

Outline of Geerhardus Vos' *Biblical Theology* (1948)

OLD TESTAMENT BIBLICAL THEOLOGY

PART ONE: THE MOSAIC EPOCH OF REVELATION

INTRODUCTION: THE NATURE AND METHOD OF BIBLICAL THEOLOGY

- I. Definition of theology in general: Theology is the science concerning God.
- II. Theology is necessarily based on revelation:
 1. A spiritual, personal being is hidden, and cannot be known except He reveals Himself.
 2. God is not only spiritual and personal, but also a being infinitely above our conceptions.
 3. Originally God existed alone and was known to Himself alone.
 4. Abnormal state of man because of sin.
- III. Exegetical theology comprises:
 1. The study of actual content of Scriptures
 2. Introduction
 3. Canonics
 4. Biblical theology
- IV. Definition: Biblical theology is that branch of exegetical theology which deals with the process of the self-revelation of God deposited in the Bible.
- V. The main features of revelation are:
 1. The historic progressiveness of the revelation process, unfolding itself in successive acts, because of its being linked with redemption.
 2. The actual embodiment of revelation in history.
 3. The organic nature of the historic progress observable in revelation.
 4. Its practical adaptability.
- VI. The various things designated by the name Biblical theology:
 1. A study of the proof texts used in systematic theology.
 2. As used by Pietists in protest to Scholasticism.
 3. Gabler used it first as a historical process (rationalistic).
 4. The influence of evolution on Biblical theology
 - a. Said to be development from falsehood to truth.
 - b. Belongs to positivism, teaching that only phenomena can be known.
- VII. Guiding principles for Biblical theology:
 1. A recognition of the infallibility of revelation.
 2. A recognition of the objectivity of the groundwork of revelation.
 3. A recognition of the question of inspiration.
- VIII. Objections to the name Biblical theology:
 1. Too broad, for all theology rests on the Bible.
 2. Causes confusion among the four great branches of theology.
- IX. The relation of Biblical theology to other disciplines:
 1. To Biblical history.
 - a. Biblical history - redemption - sphere of being

- b. Biblical theology - revelation - sphere of knowing
 - 2. To Biblical Introduction.
 - 3. To Systematic theology.
 - a. Systematic theology - logical
 - b. Biblical theology - historical
- X. The method of Biblical theology - historical progression.
- XI. The practical uses of Biblical theology:
 1. Exhibits the organic growth of the truths of special revelation.
 2. Supplies us with an antidote against the teachings of rationalistic criticism.
 3. Imparts freshness to truth by showing its historical setting.
 4. Counteracts anti-doctrinal tendencies.
 5. Shows truth to us in the very fiber of revelation.
 6. Gives a new view of God.

II. THE MAPPING OUT OF THE FIELD OF REVELATION

- I. The distinctions between General or Natural revelation and Special or Supernatural Revelation:
 1. When considered apart from sin:
 - a. Natural revelation springs from two sources: nature within (religious conscience) and nature without (works of nature).
 - b. The Bible, recognizing these facts, assumes that man knows the existence of God.
 - c. But besides the knowledge of the existence of God from these two natural sources, there must come the supernatural revelation of What God is.
 2. When considered after the entrance of sin:
 - a. Natural revelation both within and without are now distorted by sin.
 - b. Supernatural revelation was not introduced because of the fall in order to correct and renew our understanding of nature, but rather as an altogether new world of truth, the redemption of man. It is new as to:
 - i. Form: now being objectified, whereas formerly there was direct spiritual fellowship.
 - ii. Content: a different aspect of God is turned toward man, namely, justice and grace.
 - iii. Manner: now received in fear, whereas formerly in trustful friendship.
- II. Pre-redemptive Special Revelation:
 1. Its possibility and necessity: Religion is personal intercourse between God and man. Hence it might be expected that God would hold communion face to face with man.
 2. Its concrete purpose: Man's original state was one of indefinite probation; he remained in possession of what he had as long as he did not commit sin. In order to come to a state where he could no longer sin and hence no longer become subject to the consequences of sin, he had to be subjected to an intensified and contracted probation. Of this probation he had to know its terms; hence the need of special revelation.
- III. The Division of Redemptive Special Revelation:
 1. Redemptive Special Revelation is called "The Covenant of Grace" (OT and NT).
 2. Pre-redemptive Special Revelation is called "The Covenant of Works."
 3. Etymology of Hebrew and Greek words for "covenant."
 - a. *Berith* (Hebrew):
 - i. Never means testament. Hebrew knew nothing of last will and testament.
 - ii. Never means an agreement, but rather a one-sided promise concluded by a special religious sanction.

- iii. Its outstanding characteristic is its unalterableness.
- iv. It can be broken by man, its seriousness resulting in the violation of its sacred religious sanction.
- b. *Diatheke* (Greek):
 - i. Commonly means a testament.
 - ii. Originally meant a disposition that one made for himself.
- 4. Distinctions between the old and new covenants.
 - a. The old covenant extended from Moses to Christ, not from the fall of man.
 - b. The new covenant extended from Christ to the eternal state.

III. THE CONTENT OF PRE-REDEMPTIVE SPECIAL REVELATION

Four Great Principles of Pre-redemptive Special Revelation and Their Symbols.

- I. Life is sacramentally symbolized by the tree of life.
Life comes from God; for man it consists in nearness to God; it is the central concern of God's fellowship with man to impart this. Man had not eaten of the tree of life; it was associated with the unchangeableness of the probation.
- II. Probation is sacramentally symbolized by the tree of the knowledge of Good and Evil.
 - 1. The mythical view:
 - a. The idea is pagan: that of the jealousy of the gods lest man should obtain something felt by them to be a divine privilege.
Objections: God Himself planted the tree in the garden and after man had eaten of the tree, God does not act as though He had anything to fear from man.
 - b. Two views of the knowledge of good and evil according to this theory:
 - i. The rise of man from an animal state to reason.
 - ii. The rise of man from its original state of reason but barbarism to a state of civilization. Objection to this view: "to know good and evil" is ethical not physical.
 - 2. The linguistic view: in Hebrew "to know" can mean, "to choose" (the probation tree).
Objection: Knowledge is a state (the acquaintance of good and evil) and not an act of choosing.
 - 3. The true view: the tree is the God-appointed instrument to lead man through probation to the state of religious and moral maturity.
 - a. The name is neutral and does not prejudice the result.
 - b. Man was not forbidden to know good and evil; he was to attain maturity by taking either fork of the probation choice.
 - c. The reason why a thing is good and evil is in the nature of God regulating His command.
 - 4. Satan's view: Genesis 3:5
 - a. The tree has the magical power of conferring the knowledge of good and evil.
 - b. The tree is explained from the motive of envy.
- III. Temptation and sin are sacramentally symbolized in the serpent:
 - 1. The difference between probation and temptation.
 - a. In Hebrew and Greek the same words are used for both.
 - b. According to God this was a probation; it was used by Satan for a temptation. Both used the same material; back of the probation lies a good; back of the temptation lies an evil design.
 - 2. The problem of the role played by the serpent and of its connection with an evil spirit.
 - a. The allegorical view: It describes the ever-present efforts of sin to find entrance into the

human heart.

Objections:

- i. The serpent is compared to other beasts.
 - ii. The punishment requires a real serpent.
 - b. Another view: There was nothing but a serpent and not an evil spirit.
 - c. The traditional view: there were present both a real serpent and an evil spirit. Compare the analogy of demoniacs in the gospel and the other NT testimony.
 3. The process of the temptation:
 - a. First stage: The injection of doubt of an apparently innocent kind, a doubt as to the question of fact: "Yea, Has God said?"
 - b. Second stage: The injection of doubt in the pronounced form of distrust of the Word of God: "Ye shall not surely die."
- IV. Death is sacramentally symbolized by the dissolution of the body:
1. False arguments used to teach that man was created subject to death.
 - a. Man had not life since he had not eaten of the tree of life.
Objection: it fails to distinguish between the life man had in creation and the unlosable life after the probation.
 - b. From Genesis 3:19 man's return to dust is natural.
Objection: Those words occur in a curse.
 2. Different meanings of the word "mortal" and "immortal."
 - a. Philosophically: That persistence of the soul, which even when the body is dissolved retains its identity. In this sense man is immortal.
 - b. Theologically: That state of man in which he has nothing in him which would cause death. In this sense, man may be mortal and immortal; mortal as not yet lifted above the possibility of death; immortal as not carrying death as a disease within himself.
 - c. Eschatologically: That state of man in which he has been made immune to death, because immune from sin. In this sense man is mortal.
 3. Death is here stated as separation from God.

IV. THE CONTENT OF THE FIRST REDEMPTIVE SPECIAL REVELATION

- I. The characteristics of God's saving approach to fallen man:
 1. Justice is shown in the penal character of the three courses pronounced.
 2. Grace is shown in the curse placed upon the Tempter.
- II. Different interpretations of the shame of fallen man:
 1. Nakedness is the exponent of the inner nakedness of the soul deprived of the divine image.
 2. The shame of sin is localized where it is, in order to show that sin is a race matter.
 3. Shame is the reflex in the body of the principle of corruption introduced by sin into the soul.
 4. Above all, shame and fear operate with reference to God from whom man hides (not from each other).
- III. The curse upon the serpent contains a promise of victory over the serpent and his seed.
 1. The divine and sovereign initiative in the work of deliverance: "I will put enmity."
 2. The essence of the deliverance: a reversal of attitude assumed by man towards the serpent and God.
 3. The continuity of the work of deliverance: the enmity extends to the seed of the woman and of the serpent.

4. The issue of the enmity is foretold: the bruising of the head of the serpent and of the heel of the seed of the woman.

V. THE NOACHIAN REVELATION AND THE DEVELOPMENT LEADING UP TO IT

I. Characteristics of the Noachian revelation:

1. It lies in the sphere of the natural development of the race, not in redemption.
2. It bears a negative rather than positive character.

