

A GENERAL INTRODUCTION.

- I. A selective survey of the history of the development of Biblical Theology.
 - A. Prior to the Protestant Reformation.
 - B. Sixteenth and Seventeenth centuries
 - C. Eighteenth and Nineteenth centuries
- II. Some suggested definitions or descriptions of this technical field.
 - A. Francis I. Anderson
 - B. ISBE
 - C. Ryrie
 - D. Taylor
- III. The placement of Biblical Theology in the field of learning.
 - A. Biblical Theology and Exegesis
 - B. Biblical Theology and Systematic Theology
- IV. Some helps in evaluating some of the contemporary writing called "Biblical Theology."
- V. A suggested pattern of New Testament Biblical Theology.

Taken directly from Charles C. Ryrie, BIBLICAL THEOLOGY OF THE N.T., 364-67.

 - A. Synoptic Gospels
 - B. Pauline Theology
 - C. Johannine Theology

	MAJOR "OVER-ARCHING UNITS"
1. Theology of ACTS	a bridge or link between Synoptic Gospels and Pauline thought
2. Theology of JAMES	a subsidiary link or bridge between Gospels and Pauline thought
3. Theology of HEBREWS	bridge between PAULINE and JOHANNINE thought
4. Theology of PETER AND JUDE	a subsidiary link or bridge between PAULINE thought and JOHANNINE thought

DIVISION ONE. MATTHEW: SELECTED BIBLICAL THEOLOGY THEMES.

Unit One. Background and Introductory matters.

- I. Authorship
 - A. Historical evidence
 - B. Logical inference
 - C. Possible explanation of the quotation from Papias
 - D. Matthew the tax official: His calling in the light of Biblical-theological themes
- II. Place of Writing and Possible Date
 - A. Place: Antioch
 - B. Date
- III. The Purpose for Matthew. Major idea: PROMISE AND FULFILLMENT
 - A. Matthew 1:1 Son of Abraham LINK WITH TRUE JEWISH HERITAGE Son of David:
 - B. Matthew 28:18-20 DAVIDIC LINE
 - C. Matthew 22:42
 - D. Matthew's evidence with reference to the DAVIDIC Link.

Unit Two. Studies in the STRUCTURE of the Book of Matthew. Crucial for Biblical Theology.

- I. Structure along the lines of biography. BIOGRAPHICAL
 - A. The structure stated: Matthew 4:17; 16:21
 - B. The structure analyzed
- II. Structure along the lines of themes. THEMATIC.
 - A. The structure stated: 7:28; 11:1; 13:53; 19:1; 26:1
 - B. The structure analyzed.
- III. A thematic outline which actually observes this structure for its basic approach to the book.
- IV. The structural usage that Matthew makes of the O.T.
 - A. Introduction to the evidence
 - B. Initial survey of the evidence. (1. Stated). (2. Analyzed & evaluated).
 - C. Selected studies in the structure of these quotations by Matthew.

- C. Selected studies in the structure of these quotations: continued.
 - 1. Possible insight into Matthew's teaching about Christ's PERSON.
 - 2. Possible insight into Matthew's teaching about Christ's MISSION
 - 3. Possible usage made of Matthew's Gospel, with this orderly listing of O.T. passages.
- V. The feature of Matthew's work in organizing data in a systematic order.
 - A. A consideration of the evidence. Groups of threes.
 - B. An evaluation of this evidence.
 - 1. A possible aid to learning.
 - 2. A verification of the orderliness of the teaching of Jesus Christ.
 - C. An additional consideration: other NUMERICAL PATTERNS. Groups of five and seven.
- Unit Three. Matthew's Christology: A Davidic framework.
 - I. The phrase "Son of David" with specific reference to Jesus Christ.
 - A. Old Testament background: a general link between the Davidic line and the Messianic hope.
 - B. Old Testament background: the over-all Messianic pattern of revelation in the O.T.
 - C. A summary of Old Testament Messianic revelation in the Psalms
 - D. Jewish understanding of the term and its usage.
 - E. A concise review of Matthew's usage of the phrase "Son of David."
 - F. Matthew's major usage of "Son of David" Matthew 22:41-46.
- Unit Four. Matthew's Christology: The genealogy of Christ.
 - I. The organization and structure of the Genealogy.
 - A. The 3 sets of 14.
 - B. The omissions in Matthew's list.
 - II. Some features of Matthew's listing.
 - A. The names of David and Abraham.
 - B. The names of four women: Tamar, Rahab, Ruth, and the wife of Uriah.
 - III. Proposed Answers to the question of differences in Luke and Matthew in genealogical listing.
 - A. Matthew gives the real descent of Joseph: Luke the real descent of Mary.
 - B. Lukan genealogy is considered the family tree of Joseph also, just as Matthew's is.
 - IV. The theological implications of the genealogy.
 - A. The implications of the genealogy with reference to the person of God.
 - 1. Immanence
 - 2. Grace
 - 3. Sovereignty transcendence.
 - B. The implications of the genealogy with reference to the plan of God perhaps these are more implicit
 - 1. Universality of the plan of God. Inclusion of realms beyond Judaism.
 - 2. Soteriological nature of the plan of God.
 - 3. Eschatological element
 - 4. Impartiality in God's dealings with the race.
 - 5. Possible polemical-apologetic element.
- Unit Five. Matthew's Christology: The Birth of Messiah.
 - I. The place of Joseph in Matthew's theology.
 - A. His legal position as a Davidic heir.
 - B. The betrothal.
 - C. The action of Joseph described.
 - D. The revelation given to Joseph.
 - E. The responsibility given to Joseph.
 - II. The Birth of Messiah.
 - A. A tabulation of Matthew's statements.
 - B. The Name of the Coming One.

Unit Six. Matthew's Christology: THE BIRTH OF MESSIAH--THE OLD TESTAMENT FULFILMENT AS PLACED IN THE THEOLOGY OF MATTHEW (Isaiah 7:14 and Matthew 1:23).

- I. Introduction.
- II. The position of double fulfillment.
- III. Some selected elements of the unitary, strictly future fulfillment view.
- IV. The typical fulfillment position.
 - A. Definition of a type.
 - B. The data for specific study in Matthew
 - C. The possible direction of this data
 - D. Some of the details in broad perspective.
- V. Evaluations and comparisons: major positions in summary statement with clarifications.
 - A. The Compenetration of double fulfillment position
 1. Some sources for study
 2. Major groups of interpretations on "Immanuel" in the 8th century B.C.
 3. There must have been an actual birth at that time which was a bona fide fulfillment of this prophecy.
 4. Major argument here: the broader scope of the word ALMAH.
 - B. The TYPICAL VIEW.
 1. Some sources
 2. Major difference with this view and with the compenetration view
 3. A concise summary
 - C. The quotation in the light of recent studies in interpretation.
 - D. An example of typical fulfillment.

Unit Seven. Matthew's Christology: The ENTIRE TYPOLOGICAL framework of the use of the Old Testament in Matthew's THEOLOGY (This unit DEVELOPS FROM AND EXPANDS UNIT SIX).

- I. A general description of typological interpretation.
 - A. CORRESPONDENCE principle.
 - B. Contrast of TYPOLOGY with ALLEGORY.
 1. Allegorization and history.
 2. Allegorization and methodology.
- II. A case study: the contrast of allegorization and typological interpretation. Matthew 2:17.
- III. The meaning of TUPOS in the Greek New Testament.
 - A. Basic meanings: See Arndt-Gingrich, 837-38.
 1. Pattern.
 2. That which is produced from the pattern, that is, a product.
- IV. Some basic characteristics of typology: as a background for the theological use that Matthew makes of this method.
 - A. A specific point of contact or resemblance must exist between the type and the antitype (TYPE= what HAPPENED EARLIER in history
ANTITYPE= what happened later).
 1. The type itself is not necessarily outstanding in the O.T.
THE POINT OF COMPARISON STANDS OUT.
 2. The type itself might not have been understood by contemporaries of the event, person or thing.
 3. The type itself is seen by later generations.
- V. Suggested comparison/contrast between TYPOLOGY AND PROPHECY.

