

## ***Biblical Theology***

Dr. Gerard Van Groningen  
Covenant Theological Seminary

### **Course Information**

#### **I. Course Description**

An overview of the covenantal structure of the whole of Biblical revelation, centering on the concepts of kingdom, covenant and mediator, and how these themes unify the Scriptures. These lectures were recorded in 1990.

#### **II. Objectives**

By the end of this course, students will be able to ...

... identify and outline the development of the key redemptive-historical themes of kingdom, covenant, and mediator;

... explain the contribution of each major section of Scripture to the development of each theme, with a particular focus on how each contributes to our understanding of the person and work of Jesus Christ;

... explain the contribution of each theme to our understanding of God's redemptive purposes and work in history, especially as seen in the person and work of Jesus Christ, as they impact Christian life and ministry today;

... responsibly, graciously, and Scripturally interact with fellow believers about the structure and unity of Scripture.

#### **III. Themes & Keywords**

Biblical Theology, kingdom, covenant, mediator, creation, fall, judgment & covenant, covenant reconfirmed, Patriarchs, Moses & the Exodus, Sinai & Covenant, Promised Land, living covenantally, David, the Prophets, exile, Gospels, Acts, Epistles

#### **IV. Texts**

These books can be purchased from most Christian booksellers, or you can order them online from the Covenant Seminary bookstore by visiting [www.covenantseminary.edu](http://www.covenantseminary.edu) or by calling the bookstore at 314-434-0110 (toll-free 877-213-3353).

George E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974)

O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg: Presbyterian and Reformed, 1980)

Gerard Van Groningen, *Messianic Revelation in the Old Testament* (Grand Rapids: Baker, 1990)

Gerhardus Vos, *Biblical Theology* (Grand Rapids: Eerdmans, 1976, 1980)

#### **V. Class Calendar**

Lecture 1—Biblical Theology (Part 1)

Lecture 2—Biblical Theology (Part 2)

Lecture 3—Creation, Fall, Judgment & Covenant (Part 1)

Lecture 4—Creation, Fall, Judgment & Covenant (Part 2); Fall, Judgment & Covenant Reconfirmed

Lecture 5—The Patriarchs (Part 1)

Lecture 6—The Patriarchs (Part 2)

Lecture 7—Moses: Exodus (Exodus 1-18)

Lecture 8—Moses: Sinai & Covenant (Exodus 19-34)

Lecture 9—Moses in the Desert (Leviticus, Numbers 1-20)

Lecture 10—Moses in the Land (Numbers 21-Deuteronomy)

Lecture 11—Living Covenantally (Part 1) (Joshua-Judges)

- Lecture 12—Living Covenantally (Part 2) (Ruth–1 Samuel)
- Lecture 13—The Covenant with David (2 Samuel)
- Lecture 14—The Davidic House (1 Kings-2 Chronicles)
- Lecture 15—The Prophets
- Lecture 16—Eighth Century Prophets to Judah
- Lecture 17—The Role of Jeremiah
- Lecture 18—Ezekiel, Daniel: Prophets in Exile
- Lecture 19—Revelation in the Post-Exilic Era (Part 1)
- Lecture 20—Revelation in the Post-Exilic Era (Part 2)
- Lecture 21—Revelation in the First Three Gospels (Part 1)
- Lecture 22—Revelation in the First Three Gospels (Part 2)
- Lecture 23—Revelation of Jesus Christ in the Gospel of John
- Lecture 24—Revelation in the Book of Acts
- Lecture 25—Revelation in the Epistles of Paul
- Lecture 26—Revelation in James, Peter, Jude & John

## VI. About the Professor

Gerard Van Groningen is Adjunct Professor of Old Testament. He holds the following degrees: B.A., Calvin College; B.D., Calvin Theological Seminary; Th.M., Westminster Theological Seminary; M.A., Ph.D., University of Melbourne. Professor Van Groningen served as a missionary to Australia for 14 years, serving 11 years as Professor of Old Testament in the Reformed Theological College in Geelong, Victoria. He subsequently taught at Dordt College and at Reformed Theological Seminary, and served as President of Trinity Christian College in Palos Heights, Illinois, until his retirement. He is the author of *First Century Gnosticism: Its Origin and Motifs*; he edited and contributed to the *Sabbath-Sunday Problem*; and he has contributed a wide variety of essays to various dictionaries, encyclopedias, and feschrifts. His most recent work entitled *Messianic Revelation in the Old Testament* is considered by many likely to become a standard for Reformed studies on the Old Testament. He assisted in the development of a Th.M. degree for the Presbyterian Church of Brazil, and he has lectured in Brazil, Japan, and Nigeria, as well as conducted continuing education sessions for pastors and elders in the U.S.A.

## Lecture 1 – Biblical Theology (Part 1)

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written..." Luke 24:44-46

### Key Terms

Dispensational, covenantal

### Objective

To define and outline biblical theology

### Biblical Theology (Part 1)

#### I. Biblical Theology: Defining It

##### A. Attempts

1. Philip Watson
  - a. Liberal
  - b. Fundamentalistic
  - c. Christocentric
  - d. Definition
2. Frank Anderson
3. William Dyrness: Selects and explains the main themes of the Bible
4. George Ladd (cf page 25)
 

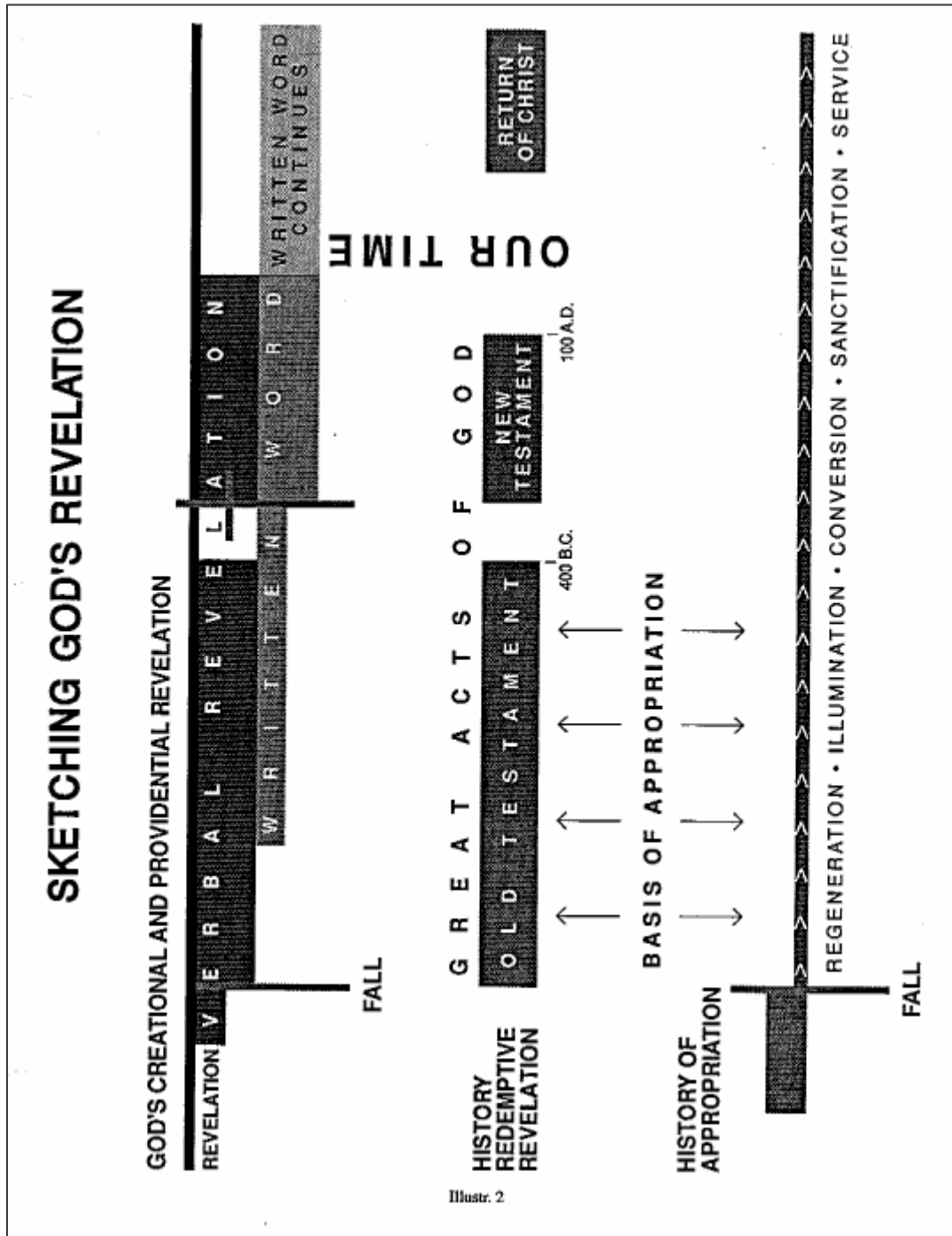
"I do believe that Biblical theology, however, has the task of being relevant."
5. Gerhardus Vos (cf pages 5-9)
  - a. Deals with "the process of the self revelation of God deposited in the Bible."
  - b. Four main features

##### B. Acceptable elements in each (Vos' is preferred)

#### II. Biblical Theology: Outlining It

- A. Thematically – Take individual themes and follow each one
- B. Liberal historical critical method – Rearrange biblical material chronologically following literary critical guidelines
- C. New Testament quotation approach – Study Old Testament according to New Testament outline (whichever way that is believed best)
- D. Other attempts (Gerhard Hasel in *Current Issues*)
  1. Descriptive
  2. Confessional
  3. Cross sectional
  4. Diachronic
- E. Dispensational: 7 Dispensations
- F. Covenantal Epochal
  1. Refer to Vos: Principle of successive *berith* makings (page 16)
  2. Refer to Dr. Van Groningen's sketch below
- G. Problem areas
  1. History: What is it? Various types of history in the Bible
    - a. History of Israel
    - b. History of the people of God (The church: Old Testament and New

