Ex 6.2-8; Israel was aware of this, Deut 4.32-40, 26.5-10
  - 2) Many details of Jesus are not recorded John 21.25; Gospels are not a "History of Jesus" focus is on His saving work Mark 1.1, John 20.30,31

## 5. Biblical History is GOD-INTERPRETED

- a. "Facts without words are blind, and words without facts are empty."
- b. Scripture provides BOTH God's MIGHTY ACTS AND WORDS
- c. Acts alone are not self-explanatory, EX: Mark 3.20-22
- d. God is His own interpreter, 1 Cor 2.11
- e. Biblical model: Word/Deed/Word or Announcement/Event/Application
- f. Finished work of salvation means closing of canon, Jude 3

## D. Scripture DEMANDS a PERSONAL RESPONSE

- 1. It is DANGEROUS to merely study the Bible impassively
  - a. People can become HARDENED & BLINDED Acts 28.23-28
  - b. To NOT RESPOND is to BE AGAINST Matt 12.30, Luke 9.50



2. Jewish leaders had HIGH REGARD for the Bible, yet FAILED to find ETERNAL LIFE in Jesus Christ
  - a. Lives were NOT CHANGED by God John 5.39-42,44
  - b. Small conception of God and His Word John 9.29,33
3. CONFIDENCE in the WORD OF GOD comes through OBEDIENCE John 7.17, 1 Tim 3.13, 2 Tim 4.1-8

### III. Understanding Biblical Theology

#### A. Historical Definitions of Biblical Theology

1. Obvious Meaning? Is not all theology biblical?
  - a. Lit. Def. - "Any theology which draws its materials from the Bible and attempts to be faithful to the Biblical norm is biblical theology"
  - b. Yet theologians use the term in a more technical sense
2. Term FIRST used as a Historical Reaction to Scholastics
  - a. Much of 17th Cent SCHOLASTIC "theology" was done without Bible, studied works of philosophy & religious traditions, analytical mode of thought, reasoning
  - b. Term "BT" used as CRITICAL REACTION TO SCHOLASTICS, called for return to Bible as SOURCEBOOK of theology, advocated BIBLICAL BASIS for DOGMATICS (systematics)
  - c. Followed REFORMATION PRINCIPLE "Sola Scriptura"
    - e.g. Bible alone is the revelation of God's authority
3. Shift in Definition in 18th Century: NEW DISCIPLINE  
 Johann Philipp Gabler (1753 - 1826) Father of Modern BT
  - a. Proposed CLEAR DISTINCTION between BT and Dogmatics
  - b. BT= DESCRIPTIVE discipline//Dogmatics = CONSTRUCTIVE
  - c. "BT is HISTORICAL in character and sets forth what the sacred writers thought about divine matters; DOGMATIC theology, on the contrary, is DIDACTIC in character, and teaches what a particular theologian philosophically and rationally decides about divine matters in accordance with his character, time, age, place, sector, school, and other similar influences."  
 Inagural Address, University of Altdorf, 1787
4. 19th Cent "LIBERALISM" - Loss of Interest in BT
  - a. Rise of HISTORICAL CRITICISM, decline of BT
  - b. Did not regard Bible as Theological Book
  - c. Primary Interest = HISTORY of BIBLICAL RELIGION
5. Modern "BIBLICAL THEOLOGY MOVEMENT"
  - a. Reaction against Liberal rejection of the Bible
  - b. Return to the Bible as a Theological Sourcebook
  - c. Major Advocates:
    - 1) Germany - Karl Barth (1886-1968), Walther Eichrodt "Theology of the Old Testament" (1933-39), Wilhelm Vischer "Witness of the Old Testament to Christ" (1934), Gerhard von Rad (1901-71), Joachim Jeremias (1900-79), Ernst Kasemann, Martin Buber, Gerhard Kittel (1888-1948) "Theological Dictionary of the New Testament"

- 2) England - Gabriel Herbert (1886-1963), H.H. Rowley (1890-1969), C.H. Dodd (1884-1973), and Alan Richardson (1905-75)
- 3) North America - G.E. Wright (1909-74), Paul Minear (b. 1906), John Bright (b. 1908), James Smart, and John McKenzie
- 4) Journals - Interpretation (1947)
- 5) Commentaries - "Biblical Commentary on the Old Testament" (1952), SCM "Studies in Biblical Theology" (1950), "New Century Bible", and "Anchor Bible"

d. Critics of the Movement / *Modern Biblical Theology*

- 1) James Barr (b. 1924) challenged contrast between Hebrew and Greek thought as OVER-SIMPLIFICATION; saw revelation in history as OVER-EMPHASIZED
- 2) B.S. Childs "Biblical Theology in Crisis" (1970), claims the movement has COLLAPSED

e. Contributions of the Movement

- 1) Affirmed the Bible is a THEOLOGICAL BOOK, it cannot be properly interpreted w/out ref. to its theology
- 2) Subject-matter of BT is Bible AS A WHOLE, important to study text in CONTEXT, smaller and larger
- 3) Established ROLE of BT along with Exegesis, Dogmatics, Historical Theology, etc.

f. Criticism of Modern Biblical Theology Movement

- 1) Weak view of INSPIRATION - focus almost exclusively on Scripture as word of men, unclear if Word of God
- 2) Weak view of HISTORICITY - unclear as to whether the events recorded in Scripture really did happen
- 3) Uncertainty about RELATIONSHIP BETWEEN OT and NT, reservations about use of OT today, its relevancy
- 4) Strong INFLUENCE of EVOLUTION, everything, even God, seen as moving from lower to higher order
- 5) Demand for SUBJECTIVE EXPERIENCE to "make the Bible become true for you" theology becomes psychology, revelation becomes ILLUMINATION; denial of OBJECTIVE TRUTH of the Scriptures
- 6) Revelation seen as primarily GOD'S ACTS, skepticism regarding GOD'S WORDS; denies WORD/DEED/WORD unit

B. Working Definition of this Course "a thematic interpretation of the Bible, viewed in its own biblical and historical setting, revealing its continuity and multiformity"

1. Assumptions Behind my Definition: God and His Word are True and Trustworthy

a. God is True

- 1) There are many "gods" 1 Cor 8.5, Jdgs 10.13
- 2) Only ONE TRUE and LIVING God Deut 10.17, 1 Cor 8.6

b. God Speaks

- 1) Speech is an ATTRIBUTE (e.g. part of His being)
  - a) Word is NEAR, Deut 4.5-8, 30.11-14, Rom 10.6-8
  - b) Other gods are only DUMB IDOLS, 1 Kgs 18.24,26,29, Ps 115.5, 135.16, Hab 2.18-20, 1 Cor 12.2



- 2) Speech is an INITIATIVE; we know only what God has chosen to REVEAL of Himself, not as He is in Himself  
Isa 43.12, 65.1; John 17.6, 1 Cor 2.10, Gal 1.12
- c. God Speaks Truthfully
- 1) God Cannot Lie Num 23.19, 2 Tim 2.13, Tit 1.2
  - 2) God Knows ALL THINGS; His Word is ALWAYS TRUE  
Heb 4.13, Ps 33.13-15
  - 3) "Scripture is INERRANT, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed." Chicago Statement, 1978
- d. As God He Keeps His Word
- 1) God is CHANGELESS; His Word will not become out of date; He keeps ahead of changing society  
Mal 3.6, Heb 13.8, Rev 1.8, 4.8, 21.5,6
  - 2) God is POWERFUL; He is able to keep His Word, even against attack, so that we have an ACCURATE RECORD  
Ps 29.4, 33.6, 46.6, Rom 1.16, 2 Cor 4.6

## 2. The PROGRESSIVE NATURE of Biblical Theology

### a. REVELATION is Progressive

- 1) Bible's Message Not from God's Eternal Perspective, complete picture is not revealed all at once
- 2) Historical UNFOLDING of God's truth Heb 1.1 ✓
- 3) Moves from LESS TRUTH to MORE TRUTH John 17.17
- 4) Augustine spoke of relation between Testaments:  
"The New is in the Old concealed, the Old is in the New revealed"
- 5) Reveals GOD'S PATIENCE with MAN'S FINITENESS  
Hosea 11.1,3; Acts 14.16, 17.30a ✓
- 6) Reveals GOD'S JUDGMENT against MAN'S SINFULNESS  
Isa 65.1,2; Hosea 11.2; Matt 19.8; Rom 2.1-12;  
Acts 17.30b,31; Heb 5.12 ✓

### b. REDEMPTION is Progressive

- 1) PLANNED in ETERNITY PAST ✓ Matt 25.34; Eph 1.4,9,10;  
1 Pet 1.20; Rev 13.8; 17.8
- 2) ACCOMPLISHED in God's Perfect Time Hab 2.3 Mark 1.15 ✓  
1 Cor 10.11; Gal 4.4,5; Heb 6.5b
- 3) APPLIED by God's Power Rom 1.16; 1 Cor 1.18;  
Acts 13.48, 16.14, 1 Thess 1.4; 2 Thess 2.13 ✓
- 4) OT Believers Embraced the PROMISE John 8.56; ✓  
1 Cor 10.4; Gal 3.8; Heb 11.13 ✓
- 5) NT Believers Possess the FULFILLMENT Matt 13.16,17 ✓  
Heb 8.1ff., 11.40, 1 Pet 1.10-12; Rev 11.15

### c. Revelation is UNITED WITH Redemption

- 1) Revelation is given around key redemptive epochs:  
exodus, monarchy, exile, Jesus, consumation
- 2) Word/Deed/Word Complex: God Promises to Act, God Acts, and God Interprets and Applies His Acts
- 3) Finished Salvation//Closed Canon - as Revelation is



- given to make redemption known; Finished work of Salvation (Matt 28.18, John 19.30, Heb 8.1ff.), means an end to canonical revelation Jude 3
- 4) Word itself has saving power Matt 18.18-20; John 6.63,68; Rom 1.16, 1 Cor 1.18; Heb 4.12
  - 5) "Revelation is at every point interwoven with and conditioned by the redeeming activity of God." and  
Geerhardus Vos

### 3. The UNIVERSAL NATURE of Biblical Theology

- a. The Gospel is for all people at all times  
Matt 24.14; Rev 14.6; 2 Pet 3.9, 1 Tim 4.10, 2 Cor 5.
- b. Jesus is the ONLY Savior for all men Matt 11.27;  
John 1.18,14.6, Acts 4.12, 1 Tim 2.5, Heb 13.8
- c. Both Revelation and Redemption have GLOBAL SCOPE,  
not the possession of any particular people

### 4. The BENEFITS of Biblical Theology

- a. Great gains in LEXICAL (word) STUDIES, concern to see words in their CONTEXTS, e.g. TDNT - Kittel
- b. Bible is interpreted in HISTORICAL FRAMEWORK, setting of human author and original recipients taken seriously
- c. Appreciation for the UNITY of the Bible, sweeping overview of God's saving activity Matt 13.52
- d. Rediscovered RELEVANCE & POWER of the Bible, seen in historical examples of great BT preachers, e.g. John Calvin, Charles Simeon, Charles Spurgeon, Bishop Festo

### 5. The RELATION of Biblical Theology to Other Theological Perspectives - "BRIDGE BETWEEN"

- a. Purpose of BT - Set forth the theology of the Bible
- b. EXEGESIS attempts to determine the meaning of a specific text, gives EXPOSITION of the text
- c. BT sets the texts in HISTORICAL framework, EPOCHS
- d. HISTORICAL THEOLOGY considers the HISTORICAL USAGE of the text in the history of the Church
- e. SYSTEMATIC (Dogmatic) THEOLOGY formulates Biblical truths in outline form, whole Bible perspective
- f. Disciplines WORK TOGETHER, complementary perspectives
  - 1) Without Exegesis BT is superficial, no solid basis
  - 2) Without BT verses are "proof-texts," OUT OF CONTEXT
  - 3) Without HT we do not hear "what the Spirit says to the churches"
  - 4) Without ST Bible is ancient history, IRRELEVANT



## IV. Doing Biblical Theology - Selected Themes

1. GOD'S PROMISES TO ABRAHAM

- A. CENTRAL ROLE of Abraham in the Scriptures
1. Considered FATHER of the Faithful (incl. Jews & Muslims)
    - a. Jews were "children of Abraham" Matt 3.9, Luke 16.22
    - b. Christians are "Abraham's offspring according to the PROMISE" Gal 3.29, 4.28
  2. EXAMPLE of Salvation by Faith
    - a. Romans 4 (esp. vs. 3, 16, 18, 23)
    - b. Galatians 3.6-18
    - c. James 2.21-24
- B. The NATURE of the Promise (e.g. group of promises)
1. First Giving - Genesis 12.1-3
    - a. God's call to LEAVE Ur of the Chaldees 12.1, Acts 7.2-4
    - b. FOUR-fold Promise: Offspring, Nation, Land, Blessing
    - c. Promise RELATES to ALL MANKIND
      - 1) Follows the "Table of Nations": Genesis 10 (vs. 32)
      - 2) "all the families of the earth" 12.3
  2. Promise of the LAND: 12.7
    - a. Implied in vs. 2 "great nation"
    - b. Specified in vs. 7 "this land" e.g. Canaan
  3. Promise AFFIRMED - 17.1-8
    - a. Given about 30 years later
    - b. NAME is CHANGED; from Abram "exalted father" to Abraham "father of a multitude" (with one son!) 17.5
    - c. God's COMMITMENT/Covenant "to be God to you & your descendants after you" 17.7,8
  4. Promise is ETERNAL: Gen 13.15, 17.7,8,13,19, 48.4
    - a. Fulfillment extends far BEYOND Isaac
    - b. Administered FOREVER to ALL PEOPLE throughout ALL AGES
- C. The Promise of the OFFSPRING
1. COMPLEXITY of the Concept
    - a. "zera" (Heb. = seed)
      - 1) Abe & Sarah were TOO OLD: Gen 17.17
      - 2) Immediate Fulfillment - Isaac: Gen 21.1-3
    - b. PROMINENCE of the Seed
      - 1) Promised Canaan: 13.14-15, 15.16, 17.8, 22.17, 48.4
      - 2) Very great number: 13.16, 15.5, 26.4, 28.13, 35.11
      - 3) Includes Kings: 17.6,16
      - 4) The Lord is their God: 17.7-8
      - 5) Source of the Blessing: 12.3, 22.18, 26.4
  2. NT Fulfillment: "sperma" (Gk. = seed, offspring)
    - a. PHYSICAL descendants of Abraham: Luke 1.55, John 8.33, Acts 7.5-6, Heb 11.18
    - b. Abraham's Offspring by FAITH: Rom 4.13-18, 9.6-8, Gal 3.7,23-29
    - c. The MESSIAH: Acts 3.25-26, Gal 3.16

## 3. INDIVIDUAL Offspring in the Old and New Testaments

- a. Pauline Concept - ONE individual as well as MANY
  - 1) "THE seed" meaning CHRIST: Gal 3.16
  - 2) "YOU(plural) are A's seed": Gal 3.29, Rom 4.13,9.6-8
  - 3) TWO HEIRS of the Promise: Abraham and Christ
    - a) Promise REIGNS from A. to X: Gal 3.16
    - b) Law does NOT NULLIFY Promise: Gal 3.17
    - c) Those UNITED to X share its BLESSINGS: Gal 3.29
- b. Davidic Concept - REAFFIRMING GOD'S PROMISE: 2 Samuel 7
  - 1) NAME would be GREAT: v. 9 (Gen 12.2)
  - 2) Nation SECURE in own LAND: v. 10 (Gen 12.7)
  - 3) OFFSPRING: vs. 11,12 (Gen 12.2)
    - a) v. 19 BLESSING comes through offspring (Gen 22.18)
    - b) UNENDING DURATION: Ps 89.29,35-37, Jer 33.17-22
  - 4) KINGS from him: vs. 12 - 16 (Gen 17.6,16)
  - 5) God's BLESSING: vs. 29 (Gen 12.2)
  - 6) To the GENTILES??: v. 19 "the law of MANKIND"
- c. Prophetic Concept
  - 1) Promise to ABRAHAM as BASIS of God's Blessing
    - a) Isaiah 29.22-24, 41.8-10, 51.2-3
    - b) Hosea 1.10 (Gen 22.17)
    - c) Micah 7.20
  - 2) FALL of Judah//CONTINUATION of David's Reign
    - a) Isaiah 9.1,7, 11.1
    - b) Jeremiah 23.5,6, 33.20-21
    - c) Amos 9.11-15
    - d) Micah 5.2-4
    - e) Ezekiel 37.24-25
    - f) Zech 3.8, 6.12
  - 3) Promise of MESSIAH
    - a) CONTINUATION of God's Blessing, despite the fall of Judah, FOCUS of God's Promises
    - b) BOTH RECEIVES and DISPENSES God's Blessings, both the recipient and the Mediator of the Promise
- d. Petrine Concept - Acts 3.25,26
  - 1) Blessing of Abraham: v. 25 (Gen 22.18)
  - 2) Servant of Isaiah: v. 26 CORPORATE and INDIVIDUAL
    - a) Descendants of Abraham: Isa 41.8
    - b) Identified with Israel: Isa 44.1,2
    - c) Restores Israel to God: Isa 49.5, Chapter 53

## 4. CORPORATE Offspring in the Old and New Testaments

- a. Pauline Concept - Rom 4.13-18,9.6-8, Gal 3.7,23-29
  - 1) Body of Believers identified with Offspring of A.
  - 2) BROADER fulfillment than just PHYSICAL DESCENDANTS
  - 3) Primarily a SPIRITUAL community of FAITH
- b. Book of Deuteronomy
  - 1) Faithful obedience sign of A's descendants: 4.37-40
  - 2) The chosen OFFSPRING (zera'): 10.15-22
  - 3) LAND promised to OFFSPRING: 11.8-12



- c. Prophetic Concept
  - 1) DISOBEDIENCE forfeits LAND: Jer 29.17-23, Ezk 5.5-12  
6.8-10, Dan 9.4-16
  - 2) REBELLION forfeits BLESSING: Amos 2.6-16, 3.2,9-11,  
7.7-9, 9.7-8
  
- 5. DEVELOPMENT of the Promise of the Offspring in OT & NT
  - a. Becomes BOTH more WIDE and more NARROW
  - b. NARROW: the ONE "seed" Jesus Christ: Gal 3.16
  - c. WIDE: the millions of Jews and Gentiles with FAITH in  
the PROMISE become ONE: Gal 3.14, 28, 29
  
- D. Promise of BLESSING for Abraham: Genesis 12.2
  - 1. REAFFIRMED after Obedience: Gen 22.17-18
    - a. Three Elements:
      - 1) Promise of the Offspring
      - 2) Security for Abraham's Posterity
      - 3) Role of Offspring - Mediator of blessing to Gentiles
    - b. Blessing is DIRECTLY RELATED to the Offspring
  - 2. MATERIAL Blessing: Gen 24.35-36
  - 3. REAFFIRMED to ISAAC: Genesis 26
    - a. v. 3 - blessing, descendants, land
    - b. vs. 12,13 - material riches
    - c. v. 24 - EMMANUEL PRINCIPLE - God is with him
  - 4. REAFFIRMED to JACOB at Bethel: Genesis 35.9-12
    - a. v. 11 - descendants: nations and kings
    - b. v. 12 - land: to you and your descendants
    - c. Recalled by Jacob: Gen 48.3,4
  - 5. FULFILLED in CHRIST: Galatians 3
    - a. vs. 8,9 - given to all "men of faith"
    - b. v. 14 - "the promise of the SPIRIT"
  
- E. Promise of GREAT NAME for Abraham (e.g. enhanced reputation)
  - 1. Great MAN of FAITH for Christians: Rom 4, Heb 11.8-19
  - 2. Prominent Role also in Judaism & Islam
  
- F. Promise of BLESSING or CURSING: Genesis 12.3
  - 1. Meaning of "curse" (Heb. qll)
    - a. Basic idea - being slight, trifling, e.g. treat with  
contempt, to mock, or make ridiculous (cf 2 Sam 16.7)
    - b. Power of the SPOKEN WORD, effect of CURSING
    - c. Refers to unfavorable attitude toward Abraham
    - d. Rejection of God's Promises, Faith, and God Himself
  - 2. Meaning of "bless" (Heb. barak)
    - a. Basic idea - honor and respect, praise to someone as  
great, successful, mighty, happy
    - b. Refers to grateful respect of Abraham's faith/favor

## 3. OT Development of Blessing or Cursing

- a. Deuteronomy 30.15-20 - A Matter of Choice
  - 1) Addressed to the descendants of Abraham: v. 20
  - 2) Lifestyle of the Faithful: God's Commandments
  - 3) Obedience = Blessing "life and good": vs. 15,16
  - 4) Disobedience = Cursing "death and evil": vs. 17,18
  - 5) Determines their future in the LAND: v. 20
- b. Isaiah 53.1-12 - Principle of Substitution
  - 1) God's blessed/righteous one: v. 11a
  - 2) HE becomes cursed for those cursed: vs. 4-9
  - 3) So that those cursed may become blessed: v. 11b
  - 4) Thus, HE receives greater blessing: v. 12