A. Matthew 1:22	B. Matthew 2:15	C. Matt. 2:23
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- VI. Suggested distinctions between allegory, symbol and type
 - A. An Allegory: a FICTION that teaches a MORAL TRUTH.
 - B. A symbol: A FACT that teaches a MORAL truth, usually TIMELESS truth.
 - C. A TYPE: fact that teaches a MORAL truth and PREDICTS some actual realization of that truth.
- VII. Suggested evaluation of the typical view of Isaiah 7:14/Matthew 1:22ff: from one who HOLDS THE DOUBLE FULFILMENT VIEW.

VIII. Some independent evaluation of the use Matthew makes of the O.T. in the unique block of Matthew's data.

A. Matthew 1:23	F. Matthew 8:17
B. Matthew 2:15	G. " 12:18-21
C. " 2:18	H. " 13:35
D. " 2:23	I. " 21:4 ff
E. " 4:15-16	J. " 27:9-10

IX. Some final observations on the Matthew 1:22ff quotation of Isaiah 7:14.

NOTE: IT APPEARS that there is no reason why Matthew could not have had both typological and prophetic-fulfilment methods in view.

Unit Eight. Matthew's teaching concerning Christ's authority. A major background issue in Matthew's theology.

- I. The basis of this teaching in Matthew.
- II. The foundation of Christ's authority.
 - A. The term used as descriptive of authority. exousia.
 - B. The pattern of usage.
- III. The significance of Christ's authority.
 - A. The significance expressed in the concept involved in exousia.
 - B. Significance exemplified in the Messianic ministry and mission of Jesus Christ, Savior and Lord, as recorded in Matthew's theology.
 1. Matthew 7:29. Absolute authority in proclamation.
 2. Matthew 8:9 Recognition of Christ's authority.
 3. Matthew 9:6 Authority ON EARTH to forgive sins
 4. " 9:8 Reaction to this authoritative action.
 5. " 10:1 authority over unclean spirits.
 6. " 21:23,24,27.

Unit Nine. Selected aspects: the KINGDOM in Matthew.

- I. Some elements in the definition of the kingdom.
 - A. The kingly rule of God.
 - B. Dual aspect of rulership and realm or dominion.
- II. The relationship of Jesus (both proclamation and person) to the kingdom.
 - A. The nearness of the kingdom.
 - B. The closeness of the person of Jesus and the Kingdom.
 1. Some gospel parallels.
 2. Some aspects of the kingdom in the proclamation of Jesus.
- III. Some major passages in Matthew's theology of the kingdom.
 - A. Matthew 11:11-13.
 1. A. V. Translation: The "zealot" or "revolutionary" interpretation.
 2. The "violent treatment" interpretation.
 3. The "middle voice" interpretation.
 - B. Matthew 11:16ff. Here is where a VIAELE CONTINGENCY can be seen in this whole area of the nearness of the kingdom.
 1. The comparison of children in the marketplaces. 16ff.
 2. The application of the comparison.
 3. Observations.

DIVISION TWO. MARK: SELECTED BIBLICAL THEOLOGY THEMES.

Unit One. Background and Introductory matters.

- I. Authorship.
 - A. Historical evidence.
 - B. Biblical review of Mark's background.

Unit Two. The Markan Frame of reference: The Roman World.I. Mark's opening sentence.

A. Background

1. An evangel

2. An evangel linked to the prophetic line in the O.T.

B. Some possible indications of Mark's frame of reference.

II. Observations on Mark's style.

A. A gospel of action. Possible analysis of the historical present in Mark.

B. A gospel of analysis: analyzing reactions of people, responses.

C. A gospel of appropriateness for believers in crisis times. Be careful here !! POSSIBLE areas of APPLICATION.

Unit Three. The term SON OF GOD as it is used in Markan theology.I. A selected analysis of possible uses of the term " Son of God. "

A. SON OF GOD BY CREATION.

B. Son of God by special care and concern.

C. Son of God: Messiah--King figure. Messianic usage.

D. Son of God: Trinitarian/Theological usage. The ONTOLOGICAL TRINITARIAN truth.

II. A basic passage for background. We need to correlate Matthew 11:27 here.

A. The setting of the passage: Messianic mission revealed and stated on the earth.

B. The relationship of the Father to the Son. Matthew 11:27

C. The revelation involved in this relationship.

III. The Mark 1:1 passage considered.IV. Selected study of Markan passages on "Son of God" or "Sonship".

A. Mark 1:11.

B. Mark 3:11.

C. Mark 13:32.

D. Mark 12:1-12

E. Mark 14:61.

COURSE OBJECTIVES:

1. To guide the student in an investigation of selected themes in the theology of Matthew and Mark.
2. To assist the student in evaluating some of the literature dealing with aspects of the Biblical Theology of the Synoptics (in this case, naturally, limited to Matthew and Mark).

TEXTBOOKS:

1. REQUIRED. -- Martin, Ralph P. MARK: EVANGELIST AND THEOLOGIAN.
2. SUGGESTED. -- Ladd, George Eldon. A THEOLOGY OF THE NEW TESTAMENT. Grand Rapids: Eerdmans, 1974. Second printing, 1975.
-- Ryrie, Charles C. BIBLICAL THEOLOGY OF THE NEW TESTAMENT. Chicago: Moody Press, 1959. Sixth printing.

BASIC COURSE REQUIREMENTS.

1. Completion of a careful reading of the Biblical text of Matthew and Mark for this particular course, with a view to thinking about Biblical Theology emphases.
2. Completion of a careful reading of the required textbook, on a reading schedule to be provided.
3. Participation in selected areas of class discussion and class research, based primarily on the required textbook and/or selected passages in Matthew and Mark.
4. Completion of one (1) shorter research project in Matthew or Mark, due approximately at the mid-term.
5. Completion of one (1) major research project or paper in Matthew or Mark, due at the end of the course.
Specific guidelines are to be supplied for these projects.

COURSE SYLLABUS:

The course syllabus has been developed as the major framework of the course. In addition, there is an ABBREVIATED COURSE OUTLINE supplied which shows how the entire course structure fits together. The syllabus will serve as the basis for classroom concentration, development and analysis.

METHODOLOGY FOR THIS COURSE:

Lecture and discussion.

BIBLIOGRAPHY:

Bibliographical suggestions will be made throughout the course. A concise general bibliography will be provided as an introduction to some of the sources.

SUGGESTED AREAS FOR THE MAJOR RESEARCH PROJECT.

These are only a few general ideas. Great flexibility is the rule here. The RESULTS of your study and research are to be presented in a readable form, with a stress on QUALITY of workmanship.

1. Research in and development of a theological topic or area in the Gospel of Matthew or the Gospel of Mark. For our purposes, let us isolate these as independent sources, and select one or the other for an area of study. After perhaps noting some of the data of biblical theological topics in a standard work like that of Ryrie or Ladd, you might find one particular topic that interests you. Your study then feasibly could involve an inductive summary of the data, and a drawing together of conclusions about the particular theological truth or concept revealed through Matthew or Mark.

In our class lectures also, perhaps we will touch on some of the themes that will strike an interest in your work. You may choose any of these topics to develop, perhaps looking at the data in a different manner, developing the work in your own way.

