

The Christian and OT Theology
Study NOTES

Introduction: E. Krailling "The OT is the master problem of theology."

- Why should a Christian be involved with the OT and what does the OT have for us today?
- The question of the OT is the critical problem and will effect everything else we do.
- Even Jesus said that the OT texts speak of me!
- The OT helps the church understand its element in the mystery of God.
- It decides interpretation of our salvation offered in Jesus.
- Decides our whole understanding of where history is going.
- The issue of OT and contemporary Christian is not a small issue at all.
- It's not an understatement to say that hermeneutical problem of OT is the problem of OT theology.

1. The NT appraisal of the OT.

- a. Note scriptures in study guide.
- b. Luke 24:25-27: Jesus' rebuke for not understanding OT.
 - i. Torah is 1st five books.
 - ii. Prophets i.e. all prophets
 - iii. Writings: Psalms, Job, Ecclesiastes, Ezra, Nehemiah, Chronicles.
- c. Jesus' rebuke showed that people could if they would understand Jesus if they applied themselves to the scriptures.
- d. Rom. 15:4 – Everything written in the past was meant to teach us! Talks about promises concerning the Gentiles!

2. Questions that the OT poses as THE master problem of Theology.

- a. Is the God of the OT contrary to the God of the new?
 - i. Marcion (114-124 AD: Was the first to take major exception to OT. He said God of OT created the world, but is a different God from God the Father of Jesus Christ. He said there is no connection.

- ii. Hebrews 1:1-2
 - iii. John 12:41
 - b. Isn't there a Christian canon within the total Bible?
 - i. 2 Tim. 3:14-17: OT is valid.
 - 1. Paul says you can get saved from studying OT scriptures.
 - ii. Warning against a canon within a canon.
 - 1. Teaching: truth of God.
 - 2. Rebuking: stand against untruth otherwise heresy will emerge.
 - 3. Doctrine: truths of creation, fall, atonement etc.
 - 4. Correcting:
 - 5. Training in Righteousness:
 - c. Isn't Christianity brand new since it is based on the new covenant?
 - i. Definition of "new" – In Hebrew there is one word.
 - ii. Jeremiah 31:31-34: God renews (new) old covenant then adds to it.
 - d. Are not the objects of Faith, methods of salvation, the doctrine of repentance, concepts of sin, and hope beyond the grave so different as to signal two separate Faiths?
 - i. Romans 4:1-17: All justified by faith. Object was a man of promise i.e. Savior.
 - ii. Galatians 3:8 (Genesis 12:3) – Gentiles will be justified by faith.
 - iii. Romans 1:1-4
 - iv. Hebrews 4:2
3. The relevance and significance of the OT for the contemporary Christian.

For points A-F, see Study Guide.

Lecture 2

The New Testament Promise: God's Central Plan

1. Meaning of the "Promise". Promise is one of the greatest unifying themes used by the writers.
 - a. Promise is one of the central themes that pulls the Old and New Testaments together.
 - b. Systematic versus Biblical Theology
 - i. Systematic – go through Bible and pick out verses, then we put them together sort of like a bunch of flowers. This organizational approach is external to the biblical text i.e. man's idea of how to study the Bible.
 - ii. Biblical: Goes through bible DIACHRONICALLY. Go through each epoch or era, finding the emphasis in each. Sort of like a staircase, built on a foundation rising higher and higher, but still building on the Old Testament.
 - c. Many theologians say that there is no central theology of the OT.
 - d. Does the bible provide a theme for an orderly progression for study of the bible? If so, were the OT writers consciously aware of such a key. Were they aware of adding to this theme?
 - e. Kaiser: Yes! There is a key! The key is the "promise" doctrine. "Promise: Plan of God".
 - f. Kaiser: the OT writers WERE conscious of this central plan.
 - i. 1 Peter 1:8-12 – what was the time and circumstances of the salvation.
 - ii. However, they knew of 1. Messiah 2. He would suffer 3. His glory 4. Order and 5. Prophesied for ALL nations!
 - iii. The Prophets knew they were talking of the Messiah.

1. However, they did not know time or circumstances when all things about the Messiah would be fulfilled.
 2. The OT is Christo-centric BUT not Christo exclusive!
- iv. It is extremely important to find and recognize this central structure.
- v. Find the structure from text itself by studying INDUCTIVELY.
1. Latin derivation of our English word, "Promise".
 - a. Declaration or assurance made to another person with respect to the future.
 - b. It stresses the blessing side not judgement as in prophecy.
 - c. Begins with a declaration by God.
 - d. It includes the deeds of God as well as His Word.
 2. A formal definition of OT Theology.
 - a. God's "Promise" is the divine declaration or assurance that was first made to Eve, Shem (Semites), Abraham, Isaac, Jacob, David and to the whole nation of Israel.
 - i. Tripartate formula that is repeated over 50 times in OT)
 1. God will be their God.
 2. Israel will be God's people.
 3. God will DWELL in the MIDST of His people.
 - ii. * God adds DEEDS (Exodus, Passover etc.) to his promise to us understand His plan.
 3. God's "Promise" extended beyond Israel in that:
 - a. Abraham's "SEED" would include all peoples who believe.
 - b. God would send the "Man of Promise" as the means by which blessing would come to the whole earth.

- c. All the nations of the earth that believed would be blessed through Abraham and his “SEED”.
 - i. *Missions Theme! God’s plan is to use Israel to reach the whole world! (Refers to all 70 nations listed in Gen. 10)
 - ii. Key verse is Genesis 12:3. (It’s the organizing plan of the entire Bible.)
- 2. The OT use of ordinary words to encapsulate the “Promise”.
 - a. “Speak” or “say” i.e. no single word to describe the “Promise”.
 - b. The OT uses a constellation of terms for the promise. “Rest”, “Throne” etc.
 - c. Not necessarily a single promise to be fulfilled, but a plan, where God was to send a “Messiah”.
- 3. The NT use of the word, “Promise”. The word first emerges here.
 - a. 51 times in NT as a NOUN.
 - b. 11 times in NT as a VERB.
 - c. Only 6 NT books where the NOUN form to not appear e.g. Matthew, Mark, John, James, Jude and Revelations.
 - d. “Promise” may refer either to the word itself or to the thing or event promised.
 - e. ** Faith is always the substance of the promise.
 - i. Galatians 3:14-29: Promise involved Holy Spirit and Jesus Christ.
 - ii. Hebrews 3:8 & 4:1: Promise refers to rest! Both physical and spiritual.
- 4. Four Peak Moments in the OT Promise i.e. The Big Plan of God!
 - a. Genesis 3:15.
 - b. Genesis 12:2-3
 - i. Finest missions statement in the whole OT!
 - ii. Galatians 3:8 – Paul is really excited when he repeats it here.
 - c. 2 Samuel 7:16-18 – Promise to King David.
 - i. In this verse God repeats the great promises of Genesis 3:15 & 12:2-3.

- d. Jeremiah 31:31-34 – This is a great new covenant passage.
- e. ** These 4 passages reflect the essence of God's **Promise-Plan**.

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Three Foundational Blessings: Genesis 1-11

Introduction:

This lecture covers biblical history from creation to Adam.

Creation was in the beginning.

It was a great event because it was done by the Word of God. This is the **mechanism** of creation.

10 times it says, “and God said!”

Creative abilities found in the Word of God.

The time from Abraham to Christ is at least equal in time from the beginning to Abraham.

In 1-11, we find 3 great moments of tragedy and blessing. 1) Fall, 2) Flood and, 3) Tower.

*** The promise-plan of God is depicted through the word “blessing.” The way God brings relief against failure of individuals.

1. The First Blessing. (Genesis 3:15)

a. The first World Crisis: The Fall of Adam & Eve.

1. The word, “create” in the bible is always used uniquely with God always being the subject. God never used any **matter** while creating the world.
2. * Both men and women equally contain the Image of God.
3. “Rule” and “Subdue” does not mean we should destroy. We are responsible to God the way we rule. (2 Corinthians 5:10).

ii. The Serpent is not an actual form/animal, but as a title i.e. Dragon/Devil.

1. Woman not surprised or frightened that serpent is talking.
2. Don't know what form Satan actually took.
3. Serpent is not one of animals, but separate from them.

4. Judgement of Eve to desire husband is not sexual (mistranslated) but states a judgement that man (some) will take advantage of the woman (rule over).
- b. First word of blessing: Seed of Woman.
 - i. Divinely implanted hostility.
 - ii. Male descended will crush Satan's head.
 1. *** First announcement of good news in the OT.
2. Second blessing: The God who dwells with Shem i.e. Genesis 9:27.
 - a. Second world crisis: The Flood.
 - b. Second word of blessing: The God who dwells with Shem.
 - i. God chooses Semitic peoples and will dwell with them.
3. Third blessing: The gospel for all nations. Genesis 12:3
 - a. Third world crisis Tower of Babel.
4. *** The key word in every situation is "blessing."

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Lecture #4

Three Foundational Promises: Genesis 12-50

Introduction: Shifting from a universal history of all men to a focus on one man i.e. Abraham.

From Adam, we branch out into 70 different nations.

One nation is focused on the Shemites.

Then the focus on one Shemite i.e. Abraham.

Chapters 1-11 focuses on the nations. Chapters 12-50 focuses on one man who will have a ministry to the nations.

Focuses on the Patriarchs i.e. Abraham, Isaac and Jacob.

Chapters 12-50, Highlights the Word of God and becomes a main feature.

Patriarchs also called prophets during this era.

8 times the Word of the Lord comes to Abraham i.e. Angel of the Lord, by 3-4 different ways. Also “visions” in which the Lord appears i.e. Christophoney.

Recipients of revelation of God.

1. First foundational promise to Patriarchs i.e. an Heir.
 - i. Refers to Genesis 3:15 i.e. the Seed who is Christ. (Galatians 3:16)
 - ii. Genesis 12:7 – The Lord appeared (1st reference of Lord appearing.)
 1. Offspring will receive land.
- b. Repeated Obstacles to God’s Promise.
 - i. Genesis 12-50 is all GRACE.
 - ii. Nothing is TOO hard for the Lord.
- c. Promise of the Divine Presence.
 - i. 104 statements in Bible that states “fear not for I will be with you.” God means he WILL be there!
 - ii. In Genesis 12-50, 14 times God says “He’ll be with you”.
 - iii. God guarantees His presence.

- iv. Genesis 21:22. God promises to be with Abraham and Abimelech attests to that fact.
 - v. Genesis 26:3 is the Promise to Isaac.
 - vi. Genesis 31 is Promise to Jacob.
 - d. "Seed" Promised and received by Abraham, Isaac and Jacob.
 - i. A Posterity: That they themselves would receive an heir or descendant.
 - ii. Promised an "assembly of nations"! (Genesis 18:18)
 - iii. "Kings" would spring from the "Seed". (Genesis 17:6,16 and 35:11)
2. Second Foundational Promise to the Patriarchs: An Inheritance. This is the Promised Land!
- a. Varying theological estimates.
 - i. Land theme added to promise of heir. God sees land as secondary.
 - ii. Von Rad – Land theme transferred from earlier religion.
 - iii. Noth – Both land and Seed, promises were part of patriarchal faith.
 - b. Extent of the borders of the Land. (Genesis 15:18)
 - i. "River in Egypt" to the great river i.e. Wadi Arish that is South of Gaza strip.
 - ii. "Great River" is currently the northern border of Lebanon with Syria.
3. Third Foundational Promise to the Patriarchs.
- i. "The Gospel" is the means i.e. how God will spread the promise.
 - ii. Always in a prominent position in the texts.
 - iii. 5 times this promise is in a very prominent position i.e. Genesis 12:3; 18:18; 22:18; 26:14 and 28:14. THIS IS THE MISSION GOD HAS FOR HIS PEOPLE.
 - iv. It is a work of God, not men.
 - v. **** PROMISE is the major theme of the Bible i.e. the meta-narrative of scripture.

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Lecture #5

The Theology of Saving Faith in the OT

Introduction:

Contrary to popular opinion, salvation was not by works.

New Testament is much clearer in description of saving faith. However it does not change ground rules or basic results.

New Testament does not change **object** of faith.

Grace + Faith + Nothing = Salvation.

However, what was the OBJECT of their faith in the OT? Answer, Genesis 15:6 “Abraham believed the Lord.”

God declares Abraham righteous. He is not MADE righteousness.

Why does the Bible delay in talking about Abe’s faith?

1. The delay of the mentioning of Abraham’s faith. (Genesis 12-13)
 - a. The focus of Genesis 12
 - i. Focuses on the land! (12:7) This takes precedence.
 - ii. The threat of famine and the threat to the Land of Promise.
 1. He had to leave the LAND and move to Egypt.
 - b. The focus of Genesis 13.
 - i. It is still on the land. Abraham and Lot disputing about the land.
 1. The land of promise and its richer more fertile portions. (13:14)
 2. The snare of casting one’s lot with the world like Lot did in Sodom and Gomorah.
 3. Sensational rescue of Lot. Genesis 14.
 - a. Defeats 4 Kings with only 300 trained servants.
 - b. One way back is he meets Milchizadek and receiving a blessing from him.

- c. Abraham makes offering to him because he doesn't want anyone to think that it was anyone other than God that made his rich.

