

ALUMNI NOTEBOOK

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“People learn how to use the Bible mostly from their teachers in church, so preachers have a better opportunity than anyone else to teach good biblical theology and to model a hermeneutically sound use of the Bible” (Goldsworthy, *NDBT*, 106).

OT Context for NT Theology/Lectures

- 1. Good creation: God’s sovereignty and lordship over all**
- 2. “The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens” (Jer. 10:11). Psalm 96:5 echoes the same theme, “For all the gods of the peoples are worthless idols, but the LORD made the heavens.”**
 - a. Mandate for human beings: rule the world for God (Gen. 1:26-28)/Image of God
 - b. The regal nature of the image is confirmed by the use of images in the ancient Near East where “a ruler’s image was set up in distant parts of his kingdom to indicate that his authority reached there.” Alexander
 - c. Blessing for the whole world: so Adam as a priest/king
- 3. Test for Adam and Eve: ruling the garden for God/lordship/evict serpent**
- 4. Garden as sanctuary** where humans meet with God (the ultimate point!)
 - 4.1 God walks in garden (dwells in temple)
 - 4.2 Entered from east and guarded by cherubim (temple entered from east and ark overshadowed by cherubim)
 - 4.3 The verbs used in Gen. 2:15 are also used of the work of the Levites in the sanctuary (Num. 3:7-8; 18:5-6)
 - 4.4 Stones found in Eden are also in the tabernacle (Gen. 2:11-12; Exod. 25:7, 11, 17, 31; cf. Ezek. 28:13)
 - 4.5 Perhaps menorah symbolizes tree of life
 - 4.6 River from Eden anticipates river in Ezek. 47:1-12
- 5. Covenant in Garden**
 - 5.1 Parallels between Noahic and Adamic covenant
 - 5.1.1 Creation mandates reiterated: new beginning, be fruitful and multiply (Gen. 1:28; 9:1, 7), dominion over world (Gen. 1:28; 9:1ff), divine image (Gen. 1:26-27; 9:6)
 - 5.1.2 Language of establishing covenant instead of cutting covenant in Noahic covenant. So Dumbrell, *Covenant and Creation*, 16ff—so covenant with Adam re-established, not initiated with Noah.
 - 5.1.3 NB connection between obedience and its effect upon the land
 - 5.1.3.1 True obedience cannot be severed from faith (Rom. 1:5), nor should it be conceived as serving God (Acts 17:25).
 - 5.1.3.2 Jesus’ obedience in dependence upon God by the power of the Spirit (John 5:19; 8:28; 12:49). But Gospels emphasize Jesus’ obedience not his faith.
 - 5.1.4 Disobedience of Eve (and Adam) due to unbelief (Gen. 3:1-7). But emphasis on concrete action.
 - 5.1.5 Jesus as our federal head because of his perfect obedience (Rom. 5:12-19).
- 6. Battle of the Seeds**

- 6.1 Promise: Victory through conflict (Gen. 3:15 “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel”); cf. Rom. 16:20; Gal. 3:16)
- 6.2 Cain and Abel
 - 6.2.1 Cf. Matt. 13:37-39, “weeds are sons of the evil one” sown by the devil
 - 6.2.2 John 8:44, “you are of your father the devil”
 - 6.2.3 Rev. 12:15-17: devil tries to destroy woman and her children
- 6.3 Reason Abel’s sacrifice was accepted (Heb. 11:4). Abel brought best (“firstborn of flock and fat portions” (Gen. 4). Emphasis in Genesis on obedience.
 - 6.3.1 Cain’s motive (1 John 3:11-15).
- 6.4 Cainites vs. Sethites
- 6.5 Sons of God and Daughters of Men (Gen. 6:1-4)
- 7. Covenant with Noah**
 - 7.1 Seed of serpent ascendant
 - 7.2 Judgment: lordship
 - 7.3 Re-establishment of covenant with Adam
 - 7.3.1 Creation out of water (like original creation). Water separated like in original creation, so dry land can appear.
 - 7.3.2 Birds, animals, and creeping things are brought in to swarm upon the earth: Gen. 1:20-21, 24-25; 8:17-19
 - 7.3.3 God establishes days and seasons: Gen. 1:14-18 and 8:22
 - 7.3.4 Animals commanded to be fruitful and multiply: Gen. 1:22; 8:17
 - 7.3.5 Repetition of mandate to be fruitful and multiply: Gen. 1:28; 9:1, 7
 - 7.3.6 Rule over world re-established: Gen. 1:28; 9:2
 - 7.3.7 God provides food for humans: Gen. 1:29-30; 9:3
 - 7.3.8 Image of God still in man: Gen. 1:26-27; 9:6
 - 7.3.9 Language of establishing the covenant instead of cutting the covenant
 - 7.4 Humans preserved in history
 - 7.4.1 Sin still exists (Gen. 6:5; 8:21): here is the main difference between Noah and Adam, so no return to paradise.
 - 7.4.2 Rainbow as sign and seal of promise (bow of war withdrawn)
 - 7.4.3 Government to deter evil (Gen. 9:6; Rom. 13:4)
- 8. Humans scattered**
 - 8.1 Curse of Noah’s drunkenness (a sinner like Adam)
 - 8.2 Evil seed begins to multiply
 - 8.3 Tower of Babel: Gen. 11:1-9
 - 8.3.1 The sin
 - 8.3.2 Evil seems triumphant
- 9. Covenant with Abraham**
 - 9.1 Reclaiming the world through one man (new Adam): Abraham would receive what humans grasped after at Babel
 - 9.2 Curses of Genesis 3 will be reversed through blessings of Abraham
 - 9.3 **Elements of Covenant** (Gen. 12:1-3)
 - 9.3.1 Land—Canaan but ultimately the whole world
 - 9.3.2 Seed—Isaac, but ultimately a king (17:6, 16; 35:11; 49:8-12)
 - 9.3.3 Blessing—Universal

9.4 Covenant as **unconditional** in one sense

- 9.4.1 God passes through animals alone (Gen. 15): Yahweh's protection assured and pledge. See parallel in Jer. 34:18-20.

9.5 Covenant as **conditional** in another sense

- 9.5.1 Abraham obeys God and travels to land of promise (Gen. 12:1ff). "First, the fulfillment of the divine promises is conditional upon Abraham's obedience" (Alexander, *Paradise*, p. 50, see also p. 39).
 - 9.5.1.1 An exodus from Ur and Haran
 - 9.5.1.2 Dumbrell rightly notes that covenant begins here and ch. 15 formalizes relationship that has already commenced.
 - 9.5.1.3 Hence, ch. 15 also confirms but does not commence Abraham's faith, but shows that faith is why he was right with God.
- 9.5.2 Focus on descendants and land
- 9.5.3 Abraham receives covenant of circumcision (Gen. 17)
 - 9.5.3.1 A conditional covenant (but not a new covenant contra Williamson)
 - 9.5.3.2 Father of many nations: universal blessing
 - 9.5.3.3 Circumcision a symbol of grace and dedication to God (fruitfulness from God)
- 9.5.4 Blessing comes because Abraham obeyed (Gen. 18:19; 26:5)
- 9.5.5 So also in sacrifice of Isaac (Gen. 22:16-18)
- 9.5.6 Does Abraham have the same requirement as Adam? Yes, but now as a sinner also needs atonement for his sin.
- 9.5.7 Grace plays a unique role in faith in contrast to Adam in garden and Christ's obedience.
- 9.5.8 Does the emphasis upon obedience rule out faith?
 - 9.5.8.1 Leaving his homeland and Heb. 11:8, "by faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance"; cf. Gen. 15:6. Unfortunately, Alexander speaks of Abraham as meriting the promises by his obedience (p. 55).
 - 9.5.8.2 Sacrificing Isaac and Heb. 11:17-19; Jas. 2:20-24
 - 9.5.8.3 God will provide atonement for sin: Gen. 22:8, 14

9.6 Preservation of Seed

- 9.6.1 Threatened when Sarah sold into harems (Gen. 12:11ff; 20:1ff). God inflicts disease on Pharaoh and threatens to kill Abimelech
- 9.6.2 Threatened by Eliezer becoming heir (Gen. 15:1ff). God promises countless seed.
- 9.6.3 Threatened by Ishmael (Gen. 16-18). God pledges that a son from Sarah will receive promise.
- 9.6.4 Focus not on Abraham's sin but promise and grace of God

10. The Battle between the seed continues

- 10.1 Promise of land, seed, and blessing reiterated (Isaac—26:3-4; Jacob—28:14-15; 35:12-13)
- 10.2 **Obstacles** to seed of woman
 - 10.2.1 A godly wife for Isaac (Gen. 24). Contamination and idolatry otherwise.
 - 10.2.2 Rebecca and Rachel barren (Gen. 25:21; 29:31)
 - 10.2.3 Isaac lies like Abraham, but God protects again (Gen. 26:7ff)

