

THE CHRISTIAN AND OLD TESTAMENT THEOLOGY

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A STUDY OF GUIDE

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THE CHRISTIAN AND OLD TESTAMENT THEOLOGY

LECTURE 1

The Christian and Old Testament Theology

Introduction

“The Old Testament is the master problem of theology.”

1. The New Testament’s Appraisal of the Old Testament.
 - a. Matthew 5:17-18
 - b. John 5:39
 - c. Luke 24:25-35
 - d. Romans 15:4
 - e. 1 Corinthians 10:11
 - f. 2 Timothy 3:14-17
2. Questions that the Old Testament poses as THE Master Problem of Theology.
 - a. Is the God of the Old Testament (OT) contrary to the God of the New?
 - i. Marcion’s “Demiurge”
 - ii. Hebrews 1:1-2
 - iii. John 12:41
 - b. Isn’t there a Christian Canon within the total Bible?
 - i. Warning against a Canon within a Canon.
 - ii. 2 Timothy 3:14-17
 - c. Isn’t Christianity brand new since it is based on a New Covenant?
 - i. Definition of “new”
 - ii. Jeremiah 31:31-34
 - 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

- ii. Galatians 3:8 (Genesis 12:3)
 - iii. Romans 1:1-4
 - iv. Hebrews 4:2
- e. The relevance and significance of the OT for the contemporary Christian.
- i. For salvation
 - ii. For Teaching
 - iii. For Reproof
 - iv. For Correction
 - v. For Training in Righteousness
 - vi. Result of this teaching

LECTURE 2

The New Testament Problem: God's Central Plan

Introduction

1. The Meaning of the "Promise."
 - a. The Latin derivation of our English Word "Promise".
 - i. It begins with a declaration by God.
 - ii. It includes the deeds of God as well as His Word.
 - b. A formal definition for OT Theology
 - i. God's "Promise" is the divine declaration, or assurance, first made to Eve, Shem, Abraham, Isaac, Jacob, David and to the whole nation of Israel that:
 1. God would be their God
 2. Israel would be God's people, and
 3. God would dwell in the midst of his people.
 - ii. God's "Promise" extended beyond Israel in that:
 1. Abraham's "seed" would include all peoples who believed.
 2. God would send the "Man of Promise" as the means by which blessing would come to the whole earth.
 3. All the nations of the earth that believed would be blessed through Abraham and his "Seed."
 - iii. The OT's use of ordinary words to encapsulate the "Promise."
 1. The OT had no one single word for the promise.
 2. The OT used a constellation of terms for the promise.
 - iv. The NT use of the word "Promise."
 1. The noun appears in the NT 51 times.
 2. The verb appears in the NT 11 times.
 3. There are only 6 NT books where the noun does not appear.
 4. *Promise* may refer either to the word of hope itself or to the thing or event promised.

2. Four peak moments in the OT Promise-Plan of God
 - a. Genesis 3:15
 - i. The divinely placed hostility
 - ii. The hostility between the woman and the Serpent.
 - iii. The hostility between the descendant of the woman and the serpent.
 - iv. The surprise appearance of a male descend of the woman.
 - v. The decisive conquest of the Son over the Serpent.
 - b. Genesis 12:2-3
 - i. The first three gifts are in verse 2.
 - ii. The first purpose clause: “so that you will be a blessing.”
 - iii. Two more promises in verse 3.
 - iv. The final purpose: “so that all the peoples on earth will be blessed through you.”
 - c. 2 Samuel 7
 - i. A throne (v. 16)
 - ii. A house is a dynasty (v. 16)
 - iii. A kingdom (v. 16)
 - iv. “Charter for all humanity” (v. 19)
 - d. Jeremiah 31:31-34
 - i. The problem with the first covenant.
 - ii. The repetition of the previous promises.
 - iii. The new additions to the promise.
3. The NT enlargement of the Heir of the Promise.
 - a. The NT enlargement on the Heir of the Promise
 - i. Romans 4:13-16 and 20; 9:8-9 and 11 and 17.
 - ii. Galatians 3:16-22; 4:23.
 - iii. Hebrews 6:13-17; 7:6; 11:9 and 11 and 17
 - b. The NT enlargement on the sending of the Savior.
 - i. Acts 13:23 and 32

- ii. Acts 26:6
 - c. The NT enlargement on the gift of eternal life.
 - i. 2 Timothy 1:1
 - ii. Hebrews 9:15
 - iii. 1 John 2:29
 - d. The NT enlargement on the gift of the Holy Spirit
 - i. Luke 24:49
 - ii. Acts 2:33 and 39
 - e. Other subjects the NT enlarges on:
 - i. God's gift of "rest." Hebrews 4:1
 - ii. God's gift of the "new heavens and new earth." 2 Peter 3:13
 - iii. God's gift of the resurrection. Acts 26:6
 - iv. God's gift of an unshakable kingdom. Hebrews 12:28
 - v. God's gift to all the gentiles. Ephesians 2:12
- 4. Notable differences between the Promise and Prophecy.
 - a. Promise relates to blessing: Prophecy also includes judgment.
 - b. Promise implicates the whole human race: Prophecy is typically aimed at specific nations or persons.
 - c. Promise has a continuous fulfillment: Prophecy invokes promise when it speaks of the distant future.
 - d. Promise is unconditional: Prophecy usually has a suppressed or specified "unless" or conditional.
 - e. Promise embraces many divine declarations: Prophecy is usually directed to specific events or individuals.

LECTURE 3

THREE FOUNDATIONAL BLESSINGS: GENESIS 1-11

Introduction:

1. The first blessing. Genesis 3:15
 - a. The first world crisis. The fall of Adam and Eve.
 - i. The Serpent is the devil/dragon.
 - ii. The comparative use of “from all” is “than all” and “the beasts of the field.
 - b. God’s first word of blessing: The seed of the woman.
 - i. The divinely implanted hostility.
 - ii. The surprise ending is a male descendent of Eve will crush the serpent’s head.
 1. The serpent versus the woman
 2. The serpent’s seed versus the woman’ seed.
 3. *The first announcement of the gospel i.e. Protoevangelism.
2. The second blessing: The God who dwells with Shem. Genesis 9:27
 - a. The second world crisis: The Flood
 - i. The quest for a “name,” i.e. a reputation, or renoun in Genesis 6:4.
 - ii. The “sons of God” is the aristocracy, rulers who assumed titles of gods as support and married as many wives as they wished.
 - b. God’s second word of blessing: The God who dwells with Shem.
 - i. Noah’ drunkenness and the sin of Ham.
 - ii. Ham’s son Canaan manifests the same sexual perversion.
 - iii. The antecedent of verse 27b must be the subject of verse 27a.
3. The third blessing: The Gospel for all Nations. Genesis 12:3
 - a. The Third World Crisis: The flop of the Tower of Babel.
 - i. The quest for a “name” i.e. a reputation and renown in Genesis 11:4
 - ii. The desire to prevent the scattering.
 - b. God’s third word of blessing: The gospel for all Nations.

- i. Abraham called from Ur in southern Mesopotamia.
- ii. Three gifts from God. Genesis 12:2
 - 1. A great nation
 - 2. Personal blessing
 - 3. A great name
- iii. The purpose clause: “so that you will be a blessing.”
- iv. Two more gifts. Genesis 12:3
 - 1. Blessing on all those blessing Israel.
 - 2. Curse on all cursing Israel.
- v. Final purpose clause, “so that all peoples on earth will be blessed through you.”