## 4. NT Fulfillment

- a. Galatians 3.6-14 - Blessing THROUGH Cursing
  - 1) Offering of Blessing to All: vs. 8,9
  - 2) Reality of Cursing: vs. 10-12
  - 3) Cursing as Means of Blessing: vs. 13,14
- b. Luke 16.19-31 - FINALITY of Blessing and Cursing
  - 1) Abraham as the "Father of a Multitude": v. 22
  - 2) Abraham as the Giver of Blessings: v. 24, 27
  - 3) Cursing as Separation from Abraham: v. 23 "far off"
  - 4) Revelation of Blessing: v. 29 "Moses & the prophets"
  - 5) Finality: v. 26 "great chasm fixed...none may cross"

## G. Promise of LAND

- 1. In the Book of GENESIS: Canaan - Gen 12.5-7
  - a. Borders: 15.18 "river of Egypt to river Euphrates"
  - b. Realized under David/Solomon: 1 Chr 18.3-8, 2 Chr 8.7/8
- 2. In the Book of DEUTERONOMY
  - a. OBEDIENCE insured SECURITY: 5.32;6.3,8.19;11.8,9,13-15
  - b. Failure to Conquer due to Disobedience: 1.26-36,43-46
  - c. Obey "to take possession": 4.1; 6.17; 8.1; 11.8,22-25
  - d. 12.8-32 - Security, Sanctuary, and REST
    - 1) Land is "resting place" & "inheritance": v. 9
    - 2) "Dwelling for God's Name": v. 11
    - 3) Land as National Security: v. 10
- 3. Concept of REST - Hebrews 3 & 4
  - a. Broad Scope of the Promise of Land
  - b. Faithless generation missed land/rest: 3.7-11
  - c. Believers are to HEED the WARNING: 3.12-14
  - d. UNBELIEF results in missing the REST: 3.16-18
  - e. Promise of REST still available: 4.1, three reasons:
    - 1) Same gospel message: 4.2
    - 2) Rest began at creation: 4.3,4
    - 3) David says it is "Today": 4.7,8
  - f. Promise of Rest is the PROMISE OF THE GOSPEL
  - g. Believer RESTS in work of X and faithfully obeys 4.9-11



4. The Promise of LAND in the Book of JOSHUA 21.44,45 ✓
  - a. Difficulties with the passage:
    - 1) Canaanites still occupied some of the Land of Canaan
    - 2) "all the enemies" reflects Ex 23.29,30
    - 3) Trusting God meant extending their borders to their promised limits, cf. Gen 15.8
  - b. Joshua realized there was still unconquered land: 23.5 ✓
  - c. "Rest" refers primarily to end of hostilities, not the "spiritual" rest of Dt/Heb: 1.13,15, 21.44, 22.4, 23.1
    - 1) Both Promise of Absolute Victory: 23.1,4-5
    - 2) And Freedom from sins of Canaanites: 23.9-13 ✓
  - d. Concept of "fulfillment" 21.45 e.g. "all came to pass"
    - 1) They would continue to conquer AS LONG AS they kept on trusting in God; FAILURE is due to UNBELIEF
    - 2) Promise of Land continues BEYOND Joshua: 2 Sam 7.10
    - 3) Concept of ALREADY/NOT YET, now true with more later
  
5. The Promise of the LAND in the POETS
  - a. Necessity of obedience to continue in the land: Psalm 37.27-29,34, 85.1,8,9, Prov 2.21
  - b. Although the Promise is IRREVOCABLE, benefits of it go to those who continue in right relationship with God
  
6. The Promise of LAND in the PROPHETS
  - a. Obedience is necessary for continued enjoyment of land: Isa 1.19; Jer 2.7, 3.2, 23.10; Ezek 7.23, 8.17, 33.26 ✓
  - b. Because of their continued disobedience, Prophets began to predict desolation of land: Isa 7.24, Jer 4.7,20,27 ✓
  - c. Prophets saw a future restoration of the land, but only for the righteous: Isa 60.21, 62.4, Jer 3.16-18
  - d. During restoration, God would be their Lord: Jer 24.6,7 ✓
  - e. Davidic promise is recalled: Ezek 37.24,25 ✓
  - f. Deuteronomic blessing is claimed: Isa 61.7
  - g. Concept is EXPANDED and ENLARGED:
    - 1) Universal dominion of the people of God: Mic 4.11/3 ✓
    - 2) Triumph of REMNANT through MESSIAH: Mic 5.2-4,10-15 (7-9) ✓
    - 3) REMNANT possess all nations that bear God's name: Amos 9.12, Isa 54.3, 2.1-4; Zech 2.12
  
7. The Promise of LAND in the NEW TESTAMENT
  - a. Fulfillment of the Promise is BROAD in SCOPE
  - b. NT sees the WORLD conquered by Christ: Rev 19.11-16 ✓
  - c. All CREATION will be renewed: Rom 8.20-21 ✓
  - d. Even ABRAHAM was Promised the WORLD: Rom 4.13/Gen 22.17
  
- H. Promise of BLESSING for Gentiles AND Jews
  1. "all peoples on the earth will BE BLESSED through you"
  2. Call of the Psalmist: 96.3, 98 ✓
  3. Anticipated by the Prophets: Isa 2.1-5, 19.19-25, 49.6 ✓
  4. Fulfilled in Jesus Christ: Gal 3.14 "the Gentiles";
  5. "One New Man": Eph 2.11-22, 3.15 ✓
  6. Picture of the REDEEMED in Heaven
    - a. Common Salvation Experience: Rev 7.9b,10 ✓
    - b. Purified Diversity: Rev 7.9a

2. The Covenants of God

## I. Introduction

## A. Covenants Most Explicitly Mentioned in Scripture, with:

1. Noah - Gen 6.18
2. Abraham - Gen 15.18
3. Israel - Ex 24.8
4. David - Ps 89.3
5. Jesus - Luke 22.20 (Jer 31.31)

## B. Def. of Covenant: "Bond in Blood Sovereignly Administered"

## 1. "Bond" emphasis upon "relationship"

a. Biblical Covenant relationships <sup>were</sup> ~~can be~~ between:

- 1) man and man
- 2) God and man

## b. Reflects examples found in Ancient N. Eastern covenants

## c. Biblical Covenants are made by SWORN OATH

- 1) Abraham and Abimelech: Gen 21.23,24,26,31 ✓
- 2) Laban and Jacob: Gen 31.53
- 3) God to Abraham, Isaac, and Jacob: Ex 6.8, Deut 29.13 ✓
- 4) Israel to God: Ex 19.8, 24.3,7 ✓
- 5) God to Israel: Deut 7.8,12, Ezek 16.8 ✓

## d. Oath is RATIFIED by Various SYMBOLS

- 1) Gift: Gen 21.28-32 ✓
- 2) Meal: Gen 26.28-30, 31.54, Ex 24.11 ✓
- 3) Memorial: Gen 31.44, Josh 24.27 ✓
- 4) Sprinkling Blood: Ex 24.8 ✓
- 5) Sacrifice: Psalm 50.5 ✓
- 6) Passing Under Rod: Ezek 20.37 ✓
- 7) Street of Blood: Gen 15.10,18 ✓

## e. Passages which link COVENANT and SWORN OATH

- 1) "the sworn covenant" Deut 29.12
- 2) "made a covenant and put them under oath" 2 Ki 11.4
- 3) "covenant // sworn promise" 1 Chron 16.16-14-18 ✓
- 4) "my oath..and my covenant" Ezek 17.19
- 5) "made a covenant...have sworn" Psalm 89.3,4
- 6) "covenant // sworn promise" Psalm 105.9

## f. SIGNS of the Covenant

- 1) Adam - Tree of Life: Gen 2.9, 3.24
- 2) Noah - Rainbow: Gen 9.16
- 3) Abraham - Circumcision: Gen 17.11
- 4) Moses - Tabernacle: Ex 40.34
- 5) David - Kingship: Psalm 89.28,29
- 6) Jesus - Baptism, Eucharist: Matt 28.19, Luke 22.20
- 7) Consummation - Tree of Life: Rev 22.2



## 2. "BLOOD" emph. on "ultimacy," "commitment," life or death

- a. A Covenant is "CUT" - e.g. not a casual relationship
  - 1) The Law: Gen 21.27,32; 31.44; Ex 23.32,34; 34.10
  - 2) The Prophets: Josh 9.6; Judg 2.2; 1 Sam 11.1; Isa 28.10; Jer 11.10; Ezek 17.13; Hos 2.18; Zec 11.10
  - 3) The Writings: Job 31.1; Ps 50.5; Ezr 10.3; Neh 9.8
- b. Word "CUT" came to mean Covenant: 1 Sam 11.1,2; 20.16; 22.8; 1 Kings 8.9; 2 Chron 7.18
- c. Cutting a Covenant was a PLEDGE OF DEATH
  - 1) "The Street of Blood": Genesis 15 ✓
    - a) vs. 9,10: ceremony prepared
    - b) vs. 13 - 16: promises made
    - c) vs. 17,18: oath sworn and symbolized
  - 2) Solemn Warning: Jer 34.18-20 ✓
- d. NECESSITY of Blood
  - 1) Symbol of life itself: Lev 17.11, Heb 9.22
  - 2) Penalty of sin is death: Gen 21.7, Rom 6.23
  - 3) Blood atonement: Heb 9.7,12,14,18-22; 10.19
  - 4) Eternal consequences: Heb 10.29

## 3. "SOVEREIGNLY ADMINISTERED"

- a. It was NOT a mutual compact or contract between equals
- b. UNILATERAL FORM of Covenant establishment
- c. Sovereign Lord of heaven and earth dictates the terms

## C. EXTENT of the Covenant

## 1. Use of the Term

- a. First used Gen 6 in ref. to Noah
  - 1) Relationship between God and man existed before then
  - 2) Did the Covenant BEGIN with Noah?
- b. Word not used in ref. to David: 2 Sam 7, 1 Chron 17
  - 1) Relationship is surely COVENANTAL
  - 2) Later described as COVENANT: 2 Sam 23.5, Ps 89.3

## 2. Covenant of CREATION

- a. "Covenant with the day and night": Jer 33.20 ✓
  - 1) "FIXED ORDER for moon and stars": Jer 31.35 ✓
    - a) Passage in context of New Covenant: Jer 31.31-34 ✓
    - b) "Stars" are not mentioned with Noah: Gen 9.8-17
    - c) Refers back to Gen 1.14-16 "LET THERE BE...stars"
  - 2) "STATUTES" linked with Covenant: 1 King 11.11; 2 King 17.15; Ps 50.16; 105.10
- b. Covenant of Creation linked with Davidic: Jer 33.21,22 ✓
- c. Also linked with Abraham, Isaac, Jacob: Jer 33.25,26 ✓

## 3. Covenant WITH ADAM: Hosea 6.7 ✓

- a. Most likely meaning is "like/as" not "at" Adam
  - 1) Jewish history records no specific national sin at "Adam" (located on the Jordan 12 mi. N. of Jericho)
  - 2) Massoretic Text reads "AS Adam"

- b. Traditional interpretation has always believed this was a reference to the sin of Adam in Eden
  - c. May also mean "like MANKIND" which reflects the GENERAL broken relationship between God/man beginning with the PARTICULAR sin of Adam in Eden
4. Essential Elements of Covenant were present in Creation
- a. "bond in blood sovereignly administered"
  - b. Messianic prophecies occur in Scripture before the term Messiah is introduced
  - c. Thus, we can rightly think of God's relations with Creation and with Adam as COVENANTAL

#### D. STRUCTURAL UNITY of the Covenants

##### 1. Unity of Abrahamic, Mosaic, and Davidic Covenants

###### a. Common HISTORICAL EXPERIENCE

- 1) Points of COVENANTAL INAUGURATION show unity
  - a) Mosaic based on Abrahamic: Ex 2.24, 3.16.17, 6.4-8 ✓
  - b) Davidic based on Mosaic: 2 Sam 7.6,23, 1 Kings 2.3 ✓
- 2) HISTORY of COVENANT LIFE reflects Unity of Covenants
  - a) Moses seeks mercy upon Abrahamic: Ex 32.13,14
  - b) Joshua FULFILLS promises made to Abraham & Moses: Josh 1.3; Gen 15.13,14,18; Ex 23.31 (Gal 3.17)
  - c) David centralized sanctuary according to Moses: Deut 12.5,11,14,18
  - d) Restoring the Ark to Jerusalem fulfilled Abrahamic promises: 1 Chron 16.15-18 ✓
  - e) Exiles and Restoration fulfilled Mosaic promises: 2 Kings 17.13ff, Deut 28 - 30 ✓

###### b. Unity in GENEALOGICAL ADMINISTRATION

- 1) "Seed" Concept: Gen 15.18, Ex 20.5, Dt 7.9, 2Sa 7.12 ✓
  - a) David's son is also heir of promises given Moses and Abraham, shared blessings of all promises
  - b) Deut 5.2,3: covenant "with all alive here today"; those who survived Deut 2.14,15; Num 14.28-35
  - c) Deut 29.14f: "with those who are not with us today"
  - d) To a THOUSAND GENERATIONS: Deut 7.9; Psa 105.8-10
  - e) Acts 3.25: Peter applies this to Early Church
  - f) Isa 59.21: includes promise of the Spirit
  - g) Gal 3.13: fulfilled in Christ

###### 2) "Grafting" Principle

- a) Engrafting of non-Israelites possible: Gen 17.12,13 ✓
- b) These received the full benefits of the covenant
- c) Gentiles engrafted into Israel: Rom 11.17,19 ✓
- d) Gentiles become Israelites: Gal 3.29, 6.14 ✓

###### 3) "Pruning" Principle

- a) Covenant member may lose standing/privileges
- b) God is SOVEREIGN in ELECTION: Rom 9.13; Mal 1.2,3
- c) "They are not all Israel who are descended from Israel" Rom 9.6; Matt 21.43; Rom 4.11,12
- d) Excludes all PRESUMPTION: Rom 11.17-24 ✓



2. Unity includes the NEW COVENANT
  - a. Promised by the Prophets
    - 1) Jer 31.31 a NEW covenant, not like the old"
    - 2) Jer 32.39-41 New covenant is LINKED WITH Abrahamic
    - 3) Ezek 36.24-28 NEW ADMINISTRATION of the Mosaic Law
    - 4) Ezek 37.24-27 based upon Moses, David, & Abraham
  - b. Fulfilled by Jesus the Messiah
    - 1) Luke 22.20 FORMAL INAUGURATION at the Covenant Meal
    - 2) 1 Cor 11.25 Covenant not just promise, NOW REALITY
  - c. Applied/Interpreted by the Apostles
    - 1) Heb 8.6-13 new covenant is BETTER
    - 2) Heb 10.15-18 HOLY SPIRIT reveals New Covenant to US
3. Unity includes Covenants made with NOAH, ADAM, CREATION
  - a. Noahic Covenant PROVIDES PRESERVATIVE STRUCTURE: Gen 8.22
    - 1) God's Redeeming purposes REALIZED through the earth
    - 2) Regularity of SEASONS reflects binding covenant
  - b. God's Word to Adam is still valid
    - 1) Triumph of Redeemed: Gen 3.15 // Mark 3.27, Jn 12.31
    - 2) Cursing of Satan: Gen 3.15 // Rom 16.20
  - c. Covenant of CREATION
    - 1) Man continues in the IMAGE OF GOD: Gen 9.6, Jas 3.9
    - 2) Man responsible creature of the CREATOR: Rom 1.18-25
- E. THEMATIC Unity of God's Covenants
  1. Emmanuel Principle: GOD WITH HIS PEOPLE
    - a. Abraham: Genesis 17.7
    - b. Moses: Ex 6.6,7; 19.4,5; Lev 11.45; Deut 4.20; 29.13
    - c. David: 2 Kgs 11.17; 2 Chr 23.16, Ezk 34.24; Ze 2.11, 8.8, 16
    - d. Church: 2 Cor 6.16; Heb 8.10
  2. God DWELLING with His People
    - a. Tabernacle: Ex 25.8, 29.42-45
    - b. Temple: 1 Kings 8.27-30
    - c. Church: Eph 2.20-22, 1 Tim 3.15
    - d. City of God: Rev 7.15, 21.3
  3. CLIMACTIC FULFILLMENT in Jesus Christ
    - a. Promised Covenant PERSON: Isa 42.6, 49.8, 55.3,4
    - b. God INCARNATE: Matt 1.21; Coloss 1.19, 2.9
    - c. God WITH HIS PEOPLE: John 1.14; Matt 18.20, 28.20
  4. Jesus UNIFIES the Covenants: - "In Jesus the promise is confirmed, the covenant is renewed, the prophecies are fulfilled, the law is vindicated...the great priest over the household of God has taken his seat at God's right hand, the Prophet like Moses has been raised up, the Son of David reigns, the kingdom of God has been inaugurated, the Son of Man has received dominion from the Ancient of Days, the Servant of the Lord...has seen the light after the travail of his soul and is now exalted and extolled and made very high" F.F. Bruce

## F. DIVERSITY within the Covenants of God

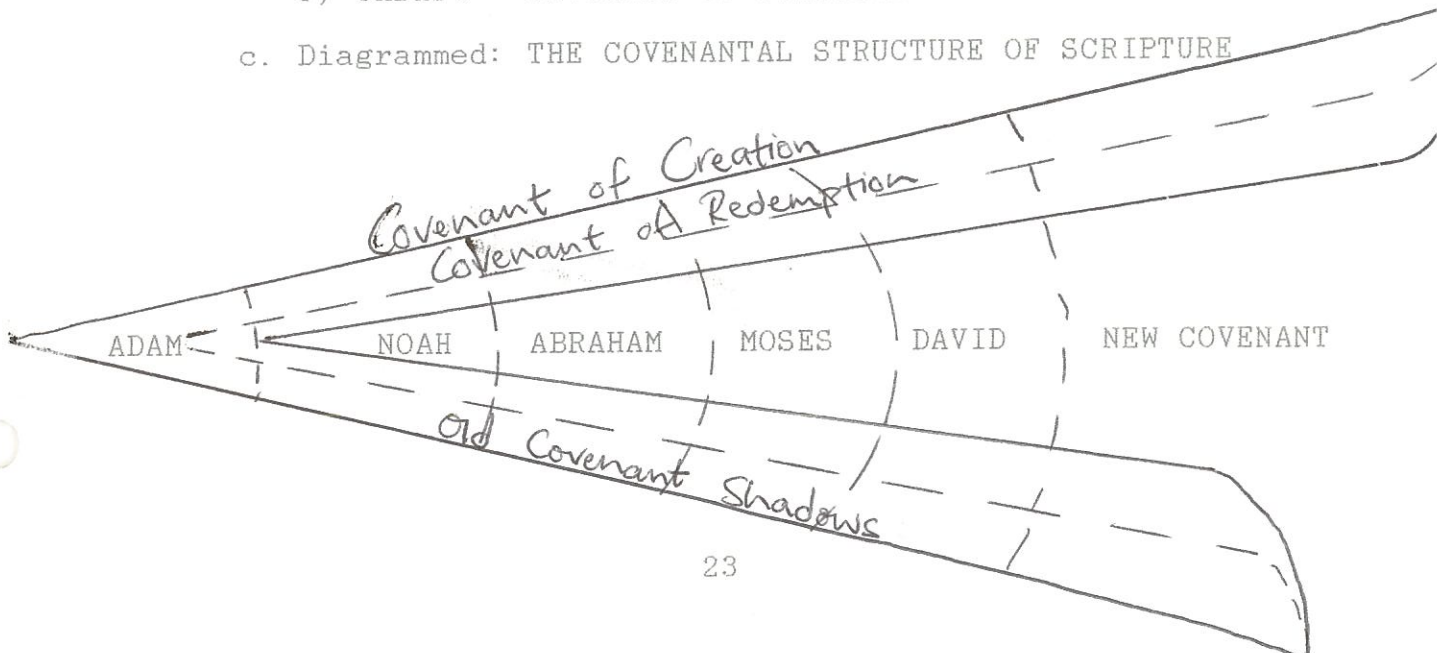
1. Pre-Creation / Post-Creation Covenants
  - a. Theologians have made DISTINCTIONS between:
    - 1) Covenant AMONG THE TRIUNE GODHEAD
    - 2) Historical Covenants between God and man
  - b. Covenant between FATHER and SON
    - 1) Various descriptions: "eternal covenant"; "covenant of peace"; or the "counsel of redemption"
    - 2) Described in Reformation creeds of 16th & 17th Cent.
    - 3) Affirms God's eternal saving purpose for mankind
  - c. Eternal Covenant LACKING in Biblical Support
    - 1) Bible AFFIRMS God's eternal purpose of redemption, cf. Psa 2.7-9, Matt 11.27, Jn 17.4,5, Eph 1.4-12
    - 2) Precise details of such a COVENANT are not given
2. Covenant of WORKS / Covenant of GRACE
  - a. Covenant of "WORKS"
    - 1) God's relation to man BEFORE FALL into sin
    - 2) Adam's PERIOD OF TESTING; worked for blessing
  - b. Covenant of "GRACE"
    - 1) God's relation to man AFTER FALL into sin
    - 2) Man UNABLE to MERIT (e.g. work for) Salvation
    - 3) God's INITIATIVE, God extends FREE GRACE to sinners
  - c. A Biblically Supported Distinction
    - 1) Adam understood as REAL, HISTORICAL MAN
    - 2) Necessity of PERFECT OBEDIENCE for Adam's BLESSING
    - 3) Provides OVERALL STRUCTURE to view God's relation with FALLEN MAN; from Eden to the City of God
    - 4) Prevents making STRONG DICHOTOMY between OT/NT Grace
  - d. LIMITATIONS of the DESCRIPTIVE TERMS
    - 1) GRACE WAS BASIS of the the Covenant of WORKS; all of God's dealings with man are based upon grace
    - 2) WORKS ARE NECESSARY in the Covenant of GRACE; works NOT THE REASON FOR salvation, but THE RESULT OF
      - a) Eph 2.10 - redeemed are "created for good works"
      - b) Salvation is all of Grace, JUDGMENT IS BY WORKS, Rom 14.12, 1 Cor 4.5, 2 Cor 5.10, 2 Tim 4.8, Rev 22.12
    - 3) OVEREMPHASIS on & MISUNDERSTANDING of EATING FRUIT
      - a) Adam was responsible for TOTAL OBEDIENCE to God
      - b) Tree symbolized LORDSHIP/AUTHORITY e.g. "knowledge"
      - c) Eating the Fruit was DIRECTED AGAINST GOD:
 

"Transgression meant the repudiation of His authority, doubt of His goodness, dispute with His wisdom, rejection of His justice, contradiction of His truthfulness, and spurning of His grace."