2. Study and critical analysis in the field of contemporary Biblical Theology. If you have an interest in the realm of critical analysis of writers who work in the field of Biblical Theology. Perhaps you would be interested in analyzing some of the work done in this field. Select an author who works in this realm (example would be Rudolf Bultmann, THEOLOGY OF THE NEW TESTAMENT), and deal critically with his treatment of synoptic theology, or even selected aspects of his treatment, if this would prove to go beyond the limits of our designated two hour elective.
3. Study and analysis of the writings of the more classical or traditional Biblical Theologians. This would include a study of the section on Matthew and Mark (most often included in Synoptic Gospels or Synoptic Theology) in ANY TWO of these standard Biblical Theologians. There is a list of these in the work by Ryrie cited on page one of this introduction (Ryrie, pages 368-69.). Here, your project would consist of a thorough analysis and evaluation of the treatment given by each of the two that you choose.
4. Preparation of an annotated bibliography of books in the field of Synoptic Theology. Limit yourself here to major works dealing with Biblical Theology, and devoting ample space to Synoptic Theology. Read sufficiently in the source to make an intelligent appraisal of the basic theological perspective of the author. The aim here is to write a very concise description of the approach and content studied by the author. A workable goal should be a concise paragraph containing your specific evaluation of the content and approach followed. Your purpose here is frankly oriented to helping you prepare your own bibliography for further usage and communication, building your own study sources for teaching. With this in mind, your search and annotation will hopefully serve you by helping you build a tabulation of sources for your further usage and study.

SCHEDULE OF ASSIGNMENTS AND REQUIREMENTS FOR THE COURSE.

1. Completion of the SHORTER research project in Matthew or Mark
DUE: by Friday March 9, 1978 (the end of the 7th class week).
2. Completion of the MAJOR RESEARCH PROJECT in Matthew or Mark
DUE: by Friday May 11, 1978. The end of the semester. We MUST stay with these as FINALIZED DEADLINES, ANNOUNCED LONG IN ADVANCE.
3. Completion of the SPECIALIZED AND CAREFUL READING OF THE TEXT OF MATTHEW AND MARK: A verification FORM to be submitted on this by Friday MAY 11, 1978.

We ask that in your actual reading of Matthew and Mark for this course, possibly with a GOOD HARMONY or in an accurate translation, such as NASB, ASV, NIV, you THINK ABOUT BIBLICAL THEOLOGY THEMES, OR THE STRUCTURAL OUTLINE THEMES SUGGESTED.

SUGGESTED AREAS FOR THE SHORTER RESEARCH PROJECT.

FLEXIBILITY is the goal, here is the opportunity you perhaps have wanted to develop in a non-thesis form a study, paper, outline, or series of observations on any feasible topic, subject or area of inductive study within Matthew or Mark. Let us set a suggested MAXIMUM of 10 pages for the SHORTER RESEARCH PROJECT.

- A. RESEARCH, ANALYSIS ON ANY OF THE MATTERS OF INTRODUCTION that interest you. For example, you should choose, within Matthew's theology, the question of that intriguing quotation from Papias. Read more into the problem tabulate the various ideas, outline the problem, choose and defend what seems to you a reasonable summary of the facts and conclusion.
- B. RESEARCH, ANALYSIS on any biblical-inductive study in MATTHEW or MARK. Here is an opportunity to take the principles you are working with in inductive Bible study, and to apply those principles to a workable passage, subject or concept in Matthew OR in Mark. Limit yourself just to ONE source: either Matthew or Mark. You may consult sources or "framework" studies, like Jensen's works on these books. By actually DOING an inductive study, for example, on selected accounts of miracles, or parables, you are doing the kind of ground work in exegesis-exposition upon which the biblical theology of the work is built.
- C. RESEARCH, ANALYSIS ON MAJOR INTERPRETIVE PASSAGES THAT HAVE BEEN OF INTEREST AND CHALLENGE TO YOU. If you choose this: you might want to analyze ONE PARTICULAR PROBLEM PASSAGE IN EITHER MATTHEW OR MARK: see how it relates to the argument of the book, use commentaries and analytical helps, offer your conclusions.
- D. RESEARCH AND ANALYSIS OF ONE MAJOR COMMENTARY (EXEGETICAL) ON MATTHEW OR MARK. Give a concise report on the source you choose: give his approach to introductory matters, tabulate and summarize the position the author takes on authorship, background, approach to themes of the book, outline, sources (position on synoptic problem), maybe a random sampling of selected interpretive slants on passages.

MAJOR RESEARCH PROJECT. SUGGESTED MAXIMUM LENGTH: 20 pages.

A CONCISE GENERAL BIBLIOGRAPHY FOR BIBLICAL THEOLOGY WORK.

TWO MAJOR BIBLIOGRAPHIC SOURCES:

- Ladd, George Eldon. A THEOLOGY OF THE NEW TESTAMENT. Grand Rapids: Eerdmans, 1974. Use this source carefully, finding areas of strength in the vast amount of bibliographical material, source material, on the Gospels, from pages 34-210. Learn how to USE this source: at the BEGINNING of each chapter, Ladd surveys MUCH of the literature in JOURNALS as well as books on the topic studied. This is a veritable GOLD MINE of primary source material.
- Ryrie, Charles C. BIBLICAL THEOLOGY OF THE NEW TESTAMENT. Chicago: Moody Press, 1959. Read and re-read the material on pages 11-24. This is THE BEST GENERAL TREATMENT OF BIBLICAL THEOLOGY AVAILABLE. Also, read and study pages 364-69. The SOURCES for study are given, as well as a major listing of Biblical Theology treatments of the New Testament.

SELECTED SOURCES THAT ARE HELPFUL IN BIBLICAL THEOLOGY WORK:

- Brown, Colin. General Editor. THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY. Grand Rapids: Zondervan, 1975. This work is a "kind of" condensed variation on Kittel's TWNT. It is useful for the student of biblical theology and can be used with care to help isolate major lexical data.
- Cremer, Hermann. BIBLICO-THEOLOGICAL LEXICON OF NEW TESTAMENT GREEK. Translated by William Urwick. Edinburgh: T. & T. Clark, 1895. Fourth Edition. Reprinted, 1954. An OLDER and USEFUL source for MAJOR WORDS IN THE NEW TESTAMENT THEOLOGY SENSE. It would be well to consult Cremer along with Brown and Kittel. Generally, Cremer can provide a framework and foundation upon which to build.
- McClain, Alva J. THE GREATNESS OF THE KINGDOM. Chicago: Moody Press, 1959. Moody Press Edition, 1968. A MAJOR study on the theology of the Kingdom.
- Stonehouse, Ned B. THE WITNESS OF MATTHEW AND MARK TO CHRIST. A comparable work on Luke from Stonehouse, as well as this work, give the student invaluable help in isolating major theological themes in these works. Stonehouse epitomized orthodox scholarship at its best, within an amillennial framework.
- Tenney, Merrill C. General Editor. THE ZONDERVAN PICTORIAL ENCYCLOPEDIA OF THE BIBLE. 5 volumes. Zondervan. GENERALLY, this work provides MAJOR HELP for students of biblical theology. KEY WORDS ARE STUDIED. THE STRENGTH OF THIS WORK IS FOUND IN THE ARTICLES DEALING WITH THE BOOKS STUDIED IN BIBLICAL THEOLOGY. By reading the articles on the books, authors etc., a student will usually be given a selective treatment of THEMES OR TOPICS PERTINENT TO THE THEOLOGY OF THE AUTHOR IN QUESTION. By all means, read and study the articles on BIBLICAL THEOLOGY in volume one.
- Thomas, Robert L., and Stanley N. Gundry. Editors. A HARMONY OF THE GOSPELS, with explanations and essays. Chicago: Moody Press, 1978. Here is an EXCELLENT SOURCE FOR ANY STUDENT OF BIBLICAL THEOLOGY OF THE GOSPELS. By using this new harmony, you get selected study articles in the back dealing with some major problems and background issues, and you can actually see HOW THE AUTHORS DEAL WITH THE LIFE AND TEACHING OF CHRIST FROM THEIR THEOLOGICAL PERSPECTIVE. A BALANCED USE OF THE HARMONY OF THE GOSPELS IS PERHAPS THE FINEST TOOL AVAILABLE TO A STUDENT OF BIBLICAL THEOLOGY.
- Vos, Geerhardus. THE SELF DISCLOSURE OF JESUS. 1926. AN OLDER YET VALUABLE STUDY of some of the major theological issues involved in the Messianic mission and work of Jesus. There is much help here in response to a persistent criticism that has set itself over against "The Lord's CHRIST."