LECTURE 4

THREE-FOUNDATIONAL PROMISES: GENESIS 12-50

Introduction

1. The first foundational promise to the Patriarchs: An heir.
 - a. Note the repeated obstacles to God's promise.
 - i. Sarah's entrance into Pharaoh's harem. Genesis 12:10-20 (cross reference Genesis 20:1-18; Isaac's wife Rebekah Genesis 26:1-11)
 - ii. Sarah's old age. Genesis 18:11
 - iii. Barrenness of Rebekah, Isaac's wife. (Genesis 25:21) and Jacob's wife Rachel (Genesis 30:1)
 - iv. Threat to Jacob's life by Esau.
 - v. Famine that threatened Jacob and his seed.
 - b. Promise of the Divine Presence. (104 OT examples)
 - c. The Seed promised and received by Abraham, Isaac and Jacob.
 - i. Posterity
 - ii. An unnumerable host
 - iii. An "assembly of nations"
 - iv. "Kings" could spring from 'his' seed.
2. The second foundational promise to the Patriarchs: An inheritance.
 - a. Varying theological estimates: Alt, von Rad and Noth.
 - b. Extent of the Borders of the Land: Genesis 15:18
 - i. Identification of the borders of the Land. Genesis 15:18
 1. Identification of the "River of Egypt". El Arish Wadi.
 2. The Great River
 - ii. Elsewhere the Land is called "Yahweh's heritage". 1 Samuel 26:18; 2 Samuel 14:16; Jeremiah 2:7.
 - iii. Is this promise still in effect?
 1. It is "everlasting." Genesis 17:7, 13, 19.
 2. It is not fulfilled in 1 Kings 8:65. (See Zechariah 10:6-10)

3. The Third Foundational Promise to the Patriarchs: The “heritage” is the “Gospel.”
 - a. Five times this promise is in the climactic position. (Genesis 12:3; 18:18; 22:18; 26:14; 28:14)
 - b. Case for passive stem.

LECTURE 5

THE THEOLOGY OF SAVING FAITH IN THE OLD TESTAMENT

Introduction:

1. The delay of the mentioning of Abraham's faith. Genesis 12-13
 - a. The focus of Genesis 12.
 - i. The land promise. 12:7
 - ii. The threat of famine and the threat to the land of promise.
 - b. The focus of Genesis 13
 - i. The land promise and its richer portions. 13:14
 - ii. The snare of casting one's lot with the world e.g. Lot
 - iii. The sensational rescue of Lot. Genesis 14
2. The expression of Abraham's faith. Genesis 15.
 - a. It's preparation
 - i. The signal. "Fear not," Genesis 15:1
 - ii. The false attempt to use human means. Eliezer
 - iii. The promise of God repeated and enlarged. Genesis 15:5
 - b. Its substance
 - i. Do Acts 17:30 and Romans 3:25 show that the OT believer did not know about Christ? No!
 - ii. Was Genesis 15:6 the first time Abraham believed? No.
 - iii. The topic of Genesis 15 is the promise of the Seed.
 - iv. Abraham believed God's promise about the Seed.
 - c. The Dream
3. The similarities of Abraham's faith to our believing in Christ.
 - a. Exclusion of "merit" i.e. salvation by works.
 - i. God did the crediting, reckoning and accounting, not Abraham.
 - ii. God gave the promise which he only asked Abraham to receive.
 - iii. Any time Abraham attempts to earn his salvation, he only gids himself deeper into trouble.

- b. In its Employment of Terms.
 - i. What is means to “believe.”
 - ii. What it means to be declared “just” or “justified.”
 - iii. What it means to be of grace not of works.

LECTURE 6

THE THEOLOGY OF THE PEOPLE OF GOD: EXODUS 1-19

Introduction

1. Israel as God's Son.
 - 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. Jacob was number two child. Genesis 25:25-26
 2. Ephraim was number two child, yet "firstborn." Jeremiah 31:9.
 - iii. The collective solidarity of terms, "my son" or "my "firstborn."
 1. The One who was to come.
 2. The many who already believed on him.
 - b. The significance
 - i. Christ as God's "firstborn." (Romans 8:29; Colossians 1:15,18; Hebrews 1:6; Revelation 1:5)
 - ii. Yet all believers are "firstborn ones." Hebrews 12:23
2. Israel as God's possession
 - a. The texts. Exodus 19:4-6
 - i. The "nation." Exodus 19:6
 - ii. A "people." Exodus 5:1; 7:14; 8:1; 9:1 and 10:3
 - iii. A "congregation." Exodus 12:3
 - iv. A "treasured possession." Exodus 19:5. "segullah" means "moveable treasure."
 - b. The revelation of God's name as YHWH. Exodus 6:2-8
 - i. The *beth essentiae* i.e. "in the character of."
 - ii. The interrogative, *mah*, in Exodus 3:13
 - iii. The significance of the name Yahweh.

3. Israel as God's Kingly Priests, a Holy Nation.
 - a. The texts, Exodus 19:3-6.
 - i. A nation of ruling mediators with direct access to God.
 - ii. A nation set apart. Exodus 20:20
 1. A nation of ruling mediators with direct access to God..
 2. A nation set apart. Exodus 20:20
 - a. A change from a "promised" blessing to conditional? NO
 - b. A condition to serve as "elect" for a purpose.

LECTURE 7
THE THEOLOGY OF THE LAW OF GOD

Introduction

1. The relationship of Promise to OT Law.
 - a. The distinction between the unconditional and conditional covenants.
 - i. Is the Abraham-Davidic promise beyond cancellation?
 - ii. Is the Sinaitic covenant dependent on human obligation and compliance on penalty of retribution?
 1. H.J. Gunneweg answers "Both answers are given."
 2. O.T. Allis and Ron Youngblood declare both the Abrahamic Davidic covenants are conditional.
 3. Thomas McComisky says the people of God are under two covenants simultaneously i.e one conditional and the other unconditional.
 4. *Willis J. Beecher and W. C. Kaiser Jr. say that the promise to Abraham-David cannot be cancelled even though some in the messianic line who transmit the promise may never personally participate in it by faith.
 - b. The NT relationship of Faith and Obedience.
 - i. Don't teach others to disregard the Law. Matthew 5:17-20.
 - ii. Some things in the unified law take priority and precedence over other parts. Matthew 23:23
 - iii. Faith establishes, not nullifies the law. Romans 3:31.
2. The relationship of moral principle to particular specificity.
 - a. The Moral Law
 - i. Found in the decalogue i.e. 10 commandments.
 - ii. Found in the Holiness law i.e. Leviticus 18-20.
 - iii. Found in the Character of God.
 - b. The Ceremonial Law.

- i. Its built-in feature of obsolescence. Exodus 25:40
 - ii. Its provision for those who failed to keep the law.
- c. The Civil Law.
 - i. Its illustration of the principles of the Moral law in the Covenant Code.
Exodus 21-23
 - ii. Its illustration of the principles of the Moral law in Deuteronomy.
Deuteronomy 5-26.
- d. The Problem of Particularity and Specificity
 - i. A help in reducing our frustration in applying the law.
 - ii. A problem shared with narrative and historical texts.
 - iii. The conclusion of single meaning/principle with multiple equity/application.
 - iv. The method of middle axioms, inference and ladder of abstraction.

LECTURE 8

ASPECTS OF THE ONE LAW OF GOD. EXODUS 20 – DEUTERONOMY

Introduction

1. The possibility of a Biblical Ethic.
 - a. It rests on three assumptions.
 - i. The particular commands of the OT can be universalized.
 1. The OT moral statements were meant to be applied to a universal class of people, times and conditions.
 2. Lurking behind almost every specific injunction in some specific situation is a reference to a universal.
 3. Biblical ethics are possible because some of its commands contain references to the universals that provide the grounds for commanding the particular.
 - ii. The commands of the OT have a consistency in their prescriptiveness.
 1. All that is required is that the same biblical writer supplied us somewhere with a whole pattern of thought that has led to this particular injunction.
 2. If the writer of scripture does not change his mind from one moment to the next, then his principle will stand for similar situations regardless of the times or culture.
 - iii. The commands of the OT are prescriptive and make demands or have a claim over us.
 1. All mortals are made in the same image of God.
 2. Whether the OT ethical material is in the imperative or indicative mood makes very little difference, for they all purport to direct behavior.
 - b. It exhibits five characteristics.
 - i. Biblical ethics are personal. Leviticus 19:2; God's character.
 - ii. Biblical ethics are theistic. Jeremiah 22:15-16; Proverbs 3:5-7.

- iii. Biblical ethics are internal. 1 Samuel 16:7. The Lord looks o the heart.
- iv. Biblical ethics are future oriented. There is a Day of Judgement coming.
- v. Biblical ethics are universal. The same standard applies to all. Genesis 18:25.

2. The Moral Law of God

a. Its basis.

- i. The character of God. Leviticus 18:5,6,30; 19:2-4 etc.
- ii. The character of Christ. Philippians 2:5.

b. Principles for interpreting the Moral Law.