 -from John Murray's article on "Sin" in New Bible Dictionary
      - d) Resulted in ETERNAL CONSEQUENCES for ALL MANKIND
      - e) Required the AGONIZING DEATH OF THE SON of GOD



3. Old Covenant / New Covenant
  - a. Diversity of God's Dealings with FALLEN MAN
    - 1) OLD - bond of God with man BEFORE Christ
    - 2) NEW - bond of God with man AFTER Christ
  - b. CHARACTERISTIC TERMINOLOGY
    - 1) Old - "promise," "shadow," "prophecy"
    - 2) New - "fulfillment," "reality," "realization"
  - c. GALATIANS: Legalistic Judaizers vs. Grace of Christ
    - 1) Different HISTORICAL PERIODS: Gal 3.23,25
      - a) "Before faith came" and "faith has come"
      - b) Christ, the OBJECT of Faith, has ALTERED HISTORY
      - c) Judaizers cannot take believers back to "before"
      - d) Important Modifications of the Argument:
        - i. SAME GOSPEL preached to Abraham: Gal 3.8
        - ii. Xtian has SAME BLESSING as Abraham: Gal 3.9,14
        - iii. All Believers have always been saved by FAITH
    - 2) CONTRAST between Abrahamic & Mosaic Periods: 3.15-19
      - a) Inheritance of Blessing based on Promise, not Law
      - b) Different EMPHASIS: Abraham - Promise; Moses - Law
      - c) Mosaic Law was in given to PEOPLE OF PROMISE
      - d) BASIC UNITY between Abraham/Moses: Both Lead to X
      - e) REAL CONTRAST between Christ's Gospel & Judaizers
      - f) Even circumcision (Abrahamic) w/out X is void: 5.2
      - g) OT Rituals are replaced by GOSPEL REALITIES
4. Summary on Diversity within God's Covenants
  - a. Diversity ENHANCES the Wonder of God's Purpose
    - 1) We see both CONTRAST and CONTINUITY
    - 2) Diversity ULTIMATELY MERGES into SINGLE PURPOSE
  - b. Specific Emphasis of each Covenant
    - 1) Adam - Covenant of COMMENCEMENT
    - 2) Noah - Covenant of PRESERVATION
    - 3) Abraham - Covenant of PROMISE
    - 4) Moses - Covenant of LAW
    - 5) David - Covenant of KINGDOM
    - 6) Christ - Covenant of CONSUMMATION
  - c. Diagrammed: THE COVENANTAL STRUCTURE OF SCRIPTURE



- 1) ULTIMATE PURPOSE of Covenant of Creation is realized in the Covenant of Redemption; both have SAME GOALS; Redemption achieves and excels purposes of Creation
- 2) VARIOUS ADMINISTRATIONS of Covenant of Redemption all RELATE to one another, EXPAND UPON previous ones
- 3) Each of various administrations FULFILLED IN CHRIST; He embodies the New Covenant, He is "all in all"

### 3. God and Revelation

#### I. Introduction

##### A. The Self-Revealing God

1. God must take the INITIATIVE to reveal Himself to man
  - a. He is both the SUBJECT and the OBJECT of Revelation
  - b. Verbal, plenary, revelation of SCRIPTURE: 2 Tim 3.16
  - c. God SUPERINTENDS the keeping of His Word
2. Man is unable to find and understand God on his own
  - a. Limitation of man as CREATURE: Psalm 8.4, Job 42.3
  - b. Distortion of man as SINNER: Eph 4.18, 2 Cor 4.4
3. Full extent of sin's distortion: Romans 1.18-32
  - a. v. 18 "all ungodliness of men"
  - b. v. 19,20 "what can be know about God is plain"
  - c. v. 18 "suppress the truth by their wickedness"
  - d. v. 25 "exchange the truth for a lie"
  - e. v. 24,26,28 "therefore God gave them up"

##### B. The Self-Revelation of God

1. In HISTORICAL ACTS
  - a. God works out His saving purpose in history
  - b. Recorded in Biblical narrative; creation to consummation
2. In INTERPRETATIVE WORDS
  - a. Acts PRECEDED and FOLLOWED by inspired interpretation
  - b. Leaves a WRITTEN RECORD for all future generations
3. Through PERSONS
  - a. Patriarchs, prophets, kings, priests, and apostles all succeed one another as the messengers of God
  - b. God HIMSELF brings the FULL and FINAL revelation
4. By the HOLY SPIRIT
  - a. Guides the chosen instruments of God
  - b. Inspires the sacred records and bears witness to it
  - c. Fills the incarnate Word as the Lord's Christ

#### II. God in the Old Testament

##### A. Strict MONOTHEISM - Israel's Fundamental Concept of God

1. Abram, a polytheist, left his gods of Mesopotamia to COVENANT with the Lord God ALONE  
Gen 12.1-3; Josh 24.2,3,14; Acts 7.2-8
2. This ONE GOD became the Lord of the NATION at Sinai  
Ex 20.3,4; Deut 7.6-16; 9.4-6
3. The "SHEMA" was Israel's unique CREED - Deut 6.4



4. Covenant PROPHETS later rebuked Israel for unfaithfulness  
Isa 1.2-4; 44.6-8; 45.5
  5. OT records NOT a DEVELOPMENT TO monotheism (despite the assertions of critical scholars) but a DIGRESSION FROM monotheism into apostasy, idolatry and practical atheism
- B. The DIVINE PLURAL, the royal "WE"
1. The Hebrew word for God "ELOHIM" is in the PLURAL  
Gen 1.26; 3.22; 11.7; Isa 6.8
    - a. The PRIMARY meaning of the plural is FULLNESS
    - b. Exegesis will not allow forcing a fully developed doctrine of the trinity into these OT texts.
    - c. Yet in the light of the NT these texts can be seen as part of the DEVELOPMENT of the doctrine.
  2. "THE LORD OF HOSTS" also a PLURAL description of God
    - a. God is NOT ALONE in Heaven; 1 Kings 22.19; Psa 89.5-8  
Psa 103.20,21; Isa 6.2,3
    - b. God among the gods; Job 1.6; Psa 29.1; 82.1,6
  3. The CREATOR - divine name in the plural (translated in singular in most English versions)  
Job 35.10; Psa 149.2; Eccl 12.1; Isa 54.5
- C. Forms of Manifestation
1. The ANGEL OF THE LORD
    - a. Sometimes clearly referred to as a CREATED BEING  
Haggai 1.13; Mal 2.7; 3.1 - lit. def. "messenger"
    - b. Other references associate the angel with God Himself  
Gen 16.7,13; Ex 3.2,6; Judg 2.1; 6.12-24; 13.3,6,18,22
    - c. Angel does the WORK OF GOD:
 

	CLOUD	FIRE/Egypt
God -	Ex 13.21	Ex 14.24
Angel -	Ex 14.19	Num 20.16
    - d. SEPARATE from God while at the same time UNITED to God  
Ex 23.20,21; 33.2,3; Num 22.31
  2. THE WORD - "God's Almighty SPEECH"
    - a. Hebrew concept of "WORD" is an active, dynamic, almost a concrete "thing"
    - b. For example, once Isaac gave out his blessing, it was irrevocable, Genesis 27.35
    - c. The Word is OBJECTIVE PRINCIPLE of God's creation  
Gen 1.2; Psa 29.3,4
    - d. The Word Holds INDEPENDENT, POWERFUL AUTHORITY  
Ex 4.15,16; 7.1; Jer 15.19
    - e. HEALING word - Psa 107.20
    - f. Word "runs" and "melts ice" - Psa 147.15,18
    - g. Word "lands on Israel" - Isa 9.8
    - h. Word cannot be called back - Isa 31.2; 45.23
    - i. Word ACCOMPLISHES GOD'S PURPOSES - Isa 55.11
    - j. Word cannot be held inside - Jer 20.9
    - k. Word like FIRE, and a HAMMER - Jer 23.29
    - l. Word CAN BE EATEN - Ezek 2.8-3.3; Rev 10.8-11

- m. Triadic Structure of the WORD
  - 1) Creative Word - Gen 1.3, Ps 33.6
  - 2) Redemptive Word - Isa 55.11
  - 3) Commissioning Word - Jer 1.4ff.
- 3. The SPIRIT - "God's Almighty BREATH" Job 32.8; 33.4
  - a. DIVINE PRESENCE and POWER; THREE-fold:
    - 1) animating - Ps 33.6
    - 2) activating - Ezek 36.26ff, 37.1-10
    - 3) equipping - Jgs 3.10, 1 Sam 10.16,10, Isa 42.1
  - b. Spirit is OMNIPRESENT - Psa 139.7
  - c. Spirit is SOVEREIGN - Isa 40.13; 61.1
  - d. Spirit is INDEPENDENT - Isa 63.7-14
  - e. PERSONAL ACTIVITIES and MOODS of the SPIRIT - Gen 6.3, 2 Sam 23.2, Neh 9.20, Isa 34.16, 63.10
  - f. SPIRIT JOINED IN MINISTRY
    - 1) with WORD in CREATION - Gen 1.2; Psa 33.6; 104.30; Isa 40.7,8
    - 2) with WISDOM - Isa 11.2, cf. John 1.32
- 4. The WISDOM of God
  - a. PERSONIFIED AGENT of Creation - Prov 3.19; 8.22-31; Jer 10.12; 51.15
  - b. To be PRIZED (worshipped?) Prov 2.10; 8.11; 16.16
  - c. Concept developed by NT writers to develop the pre-existence, mediatorship, and revelatory work of Jesus: 1 Cor 1.24, Col 2.3, Matt 11.19, 12.42
- 5. The GLORY of the Lord - lit. def. "weight", "worth"
  - a. Revealed God's BEING, NATURE, and PRESENCE to mankind
  - b. Seen by Moses on Sinai - Ex 24.15-18
  - c. FILLED the Tabernacle - Ex 40.34,35; Lev 9.6,23
  - d. LOCATED in the Temple - 1 King 8.11; 2 Chron 7.1-3
  - e. SEEN in Ezekiel's VISIONS - Ezek 1.28
  - f. SPIRITUALIZED DOCTRINE - Isa 40.4,5; 60.1-3
- 6. The FACE of God - symbolized God's PRESENCE, Gen 4.16
  - a. "bread of the FACE" Ex 25.30;35.13; 39.36; 1 Sam 21.6
  - b. Sometimes HIDDEN - Deut 31.17; Psa 13.1; Dan 9.17
  - c. Could NOT BE SEEN - Gen 32.30; Ex 33.20,23
  - d. Moses spoke to God "face to face" Ex 33.11; Deut 34.10

#### D. The NAME of the Lord

- 1. Fullness of the Concept of Name
  - a. Name IS the person - Lev 24.11; Prov 18.10; Isa 30.27
  - b. Name is the person REVEALED IN FULLNESS
    - Ex 3.13; Psa 22.22 (John 17.6; Acts 9.15)
    - 1) God's RIGHTEOUSNESS - Psa 89.15,16
    - 2) God's FAITHFULNESS - Psa 89.24
    - 3) God's SALVATION - Psa 96.2
    - 4) God's HOLINESS - Psa 99.3
    - 5) God's GOODNESS - Psa 100.4,5
    - 6) God's MERCY - Psa 109.21



- 7) God's LOVE - Psa 119.55
  - 8) God's TRUTH - Psa 138.2
  - 9) God's GLORY - Psa 148.13
- c. Concentration of God's Person, Presence, & Character
    - 1) Mysterious Quality: Jgs 13.18 "wonderful" (Gen 32.29)
    - 2) INTENSE REVERENCE for God's Name: Ex 20.7, is really awe for the presence & power of God Himself
    - 3) God's Presence in Angel: Ex 23.20
  - d. Name is NOT in itself the "whole of God"
    - 1) God CANNOT be CONTAINED in any structure: Dt 26.15, 1 Kgs 8.27 "the highest heaven cannot contain thee"
    - 2) God condescends to choose place for His name to be remembered: Ex 20.24 "where...my name...remembered"
    - 3) "make His name dwell there" Deut 12.5,11; 14.23,24
    - 4) Temple "place for name of Lord" 1 Kgs 8.20,29,30, 9.3
2. "Calling on Name" // Entering into PERSONAL RELATION
    - a. Gen 4.26: Adam and Eve after the birth of Seth
    - b. Gen 12.8: Abraham built altar and called on name
    - c. 1 Kgs 18.24: Prophets of Baal call name of their god
    - d. Ps 54.1: Name of God is Salvation and Assistance
    - e. Zeph 3.9: Promise of Future Deliverance
    - f. Acts 9.21: Saul/Paul called on this name (Jesus)
  3. Importance of the NAME in the Ten Commandments
    - a. 1st - One True God: Ex 20.3
    - b. 2nd - No Images: Ex 20.4-6
    - c. 3rd - Proper USE of Name, do not "lift up" in vain
  4. GENERAL Name of God in OT - "Elohim"
    - a. Can refer to other gods (Ex 20.3, Josh 24.16), or foreign gods (Jer 5.7), or even men (Ps 8.5, 82.1,6)
    - b. Most common name for God in OT
    - c. "Plural of majesty," e.g. "strength, authority"
  5. "El" Compound Names (God's distinctive nature & person)
    - a. "El Shaddai" Gen 17.1,28.3,35.11,43.14,48.3,49.25
      - 1) Most common title known & worshipped by Patriarchs
      - 2) Meaning is ancient, somewhat uncertain; probable "almighty," "all sufficient," "all powerful"
    - b. "El Elyon" Gen 14.18-21, Deut 26.19, 32.8, 2 Chron 7.21
      - 1) Derived from word for "go up" (Heb. "ala")
      - 2) Meaning: "high," "uppermost," "exalted"
    - c. "El Olam" Gen 21.33 "the everlasting God" (cf. Ps 90.2)
    - d. "El Roi" Gen 16.13 "God who sees me" (ref. Hagar)
    - e. "El Bethel" Gen 28.10-22,31.13,35.7 where God met Jacob
    - f. Other compound names bring out particular aspects of God's character: He is Rock, Strong One, King, Lord, etc.
    - g. Names Reveal PERSONAL REALITY of God
      - 1) Not an abstract concept, based on HISTORICAL EVENTS
      - 2) God has INITIATIVE in this relation, REVEALED Names
      - 3) God provides both the ACTS and the WORDS
      - 4) Beside Him there is NO OTHER GOD

6. God's COVENANT Name: YHWH
  - a. Ex 3.13-15 (Heb. "haya") "to be"
    - 1) "I am that I am" or "I will be that I will be"
    - 2) Implies the abiding faithfulness of God
    - 3) NEW Meaning: GREAT MANIFESTATION OF SAVING POWER
  - b. Elohim reveals Himself as YHWH
    - 1) Elohim is finally defined in terms of Yahweh
    - 2) Progressive Revelation, knowing more about God
    - 3) God of BOTH CREATION and COVENANT, not a tribal god
  - c. "ADONAI" def. "lord, master, sir"
    - 1) LORD GOD - sovereign and personal "You are My God!"
    - 2) "adonai" eventually used alone to refer to YHWH due to great hesitation to use the name YHWH
- E. God in the Preprophetic Period
  1. The God of Israel
    - a. Abraham becomes Father of UNIQUE NATION of Israel
    - b. COVENANT GOD of Israel; exodus, law, cultus
    - c. SOVEREIGN LORD; election, faithfulness, mercy, love
    - d. Demands righteousness and justice from His people
    - e. All the essential characteristics of God are revealed
  2. Israel's Response to God
    - a. REVOLT against God, His Word, and His messenger (Moses)
    - b. Israel's False Conceptions of God
      - 1) Only one of many national gods: 1 Sam 4.8
      - 2) Geographical restriction; to Sinai (Jgs 5.4), then in Canaan (1 Sam 26.19ff)
      - 3) Superstitious practices; use of teraphim (1 Sam 19.13,16), necromancy (1 Sam 28.7-19), worship at the shrines of Baal (Jgs 2.13, 3.7, 8.33)
      - 4) Foreign worship in Jerusalem (1 Kings 11.5-8)
      - 5) Worship of YHWH became idolatrous (1 Kgs 12.26-33)
      - 6) Human sacrifices (2 Kgs 16.3, Jer 7.31, Ezk 16.20)
  3. Biblical Witness
    - a. Progressive DECLINE in Israel's moral/spiritual progress
    - b. SIN seen as FAILURE to be taught by CLEAR REVELATION
      - 1) Defect is not in God and His word, but His people
      - 2) Word and work of God were known even amidst revolt
      - 3) Fact of God's nearness MISUNDERSTOOD; led to sinful complacency not repentance (Dt 6.10-15, 8, Jer 7.1)
    - c. Revealed as GOD of the WHOLE EARTH
      - 1) Overrules Syria and Egypt as well as Israel
      - 2) Power & deliverance seen in Red Sea, Joshua, Judges
    - d. Revelation of God's RIGHTEOUSNESS
      - 1) Law of Moses, comprehensive, speaks to all of life
      - 2) Blessing for obedience, cursing upon disobedience
      - 3) Outworking of these principles in people's lives
    - e. Essentials of the Knowledge of God are Present
      - 1) God Himself, not just an idea of God, is present
      - 2) Later prophets make these essentials explicit in the various situations of Israel's experience
      - 3) Israel meets God's self-revelation with varying degrees of ignorance and apostasy



## F. God in the Prophetic Period

1. All that is true in the Preprophetic Period REMAINS TRUE
  - a. God Himself does not change: Mal 3.6
  - b. Outworking/application of the principles of Pentateuch
2. NEW FACETS of God's Character are Revealed
  - a. Continued disobedience reveals severity of His wrath
  - b. Restoration reveals the depths of His grace and mercy
  - c. Growing realization that God had revealed Himself to Israel so the NATIONS also may benefit, Servant of Lord
3. Prophets Emphasized God's RIGHTEOUSNESS
  - a. He IS righteous and He DEMANDS righteousness: Isa 1.26, Micah 6.8, Amos 5.24
  - b. He exercises RIGHTEOUS JUDGMENT on Israel AND nations  
Isa 10 -13, Ezek 25 - 32
4. God's HOLINESS "separation of God from sinners"
  - a. God is high and lifted up in power and glory: Isa 6.1
  - b. Man is unclean before Him: Isa 6.5, 64.6, Hab 1.13
  - c. Holiness vindicated by righteous dealings among the nations: Ezek 36.23, obedience of His people: Hag 2.11
  - d. Outward ritual alone is not acceptable to God: Isa 57.15
5. God's LORDSHIP
  - a. He is SOVEREIGN over ALL the nations of earth: Am 1-3
    - 1) Assyria is rod of God's anger: Isa 10.5
    - 2) Cyrus is chosen vessel of restoration: Is 45.1
    - 3) gods of the nations are NOTHING: Isa 46.1ff
  - b. He has SAVING PURPOSE for the Nations
    - 1) Jonah called wicked Nineveh to repent
    - 2) Egypt and Assyria will be won for God: Isa 19.24
    - 3) All nations will go up God's mtn.: Isa 2.2-4
    - 4) Israel a MISSIONARY NATION: Isa 42.6, 45.22, 49.6
    - 5) Earth FULL of knowledge of God: Isa 11.9
6. UNITY - only one God exists, God is God alone
  - a. Message of Isaiah
    - 1) Chapt 40 - Creator, King of cosmos, Ruler of nations
    - 2) Rival deities threatened: 41.21-29
    - 3) Idols dismissed with contempt: 44.20,25 (Ps 115.4-8)
    - 4) "there is NO OTHER" 44.8, 45.5
  - b. Old message (Deut 6.4) driven home with new emphasis
7. God's FAITHFULNESS
  - a. God is faithful to unfaithful Israel: Hos 1 - 3
  - b. Undeserved mercy and grace: Isa 1.18, 43.25
  - c. Extended to wicked pagans: Nah 3.1-7, Jonah 4.2
  - d. God the Faithful SAVIOR: Isa 12.2, 43.3, 49.6
  - e. Marvelous REDEMPTION: Ps 130.7, 138.2, Ezek 16.3-5
8. Salvation through Suffering
  - a. Even the righteous suffer: Pss 37, 73
  - b. Suffering Servant of Isaiah: 50, 53