- 10.2.4 Esau threatens to kill Jacob (Gen. 27:41-45)
- 10.2.5 Laban threatens Jacob's return to the land (Gen. 31:22ff)
- 10.2.6 Jacob fears Esau will kill him with 400 men (Gen. 32)
- 10.2.7 Story of Dinah and Shechem threatens purity and preservation of Israel (Gen. 34; cf. 35:5).
- 10.2.8 See Heb. 11:9-10, 13: lived as sojourners in tents looking to the city to come
- 10.3 Joseph Narrative
 - 10.3.1 Preservation and multiplication of Israel during Egyptian sojourn (Gen. 45:5-8; cf. 50:24)

11. The Exodus

- 11.1 **Multiplication** of seed (Exod. 1:7—threatened by Pharaoh/serpent)
- 11.2 **Liberation** from Egypt through Moses—grace! (Exod. 3-14).
 - 11.2.1 **Fulfillment** of covenant promise/shows Yahweh's lordship over all
- 11.3 Giving of law and establishment of Mosaic covenant (Exod. 19-24)
- 11.4 Context: Exod. 19:4-6; 20:1-2; Deut. 7:7-11 (Grace!)
 - 11.4.1 Kingdom of priests: a blessing to the world (come and see!)
- 11.5 Covenant is **conditional**
 - Fundamental requirement: 1st and 10th commandment (supremacy of God in all things)
- 11.6 **A Covenant of Works?**
 - 11.6.1 At earthly level, but not spiritual level say Karlberg and Kline
- 11.7 Weaknesses
 - 11.7.1 But same pattern as covenant with Abraham: Obedience of faith: Gen. 26:5
 - 11.7.1.1 Kline turns Gen. 26:5 into a treasury of merits in which Abraham's obedience is stored up for his heirs! So also Horton in his book on covenant.
 - 11.7.2 Law as a gift and delight: Deut. 4:5-8; Ps. 1:2; 19:7-14; 119
 - 11.7.3 Atonement for those who sinned (sacrifices per Lev. 1-7)
 - 11.7.4 So earning salvation not taught or commended, nor is anything said about a covenant of works on an earthly level.

12. Classic Dispensational View

- 12.1 Distinguishing law and grace fundamental to interpreting the Bible
- 12.2 New Scofield Bible says one way of salvation (by grace through faith)
- 12.3 Old Scofield Bible said Israel was wrong to receive law (Exod. 24:3)
 - 12.3.1 In classic dispensationalism grace is parenthesis between salvation by law in old covenant and millennium
- 12.4 Older dispensationalists occasionally taught two ways of salvation
- 12.5 Progressive Dispensationalism: focus on grace

13. Qualifications

- 13.1 Most of Israel left Egypt unsaved (1 Cor. 10:1-11; Heb. 3:12-4:13)
- 13.2 Physical deliverance without spiritual redemption
- 13.3 Typological difference is crucial in understanding election and perseverance
- 13.4 Law without the Spirit kills

- 13.5 See Deut. 9:6 (stubborn people); 29:4 (“the LORD has not given you a heart to understand or eyes to see or ears to hear”); Exodus 32-34: Israel not transformed internally.
- 13.6 Eschatological intervention in new covenant
- 14. **Tabernacle:** Exod. 25-40 (instructions (25-31) and building of tabernacle (35-40))
 - 14.1 **God’s presence with his people (Exod. 25:8; 40:34)**
 - 14.1.1 Divine presence (and the holy land) echo the lost glory of Eden (see Beale)
 - 14.1.1.1 Cherubim guard the entrance of Eden (Gen. 3:24); Cherubim atop the ark marking place of God’s special presence (Exod. 25:17-22).
 - 14.1.2 Whereas appearances to the patriarchs were more sporadic, the presence of God among Israel now becomes more regular and permanent
 - 14.1.3 The whole structure of the tabernacle emphasizes that God’s presence cannot and must not be entered casually. The Lord is inaccessible because of human sin and uncleanness
 - 14.2 **But see golden calf episode for problem with Israel: stiff-necked (32-34)**
 - 14.2.1 God threatens to destroy the people and start over with Moses (Exod. 32:9)
 - 14.2.2 Moses appeals to God on basis of *Abrahamic* promise (Exod. 32:13)
 - 14.2.3 Paul states in Gal. 3:17 that “The Law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.
 - 14.2.4 God relents but now will not accompany them to the land.
 - 14.2.5 Moses appeals again. God’s presence is what distinguishes Israel (Exod. 33:15-16). God’s free mercy is the basis for his presence (33:19)—
Literary center of this section!
 - 14.2.6 Covenant renewed in Exodus 34.
 - 14.3 Presence continued in temple of Solomon
 - 14.4 Exile. Destruction of temple. Eschatological hopes become focused on new temple (Ezek. 40-48)
 - 14.5 **New Testament**
 - 14.5.1 Jesus identifies himself as temple (John 2:19-22)
 - 14.5.2 Church as new temple (1 Cor. 3:16-17; Eph. 2:20-22; 1 Pet. 2:4-5) because it is united with Christ
 - 14.5.3 New Jerusalem has no temple—God and the Lamb are the temple (Rev. 21:22). Dimensions of new Jerusalem are a cube (21:16)—signifying holy of holies. Whole universe is God’s temple.
 - 14.5.4 Theme of “presence of God” ties all together from Eden to New Jerusalem.
- 15. **Sacrifices** (extension of previous point. Tells how God can dwell in midst)
 - 15.1 Notice Mosaic covenant instituted with blood sacrifice (Exod. 24:1-8) (new covenant also instituted with blood! Luke 22:20)
 - 15.2 Why the meticulous detail on presenting sacrifices? Do not enter a holy God’s presence lightly

- 15.3 Reason for sacrifices: Lev. 17:11, “For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.” Cf. Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22
- 15.4 Wenham says about the sacrifices, “They all presuppose that the animal victim is a substitute for the worshipper, makes atonement for him, and thereby restores him to favour with God.”
- 15.5 He goes on to say, “What he [the worshipper] does to the animal, he does symbolically to himself. The death of the animal portrays the death of himself.” He proceeds to say, “The animal is a substitute of the worshipper. Its death makes atonement for the worshipper. Its immolation on the altar quietens God’s anger at human sin.”
- 15.6 The sacrifices have a representative and substitutionary function: see especially the Day of Atonement (Lev. 16).
- 15.7 Mechanically offering sacrifices does not forgive: Psalm 40:6-8; Psalm 51:16-17; Isaiah 1:10-17; Hosea 8:13; Micah 6:6-7
- 15.8 Even OT points to recognition that animal sacrifices point beyond themselves
 - 15.8.1 Repetition of sacrifices (Heb. 10:1-3)
 - 15.8.2 Animals not able to take away sin of a human (Heb. 10:4)
 - 15.8.3 Isaiah 53

16. Cleanness and God’s holiness

- 16.1 Cf. Nadab and Abihu

17. Numbers-Deuteronomy

- 17.1 Wilderness wanderings: unbelief and disobedience
 - 17.1.1 Only a pure and obedient people can enter the land
- 17.2 Transition from first generation to second
- 17.3 God turns curses into blessings! (Num. 22-24): Abraham!
 - 17.3.1 A king is coming: Num. 24:17
- 17.4 Focus on land promise. Brought up to plains of Moab and preparation of new generation to enter land. Stipulations that govern life in the land. Commands: undergirded by God’s grace and indicate Yahweh’s supremacy in all of life.