- i. Its prologue has grace as the basis for any of its requirements. Exodus 20:2
- ii. All moral law is double-sided and can be stated either negatively or positively.
- iii. The mere omitting or refraining from doing a forbidden act is not a moral response.
- iv. The opposite good of a forbidden evil must be practiced if one is to be obedient to the moral law.

c. The Three areas of the Decalogue.

i. Right relations to God.

- 1. In internal worship. (1st Commandment)
- 2. In external worship. (2)
- 3. In verbal worship. (3)

ii. Right relations in the use of time. (4)

iii. Right relations with society. (5-10th commandment)

- 1. Sanctity of the Family and Superiors. (5)
- 2. Sanctity of life. (6)
- 3. Sanctity of marriage and sex. (7)
- 4. Sanctity of property. (8)
- 5. Sanctity of truth. (9)

6. Sanctity of motive. (10)

- d. The Moral Law is illustrated
 - i. In the Book of the Covenant. Exodus 20:22-23:32
 - ii. In the Law of Deuteronomy. Deuteronomy 5-26
 - iii. In the Law of Holiness. Leviticus 18-20.

LECTURE 9

THE THEOLOGY OF THE "TABERNACLING" GOD. EXODUS 25-LEVITICUS

Introduction

1. The Tabernacle: The Dwelling place of God.
 - a. The 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, to tabernacle."
Exodus 25:8
 - iii. The Tent was only a "copy," a "shadow" of the real dwelling place of God in heaven, Exodus 25:40 etc.
 - b. The Ark of the Covenant stresses God's Immanence.
 - i. The Hebrew verb *yashab*, "to sit," marks a more permanent dwelling of God.
 - ii. God sits on his throne above the ark, between the cherubim, in the Holy of Holies (1 Samuel 4:4; 2 Samuel 6:2; Psalm 99:1).
 - iii. Exodus 25:22 says, "I will meet you . . . above the mercy seat, from between the two cherubim . . . upon the ark of the covenant."
2. Four other forms of the Divine presence.
 - a. The "face" appearance or presence of the LORD.
 - i. The "face" is that part of the body that expresses the greatest variety of feelings and attitudes.
 - ii. Deuteronomy 4:37 – "He brought you out of Egypt by His face and by his great power."
 - iii. The "Face" emphasizes that aspect of God's presence in which his feelings and attitudes towards his people are seen.
 - b. The Angel of the Lord.
 - i. Exodus 23:20-22: "I am sending my angel ahead of you to guard you along the way . . . listen to him . . . since my Name is in him."
 - ii. Same as the angel of the LORD who appeared to the patriarchs.

- iii. The Angel manifests the person of the LORD.
- c. The Glory of the LORD.
 - i. Bengel said this was the uncovered holiness of God, i.e., the totality of qualities which make up the divine power and which is his visible extension in order to manifest himself to humanity.
 - ii. This is the cloud which covers the tabernacle.
 - iii. It was the pillar of fire and the cloud.
 - iv. It was the burning bush which Moses witnessed.
 - v. Acts 7:2: "The God of *glory* appeared to our father Abraham." In Acts 7:55, "Stephen looked up steadfastly into heaven and saw the *glory* of God, even Jesus standing on the right hand of God."
 - vi. This is the glory of the LORD "that shall be revealed and all flesh shall see it together." Isaiah 40:5
- d. The Name of God
 - i. God's NAME is Yahweh himself, yet that Name accompanied the people in the wilderness. Exodus 33:19
 - ii. The temple in Jerusalem will be a place where His Name will dwell. Deuteronomy 12:5
 - iii. The Name of God safeguards the unity of God because his name and person are identical.

LECTURE 10

THE THEOLOGICAL OF THE ATONEMENT: LEVITICUS 16 AND ISAIAH 52:13-53:12

Introduction

1. The Strand of Clean/Unclean. (Already talked about in our study of the Tabernacle.)
 - a. Not equated with what was forbidden or was dirty.
 - i. Many unavoidable, legitimate aspects of life made one unclean temporarily.
 - ii. Examples: caring for the dead, giving birth, the menstrual cycle.
 - iii. These laws were not intended primarily to teach hygiene or sanitary standards. Many just show that God is Lord, e.g. abstaining from the marital act during menstruation.
 - b. It was equated with being qualified to meet with God.
 - i. Meeting with God in worship was so serious that one had to prepare holistically to come before God.
 - ii. God told Moses to remove his sandals in Exodus 3 so that he demonstrated in body and soul that he was in the presence of God.
 - iii. This teaching of being clean was closely aligned with the teaching on holiness. "Be holy as I am holy."
2. The strand of sacrifices
 - a. The OT concept of Sin.
 - i. Most of the Hebrew vocabulary falls under three categories:
 1. Sin as a *falling short* or a deviation from the law or will of God.
 2. Sin as a *transgression* or *rebellion* against the law or will of God.
 3. Sin as a *direct affront*, as wickedness and resulting guilt before the law and will of God.
 - ii. Sin is a deliberate deviation/defection, overriding or affront to the person, character and word of God.
 - iii. Sin is a calculated *act* and a *state* of real guilt (not just guilt feelings) before God.

- iv. David confessed in Psalm 51:5 that the *propensity, drift, or nature* toward opposing God existed even before he *acted* in sin.
- b. The source of Sin
- i. In the corrupted human heart.
 - ii. Jeremiah 17:9: “The heart is deceitful above all things and above cure. What can understand it?”
 - iii. Genesis 6:5: “Every inclination of the thoughts of the heart was only evil all the time.”
 - iv. Illustration: Cain and Able – Genesis 4:1-15
 - v. OT does focus on the heart and inner thoughts in its ethical teaching.
 - 1. Notice OT verses on the heart.
 - 2. Notice emphases on thoughts, intentions, etc.
 - 3. Notice tenth commandment focuses on “desire” and “coveting.”
- c. The division between unconscious and deliberate sins is unbiblical.
- i. “Sins of ignorance” or “unwitting sins” are sins of negligence.”
 - ii. There is no malice intended. They are done accidentally e.g. Numbers 35:22; Deuteronomy 19:4-10; Joshua 20:2-6. These are nine accidental cases of homicide.
 - iii. Or there are sins of inadvertence, where not all of the facts were known as when Abimelech took Sarah. Genesis 20:9
 - iv. The “sin of a high hand.” Numbers 15:17-36, is blasphemy against the Lord and contempt for His Word (verses 30-31).
- d. The provision of OT Sacrifices.
- i. Their effectiveness or efficaciousness.
 - 1. Subjectively, totally effective.
 - 2. Objectively, they were put on hold, until Christ came. (Hebrews 10:1)
 - 3. Authoritatively, they rested for their effectiveness on the Word of God.

4. Extensively, “he shall be forgiven,” Leviticus 1:4; 4:20; 26:31 and 35; 5:10 and 16; 6:1-7; 16:21-22. Forgive ALL their sins.
5. Their grounds of effectiveness. The root meaning is to deliver/ransom by a substitute. Four roots of the word “kpr.”
 - a. A village
 - b. A lion
 - c. To caulk a boat
 - d. To ransom by a substitute.

LECTURE 11

THE RELATIONSHIP BETWEEN THE PROMISE AND WISDOM

Introduction

1. The Theme and Roots of Wisdom

a. The Theme: "The fear of the God/Lord."

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

1. It is the motto for the Book of Proverbs. – Proverbs 1:7
2. It is the summation of the argument of Ecclesiastes 12:13-14
3. It is the climatic poem put in the eye of the verbal storm in Job 28:28.
4. It occurs 14 times in Proverbs.
5. It is featured in many wisdom Psalms e.g. Psalms 111:10

ii. The fear of God is a whole-person attitude, of trust and total dependence on God.

b. The source of this theme in antecedent scripture.

i. Genesis 22:12 links the demonstration of belief in the reliability of the promise of the seed to "now I know that you *fear God*." It is a trust/belief in God i.e. fear of God. This produces obedience through trust in God's promise.