- Testament)
  - c. History of religion (beliefs, obedience)
  - d. History of revelation
  - e. History of appropriation (salvation history)
  - f. History of development of the written record
  - 2. Relation of the Old Testament and the New Testament to each other
    - a. Ladd's view
    - b. Vos' view
    - c. Ridderbos' *The Coming of the Kingdom*
- III. Biblical Theology: Developing It (the following points will be further discussed in the following lesson)*
- A. Mitte
    - Is there a central unifying theme? Many themes? A complex of themes?
  - B. Practicality of biblical theological study (*the points below are not on the audio lectures*)
    - 1. To achieve a comprehensive and integrated presentation of the revelation of God
    - 2. To make full use of prerequisite disciplines
    - 3. To maintain a close connection between word and text
    - 4. Edmund Clowney: Biblical theology and preaching



## Lecture 2 – Biblical Theology (Part 2)

*This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time. I Timothy 2:3-6*

### Key Terms

Kingdom, mediator, covenant

### Objective

To understand the concepts and themes in the development of biblical theology

### Biblical Theology (Part 2)

#### IV. Biblical Theology: Developing It (cont.)

##### A. Two concepts explicated

##### 1. Mitte – a central unifying theme

##### a. Varied suggestions

- i. Sellin: Holiness
- ii. Kohler: Lord
- iii. Wildberger: Election
- iv. Klein, Bright, Helberg: Kingdom
- v. Fohrer: Rule and Communion
- vi. Vriezen: God and Community
- vii. Smend: Yahweh and Israel
- viii. Von Rad: None
- ix. Eichrodt: Covenant
- x. Hasel: Chapter IV, pages 77-103

a. None of the above can serve to unite all themes

b. Central concept: God (cf page 139)

##### b. A complex of three themes

- i. Understood: sovereign God is revealer and Lord of all
- ii. The three – kingdom, covenant, mediator; an integrated complex

##### 2. Benefits (or practicality)

- a. Inseparable relationship between word and deed
- b. Achieving a comprehensive grasp of the unity of the entire Bible
- c. Call for use of all biblical disciplines
- d. Indispensable aid for preaching and teaching

##### B. Discussion of the three integrated themes

##### 1. Kingdom

##### a. Term refers to all or one or more aspects in a given text

- i. The king (metonymy)
- ii. The reign
- iii. The throne – center of ruling activity
- iv. The domain

##### b. Biblical references

- i. Κλαμφ - (malak) the verb to reign, i.e. God reigns
  - a. Psalm 47:9 (Hebrew-*Elohim* reigns over nations)
  - b. Psalm 93:1 (*Elohim* reigns over creation)
  - c. Psalm 96:10

- d. Psalm 97:1
  - e. Psalm 99:1
  - f. Psalm 146:10
  - g. Isaiah 52:7 ('thy God reigns')
  - ii. Daniel 9, 11 – Kingdoms of earthly rulers under reign of the kingdom of God
  - iii. New Testament references – *baseleias*
    - a. John (Matthew 3:2)
    - b. Jesus announced it (Matthew 4:17)
    - c. Paul preached it (Acts 28:31)
    - d. John suffered (Revelation 11:9)
2. Covenant (*berit*)
- a. 290+ references in the Bible
    - i. Never defined in Bible (cf Vos pages 23, 24, 256, 257)
    - ii. Etymology of noun: preferred *birtu*; Assyrian: bond
    - iii. Verbs
    - iv. Translations in context
  - b. Aspects
    - i. Unilateral
    - ii. Bilateral
    - iii. Conditional
    - iv. Contingent
  - c. Elements (*only a few of these are mentioned at this point*)
    - i. Parties
    - ii. Obligations/stipulations
    - iii. Promises
    - iv. Oath/vow
    - v. Blessing/curse
    - vi. Witnesses
  - d. One, two or many between God and mankind?
  - e. Cf Robertson, pages 4-15: "...in blood"; also Art. WTJ, Vol 40, #1, Fall '77 (compared J Murray and M Kline; he gives own view)
  - f. Conclusion: Abiding relationship with aspects and an administering means
3. Mediator
- a. First Adam (and Eve)
  - b. Seed of woman
  - c. Offices – agents: kings, priests, prophets
  - d. Second Adam: the Messiah/Christ

## Lecture 3 – Creation, Fall, Judgment & Covenant (Part 1)

*By the word of the LORD were the heavens made, their starry host by the breath of his mouth. Psalm 33:6*

### Key Terms

Revelation, redemptive, covenant, creation

### Objective

To understand creation and how it relates to the idea of covenant

### Creation, Fall, Judgment & Covenant (Part 1)

#### I. Mapping Field of Revelation (cf Vos pages 19-44)

##### A. Pre-redemptive

1. Word
2. Deed
3. Written

##### B. Redemptive

1. Word (Genesis 3:9)
2. Deed
3. Written

#### II. Understanding Creation (Genesis 1, 2)

##### C. Foundational for understanding all Scripture

1. Old Testament references, especially Isaiah 40ff
2. New Testament references
  - a. Matthew 13:15; 19:4-6
  - b. Acts 17:24-26
  - c. Romans 1:20, 25
  - d. Ephesians 1:4
  - e. Hebrews 4:3

##### D. Facts of creation

1. Acts (see chart below)
2. Agents
3. Character of acts
4. Character of Creator

##### E. Creation of male and female

1. Divine counsel: “Us” (Genesis 1:26)
2. Image
  - a. Likeness
  - b. Relationship – royalty, love, life
  - c. Purpose
    - i. Mirror
    - ii. Represent
  - d. Male and female
3. Headship concept

##### F. Relationship of two accounts (Genesis 1:1-3; Genesis 2:4-25)

#### III. Creation and Covenant

G. Did God establish relationships? If so, what?

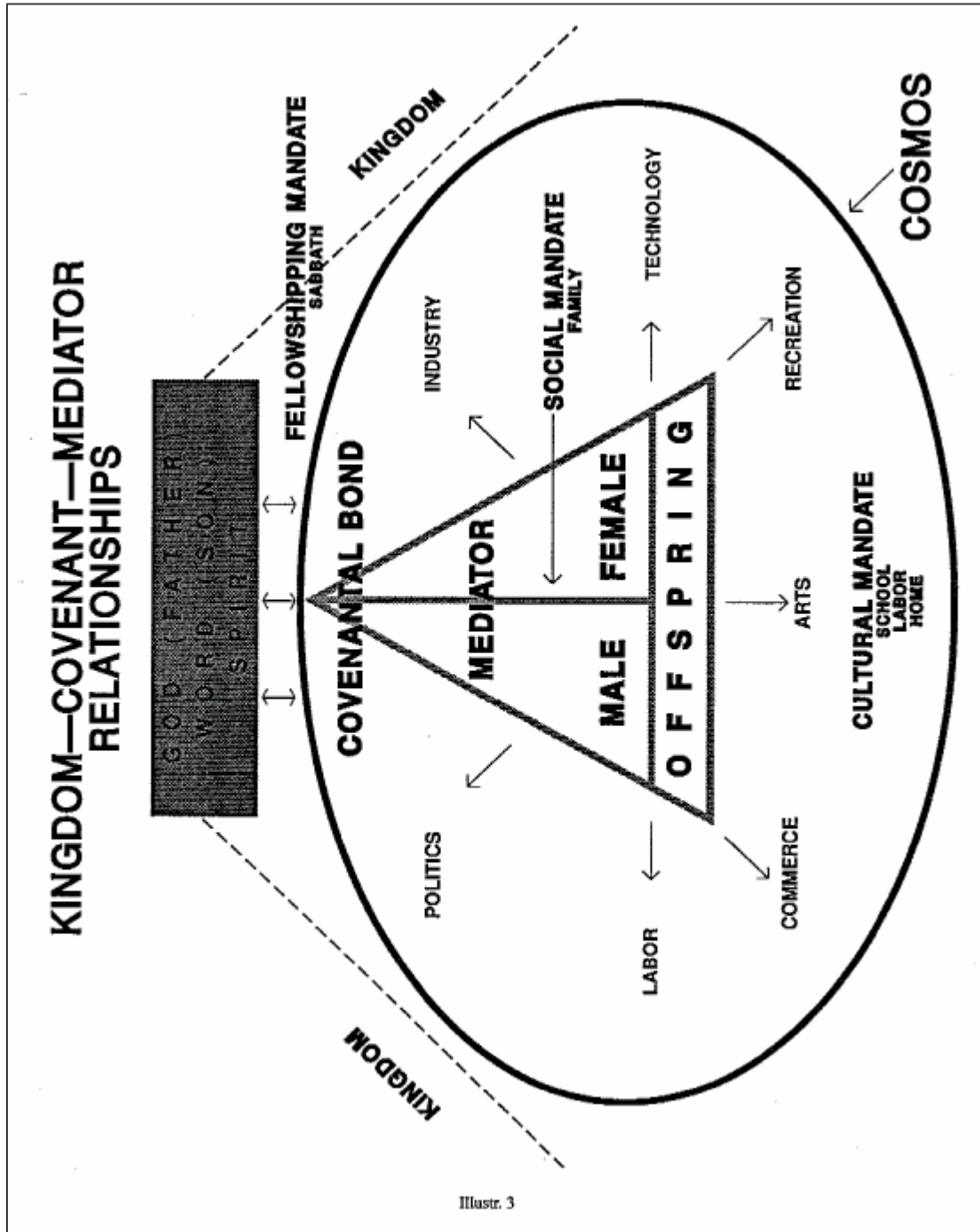
H. Can we speak about a covenant of creation?