II. The purpose of the period was to show the consequences of sin when left so far as possible to itself.

III. The narrative proceeds in four stages:

1. It describes the rapid development of sin in the line of Cain. Gifts of invention were used for the advancement of evil.
2. It describes the development in the line of Seth. The continuity of redemption, not inventions, is here stressed.
3. It describes the commingling of the Cainites and the Sethites through intermarriage: "sons of God and daughters of men."
4. The divine summing up and pronouncement of judgement.
 - a. Intensity and extent of evil: "great in the earth."
 - b. Its inwardness: "every imagination of the thoughts of his heart."
 - c. The absoluteness of the sway of evil: "only evil."
 - d. The habitual working of evil: "all the day."

IV. The three stages of Postdiluvian revelation.

1. The purpose of God is expressed in a monologue instituting a new order of affairs. The regularity of nature in its fundamental processes to be continued.
2. The ordinances instituted refer to the propagation, protection (from animals and men both), and the sustenance of life.
3. The new order confirmed in the form of a *berith* (the rainbow in the clouds).

VI. THE PERIOD BETWEEN NOAH AND THE GREAT PATRIARCHS

I. The prophetic deliverances of Noah with regard to his descendants: Gen. 9:20-28

1. Regarding Ham (Canaan)
 - a. The basis of cursing and blessing lay in the ethical sphere.
 - b. Ham was punished in Canaan because he had sinned against his father and because Canaan most strongly reproduced Ham's sensual character. Not all the Hamites were cursed, only the Canaanites.
 - c. The curse consisted of servitude to his brethren.
2. Regarding Shem: Jehovah, the God of Redemption, gives Himself to this part of the race for religious possession and enjoyment.
3. Regarding Japhet: "enlarge" may refer to the extension of territory or increase of prosperity. The latter seems more probable. Occupying the tents of Shem, Japhet will find the God of Shem, the God of redemption and revelation.

II. The table of the nations: This is not a piece of secular genealogy but belongs to the genealogy of redemption, that is, that in the proximate future the Shemites will constitute the race of redemption, yet the other nations are not permanently excluded.

- III. The confusion of tongues: Gen. 11:1-9
There were two motives for the building of the tower: to obtain a center of unity and to thereby afford the possibility of founding a gigantic empire, making man independent of God. God interfered in order to check the progress of sin. Had he not divided humanity, the power of sin would have remained united and would have reached stupendous proportions.
- IV. The election of the Shemites to furnish the bearers of redemption and revelation.
The Shemites were inherently fitted in two respects:
1. In the sphere of psychology: The Shemites have a passive or receptive rather than an active or productive mentality.
 2. In the sphere of religious endowment:
 - a. Renan tried to reduce this religious endowment to a psychological one, by setting up the hypothesis of a monotheistic instinct. A serious objection to this view is the fact of the oft-repeated failures of Israel in slipping back into polytheism.
 - b. There is a certain uniformity of religion among the smaller groups.
 - c. There is a significant element of submission.
 - d. Another feature is tribal particularism or tribal monolatry.
 - e. Great emphasis is placed upon the personal relationship between God and His worshipper, which thus excludes pantheistic tendencies.
 - f. These religious endowments were not self produced through evolution but rather given by a supernatural revelation.
 3. The names *El* and *Elohim*. Names in the Bible express character or history.
 - a. They may express one divine characteristic or attribute.
 - b. They may express comprehensively all that God has revealed concerning Himself.
 - c. They may stand realistically for God Himself.

VII. REVELATION IN THE PATRIARCHAL PERIOD

- I. The problem of the historicity of the patriarchs involves two elements: one as to the rise of the incidents and characters, the other as to the origins of names.
1. The rise of the incidents and characters, according to the critical view, took place in the time of the kingdom out of a self-portrayal and self-idealization of the latter people of Israel. Objection: There is little resemblance between ancestors and descendants both in life and customs. Faith like Abraham's was never characteristic of Israel. The narrative cites also certain sins and weaknesses of the patriarchs.
 2. Various views as to the origin of the names:
 - a. They were tribal names. Objection: Jacob indeed does stand as a name for the people; Isaac rarely, and Abraham never.
 - b. They were names of Canaanitish demigods, considered by the Canaanitish tribes as their ancestors, and therefore worshipped them. When Israel occupied the land, they appropriated these names and religion.
 - c. They were names taken from Babylon; e.g. Sarah was a goddess of Haran. Objection: Nowhere does the OT contain a trace of worship addressed to the patriarchs.
- II. The form of revelation in the patriarchal period: Revelation, while increasing in frequency, becomes more restricted and guarded in its mode of communication:
1. By means of theophanies "God appeared unto Abraham" (at definite locations).
 2. By means of visions.
 3. By means of dreams.
 4. By means of the angel of Jehovah.
 - a. The problem is that the angel distinguishes himself from Jehovah, speaking of Him in the third person, and in the same utterance he speaks of God in the first person.

Various views concerning this difficulty are:

- i. That the word for angel, *mal'akh*, is an abstract noun meaning an embassy, a mission. Jehovah, not being able to depart from Sinai sends this embassy.
- ii. That could not come into contact with the earthly creature and thus redactors wrote in the angel to represent Him.
- iii. The true view is twofold: Sacramental and spiritualizing. The sacramental view was the desire of God to approach closely to His people, to assure them of His interest in and His presence with them. The spiritualizing intent was that the physical form was not due to the nature of God, but to the nature of man in his sin.
- b. The form in which the angel appeared is temporary.
- c. The person of the angel was uncreated; the form of appearance was created.

III. The content of Revelation in the patriarchal period:

1. Concerning Abraham

- a. The principle of election.
 - i. The election was meant as a particularistic means towards a universalistic end, as seen in:
 - (1) The choice of the land of Canaan
 - (2) The meeting between Abraham and Melchizedek
 - (3) The promise to Abraham (12:1) "in thee shall all the families of the earth be blessed."
 - ii. The history of the patriarchs is more universalistic than that of the Mosaic period.
 - (1) Few ceremonies were instituted to make them different from other peoples.
 - (2) God dealt with the patriarchs with highly spiritual principles which are universally applicable.
 - iii. Election is permanent though now not as to nationalities but as to individuals.
- b. The principle of objectivity: These were objective divine interpositions on behalf of men. The objective action of God is interlinked with the three great promises:
 - i. They would be made into a great nation.
 - ii. The land of Canaan would be their possession.
 - iii. They would become a blessing to all people.
- c. The principle of supernaturalism: This explains why in Abraham's life so many things proceed contrary to nature. In fulfilling the threefold promise, Abraham was not permitted to do anything. For this reason Ishmael was rejected and Abraham though rich was not allowed to acquire possessions in the land of promise. *El Shaddai*, the Overpowerer, is thus revealed.
- d. The principle of faith (subjective):
 - i. Faith is twofold: dependence of the supernatural power and grace of God; and the state of projection into a higher spiritual world.
 - ii. Faith and a desire for more faith go hand in hand.
 - iii. Faith in general is belief, or assent, to the veracity of the word of God, followed by trust.
 - iv. Faith begins with and ends in the trust - rest in God, specifically in the divine omnipotence and saving grace.
 - v. Fear and dread of God, which hitherto reigned, are now dispelled in faith - trust.
 - vi. Faith spiritualized their attitude towards the promises: Abraham learned to possess the promises of God in the promising God alone.
 - vii. Abraham's faith had an important bearing in the practice of monotheism.
- e. The principle of ethics.
 - i. The main virtues are: hospitality, magnanimity, self-sacrifice, and loyalty.
 - ii. Abraham recognized the difference in ethics between the pagans and his own people.

- iii. Ethics are not represented as independent of religion but the product of religion.
 - iv. Morality is put on a redemptive basis and the principle of faith.
 - v. Ethical teaching is symbolized by circumcision:
 - (1) Circumcision existed in other tribes and before this time.
 - (2) Its significance:

False views: a sanitary measure, a tribal badge, a remnant of human sacrifice, and self-mutilation.

It was in truth, a ritual that should teach ethical and spiritual truth: "Circumcise your hearts."

 - (3) The doctrine of circumcision: Since it was given before the birth of Isaac and since its accompanying revelation deals with the second promise, we see that it has to do with the process of propagation. It is not the act, but the product of the act, that is, human nature, which is unclean. It stands therefore for justification, regeneration, and sanctification.
2. Concerning Isaac
- a. Isaac's life, from its similarity, is in sharp contrast to Abraham's.
 - b. Views regarding the offering up of Isaac.
 - i. Some critics explain it as a polemic of the latter prophets against human sacrifices.
 - ii. Others regard it as protest against some particular form of human sacrifices.
 - iii. The true view is that there was placed side by side with the emphasis on the divine creative omnipotence the stress on the necessity of sacrifice.
3. Concerning Jacob-Israel
- a. Grace conquering over human sin and transforming human nature is the keynote.
 - b. The principle of election is placed in the foreground in order to bring out grace as grace, proving that all goodness is exclusively the fruit of divine grace.
 - c. Jacob's ladder dream-vision: It bears a sacramental significance with regard to the continual and intimate presence of God with him wherever he went.
 - d. Jacob's wrestling: It is both a spiritual and physical wrestling. Side by side with the physical struggle there must have run an inward contest of the spirit from the beginning to the end.

VIII. REVELATION IN THE PERIOD OF MOSES

A. The Place of Moses in the Organism of the OT Revelation

- I. The Wellhausen School reduced the importance of Moses by ascribing the role traditionally assigned to him to the great prophets of the 8th century.
- 1. They say that the prophets, not Moses, were the creators of ethical monotheism.
 - 2. Cheyne claims that the whole figure of Moses was unhistorical. Instead there was a Moses-clan that migrated from Northern Arabia.
 - 3. Others say that Moses' political leadership laid the foundations upon which subsequently the higher spiritual religion could be built.
 - 4. Again it is said that the great deliverances wrought by Moses in the name of Jehovah established in the people a loyalty to Jehovah.
 - 5. Again they say that Moses established ethical religion when through free choice he caused them to adopt Jehovah as their god.
- II. The true significance of Moses:
- 1. Retrospectively: he was instrumental in bringing the patriarchal promises to an incipient fulfillment.