1. Joseph demonstrates this "fear of God." Genesis 42:18
2. Job demonstrates this "fear of God." Job 1:1, 8-9, 2:3.
3. The midwives demonstrates this "fear of God." Exodus 1:17.
4. Israel demonstrated this "fear of God." Exodus 14:31.
5. Some of the Egyptians demonstrated this "fear of God." Exodus 9:20 and 30.
6. Since the Lord was Israel's God, she should always fear him. (Leviticus 19:14, 32; 25:17, 36, 43) and live.

7. Deuteronomy made the fear of God a central point in its teaching
 - i.e. around 13 times.
 - ii. Therefore we believe a textually derived linkage can be seen in the Promise and the fear of God/Lord.
2. The Message of the Wisdom Books.
 - a. Ecclesiastes
 - i. Its prologue: The meaning of “vanity.”
 - ii. Its conclusion: the fear of God.
 - iii. Its repeated refrain, “eat, drink and enjoy . . . for it’s the gift of God.”
 - iv. Its central verse in 3:11.
 - v. Therefore, Ecclesiastes contains a whole theology of God/culture/ and a believing/fearing response from those who know God and are participants in the benefits of the Promise.
 - b. Song of Solomon
 - i. Its conclusion – 8:6
 - ii. Its main plot
 - iii. Its point of entry, hermeneutically: Proverbs 5:15-20
 - iv. Therefore, marriage for those who fear God, is a gift of Yahweh to be used with fidelity to the pledged partner and with great physical, aesthetic, emotional and spiritual joy.
 - c. Proverbs
 - i. The fear of the Lord gives us life.
 - ii. The fear of the Lord gives us wisdom.

LECTURE 12
THE PROMISE AND THE PROPHETS

Introduction

1. The Prophets as Forth-tellers
 - a. They urged repentance/revival for ALL.
 - i. The most central word to all their preaching was “turn” (*shuv*). Zechariah 1:4
 - ii. They figured in the major revivals of the OT.
 - iii. * 2 Chronicles 7:14 was the controlling concept.
 - 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.
 - ii. The prophet Amos’ message to the “cows” i.e. *women* of society who needed to repent (Amos 4:1)
 - iii. Note the principle of God’s use of increasingly severe judgements on a nation to get its attention. Amos 4:6-12
 - iv. Note the principle of God’s justice or mercy on any nation depending on that nation’s response to the moral standards of God. Jeremiah 18:7-10
2. The Prophets as Fore-tellers
 - a. Fore-telling the immediate future.
 - i. 1 Kings 13
 - ii. 2 Kings 1:6
 - iii. Ezekiel 26:12
 - iv. Daniel 4:25
 - b. Fore-telling the distant future.
 - i. Daniel 2:44 – The coming of the Kingdom of God.
 - ii. Daniel 7:13-14 – the handing of the Kingdom over to the Son of Man.
 - iii. Isaiah 24:22-23 – The binding of evil and Satan for many days. (Revelation 20)

3. The Prophets as revealers of the Word of God.
 - a. Their contest with false prophets.
 - i. In Elijah's day. 1 Kings 18
 - ii. In Jeremiah's day, he had four charges against false prophets.
 1. They were immoral. (v.14)
 2. They were popularity seekers. (v. 17)
 3. They were distorting God's Word. (v. 28 & 36)
 4. They were plagiarists. (v. 30)
 - b. Their method of receiving God's Word. Jeremiah 36
 - i. "All the words God had spoken." (v. 2)
 - ii. "Perhaps . . . the people . . . will turn their wicked way." (v. 3 & 7)
 - iii. "Jeremiah was in the habit of dictating all the words the Lord had spoken to him to Baruch." (v. 4)
 - iv. "Tell us how did you come to write this?" (v. 17)

LECTURE 13

THE THEOLOGY OF THE MESSIAH IN THE OLD TESTAMENT

Introduction

1. The modern misunderstanding of the Messianic doctrine.
 - a. The attempt to place Messianic Expectation in the Old Testament.
 - i. Joachim Becker, *Messianic Expectation in the Old Testament*, Phila: Fortress Press, 1980, p. 50 and p. 93 says, "There is no evidence for true messianism until the second century B.C." Only when we come to the "threshold of the New Testament do we first encounter a real messianism."
 - ii. This conclusion contradicts one of the most central themes of the NT which insists with unprecedented frequency, intensity, and unanimity that Christ was proclaimed in advance in the OT.
 - iii. See TROT, p. 102 for Becker's *peshet* exegesis solution leading to an admitted "schizophrenic act of intellectual violence."
 - b. The failure to observe the organic unity of the Messianic doctrine in the OT.
 - i. Messiah or Servant? What is the best term(s) to refer to this doctrine?
 1. "Messiah" the noun, appears only 39 times in the OT, *Mashiah*.
 2. The majority of references refer to the "anointed" Israelite kings, Saul, David, Solomon. Only 90 references to the coming ideal person, the clearest being Psalm 2:2; Daniel 9:25-26 and 1 Samuel 2:10 and 35.
 3. "Servant of the Lord" is a much more frequent term and appears 31 times in Isaiah 40-66; however, Servant of the Lord is too often connected with the suffering aspect.
 - ii. Prediction or Promise? Is the doctrine of Messiah the result of scattered predictions which unfold into an organized plan only after Christ appeared in the NT?
 1. A prediction is a foretelling, a prognostication.

2. A prediction focuses only on two things. (1) The Word spoken before the event and, (2) The fulfilling event itself.
 3. Promises embrace three things. (1) A Word spoken before the event. (2) The means by which the world was maintained until fulfilled and, (3) The fulfilling event itself.
- iii. Separate or cumulative? How many peoples and how much material did the OT doctrine embrace?
 1. The Messianic doctrine is part of the single promise/plan of God.
 2. It is a continuous plan, each promise interfitted into the previous revelation on this subject.
 3. It involves all nations. It is cosmopolitan, not exclusively nationalistic.
 - iv. Temporal or Eternal? Was it limited to the OT times, simply futuristic, or did it possess a new/not yet quality?
 1. It has a now/and not yet quality.
 2. There were many earnest (down payments), a partial fulfillments throughout history.
 3. The climatic fulfillment would come in the first and second advent.
2. The Unfolding doctrine of Messiah in the OT. E. Jenni, "Messiah": ". . . Old Testament Messiah . . . has no real counterpart in the ancient Near Eastern milieu. Its source must therefore be sought within OT faith."
 - a. The Promise/Plan and the Messiah.
 - i. Best ways to understand this doctrine.
 - ii. The message is always the Christological heart of the promise/plan of God.
 - b. History of the fulfillment and the Messianic doctrine.
 - i. Messiah's forerunner, John the Baptist. Isaiah 40:3-5
 - ii. Messiah's birthplace, Bethlehem. Micah 5:2

- iii. Messiah's betrayal price. Zechariah 11:12-13
- iv. Messiah's triumphal entry to Jerusalem. Zechariah 9:9
- v. Messiah's anointing with the Spirit. Isaiah 61:1
- vi. Messiah's resurrection. Psalm 16:8-9
- vii. Messiah's second coming. Daniel 7:13-14; Zechariah 12: 10, 12, 14.

LECTURE 14

THE THEOLOGY OF MESSIAH'S SYNASTY AND KINGDOM. 2 SAMUEL 7; PSALM 89 AND THE ROYAL PSALMS.

Introduction

1. The connection between the Patriarchal – Mosaic Promise and the Promise to David.
 - a. As to content: The same.
 - i. The “seed” promised to David is in the same line as the “seed” promised to Eve, Abraham, Isaac, and Jacob.
 - ii. It is an unconditional promise, Psalm 132:11. “The Lord has sworn in truth unto David; he will not turn from it.” (The conditional i.e. “if you sin,” or “if you be constant and do my commandments” in 1 Chronicles 28:7; Psalm 89:30-33, shows members in the line may forfeit their personal share in the promise, but this will not block the divine necessity of transmitting it to others in the line.
 - iii. This line will be a kingly line as Genesis 17: 6 & 16; 35:11; Numbers 24:7; had promised. See 2 Samuel 7:12-13 & 16.
 - iv. This promise is “forever,” eternal, 2 Samuel 7:13, 16, 24-26 & 29, just as Genesis 17 had emphasized five times to Abraham.
 - v. This promise to David is restated just at the time that Deuteronomy 12:9-10; 25:19 had said it would come. When Yahweh cut off Israel’s enemies and gave them REST. Note 2 Samuel 7:1 & 11.
 - vi. Note the phraseology of the Abrahamic and Mosaic promise, “I will be your God.” 2 Samuel 7:24; Genesis 17:7 & 18; Deuteronomy 26:17-18. “You shall be my people,” 2 Samuel 7:26, “to redeem a people for himself.”
 - vii. Note 2 Samuel 7:23 “whom YHWH have gone . . .” (plural verb and most unusual construction), which repeats the same oddity found in Deuteronomy 4:7-8.