A GENERAL INTRODUCTION: SOME SELECTED REVIEW AND ANALYSIS IN THE HISTORY AND DEFINITION OF BIBLICAL THEOLOGY AS A DISTINCTIVE FIELD OF STUDY.

Some sources for further study in this vital realm of DEFINITION and DELINEATION of the TASK of Biblical Theology:

- Anderson, Francis I. "Biblical Theology," Encyclopedia of Christianity, II, 63-70.
 Bromiley, Geoffrey W. "Biblical Theology," Baker's Dictionary of Theology, 95-97.
 Hammond, T. C. In Understanding Be Men. Sixth edition, 1968. Reprinted 1974.
 Downers Grove, Ill.: InterVarsity Press. Pages 13, 19, 20.
 Killen, R. Allan. "Theology," Wycliffe Bible Encyclopedia, Volume 2, 1690-96.
 Ladd, George Eldon. A Theology of the New Testament. Pages 25-33.
 Lindsay, James. "Biblical Theology," ISEE, I, 469-472.
 Ryrie, Charles C. Biblical Theology of the New Testament. pages 11-24.
 Shedd, W. G. T. Dogmatic Theology, I, 11-15
 Taylor, W. "Biblical Theology," Zondervan Pictorial Encyclopedia of the Bible, I, 593-600.

I. A SELECTIVE SURVEY OF THE HISTORY OF THE DEVELOPMENT OF BIBLICAL THEOLOGY.

A. Prior to the Protestant Reformation.

Thomas Aquinas (1224-1274) Summa Theologiae (1265-73)

1. AQUINAS: Scripture PLUS Church tradition
 2. REFORMATION: a. Scripture alone "SOLA SCRIPTURA"
 b. rejection of allegorical interpretation. c. lack of total consistency,
- B. Sixteenth and Seventeenth centuries (1500's and 1600's). namely, some
1. Sebastian Schmidt. COLLEGIUM BIBLICUM. 1671. failure to interpret
 2. Pietism. P. J. Spener PIA DESIDERIA 1675 doctrine. in light of progressive revelation
 Personal edification value of Scripture studies about the kingdom of God: "theocratology" and INDIRECT LINK with later developments
- C. Eighteenth and Nineteenth centuries (1700's and 1800's).

1. C. Haymann BIBLISCHE THEOLOGIE 1708.

NOTE THE TITLE: Biblical Theology

2. A. F. Busching EPITOME OF THEOLOGY COMPILED FROM THE SACRED WRITINGS ALONE. 1756.

THOUGHTS UPON THE NATURE OF BIBLICAL-DOGMATIC THEOLOGY AND ITS SUPERIORITY TO THE SCHOLASTIC. 1758.

3. Johann Albrecht Bengel (1687-1752). GNOMON NOVI TESTAMENTI (1742). Bengel "insisted on an ORGANIC and HISTORICAL conception of Biblical revelation with strict regard to the difference of its stages."

4. G. T. Zacharia INVESTIGATION OF THE BIBLICAL FOUNDATION OF THE MOST EMINENT THEOLOGICAL DOCTRINES (1771-75). This was a systematic statement of Biblical doctrine designed to be critical of dogmatic theology

5. Johann Philip Gabler A DISCOURSE ON THE PROPER DISTINCTION BETWEEN BIBLICAL AND DOGMATIC THEOLOGY AND THE BOUNDARIES TO BE DRAWN FOR EACH. The first reference to Biblical Theology as an historical science. Gabler stressed the PROGRESSIVE NATURE of revelation.

6. Lorenz Bauer Prof. of Doctrine of Reason and of Oriental Languages at Altorf 1796-1803. A further "parting of the ways" with dogmatics. Bauer separated O.T. and N.T. theology.

7. Martin Leberecht De Wette 1813 BIBLICAL DOGMATICS OF THE OLD AND NEW TESTAMENT.

The "end of the line, as it were" Scripture, interpreted critically, removing ANYTHING which contradicted reason and experience.

This material is designed as a further study guide to the task of delineating Biblical Theology as a unique discipline.

- I. A SELECTIVE SURVEY OF THE HISTORY OF THE DEVELOPMENT OF BIB. THEOL. CONTINUED.
- D. A BASIC SUMMARY OF THE HISTORICAL DATA COULD BE GIVEN AS FOLLOWS:

"Biblical theology as a distinctive discipline is a product of the impact of the Enlightenment upon biblical studies." Ladd, G. E.
 A THEOLOGY OF THE NEW TESTAMENT, page 14.

We noted that while this movement BEGAN essentially as an attempt to deal CRITICALLY and HISTORICALLY with the Bible, some ORTHODOX SCHOLARS, like Hengstenberg and Van Oosterzee and Oehler BEGAN TO USE THIS APPROACH TO STUDY THE VARIOUS SEGMENTS OF BIBLICAL REVELATION.

WORKING AHEAD NOW, PLEASE USE THIS MATERIAL FOR CORRELATION WITH PAGE 2.

III. PLACEMENT: THE QUESTION OF WHERE TO PLACE THIS STUDY IN A FIELD OF LEARNING.
 SEE PAGE TWO.

A. Biblical Theology and Exegesis.

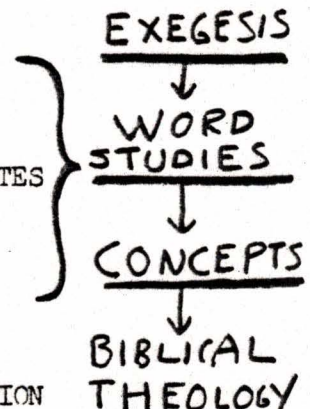
See the material on PAGE 2 G, study CLOSELY the concept there on WORDS OF SCRIPTURE.

Succinctly, The PARTICULARS of exegesis are BASIC to Biblical Theology. IDEALLY, exegetical work in a SPECIFIC BIBLICAL WORK, LIKE MATTHEW, JAMES, 1 PETER, 2 PETER, will deal with ALL THE TEXT. HOWEVER,

EMERGING FROM THIS DETAILED STUDY WILL COME CENTRAL WORDS.

THUS, WE MIGHT LIKEN THIS PROCESS TO A FUNCTION:

1. EXEGESIS DETAILED TEXTUAL STUDIES
2. RESULTING IN EMERGING PATTERNS OF KEY WORDS
3. THESE KEY WORDS MUST BE STUDIED. ANDERSON BELIEVES THAT THIS "INDUCTIVE-HISTORICAL WORD STUDY" CONSTITUTES THE CORE OF BIBLICAL THEOLOGY
4. FROM THESE STUDIES, OVER-ARCHING CONCEPTS, IDEAS WILL EMERGE.



B. Bib. Theol. and Systematic Theology.

TOPICS ORGANIZED THEMATICALLY: THIS ORGANIZATION IDEALLY GOVERNED BY THE BIBLICAL DOCUMENTS ALONE

TOPICS ORGANIZED SCHEMATICALLY: THIS ORGANIZATION ALMOST GOVERNED BY HISTORY: I.E. THE HISTORY OF CHRISTIAN DOCTRINE

"Biblical theology is historical in character and sets forth what the sacred writers thought about divine matters; dogmatic theology, on the contrary, is didactic in character, and teaches what a particular theologian philosophically and rationally decides about divine matters, in accordance with his character, time, age, place, sect or school, and other similar influences."
 W. Taylor, "Biblical Theology," ZONDERVAN PICTORIAL ENCYCLOPEDIA, I, 594.