1. Reformed theology: Covenant of works not unanimously accepted
2. Biblical references
  - a. Hosea 6:7
  - b. Jeremiah 33:20
  - c. Genesis 6:18

### CREATION ACTS AND TIME REFERENCES

	<u>Verb</u>	<u>Reference</u>	<u>Applied to</u>	<u>Act</u>	<u>Day</u>
1.	בָּרָא Create	vs. 1,2	All things in beginning	Act 1	Before Days
2.	אָמַר Spoke	v. 3			
3.	הָיָה Be, was	v. 3			
4.	רָאָה Saw	v. 4	Light and darkness	Act 2	Day 1
5.	בָּדַל Separate	v. 4			
6.	קָרָא Called, named	v. 5			
7.	עָשָׂה Make (separate)	vs. 6-8	Expanse and earth	Act 3	Day 2
8.	קָבַע Gather, bind together	vs. 9,10	Waters, land appears	Act 4	
9.	וַיִּצְאָה Bring forth vegetation	v. 11	Vegetation	Act 5	Day 3
10.	יָצָא Go forth	v. 12			
11.	וָנָתַן Set, give	vs. 14-19	Lights in sky	Act 6	Day 4
12.	שָׂרַץ Teem, swarm	v. 20	Creatures of sea	Act 7	
	בָּרָא (again)	v. 21			
13.	עָרַף Fly	v. 20	Birds of air		Day 5
14.	בָּרַךְ Blessed	v. 22	Of creatures and ...	Act 8	
15.	פָּרְהָה Be fruitful		Birds		
	verbs יָצָא Come	vs. 24, 25	Creatures of land	Act 9	
	עָשָׂה Make				
	verbs עָשָׂה Make				Day 6
	בָּרָא Create				
16.	יָרַד Rule	vs. 26-31	Mankind	Act 10	
	רָבָה Increase				
17.	verbs כָּלְהָה complete			Act 11	Day 7
	שָׁבַת rest				Sabbath
	קִדְּשׁ sanctify				



Illustr. 3

## **Lecture 4 – Creation, Fall, Judgment & Covenant (Part 2); Fall, Judgment & Covenant Reconfirmed**

*The LORD reigns, let the earth be glad; let the distant shores rejoice. Psalm 97:1*

### **Key Terms**

Creation, covenant, judgment

### **Objectives**

To understand creation and how it relates to the idea of covenant

To examine the fall and subsequent judgment, and how they relate to the idea of covenant

### **Creation, Fall, Judgment & Covenant (Part 2)**

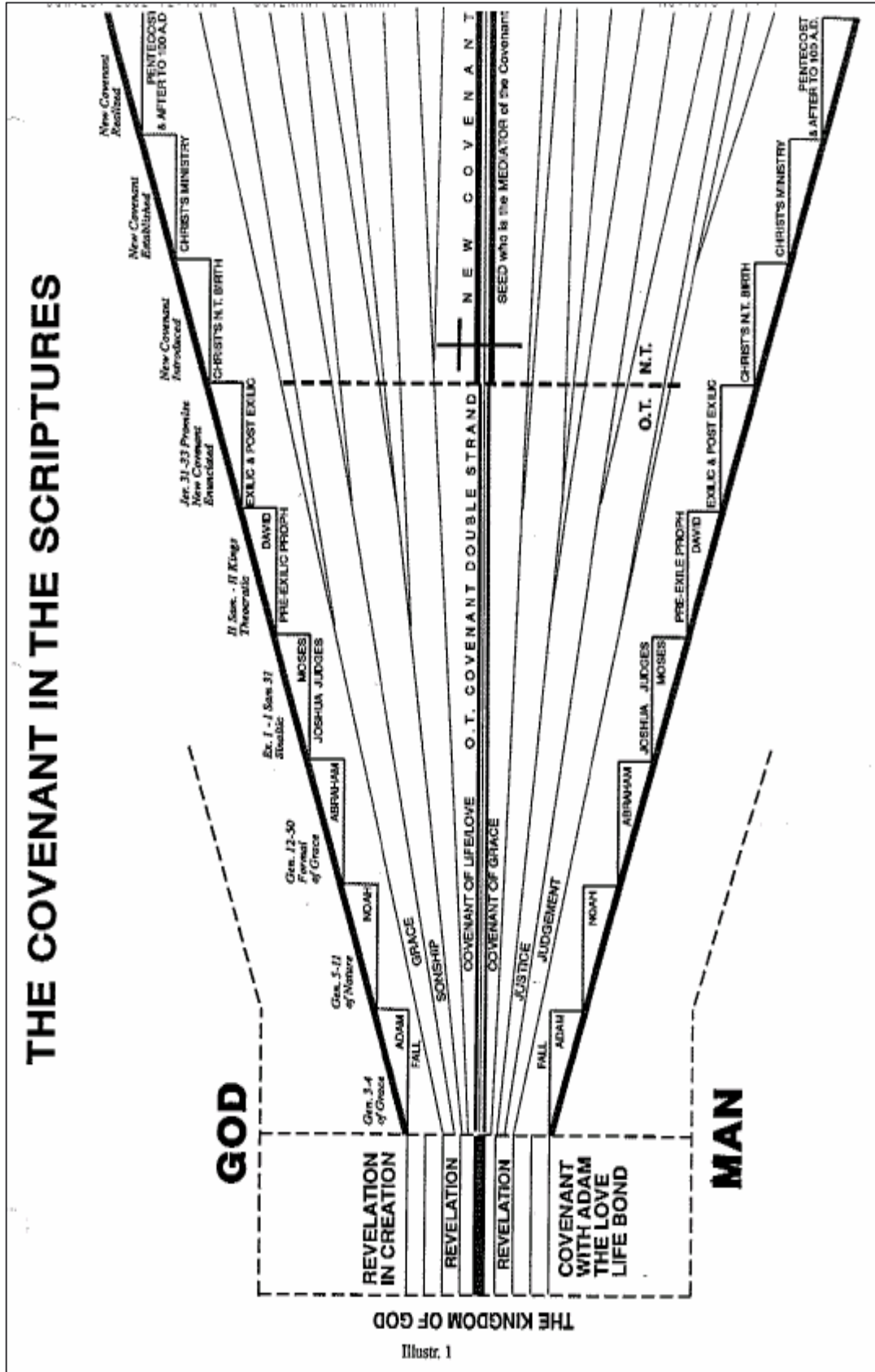
#### III. Creation and Covenant

- A. Did God establish relationships? If so, what?
- B. Can we speak about a covenant of creation?
  1. Reformed theology
  2. Biblical references
    - a. Hosea 6:7
    - b. Jeremiah 33:20
    - c. Genesis 6:18
  3. Aspects of covenant in creation act and setting
    - a. God brings forth
    - b. Stipulations (see chart handout)
      - i. Cultural – cosmos
      - ii. Social – marriage/family
      - iii. Spiritual – fellowship
    - c. Promises: Implied? Blessing to continue
    - d. Curse: Eating = death
    - e. Witnesses? (Later heaven and earth – Deuteronomy 30:19; Micah 1:2)
    - f. Continuity provided? Yes, by implication

### **Fall, Judgment & Covenant Reconfirmed**

- I. The Fall (Genesis 3, 4, 5)
  - A. The setting
    1. Man in noble place; vice regent in garden
    2. Satan, Lucifer's desire
  - B. The fact
    1. Satan's tactic
    2. The deviation
    3. The abdication
- II. The Protoevangelium
  - A. God's pronouncement
  - B. The content
    1. Curses – Absolute and mitigated
    2. Assurances
      - a. Continuity of the covenant of creation
      - b. Grace, mercy, righteousness, and justice

- c. Victory by the mediatorial seed
    - d. Covenant of grace in outline
  - C. Recorded after events
    - 1. Adam and Eve's responses
    - 2. Banishment from palatial kingdom garden
    - 3. Murder and banishment
    - 4. Common grace
  - D. The mandates
    - 1. Social: marriage/polygamy
    - 2. Cultural: music, animal husbandry
    - 3. Spiritual: Enoch walked with God
  - E. Kingdom-covenant-mediator continue
- III. The Noahic Covenant (Genesis 6-9)
  - A. Setting
    - 1. Evil regarding three mandates
    - 2. Noah's character and life
    - 3. God's grief
  - B. Judgment: Flood
  - C. Reconfirmation
    - 1. Creation covenant (Genesis 9:1-17)
    - 2. Covenant of grace (Genesis 9:18-29)
      - a. Noah's shame
      - b. Noah's prophecy



## **Lecture 5 – The Patriarchs (Part 1)**

*“I tell you the truth,” Jesus answered, “before Abraham was born, I am!” John 8:58*

### **Key Terms**

Covenant, kingdom, seed, land

### **Objective**

To understand covenant as it relates to Abraham

### **The Patriarchs (Part 1)**

#### **I. Abraham’s Circumstances**

- A. Continuance of creation covenant
- B. Continuance of God’s kingdom
- C. Spread of peoples and formation of nations
- D. Idolatry in Chaldea (Joshua 24)

#### **II. Genesis 12:1-3**

- A. The call (verse 1)
- B. The blessing (verse 2)
- C. Extent of covenant influence

#### **III. Genesis 15**

- A. New Testament insight
- B. Continuity by seed
- C. Faith, righteousness, obedience
- D. Promise: seed and land (cf Psalm 72, Romans 4)