18. Fulfillment of land promise (Joshua)

- 18.1 Conquest under Joshua: Battles show the Lord brings victory (Jericho)
- 18.2 New generation’s obedience (and faith) in contrast to wilderness generation
- 18.3 Land is taken (new Eden!)
- 18.4 Land apportioned: inheritance relayed in loving detail
 - 18.4.1 Land promise is in at least an initial way “fulfilled” (Josh. 11:23; 21:43-45).
 - 18.4.2 “Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass” (21:45).
- 18.5 Rest: Gen. 2:3; Exod. 33:14; Josh. 22:4; Ps. 95; Heb. 3:12ff
 - 18.5.1 But indications throughout that there is more to do.
 - 18.5.1.1 Not all the inhabitants are destroyed

- 18.5.1.1.1 Gibeonite deception (ch. 9)
- 18.5.1.1.2 Jebusites in Jerusalem (15:63)
- 18.5.1.1.3 Canaanites in Gezer (16:10)
- 18.5.1.1.4 Canaanites in Manasseh (17:12)
- 18.5.1.1.5 Covenant: “Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul” (22:5).
- 18.5.1.2 Ends on note of pessimism (24:19—”You are not able to serve the Lord”)
- 18.5.2 Promise “fulfilled” but “dark cloud” hangs over the people.
- 18.5.3 No “king” to replace Joshua
- 19. Pattern of sin emerges in next generation (Judges-1 Samuel 1-15)**
 - 19.1 Cycle of sin, repentance, and deliverance (Judg. 2:6-16)
 - 19.2 Israel as a new Adam in a new Eden, but has the same experience as Adam.
 - 19.3 Judges save Israel but are all flawed: unusual judges (Ehud, Deborah, Gideon, etc).
 - 19.4 Israel needs a king! Judg. 17:6; 18:1; 19:1; 21:25
 - 19.4.1 “No leader after Joshua has arisen. The unity of the nation has been fractured” (Childs)
 - 19.5 **Ruth**: a king is coming!
 - 19.6 Corrupted priesthood under Eli (1 Samuel 1-7)
 - 19.6.1 Hannah’s song: 1 Sam. 2:1-10/the Lord’s anointed king will lead the humble to victory/upside down kingdom; cf. also 2 Sam. 22/victory from the Lord as king.
 - 19.7 A desire for a king to be like other nations (1 Samuel 8)
 - 19.8 The failure of King Saul: a new Adam (1 Samuel 8-15),
 - 19.8.1 Becomes seed of serpent trying to kill the true king, David, but Hannah’s song fulfilled
- 20. Covenant with David (1 Samuel 16-2 Samuel 24)**
 - 20.1 Relation to Gen. 3:15**
 - 20.1.1 David’s seed will endure forever: Ps. 89:35-37
 - 20.1.2 David and his sons will crush enemies in dust beneath their feet: Ps. 89:10, 23; 2 Sam. 22:37-44
 - 20.1.3 David’s foes will bow before him and lick the dust: Ps. 72:9
 - 20.1.4 All enemies placed under feet of human beings (Ps. 8:6) and David’s son and Lord (Ps. 110:1). Cf. W. Wifall, *CBQ* 36 (1974) 363.
 - 20.2 A new Abraham and in a sense a new Adam**
 - 20.3 Fulfills the covenant with Abraham: 2 Sam. 7:8-17; Ezek. 37:24-28; Ps. 72:8-11, 17; cf. Ps. 2:8 (blessing for all)
 - 20.3.1 Notice in Ps. 2:8; 72:8 that the land is now the whole world.
 - 20.4 **An eternal dynasty** (2 Sam. 7:13, 16; Ps. 89:3-4, 28-37; 132:11-12)
 - 20.5 **Role of obedience** (2 Sam. 7:14-15)

- 20.6 Promises of a **new David**: Hos. 3:5; Mic. 5:2-4; Isa. 9:1ff; 11:1ff; 55:3; Jer. 23:5-6; 30:9; 33:15ff; Ezek. 34:23-24; 37:24-25; Zech. 9:9
- 20.7 David an imperfect king (2 Sam. 11ff)/a son of Adam

21. Corruption of kingship

- 21.1 Begins with Solomon (2 Kings 1-11)
 - 21.1.1 **Paradise** around the corner
 - 21.1.1.1 Solomon's wisdom as king
 - 21.1.1.2 "Judah and Israel were as many as the sand by the sea. They ate and drank and were happy" (1 Kings 4:20)
 - 21.1.1.3 Unrivalled peace and prosperity in the realm
 - 21.1.1.4 Building of temple
 - 21.1.2 Nation unravels because of Solomon's disobedience: like Adam in the garden!
- 21.2 Divided kingdom: Judah and Israel (1 Kings 12-2 Kings 25; cf. also 1-2 Chron.)
- 21.3 Exile of Israel into Assyria 722 B.C.
- 21.4 Exile of Judah into Babylon 586 B.C.

22. Perspective of Prophets

- 22.1 **Covenant lawsuit** (Hos. 4:1-3; Isa. 1:2ff; 3:13-15; Mic. 5:1ff): Israel's violation of covenant stipulations
- 22.2 **Day of Lord**: Judgment and salvation (Hos. 2:14-15, 19-20; 11:1ff; 14:4ff; Joel 1:15ff; 2:1ff; Amos 3:1-2; 5:18-20; 9:11ff; Zeph. 1:14ff; 3:9ff; Obadiah)
- 22.3 **Exile** because of sin (Nehemiah 9!). Summary of Israel's history at end of canon.
- 22.4 Promise of **new exodus**: Isa. 11:11-15; 40:3-11; 42:16; 43:2, 5-7, 16-19, 48:20ff; 49:6-11; 51:10 realized through death of the servant (Isa. 52:13-53:12)
- 22.5 Promise of **new covenant**: Jer. 31:31-34; Ezek. 36:26-27; Isa. 32:15; 44:3
- 22.6 Promise of a **new David**: see below
- 22.7 Blessing for the whole world: Ps. 22:27; 47; 67; 72:17; 96; Isa. 2:1-4; 19:16-25; 45:22ff; 49:6f; 55:3-5; 66:18-19; Jonah; Amos 9:11ff; Joel 2:28ff; Zeph. 3:9ff; etc.
- 22.8 Promise of **new creation**: Isa. 65:17; 66:22 etc.
- 22.9 Daniel: exile extended (Dan. 9:24-27)
- 22.10 Return from exile, and yet (Nehemiah, Ezra, Haggai, Zechariah, Malachi)
- 22.11 Inaugurated exile: new covenant, new exodus, new creation, new covenant, new David still not fulfilled totally

The Kingdom of God

1. OT and Jewish background indicates its importance and lack of definition.
2. **Central in Jesus' Teaching and in Acts**
3. **Frequency**
 - 3.1 kingdom of God: Matthew 4x/Mark 14x/Luke 32x/John 2x
 - 3.2 kingdom of heaven: Matthew 32x

3.3 Kingdom 8x in Acts

3.4 Old dispensational view was that kingdom of heaven was the earthly kingdom for Jews, but this is almost completely abandoned today.

3.5 Pennington: kingdom of heaven emphasizes God's sovereignty, that the kingdom is heavenly over against earthly

3.6 kingdom alone: Matthew 18x/Mark 4x/Luke 12x/John 2x

3.7 Most of 3.4 relate to God's kingdom

4. Location

4.1 Introduction of Jesus' Ministry: Mark 1:14-15 "Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and kingdom of God is at hand.'" Matt. 4:17 "Repent for the kingdom of heaven is at hand."

4.2 Summary statements: Matt. 4:23 "And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people"; 9:35; Luke 8:1; 9:11).

4.3 Acts 1:3, "He appeared to them during forty days . . . speaking of the kingdom of God." NB Acts ends with a statement about the kingdom of God as well (28:30-31), showing its importance. Cf. 1:6; 8:12; 14:22; 19:8; 20:25; 28:23

5. Definition: "Ruling Power of God" (Sanders, 127)

5.1 Rule rather than realm emphasized

5.1.1 OT antecedents: Dan. 2:44, "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever;" 7:14, 18, 23, 27; Isa. 9:2ff; 11:1ff; 24:23; Zeph. 3:15, "The LORD has taken away His judgments against you, He has cleared away your enemies. The King of Israel, the LORD, is in your midst; You will fear disaster no more." Zech. 14:9ff; Obad. 21; Amos 9:11ff

6. Jewish Antecedents

6.1 War Scroll: victory of Israel over enemies

6.2 Ass. Moses/Testament of Moses 10:1 "Then his kingdom will appear throughout his whole creation. Then the devil will have an end." Gentiles will be destroyed and Israel will be exalted over the whole earth.

6.3 Psalms of Solomon 17:4-6 "Lord, you chose David to be king over Israel and swore to him about his descendants forever, that his kingdom should not fail before you. But because of our sins, sinners rose up against us, they set upon us and drove us out . . . they despoiled the throne of David with arrogant shouting. **21-42** See, Lord, and raise up for them their *king, the son of David*, to rule over your servant Israel. In the time known to you, O God. Undergird him with the strength to destroy the unrighteous rulers, and to *purge Jerusalem* from gentiles who trample her to destruction; in wisdom and in righteousness to drive out the sinners from the inheritance; to smash the arrogance of sinners like a *potter's jar*; to shatter all their substance with an *iron rod*; to destroy the unlawful nations with *word of his mouth*. At his warning the nations will flee from his presence; and he will condemn sinners by the thoughts of their heart. He will *gather a holy people* whom he will lead in righteousness; and he will judge the tribes of the people that have been made holy by the Lord their God. And he will not tolerate unrighteousness even to pause among them, and any person

who knows wickedness shall not live with them. For he shall know them, that they are all sons of their God. He *will distribute them upon the land* according to their tribes; the alien and the foreigner will no longer live near them. He will judge peoples and nations in the wisdom of his righteousness. *Selah*.