8. Ernst Wilhelm Hengstenberg (1802-1869) CHRISTOLOGY OF THE O.T. (1829-35) (1854-57 English translation).
 - a. strength: VITAL ORTHODOXY seeing the rich values in this method of study.
 - b. weakness: possibly some lack of perspective in O.T.
9. Oehler. 1845. THEOLOGY OF THE O.T. 1883 American edition, G. Day, trans. orthodoxy here: using the METHOD of biblical theology.
10. J. J. Van Oosterzee THE THEOLOGY OF THE N.T. Eng. ed. 1870.
THE FIRST BIBLICAL THEOLOGY OF THE N.T. IN THE SENSE OF AUTHORS

II. SOME SUGGESTED DEFINITIONS OR DESCRIPTIONS OF THIS TECHNICAL FIELD. AND TOPICS.

A. "a term used to . . . represent that theological discipline which attempts to study God and His scriptural revelation with a special emphasis on the historical context of individual writing. Systematic theology builds toward a system; dogmatic theology enunciates and defends dogmas; philosophic and speculative theologies rationally philosophize and speculate; however, Biblical theology seeks to exegete and present that which each inspired Bible writer is himself in situ presenting."

Francis I. Anderson, article cited, page 1, his work is page 63 of the source.

B. "Bib. theology seems best defined as the doctrine of Bib. religion. As such it works up the material contained in the OT and the NT as the product of exegetical study. This is the modern technical sense of the term, whereby it signifies a systematic representation of Bib. religion in its primitive form."

James Lindsay, article cited above, from ISBE, I, page 469.

C. "Biblical Theology is that branch of theological science which deals systematically with the historically conditioned progress of the self-revelation of God as deposited in the Bible." Ryrie, source cited. page 12.

D. "Biblical theology is that exercise in which an attempt is made to state systematically the faith affirmations of the Bible." Taylor, source cited, page 593.

III. THE PLACEMENT OF BIBLICAL THEOLOGY IN THE "THEOLOGICAL ENCYCLOPEDIA."

A. Biblical Theology and Exegesis.

B. Biblical Theology and Systematic Theology.

IV. SOME HELPS IN EVALUATING SOME OF THE CONTEMPORARY WRITING CALLED "BIBLICAL THEOLOGY."

"The current revival of Biblical Theology among Neo-Orthodox theologians is indicative of the fact that they have found the older rationalism of Harnack and his school to be a dead-end street, and that they are seeking to retrace their steps. . . . They realize that God must take the initiative in speaking to man, and that there must be some 'word of God' which will embody saving truth. Although they are not willing to return to the traditional orthodox position that puts implicit faith in the verbal accuracy of the canonical scriptures, they do concede that the biblical literature contains a revelation which is God's historic approach to man."

Merrill C. Tenney, "Book Review of Ethelbert Stauffer, New Testament Theology," Westminster Theological Journal, XIX, 91-92.

theology. The systematic theology of Calvin's Institutes is exclusively biblical in its constituent elements and substance. Calvin borrows hardly anything from human philosophy, science, or literature. His appeal is made continually to the Scriptures alone. No theologian was ever less influenced by a school of philosophy, or by human science and literature, than the Genevan reformer. Dogmatic theology, as he constructed it, is as scriptural a theology as can be found in the ancient or modern church. "The first dogmatic works of the Reformers, Melancthon's *Loci*, Zwingli's *Fidei Ratio*, Calvin's Institutes, are in the proper sense biblical theology. They issued from the fresh, vital understanding of the Scriptures themselves." Schenkel: *On Biblical Theology, Studien und Kritiken*, 1852. On the other hand the Institutes of Wegscheider is rationalistic and unbiblical. This system, while appealing to the Scriptures, more or less, yet relies mainly upon the data of reason, and the principles of ethics and natural religion.

And the same remark is true of the so-called "biblical" theology. This method, like the systematic, may construct a biblical or an unbiblical book; an evangelical or a rationalistic treatise; a theistic or a pantheistic scheme. As matter of fact, all varieties of orthodoxy and of heterodoxy are to be found in this department. In Germany, in particular, where this method has been in vogue for the last half century, both the theist and the pantheist, the evangelical and the rationalist, have been fertile in the use of it. Under the pretence of producing an eminently scriptural theology, a class of theologians and critics like Baur and Strauss have subjected the Scriptures to a more capricious and torturing exegesis than they ever received before. They contend that the idea of Christ and of Christianity, as it is enunciated in dogmatic theology and the creeds, is erroneous; that the Gospels must be re-examined under higher critical principles, and the true conception of Christ and his religion be derived from the very text itself; that is, what

of the text is left after they have decided what is spurious and what is genuine. Baur was active and prolific in the department of "biblical" theology, as distinct from systematic. He composed a *Theology of the New Testament* (*Vorlesungen über neutestamentliche Theologie*), but it is biblical neither in substance nor spirit. Strauss's *Leben Jesu* professes to present the theology of the Gospels—the true biography, opinions, and religion of Jesus Christ according to a scientific exegesis. But it is an intensely anti-biblical treatise. The disciples of Baur, the so-called Tübingen school, have produced a body of "biblical theology" that is marked by great caprice in textual criticism, and ingenuity in interpretation, but is utterly antagonistic to what the Christian mind of all ages has found in the Bible. The school of Kuenen and Wellhausen have employed this method in the same general manner in interpreting the Old Testament.

But another class of German theologians and critics, like Neander, Tholuck, Ebrard, Weiss, and others, handle the "biblical" method very differently. The results to which they come in their *Lives of Christ*, and their study of John, Paul, Peter, and James, are drawn from an un mutilated text, and agree substantially with the historical faith of the church, and with systematic theology as contained in the creeds. As, therefore, we have to ask respecting systematic theology, *whose system it is*; so, also, in regard to "biblical" theology, we must ask *whose "biblical" theology it is*.

Systematic theology should balance and correct "biblical" theology, rather than vice versa, for the following reasons: 1. Because "biblical theology" is a deduction from only a part of Scripture. Its method is fractional. It examines portions of the Bible. It presents the theology of the Old Testament, apart from the New: e.g., Oehler's *Biblical Theology of the Old Testament*; of the New Testament apart from the Old: e.g., Schmid's *Biblical Theology of the New Testament*; of the Gospels apart from the Epistles;

Dogmatic theology may be thoroughly biblical or unbiblical, evangelical or rationalistic; and so may "biblical"

(11)

of the Synoptists apart from John's gospel; the Petrine theology in distinction from that of the Pauline; the Pauline in distinction from that of James, etc. Now this method, while excellent as a careful analysis of materials, is not so favorable to a comprehensive and scientific view as the other. Science is a survey of the whole, not of a part. True theological science is to be found in the long series of dogmatic systems extending from Augustine's City of God to the present day. To confine the theologian to the fragmentary and incomplete view given in "biblical" theology, would be the destruction of theology as a science. 2. A second reason why "biblical" theology requires the balance and symmetry of systematic theology, is the fact that it is more easy to introduce subjective individual opinions into a part of the Bible, than into the whole of it. It is easier (we do not say easy) for Baur to prove that Christianity was originally Ebionitism, if he takes into view only the Gospels, and excludes the Epistles, than it is if he takes the entire New Testament into the account. It is easier to warp the four Gospels up to a preconceived idea of Christ and Christianity, than it is to warp the whole Bible. This is the danger to which all interpretation of Scripture is exposed, which does not use the light thrown by the interconnection and harmony of all the books of the Old and New Testaments; and perhaps this is the reason why the pantheistic and rationalistic critic is more inclined to compose a "biblical," than a systematic theology. The attempt to understand revelation piecemeal, is liable to fail. In every organic product—and the Bible is organized throughout—the whole explains the parts, because the parts exist for the whole, and have no meaning or use separate from it. The interpretation of Scripture should be "according to the proportion of faith" (κατὰ τὴν ἀναλογίαν τῆς πίστεως). Rom. 12: 6.