- viii. Note unusual name, “Adonai YHWH, “found nowhere else in Samuel or Chronicles, but is used by Abraham in Genesis 15:2 & 8.
- ix. 2 Samuel 7:14 “I will be a father to him” Exodus 4:22-23; Deuteronomy 1:31 and 32:6.

2. The Promise to David

- a. Its outline in 2 Samuel 7 is the same as in 1 Chronicles 17.
 - i. The occasion for the promise. 7:1-7
 - ii. The promise itself. 7:8-17
 - 1. God’s work in the past. 7:8-10
 - 2. God’s work in the future. 7:11-17
 - iii. Thanksgiving for the promise.
 - 1. Thanks for the promise now. 7:18-21
 - 2. Praise for God’s favor in the past. 7:22-24
 - 3. Prayer for this promise in the future. 7:25-29
- b. The specific content of the Davidic Promise (v. 16). It has 4 elements.
 - i. God will make an everlasting *house*, which means a *dynasty* (v. 13a) out of David.
 - ii. God will grant an everlasting *throne* to David.
 - iii. God will grant an everlasting *kingdom* to David.
 - iv. This promise, focusing on the Davidic seed, is to be a “Torah for all mankind.” (v. 19) is the same as 1 Chronicles 17:17. The gospel by which all who believe in the Person of Promise who is to come will be saved and have eternal life.
 - v. Psalm 89 celebrates this Promise of David saying, “I will sing of the mercies of the Lord forever.”
- c. The Promise to David in its future development.
 - i. It focuses on metaphors for the Davidic seed in the previous words of promise.
 - 1. “Root” out of the stump of Jesse. Isaiah 11:1

2. "Branch" of the Lord. Jeremiah 23:5
3. "Shiloh" means "The one whose right it is." Genesis 49:10; Ezekiel 21:27
4. "horn"
5. "Scepter"
6. "Lion"
7. "Star"
8. "Ruler's staff"
9. "Young plant." Isaiah 53:1
10. "Seed"
11. "Lamp." 2 Samuel 21:17b
12. Royal Psalms: 2; 21; 45; 72; 89; 110; 132.

LECTURE 15
THE THEOLOGY OF THE DAY OF THE LORD

Introduction

1. The Day of the Lord

a. Its Key Theological Themes

- i. A time of divine reckoning for all countries is coming.
- ii. God's supremacy over all nature and nations will be demonstrated.
- iii. At this time, and in connection with these events, there will be a downpour of the Holy Spirit on all the 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 the Lord personally dwelling in the midst of the nation Israel.

b. Its Character

- i. It will be a time of judgment.
 1. It will be universal. Joel 2:11; 3: 14-15
 2. It will be inescapable. Isaiah 13:11 "punish the world." Amos 5:18-20
 3. It will be retributive. Obadiah 15
- ii. It will be a time of salvation. Joel 2:32; 3:18; Isaiah 25:9
- iii. It will be a time of discrimination.
 1. Between the righteous and the unrighteous in general. Malachi 3:1-3.
 2. Between the righteous and the unrighteous in Israel. Malachi 3:1-6.
 3. Between Israel and the Nations. Joel 3:16; Obadiah 15-21; Isaiah 14:1-2.

2. The Time of the Day of the Lord.

- a. It is “at hand.” i.e. very soon. Imminent.
 - i. Ten times the prophets stress it is ear, *qarob*. Obadiah 15; Joel 1:15; 2:1; 3:14; Isaiah 13:6; Zephaniah 1:7 &14; Ezekiel 30:3.
 - ii. Five prophets in four centuries said it was “imminent,” i.e. “near” or “at hand.”
 - iii. It will be future. The Day of the Lord, *ba*, “it comes.”
 - iv. It will be an unspecified period of time.

LECTURE 16

THE THEOLOGY OF THE SERVANT OF THE LORD

Introduction

1. Servant of the Lord as a term of corporate solidarity.
 - a. The frequency of the use of the term "servant."
 - i. Acts 3:25-26, "And you are heirs of the prophets and the covenant God made with your fathers. He said to Abraham, 'through your seed all peoples on earth will be blessed.' When God raised up his Servant, he sent him first to you to bless you by turning each of you from your wicked ways."
 - ii. 31 times in Isaiah 40-66. 20 times in the singular from Isaiah 40-53. 11 times in the plural as in Isaiah 54-66.
 - iii. "My Servant, the Branch." Zechariah 3:8
 - iv. O Jacob "My Servant." Jeremiah 30:10; 46:27-28; Ezekiel 28:25.
 - v. "My covenant with David, my Servant." Jeremiah 33:21-22 & 26; Ezekiel 34:23-24; 37:24-25.
 - vi. "My Servant, Zerubbabel." Haggai 2:23
 - b. Servant as a corporate solidarity
 - i. In the business corporation, an artificial person, created by law, is treated as a single person, even though there are many managers, employees and stockholders.
 - ii. Illustration: If a lawsuit is brought between GMAC and yourself, for the purposes of the legal case, GMAC is treated as one individual and you the other, even though there are thousands of others, who are part of GMAC. The same is true of "Servant" i.e. he can be regarded as one who represents all of us or as the many who believe on him.
2. Servant as the key Messianic term in Isaiah.
 - a. Its Frequency.
 - i. 20 times in the first 14 chapters of Isaiah 40-66 in the singular.

- ii. 11 times in the last 13 chapters of Isaiah 54-66 it is in the plural.
 - b. Its Meaning
 - i. As Israel
 - 1. In 12 or the 20 singular instances, it refers to Israel.
 - 2. In all 11 plural instances it refers to Israel.
 - 3. For example, Isaiah 41:8-10, "But you, O Israel, my servant, Jacob whom I have chosen . . . you are my Servant i.e. Israel whom I have chosen. Isaiah 44:21; 45:4.
 - 4. Note, it is not Israel merely as an ethnic aggression, but Israel as the promise-people, the covenant people.
 - ii. As an individual
 - 1. In Isaiah 42:1-4; 49:1-7, the servant is presented as being different from Israel and as having a ministry to Israel.
 - 2. See Matthew 12:18-21 where Isaiah 42:1-4 is applied to Jesus.
 - 3. Isaiah 52:13-53:12 cited at least nine times in at least six NT books e.g. Luke, John, Acts, Romans, Galatians, 1 Peter and alluded to even more often. Most familiar is that of the Ethiopian eunuch whom Philip helped in his understanding (Acts 8:32-33).
- 3. The Work of the Servant of the Lord as outlined in Isaiah 52:13 through Isaiah 53:12.
 - a. The Mystery of the Servant. 52:13-15
 - b. The Rejection of the Servant. 53:1-3
 - c. The Atonement of the Servant. 53:4-6
 - d. The Submission of the Servant. 53:7-9
 - e. The Exaltation of the Servant. 53:10-12

LECTURE 17
 ISAIAH: THE PROMISE THEOLOGIAN
 (SERVANT THEOLOGY)

Introduction

1. The incomparability of Yahweh 40-48. God over all.
 - a. The Creator of ALL.
 - i. "Create" occurs twenty time. As much as in all the rest of the OT.
 - ii. Isaiah 44:24, "I am the Lord who made all . . . "Isaiah 48:13 . . . "My own hand laid the foundations of the earth."
 - b. The Revealer of All i.e. 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; 44:26b-28: 45:11 and 21.
 - c. The guide of all History
 - i. Isaiah 41. I called Cyrus to do my work.
 - ii. Isaiah 44. I predicted Cyrus and his two great acts.
2. The Redeemer of ALL: 49-57.
 - a. The Centrality of Redemption.
 - i. Isaiah 52:13-53:12
 - ii. *Go-el* means "Kinsman Redeemer."
 - b. Redemption Provided.
 - i. From bondage of Egypt: Isaiah 49:16-17; 51:3; 52:1; 52:9; 54:11-12.
 - ii. Inward, spiritual redemption from sins e.g. 54:8
 - iii. In his role as the Servant of the Lord.
3. The end of all History, 58-66.
 - a. In the Age of the Holy Spirit: 61:1-9; 63:7-14.
 - b. In the Revelation of the Glory of the Lord to All Nations, 60:1-18.
 - c. In the "New Things."
 - i. New sincere repentance, 58-59.
 - ii. New Jerusalem, 60.