#### **IV. Genesis 17**

- A. Names of God
- B. Covenant stipulation (verse 1)
- C. Covenant promises (verse 2)
- D. Response – Oath? (verse 3)
- E. Ratification (verses 4-8)
- F. Seal (verses 9-14)
- G. Election (Isaac not Ishmael)
- H. Obedience to the sovereign King

## Lecture 6 – The Patriarchs (Part 2)

*By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son. Hebrews 11:17*

### Key Terms

Covenant mediator, blessings

### Objectives

To understand the patriarchal covenants

To understand Abraham's role as covenant mediator

### The Patriarchs (Part 2)

#### I. Abraham – Covenant Mediator

A. Regarding Sodom and Gomorrah – priestly intercession (Genesis 18, 19)

B. Regarding Abimelech – royalty context (Genesis 20)

C. Regarding Ishmael & Isaac – “prophetic promise” (Genesis 21)

#### II. Covenantal Living

A. The text regarding Abraham's only son (Genesis 22)

B. Receiving substitute

C. Lawkeeping (Genesis 26:5)

#### III. Conclusion Concerning Abrahamic Covenant

A. In the setting of the cosmic kingdom

1. Receives land

2. Is prospered materially

3. Interacts with nations

B. Regarding the covenant

1. Various aspects enlarged upon (promises regarding land, stipulation, oath, substitution)

2. Mediatorial role

3. Centrality of seed concept

4. Influence to be universal

#### IV. Covenant with Isaac

A. Continuity (Genesis 26:3-6)

B. Election of Jacob – not by merit

C. Isaac's passive role (cf Vos, pages 90, 91)

#### V. Covenant with Jacob

A. Election (Genesis 28:10-22)

1. In spite of character (election)

2. The vow (Genesis 28:20-22)

B. Blessings

1. Seed – 12 sons

2. Prosperity (Genesis 30:25-43)

C. The Test

1. Regarding Angel of the Lord (Genesis 32:22-32)

2. Regarding Esau (Genesis 33)

D. His son Joseph

1. Royal dimension of covenant mediator

2. Suffering on way to royalty

3. The mediatorial type (not ancestor)



E. Covenantal blessings

1. Genesis 48 – Joseph's sons
2. Genesis 49 – Jacob's sons
  - a. Election: Judah
  - b. Emphasis on royalty (Genesis 49:8-12)

## **Lecture 7 – Moses: The Exodus**

*By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict. Hebrews 11:23*

### **Key Terms**

Revelation, mediator, Passover

### **Objective**

To examine the life of Moses, especially in his role as mediator

### **Moses: The Exodus**

#### **I. Five "Tie-ins" to Genesis Revelation**

- A. God of the Fathers
- B. Promise regarding seed
- C. Word – deed
- D. Covenant remembered (Exodus 2:23-25)
- E. Seed line

#### **II. Call of Moses**

- A. In life's circumstances (Exodus 1-3)
- B. Revelation – to, by, and in context of Moses

#### **III. Moses the Mediator**

- A. For Israel
- B. Before Pharaoh
- C. In institution of Passover
- D. In Exodus experiences
- E. In miraculous events
- F. The Old Testament redeemer
- G. The three-fold office

## **Lecture 8 – Moses: Sinai & Covenant**

*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. I Peter 2:9*

### **Key Terms**

Covenant, theocracy, tabernacle

### **Objective**

To understand the development and establishment of Israel as a nation and a government in the context of covenant

### **Moses: Sinai & Covenant**

I. Historical References (Exodus 19:3-4)

II. Assurances (Exodus 19:5-6)

- A. Whole earth
- B. Treasured possession
- C. Kingdom of priests
- D. Holy nation

III. Response (Exodus 19:7-9)

IV. Covenant Consolidated (Exodus 24:5-7)

V. The Law (Exodus 20-23)

VI. The Theocracy

- A. Kingdom on earth
- B. Symbol
- C. Type
- D. Tabernacle

VII. The Covenant Reconfirmed (Exodus 32-34)

- A. Curse applied
- B. Moses the Mediator
- C. Character of Yahweh
- D. Emmanuel

## Lecture 9 – Moses in the Desert

*The LORD said to Moses, “Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the LORD your God, am holy.’” Leviticus 19:1-2*

### Key Terms

Atonement, judgment, holiness, ark

### Objectives

To understand the themes of Leviticus

To understand Israel’s theology during their march through the desert wilderness

### Moses in the Desert

#### I. Themes in Leviticus

- A. Holiness/sanctity
- B. Sacrifice
- C. Atonement
- D. Feasts: commemoration, joy, and worship

#### II. Preparation for March (Numbers 1-10)

- A. Organization and order (Numbers 1-4)
- B. Purity (Numbers 5-10)
- C. Emmanuel (Numbers 9:15-10:10)

#### III. Revelation During the Desert March

- A. The Ark (Numbers 10:33)
- B. Judgment and blessing (Numbers 11:1-23)
- C. The equipping Spirit (Numbers 11:24ff)
- D. In face of opposition
  - 1. Aaron and Miriam; Moses the prophet (Numbers 12:6-8)
  - 2. Regarding the land – spies (Numbers 13 and 14)
  - 3. Sabbath breaking; degrees of sin (Numbers 15)
  - 4. Regarding leadership – Korah, Dathan, & Abiram (Numbers 16)
- A. Priests, Levites, and offerings (Numbers 18 and 19)
- B. Moses and his sin (Numbers 20)
- C. A theology of the wilderness
  - 1. Sovereignty of God
  - 2. Holiness of God
  - 3. Provisions of God
  - 4. Curses from God
  - 5. Compassion of God

## Lecture 10 – Moses in the Land

*...Man does not live on bread alone, but on every word that comes from the mouth of the LORD.  
Deuteronomy 8:3*

### Key Terms

Covenant

### Objective

To understand Israel's move into the Promised Land in the context of the covenant

### Moses in the Land

#### I. Initial Stages in Possessing the Land

- A. Edom, Arad, and Moab (Numbers 21:1-20)
- B. Sihon and Og (Numbers 21:21-35)
- C. Balak and Balaam (Numbers 22-24)
  - 1. The prophecies (Numbers 22-24)
  - 2. Judgment on Midian (Numbers 31)
- D. Leadership (Numbers 27)
- E. Revelation repeated in altered circumstances (Numbers 28-30)
- F. Allotted inheritances (Numbers 34-36)

#### II. Covenant Reconfirmed (Deuteronomy 1-34)

- A. The Book of Deuteronomy
  - 1. Three addresses: Sermon
  - 2. Covenantal framework
- B. Aspects of Covenant
  - 1. Historical resume; character of God (Deuteronomy 1-4)
  - 2. Stipulations (Deuteronomy 5-16; 19-26)
  - 3. Promises (Deuteronomy 9, 12, 16, 17, 18)
  - 4. Curses and blessings (Deuteronomy 27-28)
  - 5. Response and confirmation (Deuteronomy 29-30)
  - 6. The writing of the covenant (Deuteronomy 31:9)

## Lecture 11 – Joshua & Judges: Living Covenantally?

*He brought out his people with rejoicing, his chosen ones with shouts of joy; he gave them the lands of the nations.... Psalm 105:43-44*

### Key Terms

Covenant

### Objective

To evaluate Israel during the time of Joshua and the Judges in the context of their covenant relationship with God

### Joshua & Judges: Living Covenantally?

#### I. Joshua

##### A. Appointed

1. Moses' aide (Joshua 1:1); fought Amalekites (Exodus 17:9); spy from Ephraim (Numbers 13:8, 16)
2. Moses' successor (Numbers 27:12-23)

##### B. Confirmed

1. By God (Joshua 1:2-9)
2. Assurances (Joshua 1:2-9)
3. Stipulations (Joshua 1:2-9)
4. Confronted by Greater Joshua (Joshua 5)

##### C. Mediator

1. Conqueror – in spite of failings (Joshua 6-13)
2. Divider of inheritance (Joshua 14-22)
3. Rest giver (Joshua 23:1)
4. Covenant renewer (Joshua 23:2-24:33)
5. Type of Christ
  - a. Name
  - b. Royal task

#### II. Judges

##### A. Crucial period of Israel's history

1. Inheritances to be claimed (Judges 1)
2. Enemies not conquered [Judges 1, 2 (especially 2:1-5 and 3:1-6)]
3. Evil practiced
  - a. Baal worship (Judges 2:10-13)
  - b. Inter-marriage [Judges 3:6 (contrasted with Deuteronomy 7)]
  - c. Violence (Judges 9, 19, 20)
4. The testing of Israel (Judges 3:1)
5. What of covenantal stipulations and promises?