2. Prospectively: he occupied a dominant place in the religious development of the OT.

B. The Form of Revelation in the Mosaic Period

- I. Revelation was communicated directly to and through Moses. He had direct and continuous access to God.
- II. Revelation connected with the work of Moses, though not communicated through him personally. These in common express the permanence of the divine presence, thus different from the fleeting manifestations of the patriarchal period.
 1. The pillar of cloud and of fire: Jehovah was definitely in the phenomenon, emphasizing His permanent presence.
 2. The angel of Jehovah.
 3. The name of Jehovah.
 - a. May express one divine characteristic.
 - b. May express comprehensively all that God has revealed concerning Himself.
 - c. May stand realistically for God Himself.
 4. The face of Jehovah.

C. The Contents of the Mosaic Revelation

- I. The factual basis of the Mosaic organization given in the redemption from Egypt. (Again note, how inseparably revelation through words is related to facts. Both OT and NT have this one soteric strain binding them.)
 1. Redemption is a deliverance from the objective realm of sin and evil - Egypt being a type of the world of sin.
 2. Redemption is a deliverance from the subjective realm of inward spiritual degradation and evil.
 - a. Regarding the religious condition of Israel in Egypt, there are two views:
 - i. They had lost all knowledge of Jehovah.
 - ii. They had kept themselves from the Egyptian idolatry.
 - b. Both of these views in their extreme forms must be rejected.
 3. In regard to the method of deliverance, the divine omnipotence is emphasized as bringing it about.
 4. The redemption from Egypt was a signal demonstration of the sovereign grace of God.
 - a. The terms used are: "sonship, to know, to choose, to redeem."
 - b. The Mosaic name of God: "Jehovah."
 - i. The exact pronunciation of the name is lost, since the Jews used the vowels of Adonai with the consonants of the name.
 - ii. EX. 6:3 is the passage taken by critics to form the basis of the distinction between the E and the J documents.

Objections:

 - (1) It is improbable that Moses would have been sent to his brethren with a new, formerly unknown, name.
 - (2) Moses' mother's name is compounded with Jehovah.
 - (3) "To know" does not require knowledge, but a practical, experimental knowledge.
 - iii. Theories of the place of its origination:
 - (1) Egypt
 - (2) North-Shemitic - Syria
 - (3) Canaanitish
 - (4) Kenites (Wellhausen)

- (5) Assyrian-Babylonian
- iv. Theories of its etymology
- (1) Hawah
To fall - "he who crashes down"

To fall (hiphil) - "he who causes to fall (the rain)"

To blow - "he who rides through the air"
- (2) Ehyeh asher Ehyeh
"I am what I am" or "I, who am, (truly) am"
- Various theories of its explanation:
- (a) It expresses the inscrutability of God.
(b) It expresses the presence of God: "I shall be (with you)"
(c) It expresses the reality of God's being.
(d) It expresses the sovereignty and faithfulness of God. This is the true view.
5. The redemption from Egypt is by expiation - the Passover.
- It was of a sacrificial character - though this was denied by old Protestant theologians.
 - It must be classified with the piece offerings.
 - It contains both the elements of expiation and purification.

- II. The making of the *Berith* with Israel with which the organization entered into being:
- The *berith* appears here for the first time as a two-sided arrangement, Exodus 19 and 24.
 - This has led critics to deny the historicity of the event and reflects therefore prophetic ideas that were clothed with Moses' name for impressiveness.
 - The two elements in the forming of the *berith* are:
 - The sacrificial expiation.
 - The partaking of the sacrificial meal.
 - The *berith* had a national reference to Israel as a whole.
 - The vision of the God of Israel signified the sacramental approach to and unusual union with Jehovah.

- III. The general nature of the organization: the theocracy.
- The theocratic principle seems to be common among the Shemitic tribes.
 - Jehovah directly revealed the Law to Israel, performing the task of a human king.
 - The union of religious lordship and national kingship in the one Person of Jehovah involved that in Israel civil and religious life were inextricably interwoven.
 - The theocracy typified the perfected kingdom, the consummated state of heaven.
 - The function of the Law:
 - It is important to distinguish between the purpose for which the law was given to Israel at that time and the various purposes it actually came to serve later.
 - Paul revealed the negative character of the law from the purpose of redemption. His argument was against that false law purpose of the Judaizers, that the law was intended, on the principle of meritoriousness, to enable Israel to earn the blessedness of the world to come.

- IV. The Decalogue
- It joined together the beginning and the end of the entire theocratic movement, the redeeming act of God and the resultant state of conformity to the nature of the will of God.
 - The idealizing character of the Decalogue has caused evolutionary critics to relegate it to the period of the prophets and not to Moses.
 - Early critics made an exception for the Decalogue though they denied the Mosaic authorship to all else.

- b. The Wellhausen School swept away all from the pen of Moses.
 - c. The main ground on which this revision of the view of the older critics is based lies in the ethical character of the Decalogue. According to the critics, ethical ideas did not arise until the 8th century.
 - d. Modern critics assign seven out of ten commandments to Moses (1, 2, and 4 being the exceptions).
3. The most striking feature of the Decalogue is its specifically religious character.
- a. It is not a code of ethics as such, but rather religious ethics (cf. Christian Ethics).
 - b. It is not a negative document - for love is the fulfilling of the law, which is the most positive of all forces.
4. The numbering of the text of the Decalogue.
- a. Greek Catholic and Reformed churches date their division from the time of Philo and Josephus.
 - b. Roman Catholic and Lutheran churches count into one what we reckon as the first and second, and then divide the tenth in two.
 - c. The Jews reckon the preamble as the first and combine the first and second.
5. Exegesis of the first four commandments - those dealing with man's relation to God.
- a. The first word
It does not deny the existence of other gods besides Jehovah; it only implies monolatry.
 - b. The second word
 - i. The syntactical difficulty: According to the revised view two things are forbidden: The worship of a graven image and the worship of any of the natural forms of nature.
 - ii. The ground on which idolatry is here forbidden:
Traditionally: the spiritual or non-corporeal nature of God. But in this case the appendix should read: "for I, Jehovah thy God, have no body."

Dr. Vos': As a jealous God, Jehovah will brook no rival. Idolaters attribute magical power to images. The sensual representatives of Jehovah by becoming mixed up with magic leads to polytheism.
 - c. The third word
We are still in the sphere of magic: this time it is word-magic, especially name-magic.
 - d. The fourth word
 - i. Its basis is the creation rest of Jehovah.
 - ii. The principle underlying the Sabbath is that man must copy God in his course of life. The Sabbath also is an expression of the eschatological principle which is the finale of the world-process. Life is not an aimless existence; a goal lies beyond.
 - iii. The universal Sabbath law received a modified significance under the Covenant of Grace. In the OT the people looked forward to the work of the Messiah. So naturally labor came first while the day of rest was last. Under the NT we look back to the finished work of Christ. Hence we celebrate rest first.

V. The Ritual or Ceremonial Laws (Its symbolical and typical character, with the three strands composing it, that of divine indwelling, sacrifice, and purification).

- 1. The elements were not necessarily introduced *de novo* at the time of Moses.
- 2. Some have thought that the ordinances did not originally belong to the structure of the theocracy, but were added as a punishment after their sin with the golden calf:
 - a. The church fathers held this theory out of reaction to Judaism.
 - b. Spencer used this theory to do away with the typical significance of the ordinances.
 - c. The Wellhausen School derives much of the ritual customs from the Canaanites.
- 3. The function of the ceremonial law - symbolical and typical.
 - a. Religiously, a symbol is something that portrays a certain fact or principle or relationship of a spiritual nature in visible form. The things it pictures are of present existence and

- application.
- b. A type is prospective: it relates to what will become real or applicable in the future.
 - c. A type can never be a type independent of its being first a symbol.
 - d. Rule for typology: Only after having discovered what a thing symbolizes can we proceed to put the question of what it typifies, for the latter can never be anything else than the former lifted to a higher plane.
 - e. In the time of Moses, a system of types is established so that the whole organism of the world of redemption finds typical embodiment on earth.
 - f. The typical understanding of the ceremonies was more difficult to see than the symbolical and thus oft needed the aid of prophecy.
4. The tabernacle
- a. Its main religious idea is the dwelling of God with His people, symbolically as in the OT, typically as in the final salvation of Christ.
 - b. The dwelling with His people is to satisfy God's desire to have mutual identification of lot between Himself and man.
 - i. He shares their mode of habitation - a tent.
 - ii. The people showed their desire to have God dwell with them by their free will offerings.
 - c. By its name "tent of meeting" (that is, of Jehovah and His people) it signified religious intercourse.
 - d. By its name "tent of testimony" it signified communication of thought.
 - e. By its name "sanctuary" it signified the majesty or aloofness of God as something inherent and inseparable from the Divine nature, and as something which inculcated reverence and fear in the creature.
 - f. The tabernacle also is the place where the people offer their worship to God, particularly as symbolized by the three articles in the holy place:
 - i. The smoke of the incense stands for prayer rising to God.
 - ii. The table of the bread of the Face represents a meat and drink offering symbolizing the consecration of the activities of life to God.
 - iii. The lampholder signifies the light of knowledge, the light of holiness, and the light of joy.
 - g. The question of understanding the divine presence (or *Shekinah*) in the tabernacle. Was it symbolical, spiritual, or a realistic-supernatural manifestation?
 - i. Vitringa: The *Shekinah* was spiritual: the cloud of incense produced by the priest was the *Shekinah* glory.
 - ii. The true view: the *Shekinah* was a realistic-supernatural manifestation of Jehovah, which on occasions withdrew but not, however, in its entirety.
 - h. The tabernacle was God's house exclusively, in which the people were guests.
 - i. The typical significance of the tabernacle finds its antitype in Christ (John 1:14) and in the Church which is His Body, and ultimately in the New Jerusalem.
5. The sacrificial system of the Law.
- a. The idea of sacrifice is intimately connected with the fact of sin.
 - b. The two main ends served by sacrifice are expiation and consecration. For expiation an animal bloody sacrifice had to be brought, while for consecration the vegetable, bloodless sacrifices were used.
 - c. Sacrifices are subsumed under the general category of offerings or gifts of holiness. Every sacrifice is a holy gift, but not every holy gift is a sacrifice. The sacrifice is different from all other gifts, in that part of the whole of its substance comes upon the altar.
 - d. The sense in which the sacrifice is offered to God is that of the gift of life to God, since the sacrifice must be taken from what constitutes the sustenance of the life of the offerer and from what forms the product of his life.
 - e. The two general opinions regarding the inner meaning of the ritual and the relation it establishes between offering and offerer:

- i. The purely symbolical theory: The ritual exhibits what takes place in the offerer subjectively, and not what must needs take place outside of him (cf. With the moral and governmental theories of the atonement).
 - ii. The symbolico-vicarious theory: The ritual begins with portraying the subjective state of man chiefly as to his obligation. But it goes further by saying that an objective substitute must take the offerer's place.
- f. The various acts or stages making up the ritual process:
- i. The selection of the particular animal: it must be a perfect specimen both as to age and as to condition. Here the symbolical theory comes into difficulty, whereas the symbolico-vicarious theory has the advantage, substituting for the imperfect offerer the perfect animal.
 - ii. The laying on of hands by the offerer: it symbolized a transfer of sin from one person to another, that is, the liability of the death punishment on the part of the offerer.
 - iii. The slaying of the animal by the hands of the offerer: Keil and Delitzsch declared that the slaying forms no significant part of the ritual, but is the necessary means of obtaining the blood which is ritually sufficient. This view, however, is in error. Blood in the Pentateuch is the symbol of death, and the death signified the penalty of sin. Blood is symbolical in sacrifice:
 - (1) Because it stands for death.
 - (2) Because it stands for the death of an individual, substituting person.
 - (3) Because it stands for a death involving suffering.
 There are three interpretations of the principle of vicariousness:
 - (4) For the integral life of the offerer due to God, another life, that of the animal is substituted. This rules out vicarious suffering and death.
 - (5) God does reckon with sins but not in the sense of punishment being required for them; the only way in which He reckons with sin is by desiring a positive gift that will compensate for the injury offered to Him.
 - (6) In its death the sacrificial animal takes the place of death due the offerer. This is the true view.
 - iv. The covering of sin: Covering can be of two kinds: oblitative and protective. Originally the oblitative idea was the prevailing one. There is a striking difference between the secular and the religious conceptions of covering: secularly, the offender does the covering and the person offended is covered. Religiously, God the Offended Person, does the covering and man, the sinner, is covered. Covering is necessary because of the sin in man calls forth a reaction from the holiness of God.
 - v. The burning of certain parts of the animal upon the altar: This is not a more intensified experienced of death symbolizing the torments of the hereafter. Rather, the burning symbolizes the surrender of a man's life in consecration of obedience to Jehovah, vicariously offered to God by the substitute of the offerer.
 - vi. The sacrificial meal: The peace offerings symbolized two things: the state of forgiveness following sacrifice and the state of positive favor and blessedness enjoyed in the religion of Jehovah.
- g. The classification of offerings:
- i. The sin-offering expiation stands in the foreground, after which consecration is symbolized by the burning upon the altar.
 - ii. The trespass-offering: It is the only sacrifice of which an appraisal is made and to which a sum of money must be added. This value-feature suggests the theory that it forms the complement of the sin-offering in giving to God the positive thing (obedience) withheld from Him through sin.
 - iii. The burn offering signifies: This signifies consecration.
 - iv. The peace-offering: three classes of peace-offerings are named: the praise or thank-offering; the votive offering; and the free-will-offering.

- v. The meal offering: this consisted of meal, oil, and wine. In the burning of the animal we had the consecration of the entire life as a unit. Here in the meal offering, it is a consecration of works or fruit, that is, of the diversified products of life, e.g., alms and prayers.
6. The Ritual system of uncleanness and purification.
- a. "Clean" means qualified for the worship of Jehovah in the tabernacle; "Unclean" means the opposite. "Unclean" is not to be identified with the forbidden, with dirtiness, or with unholiness.
 - b. Theories seeking to explain the origin of the laws of uncleanness and purification:
 - i. Totemism: this is a form of superstition in which savage tribes derive origin from some animal or plant or some inanimate object, to all the specimens of which they pay religious reverence, after which they name themselves, and from which they abstain from killing and eating.
 - ii. Ancestor-worship: on the principle that what is sacred in one cult becomes taboo in another, ancient worship of the dead, particularly of ancestors, is believed to account for the taboo of the dead in the cult of Jehovah.
 - iii. Animism: this assumes that to the primitive mind certain things appear as bearers of a sinister supernatural influence that is to be shunned.
This theory runs in two forms:
 - (1) These bearers are of a personal, demonic kind, from which the only defense is self-disguise.
 - (2) These bearers are impersonal, soul-matter, from which the only defense is seclusion and prophylaxis.
 - c. The uncleanness of leprosy occupies a place by itself, possibly it being, as it were, a living death.
 - d. Since both birth and death cause uncleanness, that is, the two termini of life, it has been suggested that the entire natural life is declared unclean.
 - e. The manner in which the laws of uncleanness and purification reveal the true religion of the OT:
 - i. They give the whole distinction a religious aspect.
 - ii. Uncleanness is associated with ethical sin, since ritual uncleanness is treated as sin and ethical abnormality is made to borrow its vocabulary from the ritual law: "circumcise your hearts."

PART TWO: THE PROPHETIC EPOCH OF REVELATION

I. THE PLACE OF PROPHETISM IN OT REVELATION

- I. Revelation follows events, especially events that leave something new, that of lasting significance behind:
 - 1. When the acts of the Exodus lead to the setting up of the theocratic organization, the Mosaic revelation follows.
 - 2. When the new organization of the theocratic kingdom under a human ruler takes place, the prophetic revelation follows.
- II. Only after this twofold manner, when the ideal of the king after the heart of Jehovah had been inculcated, did the actual permanent kingdom arrive:
 - 1. By withholding a king during the period of Joshua and the Judges.
 - 2. By allowing a wrong sort of king to reign, namely, Saul.
- III. The prophets were guardians of the unfolding theocracy and as such sought to keep it a true

representation of the kingdom of Jehovah:

1. The prophets were sent to the kings instead of to the people.
 2. It is a mistake to infer from this national function that the prophetic office was a diplomatic political office.
- IV. The prophets, in restricting themselves to the word as their instrument, did more than anything else towards the spiritualizing of the relation between Jehovah and Israel.
- V. Prophecy is a factor of continuity in the history of revelation.
1. Retrospectively, its preaching of the sin of apostasy from the norms of the past links it to the preceding work of Jehovah for Israel in the patriarchal and Mosaic periods.
 2. Prospectively, its predictive elements anticipate the continuity with the future.
- VI. The two main periods of the history of propheticism:
1. The first main period extends from the great prophetic revival in the time of Samuel to the date of the first writing-prophets about the middle of the 8th century:
 - a. In this period there is the possibility of repentance and conversion.
 - b. This period opens with the record-breaking events of the age from Samuel to David.
 - c. In this period the form of communication was largely transient, intended for that day and generation.
 2. The second main period extends from the middle of the 8th century to the close of the OT prophecy:
 - a. The call to repentance never ceases but it acquires a more or less perfunctory tone. The prophet now knows that not repair but restoration shall take place in the future.
 - b. This period opens with the appearance upon the horizon of the great eastern power - Assyria.
 - c. In this period the form of communication was written, since its message dealt largely with future restoration.

II. THE CONCEPTION OF A PROPHET - NAMES AND ETYMOLOGIES

- I. Etymologies proposed for the Hebrew word for prophet: *nabhi*'.
- Possible derivations:
1. From a root source meaning, "to gush forth"; hence, passively, a *nabhi*' is the "the one gushed by the Spirit"; or actively, "one who rushed and gushed in his gestures and speech."
 2. From an Arabian word meaning, "to announce."
 3. From the Assyrian word *nabu*, "to proclaim."
 4. From the Assyrian god *Nebo* who was, some say, the speaker for the gods.
 5. From an identification with another root meaning "oracle" (Hupfeld).
 6. From a connection with the verb "to enter in"; hence a *nabhi*' would be "one entered in by the deity." (Jewish)
- II. The Scriptural use and meaning of the word *nabhi*'.
- Ex. 4:16; 7:1; Jer. 1:5, 6.*
1. From these passages we learn that a *nabhi*' was an appointed spokesman for a divine superior, whose speech carried the authority of the latter.
 2. Hence the work *nabhi*' conveys divine authority, divine omnipotence, and divine communication.
 3. Hence the word *nabhi*' marks the religion of the OT as a religion of conscious intercourse between Jehovah and Israel, as a religion of revelation, of authority, a religion in which God dominates and man listens.

4. The grammatical use of the word *nabhi'*:
 - a. Of necessity, the *nabhi'* must first have been passive; he must have received or experienced something. But since the *nabhi'* was primarily a speaker to others, the word conveys a decided active factor.
 - b. Higher critics stress the passive side of the word in order to conceive of the *nabhi'* as a rude, primitive man, not in control of himself, also in order to make the prophetic experience similar to the common experience of religion.
- III. The meaning of the Greek equivalent: *prophetes*.
1. Etymologically, the word simply means a forth-teller and not a foreteller. The preposition 'pro' in composition expresses logical significance and not the chronological.
 2. Religiously, according to the Greek mythology, the *prophetes* was the interpreter of the oracle of the priestess Phytia who was inspired by Apollo when seated on his stone. Thus the priestess stood at the same distance from the deity as the OT *nabhi'*, while the *prophetes* is separated from the deity by the intervening Phytia. The *prophetes* is therefore rather an interpreter than a mouthpiece.
 3. This difference between *prophetes* and *nabhi'* is also occasioned by the difference between Jehovah and the pagan god Apollo.
- IV. The meaning of the two words translated into English by 'seer.'
1. The words refer to an extraordinary influence brought to bear on the seeing faculty of the prophet, by which he was made to see things, instead of hearing them, with the same result that a divine message was introduced into his consciousness.
 2. The words differ from *nabhi'* in that the latter describes the active function of speaking, whereas 'seer' describes the passive experience of being made acquainted with the message ocularly.