- iii. New Heavens and New Earth.
4. The frequency of references to the previous promise-plan in Isaiah 40-66.
- a. To Creation
 - b. To “Abraham,” Isaiah 41:8; 51:2; 63:16
 - c. To the “Covenant,” “a covenant of peace,” Isaiah 54:10; “Everlasting Covenant,” Isaiah 55:3; “my Covenant,” Isaiah 56:4,6; 59:21; “Everlasting Covenant,” Isaiah 61:8.
 - d. To the “Seed.”
 - i. *Seed* of Abraham, my friend. Isaiah 41:8.
 - ii. I will bring my *Seed* from, the East. Isaiah 43:5.
 - iii. I will pour out my Spirit on my *Seed*, Isaiah 44:3.
 - iv. To Jacob’s *Seed*, Isaiah 45:19.
 - v. All the *Seed* of Israel. Isaiah 45:25.
 - vi. *Seed* as the sand. Isaiah 48:19
 - vii. He shall see his *Seed*. Isaiah 53:10
 - viii. Thy *Seed* shall possess nations. Isaiah 54:3; 59:21; 61:19; 65:9; 65:23; 66:22.
 - e. To the everlasting aspect of the Promise which is *Olum*, thirty-four times.
 - f. To the fact that the Promise is for the Nations i.e. thirty-six times. Isaiah 42:1; 42:6; 49:6; 52:15.

LECTURE 18

THE THEOLOGY OF THE INCLUSION OF THE GENTILES: AMOS 9:11FF; JONAH AND MICAH

Introduction

1. The Gentiles in the Previous Promises

a. The same Gospel.

- i. Genesis 12:3 same as Galatians 3:8.
- ii. Deuteronomy 30:1-14 same as Romans 10:6-8
- iii. Hebrews 3:17-4:2 talks about that the Gospel that came to us in the wilderness.

b. The same extent

- i. The Table of Nations and Genesis 12:3
- ii. The large section of prophetic books addressed to Gentiles.
 - 1. Isaiah 13-23; Jeremiah 45-51; Ezekiel 25;32; Amos 1-2.
 - 2. Note the plagues in Egypt, “so that the Egyptians (Pharaoh) might believe (know) that I am the LORD.” Exodus 7:5; 8:10, 19,20: 9:16, 20, 30; 14:4 and 18.
 - 3. Others: Melchizedek, Jethro, Zipporah, Balaam, Rahab, Ruth, Gibeonites, Rechabites, Ninevites. See also Obadiah, Jonah, Nahum.
- iii. The Remaining Questions
 - 1. Did the prophets predict the Church in any shape or form?
 - 2. Were the Gentile believers a parenthesis, a gap in the plan of God, left in the mystery from due to Israel’s rejection (postponement) of the kingdom?
 - 3. Have the promises to Israel been made over to a new Israel, the Church?

2. The Gentiles in Amos 9:11

a. The Fallen House of David.

- i. The stately house of David (1 Samuel 7:5,11) is now in the process of falling down and being reduced to a “booth” or a “hut.”
 - ii. *Hut* is not the same as the Mosaic Tabernacle (*Mishkan*) or the Messianic Branch (*sukkah*).
- b. The Three Suffixes in Amos 9:11.
 - i. “Its broken places,” feminine plural i.e. the two divided kingdoms, Ezekiel 37:15-28 with its unification of the ten northern tribes with the two southern tribes (*persehen*).
 - ii. “His ruins,” masculine singular, i.e. David himself, not his “booth” or hut (*harisotayw*).
 - iii. “Rebuild it,” feminine singular, i.e. the falling down hut. “As it used to be” or “as it was in days of old” is a deliberate reference to the promise in 2 Samuel 7:11-12, 16.
- c. The Possession of Edom/Mankind. (v. 12)
 - i. Edom, along with the other nations, would be brought under the reign of the Davidic King, who is to come, the Messiah.
 - ii. The “remnant” in Amos.
 1. Not all Israel, Amos 3:12; 4:1-3; 5:3 6:9-10; 9:1-4.
 2. A remnant from Israel, Amos 5:4 and 15 in the eschaton.
 3. Including Gentiles like Edom. Amos 9:12.
 - iii. Epexegetical or oppositional nature of “even all the Gentiles (nations) who are called by your name.”
- d. Conclusion: In Acts 15:14, God would come “to *take* a people” “a *laos*” i.e. Gentiles, no less than Israel, would be regarded as the people of God.

LECTURE 19

JEREMIAH: THE THEOLOGIAN OF THE WORD OF GOD

Introduction

1. The theology of the Word

a. Its frequency in Jeremiah.

- i. Jeremiah uses “thus says the Lord” or similar phrases 127 times out of a total of 349 times such phrases are used in the OT.
- ii. His authority to speak, “behold I have put my words in your mouth.” Jeremiah 1:9; 5:14.
- iii. His method of recording these words was to use Baruch, his secretary, to record them in writing as he frequently dictated them to his secretary. Jeremiah 36:18.
- iv. The word of God was more than an objective revelation; it was the “joy and rejoicing of his heart.” Jeremiah 15:16

b. The conflict this word produced in Jeremiah.

- i. This word of God also became a source of reproach to Jeremiah (20:8), for the ministry seemed to be fruitless (20:7)
- ii. The people mocked him but he told the people, “violence and destruction” (20:8) i.e. he sees “terror on every side” (*Magor missabib*) 6:25; 20:10; 46:5; 49:29.
- iii. The “confessions of Jeremiah.” (11:18-23; 12:1-6; 15:10-20; 17:14-18; 18:18-23; 20:7-11) illustrate this conflict.

2. The Theology of the Branch

a. Four pictures of the Messiah i.e. the Branch

- i. “The Branch of David,” Jeremiah 23:5-6; pictured in Matthew.
- ii. “My Servant, the Branch.” Zechariah 3:8, pictured in Mark.
- iii. “The Man, whose name is the Branch.” Zechariah 6:12, pictured in Luke.
- iv. “The Branch of the Lord.” Isaiah 4:2, pictured in John.

b. The Branch as the Lord our Righteousness. Jeremiah 23:5-6.

- i. Jeremiah 33:14-22, “I will make a righteous Branch sprout from David’s line.”
 - ii. This is his name i.e. character . . . The Lord our righteousness.
 - 1. This Branch has his origin/source in YHWH. Isaiah 4:2.
 - 2. The idea of God causing a Branch to “branch out i.e. sprout” from David can be seen in 2 Samuel 23:5; Psalm 132:17.
 - 3. YHWH denotes his nature.
 - 4. Our righteousness denotes his work.
- 3. The Theology of the New Covenant. Jeremiah 31:31-34.
 - a. The Theological Problem.
 - i. Why call this covenant “new” when a good deal of its substance is but a repetition of previous promises?
 - ii. What are the essentially *new* features that are “not like” (31:32) and “no longer like” (31:34) the old?
 - iii. What is the “better covenant” of Hebrews 8:6-13 and 10:16-18.?
 - b. Features of previous covenant in the New Covenant.
 - i. Inwardness. Deuteronomy 6:6-7
 - ii. Fellowship. Genesis 17:7
 - iii. Individualism. Exodus 29:45-46
 - iv. Forgiveness. Psalm 86:15
 - v. Torah.
 - c. Other names for “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 (LXX).
 - iii. Covenant of Peace. Isaiah 54:10; Ezekiel 34:25; 37:26.
 - iv. Covenant, my covenant. Isaiah 42:6; 49:8; 59:21; Hosea 2:18-20.
 - d. The Fault of the Mosaic or First Covenant.