## 9. Messiah

- a. God will raise up the root of David: Isa 9.7
- b. Son of Man given dominion, glory, kingdom: Dan 7.13ff
- c. Deeper fulfillment of the Suffering Servant: Isa 53
- d. Child, Emmanuel, Son, Prince, Wonderful: Isa 7.14, 9.6
- e. God at work among, & on behalf of, His people: Jer 23.5

## III. God in the New Testament

## A. Relation to the Old Testament

## 1. Perfect Harmony

- a. NT influence is from the OT, not Greek Hellenism
- b. Greek terms used, Greek concept of God rejected: Act 17

## 2. New feature - Jesus Christ

- a. He is the work and the word of God
- b. God of the OT is revealed in Jesus: Heb 1.1
- c. NT revelation fulfills OT Covenant Ac 2.14-36, Gal 3.7

## B. God as KING, or The Kingdom of God

## 1. Basis found in Old Testament

- a. God is real king of Israel: 1 Sam 8.7
- b. God will establish an EVERLASTING Kingdom: 2 Sam 7.13, Ps 145.13, Dan 2.44, 7.14

## 2. Fulfillment in the New Testament

- a. In Jesus, Kingdom PRESENT: Mk 1.15, Matt 12.28, Lk 17.21
- b. Repentance and Conversion is demanded: Mt 18.3, Jn 3.3
- c. New world order: Jn 18.36, Matt 25.31-46, 6.10, 6.33
- d. God the Father is King: Lk 12.32, Mt 6.10, 1 Cor 15.24f
- e. Jesus is also King: Mt 16.28, Jn 18.37, Eph 5.5
- f. Global manifestation anticipated: Phil 2.10ff

## C. God as LOVE - 1 John 4.8,16

1. God of Israel also God of Love: Deut 4.37, 23.5, 1 Kings 10.9, 1 Sam 20.14, Isa 63.9, Hos 14.4

2. NT also reveals God's wrath: Rom 1.17-32, 3.21-26

## 3. NT Focus on Jesus, God's Beloved Son

- a. Father loves the Son: John 5.20
- b. In love He sent His son: John 3.16, Rom 5.8, 1 Jn 4.10
- c. Believers accepted "in the Beloved" Eph 1.6

## 4. In Christ, Believer can also Love

- a. We love God by response: 1 John 4.10
- b. His love given by Holy Spirit: Rom 5.5
- c. God's love is to be shared: 1 John 4.7,8

## D. God as FATHER

- a. PRIMARY NT ref. to "Father" is to Father of Jesus
- b. Jesus is WITH HIS FATHER FROM ETERNITY:  
John 1.1,2,14, 8.38, 17.5,24, Phil 2.6
- c. Father LOVES the Son: John 5.19,20, 10.17, 17.24
- d. Jesus maintains SPECIAL RELATION to His Father:  
Mt 11.25-27, Lk 22.29, Jn 2.16, 5.17, 20.17



- e. Believers relation to Father is DERIVED FROM Jesus'
  - John 14.6-13, 17.26, 20.17, Eph 3.9-14
- f. Father's love for believers is THROUGH THE SON:
  - John 16.27, 17.26

#### IV. Jesus - The Son of God

##### A. UNITY / "Oneness" of God in the New Testament

1. OT View is MAINTAINED, Mark 12.29-32; James 2.19
2. Jesus is INCLUDED in the oneness, John 10.30; 17.3;
  - 1 Cor 8.4-6; 1 Tim 2.5
3. The PLURALITY of "one"
  - a. Heb. word "YACHEED" means "one and only one", this word is never used in the OT to describe God.
  - b. Instead the Heb. word "ECHAD" meaning "compound unity" is used by the OT authors, for example:
    - 1) Gen 2.24 - "one flesh"
    - 2) Gen 11.6 - "one people"
  - c. Similar idea of "COMPOUND UNITY" carried into the NT:
    - 1) John 17.22,23 - "one even as we are one"
    - 2) 1 Cor 3.6-8 - he who plants, he who waters are "one"
    - 3) 1 Cor 12.13 - "baptized into one body"
  - d. Biblical concept of "one" is a COMPOUND UNITY, not a monolithic unit, different from Islamic "monotheism"

##### B. Jesus is GOD

1. Divine Attributes ascribed to Jesus
  - a. Jesus is ETERNAL
    - 1) John 1.15 - lived BEFORE John the Baptist
    - 2) John 8.58 - "before Abraham was, I AM"
    - 3) John 17.5,24 - "BEFORE the foundation of the world"
    - 4) Heb 1.8 - "thy throne O God, is for ever and ever"
    - 5) Rev 1.8 - "I am the Alpha and the Omega"
  - b. Jesus is OMNIPRESENT
    - 1) John 3.13 - in HEAVEN while on the EARTH
    - 2) Matt 18.20; 28.20 - on EARTH while in HEAVEN
  - c. Jesus is OMNISCIENT
    - 1) John 16.30 - "we know that you know all things"
    - 2) John 21.17 - "Lord, you know everything"
    - 3) John 2.25 "he himself knew what was in man";
      - for example: John 1.49; 4.29; Luke 6.8; 11.17
    - 4) Matt 16.21 - Jesus knew the TIME and MANNER of His own death; cf. John 12.33; 13.1
  - d. Jesus is OMNIPOTENT
    - 1) Rev 19.6 - "the Lord our God the ALMIGHTY"
    - 2) John 5.19 - Son does all things, as does the Father
    - 3) Heb 1.3 - "upholding the universe by his word"
    - 4) Matt 28.18 - "all authority...given to me"
    - 5) Mark 5.6-13 - power over DEMONS
    - 6) Luke 4.38-41 - power over DISEASES
    - 7) John 10.17,18 - power over DEATH; cf. Matt 9.25;
      - Luke 7.14; John 11.43

- e. Jesus is IMMUTABLE (in his plans, promises, & person)
  - 1) Heb 1.12 - "thou art the same"
  - 2) Heb 13.8 - "the same yesterday, today, and forever"
- 2. Jesus Holds the OFFICES of Deity
  - a. Jesus is the CREATOR of the World
    - 1) John 1.3 - "all things were made through him"
    - 2) Coloss 1.16 - "for in him all things were created"
    - 3) Heb 1.2 - "through whom also he created the world"
    - 4) Heb 1.10 - maker of HEAVEN and EARTH
  - b. Jesus is the SUSTAINER of the World.
    - 1) Col 1.17 - "in Him all things hold together"
    - 2) Heb 1.3 - "upholding the universe"
- 3. Jesus has the PREROGATIVES (rights) of Deity
  - a. Jesus has the right to FORGIVE SIN
    - 1) Matt 9.6 - "Son of man has authority on earth to forgive sins", cf. Mark 2.7
    - 2) Luke 7.47 - the sinful woman forgiven
  - b. Jesus RAISES THE DEAD
    - 1) John 6.39 - "raise it up at the last day"
    - 2) John 10.18 - "I have the power to take it back"
    - 3) John 11.25 - "I am the resurrection and the life"
  - c. Jesus is the JUDGE of ALL MANKIND
    - 1) Matt 25.31 ff. - all the nations before His throne
    - 2) John 5.22 - "given all judgment to the Son"
    - 3) 2 Cor 5.10 - "all before..judgement seat of Christ"
- 4. Jesus is Identified with YHWH of the Old Testament
  - a. God the CREATOR - Psa 102.24-27 // Heb 1.10-12
  - b. Seen by Isaiah - Isa 6.1 // John 12.41
  - c. Announced by Forerunner - Isa 40.3 // Matt 3.3
  - d. Among God's People - Num 21.6,7 // 1 Cor 10.9
  - e. Sanctified - Isa 8.13 // 1 Pet 3.15
  - f. Leads captivity - Psa 68.18 // Eph 4.7,8
- 5. Jesus has names which are ascribed to Deity
  - a. "I AM" - John 6.41, 8.12,58, 10.9,11, 11.25, 14.6, 15.1, 18.6
  - b. Alpha and Omega - Rev 22.13
  - c. Emmanuel - Isa 7.14 // Matt 1.22,23
  - d. LOGOS - John 1.1-5, Rev 19.13
  - e. Son of Man, does the work of God:
    - 1) Matt 9.6 - forgives sins
    - 2) Matt 12.8 - interprets the law of God
    - 3) John 5.27 - executes judgment
    - 4) Matt 20.28 - gives life as a ransom
    - 5) Matt 13.41 - sends out angels
    - 6) Matt 19.28, 25.31 - sits on a throne
    - 7) Matt 24.44,26.64 - coming again

Note: Some believe "Son of Man" refers to the humanity of Jesus whereas the "Son of God" refers to His deity. Yet the Scriptures



emphasize just the OPPOSITE. Most often Jesus uses the title "Son of Man" from the context of Daniel 7.13,14, the apocalyptic God-man who receives authority from the "Ancient of Days".

f. SON OF GOD

- 1) Sometimes used in Scripture to describe angels, Adam, Israel, kings, and all children of God
- 2) Some texts clearly denote deity - John 5.18; 10.33,36
- 3) "Only BEGOTTEN" (unique, one and only) - John 1.18, 3.16,18
- 4) Executes Judgment - John 5.22
- 5) Has Life in Himself - John 5.21,26
- 6) Gives Eternal Life - John 10.10
- 7) Honored - John 5.23

g. LORD

- 1) Sometimes spoken to men as sign of RESPECT, also was used as a title for LANDHOLDERS
- 2) "Kurios" was DIVINE title of Roman Caesar's, esp. widely used by both Nero and Domitian
- 3) Different NT texts refer to either meaning: Matt 7.21,22; 22.43,44, Lk 1.43; 2.11, Jn 20.28, Acts 16.31, Rom 10.9, 1 Cor 12.3, Phil 2.11

h. GOD - explicit references to the deity of Jesus:

- 1) John 1.1,14 "Word was God...Word became flesh"
- 2) John 1.18 "the only begotten God"
- 3) John 20.28 "my Lord and my God"
- 4) Rom 9.5 "Christ, who is God over all"
- 5) Tit 2.13 "our great God and Savior Jesus Christ"
- 6) Heb 1.8 "of the Son...Thy throne, O God"
- 7) 2 Pet 1.1 "our God and Savior Jesus Christ"

6. Certain RELATIONS of Jesus Prove His Deity

- a. Jesus is NAMED with the Father in CLOSE ASSOCIATION: Matt 28.19, Acts 2.38, Rom 6.3, 2 Cor 13.14
- b. Heb 1.3 - Jesus "REFLECTS the glory of God and BEARS the very STAMP of His nature"
- c. Col 1.15 - Jesus "is the IMAGE of the invisible God"
- d. Col 2.9 - in Jesus "the WHOLE FULLNESS OF DEITY dwells"
- e. Jesus ACTS with the Father: John 14.23, 2 Thes 2.16,17
- f. Xtians SAME RELATION TO God & Christ: Eph 5.5, Rev 20.6
- g. Father and Son have MUTUAL OWNERSHIP: John 16.15,17.10

7. WORSHIP is GIVEN TO and ACCEPTED BY Jesus

- a. Jesus says "worship the LORD your GOD and him ONLY", Matt 4.10, Ex 20.1,2
- b. Worship is REFUSED by mere men and angels: Acts 10.25,26, Rev 19.10, 22.8,9
- c. Worship is RECEIVED by Jesus: Mt 14.33, 15.25, 28.9, Lk 5.8, 1 Cor 1.2
- d. Worship of Jesus is God's COMMAND TO ALL PEOPLE: John 5.23, Heb 1.6

8. Jesus Himself CLAIMED TO BE GOD

- a. Lk 2.49,50 - God is "His Father"

- b. Mt 3.17 - "This is my beloved Son"
- c. Mt 5.21,22,27,28 - "But I say to you" DIVINE AUTHORITY
- d. Mt 10.1,8, Lk 10.9,19 - He EMPOWERED His disciples
- e. John 8.58, 17.5 - asserted His PRE-EXISTENCE
- f. John 16.23,24 - invited PRAYER IN HIS NAME
- g. John 5.18, 10.30, 14.9, 17.11 - claims to His own deity, so CLEARLY UNDERSTOOD evoked STRONG REACTIONS

## V. The Spirit of God

### A. The Spirit is a PERSON

1. He has the CHARACTERISTICS of Personality:
  - a. Intellect - Rom 8.27, 1 Cor 2.13
  - b. Emotions (sensitivity) - Rom 15.30
  - c. Will - 1 Cor 12.11, Acts 16.6-11
2. He performs the ACTIONS of Personality:
  - a. Teaches - John 14.26
  - b. Witnesses/Testifies - John 15.26, Rom 8.16
  - c. Guides - John 16.13, Rom 8.14
  - d. Convicts - John 16.7,8
  - e. Restrains - Genesis 6.3
  - f. Performs Miracles - Acts 8.39
  - g. Calls for Service - Acts 13.2
  - h. Sends into Service - Acts 13.4
  - i. Guides in Service - Acts 8.29
  - j. Prays/Intercedes - Rom 8.26
3. He is TREATED as a Person
  - a. Obeyed - Acts 10.19-21
  - b. Lied to - Acts 5.3
  - c. Resisted - Acts 7.51
  - d. Grieved - Eph 4.30
  - e. Blasphemed - Matt 12.31
  - f. Insulted - Heb 10.29
4. He is DESCRIBED as a Person
  - a. He has a NAME - "Paraclete" (meaning "come alongside")  
This name described the friends of the accused who offered a testimony in support of his character before the trial Judge; e.g. Advocate/Counselor/Comforter  
John 14.16,26, 15.26, 16.7, 1 John 2.1
  - b. He is described with PERSONAL PRONOUNS;  
John 14.17, 16.13 - Here John joins PNEUMA (neuter) with a MASCULINE PRONOUN (e.g. "he", "him");  
So John employs BAD GRAMMAR, to teach GOOD THEOLOGY.
5. He is ASSOCIATED WITH persons: (the Father and the Son)
  - a. Baptism - Matt 28.19
  - b. Benediction - 2 Cor 13.14
  - c. Administration of the Church - 1 Cor 12.4-6

### B. The Spirit is GOD

1. The Spirit has DIVINE NAMES
  - a. Spirit of God - 1 Cor 6.11, Acts 5.3,4



- b. Spirit of Jesus - Acts 16.7
  - c. Spirit of adoption - Rom 8.15
  - d. "another" Paraclete - John 14.16 (Gk. "ALLOS"),  
meaning "one just like me" (contra Gk. "HETEROS")
2. The Spirit has DIVINE ATTRIBUTES
    - a. The Spirit is OMNISCIENT - 1 Cor 2.11,12
    - b. The Spirit is OMNIPRESENT - Psa 139.7
    - c. The Spirit is OMNIPOTENT - Job 33.4, Zech 4.6
    - d. The Spirit is TRUTH - 1 John 5.6b (cf. John 14.6)
    - e. The Spirit is HOLY - Luke 11.13
    - f. The Spirit GIVES LIFE - Rom 8.2,11
    - g. The Spirit of WISDOM - Isaiah 40.13
  3. The Spirit performs DIVINE ACTIONS
    - a. Creation - Gen 1.2, Job 26.13, 27.3, Psa 33.6, 104.30
    - b. Inspiration - 2 Pet 1.21, 2 Tim 3.16
    - c. Incarnation - Luke 1.35
    - d. Regeneration - John 3.5,6
    - e. Sanctification - 2 Thess 2.13
    - f. Resurrection - Rom 8.11, 1 Tim 3.16
  4. The Spirit has DIVINE ASSOCIATIONS (the Father & the Son)
    - a. Baptism - Matt 28.19 ("Name" is singular)
    - b. Benediction - 2 Cor 13.14
- C. PROCESSION of the Spirit, from the Father and the Son
1. The Spirit has been in ETERNAL PROCESSION from eternity,  
John 15.26 "who proceeds from the Father"
  2. Pentecost was the HISTORICAL EVENT of His procession  
John 7.39 "the Spirit had NOT BEEN GIVEN, because  
Jesus was not yet glorified"  
Acts 2.33 "the promise of the Holy Spirit, he has  
POURED OUT this which you see and hear"
  3. Regeneration is the PERSONAL EXPERIENCE/APPLICATION  
of His procession in to the believer's life  
Rom 8.9 "the Spirit of God DWELLS in you"  
Gal 4.6 "God HAS SENT the Spirit of his Son into  
our hearts crying 'Abba! Father!'"
- D. Jesus and the Spirit
1. OT HOPE was the coming of "MESSIAH" (THE anointed one)  
Isaiah 11.2, 42.1, 61.1
  2. During the inter-testamental 400 years, the faithful  
longed for a fresh Word from God; they experienced  
only the the echo of God's voice (Heb. "bath quol")
  3. Coming of Messiah - THE AGE OF THE SPIRIT
    - a. The Spirit HAS COME: Luke 1.15,35,41,67, 2.25,27
    - b. The Christ HAS COME: Luke 1.35, 2.11
  4. Jesus is GOD INCARNATE
    - a. Fully MAN: 1 Tim 2.5, 1 John 4.2
    - b. Phil 2.7 He SET ASIDE his DIVINE PRIVILEGES/RIGHTS,

while REMAINING fully God (cf. John 10.18)

c. Jesus CONTINUES a MAN in Heaven: Heb 4.14, 5.10

5. Jesus - MINISTRY IN THE SPIRIT - Acts 10.38
  - a. Baptism - Luke 3.22,23
    - 1) Christ-child: Luke 2.11
    - 2) Christ commissioned: Luke 3.22,23
    - 3) Christ exalted: Acts 2.33,36
  - b. Temptation - Luke 4.1,14
  - c. Teaching - Luke 4.18
  - d. Healing - Matt 12.28 (cf. Lk 11.20 "finger"//Spirit?)
  - e. Death - Heb 9.14
  - f. Resurrection - 1 Tim 3.16
  - g. Post-resurrection Ministry - Acts 1.2
6. Jesus SUBMISSION in His Earthly Humiliation
  - a. to the Spirit - Matt 12.31,32
  - b. to the Father - Matt 24.36
 (knowledge in Heavenly Exaltation: Act 1.7, Rev 22.16,20)

#### E. The Spirit and Jesus

1. Risen Jesus, obedient servant, wins the prize/Spirit:
 

Isa 44.1-3, Acts 2.33,36, Eph 4.4-10
2. Expectation of the disciples:
  - a. "God with us"; Matthew's theme of EMMANUEL:
 

Matt 1.23, 18.20, 25.40, 28.20
  - b. "I will come to you"- John 14.16-23, 16.16
3. Pentecost - The Coming of JESUS
  - a. "life-giving Spirit" - 1 Cor 15.45
  - b. "now the Lord is the Spirit" -
 

2 Cor 3.17,18 (cf. 1 Cor 8.6)
4. Union with Christ
  - a. Rom 8.9-11 - indwelt by the triune God; John 14.23
  - b. Gal 2.20 - "Christ who lives in me"
  - c. Col 1.27 - "Christ in you, the hope of glory"

Note: The texts of the NT focus much more on the ECONOMIC trinity (what God DOES), than on the ONTOLOGICAL (who God IS).