III. THE HISTORY OF PROPHETISM - CRITICAL THEORIES

- I. Since the word *nabhi'* was equivalent at times to any instrument of revelation, there existed prophets at the time of Moses.
- II. The first stage of the new epoch of prophetism, dating from Samuel, differed from what had existed before in two respects:
 1. The prophetic office obtained a more public theocratic background for its activity in the newly established kingdom.
 2. The number of prophets increased greatly, especially when we include the groups of collective prophets.
- III. The relation between individual prophetism and group-prophetism:
 1. Some have said that the leading prophets were the recipients of revelation, whereas the group-prophets were the cultivators of religious enthusiasm or mere preachers.
 2. The view that derives the corruption of prophetism from group-prophetism is false. In fact, during the two religious crises, one at the time of Samuel and the other at the time of Elijah-Elisha, the group-prophets were centers of religious life.
- IV. The arguments favoring the modern critical hypothesis of the Canaanitish importation of prophetism:
 1. There is in the Hebrew no etymology for *nabhi'*; the thing therefore, as well as the name, must have been an exotic thing.
Objections: Other names of other religious offices also have no Hebrew etymology.

Furthermore, there is no etymology in the Canaanitish idiom any more than in the Hebrew.

2. There are the peculiar phenomena of the movement remind of the wild orgiastic character of Canaanitish nature worship.
Objection: This is much exaggerated. We should frankly acknowledge this mysterious "irrational element" to have been a part of prophetism for those times.
3. The time of its emergence coincides with the closest contact and conflict with the Canaanites.
Objection: It is not likely that a man like Samuel, who stood at the head of the theocratic-patriotic movement, should have encouraged borrowing from the enemy.
4. The subsequent history of prophetism in its gradual purification is most readily explained on the theory of its foreign origin.
Objection: With equal force one might contend that the native growth will have more of the gradualness and native attachment, which are the basis for a desire after improvement.

V. Modern higher criticism credits the prophets from the 8th century onwards as being the creators of ethical monotheism.

1. The phrase 'ethical monotheism' is not to be thought of as though the prophets had stood first for monotheism and then later for the ethical character of Jehovah. The real meaning is that the ethical conception of God gave rise to monotheism.
2. The higher critical problem lies in the ethicizing of the conception of Jehovah from an originally ethically indifferent conception of Jehovah's character.
 - a. Previous to the time of Elijah-Elisha, Jehovah was only the national god of Israel; he was neither ethical nor the true God.
 - b. Elijah and Elisha stood up for Jehovah because they were greater patriots and nationalists than the others.
 - c. Later, when the problem of the threatening existence of Israel was occasioned by the attack of Syria and Assyria, the problem became a religious one. Israel is saved and Jehovah remains, or Israel is conquered and Jehovah is eliminated. Hence, the prophets sought to detach the national existence of Israel from the religious existence of Jehovah. This they did by incorporating some other superior element in His character, namely, an ethical conception. This would surmount the idea of national favoritism to Israel. For, if Jehovah were supremely ethical, then the ethical aims He pursued could be thought of as requiring the destruction of Israel.
 - d. From this conception of ethical absolutism, the next advance was to think of Jehovah in terms of monotheism.
 - e. Results springing from this ethical conception of Jehovah:
 - i. The ethicism was then concentrated, not in God's grace, but in the retributive aspect of the ethical consciousness.
 - ii. The ethicism tended towards individualism and universalism.

IV. THE MODE OF RECEPTION OF THE PROPHETIC REVELATION

- I. Three elements must be considered in the problem of reception of the prophetic revelation:
 1. The psychological fact of the conviction on the part of the prophets.
 2. The continuity of the prophetic movement with its claims to supernaturalism during so many centuries.
 3. The remarkable body of predictions, the whole teleological trend of it towards a distant consummation, in point of which no movement in the history of religions can be compared with it.
- II. Various false theories attempting to explain these three elements:

1. Kuenen: The great sureness expressed by the prophets is the reflex of the earnestness of their ethico-religious belief. They desired, by the representation of objective communications from God, to impress the people that their teaching was true.

Objection: This theory cannot be reconciled with the antique cast of mind and with its moral excusability. From a purely literary point of view it fails. Furthermore, using such methods, what can be the difference between true and false prophets?

2. The theory of 'kernel-revelation': God imparted to the prophets the essential kernel of the truth only, and left the working out of this kernel to the subjective prophetic reflection.

Objection: The prophets everywhere insist that their word in its entirety is invested with divine authority.

3. The divination theory: The prophetic revelation is similar to other instances of a mysterious knowledge, namely, of sorcerers, and magicians.

Objection: There are no magical preparation or manipulations in the prophetic revelation.

III. The manner of the reception of the revelation according to the prophet's own statements:

1. God spoke and they heard.
 - a. The divine speech was literal and not figurative.
 - i. The prophets distinguish between Jehovah as the speaking God and the idols as the dumb gods.
 - ii. The divine speech is represented as the expression of the thinking and planning of Jehovah.
 - iii. The divine speech is represented as coming with various degrees of emphasis.
 - iv. The divine speech is represented as coming to an indirect object.
 - v. We find a mouth ascribed to Jehovah anthropomorphically.
 - b. Though the speech of Jehovah was always objective, it was not always external.
 - i. Because the speech of Jehovah is sometimes inwards, is not to imply that it was the mere subjective reflection of the prophet's mind.
 - ii. By this internal speech is meant, to the contrary, an inner occurrence in which, apart from the bodily ear, the prophet perceives a divine voice addressing him, and that with such objectivity as to enable him clearly to distinguish its contents from the content of his own mind.
 - iii. In what proportion and by what motives verbal revelation took place by external or internal speech cannot be determined.
2. God showed and they saw:
 - a. Various distinctions in the nature of the objects perceived in the visions proper:
 - i. They may have been realities of the supernatural world.
 - ii. They may have been supernaturally produced pictures.
 - iii. They may have been a rapture of the prophet's entire personality into the region of heaven.
 - b. The manner and extent in which the vision affected the body.
 - i. The bodily eye was closed.
 - ii. The inner eye was opened.
 - iii. An effect of the overpowering influence came upon the prophet.
 - iv. A rapture of the soul took place, involving a separation between soul and body.
 - v. After the vision the body appeared to be sleeping.
 - c. The intra-mental state taking place during the vision.
 - i. The mental reaction of the prophet cannot be explained by the Greek word *ekstasis* that originally meant 'insanity' or 'dread' and as used by Philo and the Montanists meant "the literal absence of the *nous* from the body."
 - ii. The true explanation is that the vision lifted the human mind to the highest plane of intercourse with God, the prophet all the while retaining his consciousness.
 - d. The two forms of prophetic revelation, that of speech and vision, accompanied each other until the latest time.

- e. The two extreme views of the higher critics towards the visionary phenomena of prophecy:
 - i. They liken the vision of the prophets to the abnormalities of pagan prophecy and reduce the phenomena in both quarters to the pathology of religion.
 - ii. They consider the vision of the prophets not as real experience but as a species of literary composition employed to add vividness and force to their message.

V. THE MODE OF COMMUNICATION OF THE PROPHECY

- I. When God spoke and the prophets heard, the most natural form for delivering the message was that of reproductive speech.
- II. The written prophecies were first delivered in speech.
- III. The vision calls for a special kind of delivery:
 - 1. The optical experience is reproduced in words as closely optical as possible.
 - 2. The prophets sometimes turned their persons and actions into the form of symbolism; that is, they themselves became incarnate visions.
- IV. The miracles as a mode of communication.
 - 1. Their importance lies in the effect to be produced not in the manner of its production.
 - 2. The sign of conjunction, that is, the prediction that events will come together in a set time, is a species of omniscience miracle.
 - 3. The record of the prophetic miracles is found not so much in the prophetic writings themselves, as in the historic books dealing with the prophets.
 - 4. The teaching of the miracles has a typical significance belonging to the sphere of eschatology.

VI. THE CONTENT OF THE PROPHETIC REVELATION

A. The Nature and Attributes of Jehovah

- I. The prophets are God-centered.
Hence, they show forth the highest type of religion, for in religion, not the instinctive and unreflected, but the clearly recognized and thoroughly illuminated constitutes the finest product of the process.
- II. The principle of monotheism.
 - 1. The prophets deny the deity of the pagan gods.
 - 2. The prophets ridicule images and image-worship.
 - 3. The prophets ascribe unlimited power to Jehovah.
- III. The transcendental or incommunicable attributes of Jehovah:
 - 1. Omnipotence - this is revealed by the name: Jehovah of Hosts.
 - a. This is a prophetic name of God and does not occur until First Samuel.
 - b. The name has four possible meanings:
 - i. The sum-total of all created beings (Wellhausen).
 - ii. The hosts of the stars.
 - iii. An army of human warriors, that is, angels, the armies of Israel.
 - iv. The host of super-human spirits, that is, angels; this is the best view.
 - 2. Omnipresence.

God is said to dwell both in Zion and in heaven.

3. Eternity
Isaiah alone touches upon this attribute.
4. Omniscience.
This attribute is linked with God's omnipresence, eternity and purpose.
5. Holiness
 - a. Etymologically, it means "separation or cutting off."
Hence, it expresses "majesty or aloofness."
 - b. The word came to be applied to the deity in two respects:
 - i. Negatively, it teaches men what ought not to be done to God, that is, they ought not to come too familiarly near Him.
 - ii. Positively, it teaches on God's part on His distinctness and of His resolve to maintain the distinction and to give it external expression.
 - c. The divine holiness is not an attribute to be coordinated with the other attributes. It is rather something coextensive with and applicable to everything that can be predicated of God; He is holy in everything that characterizes and reveals Him.
 - d. The ethical sense of holiness developed out of the majesty idea.
 - e. Holiness is also predicated of certain things related to Jehovah;
 - i. They derive their holiness from Jehovah.
 - ii. Critics have argued that Jehovah received holiness from the things.
 - f. Holiness when predicated of man is not moral goodness but ethical goodness seen in relation to God.