And he will have gentile *nations serving him* under his yoke, and he will glorify the Lord in a place prominent above the whole earth. And he *shall purge Jerusalem and make it holy* as it was from the beginning, for nations to come from the ends of the earth to see his glory, to bring as gifts her sons who had been driven out, and to see the glory of the Lord with which God has glorified her. And he will be *a righteous king* over them, taught by God. There will be no unrighteousness among them in his days, for *all shall be holy, and their king shall be the Lord Messiah*. For he will not rely on horse and rider and bow, nor will he collect gold and silver for war. Nor will he build up hope in a multitude for a day of war (Deut. 17). *The Lord Himself is his king*, the hope of him who has a strong hope in God.

He shall be compassionate to all the nations who reverently stand before him. He will strike the earth with the word of his mouth forever; (Isa. 11) he will *bless the Lord's people with wisdom and happiness*. And *he himself will be free from sin in order to rule a great people*. He will *expose officials and drive out sinners by the strength of his word*. And he will not weaken in his days, relying upon his God, for *God made him powerful in the holy spirit* and wise in the counsel of understanding (Isa. 11), with strength and righteousness. And the blessing of the Lord will be with him in strength, and he will not weaken; His hope will be in the Lord. Then who will succeed against him, mighty in his actions and strong in the fear of God? Faithfully and righteously shepherding the Lord's flock, he will not let any of them stumble in their pasture. He will lead them all in holiness and there will be no arrogance among them, that any should be oppressed. This is the beauty of the king of Israel which God knew, to raise him over the house of Israel to discipline it."

The "Lord Messiah" also spoken of in 18:7.

6.4 Josephus, Ant. 18:23-25: Judas the Galilean (quoted above)

6.5 Kaddish: "May he let his kingdom rule in your lifetime. . . and in the lifetime of the whole house of Israel, speedily and soon, praised be his great name . . ."

6.6 Luke 1:52-55, 68-75

7. Baptist and Kingdom

7.1 Sin-exile-restoration (new exodus is about the kingdom!)

7.2 Wilderness (like Israel for 40 years): Matt. 3:1

7.3 Baptism in the Jordan (like Israel crossing the Jordan)

7.4 Repent: Matt. 3:2

7.5 Baptism in Holy Spirit and fire promised: Mark 1:8; Matt. 3:11-12; Luke 3:16-17; cf. Joel 2:28; Isa. 44:3; Ezek. 36:26-27 (new exodus/return from exile)

7.6 Not a social revolutionary: Luke 3:10-14, but note words to Herod (Mark 6:14-29), which is notable since many link kingdom with social causes (see below).

8. Eschatological kingdom in Jesus' Teaching

8.1 Matt. 6:10/Luke 11:2; Matt. 16:28 par

8.2 Future judgment: Matt. 25:31

8.3 Table fellowship: Matt. 8:11; Luke 14:15; 22:30

8.4 Inherit the kingdom: Matt. 25:34

8.5 Drinking wine in kingdom: Matt. 26:29; Mark 14:25

9. Jesus' role in the kingdom

9.1 Judging sheep and goats: Matt. 25:31-46

9.2 Coming: Matt. 26:64

9.3 Acknowledging: Matt. 10:32-33

9.4 Many other texts! Messiah/Son of Man, etc.

10. Some **other figures** (mainly Zealots) perhaps Judas the Galilean (*J.W.* 2:118), Theudas (Acts 5), the Egyptian (*J.W.* 263; *Ant.* 20:169-172; Acts 21:38), and Simon bar Kokhba may have thought they were instrumental in establishing the future kingdom. But unlike Jesus they used violence to accomplish their ends. Another Judas thought to bring in kingdom by repeat of Red Sea Miracle (*Ant.* 20:97-98).

10.1 **Jesus** did not believe kingdom could be inaugurated by human agency, contra the Zealots (Mark 4:28).

10.2 Jesus focused on **individual repentance**, not corporate repentance. Note **Günter Klein**, Jesus "projected no socio-political programs, he did not demonize the structure of society . . . and he did not call for revolution."

10.3. "This is not to say that he was for a moment blind to the repressiveness of his day" (403-404). "He warned of the dangers of riches and power. But he did not call for an attack upon the structures of his day. Instead, he called for the payment of taxes, even to Caesar." In this command "Jesus sovereignly declares as irrelevant what apparently was the most explosive political question of his day; he even goes so far as to downgrade it to a trifle by referring to God's proprietary rights. But it is precisely God's claim which makes us aware that his rule will not prevail by man changing any kind of structures but only by man changing himself and by preparing him for God's coming" (404).

Locating evil in social structures "conflicts with Jesus' proclamation which so uncompromisingly located evil in man's heart" (415). It is not the transformation of social structures but the message of the gospel which "puts an end to man's self-idolatry and frees him for a new obedience" (416). Individuals have been transformed, "but can it ever be said of a structure that in it Satan has been overthrown by Christ" (416)?

"This is not to give the false impression that the condition of the world is unimportant. To the contrary 'the conversion of the individual as such brings about changes within the world.'" (417). It does not agree "with the exuberance of some ranting revolutionary to build the kingdom of God. It seeks change because it has perceived God's mercy, yet it knows full well that changing structures does not bring salvation any closer." Revolutionary ideology "leads to that fatal misunderstanding which says that Christ is gathering 'the dispossessed so they together might overthrow the mighty.' What here is laced with Christian terms and

so unashamedly ideologized is the very opposite of love and would only succeed in perpetuating human conflict” (pp. 417-418).

11. Presence of the kingdom

- 11.1 The Lord reigns always: Ps. 103:19, “The LORD has established his throne in the heavens, and his kingdom rules over all.” 93:1 “The Lord reigns”; 97:1; 99:1; 47:8 “God reigns over the nations; God sits on his holy throne”; Dan. 4:34
- 11.2 Intertestamental: 1 Enoch 84:2-3a, “Blessed are you, O Great King, you are mighty in your greatness, O Lord of all creation of heaven, King of kings and God of the whole world. Your authority and kingdom abide forever and ever; and your dominion throughout all the generations of generations; all the heavens are your throne forever, and the whole earth is your footstool forever and ever and ever. For you have created all, and all things you rule.”
- 11.3 **In ministry of Jesus**
 - 11.3.1 **In exorcising demons:** Matt. 12:28; Luke 11:20
 - 11.3.1.1 New creation: Demonized man becomes sane (Mark 5:1-20)
 - 11.3.2 **In miraculous signs** (new creation in healing and nature miracles) and preaching: Luke 4:16ff; Matt. 11:2ff (Isa. 29:18, 35:5-6; 61:ff)/Storms/Fig Tree/Woman with hemorrhage healed and Jairus’s daughter raised to life (Mark 5:21-43).
 - 11.3.3 **In person of Jesus:** Luke 17:20-21
 - 11.3.4 **In parables:** mustard seed (small) and leaven (hidden) (Matt. 13:31-33 par)
- 11.4 How is the kingdom’s arrival in Jesus’ ministry distinct from assertion in 11.1 and 11.2? Fulfilling promises/saving rule.
- 11.5 The kingdom as the fulfillment of the hope of Israel

12. Other Views

- 12.1 **Early church:** kingdom is the church.
 - 12.1.1 Kingdom works through the church but not coterminous with it, for church still suffers from evil.
- 12.2 **Liberalism:** fatherhood of God and brotherhood of man (von Harnack).
 - 12.2.1 Ignores eschatology of Jesus and supernatural nature of kingdom
- 12.3 A. Schweitzer and J. Weiss: consistent or **thorough-going eschatology**. Jesus went to Jerusalem to compel the arrival of the kingdom according to Schweitzer.
 - 12.3.1 Jesus a deluded fanatic, and yet should be admired!
- 12.4 **R. Bultmann:** existential call to decision. Jesus wrong about period of time.
 - 12.4.1 “The essential thing about the eschatological message is the idea of God that operates in it and the idea of human existence that it contains—not the belief that the end of the world is just ahead” (p. 23). *Jesus and the Word*—“The coming of the Kingdom of God is therefore not really an event in the course of time, which is due to occur sometime and toward which man can either take a definite attitude or hold himself neutral” (p. 130).