- i. "He finding fault *with them*." Hebrews 8:7
 - ii. "Because *they* broke my covenant." Jeremiah 31:32.
- e. Some new development in the New Covenant.
- i. Universal knowledge of God. Jeremiah 31:34
 - ii. Universal peace in nature and among nations. Isaiah 2:4; Hosea 2:18; Ezekiel 34:25; 37:26.
 - iii. Universal material prosperity. Isaiah 61:8; Hosea 2:22; Jeremiah 32:41; Ezekiel 34:26-27.
 - iv. Age of the Spirit. Joel 2:28
 - v. Sanctuary will be in the midst of Israel. Ezekiel 37:26 and 28.
 - vi. Capacity to keep the law.

LECTURE 20

THE THEOLOGY OF THE HOLY SPIRIT IN THE OLD TESTAMENT

Introduction

1. The Holy Spirit as Creator of the World.
 - a. The Texts
 - i. Genesis 1:2, "The Spirit moved over the fact of the deep."
 - ii. Job 26:13, "By his breath i.e. Spirit the skies became fair, his hand pierced the gliding serpent."
 - iii. Isaiah 32:15, "till his Spirit is poured out on us from on high and the desert becomes a fertile field."
 - b. Interpretation
2. The Holy Spirit as Sustainer of the Created Order.
 - a. The Texts
 - i. Job 34:14, If he withdrew his spirit and breath, all mankind would perish.
 - ii. Psalm 104:30, "When you send your Spirit, they are created, and you renew the face of the earth."
 - b. The Interpretation
3. The Old Testament Believer's Experience of the Holy Spirit.
 - a. For the writing of the OT scriptures.
 - i. Ezekiel 2:2; 3:24
 - ii. Daniel 4:8-9,18; 5:11 and 14.
 - iii. Micah 3:8
 - b. The Regenerating Unbelievers.
 - i. John 3. Nicodemus
 - ii. How can you be a teacher of the Jews and not know about the Holy Spirit and being born again? (John 3:10)
 - iii. The text our Lord had in mind was probably Ezekiel 36:26-27.
4. The coming of the Holy Spirit in the New Testament 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 15:26-37
 - 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. The Interpretation
- i. The dealing with the Baptism of the Holy Spirit.
 1. Matthew 3:11 (#1); John 1:33 (#2); Acts 1:5 (#10); Acts 11:15-16 (#11); Acts 15:8 (#12). This unique work the Holy Spirit did for the first time when all believers were incorporated into one universal body and which he subsequently does for all believers. Matthew 3:11 to Acts 1:5 (not many days). 1 Corinthians 12:13 (it did happen).
 2. Exclude the verses dealing with Promise of the NT Canon (John 14:26 (#5); 15:26-27 (#6); 16:12-15 (#8).
 - a. Disciples heard “everything.” 14:26
 - b. Disciples had been with him from the beginning. 15:27.
 3. We are left with John 7:37-39 (#3); 14:16-17 (#4); John 16:7 (#7).
- c. The experience of the Holy Spirit in the Life of the Believer.
- i. The Holy Spirit already was “with” (*para*) the OT believer and was present (*esti*) in those who believed (John 14:17) in this OT era (pre-cross).
 - ii. “You know him, for he lives *with (para)* you and *is (not will be)* in you.”

- iii. *Para* “does not denote a fluctuating relationship, for the same preposition I employed in John 14:23 of the abiding of the Father and the Son in them.” (B.F. Westcott)
- iv. The present tense is less like a correction. (B.F. Westcott)
- v. The Holy Spirit went with disciples prior to the resurrection of Christ. Matthew 10:20; Luke 11:13; 12:12.
- vi. Was Pentecost necessary then? Yes, George Smeaton, (*Doctrine of the Holy Spirit*, 1889, 2nd. Ed., T&T Clark, p. 13) says, “Holy Spirit must have a coming in state, in a solemn and visible manner, accompanied with visible effects as well as Christ had and whereof all the Jews should be and were witnesses.

LECTURE 21

EZEKIEL: THE THEOLOGIAN OF THE GLORY OF GOD

Introduction

1. The Glory of the Lord

a. The Dominant Scene: The Throne of God. Ezekiel 1 and 4-28.

- i. The sapphire throne.
- ii. The crystal platform
- iii. The display of lightening, thunder, color.
- iv. The maneuverability of the throne, mobile.
- v. Its meaning: 1:28, "It was the likeness of the Glory of the Lord."
- vi. 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.

i. Ezekiel is transported in a vision to inspect first hand the horrible sins of Judah, 8:2-18.

1. The image of jealousy refers to the goddess Asherah poles erected in the Temple (8:3b).
2. Animal worship (8:7-13).
3. Women weeping in sympathetic magic for Tammuz, the Sumerian god of vegetation (8:14-15).
4. The worship of the Sun (8:16-18).

ii. Only possible sequel i.e. the Glory of God left town, Ichabod, "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 (also 10:4).
2. Ezekiel 10:19, From the doorway to the East gate of the Lord's house.

3. Ezekiel 11:23, From the East gate within the city to the Mount of Olives, east of the city.
 - iv. The Glory of the Lord returns.
 1. Ezekiel 43:5; 44:4, filling the Temple of the Lord.
 2. Name of city again, *Yahweh Shammah*, "The Lord is there."
2. The Theology of Knowing God
- a. Ezekiel's favorite Phrase.
 - i. "That they might know that I am the Lord."
 - ii. It appears fifty-four times with another eighteen expansions of this phrase for a total of seventy-two times.
 - b. Ezekiel's description of the rightful King.
 - i. Ezekiel 21:26-27.
 - ii. Nebuchadnezzar had used belomancy, necromancy, hepatoscopy, yet the Lord had determined his way to come to conquer Jerusalem.
 - iii. The *crown* of the Davidic Prince Zedekiah should be removed and the *mitre* of the High Priest.
 - iv. These (kingship and priesthood) would remain abandoned "until he comes whose right it is." (Ezekiel 21:27; Genesis 49:10, "Shiloh.")
 - c. Ezekiel's description of the Good Shepherd, Chapter 34.
3. The Theology of the Reunited, Restored Israel.
- a. The Resurrection of the Nation. Ezekiel 37.
 - i. Ezekiel 37:11
 - ii. Ezekiel 37:12-24
 - b. The Reunification of Joseph and Judah. (37:15-38).
 - i. One stick. Vs 16-19.
 - ii. One nation. V.22a.
 - iii. One king. V. 22b.
 - iv. One God. V. 23.
 - v. One shepherd, the new David. V. 24.

vi. A part of the Everlasting Covenant. Vs 25-26.

LECTURE 22

DANIEL: THE THEOLOGICAL CANON OF THE KINGDOM OF GOD.

Introduction

1. The Kingdom of God will succeed the empires of Men.
 - a. Nebuchadnezzar's Dream of the Colossal Image i.e. Daniel 2.
 - i. The image consists of four decreasingly valuable metals with increasing vulnerability and weakness.
 - ii. The image become increasingly divisible as one moves from the unity of one head, two arms, to the legs with ten toes.
 - b. The Interpretation of the Dream.
 - i. A rock will destroy all four empires.
 - ii. A stone or rock will come and crush the four previous empires (Babylon, Medo-Persia, Greco-Macedonia, Rome-West) and itself become a kingdom that will never be destroyed. Daniel 2:44.
 - iii. This rock or stone, cut out of a mountain but not by human hands. Will become a kingdom which will itself become a huge mountain and fill the whole earth (v. 35).
 - iv. As in Obadiah 21, the kingdom would be the Lord's.
2. The Ancient of Days Will Give the Son of Man an Everlasting Kingdom, Daniel 7.
 - a. Daniel's Vision, 7:1-8.
 - i. Four beasts rise from the sea of people.
 - ii. Each beast is less stately and majestic than its predecessor.
 - iii. It is the fourth beast that occupies Daniel's attention with its terrifying power and voracious appetite for conquest, its ten horns, and the little horn that has a big mouth.
 - b. The Ancient of Days
 - i. The purity, majesty and awful holiness of the living God appears with 10,000 times 10,000 attending him and myriads more standing before him.