IV. Midway between the transcendental and the communicative attributes of Jehovah stands the Righteousness of Jehovah.

1. When Righteousness is predicated of Jehovah, the analogy is not the duty of fair dealing between man and man, but always the analogy of the strict justice on the part of a judge who rigidly adheres to the law above him. In the case of Jehovah the law is His own nature.
2. Various aspects of this forensic or judicial righteousness of Jehovah:
 - a. The righteousness of cognizance.
Jehovah takes notice and keeps account of all moral conduct.
 - b. The righteousness of retribution.
Jehovah punishes sin.
 - c. The righteousness of vindication.
However sinful against Jehovah, Israel stands in the world for true religion. Hence, God vindicates Israel against her enemies.
 - d. The righteousness of salvation.
Righteousness is sometimes spoken of as a source of salvation, without particular reflection on the righting of Israel's wrong from her enemies.
 - e. The righteousness of benevolence.
As judge, God is commonly expected to be the Savior of the wronged and oppressed. This is Ritschl's view.

V. Emotional or Affectional attributes of Jehovah.

This includes hate, anger, loving-kindness, love, grace, and mercy.

B. The Bond Between Jehovah and Israel

- I. In Isaiah the reason for introducing the *berith* lies largely in the association of absolute sureness of the divine promise. The *berith* appears as the comprehensive, fundamental name for Israel's religious organization.
- II. In the pre-Jeremiahnic period, there is a scarcity of reference to the *berith*-form of religion.
- III. In Hosea, marriage and the *berith* with Jehovah are identical.
 1. The union originates on the part of Jehovah, that is, in the divine election
 2. The relation had a definite historical beginning, namely at the time of the Exodus.
 3. Though the union originates on Jehovah's part, yet Israel was led freely to enter upon it. The marriage-*berith* was a spiritualized union.
 4. Although the *berith* is traced back to its highest ideal source in the nature and choice of Jehovah, it, nevertheless, established a legally defined relationship. The marriage exists under a marriage law.
 5. The *berith* is a national *berith*, to which Hosea imparted an individualizing direction to the teaching about it.

C. The Rupture of the Bond - The Sin of Israel

- I. Certain external aspects of the sin of the people:
 1. Judgement comes on account of the sin of the people.
 2. The sin that the prophets condemn is largely collective national sin.
 3. One great source of sin unanimously attacked by the prophets is the cult, the ritual worship of Jehovah.
 - a. The Wellhausen School takes the ground that the prophets opposed sacrifice on principle, and that consequently they cannot have looked upon them as ordained by Jehovah. Hence, the Pentateuch did not exist in their time.
 - b. The main passages in which the critics find an unqualified condemnation of the cult are: Amos 4:4; 5:5, 21-26; 8:14; Hosea 6:6; Isaiah 1:10-17; Micah 6:6-8; Jeremiah 7:21-23.
 - c. These passages cannot be explained by the conservative apologetic, namely that all these condemnations are turned against a wrong technique with which the sacrifices were handled.
 - d. The disapproval of the cult by the prophets actually was due to one the following:
 - i. The cult was conducted in a materialistic, mercantile spirit, in order that by giving so much value for return-favor to be obtained, certain benefits may be purchased from the deity after a semi-magical fashion.
 - ii. The cult was conducted jointly with gross immoral practices so as to divorce Jehovah's religious interest from His ethical requirements.
 - iii. The cult was conducted to secure escape from the approaching judgements, or to avert the latter entirely.
 4. Another great source of sin attacked by the prophets is Israel's social sin.
 - a. Many of the social problems of today were unknown to Israel.
 - b. The prophetic condemnation of social sin does not have its deepest root in humanitarian motives. Rather, they sound the note of social injustice which raises the whole problem to the religious sphere for injustice is sin against God.
 - c. Slavery, heavy taxation, war, are problems not condemned as such.
- II. Certain internal aspects of sin as revealed by Hosea and Isaiah:
 1. In Hosea
 - a. Sin is want of conformity to the ideal of marriage affection and loyalty.
 - b. This principle determines Hosea's opinion with regard to the social and political sin of Israel.
 - c. Because of this principle, Hosea views sin as a disposition, an enslaving power, as something deeper and more serious than single acts of transgression.

2. In Isaiah
 - a. Sin is an infringement of the honor of God.
 - b. This principle is seen in his condemnation of divination, idolatry, luxury, wealth, intoxication, pride, avarice, and oppression.
- III. The sin of Israel as seen from a historical viewpoint:
1. According to the critics to the prophets, the sins and errors of the pre-prophetic period appeared as a lower stage of development, quite natural and unavoidable at the time before the purer religion arose.
 2. The OT historical writings contradict the critical view. Their testimony is that:
 - a. There was a relatively perfect and pure beginning of Israel's religion in revelation.
 - b. There was an almost immediate falling away from this.
 - c. There was an effort on the part of the prophets to reclaim the nation.
 3. That the great mass of people lived on a low plane religiously even from early times must be admitted.
 4. The prophets do not teach that the people had fallen away from a relatively better faith, but rather that they had fallen away from an absolute norm, imposed upon them in the past by Jehovah which in substance was identical with their own teachings:
 - a. The prophets charge the people with apostasy from a legitimate religion revealed to them at the time of the Exodus.
 - b. The prophets viewed Israel's religious condition, not merely as degraded and deplorable, but as a guilty condition, which presupposes an original law that they had transgressed.
 - c. The prophets identify this old ideal from which Israel has departed with their own teaching.
 - d. The attitude assumed by the prophets towards the people preclude the idea of their having been conscious of innovation in the traditional faith.

D. The Judgement and the Restoration

Prophetic Eschatology

- I. The Wellhausen theory of the origin of prophetic eschatology out of historical and psychological factors:
 1. Like the idea of ethical monotheism, eschatology is a specifically prophetic creation.
 2. In the minds of the prophets, eschatology was largely a matter of fantastic expectation that later proved highly potential.
 3. Ethical monotheism is magnified and eschatology minimized in the critical school.
 4. 'Woe eschatology' preceded 'weal eschatology,' since woe was the natural product of the prophets' ethical indignation at sin.
 5. 'Weal eschatology' then followed since the prophets were patriots and still had remains of attachment to the old popular religion.
- II. The Pan-Babylonian theory of the origin of prophetic eschatology followed, which says that the mythological and cosmical eschatology was well known in the orient long before the prophets.
- III. The eschatology of Hosea and Isaiah:
 1. Finality and consummation form the specific difference of prophetic eschatology.
 2. Whenever the prophets speak of the judgement, immediately the vision of the state of glory obtrudes itself to their view, and they concatenate the two almost regardless of chronological interludes.
 3. The judgement according to Hosea:

Two aspects of judgement are discernable: destructive and disciplinary.
 4. The judgement according to Isaiah: It is a judgement of purification.

5. The judgement-eschatology of Amos and Hosea is simple, dividing itself into two acts, the judgement and the restoration. With Isaiah and Micah this simple scheme is complex and complicated and is made up of various distinctions.
6. The restoration according to Hosea:
 - a. A new union between Jehovah and Israel will be established.
 - b. It is to be a new marriage altogether.
 - c. It will be absolutely undissolvable.
 - d. A great increase of posterity will follow the restoration of Israel.
7. The restoration according to Isaiah:
 - a. The restoration will be the supreme revelation of Jehovah's glory.
 - b. The future is described as the restored paradise of the days of creation.
 - c. The conception of a personal Messiah appears with a sacramental point of view. He is a pledge and constant vehicle of the gracious presence of Jehovah with His people. In Isaiah 53, He is the vicarious sin-bearer; in Isaiah 9, He is the ideal King; in Isaiah 11, He is equipped by the gift of the Spirit.

NEW TESTAMENT BIBLICAL THEOLOGY

I. THE STRUCTURE OF NEW TESTAMENT REVELATION

- I. The three ways in which the structure of NT revelation can be determined from within Scripture itself:
 1. The OT through its prophetic attitude postulates the NT: Prophets.
 2. The words of Jesus at the Last Supper: Jesus.
 3. Paul and "the fundamental bisection between law and faith": Apostles.
- II. The new dispensation appears as final:
 1. No higher speech is there than in 'a Son.'
 2. Jesus is the great fact to be expounded, needing both what went before and what came after.
 3. The Scriptural order is: prophecy, fact and interpretation of fact.
- III. The seeming disproportion of the chronological extent of the OT and NT.
 1. The NT revelation, being the final one, extends over all the order of things Christ came to inaugurate.
The NT consists of: the revelation-overture which opened the salvation-era (through Christ directly and mediated by Christ through the Apostolate) and the salvation-era itself.
 2. The possibility of further revelation.
Now revelation can be added only in case new objective events of a supernatural character take place, needing for their understanding a new body of interpretation supplied by God.

II. REVELATION CONNECTED WITH THE NATIVITY

- I. The two characteristics of the nativity:
 1. Vertically - from the divine to the human; from the super-historical to the historical (later stage).
 2. Horizontally - It is spoken of in terms of prophecy and fulfillment. The historical can be supernatural or super-historical; the supernatural can enter history (at the actual occurrence of the event).

- II. The characteristic features of the Scriptures dealing with the nativity:
1. The mode of expression is that of the OT. It begins with the speech of the Father.
 2. The new things are intended to fit into the organism of the OT history of redemption (David, Abraham, and Creation).
 3. The new things bear a redemptive character.
 4. The political element is absent.
 5. The legalism of Judaism is absent.
 6. The two ancient lines of eschatological prophecy are prolonged, the one the coming of Jehovah, and the other the coming of the Messiah.
 - a. Later revelation discloses their convergence through its teaching that in the divine Messiah Jehovah has come to His people.
 - b. The Scriptures of the nativity do not show this convergence. Mary and Joseph are linked with David; Zacharias and Elizabeth with Jehovah.
 - c. The name Jesus (Jehovah is salvation) need not imply that Messiah is identical with Jehovah. The exegesis, however, proves their convergence.
 7. Intimations of universalism - destined to include other nations.
 8. The virgin birth. The ideas of God which shaped the occurrence of the event:
 - a. The sinlessness of the child through the stoppage of the transmission of sin.
 - b. The paternity of Joseph gave way to the paternity of God.
 - c. The supernaturalism of the whole Person and Work of Christ is carried back to the very origin of His human nature, as directly derived from God.