- 12.4.1.1 Bultmann trying to save Christianity for modern people.
- 12.5 Conzelmann: “The nearness of the kingdom does not represent a primarily neutral statement about the length or brevity of an interval of time, but a fact which determines human existence; man has no more time left to himself. He must respond to the kingdom in the present moment.”
- 12.6 Kingdom can be brought about by our actions.
- 12.7 George Ladd,
 “The Kingdom can *draw near* to men (Matt. 3:2; 4:17; Mark 1:15; etc.); it can *come* (Matt. 6:10; Luke 17:20; etc.), *arrive* (Matt. 12:28), *appear* (Luke 19:11), *be active* (Matt. 11:12). *God can give* the Kingdom to men (Matt. 21:43; Luke 12:32), but *men do not give* the Kingdom to one another. Further, God can take the Kingdom away from men (Matt. 21:43), but men do not take it away from one another, although they can *prevent others* from entering it. Men can *enter* the Kingdom (Matt. 5:20; 7:21; Mark 9:47; 10:23; etc.), but *they are never said to erect it or to build it*. Men can *receive* the Kingdom (Mark 10:15; Luke 18:17), inherit it (Matt. 25:34), and possess it (Matt. 5:4), but they are never said to establish it. Men can *reject* the Kingdom, i.e., *refuse to receive* it (Luke 10:11) or *enter* it (Matt. 23:13), but they *cannot destroy* it. They can *look for it* (Luke 23:51), *pray* for its coming (Matt. 6:10), and *seek* it (Matt. 6:33; Luke 12:31), but they *cannot bring* it. Men may be *in the Kingdom* (Matt. 5:19; 8:11; Luke 13:29; etc.), but we are *not told that the Kingdom grows*. Men can *do things for the sake of the Kingdom* (Matt. 19:12; Luke 18:29), but they are not said to act upon the Kingdom itself. Men can *preach* the Kingdom (Matt. 10:7; Luke 10:9), but *only God can give* it to men (Luke 12:32). Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans, 1996), 193.
- 12.7.1 **The kingdom cannot be separated from the cross and resurrection, for that is where the narrative ends in all 3 synoptics!**
- 12.8 **Already and not yet:** See especially Ladd but many others teach the same
- 12.8.1 **Ladd Definition**, “the Kingdom of God is the redemptive reign of God dynamically active to establish his rule among men, and that this Kingdom, which will appear as an apocalyptic act at the end of the age, has already come into human history in the person and mission of Jesus to overcome evil, to deliver men from its power, and to bring them into the blessings of God’s reign” (*NTT*, p. 91).

Eternal Life in Johannine Theology

1. **Life of the age to come** is present now is the Johannine emphasis: John 3:15, 36; 5:24; 10:28
2. Qualitative dimension: John 17:3
3. **Purpose** of Gospel and Epistle: John 20:30-31; 1 John 5:12-13
4. Belief to obtain: John 3:15, 16, 36; 5:24; 6:40, 47
5. **Emphasis on Realized Eschatology**, but still future as well (John 5:24-29; 1 John 2:8, 17; 3:1-3)

Eschatology in Paul

Life in this world

1 Corinthians 7:29-31, This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

1 Corinthians 10:11 Now these things happened to them as an example, but they were written down for our instruction, *on whom the end of the ages has come*.

Galatians 1:4 who gave himself for our sins *to deliver us from the present evil age*, according to the will of our God and Father.

2 Corinthians 5:17 Therefore, if anyone is in Christ, *he is a new creation*. The *old* has passed away; behold, the *new* has come.

Galatians 6:15 For neither circumcision counts for anything, nor uncircumcision, but a *new creation*.

Indicative and Imperative

Tension between indicative and imperative

1. Imperative could erase indicative
2. “Be what you already are” cancels out future
3. “Be what you are becoming” is better, but perhaps diminishes the indicative
4. “Be what you will be” fails to see already (beyond precise formulation?)
5. Indicative is the foundation and guarantee of imperative, without canceling out the imperative.

1 Corinthians 5:6-7 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

Philippians 2:12-13 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; ¹³ for God is at work in you, both to will and to work for his good pleasure.

Old and New Person

Colossians 3:9-11 Do not lie to one another, seeing that **you have put off** the old self with its practices ¹⁰ and **have put on** the new self, which is being renewed in knowledge after the image of its creator. ¹¹ Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Ephesians 4:21-24 assuming that you have heard about him and were taught in him, as the truth is in Jesus, ²² **to put off** your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and **to put on** the new self, created after the likeness of God in true righteousness and holiness.

Adoption

Romans 8:15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

Romans 8:23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Redemption

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

Rom. 8:23 above

Salvation

Ephesians 2:8 For by grace you **have been saved** through faith.

1 Thessalonians 5:8-9 But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the **hope of salvation**. ⁹ For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ.

Romans 5:9 Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God.

Sanctification

1 Corinthians 6:11 And such were some of you. But you were washed, you **were sanctified**, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 Thessalonians 5:23-24 Now **may** the God of peace himself **sanctify** you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. ²⁴ He who calls you is faithful; he will surely do it.

Justification

Romans 5:1 Therefore, since we **have been justified** by faith, we have peace with God through our Lord Jesus Christ.

Galatians 5:5 For through the Spirit, by faith, we ourselves eagerly wait for the **hope of righteousness**.

Application:

1. Politically: Marxism—utopianism/Quietism
2. Marriage: Divorce/Simply living together without love
3. Church Hopping/Laodicean church
4. Christian Life: Perfectionism/Satisfied with sin
5. Children: Fundamentalism, expect perfection/laxity
6. Health and Wealth Gospel/No expectation of blessing

The Sanders Revolution

- **Lutheran View** of Judaism Dominated until 1977
- *Paul and Palestinian Judaism: A Comparison of Patterns of Religions* (1977)
 - *Paul the Law and the Jewish People* (1983)
 - *Jesus and Judaism* (1985)
 - *Judaism: Practice and Belief, 63 BCE to 66 CE* (1992)
 - *Jewish Law from Jesus to the Mishnah* (1990)
 - 3 vols on *Jewish and Christian Self-Definition*
- **Predecessors:** Claude Montefiore and George Foote Moore (early 20th century)
- **Krister Stendahl:** “Paul and the Introspective Conscience of the West” (1961)
 - Paul/Augustine/Luther
 - Justification/Inclusion of Gentiles
 - Paul was called rather than converted
- Idea whose time had come: **Post-Holocaust World**
- Idea that Judaism was legalistic is a myth
- Lutheran Reading: Via Conflict with Roman Catholicism
- Pattern of Jewish Religion: **Covenantal Nomism** (Dead Sea Scrolls, Apocrypha, Pseudepigrapha, Tannaitic Literature)
 - Entrance into covenant by grace
 - Stay in by keeping the law
 - No weighing of merits
 - No 51% obedience
 - No works-righteousness
 - No demand for perfect obedience
 - Rabbis explained election:
 - For God’s name sake
 - Because of the merit of the fathers
 - Because only Israel received the Torah (shows God isn’t arbitrary)
- Embraced by many: James Dunn/N. T. Wright

Responses to Sanders

- Helps us avoid a caricature
- Useful to re-evaluate cherished views
- Does Sanders impose a Protestant View on Jewish Sources? Legalism is bad.
- Mark Elliott: an obedient remnant is saved
- Friedrich Avemarie: an unresolved tension between election and works
- Das: demand for perfect obedience often present in Jewish sources
- Gathercole: final vindication according to works plays a significant role
- *Justification and Variegated Nomism*: vol 1: covenant nomism doesn't fit all the sources

Further Observations

- Minutiae in the Mishnah
- Failure to mention the covenant
- Attempts to explain election introduce synergism
- Inspired by the Holocaust?
- Finally depends upon our reading of NT
 - Jewish writers could have missed their own legalism
 - Judaism could have been legalistic in practice though not in theory

Response to Stendahl

- **Did Paul change religions?**
- Fulfillment of OT scripture (Rom. 1:1-5; 3:21; 2 Tim. 1:3)
- **In Gal. 1:11-17 emphasis is on Paul's calling**
 - Like Isaiah 49:1, "The LORD called me from the womb, from the body of my mother he named my name."
 - Like Jeremiah 1:5, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."
- **Was Paul before the Damascus Road Headed toward Eschatological Destruction?**
 - **Gal. 1:11-17**
 - His former life in Judaism
 - His persecution of God's assembly
 - His anathema on those who proclaim another gospel: 1:8-9
 - False brothers: Gal. 2:3-5
 - Anathema for himself so Jews could be saved: Rom. 9:3
 - **Phil. 3:2-11**
 - Jewish opponents are dogs
 - Paul's past confidence in the flesh (v. 4)
 - His persecution of the church
 - Clung to his righteousness rather than God's (v. 9)
 - "Lost" his past life and "gained" Christ (vv. 7-8)
 - NB Jesus uses the same language of "gaining" the whole world and "losing" your soul (Matt. 16:25-26)

- Unworthy to be an apostle because he persecuted the church: 1 Cor. 15:9
 - New life ascribed to grace: 1 Cor. 15:10
- **1 Tim. 1:12-16**
 - “a blasphemer, persecutor, and insolent opponent” (v. 13)
 - “Foremost of sinners” (v. 15)
 - “Christ Jesus came . . . to save sinners” (v. 15)
 - “Acted ignorantly in unbelief” (v. 13)
 - Received “mercy” (v. 13)
 - And “eternal life” (v. 16)
- When we put the accounts together that speak of Paul’s call on the Damascus Road, the evidence that he was also converted is compelling. Before Jesus appeared to him, he belonged to Judaism, persecuted God’s true assembly, trusted his own righteousness, put his confidence in the flesh, had worldly gain, was unworthy to be an apostle, was insolent, a blasphemer, and a persecutor. But on the Damascus Road he experienced the grace and mercy and love of God, gained Christ, was righteous by faith, turned from unbelief to belief, enjoyed eternal life, and was saved.