2. The Expansion of Abraham's Faith (Genesis 15).

a. It's Preparation.

i. First comes in a vision, "Fear Not". Genesis 15:1

1. Abraham brings up the promise of a son again. He's waited 25 years now. (100 years old)
2. False attempt to use human means:
 - a. Eliezer who is an Arab servant boy.
 - b. Can't help God!!
 - c. God rejects Eliezer as an heir. ** God delays mention of justification because we need the correct topic and focus!!
The focus is that of the heir i.e. SON!! There is a theological pause talking about the object of faith i.e. The SON!!! Chapters 12-14 talk of the Land only.
3. The promise of God is repeated and enlarged in Genesis 15:5.
 - a. Angels repeat promise of an heir.
 - b. It will come from Abraham and Sarah directly.
 - c. Decedents will be as many stars in the sky.
 - d. *** ABRAHAM NOW BELIEVES GOD FOR HIS HEIR!
Because of that God NOW declares Abraham justified. God did not declare him righteous just because he believed there was a God. But because the object of his faith was in a promised son. The son here is pointing forward to the coming Savior!!
 - e. Pay attention to the context! God's word about a descendent.

- f. *** OBJECT OF FAITH IS MAN OF PROMISE (GEN. 3:15).
NOT a general belief in God.

b. Substance of Faith.

- i. Do Acts 17:30 and Romans 3:25 show that the OT believer did not know about Christ?
1. NO! Acts 17:30 is not talking about ignorance of Israelites but Athenians.
 2. Romans 3:25: refers only to the complete revelation of the atonement provided by Christ.
 3. 1 Peter 1:10: Time is a factor in understanding.
- ii. Was Genesis 15:6 first time Abraham believed? NO!
1. However first time matter of justification is brought up.
 2. Abraham already believed God since Ur (Genesis 12). HOWEVER, the topic of heir has not come up until Genesis 15.
 3. Topic of Genesis 15 is the promise of the Seed.
 4. ** Abraham believed God's promise of the Seed.

c. The Dream (VERY Key).

- i. Prophecy of 15:13 descendants will be slaves, 400 years, in another country.
- ii. Smoking fire pot. This is a formation of a COVENANT.
- iii. Covenant: An agreement made between 2 parties. Can either be bilateral or unilateral.
1. Bi-lateral is 2 sides equally obligated.
 2. Uni-lateral is 1 side obligating themselves to benefit of other side.
 3. Cut a Covenant is to divide an animal, making an aisle to walk between them.
 4. Abraham lays out pieces (in a dream), but God is form of fire, walks between the pieces.
 5. God alone walks between, obligating only himself to Abraham!

6. COVENANT HERE REFERS TO A PROMISE OF THE SEED!
 7. Abraham did not walk between pieces.
 8. This is an unconditional agreement! It does not depend on Abraham to keep his end of any bargain.
 - a. If both passed through, it would be conditional to both sides.
3. Similarities of Abraham's Faith to Our Believing in Christ.
- a. In its exclusion of Merit.
 - i. God did the crediting, reckoning, accounting and justifying not Abraham.
 - ii. God gave the promise which he only asked Abraham to receive.
 - iii. Anytime Abraham attempts to earn his salvation (save himself), he digs himself deeper into trouble.
 - b. Enforcement of Terms.
 - i. What it means "to believe".
 1. Agrees with God that God will do the impossible.
 2. Faith in God that He is able to do what He promised regarding the heir.
 - ii. What it means to be declared "justified"? It means to simply believe in God's Word.
 - iii. Grace is NOT works!

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Lecture #6

Theology of the People of God: Exodus 1-19

Introduction:

There is a 400 year silence from end of Genesis to the beginning of Exodus.

Genesis 15 – fulfilling of prophecy that Abraham’s seed would be slaves for 4 generations i.e. 400 years.

Exodus 1:7 – 7 terms which speak of fulfillment of promise that God gave to Abraham that he would become numerous, increase and multiply.

Also fulfillment of Genesis 1 to be fruitful and multiply.

Israel now becomes a nation. Not only that but a “people of God” is formed. Concept of a “people” develops.

**** TRI-PARTATE formula: “I will be your God, you shall be my people and I will dwell among you.”

Three times in history in which God says “it is done.”

1. When God was at work in creation with His work in providence i.e. Sabbath Day.
2. On the cross. (Quotes Psalm 22.)
3. Between history and eternity. God finishes. His work in space and time then goes into Eternity. Revelations 21: It is done!

Between each of these 3 segments God says, “it is done!” God all along emphasizes the Tri-partate Promise that focuses on people.

What is God’s motivation for this “people-hood” concept. Exodus 2:4 – God heard and remembered covenant. (Now ready to act!)

To Remembers . . . not only, to bring to mind but to Act also!

The era of Moses opens up now. Exodus 1:8-14 – 7 terms indicating that they were in a difficult situation.

1. Exodus 4:23-24: God calls Israel His “son”!

- "Son" has 2 meanings.
 - Collective solidarity of the group.
 - a. The Texts
 - i. Exodus 4:22-23; Deuteronomy 1:31; 32:6 (Hosea 11:1; Matthew 2:15)
 - ii. Israel as God's "firstborn".
 - 1. It means first in Pre-eminence.
 - 2. This talks of Israel (Jacob) who was born after Esau.
 - 3. Ephraim was number 2 child, yet "First born". Jeremiah 31:9
 - iii. The collective solidarity of terms, "my son," and "my firstborn".
 - 1. Double meaning:
 - a. The ONE who was to come.
 - b. The many who already believed on him.
 - b. The significance
 - i. Cross reference with NT: Christ as God's first born. Romans 8:29 etc.
Refer to study guide.
 - ii. **All Believers** are "first born". Hebrews 12:23.
2. Israel's as God's Possession.
 - a. Exodus 19:5-6
 - i. A "Nation". Exodus 19:6)
 - ii. A "People".
 - 1. This translates as "moveable treasure."
 - a. Exodus 5:1; 7:14 etc.
 - iii. A "congregation." Exodus 12:3
 - 1. "Assembly of peoples"
 - iv. A "treasured possession". Exodus 19:5-6.
 - 1. We are God's portfolio.
 - b. The revelation of God's name as YHWH. (Exodus 6:2-8)
 - i. The "beth essentiae" equals "in the character of" or "nature of".
 - 1. It means, "the God who will be there".

- ii. The interrogative “mah” in Exodus 3:13.
 - 1. What is God’s nature?
 - iii. Significance of the name Yahweh.
3. Israel as God’s Kingly Priests, A Holy Nation.
- a. Texts: Exodus 19:3-6.
 - i. A **nation** of ruling mediators with direct access to God.
 - 1. They shrunk back from this. They were afraid WHEN they heard the voice of God. They asked Moses to represent them INSTEAD.
 - 2. God delayed this concept again until the NT! (1 Peter 2:9)
 - 3. *** Israelites had opportunity to be mediators on the behalf all the nations.
 - ii. A nation set apart. (Exodus 20:20)
 - 1. Is it a change from promissory to conditional blessings? No!
 - 2. A condition to serve as “elect” for a purpose.

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Lecture #7

The Theology of the Law of God

Introduction: This point is one of the most debated topics in Christian world today.

Debated on basis of relevancy not authority. Takes two main positions:

** Anything that NT repeats from OT in normative.

** Anything in OT that NT does not change is normative.

1. Relationships of Promise to OT Law. Plan of God had to do with the substance of the covenants. (Promise of God)
 - a. Distinction between the unconditional and conditional covenants. Covenants equals Promise.
 - i. Is the Abrahamic-Davidic Promise beyond cancellation? Genesis 3:15, 12:2-3 and 2 Samuel 7.
 - ii. Is the Sinaitic covenant (dependent) on human obligation and compliance on penalty of retribution?
 1. See study guide.
 2. The promise to Abraham-Davidic cannot be cancelled even though some in the messianic line who transmit the promise may never personally participate in it by faith.
 3. Messianic line must transmit seed, forever they may choose to not personally participate in it by faith. Why?
 - a. Lack of faith.
 - b. Evidence of obedience which demonstrated genuine faith.
 4. Is there a distinction between conditional and unconditional? Yes!
However, continuity between two covenants. Faith is the key.

5. Abraham-Davidic covenant and Sinaitic covenant is the same problem we have between James and Romans. They seem to contradict but they don't.
- b. The NT relationship between Faith and Obedience.
 - i. Don't teach others to disrespect the Law. (Matthew 5:17-20)
 - ii. Some things in the unified law take priority and precedence over other parts. (Matthew 23:23)
 1. One law but some things are weightier.
 - a. Moral law takes precedence over ceremonial and civil law.
 - iii. Faith establishes, not nullifies the law. (Romans 3:31)
 2. Relationship of Moral Principle to Particular Specificity e.g. examples in law. Some things are weightier in the law.
 - a. Moral Law: Most important because it is based on Character of God!
 - i. Found in the Decalogue i.e. 10 Commandments. Most moral laws are found here. All of commands here can already be found and in force earlier on even before the 10 commandments were given.
 - ii. Found in the law of Holiness. (Leviticus 18-20). Be as good as God Himself.
 - iii. Found in the character of God.
 - b. The Ceremonial Law.
 - i. Built-in feature of obsolescence. Exodus 25:40. Meaning, there is a built in time factor. Only symbols and should be abandoned when the real comes.)
 1. God showed Moses a type of the reality.
 - ii. It's provision is for those who fail to keep the law.
 - c. Civil Law. This means practical behavior.
 - i. Its illustration of the principles of the Moral Law in the covenant Code. Exodus 21-23.

1. Sometimes God wants us to do things so that He can develop a Godly character. (Don't muzzle ox i.e. farmer develops a tender heart toward animals.)
 2. Its illustration of the principle of the Moral Law in Deuteronomy. Deuteronomy 5-26.
- d. The problem of Particularity and Specificity. Why does Bible have so many particulars here? TO HELP US. HOW? 4 Points.
- i. Makes it clear how to apply Law. Reduces frustration.
 - ii. This problem is shared with narrative and historical texts.
 1. Gives life illustrations on how to apply principles.
 - iii. Conclusion of single meaning/principle with multiple equity/application.
 1. Single meaning of something but with multiple applications.
 - iv. Method of:
 1. Middle axioms
 2. Inference
 3. Ladder of abstraction.
 - a. Specifics to general principles.
 - b. General principles to contextualization.

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Lecture #8

Aspects of the One Law of God. Exodus 20 to Deuteronomy

Introduction:

** The Law is one that comes from the living God. However, some parts of that law are weightier than others.

** The Bible does not want to come across that all aspects of the Law come across with the same force for today.

** However, the Bible is constantly challenging us to do what is good or what is right.

** The Bible talks of the discipline or teaching of the Lord i.e. The Way or the Path.

1. The possibility of a Biblical Ethic.

a. Rests on 3 assumptions.

i. The particular commands of the OT can be universalized. Exodus 21-23 and the Civil Law.

1. Moral statements not only for Israel but for everyone. God always has global perspective.

a. Revelation of God was something to be shared by Israel.

b. All commands to change one's actions is backed by universal principles.

c. Helping donkey out of pit etc. has a universal in that you should love your enemies.

2. The commands of the OT have a consistency in their moral teaching.

a. A particular writer, often in his writing, will comment on principles even though he stated an injunction somewhere else.

- b. Writer must be consistent with principles before it can become a universal for other times and cultures.
 - 3. The commands of the OT are prescriptive and make demands or have claim over us.
 - a. ALL people are made in the Image of God.
 - b. Not only when Bible is giving us commands only, it requires a response from us, but also when Bible is descriptive.
 - i. There is a difference between prescribing and describing.
 - 1. What the Bible records as opposed to what Bible teaches.
 - ii. Sometimes a narrative will be recorded in scripture with no moral lesson drawn. However, the text still wants to direct our behavior!
- b. Biblical ethic also exhibits 5 characteristics.
 - i. Biblical ethics are personal.
 - 1. It is God's character itself that preserves the norm.
 - 2. Leviticus 19:2 – Be holy because God is holy.
 - 3. Holy – central doctrine when speaking of ethics. It means to be set apart FROM on thing TO another thing.
 - ii. Biblical ethics are theistic.
 - 1. To know God is to do what He says.
 - 2. Jeremiah 22:15-16
 - 3. Proverbs 3:5-6
 - iii. Biblical ethics are internal.
 - 1. 1 Samuel 16:7 – God looks at the heart!
 - 2. What is the motivation?
 - 3. God hates people that act religious don't really love God or others.
 - iv. Biblical ethics are future orientated.

1. Day of judgement coming. ALL things will be judged. (Ecclesiastes 12:13-14)
- v. Biblical ethics are universal!!!
 1. The same standard applies to all.
 2. Genesis 18:25
 3. What God required of Israel, he required from all.
 4. Many sections of OT refers to the nations and coming judgement.
2. The Moral Law of God
 - a. Its Basis
 - i. The character of God.
 1. Leviticus 18:5-6, 30; 19:2-4 etc.
 2. Do this and shall live. In the context of "I'm the Lord your God!"
 3. This is said in comparison to Caananites. Must have no other Gods besides God.
 4. "to live" does not refer to eternal life, but receiving God's blessing. John 10:10
 - ii. The character of Christ. Philippians 2:5.
 - b. Principles for interpreting the Moral Law.
 - i. Its prologue has grace as a basis for any of its requirements. Exodus 20:2.
 1. God said He is the One that brought them out of Egypt. This is the "grace". They didn't earn their deliverance and freedom.
 2. All moral law is double-sided and can be stated either negatively or positively.
 - a. Since our freedom is large, it is easier to state something negatively. This implies anything unsaid is OK to do.
 3. The mere omitting or refraining from doing a forbidden act is not a moral response.
 - a. Not killing anyone, doesn't mean one is obedient to "you shall not kill".