III. REVELATION CONNECTED WITH JOHN THE BAPTIST

- I. The attempt to separate John as much as possible from Jesus:
1. It is assumed that the two represented separate religious movements, which continue to run parallel.
 2. The testimony of the gospels gotten rid of as follows:
 - a. The Fourth Gospel is declared unhistorical and especially chapters 1-3.
 - b. The nativity in Luke is held to be legendary.
 - c. Matthew is refused credence.
 - d. Mark is said to have the older and correct tradition.
 3. Some eliminate the reference to the greater one as a reference to Christ.
 4. Some make the spirit and content of the preaching of both of a conflicting nature.
 5. John in that case is no longer the forerunner but the fore-antagonist of Christ.
- II. John's forerunning of Jesus was a forerunning of the entire OT with reference to Christ.
1. The culmination of the OT prophecy is in Him.
 2. John's inquiry of Jesus' Messiahship voices the OT in its impatience at the slowness of God's procedure in destroying the wicked.
 3. John's attachment to the OT is borne out by Jesus' parable in regard to the question of fasting.
 4. John's entire external mode of appearance and life are connected with his place within the OT.
 5. The real substance of the OT was recapitulated by John.
 6. John speaks of the judging and saving aspects of the advent as coinciding; a feature in which he shows the OT standpoint.
- III. The two stages of John's testimony to Jesus as the Messiah:
1. In the Synoptics - emphasizing the judging functions of the Coming One.
 2. In the Fourth Gospel - three supreme declarations concerning the Christ.
- IV. The baptism of John in general and the baptism of Jesus by John in particular should not be separated.

1. The baptism of John in general:
 - a. Is similar to the OT washings preparatory to the making of the Old Covenant and the pre-eschatological outpouring of water as announced by the OT prophets.
 - b. Was not a simple imitation of the so-called proselyte-baptism of Judaism.
 - c. Was not a mere piece of symbolism, but a true sacrament, for it was intended to produce repentance: "baptism unto repentance."
 - d. Two objections made by critics:
 - i. The water of John's baptism is emptiness when contrasted to the Spirit-baptism of the Coming One. Answer: What John means is: Compared with what the Christ brings, my work is as water compared to the Spirit.
 - ii. If John's baptism be accorded real forgiveness of sin, it cannot be distinguished from Christian baptism. Answer: Roman Catholics make it purely typical. Protestants make the baptism of John identical with Christian baptism. The right view is that John's baptism, together with all the OT rites, had a real measure of grace with it, but only the OT measure and quality of grace.
 - e. John's baptism was specifically prospective to the fast-coming judgement and a seal of preparation for acquittal in this.
 2. The baptism of Jesus by John in particular:
 - a. It cannot be cut loose from the import of John's baptism in general.
 - b. At the same time Jesus' sinlessness must not be denied:
 - i. John recognizes the rank and character of Jesus as putting Him beyond the need of baptism.
 - ii. John bases this on the messianic position of Jesus.
 - iii. John's protest and bases are endorsed by Jesus.
 - iii. The reason for the present necessity consists in that it behooves "us to fulfill all righteousness." This "righteousness" is that which is from Jehovah asked of Israel; in the present case this consisted in submission to the baptism of John.
 - iv. The baptism appears as divinely imposed duty for Him because of His attachment to the people of Israel. He undergoes the baptism in virtue of His identification with Israel (in the forgiveness of sin and repentance).
 - c. The two events that accompanied Jesus' baptism:
 - i. The voice from heaven concerning Jesus' Sonship and Messiahship. The baptism was not intended to awaken Jesus' Messianic consciousness. It was an objective statement - the voice was not for Jesus alone.
 - ii. The descent of the Spirit:
 - (1) Three epochal occasions when the Spirit operated in connection with Jesus: at the virgin birth; at the baptism; and at the resurrection. Jesus did not receive the Spirit as the agent of His sanctification, but as a real equipment of His human nature for the execution of the Messianic task. But the difference between the Spiritual endowment and that received by the prophets of old should be noted.
 - (2) The Spirit was given to Him without measure.
 - (3) The objective form assumed by the Spirit (that of a dove) signifies the intention to come and to stay to abide, whereas the Spirit's impact upon the prophets was abrupt and fleeting.
- V. The three supreme declarations concerning Jesus as found in the Fourth Gospel (post-baptismal).
1. *John 1:15, 30*. "He that cometh after me is preferred before me; for He was before me." This tells of the three stages of the Messiah's career:
 - a. The stage in which He comes after the Baptist, succeeding him in his public ministry.
 - b. The stage in which He preceded John in the latter's appearance upon the scene.

- c. The stage of Christ's eternal pre-existence.
2. *John 1:29, 35*. "Behold, the Lamb of God which taketh away the sin of the world."
3. *John 1:34*. "And I myself have seen and have borne witness, that this is the Son of God." In this the Baptist reflects upon his fidelity in observing and answering by witness the signal set for him by God in the descent of the Spirit upon Jesus.

IV. REVELATION IN THE PROBATION OF JESUS

- I. False theories regarding its historicity and objectivity:
 1. The mythological theory:
 - a. The temptation is a myth of a personal encounter between the Messiah and Satan.
 - b. According to this theory, Jesus had nothing to do with the story.
 2. The parabolic theory:
 - a. Jesus told His disciples a parable through which He endeavored to convey to them an impression of the many temptations and tempting solicitations that beset Him during His career.
 - b. According to this theory, Jesus had something to do with the story.
 - c. This view contains a serious danger of belief in the sinlessness of Jesus, because it implies that He had to fight a moral battle out within Himself.
- II. The testimony of Matthew 12:29 upholding its historicity and objectivity.
 1. Its historicity: The entering into the strong man's house binding him makes possible the spoiling of the strong man's goods (that is, the casting out of demons). The fact that Jesus cast out demons proves that He must have bound the strong man (that is, Satan in the temptation).
 2. Its objectivity: Since the cause lies in the same sphere as the effect, and the effect in this instance is objective (the casting out of demons), the cause also (the temptation) must be objective.
- III. Reasons for the mention of the Holy Spirit in Matthew 12:29:
 1. The casting out of demons is accomplished by the Spirit.
 2. The Spirit leading Jesus into the temptation is the Holy Spirit in His Messianic aspect.
 3. Because of the function of the Spirit, the temptation was a transaction back of which stood God Himself. It was an act of Satan, but also the carrying out of a positive messianic purpose of God. The purpose of the event was not a demonstration of Christ's sinlessness.
- IV. The significance of the Temptation:
 1. It was not the avoidance of loss (as in our temptations) but the procuring of positive gain.
 2. It was not merely the exertion of a strenuous will for obedience, but an element of suffering and humiliation that Jesus carried on our behalf. This makes a difference between Jesus' temptation and ours; we are humiliated by temptation because we are already humiliated by the presence of sin in our hearts - which Jesus had not.
- V. The probation underlies the subsequent execution of Jesus' work.
 1. His casting out of demons.
 2. The coming of the kingdom of God.
 3. The principle is the anticipation of the fruits of Jesus' work based on the partial anticipation of the work itself.
- VI. The specific form of the temptation:
 1. The two possibilities: Jesus could be tempted regarding His Messiahship or just ethically as any other man. However, Jesus' temptations are Messianic.
 2. His answers are from a human standpoint, not affirming nor denying His Messianic position, but yet indirectly affirming it.

VII. How can the Messiahship and submission to human obligation go together? What was not inherently sinful became so in His case, because of the law of humiliation and service under which His life for the present had been put. Satan attempted to move Him from His humiliation to yield to the natural desire for glory.

VIII. The interpretation of the individual temptations:

1. The common view: Jesus in these temptations repudiated the Jewish corruptions of the Messianic hope:
 - a. The first temptation: He spurned the selfish exploitations of His Messiahship for his own needs.
 - b. The second temptation: He rejected all the polluted Messianic selfish ambitions.
 - c. The third temptation: He rejected all the political ideas, appealing to the thirst for glory.
2. Dr. Vos' view:
 - a. The first temptation:
 - i. Not WHAT He should bear, but HOW He should bear.
 - ii. Not negative, but positive. There was to be a full positive responsiveness to the plan of God.
 - iii. Not the suffering of hunger only, but the danger of starvation.
 - b. The second temptation:
 - i. To tempt Jehovah has the meaning of proving Him, to ascertain by experiment.
 - ii. Thus, Jesus would have been led on in His ministry, not by an ever-renewed life of trust that God would preserve Him, but by the remembrance of this one supreme experiment, which rendered further truth superfluous.
 - c. The third temptation: This is different from the other two in two respects:
 - i. It suggests an open act of sin.
 - ii. Satan introduced the element of self-interest having previously confined himself to the role of a spectator, counseling Jesus for His good.

IX. Two problems of the temptations:

1. The problem of the temptability of Jesus.
2. The problem of the peccability of Jesus.

V. THE REVELATION OF JESUS' PUBLIC MINISTRY

A. The Various Aspects of Christ's Revealing Work

I. Jesus' revelation on earth must be considered in relation to His revelation pre-existent and post-existent.

II. His earthly revelation was limited objectively, not subjectively. The Kenosis theory limits Him subjectively; that is, His knowledge and power were inadequate and not free from mistakes.

III. The four divisions of revelation ministered by Christ:

1. The Natural or General revelation - extends from the creation of the world forward indefinitely.
2. The revelation under the economy of the OT - extends from the entrance of sin and redemption until the incarnation.
3. The revelation during His public ministry upon earth - extends from the nativity until His ascension.
4. Revelation mediated by Him through His chosen servants, the apostles - extends from the ascension until the death of the last inspired witness.

