

The subject of Isa. 11 is the ministry of the Lord Jesus. "Its details are to be understood in accord with its main drift, so that its metaphors and similes are to be taken in their proper and figurative sense." 247. Sinners "are here likened to the beasts of the field." It is "unmistakably clear that the language used by Isaiah is to be understood spiritually and not literally, as the dispensationalists vainly dream" (bec of Acts 10 unclean animals). "How wondrous ~~ix~~ the grace which brings the wolfish rebel into the mildness and meekness of the lamb!" p. 249 on v. 6. On v. 7 "The lion passes from the carnivorous to the graminivorous: take that literally and it amounts to little, understand it spiritually and it signifies a great deal--when born again we can no longer find satisfaction in creature things, but long for heavenly food." 249.

Disp impose on men "their crudities and vagaries, and make their poor dupes believe a wonderful discovery had been made in the "rightly dividing of the word of truth."" p. 10.

"The promises of God to Abraham and his seed were never made to his natural discendants, but belonged to those who had a like faith with him." 120.

"If the inheritance of Abraham was an earthly one, namely, the land of Canaan, then most certainly the Christians' inheritance is an earthly one too, for we are all joint heirs with Abraham." p. 121.

"The special design of prolonging these chapters is to seek to help those who have been deceived by "dispensationalists," and others who have been misled by unwarrantable conclusions drawn from OT premises." 167.

Using the law lawfully (1 Tim. 1:8) means "causing its spirituality and holiness to cast them (those who lived under the law) back on the grace and promises of the Abr cov." 170.

GOVERNMENT / RESEARCHERS THEOR.

I. History.

Synonymous for "herb". 1647 West Lond.

Also late 16th (L. J. Carv.) Federal (1603-1619) Federal (L. J. Carv.)

12 US Patents. Herbar. Herb. J. Carv. P. vs. M. J. Carv.

13th Cent. P. vs. M. J. Carv.

14th Cent. P. vs. M. J. Carv.

15th Cent. P. vs. M. J. Carv.

16th Cent. P. vs. M. J. Carv.

III. Doctrinal Issues

Good on quality of good - some quality of good - some quality of good

1. Diagram

a. Meaning

b. Subject

2. Limited attention

2 Pt 2:1 1 Pt 2:2

3. Anal.

4. On Aug. 17th.

5. Looking

8-8433022
DL 120-450 816
AN 538-911 1346
AN 714 1011 1130
417 4545
286 1463

136,11 = 2,555
AN 455 - 630 875
AN 785 - 924 1471
DL 635 - 806 1255

Non-lit. Herbar. Jan 20
Ch. W. DT

I. Cov of Redemption

C. Hodge, II, 358. "the covenant between the Father and the Son in reference to the salvation of man." "In order to prove that there is a covenant between the Father and the Son, formed in eternity, and revealed in time, it is not necessary that we should adduce passages of the Scriptures in which this truth is expressly asserted. . . This is implied in the frequently recurring statements of the Scripture that the plan of God respecting the salvation of men was of the nature of a covenant, and was formed in eternity." 359. Cites Rom 5:12-21, Heb 10:10, Jn 17:4, Lk 2:49, Gal 4:4. AAHodge doesn't t. LSC 1,42 uses Tit 1:2; Heb 13:20

II. Cov of Works

AAHodge. God and Adam "a free moral agent . . . under the inalienable obligation of moral law." 309. Its condition was perfect conformity to the law of absolute moral perfection. Promise was not same kind of life Adam had, but additional gift of infallible moral excellence, condition on obedience during a probationary period.

III. Cov of Grace

LSC, I, 42. Not a scriptural conception.

C. Hodge, II, 363ff. Bet "God and mankind in general and all mankind equally." Sal is offered to all men on the condition of faith. Yet no less true that "whole scheme of redemption has special ref to shōe given by the Father to the Son . . . has special reference to the elect."

Those who do not see cov of red have to see cov of grace in eternity bet God and X as representing the elect. AAHodge does, 370.