- ii. The Ancient of Days opens the books.
- iii. The Son of Man approaches the Ancient of Days and is given all authority, all glory, all sovereign power, all peoples, all languages, all worship, all dominion, and a kingdom that will never be destroyed, v. 13.
- iv. The little horn with the big mouth waged war on the saints, the people of the Most High, as the everlasting kingdom of god. And all rulers and peoples on earth will worship and obey him, v. 26-27.
- v. Conclusion: 1 Chronicles 29:11-12.

LECTURE 23

THE THEOLOGIANS OF GOD'S COMING CONQUERING HERO: HAGGAI, ZECHARIAH AND
MALACHI

Introduction

1. The Promise of God's Signet Ring, Haggai 2:23.
 - a. Haggai's Call to Renew the Work of God.
 - i. By refusing to make excuses, 1:1-2.
 - ii. By setting priorities, 1:3-6.
 - iii. By getting involved, 1:7-11.
 - iv. By receiving God's enablement, 1:12-15.
 - b. God's promise of the Desire of the Nation, 2:1-9.
 - i. Problem: Singular noun with plural verb.
 - ii. Solution: Hebrew often uses plural verb when it is controlled by two nouns, the verb agreeing with the second noun even if the verb actually belongs to the former.
 - c. Haggai's Warning the Holiness was not Catchy, 2:10-11.
 - i. Note the allusions to past history and events as a way to describe the future.
 1. "will overturn," Deuteronomy 29:23.
 2. "The horse and the rider will go down," Exodus 15:1.
 3. "Each by the sword of his brother," Judges 7:22.
 - ii. "My Servant," a Messianic term.
 - iii. "Signet Ring" is the seal of authority.
 1. It was taken abruptly from Jehoichin, Jeremiah 22:24.
 2. It was given to another in the Davidic line.
 - iv. Thus God's sign to the world that he intended to continue to fulfill his ancient promise, the "sure mercies of David," Isaiah 55:3.
2. God's Final Day of Victory, Zechariah 9:14.
 - a. The Two Burden Messages, 9-11; 12-14.

- i. Alexander the Great would march in victory as part of God's judgment on the Gentile world powers.
 - ii. Israel's true King, the Messiah, would be inaugurated into his office riding on a donkey, Zechariah 9:9.
 - iii. The character of Messiah was righteousness, humble, even "afflicted," v. 9.
 - iv. Even though their King was meek, he was victorious. He would destroy the implements of war, 9:10a. Isaiah 9: 1-7; 11:1-9; Micah 5:2-5.
 - b. Earth's Last Battle. Zechariah 14.
 - i. All nations will be gathered to Jerusalem. V. 2.
 - ii. God had selected this day as the one he would fight against those nations. V. 3.
 - iii. On that day, Messiah would return to the Mount of Olives, v. 4-5, causing the mountains to split East and West and open a new major rift in the earth's surface.
 - iv. He would become King over the whole earth. V. 9.
3. The Messenger of the Covenant: Malachi.
- a. The search for the God of Justice is ended, 2:17.
 - i. He is come to his temple, 3:1c.
 - ii. He will be preceded by "my messenger," a preparer of the way. 3:1a.
 - iii. He is the "Messenger of the Covenant," owner of the temple, the Lord (*ha'don*).
 - b. The Distinction on the Day of the Lord, 3:16-4:6.
 - i. Those who fear the Lord.
 - ii. Those who do not serve the Lord.
 - iii. The Sun of Righteousness that shall rise.
 - iv. Elijah, the Prophet, a forerunner of the *second coming* of our Lord.

LECTURE 24

THE CONTINUATION OF THE OLD TESTAMENT PROMISE IN THE NEW TESTAMENT

Introduction

1. Cheap and Facile Contrasts Between the Two Testaments.
 - a. Attempts to excuse the Old Testament from the Church's Canon.
 - i. Marcion
 - ii. Schleiermacher
 - iii. A. Harnack
 - iv. Friedrich Delitzsch
 - b. Attempts to draw simplistic and overdrawn contrasts.
 - i. Dr. Harry Emerson Fosdick
 - ii. Claude G. Montefiore
2. Most recent scholarly solutions to the problem of the relationship between the OT and the NT.
 - a. David Leslie Baker's 1975 Doctoral Dissertation finds three different solutions.
 - i. Old Testament solutions.
 1. Arnold van Ruler, *The OT is the real Bible, the NT is its glossary!*
OT is necessary for the Church in six ways:
 - a. Legitimation (of Jesus' claim).
 - b. Foundation (grounds for Christian Church).
 - c. Interpretation (NT understood on historical basis of OT).
 - d. Illustration (imagery of OT carries over).
 - e. Historization (Jesus is a real part of Israel's history).
 - f. Eschatolization (All time is in God and the world).
 2. Kornelius Miskotte. *When the God's are Silent*, Dutch 1956, Eng. 1967: OT is an independent witness to the Name and the NT is a Christian sequel.
 - ii. NT Solutions

1. Rudolf Bultman, NT is the essential Bible (of sorts), the OT is its non-essential Christian presupposition.
2. Friedrich Baumgartel, NT shows OT to be a witness to the promise of Christ (OT is a history of failure i.e. a negative lesson).
- iii. Other solutions
 1. Wilhelm Vischer, Every OT text points to some aspect of Christ's person, work and ministry.
 2. Typological approaches, concept of analogy.
 3. History of salvation approaches New and Old Testament from one salvation history.
3. An Evangelical Solution to the New Testament.
 - a. The Promise continues in the NT.
 - i. Order of the Apostolic writings: James Synoptics, Paul, Petrine, Johannine.
 - ii. A provisional outline for a NT Theology.
 1. The perfect law and the promise. Acts 15 and James.
 2. The Kingdom of God and the Promise: Synoptics.
 3. The Church and the promise, early Pauline.
 4. The ministry of the Holy Spirit in the Apostles of the promise, Peter.
 5. The suffering of the believer and the promise, Peter.
 6. The Gospel of the kingdom and the promise, John.
 - b. Key New Testament concepts and passages on the Promise theme.
 - i. The promise includes the Gentiles, Acts 15; Amos 9, Romans 15:7-13.
 - ii. The promise establishes, rather than nullifies, the law of God, Romans 3:31; 9:30-10:13.
 - iii. The promise continues the same gospel, Galatians 3:8; Romans 1:2; Hebrews 3:17-4:2.

- iv. The promise continues in the provisions of the New Covenant of God even though we can distinguish various aspects within the single program and the single people of God.
- c. Concepts that have been jettisoned from the OT.
 - i. Ritual ceremonies and sacrifices as the Old Testament itself warned by its word “pattern” in Exodus 25:40.
 - ii. The Aaronic priesthood.
 - iii. The Theocracy and its earthly line of Davidic monarchy.
- d. Calvin’s *Institutes*, Book 2, Chapter 11 speaks of a fivefold dissimilarity between Old Testament and the New Testament.
 - i. The spiritual blessings of Mosaic economy are regulated by temporal conditions.
 - ii. The truth in the Mosaic economy was set forth by numerous symbols and ceremonies typifying Christ.
 - iii. The OT focuses on the literal letter; the NT is spiritual.
 - iv. There is bondage under the old order, but freedom under the New.
 - v. The Covenant administration is restricted to one nation under the Old, but extends to all nations under the New.

QUICK REFERENCE GUIDE OF THE PROPHETS

800's: Obadiah and Joel.

700's: Isaiah, Jonah, Hosea, Amos and Micah.

600's: Jeremiah, Zephaniah and Habakkuk.

500's: Ezekiel, Daniel (during exile).

500's: Zechariah, Haggai and Malachi (post exile).

Obadiah and Joel – Day of the Lord.

Isaiah – Promise theologian/servant of Promise.

Jonah – Prophet to the Gentiles.

Hosea – Prophet of love i.e. gospel of John of the OT.

Amos – 9:11-15 i.e. Gentiles. (Acts 15 James quotes Amos).

Micah –

Jeremiah – Theologian of the Word of God/ New Covenant.

Zephaniah – Day of the Lord.

Habakkuk – God would punish Israel by Babylon.

Ezekiel – Glory of the Lord/ Knowing God/ Restored Israel.

Daniel – Kingdom of God.

Zechariah – God's signet ring; rebuild the temple.

Haggai – Day of Victory.

Malachi – Message of the Covenant.