A Polemic Against Legalism?

Luke 18:9-14 shows legalism existed

- Parable addressed to those who trusted in themselves that they were righteous and despised others (v. 9)
- Pharisee praises himself that he is not immoral like others (v. 11)
- The Pharisee is impressed with the good works he has done (v. 12)—beyond the call of duty (tithing and fasting)
- Jesus’ commentary: exalted himself (v. 14)
- The tax collector was justified (v. 14)

Works of Law in Paul

- **8 Times in Paul:** Gal. 2:16 (3x); 3:2, 5, 10; Rom. 3:20-28
 - Justification and Receiving the Spirit not by Works of law but faith
- **Evil works** produced by the law: Gaston/Owen
 - Rather obvious to say that one is not justified by evil works
 - Paul’s phrase seems polemical
- **Legalism:** Fuller and Bultmann (the very desire to do the law is sin)
 - Paul doesn’t say the desire to keep the law is sin.
 - He says that if one keeps the law he will be justified (e.g., “If Abraham was justified by works, he has something to boast about” [Rom. 4:2])
 - Works of law may involve legalism, but should not be defined as legalism
- Dunn/Wright: **social function of the law** (boundaries, badges, identity markers)
 - Nationalism not activism, racial not ritual, exclusivism not merit
 - New Perspective reminds us re: Paul’s desire to include Gentiles: A significant theme in Paul’s thinking

- **Deeds or actions demanded by the law:** Moo/Westerholm/Schreiner
 - Most likely has this meaning in Jewish literature 4QFlor 1:7 (textually disputed); 2 *Apoc. Bar.* 4:9; 57:2; 1QS 5:21; 6:18; 4QMMT
 - Rom. 9:11-12: “works” defined as doing anything good or bad
 - From “works of law” to “works”: Rom. 3:27-4:8
 - Justification not by works of law (3:28)
 - Abraham not justified by works (4:2)
 - Defined in terms of paying a debt for works accomplished (4:4)
 - Paul’s later writings
 - “By grace you have been saved through faith . . . not a result of works, so that no one may boast” (Eph. 2:9)
 - “who saved us . . . not because of our works but because of his own purpose and grace” (2 Tim. 1:9)
 - “he saved us, not because of works done by us in righteousness, but according to his own mercy” (Tit 3:5)
 - **Argument of Rom. 1:18-3:20**
 - All without exception have sinned. “All have sinned and fall short of the glory of God” (3:23)
 - Judgment comes for failing to do good works.
 - “He will render to each one according to his works: ⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek” (Rom. 2:6, 8-9)
 - Those who have the law will be judged for failing to do the law (2:12-13), not for boundary marker violations or excluding Gentiles
 - Jews criticized for stealing, committing adultery, and robbing temples (not boundary markers): Rom. 2:21-23
 - Makes most sense to understand Rom. 3:19-20 to refer to what the law as a whole commands: “Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.”
 - **Romans 4:6-8** refers to works in general (not boundary markers—David kept the boundary markers!) “Just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: ⁷ “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; ⁸ blessed is the man against whom the Lord will not count his sin.”
 - **Romans 9:30-10:8** does not breathe a word about boundary markers.
 - 9:31, “Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone.”

- 10:2, “For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes. ⁵ For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. ⁶ But the righteousness based on faith says . . .”
- **Gal. 3:10** refers to the whole law: “For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”
- Paul moves easily from works of law to law in Galatians
 - Righteousness does not come via the law but by God’s grace (2:21).
 - Believers have died to the law (2:19).
 - The emphasis is clearly on keeping the whole law (cf. 5:3).
 - The law focuses on *doing* all that is contained in it (3:12; cf. 6:13).
 - The law is described in terms of a covenant given to Moses with all the statutes contained therein (3:17).
 - The law is closely related to “transgressions” (Gal. 3:19)
 - The Galatians desire to be “under the law” (4:21).
- Cf. also **Philippians 3:2-11**
 - Sociological dimension: circumcision and membership in Israel
 - Cf. Eph. 2:11-22
 - But Paul also focuses on what he does: his obedience as a Pharisee (v. 5)
 - His zeal in persecuting the church (v. 5)
 - His reliance on the flesh (vv. 3-4)
 - His blamelessness in law righteousness (v. 6) (not the same as sinlessness)
 - His establishing of his own righteousness (v. 9)
- **To sum up**, works of law refers to the entire law in Paul, and Paul’s use of the related term “works” shows that he engaged in a polemic against works-righteousness. Justification cannot be merited or earned by works but is given to those who put their faith in Jesus Christ.
- Why this is important. The heart of the gospel. Christ saves sinners!
- Martin Luther: “Particularly when you hear an immature and unripe saint trumpet that he knows very well that we must be saved by the grace of God, without our own works, and then pretend that this is a snap for him, well, then have no doubt that he has no idea of what he is talking about and probably will never find out. For this is not an art that can be completely learned or of which anyone could boast that he is a master. It is an art that will always have us as pupils while it remains the master. And all those who do understand and practice it do not boast that they can do everything. On the contrary, they sense it like a wonderful taste or odor that they greatly desire and pursue; and they are amazed that they cannot grasp it or comprehend it as they would like. They hunger, thirst, and yearn for it more and more; and they never tire of hearing about or dealing with it, just as St.

Paul himself confessed that he has not yet obtained it (Phil. 3:12). And in Matt. 5:6 Christ calls those blessed who hunger and thirst after righteousness.”¹

Justification in Paul

- **Not Central**

- Albert Schweitzer asserted that righteousness “is a subsidiary crater within the main crater of being in Christ.”
 - Did not think it related to Pauline ethics, life in the Spirit, or resurrection, and so can’t be central.
 - Mystical doctrine of dying and rising with Christ is central.
- Wrede: polemical doctrine (cf. Georg Strecker, Stendahl).
 - Wrede thought Paul’s theology could be explicated without even mentioning the doctrine.
- Can’t be central because developed only in Romans and Galatians—polemical letters.
- Stendahl: justification developed only to defend inclusion of Gentiles.
- Strecker points out that it is not mentioned in 1 Thessalonians (earliest letter in his view)
- Sanders and Davies: one metaphor among others to describe redemption, only central in polemical contexts.

- **Responses**

- Machen says Paul is devoted to justification by faith not because he is devoted to Gentile mission; rather, he is devoted to Gentile mission because justification by faith is true.
- Idea is conceptually present in 1 Thess. 1:10; 5:9 Rescued from God’s wrath
- See also 1 Cor. 1:30; 6:11; 15:1-4 (forgiveness of sins); 2 Cor. 5:21
- It is central in Paul’s chief epistles, especially Romans.
- It is not merely polemical for it deals with our chief need before God, and is the root of all personal religion (Packer).

- **OT Background**

- God’s saving activity: Judg. 5:11, “righteous acts” of the Lord through Barak; 1 Sam. 12:7, Samuel rehearses the righteous acts of the Lord that he accomplished for the fathers; Dan. 9:16, Lord implored to turn away his anger in accord with his righteous acts; Mic. 6:5, Righteous acts of the Lord from Shittim to Gilgal
- Parallel with salvation: Ps. 98:2-3, “The LORD has made known his salvation; he has revealed his righteousness in the sight of the nations.”³ He has remembered his steadfast love and faithfulness to the house of Israel. All the ends of the earth have seen the salvation of our God.”
- Isa. 51:5-8, “My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my

¹ Martin Luther, “Psalm 117,” translated by Edward Sittler in *Selected Psalms III* from *Luther’s Works*, vol. 14, edited by Jaroslav Pelikan (St. Louis: Concordia, 1958), 37.

arm they wait. ⁶ Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed. ⁷ Listen to me, you who know righteousness, the people in whose heart is my law; fear not the reproach of man, nor be dismayed at their revilings. ⁸ For the moth will eat them up like a garment, and the worm will eat them like wool; but my righteousness will be forever, and my salvation to all generations.”