Rel of cov of grace to time periods. CHodge has Patriarchal, Mosaic, Xn dispensations. In determining the degree of knowledge possessed by the ancient people of God, we are not to be governed by our own capacity of discovering from the OT Scriptures the doctrines of grace. What amount of supplementary instruction the people recd from the prophets, or what degree of divine illumination was granted to them we cannot tell. It is, principally, from the assertions of the NT writers and from their expositions of the ancient Scriptures, that we learn the amount of truth revealed to those who lived before the coming of Christ. From the Scriptures, therefore, as a whole, from the NT, and from the Old as interpreted by infallible authority in the New, we learn that the plan of sal has always been one and the same; having the same promise, the same S viour, the same conditon, and the same salvation." 568.

AAhodge. How administered? From Adam to Abr by promise, Gen 3:15, by means of typical sacrifices instituted in the family of Adam and immediate rev.

From Abr to Moses by Abr cov, Gen 17:7, Gal 3:8, sacrifices and the ch "which existed from the beg in its individual members, was now fromed into a general body as an aggregate of families, by the institution of circumcision, as a visible symbol of the benefits of the cov of grace, and as a badge of ch membership." 376.

To Is under Moses thru cov of law which was national, legal, and symbolical.

Xn. Differences bet Xn and Moses relate only to the mode of administration, and "not to the matter of the truth revealed, nor of the grace administered."

2 ques in OT rev. Level of truth revealed and level of human understanding. Both uneven. Did Lot know as much as Abr. 1 Pet 1:11 either to whom (what person) and what time (RSV) or at what time and under what circumstances. Suffering Messiah. God-Savior. Isa 45:21.

Hermeneutics of cov theol.

1. OT is to be interpreted by NT. To point of imposing NT on OT.

Results: everything fulfilled in X.

artificial exegesis.

No future for Is.

COVENANT THEOLOGY

I. Definition. Whole of Script covered by ^{Theological} covenants. System of theol based on 2 cov, works and grace, as governing categories of understanding Bible. (3rd cov in some)

II. History

Van Til The idea of cov theol has only in modern times been broadly conceived. 1st confessional statement in Westminster, 1647. Not in apos times, medieval, or primary reformers. Calvin was neither or both disp or cov.

Johannes Cocceius, 1603-1669. Objected to strong predestinarianism of Cal. Presented hist of sal in form of 2 cov, before and after fall. Bib theol in sense of hist of redemption and progressive rev. Cov theol in sense of 2 governing categories. Gave more prominent part to man. His work was in 1648
Herman Witsius, 1636-1708 linked cov of grace with eternal decrees and more predestinarian. Came to US and esp promoted by Hodges of Princeton.

III. Biblical Support

A. Expressions not found in Script (disp is). Hos. 6:7 = Mosaic. Heb. 13:20 = new.

Orr "it failed to seize the true idea of development, and by an artificial system of typology, and allegorizing interpretation, sought to read back practically the whole of the NT into the Old. But its most obvious defect was that, in using the idea of the cov as an exhaustive category, and attempting to force into the material of theology, it created an artificial scheme which could only repel minds desirous of simple and natural notions." 303.

B. Support in Biblical cov. These are too decisive distinctions.

C. Support in proof texts.

1. Gal. 3:8, but cf. 1 Thess. 3:6 where gospel not technical in P.

2. Jn 8:56. If X then requires understanding of Trinity.

3. Gal. 3

4. Ch = Is passages. Gal. 6:16. Unity of people of God.

***The Heidelberg Catechism**

Minister: How does baptism remind you and assure you that Christ's one sacrifice on the cross is for you personally?

People: In this way: Christ instituted this outward washing and with it gave the promise that, as surely as water washes away the dirt from the body, so certainly His blood and His Spirit wash away my soul's impurity, in other words, all my sins.

Minister: Should infants, too, be baptized?

People: Yes, infants as well as adults are in God's covenant and are His people. They, no less than adults, are promised the forgiveness of sin through Christ's blood and the Holy Spirit who produces faith. Therefore, by baptism, the mark of the covenant, infants should be received into the Christian church and should be distinguished from the children of unbelievers. This was done in the Old Testament by circumcision, which was replaced in the New Testament by baptism.

All: (with a loud voice) THANKS BE TO GOD!

PCPC 3/21/99