4. The opposite good of a forbidden evil must be practical if one is to be obedient to the moral law.
 - a. Actively encourage the life of someone if I'm to carry out, "you shall not kill."
- c. The 3 areas of the Decalogue.
 - i. Right relations to God.
 1. Internal worship, 1st command.
 2. External worship, 2nd command.
 3. Verbal worship, 3rd command.
 - ii. Right relations in use of time, 4th command.
 - iii. Right relations with society. 5th to 10th command.
 1. Sanctity of family and superiors, 5th command.
 - a. HONOR not just OBEY
 - b. Obey when "in the Lord".
 2. Sanctity of life, 6th command.
 3. Sanctity of marriage and sex, 7th command.
 4. Sanctity of property, 8th command.
 5. Sanctity of truth, 9th command.
 6. Sanctity of motive, 10th command.
- d. Moral Law if Illustrated.
 - i. In the Book of the Covenant. Exodus 20:22-23:32. Civil Law.
 - ii. In the law of Deuteronomy . Deuteronomy 5-26. Civil law.
 - iii. Law of Holiness. Leviticus 18-20.
 - iv. All these are aspects of One Law of God.

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Lecture #9

The Theology of the “Tabernacling “ God: Exodus 25 to Leviticus

Introduction: This is the beginning of the ceremonial law. Central to this is the Tabernacle and the ceremonies.

** Fulfillment of Tri-Partate formula that God will dwell in the midst of them. Exodus 29:43 . . .

** Redeemed man is called to morality i.e. 10 Commandments.

** Moral man is called to worship i.e. Tabernacle.

** Redeemed man demonstrates repentance in the quality of his moral life. Mankind shows their gratitude by their worship.

** There are many forms of worship. Important element often missing is the theology of worship.

1. The Tabernacle: The Dwelling of God. Stresses both God’s transcendence and His Eminence.

a. Tent of Meeting stresses God’s transcendence.

i. One of the names for the tabernacle was the Mishkan.

ii. This name reflects the Hebrew verb, shakan i.e. “to dwell or to tabernacle.” Exodus 25:8

1. God is dwelling among men is definitely connected with Tabernacle and worship.

2. Worship: is the shortened version of the word, “worth- ship.”

a. We are expressing God’s worth and value.

i. Exodus 25:9 – made like a pattern. Tabernacle is only a model along with the ceremonies. Because it’s a model, there is built in obsolescence i.e. only a shadow of the real thing! Only to be valuable for a certain period of time. When the real comes,

these things will no longer be necessary. These temporary things will only be valuable for a certain period of time. When the real comes, these temporary things will be irrelevant.

3. The tent was only a “copy” a “shadow” of the real dwelling place of God in heaven. Exodus 25:40 etc.
 - a. The book of Hebrews brings out fact that all ceremonies were only a shadow of the real thing or real truth.
 - b. God dwelled temporarily in tabernacle but it still gave a sense of God’s closeness.
 - c. God is not just transcendent i.e. far away but also immanent i.e. right here with us.
- b. The Ark of the Covenant stresses God’s Eminence!
 - i. The Ark of the Covenant is the most important piece of furniture i.e. the instructions for Tabernacle begins with Ark of the Covenant. It is important in position and theology.
 1. Hebrew verb “yashab” means to “sit”. Marks a more permanent dwelling of God.
 2. God sits on his throne above the ark, between cherubim in the Holy of Holies. (1 Samuel 4:4; 2 Samuel 6:2; Psalms 99:1)
 - a. When praising, nothing happens in God. Because He doesn’t change. But something happens to us! Causes us to have a sense of awe!!
 - b. God is seated on his throne. Court is in session watching over us.
 - c. A cloud was over the Tabernacle which was fire by night. God demonstrates His presence.
 3. Exodus 25:22 – God will not meet man at the Ark. Be at ONE with God. (Yom Kippor)

- a. God simultaneous in heaven and at the ark.
- 2. Four other forms of the Divine Presence.
 - a. The “Face” appearance or the presence of the Lord.
 - i. The “Face” represents His appearance.
 - 1. “Face” is part of the body that expresses the greatest variety of feelings and attitudes. Show what is on the inside.
 - 2. Show’s God’s attitude towards us.
 - ii. Deuteronomy 4:37 – Face of “God” brought them out of Egypt. His presence and feelings towards them.)
 - iii. “Face” emphasizing that aspect of God’s presence in which his feelings and attitudes towards his people are seen.
 - 1. Proverbs 29 – “Without vision the people perish.” This means, without the teaching of God, the people will fall into immorality.
 - a. Must always bring people back to the word of God.
 - b. We shouldn’t just talk about God.
 - c. God forgave Israelites when Moses stood in the gap for them.
 - d. Great worship is when there is a great view of God.
 - e. Great praise comes from a great view of God.
 - b. Angel of the Lord. This demonstrates the very person of God.
 - i. Exodus 23:20-22.
 - 1. Presence of God is an angel.
 - ii. Appeared to patriarchs
 - iii. Person of the Lord.
 - c. The Glory of the Lord.
 - i. Uncovered holiness of God.
 - ii. Cloud which covers tabernacle.
 - iii. Piller of fire.
 - iv. Burning bush.

- v. Acts 7:2 i.e. saw Jesus
- d. The name of God.
 - i. Exodus 33:19 – God’s name is Yahweh i.e. himself.
 - ii. Deuteronomy 12:5 – His name will dwell in temple in Jerusalem.
 - iii. **Name of God:** Safeguards the unity of the God because his name and person are identical.
 - 1. Name stands for person’s character and doctrine. Stands for ethics.
 - 2. Don’t take name of the Lord in vain.

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Lecture #10

The Theology of the Atonement: Leviticus 16 and Isaiah 52:13 to 53.12

Introduction: The Day of the Lord i.e. Yom Kipur (Leviticus 16).

Three aspects of the Law (ceremonial) deals with the Day of Atonement. Standard of Law is so very high. When man fails, God provides a way to be reconciled. This is the importance of Ceremonial aspect of the law.

Ceremonial Law has 3 Strands

The first strand is Tabernacle. Provides setting and context for worship.

Two other strands stress the dwelling of God in the midst of men.

1. Second strand is of Clean/unclean.

- i. In practice, law is broken down in moral, civil and ceremonial. God counted some parts of the Law to be WEIGHTIER than others. We thought it was the moral aspect because it reflected the character of God. Civil law is not very weighty. Ceremonial is extension of moral law.
- ii. *** God says, "be HOLY as God is holy" i.e. be totally separate.
- iii. Three Strands
 - 1. Tabernacle – dwelling of God. (Amidst mankind)
 - 2. Clean/Unclean
 - 3. Sacrifices
- b. Clean/Unclean not equated with what was forbidden of was dirty.
 - i. Many unavoidable, LEGITIMATE aspect of life made one unclean temporarily e.g. caring for the dead, giving birth, menstrual cycle.
 - ii. Not for sanitation reasons buy may be a positive side affect. MAIN POINT IS TO SHOW THAT HE IS SOVEREIGN OVER ALL ASPECTS OF LIFE.
 - iii. NO INDIVIDUAL IS SOVEREIGN EVEN OVER THEIR MARRIAGE PARTNER.
God is Lord!

- c. It was equated with being qualified to meet with God. Qualification to meet with God.
 - i. There was a wholistic approach when meeting with God. It didn't just have to do with the heart, even though it needs to start there.
 - 1. Without preparation of heart, there was no use of going ahead with the sacrifice.
 - 2. God looks at our lives first before we offer ANYTHING to God.
 - 3. ** Meeting with God was so serious that it needed to be WHOLISTIC. How we appear outwardly is also important i.e. dress and ceremony important when approaching God. (Shows deference not to man but to the time and culture of the time.)
 - 4. God was separating the secular and the sacred.
 - 5. Do not divorce Christ from culture, but do distinguish between the two.
 - ii. Moses took off his sandals. Demonstrated that his body and soul was in the presence of God.
 - a. Profane: separate from the Temple i.e. common.
 - b. Holy: Sacred
 - c. God put boundary around Mt. Sinai.
 - d. While God is immanent, He is also transcendent.
 - e. God is separate in being. He is also holy. We are not .
There is a gap and this marks the boundary line.
 - f. We must express the feelings of the heart.
 - iii. Teaching of being clean is closely aligned with the teaching of holiness.
 - a. Priority of the heart e.g. Cain and Able (Genesis 4) contrast of two types of offering. Act of worship. God focuses on the man. God looked at their hearts.
2. Strand of sacrifices
- a. OT concept of sin.

- i. OT idea of sin falls under 3 categories.
 - 1. Falling short from the Law and the will of God.
 - 2. Rebellion against will of God. Transgression means that thinking one can do better than the Will of God.
 - 3. Direct affront against God.
 - a. All have guilt before Law of God.
 - ii. Sin is a deliberate deviation/defection etc. Causes feelings to alienation from God.
 - iii. Sin is a calculated act and state of real guilt, not just feelings, before God.
 - iv. David's confession of propensity to sin.
 - v. Sacrifices helps us deal with this sin problem.
- b. Source of sin.
 - i. Corrupted human heart.
 - ii. Jeremiah 17:9 and Genesis 6:5 – Inclination of the heart!
 - iii. Focus on the heart and inner thoughts in its ethical teaching.
 - 1. Source of sin is in the HEART!
 - c. Division between unconscious and deliberate sins is unbiblical.
 - 1. Sins of ignorance
 - 2. No malice intended
 - 3. Sins of inadvertence i.e. not all facts are known.
 - 4. Sin of "High hand." Contempt for God's word i.e. clinched fist or blasphemy. Numbers 15:30-31. Blasphemy against the Holy Spirit in UNPARDONABLE I.E. Hebrews 10:26-27.
 - 5. There is forgiveness of sin for everyone except blasphemy against the HS.
 - d. Provision of OT Sacrifices i.e. God's answer to the sin problem.
 - i. Their effectiveness or efficaciousness e.g. sin and guilt offering.

1. Subjectivity, totally effective i.e. as far as the east if from the west. Forgiven AND forgotten! Two goats offered. One offered then the other goat is lead away. Means sins are forgotten!!
2. Objectivity – On hold till Christ i.e. Hebrews 10:1ff
3. Authoritatively – bases on the Word of God.
4. Extensively – all sins forgiven in Christ!

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Lecture #11

The Relationship Between the Promises and Wisdom.

Introduction:

*** We've seen 3 crisis and 3 blessings of God. 1. Fall, 2. Flood, 3. Tower.

*** God sent the blessing of an heir, of dwelling among them and the finally the gospel.

*** Genesis 12-15: During the time of the Patriarchs, God promised 3 things. 1. Heir (Seed), 2. Heritage of land and, 3. Heritage of the gospel. Word and oath of God are two great binders.

*** People of the Promise: 1. My son 2. My first born 3. My treasured possession 4. Kingly Priests and 5. Holy nation.

*** There are 3 stages. 1. Prologue to promise 2. Provision of the Promise and 3. People of the Promise.

*** Place of the Promise. (Jerusalem and Temple)

** Doctrine of inheritance i.e. there will be rest in the land.

** Ark of the Covenant.

** Provision of perpetual priesthood.

*** Life of the Promise. (Wisdom Literature)

** It is very difficult to apply "wisdom literature" to our day.

1. The Theme and Roots of Wisdom. What is the theme for ALL of the Wisdom books?

a. The Theme: "Fear of God/Lord."

i. Most will concede that the most common concept of the wisdom books is "the face of God/Lord."

1. It has connection to the Promise. Kaiser feels that promise will be worked out in the context of the "fear of God!"

2. ** Is it the central concept of wisdom books themselves?

a. Motto for book of Proverbs. (1:7)

b. Same for Ecclesiastes. (12:13-14)

- c. Same for Job. (28:28) Written during the time of Abraham. (Patriarchal period)
 - d. Occurs 14 times in Proverbs.
 - e. Featured in many wisdom Psalms. (111:10)
 - 3. The fear of God is BELIEF, a whole person attitude of trust and total dependence on God.
 - 4. Link between promise and wisdom is extremely important.
- b. Source of this Theme in Antecedent Scripture.
 - i. Genesis 22:12 – test of Abraham to see if he fears God. Abraham like Job wasn't told it was a test.
 - 1. Abraham believed in resurrection. Even Jesus referred to this.
 - 2. God will provide!
 - 3. God is directly linking promise of seed here with the “fear of God.”
 - 4. Therefore, Wisdom books is an outworking of promise in terms of doing what He said.
 - a. It is Law being put into the details of life.
 - b. Working out of “if you love me, then do what I say!”
- c. Doing what God says can be done in very **practical ways**. This is **Wisdom Literature**.
 - 1. Joseph (Genesis 42:18)
 - 2. Job (Job 1:1, 8-9 and 2:3) He feared God! i.e. tested.
 - 3. Midwives (Exodus 1:17)
 - 4. Israel (Exodus 14:31 cf. 20:20)
 - 5. Some Egyptians (Exodus 9:20,30 cf 12:38)
 - 6. Lord was Israel's god, she should always fear him, (Leviticus 19:14, 32; 25:17, 36, 43) and live.
 - 7. Deuteronomy made fear of God the central point in teaching. (13x)

- ii. Therefore, we believe a textually derived linkage can be seen in the Promise and the fear of God/Lord.
 - 1. Fear of God did not begin with Wisdom Books. It is already seen in the narrative.
- 2. Message of the Wisdom Books.
 - a. Ecclesiastes
 - i. Its Prologue: the meaning of vanity i.e. meaningless.
 - ii. Conclusion: “fear of God”
 - iii. Repeated refrain.
 - iv. Its central verse is, 3:11.
 - v. Meaning of Ecclesiastes: No one good thing that God provides can provide meaning and fulfillment.
 - b. Song of Solomon
 - i. Conclusion 8:6 – She wants a seal of ownership. Passion that is physical, emotional. It come from God.
 - ii. It’s main plot is that she rejected Solomon’s charms in favor of her boyfriend. LOVE IS A GIFT OF GOD.
 - iii. Proverbs 5:15-20. Figurative of speech describing sexual act between a couple who are faithful for each other.
 - 1. God respects fidelity.
 - 2. 12:4 – Love/sex is great to be used with one single partner.
 - c. Proverbs
 - i. Fear of God gives LIFE!
 - ii. Fear of God gives WISDOM!
 - 1. In wisdom literature, we are given life in the promise!
 - 2. Life is very practical if lived in that promise.