#### VI. The Triune God of the New Testament

- A. NT Texts where DELIBERATE TRINITARIAN FORMULA is used
  1. Matt 28.19 - Baptism; 3 persons, 1 name
  2. 2 Cor 13.14 - Benediction
  3. Rev 1.4,5 - Greeting
- B. NT Texts structured in a TRIADIC FORM, implicit trinity
  1. 1 Cor 12.3-6 - gifts of the Church
  2. Eph 1.3-14 - praise to Father, Son, and Spirit
  3. Eph 3.14-19 - prayer to the Godhead
  4. Eph 4.4-6 - unity in the Church
  5. 2 Thess 2.13,14 - Godhead in the salvation process



6. 1 Pet 1.2 - new life through Triune God
7. Tit 3.4-6 - threefold work of salvation
8. Jude 20,21 - true faith in the triune God

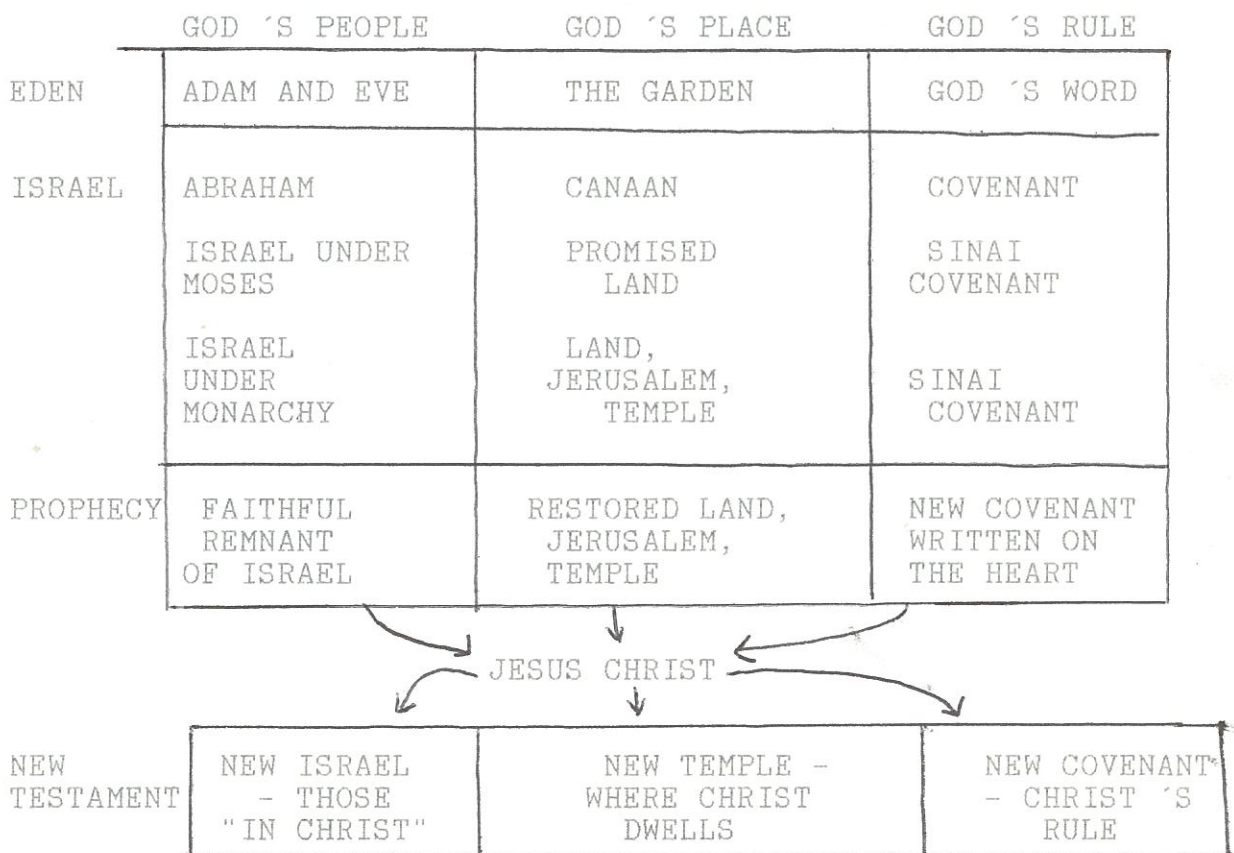
C. Three Persons MENTIONED TOGETHER, without triadic structure

1. Matt 12.28
2. Mark 1.10,11
3. Luke 1.35, 3.22
4. John 1.33,34, 20.21,22
5. Acts 2.33,38,39
6. Rom 8.11, 15.16,30
7. 2 Cor 1.21,22
8. Gal 4.6
9. Eph 2.18
10. 1 John 4.13,14

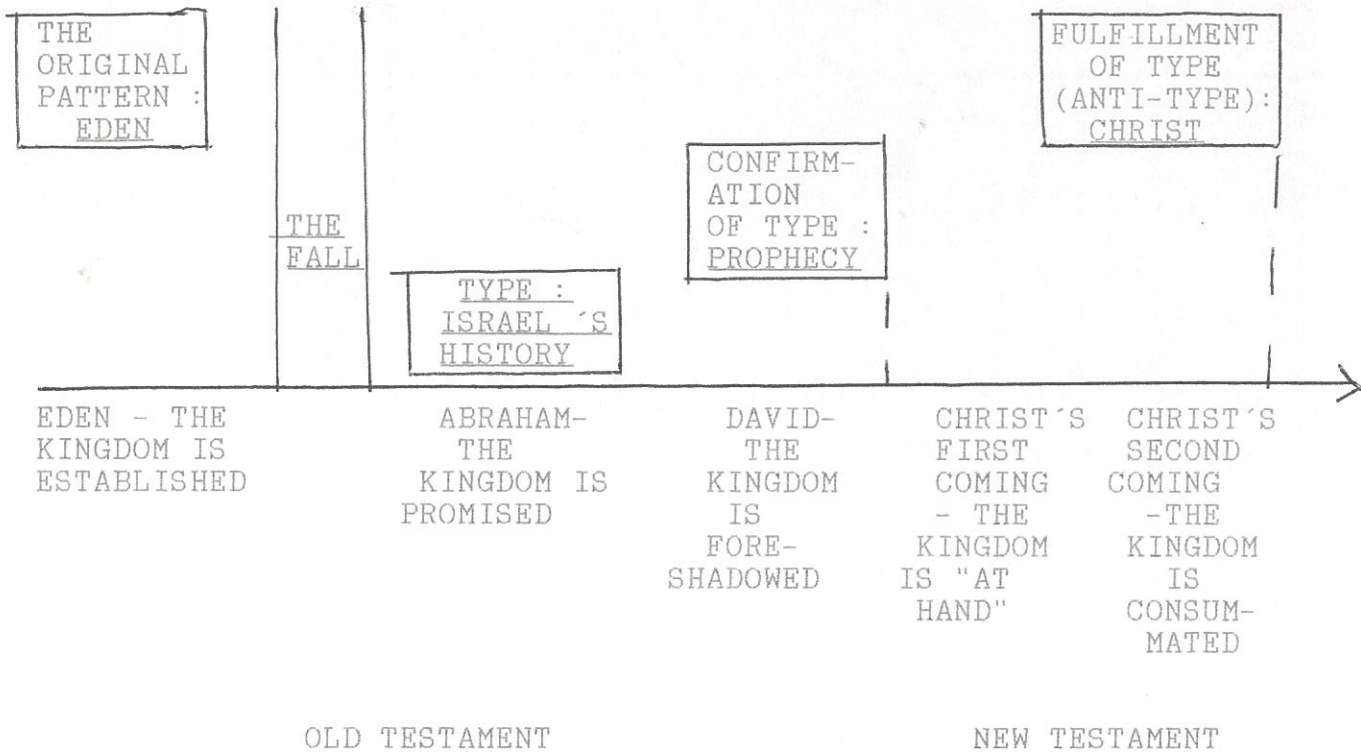
D. SUMMARY COMMENTS: God and Revelation

1. God REMAINS the SAME throughout both testaments:  
Num 23.19, Mal 3.6, Heb 13.8, James 1.18
2. God REVEALS MORE of Himself, throughout both testaments:  
Matt 11.11, 13.16,17, Heb 1.1,2, 11.39,40, 1 Pet 1.10-12
3. God uses VARIOUS CULTURAL FORMS to reveal Himself: Heb 1.1  
Acts 14.15-17, 17.24-28, e.g. covenant, letter, sacrament

4. THE KINGDOM OF GOD



REVELATION OF THE KINGDOM OF GOD



I. The Kingdom Revealed in EDEN

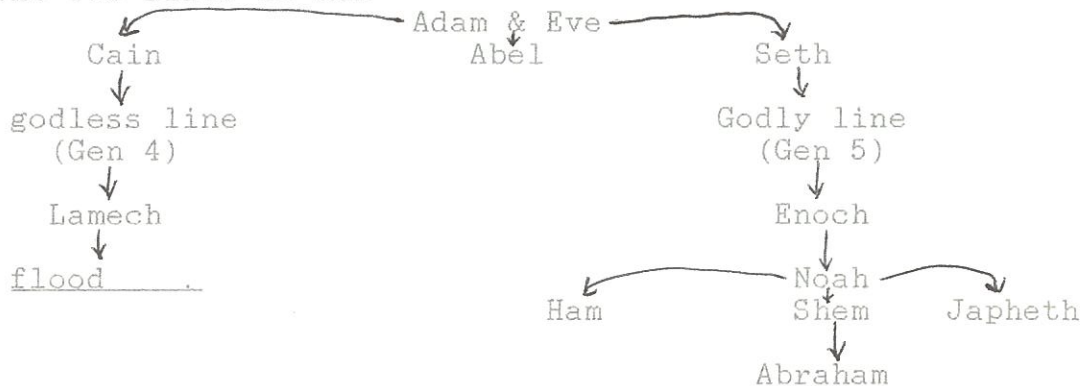
A. The CREATION

1. All the world is God's World, all truth is God's truth
2. All mankind is made in God's image: Gen 1.26
  - a. Image seen in the relationship of man/woman: Gen 2.24
  - b. Man is a completely unique creature: Gen 2.20
3. Man is made under God's Lordship: Gen 2.16-17

B. The FALL

1. Man disobeys God's command; Rule of God is rejected
2. God's curse falls upon man and all creation: Gen 3.14-19
  - a. Principle of Headship, consequences of sin extend to all
  - b. Promise of a New Adam: Gen 3.15
3. Fallen man remains in God's image: Gen 9.6, James 3.9
4. Fallen creation remains "good": 1 Tim 4.1-5, Tit 1.15

C. The Two Lines of Man





## ii: The Kingdom Revealed in Israel's History

- A. Abraham and the Patriarchs - the Kingdom PROMISED
  - 1. God's Covenant with Abraham
    - a. Abraham's descendants would become a great nation  
Gen 12.2, 13.16, 15.5, 16.10, 18.18
    - b. These descendants would possess the promised land  
Gen 12.7, 13.14-15, 15.18-21, 17.8
    - c. These descendants would be God's own people  
Gen 17.2,7-8, 18.19
  - 2. Promises extended to those not physically descended  
from Abraham: Gen 12.3, 17.4-6, cf. Rom 4.16-18
  - 3. Election of Jacob by grace: Gen 25.19-23, Rom 9.10-13
- B. Moses and the Exodus - the Promises Activated
  - 1. The EXODUS
    - a. God's People are prisoners in a Foreign Land: Ex 1.8
    - b. Moses declares the God of Abraham, Isaac, & Jacob:  
Ex 2.24, 3.6,13,15,16, 4.5, 6.2-5
    - c. God's Kingdom based on REDEMPTION
      - 1) Entrance into Kingdom depends on Miraculous grace
      - 2) RESPONSE to God who saves: Ex 20.2, Deut 6.20/5  
Josh 24.6-13, Neh 9.6-12, Psa 78, 105, 106, 114, 135
  - 2. The Sinai Covenant
    - a. Law given to the Redeemed People of God
      - 1) Covenant with God through Abraham
      - 2) Redeemed by God through Red Sea
    - b. God's Dealings with Man are by Grace, incl. Law
      - 1) Begins w/ review of God's Deliverance: Ex 20.2
      - 2) How to CONTINUE in Right Relation w/God
    - c. Tabernacle: Ex 25 - 31
      - 1) God designs PLACE of worship, not man's invention
      - 2) The Dwelling place of God: Ex 29.45
      - 3) God dictates MEANS of worship: Ex 40.35/ Leviticus
- C. The Entry and Settlement
  - 1. Nation of GRUMBLERS: Ex 16-18, Num 13-14
  - 2. God graciously saves DESCENDANTS (remnant); birth alone  
proves no guarantee to receive the blessings of covenant
  - 3. Same Law "second time" to New Generation: Deuteronomy
    - a. Relation between Law/Grace: 6.20-25, 7.7-8, 9.4-6
    - b. Blessing on Obedience, Cursing on Disobedience: 27/28
  - 4. "Fulfillment" under Joshua: 21.43-45
- D. The Progress towards Monarchy - JUDGESHIP
  - 1. Two centuries of important historical development
  - 2. Chapter 2 - Theological Interpretation of the Book; sin,  
judgment at the hand of the enemy, Israel's repentance  
and call for help, the savior-judge who rescues Israel
  - 3. Anticipates Stability of Monarchy: 21.25
- E. Samuel and Saul
  - 1. Samuel, first national prophet since Moses: 1 Sam 3.19-20
  - 2. Israel demands their own King: 1 Samuel 8

- a. Rejection of God's rule: vs. 7 (permitted Dt 17.14-20)
- b. Warning against Despot: vs. 10 - 18
- c. Saul chosen for military/political reasons: vs. 20
- 3. Rise and Fall of Saul
  - a. Begins with success: 1 Sam 10.23-24, 11.5-15
  - b. Seeds of corruption: 1 Sam 13.13-14, 15.10-31
- 4. Samuel the Prophet brings the Word of God to King/nation
- F. David and Solomon
  - 1. David is all that Saul is not: 1 Sam 15.35, 16.1,14
  - 2. Promise of Kingship: 2 Sam 7
  - 3. Centrality of the Temple: Chronicles

### III. The Kingdom Revealed in PROPHECY

- A. Pre-Exilic Prophets
  - 1. Transgression of the Law
    - a. Covenant of Sinai remains rule of faith and life
    - b. Social injustices: Amos 4.1-3, 5.10-13, 8.4-6
    - c. Religious Hypocrisy: Isa 1.10-18
  - 2. Judgment
    - a. Inevitable course of self-destruction by God's people
    - b. Various Forms of Judgment
      - 1) Immediate and local judgment of God: Isa 10.10,11, Ezek 16.51, 23.1-11, Jer 1.13-16, 20.4-6, 22.24-27
      - 2) Universal Judgment: Jer 4.23-26, Isa 2.12-22, 13.5 Nah 1.4-6, Hab 3.3-12, Zeph 1.2-3,18, Ezek 38.19-23
  - 3. Salvation
    - a. God is faithful to Covenant, He will save a remnant
    - b. Both immediate and future, Israel and the nations
  - 4. The Nations
    - a. Judgment is linked to Salvation: Amos 1-2, Isa 13-23, Jer 46-51, Ezek 25-32
    - b. God puts down all rebellion against Him
    - c. Salvation includes the nations: Isa 42.6, 45.22,23
- B. The Exilic and Post-Exilic Prophets
  - 1. Exilic Prophets: Ezekiel and Daniel
  - 2. Post-Exilic: Haggai, Zechariah, & Malachi
  - 3. Greater emphasis on the Universal and Final acts of God, both in Salvation and Judgment
  - 4. Future described in Apocalyptic language: Dan 7,8, Zech
- C. The Kingdom Pattern in Prophecy
  - 1. Form of future history will reflect past history
  - 2. Significant Difference: None of weaknesses of past, sin
  - 3. New Captivity: Judah to Babylon for Covenant breaking
  - 4. New Exodus: Jer 16.14-15, 23.7-8; Isa 43.15-21, 48.20-21
  - 5. New Covenant: Jer 31.31-34, 33.19-26
  - 6. New Nation: Isa 44.24-48, 46.13, Ezek 40-47, Zech 4.6-9
  - 7. New Creation: Isa 11.1-9, 41.18-20, 51.3, 65.17-21
  - 8. Foreshadowed in Ezra and Nehemiah



## IV. The Kingdom Revealed in JESUS CHRIST

- A. Old Testament Promises Fulfilled in Christ
  - 1. Whole Bible is understood in the light of the Gospel  
Luke 24.27,44, 2 Cor 3.14
  - 2. Promises are Fulfilled in Christ  
Acts 13.32-33, 2 Cor 1.20
  - 3. Fullness of Revelation in Christ  
Eph 2.20, Heb 1.1-2, Jude 3
- B. The Gospel - what God has done FOR us in Christ
  - 1. Incarnation - fully God and fully man
  - 2. Sinless Obedience - perfect representative, fulfills law
  - 3. Crucifixion - substitutionary atonement, propitiation
  - 4. Resurrection - vindication, justification, confirmation
  - 5. Exaltation - authority, intercessor, sovereign
  - 6. Return - consummation, hope
- C. The Gospel Message
  - 1. Source of Faith: Rom 1.16, 10.17
  - 2. Source of New Birth: 1 Pet 1.23-25
  - 3. Source of Sanctification: Coloss 1.5-6
  - 4. Source of Endurance: 2 Tim 1.11-14
- D. The Gospel of the Kingdom: Matt 4.23, 9.35, 24.14
  - 1. Fulfills the Old Testament Hope
    - a. Mark 1.14.15 "at hand," "time is fulfilled"
    - b. These words must have meant something to His hearers
  - 2. Various Kingdom Expressions - Eden, Israel, Prophetic
    - a. Each are RELATED yet DIFFERENT
    - b. Coming of Christ transforms all OT Kingdom terms into a REALITY, "Christological" fulfillment of OT
- E. The PEOPLE of the Kingdom - "God's People"
  - 1. Jesus is the TRUE ADAM
    - a. He is descended from Adam: Luke 3.23-28
    - b. He overcomes temptation where Adam failed: Mark 1.12-13
    - c. He identifies with Adam's race: Luke 3.21-22
    - d. He is the last Adam: Rom 5.18-21, 1 Cor 15.20-22,45-49
  - 2. Jesus is the SEED of ABRAHAM
    - a. The son of Abraham: Matt 1.1
    - b. The hope of Abraham: John 8.56
    - c. The seed of Abraham: Gal 3.16
    - d. The sacrifice for Abraham: Gen 22.2,6-8, Rom 8.32
  - 3. Jesus is the TRUE ISRAEL
    - a. Called out of Egypt: Matt 2.15
    - b. Faithful in the Wilderness: Matt 4.1-11
    - c. Lawgiver from the Mountain: Matt 5 -7, John 1.17
    - d. Fruitful Vineyard: John 15.1 (cf. Ps 80.8ff, Isa 5.1-7)
  - 4. Jesus is the SON of DAVID
    - a. Kingly line of David: Luke 1.27,32
    - b. Warrior-king like David: Ps 18.50, Rom 15.8,9, Rev 19

- c. Afflicted king: Ps 22, John 13.18, 15.25, Heb 2.10-12
- d. David's Lord: Ps 110.1, Matt 22.41-46, Acts 2.34-36

F. The LOCATION of the Kingdom - "God's Place"

- 1. New Heaven and New Earth: Rev 21.1, Isa 65.17ff.
  - a. "Kingdom not of this world" John 18.36
  - b. Present order must pass away: 2 Pet 3.10-13
- 2. New Garden
  - a. Tree of Life: Rev 22.2,14
  - b. Casting out of Satan: Luke 10.18, Rev 20.10
- 3. New City - Zion
  - a. Israel's hope to return to Zion: Isa 35.10
  - b. "City has foundations, builder & maker is God" Heb 11.10
  - c. Heb 12.22: Where Jesus reigns now
  - d. "Holy City, New Jerusalem" Rev 21.2
- 4. New Temple
  - a. Jesus TABERNACLES among us: John 1.14
  - b. Temple of His Body: John 2.19-21

G. The RULE of the Kingdom - "God's Rule"

- 1. Jesus as LORD
  - a. Holds all authority: Matt 28.18
  - b. Now seen by some: Acts 28.30,31 Rom 10.9, 1 Cor 12.3
  - c. Eventually acknowledged by all: Phil 2.10,11, Rev 1.7
- 2. WORD of the Lord Jesus
  - a. He IS the Word: John 1.1,14, Rev 19.13
  - b. Fulfills the Word: Matt 5.17-18, Eph 2.20, Heb 1.1-2
  - c. Will not Pass Away: Matt 7.24-27, Mark 13.31

H. The Kingdom - NOW but NOT YET: 1 John 3.2

- 1. The FIRST Coming of Christ
  - a. Finished, perfect work of God for Salvation
  - b. Status of the believer can never be improved upon
  - c. There is nothing that believers will possess in glory which they do not now possess in Christ by faith:  
Eph 1.3, 2.6,7, 3.18,19, Coloss 1.27
- 2. The SECOND Coming of Christ
  - a. Visible, global MANIFESTATION of who Christ is  
Phil 2.10,11, Rev 1.7
  - b. World will see what believers know already
  - c. Christ will "hand over" to the Father: 1 Cor 15.24-28



5. Sin, Judgment, and Suffering

## I. Definition of Sin

## A. Biblical Terms

## 1. Hebrew

- a. hatta't - "a missing" (i.e. of the standard/mark)
- b. pesa - "rebellion," "transgression"
- c. awon - "perversion"
- d. ra' - "evil" (in disposition)
- e. resa - "impiety"

## 2. Greek

- a. hamartia - "missing the mark"
- b. parabasis - "transgression"
- c. adikia - "unrighteousness"
- d. asebeia - "impiety"
- e. anomia - "lawlessness"
- f. poneria - "depravity"
- g. epithymia - "evil desire"