When the work of deriving doctrines from Scripture has been done, the theologian must defend them against attacks,

answering objections, and maintaining the reasonableness of revealed truth. The elder Protestant divines devoted great attention to this part of theological science, under the title of *Theologia Polemica*. Here is where religion and philosophy, faith and science meet. Human reason cannot reveal anything, but it can defend what has been revealed.

It is important to notice at this point, that in respect to the doctrines of Christianity the office of reason is discharged, if it be shown that they are self-consistent. A rational defence of the doctrine of the trinity, for example, consists in demonstrating that there is no contradiction between the several propositions in which it is stated. To require of the theologian a complete explanation of this truth in proof of its rationality, is more than is demanded of the chemist or the astronomer in physical science.

When the individual doctrines have been deduced, constructed, and defended by the exegetico-rational method, they are then to be systematized. Systematic theology aims to exhibit the logical order and connection of the truths of Revelation. Schleiermacher mentions as a rule that is to guide in the construction of a system of Christian doctrine, the exclusion of all *heretical* matter, and the retention of only what is *ecclesiastical*. Glaubenslehre, § 21. Only the historical and catholic faith belongs to the Christian system, because it is more probable that the one catholic Church has correctly understood and interpreted the Scriptures, than that the multitude of heretical schools and parties have. The substantial unity of the Church upon the cardinal doctrines of the trinity, the apostasy, the incarnation, and the redemption, can be expressed in one self-consistent system. But the diversity and contrariety of the numerous heretical sects cannot be.

The complete article by Francis I. Anderson on "Biblical Theology" from Encyclopedia of Christianity, II, 63-70.

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BIBLICAL THEOLOGY, a term used (1) in approbation for a scripturally based and a scripturally sound theology, and, (2) to represent that theological discipline which attempts to study God and His scriptural revelation with a special emphasis on the historical context of individual writing. Systematic theology builds toward a system; dogmatic theology enunciates and defends dogmas; philosophic and speculative theologies rationally philosophize and speculate; however, Biblical theology seeks to exegete and present that which each inspired Bible writer is himself *in situ* presenting.

A truly Biblical theology must be Biblical in the root as well as in the branches. The Bible must control its method as well as supply its data. Biblical theology is then more than theological writing about the Bible; it is more than the incorporation of selected Biblical categories into a system that is actually grounded elsewhere than in the Bible itself. As soon as any extra-Biblical elements provide the hidden ground of theology, when they supply criteria by which evaluations of Biblical material are made, when they furnish the framework on which Biblical information is arranged, the result may be Biblical in appearance but unbiblical in its inner substance.

A strictly Biblical theology does more than take up the great themes of the Bible as central to theology; it insists that the entire procedure in theology be regulated by Biblical principles. It accepts all the teachings of the Bible about God and man, sin and salvation, as authoritative for genuinely Christian thought. But it goes even deeper than that. It recognises more profoundly that this very use of Holy Scripture is grounded in the Bible's teaching con-

cerning its own nature as the Word of God.

A preliminary investigation into the inspiration and authority of the Bible is a prerequisite for all theology, since all its conclusions will depend upon the answers given or assumed from the outset on the matter of the right use of Scripture. It may be very deceptive to sprinkle a work with quotations from Holy Writ, for if we are to have more than a Biblical decoration of otherwise human thought in what passes for "Biblical" theology, the use of scriptural concepts and of scriptural language must arise from and be controlled by the attitudes and principles found within the Scripture itself.

Besides a passive normative function, a positive regulative function for the written Word of God is explicitly foundational for any genuinely Biblical theology.

By contrast much current theological writing about the Bible falls short of the full requirements of Biblical theology since it lacks a proper Biblical basis. Its detailed procedures and many of its general conclusions disclose that the preliminary question about the function of the Bible as the instrument of the Holy Spirit's government of the Church has been avoided or evaded. Failure to recognise those qualities of authenticity, reliability, perspicuity and sufficiency with which God has endowed the Bible for this function leaves the student of the Bible with no guiding principles for his endeavours. A display of academic "objectivity" cannot then conceal what is really an attitude of mistrust, since an indifferent or noncommittal approach to the Bible amounts to a virtual denial that here we have the oracles of the Living God. Another way of putting this is to say that Biblical theology can never remain only descriptive for it will be caught up in the prophetic spirit of

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the Bible itself. The Biblical theologian will always be something of a preacher. He will not only try to discover and to present what the Scriptures actually teach, he will also do it in such a way as to show that this is what he accepts as the truth, and what he expects others to believe.

The data presented by the Bible may be used to yield results which are not directly theological, but which, in their turn, contribute to theology.

Contrasted with Other Studies Such ancillary disciplines include all areas of criticisms (textual, literary, historical, etc.), and all processes of exposition, ranging from exegesis (which aims directly at a discovery of the exact meaning of the text) passing through explication (which probes also the hidden presuppositions and implications of the text) to deductions from the text, interpretations and applications, and finally to an articulation and harmonization of the passage with other scriptures. All these activities, each in its own way, depend on principles for the handling of Scripture which are supplied by grammar, logic, and hermeneutics in general.

These studies may be pursued strictly within the confines of the Bible itself, yet none of them rises to the full scope of Biblical theology proper, which aims at a comprehensive and integrated presentation of the teaching of the Bible in its fullness. Biblical theology attempts to bring the contents of the Bible to a greater degree of systemization than is found immediately in the Bible itself, but it differs from the more formalized theological disciplines whose guiding methods are logical rather than Biblical. *Systematic theology* orders its data under topical headings. Its simplest expressions are met in a "Topical Concordance" or in the subject entries in Bible dictionaries. It may organize

its data by a strictly inductive method, marshalling all the appropriate Biblical statements on a given theme and summing them up by means of generalizations. Torrey's *What the Bible Teaches* is an unsophisticated example in which a catechetical method is used. Even when it remains in close adherence to the Biblical text, such systematic theology moves to some extent from the concrete historical particularism of the Scriptures to the abstract realms of theological ideas. Furthermore the systematic theologian is not content to classify the contents of the Bible under miscellaneous headings; he tries also to bring all the truths of Scripture into relationships with each other in order to exhibit the wholeness and harmony of revealed truth. In spite of its artificial form, however, systematic theology may be strictly Biblical in content.

At the other extreme *speculative or philosophical theology* moves from the realm of ideas to the specifics of Scriptures. Exalting rational consistency as its chief tool, it proceeds by logical deduction from first principles to the full elaboration of a body of divinity. The Scriptures come in after, either as illustrations, or as proof-texts to put the cap on the logical demonstration. With such a procedure much doubt remains as to whether the real authority lies with reason (i.e., the rational system of the local advocate) or with the Bible.

The method of *dogmatic theology* lies between systematic and speculative theology, but may lean more to one or the other, depending on the aim of the writer or on the form he adopts. Sometimes dogmatics attempts to bring the isolated generalizations of systematic theology to full ordering in a coherent system. Many of the great works called "systematic theology" should really be placed in this category, especially when they contain much philosophical matter.

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or even a philosophical method foreign to the Bible itself.

More often dogmatics is the orderly exposition of a set of dogmas, i.e., beliefs which have gained some kind of official recognition by a church, typically in the form of the historic creeds and confessions. The respect paid to Biblical theology in the dogmatics of any group will then depend on the basic convictions of that group as well as on the method chosen to develop the subject. It may then be thoroughly Biblical if the authority of the Bible is fully recognized and thoroughly applied, but because of its dogmatic form it will not be Biblical theology in the strict sense.