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Lecture #12

The Promise and the Prophets

Introduction: Dealing not only major and minor writing prophets but also dealing with earlier prophets.

*** Joshua, Judges, Samuel and Kings. These are historical and prophetic books. Speaks about how prophecy is fulfilled.

*** Look at the world wide focus of the promised plan of God in the prophets. Genesis 12:3, international perspective is already in seed form.

*** Israel's sin and failure occupied a lot of prophets work even though they were ready to turn to the world wide aspect of God's promised plan.

*** Promise Doctrine has a two fold character. 1. Standing prediction for the time to come and 2. Available religious doctrine for the time being. (Motivated to faith and action in the present day.) (Promise doctrine focused on now and then as well as the future yet to come.) Handle prophets under 2 main categories prophets as forthtellers and foretellers.

1. The Prophets as Forth-tellers.

** Prophecy has 2 components i.e. Pro and phecy. Pro is talk of something in the future but also simply to speak forth the word of god.
1/3rd only is predictive.

a. Prophets were experts in the word. They urged Repentance/Revival for all.

i. The most central word to all their preaching was "turn" i.e. shuv.

Zechariah 1:4.

1. This is the OT word for "repenting".
2. Prophets said, "the people were heading in a direction that was anti-God. Turn 180' and head to man of promise.
3. Word, had 2 parts i.e. like conversion.

- a. Turn from sin i.e. repentance (turn from everything against the will of God, then . . .
 - b. Turn to i.e. exercise faith.
 - c. Conversion is repentance and faith.
- ii. Figured in the major revivals of the OT.
- iii. 2 Chronicles 7:14 was the controlling concept.
 - 1. Limited to Israel i.e. God's people that were called by His name.
 - 2. Over ½ of 2 Chronicles deals with revivals!
 - 3. There are many non writing prophets that called the people to turn.
 - 4. Prophets always linked the condition of the heart and the people with the condition of the crops.
 - a. Since Genesis 3, when man sins it also affects the environment e.g. Romans 8 says that NATURE is waiting.
 - 5. Bible does not encourage us to give up or give in to culture. Let things go to dust to quicken the return of the Lord. In contrast, we should be bolder in order to speed the 2nd return of Jesus.
- b. They were a different type of Revolutionary.
 - i. They wanted to change society, but not calling on institutions in society to change. Rather they wanted changed individuals to change society.
 - 1. Jeremiah 7:8-10. Temple gets message. Jeremiah said Israelites were using going to the Temple as a good luck charm. Must really change one's ways. Don't trust in worthless words.
 - 2. No substitute for a real meeting and experience with God.
 - a. Obedience better than sacrifice.
 - 3. Having and knowing the Word of God is no substitute for obedience.
 - ii. Amos' message to the 'cows' i.e. women of society who needed to repent. Amos 4:1

1. Had the good life, but their hearts far from God.
 - iii. Note the principle of God's use of increasingly severe judgements on a nation to get its attention. Amos 4:6-12.
 1. People wouldn't listen to the Word of the Prophets so God spoke through DISASTERS!
 - iv. Jeremiah 18:7-10: Note the principle of God's justice or mercy on any nation depending on that nation's response to the moral standards of God.
 1. God wants all nations to REPENT!
2. Prophets as Fore-tellers.
 - a. Fore-telling the Immediate Future.
 - i. 1 Kings 13
 - ii. 2 Kings 1:6
 - iii. Ezekiel 26:12 – Against the city of Tyre.
 - iv. Daniel 4:25
 - b. Foretelling the distant future.
 - i. Daniel 2:44 – coming kingdom of God will be forever versus kingdom of men.
 - ii. Daniel 7:13-14
 - iii. Isaiah 24:22-23: The binding of Satan (Rev. 20).
 3. Prophets as Revealers of the Word of God.
 - a. Their enemies were the false prophets.
 - i. Elijah (1 Kings 18) – Prophets of Baal.
 - ii. Jeremiah – Jeremiah 23:9-23: Charges against God's prophets that were prophesying falsely.
 1. Were immoral (v.14) adultery.
 2. Popularity seekers (v.17).
 - a. Prophecy good when it is prophesying repentance for sins.
 3. Distorting God's Word (v. 28, 36)

- a. Interjecting their own interpretation.
 - b. Were plagiarists (v. 30) i.e. would steal the Word of the Lord and misrepresent God.
- b. Their method of receiving God's Word (Jeremiah 36).
- i. "All words God has spoken (v.2).
 - 1. 1 Corinthians 2:6-16: Holy Spirit inspired!
 - 2. They receive revelation from God.

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Lecture #13

The Theology of the Messiah in the Old Testament

Introduction

Talking of promise doctrine and how it organizes the whole of the OT. It is called the “promised plan of God.”

** Theology of Messiah: OT documents do not speak exclusively of Messiah. However, the Messianic theme is central to the plan.

** 456 OT passages were presumed to refer to the Messiah coming through Jewish scholars before the NT period.

** After 30 AD (Christian era) many rabbis pulled back from 456 OT passages because they were in conflict with Christianity.

** In the early days, Christianity was thought to be a branch of Judaism. Had many followers.

Had over 70 centers in Palestine itself that affirmed Jesus as part of Jewish tradition.

** Using a historical-grammatical hermeneutic says that all 456 passages would be valid. Some had far out interpretations. However, many passages ARE valid.

1. The modern misunderstanding of the Messianic Doctrine.

- a. They attempt to place Messianic expectation in the OT rather late i.e. 2nd century BC.
 - i. After the closing of the OT canon (complete bible) that took place around 400 BC.
 - ii. Joachim Becker – SEE NOTES
 - iii. Announced aften in OT. Contradicts Peter’s teaching when he quoted OT referring to Messiah.
 - iv. Peshier: a new type of hermeneutic that supposedly interpreted OT passages as referring to Messiah.

1. Implies that the words of the OT Prophets were secret therefore having hidden meanings. Only when Jesus came did secret meaning come to fruition and was finally understood.
 2. Peshier also gives contemporary meanings to old OT words.
 3. PESHIER IS AN EMBARRASSMENT!!
- b. Failure to observe the organic unity of the Messianic doctrine of the OT.
1. Not seeing the “promise” doctrine.
- ii. Messiah or Servant? What is the best term to refer to this doctrine?
1. “Messiah” as a word appears only 39 times.
 2. Refers to the verb, “anointed.”
 - a. Only 9 references of “man of Promise” who will be anointed of God i.e. 9 out of 39.
 3. ** “Servant of the Lord”, is a much better term.
 - a. In Isaiah, before Chapter 53, “servant” is singular. After chapter 53, it is “servants” in the plural.
 - b. Draw back is that “servant” is connected to exclusively with suffering aspect.
 - c. *** Is the idea of “suffering servant” just a lot of scattered ideas or is it an organized whole?
 4. Prediction or Promise Plan?
 - a. * means by which word of promise maintained. Refers to time between when promise spoken and when fulfilled.
 - i. Promise has 3 essential parts thereby providing the unity.
 - ii. ** Abraham received promise but then a down payment to substantiate the coming fulfillment of the promise. This down payment was Isaac? No, points to Jesus.
 - iii. There is a solid PLAN being worked out.

- iii. Separate or cumulative? How many peoples and how much material did the OT doctrine embrace? It is CUMULATIVE!
 - 1. The promise for all nations!!
 - iv. Was Messianic doctrine temporal or eternal? Was it limited to OT times; simply futuristic or did it possess a now/not yet quality.
 - 1. Not limited to OT times nor was it totally futuristic.
2. The unfolding doctrine of Messiah in the OT.
- a. **Messianic doctrine unique to the OT only.**
 - b. Doctrine of Christ is at center of whole “promise-plan” about the Messiah.
- b. The “promise-plan”.
- i. Best way to understand this doctrine!
- c. History of the fulfillment and the Messiah doctrine.
- i. MANY OT TEXTS CONFIRM DOCTRINE OF MESSIAH!

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Lecture #14

The Theology of Messiah's Dynasty and Kingdom: 2 Samuel 7; Psalms 89 and the Royal Psalms.

Introduction:

** 2 Samuel 7 is the central theme in the Messianic doctrine. Sets the basis for the discussion of this topic in the prophets.

** Along with 2 Samuel 7, we also have **Psalms 89 which is the greatest commentary ever written on 2 Samuel 7!**

** Along with these also have royal Psalms.

** FOUR mountain peaks (highlights) of promise doctrine:

** Genesis 3:15

** Genesis 12:2-3

** 2 Samuel 7

** Jeremiah 31:31-34

1. The connection between the Patriarcal-Mosaic Promise and the Promise to David.

a. As to content: The SAME in each case!

i. Same promise repeated to David!

1. 2 Samuel 7:12: "Seed" is the same as the seed promised to Eve in Genesis 3.

b. Promise is unconditional i.e. unilateral covenant.

i. Psalms 132:10-11

ii. God gives an Oath! Cannot be revoked that David's seed will sit on the throne!

iii. There is a slight condition. How do we reconcile this conditional aspect with unconditional covenant? Some members in line can forfeit the benefits.

1. Sin will bring disastrous affects and cannot personally benefit because of lack of faith and obedience. There are two conditions.
 - a. HOWEVER, THE BENEFITS WILL ALWAYS BE PASSED ON!
 - b. Promise would be restated after Israel is secure and free from enemies.
 - i. 2 Samuel 7:1-11 states clearly that David is on throne and the kingdom at rest!
 1. Fulfilled prophecy from Deuteronomy 12:9-10.
 2. Note phraseology of Abraham and Mosaic Promise i.e. "I will be your God."
 - a. 2 Samuel 7:24 – Tri-Partite formula.
 - b. Note 2 Samuel 7:23
 - c. Word used when Abraham saw God pass between pieces in Genesis 15:2 and 8.
 - i. When God seals covenant with Abraham and then David, the name Adonai then YHWH is used. THIS IS NOT A COINCIDENCE!
 - ii. Found only in 5 other passages in the whole Bible.
 - d. 2 Samuel 7:14
 - i. Reminds us of Exodus 4:22-33 i.e. first born.
 - ii. Reminds us of Deuteronomy 1:31 and 32:6.
2. Promise to David
- a. 2 Samuel 7 and 1 Chronocles 17 are similar passages saying the same thing.
 - i. Occasion for promise v. 7:1-7.
 1. David sang for Nathan. Just built a palace but realized God didn't have a temple but just the tabernacle. Wanted to build .
 2. Nathan agreed, but shared from a personal level. Not as a prophet!

- a. That night, God then spoke to Nathan. David cannot build the Temple but God promised to make his family a dynasty.
 - ii. Promise itself. 7:8-17.
 - 1. The “Seed” will come directly from David, just like He promised to Abraham.
 - a. A conditional/unconditional promise. (See study guide)
 - 2. Thanks for the Promise. 7:18-19
 - a. Now – 7:18-21.
 - i. David understands that promise is for ALL nations.
David is so surprised and thankful for that!
 - b. Past – 7:22-24
 - i. Previews God’s great acts!
 - c. Future – 7:25-29.
- b. Specific Content of the Davidic Promise (v. 16). FOUR Main Things.
 - i. A Dynasty i.e. “House of David”
 - ii. A throne i.e. authority and power given to David.
 - iii. Kingdom i.e. sphere and realm given to David.
 - 1. “Kingdom of God” – Part of Promise. It is the RULE or REALM of God.
 - a. IT IS REIGN!!
 - iv. The “Torah if for ALL mankind.”
 - 1. Missiological
 - 2. Psalms 89 celebrates the Promise to David!!
 - a. Mercies of God
 - b. God anointed him i.e. David.
 - c. David is first born but doesn’t refer to first born. It refers to rank or pre-eminence i.e. highest rank or position.
- c. Promise to David will be fulfilled in the future.