## B. Emphasis of the Definition

- 1. Sin is PRIMARILY AGAINST GOD, "a slap in God's face"
  - a. Ps 51.4: "Against you, and you only, have I sinned"
  - b. Rom 8.7: "carnal mind is enmity against God"
  - c. 1 Jn 3.4: "sin is lawlessness" (Law - reflects God)
  - d. Rom 3.23: "fallen short of the glory of God"
  - e. 1 Jn 3.8: "sin is of devil" (completely opposed to God)
- 2. Both COMMISSION and OMISSION
  - a. More than just neglect (i.e. omission) or ignorance
  - b. Willful rebellion, active transgression, commission
  - c. "what we have done, and what we have failed to do"

## II. ORIGIN of Sin

## A. Sin BEFORE the Fall?

- 1. Here all we can do is speculate, Bible gives few details
- 2. Fall of Satan/serpent
  - a. Man was prompted to sin, sin already existed in Satan
  - b. Possible Allusions:
    - 1) King of Babylon: Isaiah 14.12ff
    - 2) King of Tyre: Ezekiel 28.12ff
- 3. This question is not asked by the Bible, emphasis on MAN

## B. PROCESS of Man's Fall: Genesis 3 (1 Tim 2.14, Jas 1.13,14)

- 1. vs. 4 - 6: Lust to be "like God," AUTONOMY
- 2. Vanity or Futility of Sin, i.e. ultimate lack of substance
  - a. Grasping at the shadow in place of the substance
  - b. Divinity offered ("be as god") is no divinity at all
  - c. Freedom to sin is no true freedom, bondage: John 8.34
  - d. Life under sin is the way of trespasses and death
- 3. "The gravity of the first sin appears in the fact that the command violated was the summary exhibition of the authority,

goodness, wisdom, justice, faithfulness, and grace of God. Transgression meant the repudiation of His authority, doubt of His goodness, dispute of His wisdom, rejection of His justice, contradiction of His truthfulness, and the spurning of His grace. Along the whole line of God's perfections sin was the contradiction. And this ever continues to be the character of sin." -John Murray, article on "Sin," New Bible Dictionary

### C. God is NOT the AUTHOR of Sin

#### 1. God is SOVEREIGN over Sin

- a. Genesis never suggests that sin took God by surprise, nor ~~was~~ had God lost control of the situation
- b. God knows what man has done, and why he did it
- c. Sin is made to serve God's purposes: Ps 76.10, Prov 16.4
- d. God brings good out of evil: Gen 3.15, 50.20 *Rom 8.28*

#### 2. God and His Creation are GOOD

- a. Sin was foreign to God and to the creation: Gen 1.31
- b. God is COMPLETELY HOLY: Hab 1.13, Num 23.19, Rom 9.19ff
- c. Man is FREE, and must live with consequences of choices

### D. Original Sin

- You do not become a sinner because you sin but you sin because you are a sinner.*
1. Because of one historical event, sin embraces all people
  2. Rom 5.12: "all men sinned" in the sin of Adam, all sinned
  3. 1 Cor 15.22: "in Adam all die," result of sin: Rom 6.23
  4. History of mankind, either in Adam or in Christ, Headship
  5. Seen in Early Biblical History:
    - a. From murder of Abel to the Flood: Gen 6.5
    - b. Flood does not change man: Gen 8.21
  6. Begins at conception: Psa 51.5, 58.3
  7. Centered in HEART: Prov 6.14, Jer 17.9, Mark 7.20-23
    - a. "Flesh," not just the "body," but whole of human life in alienation from God
    - b. "Walking after the flesh" Rom 8.5, Gal 5.19, 6.8
  8. "Death REIGNED": Rom 5.17, Characteristic of Humanity

## III. CONSEQUENCES of Sin

### A. Man's Relation to God

1. Before the Fall there was perfect fellowship: Gen 2.15, 18
2. Afterward Shame, Guilt, Fear: Gen 3.8-10
3. Man blames God for his failures: Gen 3.12
4. Man goes away from presence of God: Gen 4.16
5. Enoch "new beginnings": Gen 4.17, godless urbanization cf. Gen 11.4, Dan 4.28-33, Rev 18
6. True Knowledge of God is Lost: Rom 1.24-32, Eph 4.18
7. No one seeks for God: Rom 3.10-20, Eph 2.1,2

### B. Relations between People

1. Before the Fall, perfect love and oneness: Gen 2.24,25
2. Distortion of Roles/Responsibility: Gen 3.1, 1 Tim 2.14
3. Man is IRRESPONSIBLE: Gen 3.12
4. Woman DOMINATES: Gen 3.16 "desire" Gen 4.7 - control
5. Families in CHAOS: Cain/Abel, Ishmael/Isaac, Jacob/Esau,



continues throughout Scripture, even Jesus & His brothers  
6. Societies in CONFLICT: tribalism, nationalism, wars, etc.

C. Man's Relation with Himself

1. ALIENATION from God: Gen 3.8, loss of meaning, purpose, and direction in life, cf. Gen 1.28-30, 2.5
2. Deception and deceit: Gen 4.9,23,24 2 Tim 3.8,13
3. Psychological effects of Shame, Guilt, Fear, Illusion
4. People in CONTRADICTION: "They are people of generous impulse and mean fulfillment, of idealism and cynicism, of intermingled good and evil. They do not really know themselves, flee no less from self than from God, and try to make this unknown self the center of life in place of God. Even as we seek self-fulfillment, we destroy all possibility of it. We present the puzzling aspect of half-angel on the one side, half-demon on the other. We can find hell even in our greatest achievements. We can set out with the noblest aims and finish in the vilest gutter. Our minds are capable of the highest flights and the most monstrous perversions; our bodies are apt for the most superb attainments and yet also the loathsome ravages of debauchery and disease. The effect of sin on a person is to make him or her a riddle, a paradox, a good thing perverted, a bundle of inconsistencies, a problem to self as well as to others, a creature that has missed its high and holy destiny, self-condemned, self-disrupted, and self-destroying." - G.W.Bromiley

D. Man's Relation with Creation

1. Before the Fall, harmony and order: Gen 1.28-30, 2.5,20
2. Under God, man is the lord of the earth: Gen 1.26
3. Man's sin, brings curse on creation: Gen 3.17,18, Rom 8.20
4. Problem of Distribution
  - a. Earth's resources are plentiful, abundant: Ps 104.10-30
  - b. God tells man to spread out and have dominion: Gen 1.28
  - c. Man gathers together in urban megapolis: Gen 11.4
  - d. God makes man the keeper of his brother, yet man is selfish and unconcerned, hordes God's resources
5. Creation "groans" for redemption: Rom 8.22, Isa 11.1-9

IV. PERMANENT EFFECTS of Sin Upon Mankind

A. The Depths of Sin

1. "Total Depravity" - Every part of man (body, soul, mind) and his world are damaged by sin's effects
  - a. Unchanged by even the flood: Gen 6.5, 8.21, John 3.6
  - b. Outflowing of the heart: Jer 17.9, Mark 7.15
2. Even within RELIGION and MORALITY
  - a. Many assume these areas would remain pure and unfallen
  - b. Israel became so self-deceived and distorted they called good evil and evil good: Isa 5.20, Matt 23, 2 Tim 3.5
  - c. Very practice of religion became sinful: Amos 4.4
  - d. Prophecy became false: Jer 28.10-17, Matt 24.24, 2 Pet 2
  - e. Climax of evil, "approve those who practice them" Rom 1.32

"The Pharisees are generally not hypocrites in the sense of deliberately pretending to be what they are not. They do not



carry through their practices for such ulterior motives as material wealth or advancement. They take their duties with genuine seriousness, even with enthusiasm, and they can say with truth that their religious life is different from that of others. The tragedy is that intertwining with all this scrupulousness is a deep and hidden sinfulness, which is the more sinister because it escapes even their own awareness. The inward corruption to which Jesus refers in the scathing denunciation in Matthew 23 is not the corruption of deliberate and calculated insincerity. It is the corruption of sincere and sincerely practiced religion, which is ultimately a supreme manifestation of religious pride, a substitute which makes possible evasion of the true religion of humility, penitence, faith, and obedience.

The frightening picture opened up here is that when one recognizes obvious sin one has hardly begun to reckon seriously with this adversary. The open and blatant sinner, the oppressor or the harlot, is indeed a sinner. But it is not here that the genuine depth of sin is revealed, not even if the oppressor be ever so grasping or the harlot ever so shameless. It is in religious persons that the depths are seen. Not do these religious persons have to be Pharisees. They may be equally well be publicans if the publicans become proud of their humility, if they begin to thank God that they are aware of their sins and not like the self-righteous Pharisees. They may be persons who despair of themselves and are fiercely aware of the merit of their despair, perhaps somewhat after the manner of Kierkegaard. They may be converted people who lean upon their conversion and make it the theme of self-congratulation rather than an occasion for the glorifying of God. The point is that sin is still crouching at the door even when one is most sincere and one's dealings are genuinely with God Himself in His self-revelation. The point is that one is often the very last to see this. This is the depth of sin." - G.W. Bromiley, I. S. B. E., Vol 4, p. 522

### 3. Inward Thought and MOTIVATION

- a. "Lust gives birth to sin" James 1.15, Genesis 3.6
- b. God searches the heart: Jer 17.10, Matt 5.22,27
- c. Heart is wicked: Jer 17.9, Ps 139.23f., Rom 3.10-18

### B. INABILITY of Man to Do Good

#### 1. Results from Total Depravity

- a. Man cannot change his nature: Gen 3.7, Jer 4.22, 13.23
- b. Permanent condition: Matt 7.18, Rom 8.7,8, 1 Cor 2.14

#### 2. God Alone can change man's condition

- a. Faith itself is a gift: John 6.44,45,65
- b. "New birth" is a gift: Jn 1.13, 3.3,5,6,7,8, 1 Jn 3.9
- c. Scripture uses radical descriptions; new birth, new creation, resurrection - only the work of God

### V. God's JUDGMENT of Sin

#### A. Sin brings DEATH

1. Serious threat: Gen 2.17, Ezek 18.4 Rom 6.23, Jas 1.15
2. Immediate results: Gen 2.17 "in the day you eat of it"



## 3. Results

- a. Spiritual "dead to God" Gen 3.10, John 5.24, Eph 2.1,2
- b. Physical: Gen 5.5, Rom 5.12,18

## B. Forms of Judgment

- 1. Outworking of sin's consequences: Gen 3.17, Gal 6.7
- 2. Hardness of heart: Gen 4.16-24, Ex 7.3, Rom 1.26-32
- 3. Retribution through historical catastrophes
  - a. Individuals: Num 12, 16, Acts 5.1-11, 12.22,23
  - b. Nations: Deut 28.15-68
  - c. Broad in nature, not every calamity can be traced to a specific sin; bad things can happen to good people and good things can happen to bad people: Job, Ps 37, 73
- 4. Last Judgment: Dan 12.2, Matt 25.31-46, Rom 2.1-11
- 5. Second Death: Rev 20.14ff. (cf. John 19.28)

## C. Earlier Judgments

- 1. All Forms of Judgment (Sec. B) are Consequences of Fall
- 2. Judgment of Cain: Gen 4.12
- 3. The Flood: Gen 6.7
- 4. Confusion of tongues at Babel: Gen 11.7,8
- 5. Destruction of Sodom and Gomorrah: Gen 19.24
- 6. Babylonian Captivity of Israel: Deut 28.50ff.
- 7. Justification of believer: John 3.18, Rom 5.1, 1 Jn 3.14
- 8. Physical Death, separation of body and soul: 2 Cor 5.8

## D. Old Testament Descriptions of Judgment

- 1. "Judge of all the earth will do right" Gen 18.25
- 2. God is King, judge earth in righteousness: Ps 96.10, 98.9
- 3. God judges even acts done in secret: Eccl 12.4
- 4. Final judgment predicted: Dan 12.1-3, Rev 20.11-15
- 5. "Day of the Lord" Amos 5.18-20, Isa 24 - 26
  - a. Victory, vindication for faithful believers
  - b. Terror and wrath for unbelievers
- 6. Coming of Messiah: Mal 3.1ff, 4.1,5ff.

## VI. Judgment in the New Testament - A Present Reality

## A. Present Judgment of the FATHER

- 1. Process going on here and now: John 8.50
- 2. Gives moral significance to history, what is done matters
- 3. Judgment of believers at communion: 1 Cor 11.30-32
- 4. Discipline of believers: 2 Thess 1.4ff, Heb 12.6
- 5. Righteous judgment: 1 Pet 1.17, 2.23, Rev 16.5-7
- 6. Strong, sovereign judgment: Rev 18.8
- 7. Not a hasty judgment: Luke 13.6-9

## B. The Judgment of Christ

- 1. Ministry began with strong condemnation of evil: Matt 3.11
- 2. Judges with the Father: John 5.30, 8.16
- 3. Focus of Gospel on Salvation: John 3.17, 12.47
  - a. Salvation implies judgment: John 9.39
  - b. Dividing process: Matt 10.34, John 3.19 "process"
- 4. He becomes the Dividing Point of Human History
  - a. Cornerstone or stumbling block: Matt 21.42ff.

- b. Sign of falling or rising: Luke 2.34
- c. Foolishness or wisdom, weakness or power: 1 Cor 1.18ff
- d. Contact with him brings greater responsibility:  
John 9.41, 15.22-24, 2 Pet 2.20ff (cf. 1 Tim 1.13)

## VII. Judgment in the New Testament - A Future Certainty

### A. The Judgment is SELF-EVIDENT

1. Fundamental and basic idea of NT, God is Creator & Judge
  - a. Assumption which is undeniable and obvious: Rom 3.6
  - b. "the elementary doctrine of Christ": Heb 6.1,2
  - c. Only God's judgment really matters: 1 Cor 4.3-5
2. Jesus the Messiah came as JUDGE
  - a. Jews expected that Messiah would come as God's Judge
  - b. Jesus did not reject this commonly held view: Matt 3.10
  - c. Yet He revealed that Judgment will be emphasis of 2nd coming: Matt 11.6, 25.31ff., Jn 5.22,27; not 1st: Jn 3.17
3. Both SACRAMENTS imply a JUDGMENT
  - a. Baptism "dying and rising with Christ": Rom 6.3-5
    - 1) John's baptism was judgment act, symbol of repentance: Luke 3.16a
    - 2) Jesus' baptism with fire & Spirit: Lk 3.16b
      - a) ONE JUDGMENT(baptism) TWO RESULTS (fire OR Spirit)
      - b) Fire of cursing or Spirit of blessing
      - c) From the cross, the judgment/baptism of Jesus, flow both cursing and blessing: Luke 12.49-59
    - 3) Waters which save can also destroy: 1 Pet 3.18-22
    - 4) Baptismal Vow / Curse in South America: "Woe unto me if I do not preach the Gospel" 1 Cor 9.16b
  - b. The Lord's Supper
    - 1) Begins with Self-judgment: 1 Cor 11.28
    - 2) Ends with Divine judgment: 1 Cor 11.29-32
    - 3) "Emphatically, therefore, the Eucharist is an occasion of judgment - either of voluntary self-judgment, in acceptance of God's verdict on fallen man, or else of unwilling liability to God's judgment." C.F.D. Moule

### B. Judgment Day will be MAJESTIC

1. Upon His return, the GLORY of Jesus will be UNMISTAKABLE
  - a. Comes "with ten thousand of His holy ones" Jude 14f.
  - b. Flaming Fire, robe of the Majestic Judge: 2 Thess 1.7f.
  - c. Heaven and Earth burned up: 2 Pet 3.10
2. Throne of Judgment
  - a. All gathered before throne, judged: Rev 20.11f.
  - b. Judgment seat of Christ: 2 Cor 5.10, Rom 14.10
  - c. All nations gathered before Christ: Matt 25.31-46



## 3. Various Descriptions of the Day

- a. "the day of God" 2 Pet 3.12
- b. "the day of the Lord" 2 Pet 3.10
- c. "the day of the Lord Jesus" 1 Cor 5.5
- d. "the day of our Lord Jesus Christ" 1 Cor 1.8
- e. "the day of Christ" Phil 2.16
- f. "that day" 2 Thess 1.10
- g. "the last day" John 6.39
- h. "the great day" Jude 6
- i. "the day of wrath and revelation of the righteous judgment of God" Rom 2.5
- j. "the day of redemption" Eph 4.30
- k. "the day of visitation" 1 Pet 2.12
- l. "the great day of their wrath" Rev 6.17
- m. "the great day of God, the Almighty" Rev 16.14
- n. "the day of judgment" 1 John 4.17
- o. These all reveal something of the fascination which it had for the NT writers, its MANY-SIDED GRANDEUR

## C. CHRIST the Judge

1. The Father has given all judgment to the Son: John 5.22
  - a. Son of Man separates sheep/goats: Matt 25.31-46
  - b. Judge of the living and the dead: Acts 10.42
  - c. "the Lord, the righteous judge" 2 Tim 4.8
2. His Cross reveals the Nature of the Judgment
  - a. God's uncompromising hatred of sin; God's unimaginable love for sinners: Rom 11.22, Hab 3.2, Psalm 85
  - b. Judgment is based on the word of Christ: John 12.47f.

3. We know the Judge now: "The importance of realizing that Jesus Christ is the judge cannot be overemphasized. At the end we shall not approach a distant doomsday, but we shall be confronted by His immediate presence. If only we realized it, it is the presence of a living and loving person, however mediated, with whom we have to deal here and now, and with whom we are bound to deal hereafter."  
 J.E. Fison

## D. ALL PEOPLE will be Judged

1. Christians may think they will "escape," they will not
  - a. "The Lord will judge His people": Heb 10.30
  - b. Begins with "household of God": 1 Pet 4.17
  - c. Even those who did great works are unknown: Matt 7.22f
  - d. Stricter judgment for "teachers": James 3.1
2. God is the "Judge of All": Heb 12.23
  - a. Living and dead are involved: 2 Tim 4.1, 1 Pet 4.5
  - b. Even angels are included: 2 Pet 2.4, Jude 6
  - c. "Sinners": Heb 13.4, 2 Thess 2.12
  - d. "Saints": 1 Cor 9.27, 2 Cor 5.10
  - e. Before the cross of Christ the ground is level, all come the same way, no distinctions: Acts 10.34, Rom 2.11

## E. ALL THINGS will be Judged

1. Nothing will be hidden from God's judgment
  - a. "God will judge the secrets of men": Rom 2.16
  - b. "bring to light things now hidden in darkness, disclose purposes of heart" 1 Cor 4.5, Mk 4.22, Lk 12.2ff.
  - c. Every careless word uttered: Matt 12.36,37
2. Makes Life worth Living, What we Do Really Matters
  - a. Life finds significance, meaning, purpose: Phil 1.21
  - b. Even "cup of cold water" is noticed: Matt 10.42
3. "According to the Gospel" Rom 2.16
  - a. The outworking of the essential message of Gospel
  - b. Welcome part of the "good news" not a horrible disaster

## F. The Judgment is INESCAPABLE

1. After death comes the Judgment: Heb 9.27
  - a. It is as certain as death, there is no escape
  - b. Those alive at Christ's return judged: Heb 10.27
  - c. No escape: Rom 2.3, Matt 23.33
2. "Judgment" Parables: Matt 20 - 25
  - a. Shocking words of repentance to a nation running toward self destruction, especially its leaders
  - b. Urgent warning of crisis, impending doom

## G. Judgment is According to WORKS

1. Salvation is by Grace through Faith: Eph 2.8-10
2. Judgment is by Works: Matt 16.27, 25.31ff. Rom 2.6,15,16, 1 Cor 3.10-15, Rev 22.12
3. Reward and blessing: "There are some who object to the whole idea of eternal rewards, affirming that it is not true Christian service if we serve simply for reward. This affirmation may unhesitatingly be endorsed. Selfishness is no less selfishness because it is directed towards spiritual rather than material ends. If we serve for reward then that in itself indicates that we have not begun to understand the Christian way, and that there awaits us only condemnation. But that does not mean that God is to put all men on a flat level in the hereafter. Here and now the man who gives himself wholeheartedly to the service of Christ knows more of the joy of the Lord than the halfhearted. We have no warrant from the New Testament for thinking that it will be otherwise in heaven." Leon Morris

## H. The Judgment is JUST

1. "Judge of all earth will do right": Gen 18.25
  - a. "Judgment of God according to truth": Rom 2.2
  - b. "Faithful & True..in righteousness..doth judge" Rev 19.11
2. Justice is mingled with MERCY and LOVE
  - a. Theme of OT: Num 14.18, Isa 30.18, 48.9, Ps 78.38
  - b. Judgment and love closely linked: Luke 11.42
  - c. Mercy triumphs over judgment: James 2.13



## I. Judgment is SERIOUS

1. Far-reaching Consequences
  - a. "those practice such things worthy of death" Rom 1.32
  - b. "the resurrection of judgment" (not of life) John 5.29
  - c. "fearful expectation of judgment" Heb 10.26f.
2. An Expression of God's LOVE
  - a. Hatred is strangely connected to love: 2 Sam 13.15
  - b. Love hates all which is opposed to it: Heb 12.6
  - c. Rejecting God's love (in Christ) is the THE unforgivable sin: Matt 12.32, 1 John 5.11-17
  - d. "It is this revelation of love as the character of God the Father which involves the tremendous severity of judgment upon those who are guilty of the worst sin in the world - the sin against love." James Moffat
3. An Expression of God's WRATH
  - a. Sometimes seen as at work here and now: Rom 13.4ff.
  - b. More often seen as "eschatological concept"
    - 1) "the wrath to come": Matt 3.7, 1 Thess 1.10
    - 2) "day of wrath when God's righteous judgment will be revealed": Rom 2.5
    - 3) God is actively opposed to all evil, personal, vigorous action; not impersonal process of natural law: Psalm 2.4,5,11, 5.4-6, 11.5
  - c. Full weight of God's wrath fallen on His Son
    - 1) "My God..why have you forsaken me?" Ps 22, Matt 27.46
    - 2) "stricken, smitten by God, and afflicted" Isa 53.4
    - 3) "made him to be sin who knew no sin" 2 Cor 5.21
    - 4) Our PROPITIATION (wrath-bearer): 1 John 2.2, 4.10
  - d. "How shall we escape if we neglect so great a salvation?" Heb 2.3, 6.4-8, 10.26-31

## J. Believers may have CONFIDENCE in the Judgment

1. Believers do not face judgment in the same way as others
  - a. Justified - peace..grace..rejoice..hope: Rom 5.1-5
  - b. "Eager expectation...I will not be ashamed" Phil 1.20
  - c. "confidence for the day of judgment" 1 John 4.17
  - d. "While the judgment as such can not be otherwise regarded than as a matter of solemnity and fear, yet to this has now been added the reverse side, that of a prospect of joy and hopefulness" Geerhardus Vos
2. Believers will be vindicated with their Lord
  - a. All will acknowledge "Jesus is Lord": Phil 2.10,11
  - b. We will be vindicated (proven right) in Him: 1 Cor 15.19
  - c. "God will not forget your work" Heb 6.10, Rev 7.13-17
  - d. God alone saves, keeps us from falling, and presents us without blemish: Jude 24, Rom 8.33
3. Heidelberg Catechism (1563), Question 52:  
Question: What comfort does the return of Christ "to judge the

living and the dead" give you?