##### B. Divinely appointed

1. As deliverers – they royal mediatorial position
2. Restrictions
  - a. Locally
  - b. Temporally
  - c. Non-dynastic

##### C. Role of king implied (Judges 19:1; 21:25)

**Lecture 12 – Living Covenantally (Part 2)**

And Mary said: “My soul glorifies the Lord and my spirit rejoices in God my Savior.” Luke 1:46-47

**Key Terms**

Covenant, divine providence, priest, monarchy

**Objective**

To understand and evaluate the lives of Ruth and Samuel in the context of God’s covenant relationship with Israel

**Living Covenantally (Part 2)****I. Ruth**

- A. Introductory comments
  - 1. Judges
  - 2. Messianic consciousness
  - 3. Covenant faithfulness
- B. Disregard for inheritance (cf also Judges 18)
- C. Divine providence
  - 1. Death of males
  - 2. Ruth’s choice
  - 3. Boaz’ generosity
- D. Covenantal activity
  - 1. Moabitess inclusion
  - 2. Concept of *goel*
  - 3. Seed-line maintained

**II. Samuel**

- A. Introductory comments
  - 1. Transition
  - 2. The book
- B. Miracle birth
  - 1. Prayer (1 Samuel 1)
  - 2. Prophecy and song (1 Samuel 2:1-10)
- C. Call to service
  - 1. Failure of priesthood (1 Samuel 2:11-35; 4:1-22)
  - 2. Threefold office
    - a. Prophet (1 Samuel 3:1-4:1)
    - b. Priest (1 Samuel 7:9)
    - c. Royal involvement
      - i. As judge (1 Samuel 7:13-17; 12:1-25)
      - ii. Anointing of Saul and David
        - a. Request, grief, permission (1 Samuel 8:1-21)
        - b. Saul the disqualified (1 Samuel 9-11; 13-15)
        - c. David the shepherd (Psalm 78:70-72)
  - 3. Role of prophetic office (Refer to Dumbrell and Vos)
- D. Setting for David’s kingship
  - 1. Transition from non-covenantal to covenantal (1 Samuel 17-31)
  - 2. The theocratic monarchy established
    - a. Its nature

b. Its role



## Lecture 13 – The Covenant with David

*“How great you are, O Sovereign LORD! There is no one like you....” II Samuel 7:22*

### Key Terms

Revelation, covenant

### Objective

To understand and evaluate how the covenant was established and worked out through David’s life and reign

### The Covenant with David

#### I. Introductory Comments

- A. Mosaic epoch: covenant renewals
- B. Revelation in David’s time: Old Testament high point
  - 1. Prophetic involvement
  - 2. David the recipient
  - 3. David’s prophetic responses
    - a. In prayer (2 Samuel 7)
    - b. In Psalms (2 Samuel 3:1-6; Isaiah 89:1-4)
  - 4. No new revelation after David regarding covenant and kingdom, only explication and application

#### II. David the King

- A. Anointed
  - 1. Personally (1 Samuel 16:13)
  - 2. Over Judah (2 Samuel 2:4)
  - 3. Over all Israel (2 Samuel 5:1-5)
    - a. Jerusalem established as royal city (2 Samuel 5:6-12)
    - b. Ark brought into city: Emmanuel (2 Samuel 6:1-16)
- B. Military victories
  - 1. Philistines (2 Samuel 5:17-25)
  - 2. Moabites (2 Samuel 8:2)
  - 3. Syrians (2 Samuel 8:3-12)
  - 4. Edom (2 Samuel 8:13)
  - 5. Ammonites (2 Samuel 10:1-19)
- C. David the reigning king
  - 1. Peace and rest (2 Samuel 8:14)
  - 2. Just and righteous ruler (2 Samuel 8:15)
  - 3. Extensive kingdom: from south to north, sea to desert

#### III. The Covenant with David

- A. In context of building plans
  - 1. David uneasy (2 Samuel 7:2)
  - 2. Nathan’s role: highlights prophetic guardian role (2 Samuel 7:3-7)
- B. Constituent elements
  - 1. Yahweh’s role, historical resume (2 Samuel 8-9a)
  - 2. Promises
    - a. Great name (2 Samuel 7:9b)
    - b. Place (2 Samuel 7:10)
    - c. Victory and rest (2 Samuel 7:11a)

- d. Dynasty or seed (2 Samuel 7:11b, 12a)
- e. Kingdom, throne (2 Samuel 7:13)
- f. Emmanuel (2 Samuel 7:14a)
- 3. Curse and blessing
  - a. Punishment (2 Samuel 7:14b)
  - b. Love (2 Samuel 7:15)
- 4. Continuity
  - a. Dynasty (2 Samuel 7:16a)
  - b. Kingdom (2 Samuel 7:16b)
- 5. Response – oath
  - a. Prayer (2 Samuel 7:18)
  - b. With blessing, yes (2 Samuel 7:27-29)
  - c. David as King
- C. A sinner (2 Samuel 11, 12)
- D. A troubled father
  - 1. Amnon (2 Samuel 13:1-21)
  - 2. Absalom (2 Samuel 13:22-19:8)
  - 3. Recall his family
    - a. 1 Samuel 25:42-44; 2 Samuel 3:2-5; 5:13
    - b. Wives
- E. A conscience-stricken man (2 Samuel 24:10)
- F. A singing prophet (2 Samuel 23, Psalms)
- G. The royal mediator
  - 1. Ancestor
  - 2. Type

## Lecture 14 – The Davidic House

*“Endow the king with your justice, O God, the royal son with your righteousness.” Psalm 72:1*

### Key Terms

Covenant, servant, curse

### Objective

To evaluate Solomon and the Davidic line of kings in the context of the covenant

### The Davidic House

#### I. Introduction

#### II. Solomon

- A. Chosen (1 Kings 1:30; 2 Samuel 12:24, 25)
- B. Equipped
  - 1. David’s charge, basic elements of covenant (1 Kings 2:1-4; 1 Chronicles 28:9, 10)
  - 2. Wisdom (1 Kings 3, 4:29-34; 5:12)
  - 3. Ability (1 Kings 4:1-28)
  - 4. Peace (1 Kings 5:12)
- C. Builder
  - 1. Of temple (1 Kings 6:1-37, 8:1-21)
  - 2. Of palace (7:1-12)
- D. Covenant Servant
  - 1. Prayer (1 Kings 8)
  - 2. Yahweh’s assurance (1 Kings 9:3-9)
  - 3. Relationship with nations
    - a. Tyre (1 Kings 9:10-19)
    - b. Foreign conscripts (1 Kings 9:20-25)
    - c. Egyptian wife (1 Kings 3:1; 9:24)
    - d. Queen of Sheba (1 Kings 10:1-13)
    - e. Foreign wives (1 Kings 11:1-8)
  - 4. Royal ruler
    - a. Vast empire (1 Kings 4:21; Psalm 72; Genesis 15)
    - b. Challenged, kingdom divided (1 Kings 11:14-40)

#### III. Davidic Dynasty Divided in Loyalty

- A. Eight kings faithful to Davidic covenant: Asa, Jehoshaphat, Joash, Amaziah, Azariah (Uzzah), Jotham, Hezekiah, Josiah
  - 1. Yahweh’s faithfulness (Robertson pp. 225-267)
  - 2. Covenant renewals (Dumbrell pp.159-160)
- B. Eleven kings unfaithful to Davidic covenant
  - 1. Prophetic activity particularly present under these, both true and false
  - 2. Temple desecration
  - 3. Priesthood varied in faithfulness (Hosea 4:1-6)
- C. Resulted in judgment
  - 1. Curse of covenant: exile (Deuteronomy 27, 28)
  - 2. Chronicler’s evacuation
    - a. Of royal house
    - b. Of temple and worship
    - c. Covenantal faithfulness in life

## Lecture 15 – The Role of the Prophets

*Return, O Israel, to the LORD your God. Your sins have been your downfall! Hosea 14:1*

### Key Terms

Covenant, day of the Lord

### Objective

To evaluate the role of the prophets in God’s covenant relationship with His wayward people

### The Role of the Prophets

#### I. Introductory Comments

##### A. Prophets: Spokesmen for God

1. Varied means of reception
2. Varied means of communication

##### B. Prophets: Agents called to serve in Yahweh’s kingdom

1. To Israel, Judah
2. To foreign nations

##### C. Prophets: Covenant mediators

1. Recall: Covenant – a bond; an administrative means
2. Proclamation regarding bond
3. Stood between Yahweh and kings; Yahweh and kingdom (people)

#### II. Pre-Eighth Century Prophets

##### A. Recall Samuel, David, Nathan, and Solomon (Some of them wrote but were not “preaching/writing” prophets)

##### B. Elijah, Elisha (1 Kings 17:1 – 2 Kings 13:20)

###### 1. Elijah

- a. The powerful influence of the parasite kingdom
  - i. Baalism
  - ii. Apostate kings
  - iii. Prophetic power
- b. His complaint
  - i. Zeal for Yahweh (1 Kings 19:10a, 14)
  - ii. Israel’s breaking of covenant (1 Kings 19:10b)
  - iii. Killed prophets (1 Kings 19:10a)

###### 2. Elisha

- a. Miracle worker
- b. Displayed sovereignty of Yahweh

#### III. Joel

##### A. Sets agenda for canonical prophets

##### B. Proclaims basic covenantal realities

1. Judgment, repentance
2. Blessings (Joel 1:1-2:17)
  - a. Yahweh’s love and compassion (Joel 2:18)
  - b. Natural gifts (Joel 2:19-27)
  - c. Spirit’s presence and work (Joel 2:28-31)
  - d. Day of the Lord
    - i. Salvation (Joel 2:32)
    - ii. Gathering of nations (Joel 3:2)

iii. Universal peace (Joel 3:10)

IV. Prophets to Israel

A. Amos (760-750 B.C.)

1. Israel's election (Amos 3:2)
2. Israel's judgment
3. David's future reign (Amos 9:11-15; Acts 15:16-18)

B. Hosea (750 – 725 B.C.)

1. Covenant as marriage (Hosea 1-3)
2. Covenant lawsuit (Hosea 4:1-6); covenant broken (Hosea 8:1)
3. Covenant curse (Hosea 5:1-15; 9:1-10, 15; 13:1-15)
4. Covenant grace (Hosea 6:1-3; 7:1-13; 11:1-11)
5. Covenant community (Hosea 14:1-9)