- i. It focuses on metaphors for the Davidic “Seed” in the previous words of the Promise.
 - a. Root: from Jesse
 - b. Branch
 - c. Shiloh – “The one to whom the right/honor/fame belongs.”
- ii. Royal Psalms: They ALL pick up on the same theme of the “Seed”. Related to David.
- iii. *** Promise made to David is one of the greatest themes in the Bible!!

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Chapter #15

The Theology of the Day of the Lord

Introduction: This topic begins the study of the prophets, particularly the 16 writing prophets! They provide an enormous amount of information!

** For convenience, the prophets are best studied in each of their centuries.

** We will talk of the 8th century group i.e. 700's BC and the 7th century group (600's). In total we will divide our study into 5 centuries.

*** Joel, Obediah. (9th Century)

**Come right after Elijah and Elisha. Warned the Northern Kingdom.

- i. Elijah was sent to warn God's people to repent! Went into king's palaces and told king to repent. Predicted no rain for 3 years and it happened.
 1. Prophets were intercessors that prayed on the behalf of their people.
 2. They also were forerunners, predicting God's judgement.
 3. Elijah highlighted power and judgement. Elisha highlighted mercy for repentance.

** Joel and Obediah came right after Elijah and Elisha or may have even overlapped with them.

** These 2 emphasized the Day of the Lord!

1. The Day of the Lord. (Emphasis of Joel and Obediah)
 - a. It's key theological themes.
 - i. It is a time of divine reckoning for ALL COUNTRIES. Future time of divine accounting.
 - ii. It announces God's supremacy over all nature and nations. That Lordship will be demonstrated on that day.

- iii. At this time, and in connection with these events, there will be a downpour of the Holy Spirit on all people of God.
- iv. A universal call will be issued in that future era by all nations to go up against Israel to settle the Jewish question, but God will join the fray as judge of all nations, deliverer of the remnant of Israel!
- v. The result will be a revived Zion with God personally dwelling in the midst of the nation Israel.
- vi. Joel talks of locusts. There will be an agricultural disaster.
 - 1. He calls for reformation through individual lives. Started with the priests i.e. Day of the Lord is near!
 - 2. Talks of it as a “storm” or “fire”.
 - 3. Locust means “scrapers” or “burners”.
 - 4. He calls for repentance. “Rip your heart”!
 - 5. He stresses that God is gracious. Turn to Him.
 - a. Joel 2:18 – The people did repent! Immediate blessing and revival came.
- b. Character of the Day of the Lord.
 - i. It will be a theme of judgement.
 - 1. It will be universal: Joel 2;11; 3:14-15. No one will be able to endure the Day of the Lord! Very scary!!!
 - 2. It will be inescapable. Isaiah 13:11. He will punish the world! Amos 5:11-20.
 - a. It will be fearful like meeting a bear on the path.
 - b. Better be ready.
 - 3. It will be retributive. Obadiah 15.
 - c. It is a time of salvation as well as a time of judgement. Joel 2:32; 3:18 and Isaiah 25:9. “Call on the name of the Lord.”
 - i. It will be a time of discrimination.

- ii. Will discriminate between the righteous and the unrighteousness in GENERAL. (Malachi 4:1-3)
 - 1. Between the righteousness and unrighteous in Israel.
Malachi 3:1-6.
 - 2. Between Israel and the nations. Joel 3:16; Obediah 15-21;
Isaiah 14:1-2.
- 2. The “time” of the “Day of the Lord”.
 - a. It is “at hand” means it is “Imminent”.
 - i. 10 times the prophets stress that it is near.
 - 1. Near, but still taking centuries to fulfill!
 - ii. 5 prophets in 4 different centuries said it was “imminent” “near” and “at hand”!
 - b. It will be future i.e. a “Day of the Lord”.
 - i. It will NOT be a 24 hour period.
 - ii. A complex of events that surround history as we know it. Borders history and eternity.
 - iii. God will vindicate himself with great workers. “Day of Vindication”.
 - iv. Prophets longed for this day because they daily saw God’s name being put to shame.
 - v. Joel 2:28 – Judgement with Mercy!

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Lecture #16

The Theology of the Servant of the Lord

Introduction: Israel's history begins with Abraham. God fulfilled His promises to Abraham when He formed Israel into a nation.

** God renewed His promises to David also. Have an inter-linking of the Promise.

** "Servant" is one of many terms that describe the Savior i.e. the "Man of Promise".

** Best term to describe personal aspect of promise and to link it with human history is the term, "Servant".

1. Servant of the Lord as a term of corporate solidarity.

- i. The group is treated as an individual. Similar to word "Seed" it is a plural i.e. a collective.
 - ii. Individual able to implicate the whole group e.g. Acan's sin brought judgement to his whole group. (This concept is foreign to western thought.
 - iii. Group functions as a single individual. The blessing passed on because of the solidarity principle.
- b. Frequency of the use of term "servant".
- i. Acts 3:25-26 – Talks of SERVANT not specifically Messiah.
 - ii. "Servant" is used 31 times in Isaiah 40-66. In singular form 20 times (Isaiah 40-53); In plural form 11 times in Isaiah 54-66.
 - iii. Key chapter is 53 is last time it is in singular form.
 - iv. The term "Servant" is much more frequently used to refer to the "Man of Promise".
 - v. Not a "Messianic" doctrine but a "Servant" doctrine!
- c. The term "Servant" functions as a corporate solidarity.

- i. The “One” implicates the many and the many is represented by the “One”.
 - ii. Refer to Study Guide!
- 2. Servant as the key Messianic term in Isaiah.
 - a. It’s frequency.
 - i. 20 times in Isaiah 40-53 (singular).
 - ii. 11a times in Isaiah 54-66 (Plural).
 - iii. Despite its frequency, we still have a problem in dealing with its meaning.
 - iv. It seems to be used in so many different ways.
 - 1. As Israel – 12 of 20 times it refers to Israel.
 - 2. 11 plural instances denotes Israel.
 - 3. See study guide! Isaiah 41:8-10 – Israel, plural form, is denoted as servant. Jews claim that “servant” refers to them, the Jewish people, NOT and individual Savior.
 - 4. Note, not Israel merely as the “Promise-People”, the “Covenant People”. Servant functions for Israel as recipient of promises of God.
 - 5. They must transmit the promise even though they won’t participate in it because of lack of faith.
 - a. ** An unconditional Covenant: Required to pass it on.
 - b. Conditional Covenant: Participation in promise by faith.
- 3. Servant as an INDIVIDUAL. (This is the main focus in the Bible.
 - a. Isaiah 42:1-4 and 5-7 He will establish justice on the earth.
 - i. Release people from darkness to the Gentiles. Isaiah 49:6
 - b. Matthew 12:18-31 – Quoting Isaiah 42:1-7 as referring to Jesus.
 - i. An individual and linked to the “Seed of the Woman”.
 - c. Isaiah 52:13 to 53:12 is cited at least 9 times in at least 6 NT books. These are direct quotes.
 - i. However, this passage is referred to even many more times.

- ii. This chapter was loved by the early Church and cited very often.
 - iii. Most familiar use of use of this passage is with Ethiopian. Acts 8:32-33.
Ethiopian asks of whom does the prophet speak?
 - iv. ** An unbeliever interprets passage in terms of individual, not in terms of the nation of Israel.
 - v. Philip explained that servant referred to Jesus.
4. The work of the Servant of the Lord as outlined is Isaiah 52:13 to Isiah 53:12. This is an ESSENTIAL PASSAGE.
- i. Passage divides nicely into 5 sections of 3 verses each.
- b. Mystery of the Servant. (Isaiah 52:13-15)
- i. Will have success.
 - ii. “Raised and lifted up”. – Some people falsely interpret this to refer to the resurrection. Not correct!
 - iii. Will be disfigured but will bless nations.
- c. Rejection of the Servant. Isaiah 53:1-3
- i. Rejected Him as a person.
 - ii. Rejection of His message.
 - iii. Rejected Him totally.
- d. Atonement of the Servant. Isaiah 53:4-6.
- i. One of the greatest statements!
 - ii. People assume He sinned, but the fact is that WE sinned but he died in our place.
 - iii. Every person has SINNED!
- e. Submission of the Servant. Isaiah 53:7-9.
- i. He submitted both in life and death.
- f. Exaltation of Servant. Isaiah 53:10-12.
- i. By His Work, He will justify many.

*** Main point of the Book of Isaiah is that he has given us the doctrine of the “Servant”.

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Lecture #17

Isaiah the Promise Theologian

Introduction: Isaiah is the great theologian of the Old Testament.

** Will look at development of prophecy and promise doctrine in the OT.

** Moving from the 9th century (Obediah and Joel speaking on the “Day of the Lord”) to the 8th century. Isaiah’s theme is the “Servant of Promise”. (Hosea, Amos, Micah, Jonah and Isaiah).

** Chapters 40-66 finds all the great themes of Isaiah. These chapters are the NT of the OT or the book of Romans of the OT.

** The three great sections: 1. Isaiah 40 begins with prophecy of John the Baptist. 2. Isaiah 53 is greatest statement in the Bible on the nature of the atonement and, 3. Isaiah 65-66 talking about the New Heaven and a New Earth.

** These sections essentially outline the whole scope of the NT!

** Outline of the last 27 chapters of Isaiah divide neatly into 3 sections of 9 chapters.

** Each of 3 sections speak of one person of the Trinity. 1. 40-48 focuses on God the Father, 2. 49-57 is focused on God the Son and, 3. 58-66 is focused on God the Holy Spirit.

** Isaiah 48:21 and 57:21 – “There is no peace for the wicked.” These words are not used at the end of chapter 66. However, talks of the suffering of the wicked in hell.

1. The Incomparability of Yahweh (God the Father), chapters 40-48. God is Lord over

ALL!

- “Prepare a highway” which relates to moral preparation.
- Flowers fade but the Word of God stands forever.
- Chapter 40-48 is an invitation to ALL people groups to investigate a God who cannot be compared!
 - Name “Michael” means “to whom can God compare!”
 - God is great in power but also in His provision and pastoral care.
 - God is not only transcendent but also personal.

- He is God “over all”!
 - Nations are like a drop of water in a bucket.
- a. The Creator of All. Chapters 40-48.
 - i. See study guide. The word “bara” means “create” and is used over 20 times. “Bara” only used for God.
 - b. The Revealer of ALL. Chapters 40-48.
 - i. In contrast to the idols who say nothing, God says, “set forth your case, tell us what is going to happen.” Isaiah 41:21-23 and 27-38; 44:7-8 and 26:6-28; 45:11 and 21.
 1. God mocks the idols!
 2. God know each star by name and He owns them.
 3. Have a doctrine of revelation from God.
 - c. The guide of all history.
 - i. Isaiah 41 – called Cyrus to do my work.
 - ii. Isaiah 44 – God predicted Cyrus and his two great acts.
 - iii. Three doctrines represented here i.e. Creation, Revelation and Providence.
 - iv. These sections set forth the sovereignty of God.
2. The Redeemer of ALL. (49-57) (Work of the Son). Centrality of Redemption.
 - a. Centrality of Redemption (Centrality of God the Son.)
 - i. Isaiah 52:23 to 53:12. God acts like the kinsman redeemer.
 - ii. “Go-El” means kinsman redeemer.
 - iii. God restores what is broken and in debt.
 - iv. Chapter 55 is an invitation to salvation. Based on the Promise that is connected to the covenant with King David.
 - v. God will summon nations. Opening invitation to the Gentiles.
 - vi. God forgives and forgets! Deliberate acts of God to not count sins against us anymore.
 - b. Redemption Provided. See Study Guide.

3. The end of ALL history. (58-66) Work of God the Holy Spirit.
 - a. Age of the Holy Spirit. (61:1-9; 63:7-14)
 - i. This is the section that Jesus read in Luke 4.
 - ii. ** Isaiah 63:9 – Trinity present here at one time. Greatest Bible verses about the Trinity in the entire Old Testament.
 - b. Revelation of the Glory of the Lord to ALL NATIONS. (60:1-18)
 - c. “New Things”
 - i. New sincere repentance (58-59)
 1. Pretend to have correct habits!
 2. Pride in their orthodoxy (legalism) yet are sinners!
 3. Hypocrits!
 4. New Jerusalem (Ch. 60)
 5. New Heavens and new Earth.
4. Frequency of references to the previous promise-plan in Isaiah 40-66.
 - a. To creation.
 - b. To Abraham (41:8; 51:2; 63:16)
 - c. To the “covenant”. A covenant for the people.
 - i. 42:6; 49:8
 - ii. 17 different references to the new covenant. 16 times talk about “my covenant”. One time “new covenant”. A NEW HEART AND SPIRIT.
 - d. To the “Seed”.
 - i. Seed of Abraham, my friend. (Isaiah 41:8)
 - ii. Bring my SEED from the east. (43:5)
 - iii. Pour out spirit on SEED. (44:3)
 - iv. To Jacob’ “seed”. (45:19)
 - v. All the SEED of Israel. (45:25)
 1. 34 times said that this covenant is everlasting.
 - vi. SEED as the sand. (48:19)
 - vii. He shall see his SEED. (53:10)

- viii. Thy SEED shall possess nations. (54:3; 59:21; 61:19; 65:9; 65:23; 66:22)
- ix. Chapters 40-66, there are 36 references to the NATIONS.
- e. To the everlasting aspect of the promise. 34 References.
- f. To the fact that the promise is for the nations i.e. 36 times. (42:1; 42:6; 49:6; 52:15)
 - i. In conclusion, these chapters 40-66, are a mini theology of the WHOLE OLD TESTAMENT.
 - ii. Similar to the book of Romans in summarizing the gospel.