- Ps. 31:1; 36:10; 40:10; 71:2; 88:10-12; 143:1; Isa. 46:13.
- **Righteousness and the covenant:** Against Wright and Dunn, God’s righteousness fulfills the covenant, but it should not *be defined as* covenantal faithfulness (cf. Seifrid).
 - Against Piper: righteousness brings God glory but it should not be defined as an unswerving allegiance for his glory.
- **Arguments for transformative righteousness (Käsemann, Stuhlmacher)**
 - “Revealed” (□ποκαλ□πτεται, Rom. 1:17) and “manifested” (πεφανρωται Rom. 3:21) denote God’s effectual work
 - Parallelism of power, righteousness, wrath: Rom. 1:16-18
 - Made sinners and made righteous: Rom. 5:19
 - “For the one died has been justified from sin”: Rom. 6:7
 - Cross and resurrection together: Rom. 4:25
 - Ministry of Spirit and righteousness: 2 Cor. 3:8-9
- **Arguments for forensic righteousness**
 - OT
 - I will not justify the wicked: Exod. 23:7. Verb always forensic!
 - Judges are to “justify the righteous and condemn the wicked”: Deut. 25:1; cf. Isa. 5:23; 2 Sam. 15:4; 1 Kings 8:31-32; Prov. 17:15; 2 Chron. 6:23
 - Court vindication: Isa. 46:9, 26
 - No one is righteous before God: Ps. 143:2
 - Job and vindication in the law court: Job 4:17; 9:2, 14-15, 20; 13:18; cf. 40:8
 - NT
 - Doers of the law will be justified: Rom. 2:13
 - No one will be justified by works of law: Rom. 3:20, 28; Gal. 2:16
 - No one is justified by law: Gal. 3:11; cf. 3:24; 5:4
 - Cf. justified freely by his grace: Rom. 3:24, cf. 3:26, 30
 - Justified by faith: Rom. 5:1; Gal. 2:17
 - Noun phrase doesn’t seem to have a different meaning than the verb
 - Linked with forgiveness of sins: Rom. 4:1-8, 25
 - The verb count (**logizomai**): Rom. 3:28; 4:3, 4, 5; 6, 8, 9, 10, 11, 22, 23, 24; 9:8; cf. Gal. 3:6
 - Gift of righteousness: Rom. 5:17

- Declaration suggested by collocation of righteousness with faith: Rom. 1:17; 3:22, 26; 4:3, 5, 9, 13; 9:30; 10:4, 6, 10; Gal. 3:6; 5:5; Phil. 3:9
 - Cf. 2 Cor. 3:9: ministry of condemnation and ministry of righteousness
 - Rom. 8:33, “Who will bring a charge against God’s elect? God is the one who justifies.”
- **Righteousness of God**
 - Gift character of righteousness: righteousness from God—1 Cor. 1:30
 - Not having my own righteousness from the law—Phil. 3:9
 - The parallels between Philippians 3 and Romans 10 indicates God’s righteousness is the same in both.
 - Israel had a “zeal for God” (Rom. 10:2), and Paul expressed his “zeal” in persecuting the church (Phil. 3:6).
 - Paul contrasts righteousness by law and righteousness by faith (Rom. 10:4-8; Phil. 3:9).
 - Israel’s quest to establish its own righteousness (Rom. 10:3), which is a “righteousness that is based on the law” and Paul’s focus on “a righteousness of my own that comes from the law” (Phil. 3:9).
 - The remarkable similarities in subject matter which tie Romans 10 and Philippians 3 together strongly suggest that righteousness in Romans 10 does not have a different definition from what we see in Philippians 3. In the latter text, righteousness clearly is a gift given to sinners—a declaration that those who have failed to keep the law but who have trusted in Jesus Christ stand in the right before God. In other words, Philippians emphasizes that righteousness is a gift *from God*. The same gift character of righteousness is also in view in Romans 10, but the Romans 10 also suggests that the righteousness *given by God also belongs to God*.
 - It is likely that Rom. 3:21-22 God’s righteousness by faith has the same meaning.
 - So also, Rom. 1:17 the righteousness of God is revealed from faith to faith, for the righteous will live by faith.
 - Finally, 2 Cor. 5:21, “God made him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in him.”
- **Arguments against transformative view**
 - The verb is typically forensic. Hence in Rom. 6:7 the forensic is the basis of the transformative.
 - Other arguments show that the forensic cannot be ultimately separated from the transformative, but they do not demonstrate that the two are equivalent.
 - Parallels do not mean equivalency: E.g., the Spirit and righteousness are inseparable but not identical.

- They may be inseparable but they are distinguishable: so Rom. 1:16-18
- Romans 5:19: the forensic is the basis of the transformative
- **Reformation Preserved**
 - An alien righteousness
 - Cannot prepare oneself to receive it
 - A gift
 - Not merited
 - Difference between justification and sanctification can be overdone and underdone.
 - Christ's righteousness is ours since we are united to Christ.
- **Righteousness not just saving but also judging**
 - God is righteous to punish Israel with exile: Dan. 9:13-14; 2 Chron. 12:6
 - He repays people according to their righteousness: 1 Sam. 26:23
 - Storing up wrath in the day of wrath and righteous judgment of God: Rom. 2:5; 3:4
 - God's judging and saving righteousness meet in the cross: Rom. 3:21-26

Warnings in Hebrews

- **Sermon:** 13:22 with one point
- Interpret **synoptically**/mutually interpret one another

View	To	Re:	Therefore
Arminian	Believers	Salvation	Apostasy possible
Free Grace	Believers	Rewards	Can lose rewards
TOG	Almost Believers	Salvation	Never had salv

Warnings in Hebrews: who is addressed?

- We: 2:1, 3; 3:14; 4:1, "let us fear"; 10:26, "for if we go on sinning"; 12:25, "much less will we escape if we reject him who warns from heaven"
- Brothers: 3:12
- You: 3:12, 13; 12:25
- Heb. 6:4ff
 - "once been enlightened"/10:32, "But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings."
 - "Tasted the heavenly gift."/2:9, Jesus "might taste death for everyone"
 - "Shared in Holy Spirit"/3:1, "sharers of a heavenly calling"; "we have become sharers of Christ, if only we hold our first confidence firm to the end"; 12:8, all children have shared discipline; 5:13, "everyone who shares/partakes of milk"/2:14, Jesus "shares" "flesh and blood"
 - "Tasted the goodness of the word of God"
 - "Tasted the powers of the age to come"

What Is the Danger/Sin Being Warned against?

- Drift away 2:1; Neglect 2:3
- Harden your hearts as in rebellion 3:8, 13, 15; 4:7, 11
 - Hold fast our confession: 3:6/3:14, “hold our original confidence firm to the end.”
 - “an evil unbelieving heart, leading you to fall away from the living God” (3:12)
 - “Disobedient” 3:18; 4:6
 - “unable to enter because of unbelief” 3:19
 - Needs to be “united with faith” 4:2, 3
- 5:11; 6:12: sluggish/dull (same word)
 - Fall away 6:6
- 10:23, “hold fast confession of hope without wavering”
 - 10:24, “not neglecting to meet together”
 - 10:26, “sinning deliberately”
 - 10:29, “spurned the Son of God”
 - 10:29, “profaned the blood of the covenant by which he was sanctified”
 - 10:29, “outraged the Spirit of grace”
 - 10:35, “do not throw away your confidence”
 - 10:36, “endurance”
 - 10:38-39, “faith”
 - See ch. 11!

What Are the Consequences?

- 2:3, “how shall we escape if we neglect such a great salvation?”
- Israel could not enter promised land because of unbelief: 3:19
 - Entering rest: 4:1, 3, 5, 6, 9 (sabbath rest), 10 (ceases from his works like God)
- Can’t restore to repentance: 6:6
 - Temporally near a curse: 6:7
 - Its end is burning: 6:8
 - Feel assured of better things that relate to salvation: 6:9
- 10:26, “no longer remains a sacrifice for sins”
 - 10:27, “fearful expectation of judgment.”
 - 10:27, “fury of fire that will consume the adversaries.”
 - 10:30, “vengeance is mine; I will repay.”
 - 10:31, “fearful thing to fall into the hands of the living God.”
 - 10:39, “But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.”
- 12:25, we will not “escape if reject him who warns from heaven.”
 - 12:29, “our God is a consuming fire”

Warnings

To believers regarding eternal punishment, but true believers will never fall away.

Warnings are prospective, not declarations, not retrospective.

- “If you drink poison, you will die” is a condition not a declaration.