Answer: That in all affliction and persecution I may await with head held high the very Judge from heaven who has already submitted himself to the judgment of God for me and has removed all the curse from me; that he will cast all his enemies and mine into everlasting condemnation, but he shall take me, together with all his elect, to himself into heavenly joy and glory."

#### K. SUMMARY - The Judgment of God

"The doctrine of the final judgment enshrines many important truths. It stresses man's accountability and the certainty that justice will finally triumph over all the wrongs which are part and parcel of this life here and now. The former gives a dignity to the humblest action, the latter brings calmness and assurance to those in the thick of battle. The doctrine gives meaning to life. Judgment protects the idea of the triumph of God and of good. It is unthinkable that the present conflict between good and evil should last throughout eternity. Judgment means that evil will be disposed of authoritatively, decisively, finally. Judgment means that in the end God's will will be perfectly done."

Leon Morris

#### VIII. Suffering - Biblical Descriptions

##### A. Three Meanings of "Suffer" in English

1. ARCHAIC (King James) meaning of "let," "allow," "permit"
  - a. "suffer the destroyer to come" Ex 12.23 KJV
  - b. "suffer the little children to come" Mark 10.14 KJV

2. "Experience" or "Endure" (i.e. something unpleasant)

- a. "suffer reproach or disgrace" Ezek 36.7,30
- b. Hebrew words: "nasa," "laqah"
- c. Greek: "anechomai" and "lambano"

3. Feel Pain or Anguish

- a. OT - Hebrew has no general word for passive experience of suffering, writers use more precise and vivid terms
  - 1) OT meaning of suffering is broader than use of term
  - 2) Alternative words used for concept of suffering in OT (English translations): "affliction," "anguish," "distress," "grief," "misery," "oppression," "pain," "plague," "sorrow," "straits," "travail," "tribulation," "vexation," and "woe"
  - 3) These are some specific terms, though OT accounts of suffering may be described with other terms
- b. NT most common Gk word "pascho" (occurs about 40 X's)
  - 1) Almost exclusive reference to the sufferings of Christ: Lk 24.26, Acts 3.18, Heb 2.18
  - 2) Also refers to Christians' suffering for Christ: Phil 1.29, 1 Pet 4.16 (cf. Acts 11.26, 26.28)
  - 3) Sometimes the word virtually means "die": Luke 22.15, Acts 17.3, 26.23



- c. English translations of other NT "suffering" words:  
 "discipline," "distress," "endurance," "grief,"  
 "persecution," "plague," and "tribulation"

B. Biblical Emphasis - The Suffering of the People of God

1. Reality of Suffering in General is Acknowledged

- a. Suffering is TAKEN FOR GRANTED, not fully explained
- 1) Part of normal human life: Job 14.1, Ecc 8.6-8, 12.1f
  - 2) "Plaints of the sufferer" Psa 5, 6, 13, 44, 74
  - 3) Animal suffering taken for granted: Ps 34.10, Am 3.12
  - 4) All creation groans, suffers: Rom 8.19-22

b. THEODICY - "to justify the ways of God to man" (Milton)

- 1) Bible leaves God's permission of sin and moral evil as a mystery, neither asks nor answers many questions
- 2) All mankind is lost, in open rebellion against God
- 3) God saves many undeserving sinners through His mercy
- 4) God enables believers to see good out of evil

5) Suffering results from sin (a moral evil), but it is itself <sup>not</sup> a moral but a physical evil, God is dispenser

a) Suffering sent either as punishment of individuals & nations (both historically and eschatologically)

b) Or as a chastisement of God's people: Jos 23.15, Job 2.10, Isa 45.7, Jer 25.29, Mic 2.3

6) In heaven, earth's evils will seem trivial, remembering them will only increase our joy: Rom 8.18, Rev 7.9-17

7) "Thus through God's sovereign goodness evil is overcome; not theoretically, so much as in practical human lives. This unspeculative, confessional, pastoral theodicy leaves with God the secret things (cf. Deut 29.29), justifies and glorifies God for what is revealed, calls forth wonder and worship, and resolves the feeling, 'This ought not to be' into the contented cry, 'He does all things well!' - which is a supremely positive declaration that God is in the right, and to be praised. Meantime, logic declares it possible, and faith, reasoning as above, thinks it certain, that the final state of things will demonstrably be better than anything God could have achieved by taking a different course at any stage." J.I. Packer

2. Scripture speaks extensively on suffering of God's People

- a. Focus of all of Scripture, God and His people
- b. Suffering of those who reject God more easily understood

IX. Suffering in the Old Testament

A. Distinctly Negative Character

1. Nature of the Mosaic Covenant

- a. Blessings (health, prosperity, and success) on obedience, afflictions for disobedience: Ex 15.25, 26, 23.25, 26, Lev 26, Deut 28 - 30
- b. Corporate and material nature of the covenant, makes it plain to see God's blessings & cursings; open, obvious
- c. There was little "mystery" in suffering, clear reasons

Eg Achan  
Miriam

2. Confusion of the Righteous Sufferers
  - a. Job's friends were certain he must have sinned
  - b. Consternation of the Psalmist: 37 & 73 ✓
  - c. Feeling of helplessness in calamity: Psalm 44 ✓
  - d. Scourging by pagan Gentiles: Hab 1.12-2.1
- B. Retributive Suffering (punishment for sin)
  1. Recurrent theme in all historical books: 1 Kgs 16.17-19
  2. Many suffer because of one: Ex 20.5, Josh 7.24-26, 1 Kgs 21.29
    - a. Future "Individualism": Jer 31.29-34, Ezek 18.2 ✓
    - b. Further developed in NT: Matt 16.17, John 1.11-13
  3. Happiness of wicked will be brief: Isa 66.24, Ps 73.17ff
- C. Disciplinary Suffering (educative and exemplary)
  1. Abraham's descendants would be disciplined: Gen 15.13-16, cf. Gen 5.15, 26.5-9
  2. Like a father disciplines children: Deut 8.5, Prov 3.11
    - a. Individual Examples: Ps 94.12, 119.67, 71, 75, Dan 3 & 6
    - b. Nation of Israel: Amos 3.2, Ezek 16.43, 20.36, Deut 7.6
  3. Story of Job
    - a. Considered "blameless and upright" man, yet he suffers
    - b. Many unanswered questions: What about those who "fail" and do not learn from suffering? What about Job's wife? How could the children who died learn such lessons? - these questions are outside the scope of the story
    - c. Job serves as an example of "patience": Jas 5.11
- D. Vicarious and Redemptive Suffering (on behalf of others)
  1. Example of Prophets:
    - a. Moses carried the burden of the Israelites: Num 11.1-15
    - b. Hosea suffered with an unfaithful wife: Hosea 1 - 3
    - c. Jeremiah could hardly bear burden: Jer 15.18, 20.7-12
  2. The Suffering Servant: Isaiah 52.13 - 53.12
    - a. "Double focus" - immediate fulfillment in Israel
    - b. Ultimate fulfillment in Christ: Acts 8.32-35
- X. Suffering in the Gospel Era
  - A. First-Century Jewish Conceptions
    1. Specific sin seen as the immediate cause of suffering: Luke 13.1-5, John 9.1-12
    2. Disciples misunderstood Jesus' redemptive suffering: Matt 16.21, 17.12, Luke 17.25, 22.15, John 2.19-22 *Islam*
    3. Disciples anticipated immediate eschatological judgment: Matt 3.10, 11.3, Luke 9.54, 22.50, 60, Acts 1.7
  - B. Jesus' Concern for Suffering
    1. "Filled with Compassion" at suffering caused by:
      - a. Sickness: Matt 14.14, Mark 1.41
      - b. Hunger: Matt 15.32
      - c. Spiritual Helplessness: Matt 9.36
    2. Defeat of Satan
      - a. Seen in healing miracles: Luke 10.18, Matt 12.28
      - b. Preaching, healing, & exorcism by disciples: Mk 6.7
    3. Identified with poor and outcast: Matt 25.35-40



## C. Jesus' Experience of Suffering

1. Physical: hunger, weariness, scourging, crucifixion
2. Emotional:
  - a. Wept for Lazarus: John 11.35
  - b. Sorrow for Fall of Jerusalem: Matt 23.37, Luke 19.41
  - c. Agony in Gethsemane: Mark 14.34
  - d. Desolation of the Cross: Mark 15.34

## D. Jesus' Conception of Suffering

1. Refused to see immediate connection between sin and calamity: Luke 13.2-5, John 9.3
2. Recognized interrelationship between physical/spiritual state of people: Mark 2.5-12, John 5.14
3. Suffering comes by the Will of God: Matt 26.54, Mark 14.49, Luke 24.45f., John 19.24,28
4. Suffering of Gospel messenger: Matt 5.4,10-12, Luke 9.26
5. Suffering is the mark of discipleship: Matt 10.24,25, Mark 10.28-30,38, 13.9,10, Luke 9.23-25, Jn 15.18 - 16.4
6. Pathway to glory: Luke 22.28-30, 24.26, John 12.23

## XI. Suffering and the Resurrection

## A. Risen Jesus gave New Understanding to the Disciples

1. Victory of the Cross
  - a. Understood only after Resurrection: Luke 24.13-35
  - b. Weakness & Foolishness is Wisdom & Power: 1 Cor 1.18-25
2. Heart of Apostolic Preaching (KERYGMA)
  - a. Acts 2.23, 3.18, 4.11, 17.3, 26.22-23
  - b. Paul: 1 Cor 5.7, 15.3, 2 Cor 5.21, Eph 5.2
  - c. Peter: 1 Pet 1.10,11,18-20, 2.22-24, 3.18
  - d. John: 1 John 2.2, 5.5, Rev 5.6,12, 7.14

## B. Resurrection and Suffering of the Christian

1. 2 Corinthians 4.7-12 ✓
  - a. "this treasure" 4.7
    - 1) cf. 3.17 - 4.6, e.g. refers to CONTENT of Gospel
      - a) 3.18 "the glory of the Lord"
      - b) 4.4 "the light of the gospel of the glory of X"
      - c) 4.6 "knowledge of the glory of God in face of X"
    - 2) Experiential knowledge of the eschatological glory  
of God in Christ
  - b. "earthen vessels" 4.7 - cheap, fragile, disposable-us!
  - c. Paul's Testimony 4.8,9
    - 1) Details his life as "earthen vessel" filled with the glorious treasure of the Gospel
    - 2) Listed as the NORM of Christian existence
  - d. Life and Death 4.10,11
    - 1) WE carry in OUR bodies the DEATH of JESUS
    - 2) LIFE of JESUS is seen in OUR dying bodies
    - 3) Dying of the believer is manifestation of the Resurrection life of Jesus in mortal flesh.
  - e. Result - Extension of the Gospel 4.12

2. Philippians 3.10,11 ✓
  - a. Context - Threat to the Gospel by Judaizers 3.2ff.
  - b. Paul's Goal - Union with Christ 3.7-16
  - c. "to KNOW Him" 3.10
    - 1) Correlates with being "found in Christ" 3.9
    - 2) EXPERIENTIAL knowledge of Fellowship with Christ
  - d. "AND the power of His resurrection"
    - 1) Linked to "knowing Him"
    - 2) Thus we know the Risen Christ IN His SUFFERINGS
  - e. "the resurrection of the dead" 3.11
    - 1) End of "this age" as we now know it
    - 2) We live BETWEEN the resurrections R1 and R2
  - f. Christian Life in this period, between R1 and R2, is characterized by SUFFERINGS and DEATH, through which we know the POWER of His RESURRECTION

C. Summary: Resurrection and Suffering

1. Bond between Xtian Suffering and the Suffering of X
  - a. "dying of Jesus" 2 Cor 4.10
  - b. "conformed to His death" Phil 3.10
  - c. "I complete what is lacking in X's afflictions" Col 1.24 ✓
    - 1) NOT DENYING the ACCOMPLISHMENT of the Finished Work of Christ Col 1.20
    - 2) Part of the total quota of sufferings required to consummate the Redemption of the whole body of X
  - d. cf. 2 Cor 1.5, Rom 8.17, 1 Pet 4.13
2. Bond between Xtian SUFFERING and the RESURRECTION OF X
  - a. NOT suffering IN SPITE OF being Risen with Him
  - b. WE suffer BECAUSE we are joined to Him: Mark 13.13a
  - c. His strength seen in our weakness: 2 Cor 12.9,10
3. Xtian SUFFERING describes all that pertains to our WEAKNESSES and DIFFICULTIES in our LIFE FOR HIM
  - a. Does not refer to suffering due to our sins: 1 Pet 4.15
  - b. Anything endured for Him, or because of Him, is a part of Christian suffering
  - c. "the form of this WORLD is PASSING AWAY" 1 Cor 7.31
  - d. "GRANTED to you...to SUFFER for His sake" Phil 1.29

XII. Conclusion - Sin, Judgment, and Suffering - God is:

- A. God is Sovereign in All Areas of Life - Creator & Sustainer
- B. God's Judgment is Severe Against Sin - Judge
- C. God's Grace is Abundant - Redeemer
- D. Christian Suffering is Purposeful - Sovereign
- E. God's Promises are Certain - True & Faithful



## 6. Eschatological Hope and Joy

### I. Various Approaches to Eschatology

- A. Millennialism "thousand year reign" of Christ: Rev 20.2-7
1. Amillennialism "NO Future Reign of Christ"
    - a. Emphasis on PRESENT Reign of Christ, "Age of the Church"
    - b. Rev 20.2-7 is SYMBOLLIC, 1000 yrs. = from R1 to R2
    - c. Christ now reigns, devil is now bound
    - d. Kingdom promises of OT prophecies apply now in Christ
    - e. Christ's bodily return will bring the end of the age
  2. POSTmillennialism
    - a. Age of the Spirit, e.g. great renewal, revival will occur before the return of Christ
    - b. Many saw these signs during the Reformation, or the missionary era of the 19th C, fostered by optimism
    - c. Evils of 20th C have faded most postmillennial hopes
  3. Historic PREmillennialism
    - a. Anticipates bodily return of Christ and resurrection of dead BEFORE the milleniam (literal 1000 year reign)
    - b. Stress on discontinuity between present and milleniam
    - c. Kingdom prophecies of the OT applied to milleniam
    - d. Pessimism about evils in church/society enhance view
- B. Dispensationalism
1. Dispensational Premillennialism
    - a. Literal Milleniam will follow the return of Christ
    - b. Two Distinct Peoples of God - Israel and the Church, for these God has different programs and destinies
    - c. Strict literal interp. of OT; e.g. restoration of Jews to Palestine, rebuilding of Temple, resumption of animal sacrifices, nations coming to Israel to be saved
    - d. Jesus came to begin this, but He was rejected by Jews
    - e. "Church" was then conceived as temporary interim plan, the "Great Parenthesis" in the plan of God
    - f. Milleniam will unveil what God wanted all along
  2. Biblical History is Divided into Seven Dispensations
    - a. "well-defined time periods"
    - b. Each disp. reveals a particular purpose to be revealed in that period, to which people respond in faith or not
    - c. In each the CONTENT of faith is different, very nearly implying a different way of salvation in each period
    - d. Periods of: 1] Innocency (Adam before the Fall), 2] Conscience (Adam to Noah), 3] Promise (Abraham to Moses), 4] Mosaic Law (Moses to Christ), 5] Grace (Pentecost to Rapture), 6] Milleniam, 7] Heaven or Hell
    - e. Some disagreements exist among dispensationalists as to extent of each period, e.g. pre-trib, post-trib rapture
- C. "Consistent Eschatology" of Albert Schweitzer (1910)
1. Jesus was a Jewish apocalypticist whose entire mission was to preach an imminent catastrophic end of world and the

- inbreaking of apocalyptic kingdom of God: Mark 9.1 interp
- 2. Jesus died in disillusionment because end did not come
- 3. Paul & early church taught that His death/resurr began it

D. "Realized Eschatology" of C.H. Dodd

- 1. Kingdom HAS COME in Jesus Himself: Luke 17.21 interp
- 2. Jesus' apocalyptic language was a symbol which represents the absolute "wholly other" which stands beyond history
- 3. Early church misinterpreted Jesus' "realized eschatology"
- 4. Gospel of John presents a clear picture of Jesus' ideas

E. Eschatology becomes EXISTENTIALISM, Rudolph Bultmann

- 1. Eschatology is mythology, alien to modern world view
- 2. Jesus was apocalyptic prophet, his eschatology reflected His intense God-consciousness, world seemed about to end
- 3. All people with such spiritual sensitivity enter into an "eschat." experience, end of old life, new life in God

F. Both Consistent and Realized Eschatology

- 1. OT Hope is fulfilled in person and mission of Jesus
- 2. Consummation of the hope awaits return of Christ

II. Old Testament Hope

A. Background of New Testament Eschatology

- 1. Progressive revelation reveals relation between OT & NT
- 2. Hope for the people of God; Israel in OT, Church in NT
- 3. Description of future in terms of known human experience

B. General Features

- 1. DYNAMIC Hope, hope in God more than in the future
  - a. "God who comes" in both judgment and salvation
  - b. Delivered Israel from Egypt to become His own: Dt 33.2,5
  - c. Comes in history with judgment & deliverance: Mic 1.3f
  - d. Delivers individual servants in trouble: Ps 18.6-15
  - e. Final visit to bring fulness of salvation: Zech 14.3,5, Isa 29.6, 35.4, 59.20; and punish wicked: Isa 26.21, 2.21, 63.1-6, 64.1ff., 66.15ff., Zeph 3.8; and saves the Gentiles: Isa 66.18ff., Zech 2.10f.
  - f. Hope rooted in the God who comes in history
- 2. ESCHATOLOGICAL Hope
  - a. God acts redemptively in history, decisively
  - b. God brings history to consummation in the Kingdom of God
  - c. Only God can do this great work of redemption
  - d. It is both Apocalyptic and Prophetic:
    - 1) Prophetic hope - a kingdom arising within history
    - 2) Apocalyptic - expects kingdom from outside history
- 3. HISTORICAL Hope, is set within history
  - a. The God who is coming is the God who already came
  - b. "Last (or latter) days" refers to final redeemed state, period in future: Gen 49.1, Num 24.14, Dt 4.30, 31.29
  - c. "Day of the Lord" both near and far
    - 1) Imminent, historical judgment: Am 5.18,20,27, Jer 46.10