Since dogmas are often called forth in combating heresy, they are usually limited, even fragmentary in scope, as well as being polemical in flavour. They are protective rather than positive, occasional rather than exhaustive. It was probably for such a reason that Henry Wace went so far as to say that "if there is one thing to be guarded against in dealing with Dogmatic Theology it is system" (Introduction to E. A. Litton, *Introduction to Dogmatic Theology* [London, 1912], xvi). While it is true that over-intellectualizing may rob a confession of its power as *witness*, it is a fact that the greatest achievements in technical dogmatics have been constructed as vast and comprehensive systems. And to the extent that such dogmatics draws its criteria of coherence from rational principle it is akin also to philosophical theology.

As a human enterprise, theology in all its aspects has its own history, the study of which constituted *historical theology*. This is a descriptive and interpretative science aimed at discovering and explaining what the great theologians of the past have thought, by placing their teachings in their historical setting and tracing the historical devel-

opment of the great theological themes. When these themes are traced back to their Biblical origins, and no essential difference *in kind* is admitted between the teaching authority of Biblical writers and that of later Christian doctors, the resulting so-called "Biblical" theology amounts to no more than the early chapters of historical theology in general. This is the case with a great deal of current treatment of Biblical subjects, which accordingly falls short of the full stature of Biblical theology.

When the historical development of Biblical theology as a distinct discipline is separately studied, we have a branch of historical theology (see ISBE, rev. ed., I, 470-472).

All kinds of theological study are legitimate for the Christian thinker within the bounds of the apostolic principle "not above what is written" (I Cor. 4:6), and many have their precedents in the Bible itself, especially in the NT, where the selective and orderly interpretation of OT passages is already found. Stephen's speech in Acts 7, for instance, is a systematic study of the place of buildings in the worship of God, traced through the OT. In the NT the use of logical principles for the systematic and even argumentative development of Christian themes is well advanced, especially in the epistles of Paul and Hebrews, the latter even to the point where its hermeneutics is grounded in a manner akin to platonic metaphysics. The Bible itself thus emphasises the possibility of clearly and fully stated doctrines, and also the vital importance of sound teaching for the well-being of the Church.

Purely Biblical theology is the most excellent of all studies, supreme over all other methods of setting forth the truth because it deliberately aims at remaining as close as possible to the method God himself

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has used in giving us his revelation. It should not be degraded to the role of being merely "a useful handmaid to the discipline of Systematic Theology" (Edward J. Young, *The Study of Old Testament Theology Today* [London, 1958], 110). Biblical theology then differs from all other modes of theological writing by remaining more closely in touch with the Bible itself. Its method is accordingly more personal, historical, dynamic, and particular than a theology that finally yields static, timeless, impersonal and abstract truths. While it accepts every part of the Bible as fully inspired and equally authoritative, it does not permit diversity of the Scriptures (diversity in both form and purpose, as well as in original historical circumstances) to be overridden by any inductive or proof-text method that tends to place all parts of Scripture on the same level of meaning or applicability. Biblical theology does justice to the requirements of exegesis in context and also to the inner complexity of the Scriptures in their progressive historical connection with the unfolding redemptive plan of God.

Biblical theology never loses sight of the historical vehicle of revelation nor of the revelatory function of Biblical history. Revelation came in and through these particular events of history because they were accompanied by a prophetic Word which also proceeded from God and which gave these special events their status as acts through which God's character is disclosed. Revelation continues to be apprehended as the speech of God encountered in His written word sets a man in relation to the saving acts reported in the Bible. Biblical theology thus preserves a close connection between the deeds and words of God recorded in the Bible, so that it operates fully and simultaneously with the categories of history, literature, and

revelation. It is accordingly more than a recital of Biblical history, and more than a study of the development of religious thought in ancient Israel. The studies of Gerhardus Vos (*Biblical Theology: Old and New Testaments*, Grand Rapids, 1954) represents an almost unique realization of this aim precisely because as well as having clear definition by the express acceptance of the historical truth of all Biblical statements, it is undergirded with a firm grasp of the unity of the revealing activity of God in history.

In contrast with this a great deal of current writing that is called "Biblical" theology, even when it takes the redemptive significance of Biblical history very seriously, treating it as a special *Heilsgeschichte*, sits lightly to the history itself, often to the point of extreme scepticism, as with Alt, Noth, and Von Rad, at least for the early stages of Israel's history. It is hard to see what redemptive significance there could be in a history that did not actually happen as recorded in the Bible, a history in which purely natural events are interpreted as acts of God. The American exponents of this approach, notably George Ernest Wright, John Bright, and Bernhard W. Anderson, take a much more positive view of the general historicity of the OT, especially the traditions of the patriarchs and of the Exodus, though with critical reservations. But they do not fully penetrate behind the historical contingencies to the operation of the sovereign will of the Lord of history, nor behind the personal diversity of the human authors of Scripture to the mind of the one inspiring Spirit of God. They allege the revelatory function of the events, and so escape from a purely sociological treatment of the religious phenomena of ancient Israel, but they do not recognize oracles given by God himself as

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the instruments of that revelation. This part of the Bible's own representation of the process of revelation as the coming of the Word of the LORD to someone, they reject. Instead the revelatory significance of the events is regarded as imposed upon them by the believing response of the participants, i.e., the fallible insight of men is the organ of "revelation." Edward J. Young justly characterizes this view as merely "Theology by Inference" (*op. cit.*, p. 20), a purely human achievement.

Biblical theology rises to its full strength by frankly accepting the Bible as God's self-explanation. It falls short of its proper dignity when the Scriptures are treated as no more than the literary precipitate from the devout reflection of ancient Israelites upon their national history. Likewise it is no Biblical theology that sees the Scriptures as a mere vehicle serving for liturgical recital or ritual re-enactment of events supposed to be acts of God. In such a case the prophecy of the Scripture would still be a private interpretation (II Pet. 1:20).

It is true that individual points of view may be distinguished within the Bible. This is part of the diversity of manner (Heb. 1:1) which the Biblical theologian must take into account. In the OT the theology of the Psalter, of individual prophets and historians and others, can be delineated; in the NT the theology of the synoptics, of the Pauline, the Johannine, the Petrine writings, can be distinguished and even in a measure contrasted. But neither (1) the application of a formal principle of rational consistency nor (2) the invocation of an irrational category of "paradox" does justice to the organic relation of these particulars to the one unveiling of the God of grace which is the sum total of Biblical theology. The former is the mistake of the classical systematians; the latter is the error of con-

temporary existential theologians; the remedy has yet to be found, and its lack is the main cause of the general absence of Biblical theology at its best from our bibliographical resources.

But the time is ripe for an advance to authentic Biblical theology. Modern critical study, by attending to the detailed phenomena of Scripture, and with a more acute historical sense, was able to break away from the one-level use of Scripture of the older scholastics, whether Catholic or Reformed, and was more alert to the diversity of Scripture and to its dynamic spiritual movement. But too much attention was paid to the human and circumstantial, so that nothing could be done to save elements which stood in formal dissimilarity (e.g., the connotations of "faith" for Paul and for James) from being set in hostile contradiction. This may have been more honest than the artificial harmonizations of some of the earlier "reconciliations" which struggled to reduce such terms to absolute identity. Yet the achievement of integrity in Biblical theology lies beyond both of these treatments by setting such contrasts into a harmonious pattern of organic historical development in which the full operation of the one mind of the inspiring Spirit and the many minds of the inspired authors are two factors both given full recognition.