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Lecture #18

The Theology of the Inclusion of the Gentiles: Amos 9:11; Jonah and Micah

Introduction:

** Taking up the rest of the 8th century prophets. (Isaiah is the major one)

** Jonah is great missionary to the gentiles.

** Hosea: Great prophet of love. His wife is a prostitute, but he still love her no matter what.

Illustrates God's love for Israel even though they prostituted themselves to foreign Gods.

** Hosea is called the gospel of John of the OT.

** Do the prophecies of God only focus on and benefit the Jews? Gentiles excluded?

** Some evangelicals say Acts 15:13-18 is most important passage in the NT. It sites Amos 9:11-15.

** How far did rule and reign of God extend in the OT? Did it include all spiritual believers or just a political boundary like national Israel?

** Did the rule commence with the ascension, Pentecost or will it begin in the future? What will be the form of the rule? Internal/Spiritual or external/political.

** Where do the gentiles fit into the previous promises of God?

1. The Gentiles in the previous promises.

a. The same Gospel.

** The gospel given in NT is same as given in the OT.

i. Genesis 12:3 is same as Galatians 3:8. All nations blessed through Abe's seed.

ii. Deuteronomy 30:10-14 is same as Romans 10:6-8.

** whole passage in Romans 9:30-10:8 is a great passage. Righteous for Jews and gentiles is by faith, not works.

** Gentiles did it by faith, therefore he was called righteous! The Jews didn't.

** Zeal is good but it doesn't save you.

** Jews made Law out of righteousness.

iii. Hebrews 3:17-4:2 is the gospel that came to us in the wilderness.

1. Same gospel and same preaching.

b. The same extent.

i. The table of nations and its relationship with Genesis 12:3.

1. 70 nations just mentioned in Chapter 10 will be blessed through the seed of Abraham.

ii. Large section of prophetic books are addressed to Gentiles.

1. Isaiah 13-23; Jeremiah 45-51; Ezekial 25-32 and Amos 1-2.

a. God's word to the gentiles.

2. Why did God do 10 plagues? To make Pharaoh and Egyptians might believe in God. (See study guide)

a. Exodus 12:38 shows that this in fact did work! A MIXED multitude left Egypt. Both Jews and Egyptians!

iii. Others: Melchizedek etc. (See study guide)

c. Remaining questions

i. Did the prophets predict the Church in any shape or form? Yes!

1. 1 Peter 1:12 – Doesn't talk of the Church specifically but it points that way.

ii. Were the Gentiles believers a parenthesis, a gap in the plan of God, but left in a mystery form due to Israel's rejection (Postponement) of the Kingdom?

1. Yes, but the gap is with Israel. They're the ones cut off! The times of Gentiles must be fulfilled first.

iii. Have the promises of Israel been made over to a new Israel, the Church?

a. No, no transfer.

b. There is an enlargement to include others, which was already stated in the OT.

2. The Gentiles in Amos 9:11ff

** This is beautifully divided up.

** With judgement, God also gives a prophecy about god's future fulfillment. He will triumph.

a. Fallen house of David.

** Dynasty of David in disrepair. But God is prophesying here that He will raise it up on the "Day of the Lord". The "last day".

** God connecting plan of God with would history.

** The stately house of David (1 Samuel 7:5 and 11) is now in the process of falling down and being reduced to a "booth" a "hut".

** "Hut" here is not to be equated with Mosaic tabernacle or the Messianic Branch.

** Talking of David's "house" i.e. descendants.

b. The three suffixes in Amos 9:11

i. "Its broken places". (See study guide)

ii. "His ruins".

iii. "Rebuild it".

1. See notes to understand the translation of these 3 terms.

2. These 3 terms prophecy saying that God will restore the nation of Israel again (unite it) in the future!

a. Will also bring the Messiah.

b. Dynasty of David will be restored.

c. Possession of Edom.

** This is the reason or result of why God will do what He said in verse 11.

** Edom represented Israel's ultimate enemy. Thwart the people of God.

** Relatives of Esau.

** Remnant of Edom will come under the Davidic King!

- i. Edom along with other nations would be brought under the reign of the Davidic King who is to come, the Messiah!
- ii. The “remnant” in the book of Amos: used three different ways.
 - 1. Not all Israel i.e. not all Israel are true Israelites!
 - 2. A remnant FROM Israel (Amos 5:4 and 15) Talks of the future.
- iii. Includes Gentiles like Edom. (Amos 9:12)
 - ** Remnant is made up of believing Jews and Gentiles.
 - ** We know this because God says, “even all the Nations (Gentiles) who are called by your name.
 - ** Come under ownership of God.
- d. Conclusion: In Acts 15:14, God would come “to take a people” a “laos”. Gentiles, no less than Israel, would be regarded as the people of God.
 - i. In Acts 15:14-18 – James quotes Amos 9:11-12. Gentiles believing in a fulfillment of God’s word in Amos.
 - ii. Apostles finally realized that Gentiles are also part of God’s kingdom.
 - iii. Become a single people of God, both Jews and Gentiles together, as one nation!

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Lecture #19

Jeremiah: The Theologian of the Word of God

Introduction:

The 7th Century BC (600's) is Jeremiah's century. One of the most critical centuries in life of Israel. They teetered on national obliteration i.e. destruction.

** Despite great preaching of Jeremiah and others, the people did NOT respond.

** Isaiah preached to the northern kingdom. (700's). Jeremiah preached to the south i.e Judah.

** Judah was not wiser even when Israel went into captivity. (722 BC)

** Contemporaries of Jeremiah were Zephaniah (revived topic of the Day of the Lord).

Habakkuk (started that God would use Babylon to destroy Israel. Wrote around 625 BC.

** Jeremiah made 3 theological assertions.

*Theology of the Word.

*Theology of the Branch.

*Theology of the New Covenant.

1. Theology of the Word

a. It's frequency in Jeremiah.

- i. "Thus saith the Lord" or similar phrases used 127 times out of a total in OT of 349.
- ii. Jeremiah 1:9; 5:14 – God gives authority to Jeremiah to speak. God gave him the words.
- iii. He dictated his revelations from God to Baruch. Jeremiah 36:18
- iv. The Word of God was more than an OBJECTIVE revelation; it was a "joy and rejoicing of his heart". Jeremiah 15:16
- v. We who deliver the Word should not only treat it with seriousness but receive a joy and delight. This aspect should also be communicated. An enthusiasm beyond the mere content.

- b. The conflict that the Word produced in Jeremiah. Not all teaching and preaching is joyful. As word is preached you and if will be rejected by the hearers. Hit a wall.
 - i. Jeremiah 20:7-8 – Word became a source of reproach.
 - ii. People mocked him saying he only had a two point message, “violence” and “destruction”. He sees terror on every side.
 - iii. He wept for his people.
 - iv. Conflict resulted by his message.
 - 1. ** when we speak prophetically, must let chips fall where they may.
 - 2. Jeremiah was misunderstood by his preaching. Called him “unpatriotic”.
 - v. People should be loyal to the state IF it does not violate their conscience!
 - 1. Chose God over the State.
 - a. Confessions of Jeremiah
 - b. Like Job, he asks for meaning for his suffering.
 - 2. Joy, conflict and authority of Word is what we get from Jeremiah.

2. Theology of the Branch.

** The word “branch” is a technical name for Messiah.

** Jeremiah 23 talks of the “branch”. There are 4 pictures of who the ‘branch’ is.

- a. Four pictures of Messiah, the Branch. They occur in 3 of the prophetic books.
 - i. “Branch of David”. David is righteous branch. (Jeremiah 23:5-6)
 - 1. A king who will reign wisely.
 - 2. Some people say that the “branch” of David is pictured in the gospel of Matthew.
 - 3. Aimed a Jewish audience.

- ii. “My Servant, the Branch”.
 - 1. Zechariah 3:8
 - 2. Pictured in Mark
 - 3. This theme is likened to gospel of Mark. Mark aimed at Roman audience.
- iii. “The Man whose name is the Branch”
 - 1. Zechariah 6:12
 - 2. Pictured in the book of Luke.
- iv. “The branch of the Lord”
 - 1. Isaiah 4:2
 - 2. Pictured in the book of John.
 - 3. Stresses divine origin and roots.
- b. The “Branch” as the “Lord OUR righteousness”.
 - i. Jeremiah 23:5-6
 - ii. The name he will be called by:
 - 1. “Lord our Righteousness”.
 - 2. Speaks of his character. Nature by which He will be known. He will be divine.
 - iii. Jeremiah 33:14-22: “I will make a righteous branch. A sprout from David’s line.
 - iv. This is his name, mean his Character. The Lord our Righteousness.
 - 1. This Branch has his origin/ source in YHWH, (Isaiah 4:2)
 - 2. The idea of the Branch that is branching out comes from 2 precious sources.
 - a. 2 Samuel 23:5
 - b. Psalms 132:17
 - c. God Causes Branch to sprout from line of David.
 - d. Horn, Lamp, Messiah and Branch are all together in one verse. Four metaphors from Messiah.

- e. YHWH denotes his nature.
 - f. Our Righteousness denotes His work.
3. The Theology of the New Covenant (Jeremiah 31:31-34) – This passage is the longest quote of OT in the NT (Hebrews 8 and 10)
- a. The Theological Problem
 - i. Why call this covenant “new” when a good deal of its substance is but a repetition of previous promises? NO! NO NEW SUBSTANCE BUT REPETITION.
 - ii. What are the essentially NEW features that are “not alike” (31:32) and “no longer like” (31:34) the old? What has been deleted.
 - iii. What is the substance of the “better covenant” spoken of in Hebrews 8:6-13 and 10:16-18? What is the essence of the 1st covenant and what has been made obsolete? In other words, how is “better” supposed to be understood?
 - b. Features of the “previous” covenant that can be found in the “New Covenant”.
 - i. Inwardness (Deuteronomy 6:6-7) – Written on the heart.
 - ii. Fellowship (Genesis 17:7) - Be a people of God.
 - iii. Individualism (Exodus 29:45-46) – God Himself will be with His people.
 - iv. Forgiveness (Psalms 86:15) – God is merciful and will forgive.
 - v. Torah – God will write His Law on hearts.
 - c. Other names for the “New Covenant”.
 - i. **Everlasting** Covenant: Isaiah 24:5, 55:3, 61:8; Jeremiah 32:40, 50:5, Ezekiel 16:60, 37:26.
 - ii. New Heart and New Spirit: Ezekiel 11:19, 18:31, 36:26; Jeremiah 23:29 (Septuagint).
 - iii. Covenant, my covenant. See Study Guide.
 - d. The Fault of the Mosaic or First Covenant. Mosaic is 1st covenant because it was put into practice.

- i. God found fault not with covenant but with “them” i.e. the people.
Hebrews 8:7.
 - ii. Because THEY broke my covenant. Jeremiah 31:32.
 - iii. *** The “New” covenant is essentially a RE-newed covenant.
- e. Some NEW developments in the “NEW” covenant.
- i. A universal knowledge of God.
 - 1. EVERYONE will know the Lord.
 - ii. Universal peace in nature and among nations: Isaiah 2:4; Hosea 2:18;
Ezekiel 34:25, 37:26.
 - 1. No war etc.
 - iii. Universal material prosperity. See study notes.
 - iv. Age of the Spirit. – Joel 2:28
 - 1. Outpouring of the Holy Spirit.
 - v. Sanctuary will be in the midst of Israel. Ezekiel 37:26 and 28.
 - vi. A capacity to keep the law of God.
 - 1. Written on hearts.

*** Theology of new covenant is the center piece of the 7th Century BC. It is center piece of Christianity also.

** We are **participating** in the new covenant.

** We are ministers of the new covenant.

** We drink blood of the new covenant.

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Lecture #20

The Theology of the Holy Spirit in the OT

Introduction: Since the New Covenant introduces the age of the Spirit as a downpour. What was the OT believers experience of the Holy Spirit?

** Very few scholars have written about the Holy Spirit in the OT.

** What was the ministry of the Holy Spirit in the OT?

** First look at things that are generally agreed upon by scholars.

1. The Holy Spirit as Creator of the World.

a. The Texts.

- i. Genesis 1:2 – “Spirit” i.e. wind or breath, is the Holy Spirit.
- ii. All three persons of the Trinity are mentioned in the process of creation.
- iii. Job 26:13. God countered evil! See Study Guide.
- iv. Isaiah 32:15. See Study Guide. We do not believe that God the Father was 1st, then He created Son and the Holy Spirit!

2. The Holy Spirit as sustainer of the created order.

a. The texts.

- i. Job 34:14. See Study Guide.
- ii. Psalms 104:30. Great creation Psalm. See study guide.
 1. Holy Spirit has role in not only creating the world but also maintaining it.
 2. Holy Spirit is also involved with giving revelation.

3. The Old Testament believer’s experience with the Holy Spirit.

a. For the writing of the Old Testament scriptures.

- i. Ezekiel 2:2, 3:24.
- ii. Daniel 4:8-9, 18; 5:11 and 14.