## Lecture 16 – Eighth Century Prophets to Judah

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” Micah 5:2

### Key Terms

Covenant, mediator, servant, redeemer

### Objectives

To evaluate the covenant role of the prophets to Judah

### Eighth Century Prophets to Judah

#### I. Micah

##### A. His covenantal framework

1. Emphasis on controversy/lawsuit (Micah 1:2)
2. Does the concept of lawsuit contradict the sovereignty of *Yahweh*?

##### B. Elements of covenant in Micah

1. Witnesses (Micah 1:2)
2. Stipulations (Micah 6:6-8)
3. Curse (Micah 1:3-6, 5:6-15; 6:9-16)
4. Stipulations broken (Micah 2:1-11, 3:1-12)
5. Continuity (Micah 2:12, 13)
6. Goal: Peace (Micah 4:1-5)
7. Blessings (Micah 4:6-13)
8. Davidic mediator (Micah 5:1-5)
9. Judgment's misery (Micah 7:1-6)
10. Eschatological certainty (Micah 7:7-17)
11. Character of *Yahweh* – historical resume (Micah 7:18-19)

#### II. Isaiah: Unified Book, Two Main Historical Periods

##### A. Kingdom oriented

1. Isaiah of royal family
2. Davidic kingdom (Isaiah 7:9; 55)
3. Eternal kingdom (Isaiah 11; 35; 62-66)
4. Character attributes of covenant-making-and-keeping God

##### B. Covenant aspects

1. The legal relationship (Isaiah 1; 50:1; 54:6)
2. The role of the Davidic house (Isaiah 7; 9; 55)
3. Agent of the covenant (Isaiah 42:6, 49:8)
4. Continuity of the covenant (Isaiah 55:3)
5. Sign of the covenant: Sabbath (Isaiah 56:4, 6) and Spirit (Isaiah 59:21; 61:1-3)
6. Consummation: Peace (Isaiah 61:8)

##### C. Mediator of the covenant

1. Davidic house (Isaiah 7-9)
2. Branch (Isaiah 11)
3. Servant
  - a. Individual and collective (Isaiah 40-52)
  - b. Royal (Isaiah 52:13)
  - c. Priestly suffering (Isaiah 52:14-53:12)
4. Anointed Redeemer (Isaiah 54:5; 61:1-66:24)

## Lecture 17 – The Role of Jeremiah

*For men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. Lamentations 3:31-32*

### Key Terms

Assurance, monarchy, covenant, shepherds

### Objective

To evaluate the role of Jeremiah in the context of God's covenant relationship with His people

### The Role of Jeremiah

- I. Introductory Comments
  - A. Davidic epoch
  - B. Time
  - C. Experiences
  - D. Character
- II. Proclamation: "Too Late!"
  - A. No king; harvest is past (Jeremiah 8:18-22)
  - B. Two main periods in prophetism (Vos, pp. 189-190)
    1. Samuel to 750 B.C.: Repent, convert, reconstruct
    2. 750-600 B.C.: Not repair but regeneration; replace Mosaic theocracy, make room for new
  - C. Jeremiah's emphasis: changing gods (Jeremiah 2:9-14)
    1. Monarchy is finished
    2. Curse of covenant unavoidable
    3. Blessings of covenant assured in regenerated environment
- III. Key Passages
  - A. Jeremiah 3:1-25
    1. Yahweh's joy (Jeremiah 2:2, 3)
    2. Question: Take back a divorced wife? (Jeremiah 3:1)
    3. Assurance
      - a. I am your husband (Jeremiah 3:11-14)
      - b. I am with you, no Ark of the Covenant needed (Jeremiah 2:16)
      - c. Shepherds after Yahweh's heart (Jeremiah 3:15)
      - d. Jerusalem the throne – all nations there (Jeremiah 3:17)
      - e. Cure backsliding (Jeremiah 3:22)
  - B. Jeremiah 11:1-17
    1. Curse of Mosaic covenant (Jeremiah 11:1-8), disaster decreed (Jeremiah 11:17)
    2. Covenant broken (Jeremiah 11:9-13)
    3. Do not intercede for them (Jeremiah 11:14)
  - C. Jeremiah 23:1-8
    1. Faithless shepherds – Davidic descendents (verses 1-2)
    2. Yahweh the true shepherd (verse 3)
    3. Faithful shepherds (verse 4)
    4. The royal, righteous shepherd (verses 5-6)
    5. Restored people (verses 7-8)
  - D. Jeremiah 31 and 33
    1. Robertson on broader context of Jeremiah 31:31-34 (pp. 273-278)

2. Robertson's exegetical observations
3. Jeremiah 33:14-22 (*the following points are not on the CD lecture, but are included for your benefit*)
  - a. Davidic house restored (Jeremiah 33:14-18)
  - b. Assurance regarding Davidic house (Jeremiah 33:19-22)
  - c. Assurance regarding covenant with patriarchs (Jeremiah 33:25, 26)



## Lecture 18 – Ezekiel, Daniel: Prophets in Exile

“...O LORD, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments...” Daniel 9:4

### Key Terms

Curse, remnant, covenant

### Objectives

To evaluate the kingdom and covenant role of the Exilic prophets Daniel and Ezekiel

### Ezekiel, Daniel: Prophets in Exile

- I. Exile
  - A. Time of curse
  - B. Time of the remnant
  - C. Time for son of man/watch man (Ezekiel 33:1-20)
- II. Ezekiel and the Mosaic Covenant (*some of the points below are not on the CD lecture, or are only briefly mentioned*)
  - A. The glory presence (Ezekiel 1)
  - B. The divine abode desecrated (Ezekiel 8, 9)
  - C. The departure of the glory cloud (Ezekiel 10)
  - D. Judgment on leaders (Ezekiel 11)
  - E. Yahweh’s covenant faithfulness (Ezekiel 16:1-14; 23:1-49)
  - F. Israel’s unfaithfulness (Ezekiel 16:15-55)
  - G. Curse of the covenant (Ezekiel 16:50)
    1. Applied individually and communally (Ezekiel 18)
  - H. The everlasting covenant (Ezekiel 16:51-63)
  - I. Human treaties replaced Yahweh’s (Ezekiel 17:21)
- III. Ezekiel and the Davidic covenant
  - A. The branch (Ezekiel 17:22-24)
  - B. The remnant (Ezekiel 20:32-44)
  - C. False ruling shepherd (Ezekiel 34:1-23)
  - D. One people under David (Ezekiel 36:24)
- IV. Ezekiel and eschatology
- V. Ezekiel and the covenant of peace
  - A. In terms of Canaan blessed, or of Eden restored (Ezekiel 34:25-31)
  - B. Initiated by return from exile; type of coming of eternal kingdom (Ezekiel 36:1-38)
  - C. Assured by Spirit’s work (Ezekiel 37)
  - D. Assured by defeat of parasite kingdom symbolized by Gog and Magog
  - E. Described by symbolic and typical rebuilt temple (Ezekiel 40-45)
- VI. Daniel
  - A. The kingdom prophet (cf Dumbrell, p. 201)
    1. Royal young men (Daniel 1)
    2. Palace setting
    3. Interaction with kings (Daniel 2-6)
  - B. Prophecies
    1. Eternal king (Daniel 2:35; 7:9-10)
    2. Eternal kingdom (Daniel 2:44-45; 4:34, 35; 9:20-24)
    3. Destruction of earthly kingdoms (Daniel 8; 11)

C. Regarding the covenant

1. Kept by Yahweh (Daniel 9:4)
2. Confirmed by the Anointed One (Daniel 9:25-27)

## Lecture 19 – Post-Exilic Revelation (Part 1)

*“But if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.” Nehemiah 1:9*

### Key Terms

Rebuilding, temple worship, covenant

### Objective

To evaluate the events and prophets of the post-exilic era in the context of Israel’s covenant relationship with God

### Post-Exilic Revelation (Part 1)

#### I. Introductory Comments

A. Time: 520 B.C. (Esther) to 420 B.C. (Malachi)

#### B. Events

1. Jewish communities in three areas – Palestine, Babylon/Persia, Egypt
2. Jerusalem and temple rebuilding

#### C. Literature

1. Biblical: Eight books written

#### II. The Historical Accounts

A. Prophets give some details (Haggai and Zechariah 1-8)

#### B. Esther

1. Divine sovereignty over Persia
2. Divine preservation of covenantal community/anti-parasite kingdom
3. Roles of unexpected kingdom agents: Xerxes, Haman, Esther, Mordecai
4. Three central concepts not explicitly developed, but implicitly controlling

#### C. Ezra

1. Two languages, two communities
2. His message
  - a. Return from exile (Ezra 1:1; 2:8, 64)
  - b. Rebuilding of altar, temple (Ezra 3; 4; 6:13ff)
  - c. Parasite kingdom opposition (Ezra 4-6:15)
  - d. Ezra’s role
    - i. Devoted to Torah (Ezra 7:10)
    - ii. Artaxerxes’ commission (Ezra 7:12)
    - iii. Temple worship (Ezra 7:6)
    - iv. Ethical matters and repentance (Ezra 8-10; Nehemiah 7:73-10:38)
    - v. Mediatorial role: Shepherd

#### D. Nehemiah

1. Administrator
  - a. Dealing with King Artaxerxes
  - b. Leader in rebuilding walls and defense
  - c. Awareness of people – builders, residents, priests
  - d. Community organizer, helper of poor (Nehemiah 5)
2. A man of prayer
  - a. Previous great prayers
  - b. Read (Nehemiah 1:5-11; 2:4; 4:4; 5:19; 6:9; 14; 9:5-37; 13:14, 22b, 29,

30c)

3. Aware of past
  - a. From Abraham to Moses to prophets (Nehemiah 9)
  - b. Instructions by Moses for priests and Levites (Nehemiah 12:44)
  - c. David's and Solomon's temple provisions (Nehemiah 10:35-39; 12:45)
4. Aware of Yahweh's covenant faithfulness
  - a. Creator (Nehemiah 9:6)
  - b. Righteous (Nehemiah 9:8)
  - c. Provider (Nehemiah 9:14)
  - d. Virtues (Nehemiah 9:17, 18, 32-34; 9:31)
  - e. Faithful to promises regarding land (Nehemiah 9:22-25)
5. Conclusion: Read Nehemiah 9:32-35