- Warnings do not rebuke readers for falling away.
- Urge readers not to fall away, to keep trusting Christ, to keep drinking from the fountain of living water.

Are warnings drained of significance if the consequence (damnation) cannot be realized?

- If no believer will drink the poison, why the warning?
- Such a view reads the warnings abstractly.
- Means God uses

Acts 27:21-32

Heeding warnings as means.

What about those who fall away?

- Warnings are **prospective**, not retrospective.
- Shouted to runners in the race, not armchair reflections after the race.
- Authors knew some did not belong to God.
- But don't write: I am writing to authentic Christians
- Warnings stimulate believers to keep trusting
- Those who do not heed warnings are not part of Christ's flock
- Don't infallibly know who is genuine
- They know warnings will produce fruit in elect **Hebrews 6:9**, "Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation."

"Now the question with respect to this doctrine of perseverance is not whether those who have obtained a true saving faith could not, if left to themselves, lose it again by their own fault and sins: nor whether sometimes all the activity, boldness, and comfort of faith, actually ceases, and faith itself goes into hiding under the cares of life and the delights of the world. The question is whether God upholds, continues, and completes the work of grace he has begun, or whether he sometimes permits it to be totally ruined by the power of sin. Perseverance . . . is a gift of God. . . . He watches over it and sees to it that the work of grace is continued and completed. He does not, however, do this apart from believers but through them. In regeneration and faith, he grants a grace that as such bears an inadmissible character; he grants a life that is by nature eternal; he bestows the benefits of calling, justification, and glorification that are mutually and unbreakably interconnected. All of the above-mentioned admonitions and threats that Scripture addresses to believers, therefore, do not prove a thing against the doctrine of perseverance. They are rather the way in which God himself confirms his promise and gift through believers. They are the means by which perseverance in life is realized. After all, perseverance is also not coercive but, as a gift of God, impacts humans in a spiritual manner. It is precisely God's will, by admonition and warning, morally to lead believers to heavenly blessedness and by the grace of the Holy Spirit to prompt them willingly to persevere in faith and love. It is therefore completely mistaken to reason from the

admonitions of Holy Scripture to the possibility of a total loss of grace. This conclusion is illegitimate as when, in the case of Christ, people infer from his temptation that he was able to sin. The certainty of the outcome does not render the means superfluous but is inseparably connected with them in the decree of God. Paul knew with certainty that in the case of shipwreck no one would lose one's life, yet he declares, 'Unless these men stay in the ship, you cannot be saved.' (Acts 27:22, 31)."²

Charles Spurgeon identified the readers in view in Hebrews 6 as believers. He remarks,

"First, then, we answer the question, WHO ARE THE PEOPLE HERE SPOKEN OF? If you read Dr. Gill, Dr. Owen, and almost all the eminent Calvinistic writers, they all of them assert that these persons are not Christians. They say, that enough is said here to represent a man who is a Christian externally, but not enough to give the portrait of a true believer. Now, it strikes me they would not have said this if they had had some doctrine to uphold; for a child, reading this passage, would say, that *the persons intended by it must be Christians*. If the Holy Spirit intended to describe Christians, I do not see that he could have used more explicit terms than there are here. How can a man be said to be enlightened, and to taste of the heavenly gift, and to be made partaker of the Holy Ghost, without being a child of God? With all deference to these learned doctors, and I admire and love them all, I humbly conceive that they allowed their judgments to be a little warped when they said that; and I think I shall be able to show that none but true believers are here described.

But,' says one, 'You say they cannot fall away.' What is the use of putting this 'if' in, like a bugbear to frighten children, or like a ghost that can have no existence? My learned friend, 'Who art thou that repliest against God?' If God has put it in, he has put it in for wise reasons and for excellent purposes. Let me show you why. First, O Christian, it is put in to keep thee from falling away. God preserves his children from falling away; but he keeps them by the use of means; and one of these is, the terrors of the law, showing them what would happen if they were to fall away. There is a deep precipice: what is the best way to keep any one from going down there? Why, to tell him that if he did he would inevitably be dashed to pieces. In some old castle there is a deep cellar, where there is a vast amount of fixed air and gas, which would kill anybody who went down. What does the guide say? 'If you go down you will never come up alive.' Who thinks of going down? The very fact of the guide telling us what the consequences would be, keeps us from it. Our friend puts away from us a cup of arsenic; he does not want us to drink it, but he says, 'If you drink it, it will kill you.' Does he suppose for a moment that we should drink it. No; he tells us the consequences, and he is sure we will not do it. So God says, 'My child, if you fall over this precipice you will be dashed to pieces.' What does the child do? He says, 'Father, keep me; hold thou me up, and I shall be safe.' It leads the believer to greater dependence on

² Herman Bavinck, *Reformed Dogmatics*, Vol. 4: *Holy Spirit, Church and New Creation*, edited by John Bolt, translated by John Vriend (Grand Rapids: Baker, 2008), 267-68.

God, to a holy fear and caution, because he knows that if he were to fall away he could not be renewed, and he stands far away from that great gulf, because he know that if he were to fall into it there would be no salvation for him.³

James and Justification by Works

1.1 Faith doesn't save that

- 1.1.1 claims faith without works: 2:14
- 1.1.2 has no practical expression: 2:15-16
- 1.1.3 simply adheres to right doctrine: 2:19

1.2 Faith without works is

- 1.2.1 dead: 2:17, 26
- 1.2.2 useless: 2:20

1.3 Justification by works

- 1.3.1 When Abraham offered up Isaac: 2:21
- 1.3.2 When Rahab protected the spies: 2:25

1.4 Conclusion

- 1.4.1 One is not justified by faith alone: 2:24

1.5 Does James contradict Paul?

1.5.1 Yes

- 1.5.1.1 They teach two different ways of salvation: one by trusting, the other by doing
- 1.5.1.2 They appeal to the same verse (Gen. 15:6), but one uses it to teach justification by faith, the other justification by works
- 1.5.1.3 But this view should be rejected since it posits contradictions in scripture.
- 1.5.1.4 Also, there is a good solution (see below)

1.5.2 No

- 1.5.2.1 **The "Free Grace" adherents** argue that eternal salvation is not even the issue here.
 - 1.5.2.1.1 James is simply talking about a fruitful and happy life on earth.
 - 1.5.2.1.2 Problem: Terms such as save and justify have to be completely redefined.
 - 1.5.2.1.3 Genesis 15:6 is no longer related to salvation! Completely contrary to Paul.

1.5.2.2 Historically, Roman Catholics have solved the problem with a different definition of works.

- 1.5.2.2.1 Works in Paul: ceremonial works of Jewish law (cf. new perspective)
- 1.5.2.2.2 Works in James: works of charity
- 1.5.2.2.3 Problem: Definition of works in Paul

1.5.2.3 Solution of John Calvin and R. C. Sproul

³ Charles Spurgeon's sermon on Heb 6:4-6 ('Final Perseverance,' in *The New Park Street Pulpit*, accessed on June 3, 2008 at <http://www.spurgeon.org/sermons/0075.htm>).

- 1.5.2.3.1 Justify in James = prove or demonstrate, while in Paul it means declared righteous.
- 1.5.2.3.2 Problem: not the typical meaning of the term justify, but a possible solution and solves the problem.

1.5.2.4 Another proposal

- 1.5.2.4.1 Different situations addressed
 - 1.5.2.4.1.1 Legalism in Paul
 - 1.5.2.4.1.2 Antinomianism in James
- 1.5.2.4.2 Save refers to eschatological salvation
- 1.5.2.4.3 Justify means to be declared righteous before God.
 - 1.5.2.4.3.1 Both in James and Paul justification refers to the declaration pronounced before the world by God on the last day, but that verdict has been announced in advance even now and is ours by faith, according to Paul.
 - 1.5.2.4.3.2 Paul often (e.g. Rom. 5:1) refers to the eschatological verdict that is announced even now (though sometimes he also uses it of the end time verdict—Rom. 2:13).
- 1.5.2.4.4 Works refers to good deeds as in Paul, just as it does in James.
- 1.5.2.4.5 The difference is that James criticizes a wrong notion of faith
 - 1.5.2.4.5.1 Faith that doesn't save involves mere intellectual assent (so for James true faith is a whole hearted embrace of what God has done for us in Christ just as in Paul).
 - 1.5.2.4.5.2 True faith, then, always has the fruit of works: faith is distinguishable from works but never separable from works (2:22-23)
 - 1.5.2.4.5.3 All true works are rooted in faith.
 - 1.5.2.4.5.4 Faith alone, for the works that save all come from faith.
 - 1.5.2.4.5.5 Works are not the basis of justification but the fruit.
 - 1.5.2.4.5.6 Attest to the reality of faith.