- iii. Micah 3:8 – He attacks false prophets who can't speak forth God's word in contrast with those that really do speak the word of God.
 - 1. The Holy Spirit truly inspires God's prophets.
 - b. For regenerating UN-believers.
 - ** Not of works but a GIFT from God.
 - i. John 3 (Still speaking of the OT environment)
 - 1. A Pharisee of ruling council.
 - 2. Nicodemus confesses that Jesus Christ is from God.
 - 3. He has questions about eternal life. Jesus said he must be born again by the Holy Spirit.
 - ii. How can you be a teacher of the Jews and not know about the HS and being born again? (John 3:10)
 - 1. Jesus rebukes this leader because he doesn't know about the Holy Spirit.
 - 2. Remember this is BEFORE the finished work of Jesus Christ and Pentecost.
 - c. The text our Lord had in mind was probably Ezekiel 36:26-27.
 - i. This presents a conflict however. Jesus Christ is implying that the Holy Spirit is already available, but then he/teaches that he must go so that the HS will come!
4. The coming of the Holy Spirit in NT times.
 - a. The NT texts.
 - i. Matthew 3:11
 - ii. John 1:33
 - iii. John 7:37-39
 - iv. John 14:16-17
 - v. John 14:26
 - vi. John 15:26-27
 - vii. John 16:7

- viii. John 16:12-15
 - ix. John 20:20
 - x. Acts 1:5
 - xi. Acts 11:15-16
 - xii. Acts 15:8
- b. How should the above texts be interpreted?
- i. Those dealing with the Baptism of the Holy Spirit.
 - 1. Matthew 3:11; John 1:33; Acts 1:5; Acts 11:15-16; Acts 15:8.
 - a. Incorporated into the universal body of Christ.
 - b. What Matthew 3:11 and Acts 1:5 says will happen did in fact already happen by the time Paul wrote 1 Corinthians 12:13.
 - c. Universal body of Christ created at this point.
 - d. Acts 2, 8, 10 – The coming of the Holy Spirit i.e. Baptism of the HS, for Jews, Samaritans and Gentiles.
 - ii. John 14:26, 15:26-27 and 16:12-15. See Study Guide.
 - 1. Church experienced a lot of difficulty with these passages. Cults all tend to appeal to these 3 texts.
 - a. Evangelicals also have problems with these verses.
 - b. Role of the HS is to “remind” apostles of all that Jesus said. Points to the Canonization of the Bible.
 - i. Disciples heard “everything”. 14:26.
 - 1. HS will remind.
 - 2. Will guide “apostles” into all truth.
 - ii. Disciples had been with him from the beginning. 15:27.
 - iii. We are then left with 3 passages. John 7:37-39; 14:16-17; *John 16:7. These are KEY passages especially John 14:16-17 and John 16:7.
 - iv. What is the role of the HS in the OT?

1. HS is to be with the believer in the NT. However, will come UPON men during special times for a special ministry.
 - a. In the NT, the HS is IN the believer.
- c. The experience of Holy Spirit in the life of the believer.
 - i. Why was Pentecost necessary? See Study Guide.
 1. In the NT, the HS came ON men for special purposes. In the NT, it LIVES IN men.
 - a. Visible experience of the HS validates the message.
 - b. Holy Spirit causes an incorporation into the body i.e. the Church.
 2. In the OT, HS is there, but not stressed. Great God and coming of the Messiah is stressed in the Holy Spirit.

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Lecture # 21

Ezekiel: The Theologian of the Glory of God.

Introduction: Jerusalem has fallen in 587 BC. Even the Temple has been destroyed.

- ** Ezekiel was sending messages from Babylon.
- ** This book has 3 main sections.
- ** Easy to date and very organized. Jeremiah is most unorganized.

Three Sections

Chapter 1-24: Before siege of Jerusalem. There was still time to repent! They did not.

Chapter 25-32: During siege of 1.5 years. Speaking to the nations.

Chapter 33-48: After siege and fall. Turns to eschatology.

- ** These 3 sections are the survey and the THEOLOGY of the book also.

Babylonians came 3 times

- ** 606-605 BC – Daniel and friends were taken.
- ** 597 BC – Ezekiel taken.
- ** 586 BC – Jeremiah taken. Temple destroyed.

Everything was destroyed! Caused people to think ahead i.e. eschatology. Made them think about the eternal throne of David and the eternal covenants of God.

People can on think of these things i.e. future, when things are going bad.

Three Dominant Themes of the Book of Ezekiel

- ** Glory of the Lord
- ** Knowing God.
- ** Reunited and restored Israel.

1. The Glory of the Lord.

- a. The dominant scene: The throne of God. Ezekiel 1:4-28.
 - i. A clear expense
 - ii. Angels around the throne on all 4 sides.
 - iii. *** Glory of the Lord means the actual WEIGHT of His presense.
 - iv. God will be where ever Ezekiel and His people are:
 - 1. The sapphire throne.
 - 2. Crystal platform.
 - 3. Display of lightening, thunder and color.
 - 4. Maneuverability of the throne i.e. mobile.
 - 5. Its meaning 1:28 "It was the likeness of the Glory of the Lord".
 - 6. Its significance: God would be with his prophet and his people wherever they went.
- b. The removal of the Glory of God from a sinful people. Chapter 8 is a very significant chapter. VERY discouraging.
 - i. Ezekiel is transported in a vision to inspect first hand, the horrible sins of Judah. 8:2-18 i.e. see into the Temple. Judah is ripe for judgement.
 - 1. Image of jealousy is the goddess Asherah.
 - a. Poles erected right in the temple! This is religious prostitution!!
 - 2. Temple contained ANIMAL worship. 8:7-13.
 - 3. In the Temple, women were weeping to Tammuz. Sympathetic magic being used. This is the Summarian God of vegetation. (Life/Death cycle). Weeping brings fertility to the land. 8:14-15.
 - 4. Worship of the Sun by elders. (8:16-18)
 - a. All this happening right in the TEMPLE!
 - ii. God had only one response to this.
 - 1. The Glory of God left!
 - 2. Ichabod means, "the glory has departed."
 - iii. Stages in the removal of the Glory of God.

1. Ezekiel 9:3 – From above the cherubim in the Holy of Holies to the doorway of the Temple. (Psalms 10:4)
 2. 10:19 – From the doorway to the East Gate of the Lord’s house. Glory of God is at the edge of town.
 3. Ezekiel 11:23 – From the East Gate within the city to the mount of Olives, east of the city.
 - a. From here, the glory of God goes up into heaven.
 - b. We don’t see the glory of God again until the eschatological portion of Ezekiel.
 4. The Glory of the Lord returns.
 - a. Ezekiel 43:5; 44:4
 - i. Filling the Temple of the Lord.
 - ii. Temple to come in the future.
 - b. Name of the City again i.e. Yahweh Shammah means “Jehovah is there!”
 - c. God will return to his land and people. Become a revived land.
2. Theology of Knowing God. (Knowing is not just cognitive and cerebral. IT IS A PERSONAL EXPERIENCE!
- a. Ezekiel’s favorite phrase.
 - i. “That they may know that I am the Lord!”
 - ii. It appears 54 times with another 18 expansions of this phrase for a total of 72 times.
 1. An invitation to SALVATION.
 2. Personal realization of who God is.
 - b. Ezekiel’s description of the rightful King.
 - i. Ezekiel 21:26-27
 - ii. Nebuchadnezzar had used belomancy (using arrows and shaking them to receive direction), necromancy (consulting the spirits) and hepatoscopy

(consulting livers). Yet the LORD has determined his way to conquer Jerusalem. God is SOVEREIGN!

- iii. The crown of the Davidic prince Zedekiah (presently on the throne) will be the LAST of the Davidic line. Crown of king and mitre of the high priest shall be removed.
- iv. The kingship and priesthood would remain VACANT “until he comes WHOSE right it is.” (21:27)
 - 1. Genesis 49:10 – Shiloh
 - 2. True King, priest, prophet will come. THIS IS THE MESSIAH.

c. Ezekiel’s description of the Good Shepherd. (Ch. 34)

- i. John chapter 10 on shepherd comes from this passage.

3. The Theology of the reunited, restored Israel.

** Valley of dry bones.

** God commanded Ezekiel to preach to the bones. Word of God brought life back to the bones.

** Not an argument for a resurrection of a body, BUT of a NATION!

a. The resurrection of the nation. Ezekiel 37.

- i. Future nation will come back to together.
- ii. God’s promise after a GREAT national tragedy.
 - 1. Ezekiel 37:11
 - 2. Ezekiel 37:12-24

b. The reunification of Joseph and Judah. (37:15-38) Two sticks, Judah and Israel will be made one! God’s promise right after a big disaster.

- i. One stick. Ezekiel 37:16-19
- ii. One nation. 22a
- iii. One King. 22b
- iv. One God. 23
- v. One shepherd, the new David. 24
- vi. A part of the everlasting covenant. 25-26

*** Chapters 40-48: Difficult teaching on the Temple.

Kaiser

Lecture #22

Daniel: The Theologian of the Kingdom of God

Introduction: Doctrine of the “Kingdom of God” is presented in the OT as part of the “promise” plan.

** Many evangelical scholars don’t agree with Kaiser at this point.

** The “Kingdom of God” is a significant doctrine or theme. However, it subsumes to a more important theme, that of the “Promise”.

** 4 or 5 points that outline the line of development of the “promise” theme.

** Kings would come from the line of Abraham, Sarah and Jacob. (Genesis 17:6 and 16)

** A royal line to David.

** Would be a king over Israel. (Deut. 17:14-20)

** Hannah’s song. (During birth of Samuel in 1 Samuel 2:10) The Messiah would be a king and victorious.

** God promised David a kingdom. 2 Samuel 7:16 i.e. would be a dynasty.

David’s seed would be a king with a dynasty. It’s ETERNAL!

** Here we see that “Kingdo” theology is given in the context of the “Promise”. Ps. 89:25.

** “Kingdom” doctrine becomes more explicit through OT especially in Daniel.

** “Kingdom of God” is set over all the kingdoms of men.

** This is really illustrated by Nebuchadnezzar’s dream of a huge image!

1. The Kingdom of God will succeed the Empires of men.
 - a. Nebuchadnezzar’s dream of the colossal image in Daniel chapter 2.
 - i. Daniel educated in Babylon and mastered pagan education. However, he did not compromise his beliefs in God.

- ii. IMAGE: Head of gold, body of silver, belt of bronze, two legs of iron mixed with clay.
 - iii. But a stone destroys the image then grows.
 - iv. God reveals dream of Nebuchadnezzar to Daniel. MEANING: 1. The image consists of 4 decreasingly valuable metals with increasing vulnerability and weakness. 2. The image becomes increasingly divisible as one moves from the unity of one head, two arms to the legs with 10 toes. 3. Go from most valuable minerals to least valuable. 4. Have unity to disunity. 5. Have movement from precious to common. 6. Increasing division and moves to commonality.
- b. Interpretation of the dream.
- i. A ROCK will destroy all 4 empires i.e. God's kingdom will reign over all kingdoms.
 - ii. The ROCK will destroy all FOUR empires. God's kingdom will reign over all kingdoms. (Daniel 2:44)
 - 1. Nebuchadnezzar's empire is head of gold.
 - a. Gold is Babylon's Empire.
 - b. Silver is Medo-Persian.
 - c. Bronze is Greco-Macedonian.
 - d. Clay is Roman/Western
 - iii. The ROCK is cut out of mountain and not by human hands. Comes from God and is Divine and is superior to all preceding kingdoms. Verse 35.
 - 1. Realm is world wide!
 - 2. Rule is ALL authority and dominions.
 - 3. Reign is eternal.
 - iv. Kingdom will be the Lord's!
2. The ancient of days will give the Son of Man and an everlasting Kingdom. (Dan. 7)
- DANIEL'S VISION OF THE 4 SAME GREAT EMPIRES.
- a. Daniel's Vision 7:1-8

- i. Four beasts rise from the sea of peoples.
 - ii. Each beast is less likely and majestic than its predecessor.
 - 1. Eagle is Babylon.
 - 2. Bear is Median-Persian.
 - 3. Leopard is Greek.
 - 4. Non-descript with 10 horns.
 - iii. It is the 4th beast that occupies Daniel's attention with its terrifying power and voracious appetite for conquest, its 10 horns and the little horn that has a big mouth.
 - 1. Speaks against God and man.
 - 2. Verse 9 – Daniel sees a vision of “Ancient of Days”. HE is the living God. Dramatic moment of the judgement of God.
- b. The Ancient of Days.
- i. See Study Guide.
 - 1. In this passage, we see a hint of the Trinity! (verse 13)
 - 2. Son of man given all authority, power etc.
 - 3. God is holy!
 - 4. Heavenly Hosts are serving God around the throne.
 - 5. Daniel doesn't understand the vision, so God explained it to him.
 - a. Four great beasts are four kingdoms.
 - b. Fourth beast is fourth empire that will appear on earth and take it completely over.
 - c. Son of man with saints will receive all authority and power to obey and worship God.

CONCLUSION: 1 Chronicles 29:11-12

** People give generously at David's request to build the Temple. This is David's prayer.

** “Kingdom of God” is Rule and Reign of God which will be absolute. It's realm is everywhere!

** It will come suddenly then fill the whole earth.

** Jesus will come and teach Kingdom of God also.

Kaiser

Lecture #23

The Theologies of God's Coming Conquering Hero: Haggai, Zechariah and Malachi.

INTRODUCTION: These are the three post-exilic prophets sent during the period of pain and recovery. The people of Israel were making sluggish progress since returning from exile.