## Lecture 20 – Post-Exilic Revelation (Part 2)

“This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.” Haggai 2:5

### Key Terms

Covenant, vision, prophecies

### Objective

To evaluate the events and prophets of the post-exilic era in the context of Israel’s covenant relationship with God

### Post-Exilic Revelation (Part 2)

#### I. Review

#### II. The Prophetic Messages

##### A. From Daniel (620 – 530 B.C.) to Haggai (520 B.C.)

1. Daniel in dispersion
2. Three in Jerusalem (520-420 B.C.)

##### B. Haggai

1. Curse of the covenant (Haggai 1:10, 11; Deuteronomy 28:23-51; Leviticus 26:19)
2. Assurance of the covenant (Haggai 1:12, 13)
3. Call on covenant “mediators”
  - a. Zerrubabel (Haggai 1:12, 14)
  - b. Joshua (Haggai 1:14)
4. Covenant at Sinai (Haggai 2:5)
5. Wealth of nations (Haggai 2:6-9)
6. Sanctified living (Haggai 1:5, 6; 2:10-19)
7. Assurance of blessings (Haggai 2:19a)
8. The Davidic house (Haggai 2:20-23)

##### C. Zechariah

1. Develops Haggai’s ministry
2. Call to repentance (Zechariah 1:2-6)
3. Visions (Zechariah 1-6)
  - a. Apocalyptic
  - b. Have a pattern
    - i. Vision 1
    - ii. Vision 2
    - iii. Vision 3
    - iv. Vision 4
    - v. Vision 5: (oil, candelabra, and trees)
    - vi. Messianic (royal and priestly)
    - vii. Eschatological
4. Historical interlude: Covenantal living (Zechariah 7, 8)
5. Prophecies (Zechariah 9-14)
  - a. Emphasis on Messiah, kingdom
  - b. Central concepts
    - i. Nations (Zechariah 9:1-8)
    - ii. King (Zechariah 9:9-17)
    - iii. Shepherds (Zechariah 10-11)

- iv. Davidic house (Zechariah 12)
- v. Atonement and refinement (Zechariah 13)
- vi. Kingdom established (Zechariah 14)

D. Malachi

- 1. Emphasis on covenant
- 2. Concepts
  - a. Covenant with Levi (Priestly role – Malachi 2:4-8)
  - b. Covenant with patriarchs (Malachi 2:10)
  - c. Covenant as marriage (Malachi 2:14)
  - d. Messenger of covenant (Malachi 3, 4)
    - i. Desired (Malachi 3:1)
    - ii. Purifier (Malachi 3:2, 3)
    - iii. Demands obedience to covenant (tithe—Malachi 3:6ff)
    - iv. Sun of righteousness (Malachi 4)
    - v. A second Elijah

III. Old Testament Concludes

- A. Covenant community: remnant, seed concept preserved
- B. Mediator Himself is there
- C. Certainty of God's faithfulness to covenant
- D. The kingdom will abide

## Lecture 21 – Revelation in the First Three Gospels (Part 1)

“The virgin will be with child and will give birth to a son, and they will call him Immanuel”—which means, “God with us.” Matthew 1:23

### Key Terms

Kingdom, mediator, covenant

### Objectives

To examine covenant revelation in the first three Gospels

To evaluate the revelation of these Gospels under the concepts of kingdom, covenant, and mediator

### Revelation in the First Three Gospels (Part 1)

- I. Main Concepts
  - A. Empires came and went, but the kingdom remained
  - B. Progress in the development of the kingdom
  - C. Further unfolding of God’s covenant in the mediator
- II. New Testament Theology
  - A. Debate concerning its character
    1. Historical and descriptive?
    2. Salvation/historical approach?
    3. Theologies of various writers – e.g. John? Paul?
    4. Relation to Old Testament theology
  - B. Various written works
    1. Authors on part of the New Testament: Vos, Ridderbos, Marshall
    2. Authors on the entire New Testament: Marshall summarizes Stauffer, Bultmann, Hunter, Richardson, C.C. Ryrie, Conzelmann, Kummel, Jeremias, Lohse, Ladd, Goppelt, Neill, Guthrie
  - C. Our Approach: Threefold uniting *mitte*: kingdom, covenant, mediator
    1. Old Testament revelation is assumed: The New Testament is the development and record of fulfillment
    2. Not all three are mentioned specifically by name, but awareness of each is assumed (cf. Marshall, p. 281)
      - a. *Basileia* – Often in the New Testament
      - b. *Diatheke* – Thirty-three times in the New Testament; unilateral idea (non testament); *suntheke* – bilateral
      - c. *Mesites* – Six times in the New Testament; Christ, as such, is said to be the heart of the New Testament
  - D. Method
    1. Sketch (cf. three epochs of revelation)
      - a. New covenant introduced
      - b. New covenant established in ministry of Christ
      - c. Pentecost
    2. Vos on structure or method (p. 299, first paragraph)
    3. Historical and progressive
      - a. Not necessarily the sequence in which books were written (e.g., James is one of the first)
      - b. Sequence of events (revelatory) from John the Baptist to Jesus, to Pentecost, to establishing of the church, to the consolidating (most of

the epistles) of the church to persecution and assurance of its continuity and victory (Peter, John)

### III. The Kingdom in the Synoptic Gospels

#### A. John the Baptist

1. John's birth announced, in the spirit of Elijah (Luke 1:17); prophet (1:76)
2. At his birth Zechariah knew his relation to David and to the covenant (Luke 1:69-75)
3. In preaching: Repentance (Matthew 3:2, 8; Mark 1:4; Luke 3:8); forgiveness (Mark 1:4, Luke 3:3); the Messiah (Matthew 3:11; Mark 1:7; Luke 3:16-17); baptism with the Spirit and fire, (same passages, cf. Ladd p. 37); the kingdom (Matthew 3:2)

#### B. Summary

1. The kingdom, in the person of the Messiah and His work, His reign and judgment, and the blessing and curse of the covenant. These three concepts are inseparable.



## Lecture 22 – Revelation in the First Three Gospels (Part 2)

*The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners. Isaiah 61:1*

### Key Terms

Kingdom, mediator, covenant

### Objectives

To examine covenant revelation in the first three Gospels

To evaluate the revelation of these Gospels under the concepts of kingdom, covenant, and mediator

### Revelation in the First Three Gospels (Part 2)

#### I. Review

#### II. Jesus Christ

- A. His nativity: Eight characteristic features (cf. Vos pp. 305-310)
- B. His baptism by the Spirit: “His Anointing”
- C. His temptation: Confrontation with the prince of the parasite kingdom (as Adam and Eve had in paradise)
- D. His preaching (Matthew 4:23; Mark 1:14, 15; Luke 4:18-21)
  1. Kingdom: The king and the reign (not domain and throne)
  2. Entrance into the kingdom: Obedience and faith
  3. Life in the kingdom (especially beatitudes, Lord’s prayer, parables)
  4. His death and resurrection (Matthew 16:21-28)
  5. The consummation (Mark 16, Matthew 24-25)
- E. His miracles
  1. Lord over nature (wine, storm, bread)
  2. Lord over the parasite kingdom (casting out evil spirits)
  3. Lord over sickness and death (healing and raising)
- F. The church
  1. Build My church (Matthew 16:18)
  2. Disciples called to Himself, not to an institution – “Follow Me”
  3. Believers: Followers are the heart of the kingdom domain
- G. The mediator: Messiah (terms are not dominant but concepts are)
- H. The covenant
  1. Implied in all He said and did
  2. The blood of the covenant sealed is assured means of entrance into kingdom (Matthew 26:28)

#### III. The Three Central Concepts Tie in with the Old Testament and Form the Heart and Golden Cable Throughout the New Testament

## Lecture 23 – Revelation of Jesus Christ in the Gospel of John

*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. John 1:14*

### Key Terms

*Basileia, diatheke, mesites*

### Objective

To examine the concepts of kingdom, covenant, and mediator in the life of Jesus as presented in the Gospel of John

### Revelation of Jesus Christ in the Gospel of John

- I. The Gospel of John
  - A. Differences from the synoptics
  - B. Written late: 85 A.D.
  - C. Sets forth the Christ: who He is; what He did/does, and why?
  - D. The three central concepts of Scripture
    1. *Basileia* (John 3:3, 5 – of God; 18:35); New Testament – “My kingdom”
    2. *Diatheke*: Not in the Gospel (*kebootos* of the *diatheke*, Revelation 11:19)
    3. *Mesites*: *Messias* (John 1:41, 4:25); *christos* – 19 times
    4. Dualism in John
- II. Who Jesus Is
  - A. Logos
    1. Revealer – the Prophet (Vos, pp. 344-45)
    2. Pre-existence/Revealer in the OT
    3. God
    4. Incarnate
    5. Agent of creation
  - B. Messiah, Christ, the Anointed One (John 1:41; 4:25, 26)
  - C. One with the Father: God (John 10:30); Loved of the Father (John 15:9)
  - D. Priest: Lamb of God (John 1:29)
  - E. King (John 18:37)
- III. What Jesus Does
  - A. Reveals grace (the attitude of God) and truth (heavenly realities) (John 1:17)
  - B. Unites people to Himself (John 1:35ff)
  - C. Exercises lordship
    1. Over creation: water to wine (John 2:1-11)
    2. Over the temple and all it represents (John 2:12-22)
    3. Over the parasitic kingdom
  - D. Gives entrance to the kingdom: regeneration, faith, and obedience (John 3:1-21)
  - E. Exercises covenant curse/blessing (John 3:22-36)
  - F. Makes *Yahweh* known – the “I Am’s”
  - G. Reveals the Spirit and what He does (Ezekiel 37; Joel 2:28-30)
  - H. Prepares the future for His own (John 14:1-3)
    1. By His resurrection
    2. By His restoration of His disciples
    3. By His ascension