- 2) Eschatological event lying behind it: Isa 2.12-22
  - d. God who acts in history, is God who will bring eschaton
  - e. Not concerned about chronology, but about God Himself
  - f. Some passages unite the immediate and future events in one description: Isa 13, Joel 1.4-7
4. EARTHLY Hope, includes realm of nature and the world
- a. Both man and the world are created and cursed by God
  - b. Evil that curses world must be judged & cleansed:  
Isa 51.6, 13.13, 34.4
  - c. New order of righteousness and blessedness created:  
Isa 35.1-10, 11.6-9, Amos 9.13f
  - d. New order is "earthly"; new heavens and new earth:  
Isa 65 & 66 describe man in solidarity with creation
5. ETHICAL Concern
- a. Primary concern of prophets not future, but people of God in the present: Jer 14.13-16, Amos 5.18-20
  - b. Divine demand for obedience and faithfulness to God
  - c. "Day of the Lord" means national doom to Israel:  
  
Hos 1.9 "no longer my people", Amos 5.18-20, 9.8a
  - d. Yet a remnant will be saved: Amos 9.8b, Isa 4.2-4, 10.20-22, 37.30-32, converted: Jer 3.31-34, Ezk 36.22
  - e. Future Destiny of the Gentiles, seen variously as;
    - 1) Eschatological war between Israel & Gentiles:  
Mic 4.11-13, Isa 31.4-9, Ezk 38-39, Joel 3.9-16
    - 2) Servants of Israel: Am 9.12, Mic 5.9, Isa 45.14
    - 3) Converted and worshipping the God of Israel:  
Zeph 3.9,20, Isa 2.2-4, 42.6, Zech 8.20-23, 14.16
6. MESSIANIC Concepts
- a. Davidic Messianic King
    - 1) Will reign in eschat. kingdom: Ps 2, 110, Isa 9, 11
    - 2) King does not establish kingdom, but rules after it is already done: e.g. Solomon
  - b. Suffering Servant, Isaiah 52 & 53
    - 1) Unidentified humble figure brings salvation by dying
    - 2) Isa 55.3f. links Servant to the Messiah
    - 3) Zechariah - humble king, 9.9; smitten shepherd, 13.7-9
  - c. "Son of Man" e.g. one like a man: Dan 7.13f.
    - 1) Supernatural heavenly being represents people of God
    - 2) Later Judaism saw as agent of God's rule & judgment
  - d. OT does not link these figures, 3 distinct concepts

### C. INDIVIDUAL Hope

- 1. Death does not terminate human existence
  - a. Dead descend to Sheol ("grave," "hell," or "pit")
    - 1) Place Beneath: Ps 86.13, Prov 15.24, Ezk 26.20
    - 2) Region of Darkness: Job 10.22
    - 3) Land of Forgetfulness: Ps 88.12, 94.17, 115.17
  - b. Dead are gathered into tribes as in life: Ezk 32.17-32
  - c. Dead receive their dying: Isa 14.9f.
  - d. Dead exist as out of body "shades": Ps 88.10, Prov 9.18

2. Life is enjoyed only in fellowship with God: Ps 16.10f.
  - a. He will not abandon His people to Sheol
  - b. He will bring them into His presence: Ps 16.9-11, 49.15  
Ps 73.24, Job 19.25
3. Resurrection of the Body
  - a. Logical and necessary consequence of OT view of God/man
  - b. Person is dynamic of living flesh, soul, and spirit
  - c. Ultimate resurrection anticipated: Isa 25.8, 26.19
  - d. Final participation of God's people in kingdom: Dan 12.2

### III. New Testament Hope

#### A. Two-Age Structure

1. Contrast between the present order and the future eschatological redeemed order
  - a. "This Age": Matt 12.32, 13.22, Lk 16.8, Rom 12.2, 1 Cor 1.20, 2.6,8, 3.18, 2 Cor 4.4, Gal 1.4, Eph 1.21, 2.2
  - b. "Age to Come": Matt 12.32, Luke 18.30, 20.35, Eph 2.7
2. Eschatological redemption is rooted in history
3. Jesus Himself is the centre-point between the ages, He comes to bring the age to come, present in Himself
4. Two Redemptive Acts of Jesus
  - a. All eschat./redempt. events seen by OT as SINGLE "day"
  - b. 1st Coming of Jesus - Inaugurates the Eschaton
  - c. 2nd Coming - Eschaton is Consummated
  - d. Church lives "between the ages (times)", overlapping
5. "Realized-Futuristic" Eschatology is NT Perspective
  - a. It is unifying factor in diversity of NT thought
  - b. Renders all NT truth essentially eschatological

#### B. Synoptic Gospels

1. Two Central Themes -
  - a. Kingdom of God
  - b. Messianic Mission of Jesus
2. Within these 2 is fulfillment of pattern of OT Hope
  - a. In Jesus' mission, God is fulfilling His OT Promises
  - b. Yet consummation of promise awaits "age to come", future
  - c. Declarations of Fulfillment
    - 1) "Time is fulfilled, kingdom is at hand" Mark 1.14f.
    - 2) "Today this Scripture is fulfilled" Luke 4.18-22
    - 3) Disciples saw what OT saints longed for: Matt 13.17
3. Messianic Hope: Fulfilled within TWO ACTS
  - a. OT Anticipated a SINGLE great day of the Lord
  - b. NT - 1) Within History, 2) At Consummation of History
  - c. Coming of Jesus was eschatological event, inauguration
4. Kingdom of God is both FUTURE and PRESENT
  - a. FUTURE Hope of Jesus
    - 1) Renewal of the world: Matt 19.28
    - 2) Eternal life in the age to come: Mark 10.17-31
    - 3) Gathering of elect into salvation: Mark 13.27
    - 4) Destruction of Satan and all evil: Matt 25.41



- 5) Exclusion of wicked from kingdom" Matt 7.23, 25.12
  - 6) Unbelievers in fire: Matt 13.42,50, 25.41; and in darkness: Matt 8.12, 22.13, 25.30
- b. PRESENT Manifestation of the Kingdom
- 1) In the PERSON and Mission of Jesus: Luke 17.21
  - 2) In Power of the SPIRIT: Matt 12.28f.
  - 3) Fall of Satan from place of power: Luke 10.18
  - 4) Believers enter Kingdom now: Mt 21.31,23.15,Mk 12.34
  - 5) New era takes place of Law & Prophets: Matt 11.11-13
  - 6) Salvation - Eschat.: Mk 10.26 & Present: Lk 19.9f.
    - a) Forgiveness is sign of eschaton: Isa 33.24, Zec 13.1 Jer 31.31-34, Ezk 36.22-28, Mic 7.18-20
    - b) Right of God Alone: Psa 103.3, Isa 43.25
    - c) Jesus as Messiah forgave sins: Mark 2.10,7
    - d) Jesus grants righteousness: Lk 18.14, Mt 5.6,20
  - 7) "Table Fellowship" displays Kingdom:
    - a) Jesus with "sinners": Mk 2.15f., Luke 15.1f.
    - b) Jesus a "glutton & drunkard": Matt 11.19
    - c) Joy in presence of bridegroom: Mark 2.18f.
    - d) Joy over one sinner who repents: Luke 15.7
  - 8) Healing Miracles, signs of:
    - a) Resurrection life of age to come: Luke 20.35f.
    - b) Presence of messianic salvation: Matt 11.4f.
    - c) "healing" & "saving": Lk 7.50, 17.14,19
5. Descriptions of the Kingdom
- a. Metaphors of Restored Communion between God and man
- 1) Shepherd will gather His sheep: Matt 25.32
  - 2) Pure in Heart will see God: Matt 5.8
  - 3) Inheritance is received: Matt 19.29
  - 4) Treasure is accumulated: Matt 6.20
  - 5) Thrones and authority is bestowed: Matt 19.28
  - 6) Harvest is gathered into barn: Matt 13.30
  - 7) Gentiles feast with the Patriarchs: Matt 8.11
  - 8) Marriage feast is celebrated: Matt 22.3, 25.10
- b. Parables of the Kingdom: Mark 4 and Matt 13
- 1) Kingdom appears with element of "mystery"
  - 2) Present like sower w/ seed, demands response (soils)
  - 3) Present while course of this world continues (tares)
  - 4) Present yet outwardly insignificant (mustard seed)
  - 5) Presence unnoticeable yet affects all areas (leaven)
  - 6) Treasure to be acquired at all costs (pearl)
  - 7) Final separation, even those who profess faith (net)
6. Union of History and Eschatology - Jesus as Messiah
- a. Jesus was the Messiah: Matt 16.16f., Mark 14.61f.
  - b. Son of David: Mk 10.47, 11.10, Mt 15.22, 20.30
  - c. Refused to play any political role: John 6.15
  - d. Preferred title "Son of Man" (Dan 7), meant:
    - 1) Eschat. mission at consummation; glory, power, and judgment: Mk 13.26, 14.62, Mt 13.41, 25.31
    - 2) Must first appear among mankind in history, humility Mt 8.20, Mk 8.31,38, 9.31, 10.45, 14.41

## C. The Gospel of John

1. Difference in Emphasis from the Synoptics
  - a. Some scholars say John has no eschatological view
  - b. Presence of kingdom is hardly treated by John (3.3,5)
  - c. Central Theme - Eternal Life as present possession: 20.31, 3.36; Synoptics say very little about this, refer instead to "age to come": Mk 10.17,30, Mt 25.46
2. Eternal Life is Life of "age to come": John 12.25
  - a. Use of "kosmos" (world): Compare 1 Cor 3.19, 5.10, 7.31 with 1 Cor 1.20, 3.18, 2.6; equiv. to "age to come"
  - b. Eschat. nature of eternal life: 4.14,36, 5.29,39, 6.27
3. John's Emphasis upon the Resurrection
  - a. Eschat. Event of "Last Day": 5.28f. 6.39,44,54, 11.24
  - b. Present spiritual experience: 5.25, 11.25,26
4. John's Doctrine of the Judgment
  - a. Eschat. Event of "Last Day": 12.48, 5.28f.
  - b. Future judgment has reached into present, based upon one's response to Christ here and now: 3.18f., 5.24
  - c. Christ has come "in the Spirit": 14.18,28
  - d. Christ Himself will come: 14.3, 21.22, 1 Jn 2.28

## D. "The Acts of the Risen Jesus, in the Power of the Holy Spirit, in &amp; through the Apostolic Church" (Acts 1.1 "began")

1. Eschat. New Order - Kingdom of God
  - a. Present: 1.3, 8.12, 19.8, 20.25, 28.23,31
  - b. Future: 1.11, 3.21, 10.42, 17.31, 23.6, 24.15,21,25
2. New Order through Resurrection/Ascension/Enthronement
  - a. Jesus was the first to rise from death: 26.23, (concept of "firstfruits": 1 Cor 15.23)
  - b. Assurance of believer's resurrection: 4.2
  - c. New Dimension of Messianic mission: 2.30-36
  - d. "Last Days" gift of Spirit: 2.17 (Joel 2.28-32)
  - e. "Times of Refreshing" now come" 3.19
  - f. Kingdom now present in the Church: 1.7,8
  - g. Focus of Apostolic Preaching - Risen Jesus

## E. The Letters of Paul

1. Eschatology - Paul's Theological Structure
  - a. Expands the emphasis on Resurrection and Spirit in Acts
  - b. Eschatology is necessary consummation of redemptive realities already experienced in history
  - c. Believer is already delivered from present evil age, transferred from darkness to Kingdom: Gal 1.4, Col 1.13
  - d. Powers of evil already defeated: Col 2.14f.
2. "In Christ" experience the life & power of the New Age
  - a. Experience of death & resurr: Rom 6.3,2 Cor 5.17, Eph 2.6
  - b. Begun now: Rom 8.10, 12.1, 1 Cor 7.31, 2 Cor 2.16
  - c. Complete at Return of X: 1 Cor 15.50, Rom 13.11, Gal 6.8



Makerere Diploma in Theology  
Suggested Examination Questions

BIBLICAL THEOLOGY

1. "The Bible is the Word of God in the words of men." What do you think is meant by this statement and how do you react to it?
2. Discuss the Bible's approach to the apparent contradiction between the sovereignty of God and the responsibility of man.
3. What is biblical theology? Explain with examples.
4. Discuss the relationship between history, revelation, and theology.
5. Trace some of God's promises to Abraham throughout the Scriptures.
6. What is a covenant? Why is it an important concept in biblical studies?
7. What are the main elements of the Kingdom of God? Trace these elements through the Scriptures.
8. "Jesus is the key to understanding the Old Testament, and the Old Testament is the key to understanding Jesus." Discuss this statement.

Rev. Mark Blair  
Bishop Tucker College  
4 April 1990

MAKERERE UNIVERSITY

DIPLOMA IN THEOLOGY EXAMINATIONS, 1990

BIBLICAL THEOLOGY

DATE: FRIDAY MAY 25, 1990

TIME: 9.00 - 12.00

ANSWER FOUR (4) QUESTIONS, AT LEAST TWO FROM EACH SECTION.

SECTION A

1. One school of thought has held that Revelation is progressive that is to say that God has revealed himself in stages". In the light of the scriptures, discuss the above statement.
2. Explain how the creation stories in the Bible were written as a response to Exodus Event.
3. In which ways is the Bible the word of God and the word of man?
4. What is a covenant? Why is it an important concept in biblical studies?
5. What requirements does the scripture set for being considered the People of God? Draw your answer from the Bible.

SECTION B

6. What does it mean to be set aside for the Gospel and what does the word Gospel mean for the Apostle Paul.
7. "For many are called but few are chosen" Explain the theology of God's Judgement in the context of this statement (Matthew 22).
8. Explain how Jesus is the key to understand the Old Testament and how the Old Testament is the key to understand Jesus.
9. Give clear theological stand that the Church is the new Israel. Give evidence from the Scripture.
10. What is the purpose of teaching the concept of the Wrath of God. How do you understand it in the light of the love of God?

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Appendix A: BIBLICAL THEOLOGY  
Previous Examination Questions  
Makerere University Diploma in Theology

1. In Matthew 5.17 Jesus says that he has not come to abolish the law and the prophets but to fulfill them. Explain.
2. If the Bible contains such a patchwork of writings, many of them on different topics, written at different times, by different hands, how does the Bible seem to believers as the Word of God?
3. What conception of God did Christianity inherit from the OT? To what extent was it modified in the NT?
4. "Biblical ideas of who the Messiah was are only clear in the NT, though they are under the surface in the Old." Discuss.
5. How did God reveal Himself to the world in the OT?
6. List and explain the different names of God in the Old Testament and tell how they express some attributes of God by the Hebrew people.
7. Explain John's idea of the revelation of God in his Gospel.
8. Why did it become necessary for God to make a new covenant? Explain ways in which the new covenant is better than the old.
9. Comment on the OT rite and the NT equivalent which initiated an individual into the community of God's people.
10. Comment on the biblical teaching about the "people of God" and the rest of mankind.
11. Illustrate Paul's concern for the "unity of the church" in his first letter to the Corinthians.
12. Explain who is the "covenant community" in both the New and the Old Testaments.
13. Explain the church as the New Israel. Give evidence from the Scripture.
14. What was the purpose of God choosing the nation of Israel as his "chosen nation?"
15. Explain how the New Covenant is a fulfillment of the Old.
16. What symbols or images do NT writers employ to describe the church? Discuss their usage.
17. Explain the Hebrew concept of righteousness and sin as it relates to prosperity and suffering. What message do the prophets bring concerning this issue?

18. How does Paul explain the concept of sin in Romans 1 - 8?
19. In John 14.27 Jesus says, "Peace I leave with you, my peace I give to you, not as the world gives do I give to you." Explain Jesus' words in terms of present and future hope.
20. Paul said in Acts 23.6 that he was a Pharisee and that "with respect to that hope and the resurrection of the dead I am on trial" What did Paul mean?
21. How is suffering sometimes seen as redemptive in the Old and New Testaments?
22. Explain the OT concept of the "Day of the Lord". How did Israel see it, and how do the prophets explain it?
23. How are God's faithfulness, righteousness, and steadfast love related to one another?
24. Judgement is a major theme in both the Old and New Testaments. Is judgement something in the future, or is it present, or both?
25. Explain the concept of original sin. Defend your explanation with Scripture.
26. How is the specific revelation of Jesus a standard for all other revelation?
27. In Mark 1.15 Jesus says "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." Explain what is meant here by the kingdom of God and how one enters therein.
28. How does Paul explain the resurrection as the real Christian hope? Use evidence from his letters.
29. Discuss Paul's interpretation of the promises of God to Abraham in Galatians.
30. "An eschatological outlook forms the framework for all Pauline theology." Discuss.
31. Is there any joy reflected in the idea of judgement day? Explain your answer with Scripture.



APPENDIX B: Biblical Theology  
SUGGESTED READING LIST  
(BTTC Library Index Numbers)

Principles of Interpretation

- Abba, R. "The Nature and Authority of the Bible" (220.13 ABA)
- Carson, D.A. and John D. Woodbridge (Eds.) "Scripture and Truth",  
ps. 65ff., 147ff., 325 ff., (220.13 CAR)
- Henry, Carl (Ed.) "Revelation and the Bible" Chapt. 8,9,18,24  
(220.1 HEN)
- Hughes, Philip E. "Interpreting Prophecy" (220.15 HUG)
- Kline, M. G. "The Structure of Biblical Authority" (220.13 KLI)
- Marshall, I.H. "Biblical Inspiration" Chapt. 4,5,6 (220.13 MAR)
- McKim, Donald (Ed.) "The Authoritative Word" (220.13 MCK)
- Morris, Leon "Apocalyptic" (220.6 MOR)
- Stibbs, Alan M. "Understanding God's Word" (220.6 STI)
- Stonehouse & Woolley (Eds.) "The Infallible Word" p. 188ff.  
(220.1 STO)
- Stott, John "The Bible Book for Today" (220.13 STO)
- Thomas, W.H. Griffith "Methods of Bible Study" (220.6 THO)
- Wright, J. Stafford "Interpreting the Bible" (220.6 WRI)

Biblical Theology Applied to Both Testaments

- Baker, D.L. "Two Testaments One Bible" (220.6 BAK)
- Bruce, F.F. "This is That" (220.8 BRU)
- Bruce, F.F. "The Time is Fulfilled" (225.66 BRU)
- Coggan, Donald "The Glory of God" (220.8 COG)
- Fuller, D.P. "Gospel & Law Contrast or Continuum?" (220.601 FUL)
- Goldsworthy, Graeme "Gospel & Kingdom" (221.6 GOL)
- Gray, J. "The Biblical Doct. of the Reign of God" (220.8231 GRA)
- Hanks, Thomas D. "God so Loved the Third World: The Bible, the  
Reformation, and Liberation Theologies" (230.091 HAN)
- Johnston, Robert K. (Ed.) "The Use of the Bible in Theology:  
Evangelical Options" (230.0822 JOH)
- Simcox, Carroll E. "The Promises of God" (220.8 SIM)

Smart, James D. "The Past, Present, and Future of Biblical Theology" (220.06 SMA)

Smith, Ryder "The Biblical Doctrine of...Sin, Grace, the Hereafter" (three separate volumes) (220.8233,4,6 SMI)

Vos, Geerhardus "Biblical Theology" (220.8 VOS)

Biblical Theology Applied to the Old Testament

Bright, John "The Kingdom of God" (220.8 BRI)

Cosser, William "Preaching from the Old Testament" (221.61 COS)

France, R.T. "Jesus and the Old Testament" (221.8232 FRA)

Goldingay, J. "Approaches to O. T. Interpretation" (221.6 GOL)

Gowan, D.E. "Reclaiming the O.T. for the Christian Pulpit" (221.61 GOW)

Harrison, R.K. "Introduction to the Old Testament" (221.61 HAR)

Martens, E.A. "Plot and Purpose in the Old Testament" (221.8 MAR)

Michaeli, F. "How to Understand the Old Testament" (221.6 MIC)

Sauer, Erich "The Dawn of World Redemption" (221.8 SAU)

Scroggie, W.G. "The Unfolding Drama of Redemption" (221.9 SCR)

Snaith, N. "Distinctive Ideas of the Old Testament" (221.8 SNA)

Biblical Theology Applied to the New Testament

Dunn, J.D.G. "Baptism in the Holy Spirit" (225.8234 DUN)

Dunn, J.D.G. "Unity and Diversity in the N. T." (225.8 DUN)

France, R.T. and David Wenham (Eds.) "Gospel Perspectives" (three volumes) (226.061 FRA)

Guthrie, Donald "New Testament Theology" (225.8 GUT)

Hill, David "New Testament Prophecy" (225.67 HIL)

Kittel, Gerhard "Theological Dictionary of the New Testament" (bound in various formats) see Quell (220.8 QUE)

Kuemmel, W.G. "Promise and Fulfilment" (225.8236 KUM)

Marshall, I.H. (Ed.) "New Testament Interpretation" (225.6 MAR)

Morris, Leon "The Cross in the New Testament" (225.246558 MOR)

Sauer, Erich "The Triumph of the Crucified" (225.8 SAU)

Ward, Ronald A. "Royal Theology" (225.67 WAR)