** They say the glory of Jerusalem to up in smoke. Almost like even God's promises went up in smoke also.

** God's "Promise-Plan" will continue to move on.

**536 BC – Zerubbabel led the first return. Very few wanted to return, about 50,000. Most opted to stay in Babylone.

** 457 BC – Ezra led the second return with a small group also.

** 445 BC – Nehemiah returned with third group.

** 520-518 BC – Haggai and Zacheriah were writing prophets.

** When the first exiles returned, they were enthusiastic and really pitched in to clean things up. However, there was a dispute. Some were happy with the foundation of the new Temple while others said it was a joke so they quit. But, for 16 years they didn't a thing to build. There was NO worship of God at ALL! Not even synagogue worship.

** At this time, God sends Haggai and Zechariah. They began ministries in 520 BC until 518 BC. Later around 450 BC, God sent Malachi. These are the last of the prophets in the whole OT. How did God use these 3 prophets? Three messages through them.

1. The Promise of God's signet ring. Haggai 2:23

** His prophecy is not dated by reference to the people of God or their kings but by Gentile kings. Now into the time of the Gentiles. (Second year of King Darius.)

** Zerubbabel is in Davidic line!

** To build or not to build was symptomatic to what was really happening in their hearts as it has to do with the worship of God.

a. Haggai's Call to Renew the Work of God.

- i. By refreshing to make excuses. 1:1-2
 - 1. Always making excuses!
- ii. By setting priorities. 1:3-6
 - 1. They were able to build their fine homes yet they were not able to find resources to build God's house!
 - 2. God's work ahead of our work.
 - 3. ** Their spirituality directly affected the natural world i.e. amount of harvest.
 - 4. ** The faithful, moral minority will affect the blessing on the majority.
 - 5. Renew the work of God!
- iii. By getting involved! 1:7-11.
 - 1. Get moving!
 - 2. They had to get building materials. What happened to all that God provided through Cyrus 16 years earlier?
 - a. They used it for their own homes.
 - b. It simply rotted there not being used.
- iv. God wanted them to get going so that God would receive honor.
- v. By receiving God's enablement. 1:12-15.
 - 1. The Lord promised to be with them.
 - 2. God stirred hearts of Joshua, Zerubbabel and the people so they began the work once again.
- b. God's promise of the desire of the Nations. 2:1-9.
 - i. Desire of nations. 2:7.
 - ii. Problem: Singular nouns with plural verb.
 - 1. God will bring His special person. The one whom the "nations" are really looking for.
- c. Haggai's warning that Holiness was not popular. 2:10-11.
 - ** Can catch sin but not holiness.

** God is going to shake things up! God will make Zerubbabel like a signet ring.

- i. Note the allusions to past history and events as a way to describe the future. Talks of future in terms of the past.
 - a. "I will overturn". Deut. 29:23
 - i. Like Sodom and Gormora.
 - b. "The horse and the rider will go down". Exodus 15:1.
 - i. Song of Mirium.
 - c. "Each by the sword of his brother". Judges 7:22.
 - i. There will be massive confusion like during the battle of Gideon.
 - ii. All these things refer to the future battle of God when He brings and end to the world i.e. on that final day!
- ii. "My Servant" is a Messianic term.
- iii. "Signet Ring" is the seal of authority.
 - a. Was taken from line of David during reign of Jehoichim. (Jeremiah 22:24)
 - b. It has now been given to another in the Davidic line i.e. Zerubbabel.
 - i. He is given the seal of authority.
 - ii. * This indicates that God was fully prepared to fulfill His promises through the line of David.
- iv. Therefore God's sign to the WORLD that he intends to continue to fulfill his ancient promise, the "sure mercies of David". Isaiah 55:3. God will be the victor in the final day.

2. God's Final Day of Victory. (Zechariah 9-14)

- a. The two Burden Messages. 9-11 and 12-14.

** First burden deals with first advent of Jesus.

Second burden deals with second advent of Jesus i.e. second coming.

- i. Alexander the Great. (see study guide)
- ii. Israel's true King, the Messiah, would be inaugurated into his office riding on a donkey i.e. gentle, meek and humble. Zechariah 9:9.
- iii. The character of Messiah was righteous, humble, even "afflicted". (verse 9)
- iv. Even though their King was meek, he was also victorious.
 - ** He would destroy implements of war. (verse 9:10b)
 - ** He would reign in peace over the whole earth. (See study guide).

b. Earth's last battle. (Zechariah 14) The "Day of the Lord" has now arrived.

- i. All nations will be gathered to Jerusalem. They will fight to destroy Jews. (verse 2)
- ii. On that terrible battle day, God Himself would fight against those nations. (verse 3).
- iii. On that day, Messiah would return to the Mount of Olives (v. 4-5), causing the mountains to literally split East and West and open a new major rift in the earth's surface.
 - ** All nations will recognize Jesus as the Messiah.
- iv. * the Lord will be King of ALL the earth.
 1. * Messiah will return to the mount of Olives.

3. The Messenger of the Covenant: Malachi.

** People wearied God will their words!!

- a. The search for the God of Justice is ENDED. (Malachi 2:17)
 - i. He is coming to His Temple. (3:1c)
 - ii. He will be preceded by "my messenger." i.e. John the Baptist, to prepare the Way. (3:1a)
 - iii. He is the "Messenger of the Covenant." i.e. HE will OWN the Temple.
- b. The Distinctions on the Day of the Lord. (3:16 to 4:6).
 - *** There will be a distinction between righteous and wicked on that Day!

1. Between those who fear the Lord and those who do not serve the Lord.
2. The SUN of Righteousness will rise.
3. Elijah, the prophet, a forerunner of the 2nd coming Jesus. He will come first!

*** Haggai, Zechariah, and Malachi talk of the “Final day when Messiah will come as conqueror and Lord!

Kaiser

Lecture 24

The Continuation of the Old Testament Promise in the New Testament

Introduction: When God called Abraham, He announced the “promise” that was given to the whole human race. (Gen. 12:3)

What does this mean? It means that the history of Israel would be an unfolding of that promise too. God kept promise alive through the very history of Israel. This promise was renewed to David and preached by ALL the prophets. The PROMISE caused men to live HOLY lives. This promise was BEGUN to be fulfilled immediately but was also progressive until completely fulfilled. BUT the greatest fulfillment in life and ministry of Jesus Christ.

***Promise doctrine is sum of what prophets taught! What are the theological connections between Old Testament and New Testament and what is its relevance for the New Testament believer?

1. There are MANY cheap contrasts between the two Testaments that are WRONG!
 - a. Attempts to excise or excuse the OT from the Church’s Canon.
 - i. Marcion was the first to try this in AD 144. He claimed that the God in the OT is a lesser God who is cruel. Not the God of the NT. Also claims that Jesus did not come as the fulfillment of prophecy. He wanted to delete all OT references in the NT. He even removed all 300 direct quotes of the OT in the NT. There are 4000 allusions in the NT to the OT and those should be deleted too! Remnants of his thinking still remain today e.g. Schleiermacher, Harnack, Kierkegaard, Friedrich Delitzsch. We today also have an opposite problem of drawing simplistic contrasts between OT and NT.
 - b. Attempts to draw simplistic and overdrawn contrasts.
 - i. Fosdick: Progressive evolution of God and theology. God of anger in the OT to the God of love in the NT etc.

- ii. Montefiore: Drew similar conclusion as Fosdick.
- 2. More recent scholarly solutions to the problem of the relationship between the OT and NT.
 - a. Baker's 1975 doctoral dissertation finds 3 different solutions. There are two testaments but only ONE Bible!
 - i. He reviews OT solutions by others.
 - 1. Van Ruler – The OT is the real Bible. The NT is its glossary! He said that OT is necessary for the Church in 6 ways:
 - a. Legitimation of Jesus' claims.
 - b. Foundation for our faith and church found in the OT.
 - c. Interpretation – The NT is couched in the context of the OT.
 - d. Illustration – We can't understand language of the NT without understanding the background of the OT.
 - e. Historization – Jesus comes out of real salvation history of the OT.
 - f. Eschatolization – All time and all the world concludes in the Messiah i.e. Jesus
 - g. Kaiser feels these points are good but under values NT too much.
 - b. Miskotte (See Study Guide) The OT is real Bible and the NT is appendix. Views A and B are too heavy on the OT and don't understand the role of NT in progressive revelation.
 - i. New Testament solutions.
 - 1. Bultmann – NT is essential Bible but the OT is its nonessential Christian presupposition.
 - 2. Baumgartel – NT shows that OT to be a witness to the promise of Christ.
 - a. OT is also a history of failure.

- ii. ** Both of these men under emphasize the Old Testament.
- iii. Other solutions
 - 1. Vischer – every OT text points to some aspect of Christ’s person, work and ministry. He makes a TYPE out of everything!
 - 2. Typological approach. Based on analogy more than biblical evidence.
 - 3. History of salvation approach.
 - a. OT and NT form one history of salvation.
- 3. An evangelical solution to the problem of relationship i.e. Kaiser’s position.
 - a. The “Promise” continues in the NT.
 - i. Order of apostolic writings e.g. James, Synoptics, Paul, Petrine and Johannine.
 - ii. An outline for a NT Theology if followed in line with Kaiser’s course.
 - 1. Perfect law and promise. Acts 15 and James. Leviticus 19:12-18. James is giving a commentary on this passage.
 - 2. The Kingdom of God and the promise. Found in the synoptics.
 - 3. The Church and the Promise. Early Pauline writings up to Prison Epistles.
 - 4. The ministry of the Holy Spirit in Apostles of the Promise e.g. Peter.
 - 5. The suffering of the believer and the Promise e.g. Peter.
 - 6. The Gospel of the Kingdom and the Promise e.g. Johannine writings. We can see a continuation of the Promise Doctrine in the NT!
 - b. Key NT concepts and Passages on the Promise Theme.
 - i. The Promise includes the Gentiles!
 - 1. Acts 15; Amos 9; Romans 15:7-13**
 - 2. Paul makes the point that God’s plan for Gentiles has been forever.

- ii. The Promise establishes, rather than nullifies the law of God.
 - 1. Paul makes the point that God's plan for Gentiles has been FOREVER!
- iii. The Promises establishes rather than nullifies the Law of God.
 - 1. Rom. 3:31 – Does law run counter to salvation by faith? No!
 - 2. Rom. 9:31 – 10:13 – Jews were not righteous because they tried to gain salvation by works.
 - a. Their object of faith was wrong.
 - b. Object of faith in both OT and NT is the same i.e. the Savior / Jesus Christ.
- iv. The promise continues the same gospel.
 - 1. Galatians 3:8 – Abraham was pre-evangelized.
 - 2. Romans 1:2 – Prophets pronounced the same gospel.
 - 3. Hebrews 3:17-4:2 – Be not like the Israelites who failed to enter the promised land because of the lack of faith.
- v. We see from these passages that the promise continues in the provisions of the new covenant of God even through we can distinguish various aspects within the single program and the single people of God.
- c. Concepts that have been ignored by some in the OT.
 - i. Ritual ceremonies and sacrifices are very dissimilar between OT and NT.
 - 1. OT said that these ceremonies are only symbols and patterns that are temporary! Simply points to a higher reality. Exodus 25:40.
 - 2. Aaronic priesthood only with all its institutions and ceremonies. God said that these were only types of a higher reality. (Eternal Office!)
 - a. God told Eli that there would be an eternal priesthood. NOT along the lines of Aaron however, but points to Christ.

3. The Theocracy and its earthly line of Davidic monarchy. (Eternal Office)
 - a. Same principle as Aaronic priesthood.
 - b. There would be an eternal monarchy but not along the lines of David, but in Christ!
- d. Calvin's "Institutes", Book 2, Chapter 11 speaks of a five fold dissimilarity between OT and NT.
 1. The *spiritual blessings of Mosaic economy are regulated by TEMPORAL CONDITIONS.
 - a. Law of Moses with ceremonies only point to eternal reality and are only typologies.
 2. The *truth in the Mosaic economy was set forth by numerous SYMBOLS and CEREMONIES were no longer needed.
 3. The OT focuses on the literal letter but the NT is spiritual.
 - a. Kaiser not happy with Calvin on this point.
 4. There is bondage under the old order but freedom under the new.
 - a. In OT there were set "form" with wrong attitude of the heart. Salvation by works which equals bondage.
 5. The Covenant administration is restricted to one nation under the OT, but extends to all nations under the NT.
 - a. **MISSION IS THE HEART OF THE PROMISE-PLAN OF GOD!!**

SUMMARY

The SIX ways that the relationship between the Old Testament and New Testament has been interpreted.

1. PAGAN: The OT is pagan and a waste e.g. Marcion, etc.
2. NEGATIVE: The OT is a negative lesson. We can learn not what to do.
3. HISTORICAL: OT is indispensable for NT background.
 - a. Historical value only to help understand the NT. No relevant word for us today.
4. REVELATIONAL: OT is providential revelation to us about Christ.
 - a. Focus on acts of God but don't accept His Word!
5. DOCTRINE: OT is used to teach NT Christian doctrine by analogy only.
6. **PROMISE-PLAN: OT is God's everlasting PLAN!!**

Promise – It is God's "Plan" to do something for Israel through Abraham etc. so that He can do something for ALL the nations.

This is God's eternal plan for ALL nations i.e. Promise-Plan of God.