- IV. Why John Reveals Jesus the Way He Does
  - A. Assurance of kingdom reality
  - B. Gives solid basis for faith

## Lecture 24 – Revelation in the Book of Acts

*“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Acts 1:8*

### Key Terms

Golden Cable, kingdom

### Objective

To trace the three concepts of the Golden Cable through the book of Acts

### Revelation in the Book of Acts

#### I. Introduction

- A. The role of the Golden Cable
- B. The mission effort: Is it central?
- C. Church planting: Is it dominant? (cf. Ladd, p. 311)
- D. The critical question: Theology from sermons?
- E. Is Luke an historian or theologian (or both?) (cf. Ladd, pp. 311-314)
- F. Third New Testament covenant epoch: The New Covenant realized

#### II. The Resurrection (Ladd, ch. 24)

##### A. Aspects

1. Disciples transformed (Ladd, pp. 316, 320)
2. At the heart of the message (Ladd, p. 317)
3. Disciples' function: Witness to the resurrection
4. Possibility of resurrection (Ladd, p. 318)
5. Eschatological character (Ladd, p. 324)
6. Gave rise to the church (Ladd, p. 327)

##### B. Critique of Ladd

1. Emphasis on the historical event is laudable
2. Role in the spread of the church is correct
3. Does not place it in biblical context
  - a. As prophesied (Psalm 16)
  - b. In relation to the kingdom and the covenant

#### III. The Jerusalem Setting

##### A. Questions regarding the kingdom

1. To resurrected Jesus (Acts 1:3)
2. Disciples' ignorance (Acts 1:6)
3. Role of the ascension – enthronement (Psalm 68; Ephesians 4)
4. Power of the kingdom – rule of Christ; by the Holy Spirit (Acts 1:8-2:47)
5. The nations represented (Joel 2)
6. Day of the Lord: It is to be fully present (Acts 2:20)
7. Appeal to David (Acts 2:29-36)
8. Miracle at the temple gate, a kingdom act [cf. appeal to the prophets, Moses and Abraham (Acts 3:22-25)]

##### B. Entrance into the kingdom

1. Role of preaching and witnessing (Acts 4:8-11; Acts 7)
2. Salvation: By faith in Christ (Acts 4:10-12)
3. Acknowledgment and submission to Christ
4. Not by deception (Acts 5)

- IV. The Samaritan Setting
  - A. Philip's preaching (Acts 8:12-13)
    - 1. Kingdom of God
    - 2. Name of Jesus Christ
  - B. Disciples came
    - 1. Called for repentance
    - 2. Holy Spirit received (Acts 8:19-25)
- V. The Setting of All Nations
  - A. The Ethiopian (Acts 8:26-40)
  - B. By Saul/Paul
    - 1. Conversion and baptism (Acts 9:1-19)
    - 2. Ministry in Jerusalem
    - 3. Sent off (Acts 9:31)
  - C. Peter's call to serve all nations (Acts 10-12)
  - D. Missionary activity
    - 1. Paul's journeys (Acts 13-28)
    - 2. Regarding entrance into the kingdom of God (Acts 14:22)
    - 3. Preached and did miracles (Acts 14)
      - a. Creation (Acts 14:15; 17:24)
      - b. Providence (Acts 14:17)
      - c. Gospel
        - i. Of Jesus Christ (Acts 28:23)
        - ii. Of the kingdom of God (Acts 19:8, 20:25; 28:23; 28:31)
    - 4. Setting for epistles
- VI. The Golden Cable
  - A. The Kingdom: All-inclusive message
  - B. The Mediator: Jesus Christ (Messiah), heart and core of kingdom
  - C. The Covenant
    - 1. All people heirs of the covenant with Abraham (Acts 3:2-25)
    - 2. Covenant with Abraham (Acts 7:8)
    - 3. Gathering people and building the church among all peoples; a realization of covenant promises and mandate
    - 4. Covenant with Patriarchs, Moses, and David remains the central unifying factor in the kingdom and provides the setting for the work of Christ and His apostles

## Lecture 25 – Revelation in the Epistles of Paul

*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. II Timothy 2:2*

### Key Terms

Faith, praise, Golden Cable

### Objective

To examine Paul's theology in the context of kingdom, covenant, and mediator

### Revelation in the Epistles of Paul

- I. Development in Pauline Theology
  - A. Context of Paul's writings
  - B. Paul's epistles in chronological order
    1. 51 AD – 1 Thessalonians from Corinth
    2. 52 AD – 2 Thessalonians from Corinth
    3. 53 AD – Galatians (49-57) Asia Minor
    4. 55 AD (early spring) – 1 Corinthians from Ephesus
    5. 55 AD (late) – 2 Corinthians from Macedonia
    6. 57 AD (late) – Romans from Asia Minor
    7. 60 AD – Ephesians from Rome
    8. 60 AD – Colossians from Rome
    9. 60 AD – Philemon from Rome
    10. 61 AD – Philippians from Rome
    11. 63-65 AD – 1 Timothy from Rome
    12. 63-65 AD Titus from Rome
    13. 66-67 AD – 2 Timothy from Rome
  - C. Effect of context on Paul's theology
    1. Addressed specific situations in various cities and churches
    2. Epistles follow-up addressing specific situations
    3. Clarification and application of the same truth
  - D. Observable structure in Paul's epistles
    1. Life? Be what you are: Responsibility in life by Holy Spirit
    2. Doctrine? This God made you: Sovereignty in salvation
  - E. Conclusion
- II. Paul: Grounded in the Old Testament (Re: Pauline Scholars)
  - A. His training as a Pharisee (in Old Testament teaching and the traditions)
  - B. His theological concepts (Old Testament)
    1. God the Creator; cosmos, creation
    2. Man in God's image and fallen
    3. Sin: Its nature and effects
    4. Spiritual antithesis: Christ vs. Satan
    5. Covenant
      - a. Faith and obedience
      - b. Sacraments
      - c. Sure continuity
      - d. Role of the law
    6. Sovereignty in election and grace

7. Efficacy of Christ's atonement
  8. Justification by faith
  9. Reliability of inscripturated revelation
  10. Israel, the church
  11. Resurrection and ascension
  12. The church
  13. Character of God
  14. The eschatological certainties
- C. Historical, organic, progressive, and adaptable (in the kingdom covenant context centering on the Messiah)
- III. Paul's Doxologies: Faith and Praise
- A. Romans 11:33-36
  - B. Romans 8:36-39
  - C. 1 Corinthians 15:54-57
  - D. Ephesians 3:20-21
  - E. Philippians 2:6-11
  - F. 1 Timothy 1:15-17
- IV. The Golden Cable
- A. The kingdom
    1. He preached it (Acts)
    2. He wrote of it
    3. Terms regarding: Kingdom and king, reign used variously (Romans 14:17; 1 Corinthians 4:20; 1 Corinthians 6:9, 10; 1 Corinthians 15:24, 50; etc.)
      - a. Idea was the all inclusive concept
      - b. Kingdom inheritance and our involvement in it – our greatest treasure
  - B. The covenant
    1. Israel's past role (Romans 9:4; 11:27)
    2. New covenant in My blood (1 Corinthians 11:25)
    3. Ministers of new covenant – Old and Mosaic Covenant (2 Corinthians 3:6; 3:14)
    4. Law, covenant (Galatians 3:15, 17; 4:24)
    5. Absent from Christ without covenants (Ephesians 2:12)
    6. Promises and responsibilities
  - C. The Mediator – is at the very center of His message in context of covenant and kingdom (Colossians 1:15ff)

## Lecture 26 – Revelation in James, Peter, Jude, and John

*“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.” Revelation 1:8*

### Key Terms

Kingdom, covenant, mediator

### Objective

To examine the concepts of kingdom, covenant, and mediator in the non-Pauline epistles

### Revelation in James, Peter, Jude, and John

- I. James
  - A. Written 50 AD, brother of Christ?
  - B. Jewish-Christian character
  - C. Like Sermon on Mount: kingdom living, covenant obedience
  - D. Spoke of inheriting the kingdom (James 2:5)
- II. 1 and 2 Peter
  - A. Written in 60 AD, shows awareness of Paul’s letters
  - B. Emphasizes Christian life and duties
  - C. The kingdom
    1. Royal nation (1 Peter 2:6-9, 10)
    2. All-inclusive kingdom
    3. Eternal kingdom (2 Peter 1:11)
  - D. The covenant
    1. No direct references to it
    2. Many Old Testament covenantal concepts and persons (holiness, Noah, Abraham, the prophets, the inscripturated word)
    3. Partners with deity (2 Peter 1:4)
  - E. The Mediator
    1. 1 Peter 1:2, 3, 7, 8, 11
    2. The chief cornerstone (1 Peter 2:1-8)
- III. Jude
  - A. Apostle or brother of Christ? (65-80 AD)
  - B. Antithesis emphasized
- IV. John
  - A. Epistles
    1. Emphasize aspects of the Gospel of John and carry an anti-Gnostic polemic
  - B. Revelation
    1. A difficult book; people divided as to millennial positions
    2. Israel’s eschatological role
    3. The mediator is central; Jesus reigns now
    4. The church is emphasized
    5. The kingdom is all-inclusive (every tribe, nation, and language)