- IV. The *Logos* as mentioning this fourfold division of Revelation:
1. *Logos* means reason: thinking - thinking as an inward speech.
 2. *Logos* means word: speaking - speaking as an outward thought.
 3. The *Logos* is, therefore, the outward revealer of the inward thought and mind of God.
 4. Does the name *Logos* relate to any part of revelation exclusively, or does it relate comprehensively to every composing part of the process?
 - a. Some have reserved it to nature-revelation.
 - b. Some have reserved it to the incarnate, redemptive revelation of Jesus upon earth (Zahn).
 - c. Some have reserved it to both nature and redemptive revelation.
 5. The stages of the *Logos*-work in John's prologue:
 - a. Revelation through nature: this does not cease when the *Logos* became flesh, but is going alongside of His incarnate revelation.
 - b. Redemptive revelation through the OT.
 - c. Revelation in His incarnate, redemptive state.
- V. Revelation in Jesus' incarnate, redemptive state.
1. He disclosed God through what He was. His nature and His character were God-revealing. This is true in John where we have a Person-disclosure; the object of revelation is God. For this reason we have His pre-existence and soteric element stressed.
 2. He disclosed God through the words He spoke; He brought the speech from God. This is true in the Synoptic gospels where they objectively represent things as the kingdom of God. Here the Spirit is prominent.

B. The Question of Development In His Public Ministry

- I. Two facts to be distinguished:
1. Subjective development in the mind of Jesus. In this His knowledge of the truth grew as He progressed in His ministry. This development is allowable on the basis of His human nature, but not actually proven.
 2. Objective development, the progress from season to season of the presentation of facts and teachings. Objective development in the teaching is necessary and capable of proof.
- II. Modern writers make the development a progress from error to truth, whereas it is a progress from a partial to a more comprehensive truth.

C. The Method of Jesus' Teaching

- I. There is an absence of systematizing in His teaching:
1. He gives no definitions.
 2. The Jewish teaching was more doctrinal.
- II. Jesus handled principles for the sake of illustration:
1. Similitudes
 - a. The simile and metaphor compare one thing in one sphere to another thing in a different sphere:
 - i. Simile - explicit - "Herod is like a fox."
 - ii. Metaphor - implicit - "Herod is a fox."
 - b. The similitude-parable compares some relation between certain items to some relation between other items: e.g. "the fig tree."
 2. Parables proper:
 - a. These are stories but are different from fables in that fables have animals acting unnaturally as persons.

- b. They present an ever-recurring process in nature as does also the similitudes; e.g. “A sower went forth to sow.”
- 3. Specialization parables:
A lesson is placed before us in a single instance of its working: e.g. “The Pharisee and the Publican.”

III. Jesus’ teaching and allegorical method:

- 1. An allegory is a story in which not one central point of comparison is intended to be brought out, but is one in which around this one point is woven a web of detail comparisons; e.g. OT; Stoic Philosophy, and Philo.
- 2. For this reason, Roman Catholics forbid the placing of doctrine of parables.
- 3. The one rule of interpretation of parables is in every parable there shall be only one point of central comparison.
- 4. The allegory stands lower than the parables, rhetorically considered.

IV. The Philosophy of the parables:

- 1. Rhetorically considered, their purposes were:
 - a. To render the truth more vivid.
 - b. To intercept prejudice.
 - c. To veil the truth.
- 2. Theologically considered:
 - a. They are based on a certain parallelism between the two strata of creation: the natural and the spiritual one (specifically in the synoptic gospels).
 - b. John clearly states this duplex structure: The heavenly things form the original, the earthly the copies. Both are equally real. But the heavenly things are ‘true things’ objectively, inherently, not subjectively (as agreement with reality in the human mind). Jesus is the ‘Truth’ not because He is veracious and reliable, but because He has the reality of heaven in Himself.

D. Jesus’ Attitude Towards the Scriptures of the Old Testament

- I. The emphasis should not lie on the testimony He bore to the truthfulness of the OT. Every orthodox person shared that with Him.
- II. The unique fact in which Jesus regarded the OT was that it arrived at its goal in Himself, so that without Him the OT would lose its significance.
- III. Jesus had a realistic view of the OT religion. His was a religion of the Book:
 - 1. His discourse is full of words derived from the OT. The higher His teaching, the more frequent are His quotations. Then, He also used Scripture in His crises.
 - 2. He treats Scripture as a rule of faith and practice.
 - 3. He authenticates His Messiahship by pointing out His fulfillment of OT prophecy.
 - 4. His explicit deliverances are based on the character of the OT.
 - 5. His opponents never made an attempt to cast suspicion on His attitude towards the Scriptures.
- IV. Objections to Jesus’ acceptance of the OT.
 - 1. The statements in John’s Gospel.
 - 2. Jesus’ abrogation of certain OT institutions.
We answer: Jesus did not criticize the OT mode of life because it was wrong for its own time, or that it was not instituted by God, but only supersedes it as unsuitable for the incoming era.

E. Jesus’ Doctrine of God

- I. The erroneous idea of Jesus’ doctrine of God:

1. He rejected and corrected the false ideas of God found in the OT.
 2. This idea comes from a comparative study of the OT doctrine and the teachings of Jesus, rather than asking Jesus Himself in regard to the OT doctrine of God.
- II. It is true that Jesus criticized Judaism for its idea about God.
- III. Jesus never criticized the OT revelation of God.
1. There is an absence of criticism by Him.
 2. He expressly states the OT revelation of God to be adequate for religion.
- IV. Critics say that Jesus accepted only part of the OT that fitted to Himself.
We answer: such view would be inconsistent with His reverence of the entire OT.
- V. Jesus' teaching on the Fatherhood of God:
1. Jesus did not originate the teaching of the Fatherhood of God. It is in the OT.
 2. Three contentions against the claim of continuity and their answers:
 - a. The description of God proceeds from the outward to the inward, whereas, in the NT the opposite is true. God's nature is not described as paternal love in its inwardness.
We answer: this is a correct observation and is due to the revelation process. Yet there are texts in each Testament which are contrary to this general observation.
 - b. The Fatherhood of God in the OT applies to Israel collectively only, not to single Israelites.
We answer: The idea that God is the Father of all men because of creation is false. The Fatherhood of God and the Sonship belongs only to the members of the kingdom of God. Nevertheless, the range is enlarged. From being national until now, it became individualized. Yet the Messiah in the OT contains an individual relation to Jehovah, which in turn in the NT works to the same effect in the individualizing the Fatherhood of God for all believers.
 - c. The love or Fatherhood of God is placed by the side of other attributes which are contrary to His love, whereas in Jesus' teaching, love is the sole essential attribute of God.
We answer: Jesus stressed the transcendent majesty of God and this attribute must be considered along with God's love. God's majesty imparts character to His love, and at the same time, makes His love a source of salvation for man. Jesus also stressed the retributive righteousness of God.

F. Jesus' Teaching of the Kingdom of God

- I. The Formal questions:
 1. The OT idea of the kingdom of God:
 - a. The rule of God over creation.
 - b. The specifically redemptive kingdom - the theocracy.
 - c. The kingdom was both present and future:
 - i. Because of the abstract meaning which the word kingdom possessed.
 - ii. Because of the theocratic kingdom being several times eclipsed.
 - iii. Because of the Messianic prophecies of a Great King.
 2. The relation of the kingdom teaching of Jesus to the OT.
 - a. The kingdom He announced was the OT future kingdom.
 - b. He made the OT future kingdom present.
 - c. But in another sense it was still for the future. These two kingdoms were obtained through the redivision of the one undivided OT future kingdom.
 3. The Judaistic idea of the kingdom:
 - a. An enforcement of the legalistic principle of the law.
 - b. Particularistic, nationalistic, and sensualistic.
 4. The meaning of the word: Kingdom.

- a. Abstractly: sway, exercise of royal rule (OT).
 - b. Concretely: things that make up a kingdom (Jesus). Territory, body of subjects, complex of rights, benefits and treasures.
5. Significance of the name 'Kingdom of Heaven':
- a. Weiss: Because Jerusalem was destroyed the coming kingdom would have its center in heaven.
Objection: This theory cuts every connection between Jesus and this name.
 - b. Schurer: The Jews, deistically inclined, avoided using the name of God; therefore, 'heaven' meant 'God' in a roundabout way of naming.
6. The two phases of the undivided OT future kingdom:
- a. The present gradual realization of the Kingdom - inwardly, spiritually - denied by ultra-eschatologists.
 - b. The future catastrophic realization of the Kingdom.
7. Abrupt eschatology is inherent in the Christian scheme.
8. The difference between the two aspects of the kingdom:
- a. The present kingdom comes gradually, internally, invisibly, and contains imperfections.
 - b. The final kingdom comes catastrophically, in the form of a world wide visible manifestation, and contains no imperfections.
- II. The Essence of the Kingdom:
1. Why Jesus called it the Kingdom of God:
- a. Because of His theocentric frame of mind.
 - b. Not because of God's sovereignty or His abstract right to rule.
 - c. The Kingdom of God means the actual exercise of the divine supremacy in the interest of the divine glory.
2. The three spheres in which the divine supremacy works:
- a. The sphere of power:
 - i. Faith is the correlate of power.
 - ii. Faith emerges in the miracle contexts.
 - iii. Faith is dependent of the omnipotence and grace of God. It recognizes that the saving work of the kingdom is a divine work.
 - iv. Faith is a work of God.
 - v. Faith presupposes knowledge.
 - vi. The Johannine teaching on faith:
 - (1) It is related to Jesus as the Duplicate of God.
 - (2) It is habitual relation between Jesus and the believer.
 - (3) It works in the present as it will work in the future.
 - (4) It is associated with knowledge.
 - b. The sphere of righteousness.
 - i. Repentance is the correlate to this righteousness.
 - ii. Righteousness is that which agrees with and pleases God.
 - iii. The specific character of repentance.
 - c. The sphere of blessedness.

ACKNOWLEDGEMENT
The Author of This Comprehensive Outline
Mr. FRED CARL KUEHNER
May 1940

SOLI DEO GLORIA