A major activity for such Biblical study is lexicography. It can no longer be assumed that the vocabulary of the Bible is simple and uniform in its use. The great concepts which gather around key words may be grasped only by studying all the connotations which such words have and also the distinctions which they bear and develop in the use of individual authors and in the historical completion of revelation. Such inductive-historical word studies constitute the core of Biblical theology, reach-

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ing downwards into the particulars of exegesis, and upwards into the articulation of Biblical concepts together into the full scope of revealed truth. Kittel's *TWNT* provides such groundwork, as do also the works of Norman S. Scaith (*The Distinctive Ideas of the Old Testament*, London, 1944) and of C. Ryder Smith (*The Bible Doctrine of Man*, London, 1951; *The Bible Doctrine of Sin*, 1953; *The Bible Doctrine of Salvation*, 1946, etc.), which are largely word studies narrower in scope but aiming at systematic treatment of all the terminology relevant to chosen themes. From these it should be possible to advance to a synthesis which is not the extraction from this evidence of vague common meanings, but the setting of its diverse elements in proper relation to each other in the light of the whole.

The disintegration of the Bible in the hands of liberal theologians is now being rectified by new emphases on the unifying features of Biblical thought which lie behind formal external contrasts. C. H. Dodd's recovery of the pattern of the apostolic *kerugma* inaugurated a new phase of appreciation of the unity of the NT, and this trend is well summarised by Archibald M. Hunter in *The Unity of the New Testament* (London, 1943) and other writings (cf. H. H. Rowley, *The Unity of the Bible*, London, 1953). The several works of Vincent Taylor on the teaching of the NT about the atonement similarly pointed behind the diversity of the several strands to common vital elements; the latter have been developed into more explicit inter-relation by L. L. Morris (*The Apostolic Preaching of the Cross*, London, 1955). The publication of new studies in the theology of the OT by Jacob and by Vriezen, and of the NT by Stauffer and by Richardson, as well as monographs devoted to special subjects, notably in the series *Studies in*

Biblical Theology (London), indicate the renewal of interest in this field. The more critical works of Von Rad in the OT and Bultmann in the NT and the lack of a similar contemporary treatment of the theology of the whole Bible are significant symptoms of the indecisive spirit that cripples Biblical theology when it is in the hands of those with this spirit of scepticism.

When the task of composing an adequate theological study of the entire Bible is comprehended, it is to be noted that there exist profound disagreements as to scope and presuppositions among the various schools of thought. Edward J. Young insists that in Biblical theology "God is the Object that we study" ("What is Old Testament Biblical Theology?" *EQ*, XXXI No. 3, July-Sept., 1959, 139). He thus stands in headlong collision with neo-orthodox theologians and others who insist with Brunner that "God is not an object of knowledge" (*Our Faith*, London, 1949, 14) and "God is not an 'object' which man can manipulate by means of his own reasoning" (*The Christian Doctrine of God. Dogmatics I*, London, 1949, 117). Paul Tillich admits that "the theologian cannot escape making God an object in the logical sense of the word," but adds the severe warning, "Theology must always remember that in speaking of God it makes an object of that which precedes the subject-object and that, therefore, it must include in its speaking of God the acknowledgment that it cannot make God an object" (*Systematic Theology*, Volume I, London, 1953, 191). This means that every predication made about God is questionable, including all statements in the Bible.

Current perplexity about the very possibilities of theology itself goes deep to the ultimate ontological and epistemological questions about the nature of God and of our knowledge of Him

around which the theology of the mid-twentieth century is in turbulent debate. The philosophical issues are stated by Tillich in *Biblical Religion and the Search for Ultimate Reality* (London, 1955) as well as in other writings. The interpretative "demythologizing" of Bultmann represents another man's rationalistic grappling with such hermeneutical issues.

These matters are not the immediate concern of Biblical theology, which, by contrast, finds in the Bible a God who has made Himself an object of human observation, performing acts visible to their eyes in their history, speaking words in the normal channels of human communication, and finally Himself becoming flesh and dwelling among us so that He could be heard, seen, scrutinized, and handled (1 John 1:1). The message proclaimed to us was heard from Him (1:5). This is the basis of our fellowship (1:3), our knowledge (5:13), our confidence (5:14), and when it is written down our joy is complete (1:4).

On this secure foundation the writer of authentic Biblical theology may unhesitatingly attempt his noble task. For his endeavours the Bible itself will supply not only the material but also the method. It will provide also the balance and the perspective. The aim of it all will be the glory of God revealed as the Sovereign Lord in creation, redemption and final judgment. The purpose of God will be described in terms of His gracious covenants with their promise of righteousness through faith. The proper balance will be struck between law and gospel, each set in relation to the other as expressions of the holiness and love of God. All this, in promise, fulfilment and subsequent application, will be centered on the Lord Jesus Christ, through Whom and for Whom all things were made, in Whom all things

consist, the Way, the Truth, and the Life, in Whom alone salvation is to be found. Christ will be exalted in Biblical theology, because the Bible in all its parts testifies of Him (John 5:39). Full honour will be done to the Lordship of the Spirit of God. Hope will be aroused in expectation of the personal return of the Lord in glory in full agreement with the emphasis of the NT. The whole will be sustained by a confidence that "all scripture is given by inspiration of God, and is profitable . . . able to make thee wise unto salvation through faith which is in Christ Jesus" (11 Tim. 3:16,15).

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 J. Bright, *The Kingdom of God: the Biblical Concept and its Meaning for the Church* (New York - Nashville, 1953).
 M. Burrows, *An Outline of Biblical Theology* (Philadelphia, 1946).

GENERAL INTRODUCTION, continued.

- V. A SUGGESTED PATTERN OF NEW TESTAMENT BIBLICAL THEOLOGY. Taken directly from Charles C. Ryrie, BIBLICAL THEOLOGY OF THE NEW TESTAMENT, pages 364-67.

This section of his work is VITAL for your consideration and evaluation in your own studies in Biblical Theology.

THE MAJOR, "OVER-ARCHING" UNITS OF NEW TESTAMENT BIBLICAL THEOLOGY:

- A. SYNOPTIC GOSPELS, THE THEOLOGY REVEALED THROUGH THESE WRITERS.
THE KING AND HIS KINGDOM
- B. PAULINE THEOLOGY. THE LORD JESUS CHRIST AND HIS CHURCH, WHOSE
INDIVIDUAL MEMBERS ARE SEEN IN THE NEW SPHERE OF RESURRECTION
LIFE IN CHRIST.
- C. JOHANNINE THEOLOGY. THE SOVEREIGN SAVIOR AND JUDGE, REVEALED
AS SON OF GOD AND LORD OF THE UNIVERSE. (Gospel and Revelation).

THE IMPORTANT "LINKING" UNITS OF NEW TESTAMENT BIBLICAL THEOLOGY.

1. THEOLOGY OF ACTS (as a vital segment of LUKE AND LUKAN THOUGHT):
A BRIDGE OR LINK BETWEEN

GOSPELS AND PAULINE THOUGHT
CONTINUED RECORD OF WORK OF CHRIST
IN HIS RESURRECTED STATE
INTRODUCES THE NEW ENTITY: THE CHURCH.
(THIS ENTITY WILL BE EXPLAINED, AND ITS
INNER DYNAMIC UNFOLDED IN PAULINE THOUGHT).

2. THEOLOGY OF JAMES: possibly seen also as part of this BRIDGE.
RELATIONSHIP OF DOCTRINE AND LIFE IN
THE FELLOWSHIP OF THE NEW PEOPLE OF
GOD: THE EKKLESIA

VITAL UNDERGIRDING REVELATION: THE WORD OF GOD,
AGENT OF THE LORD IN THE IMPARTATION OF NEW LIFE,
AND IN THE GUIDELINES FURNISHED FOR
THE NEW LIFE

3. THEOLOGY OF HEBREWS (as a vital segment)

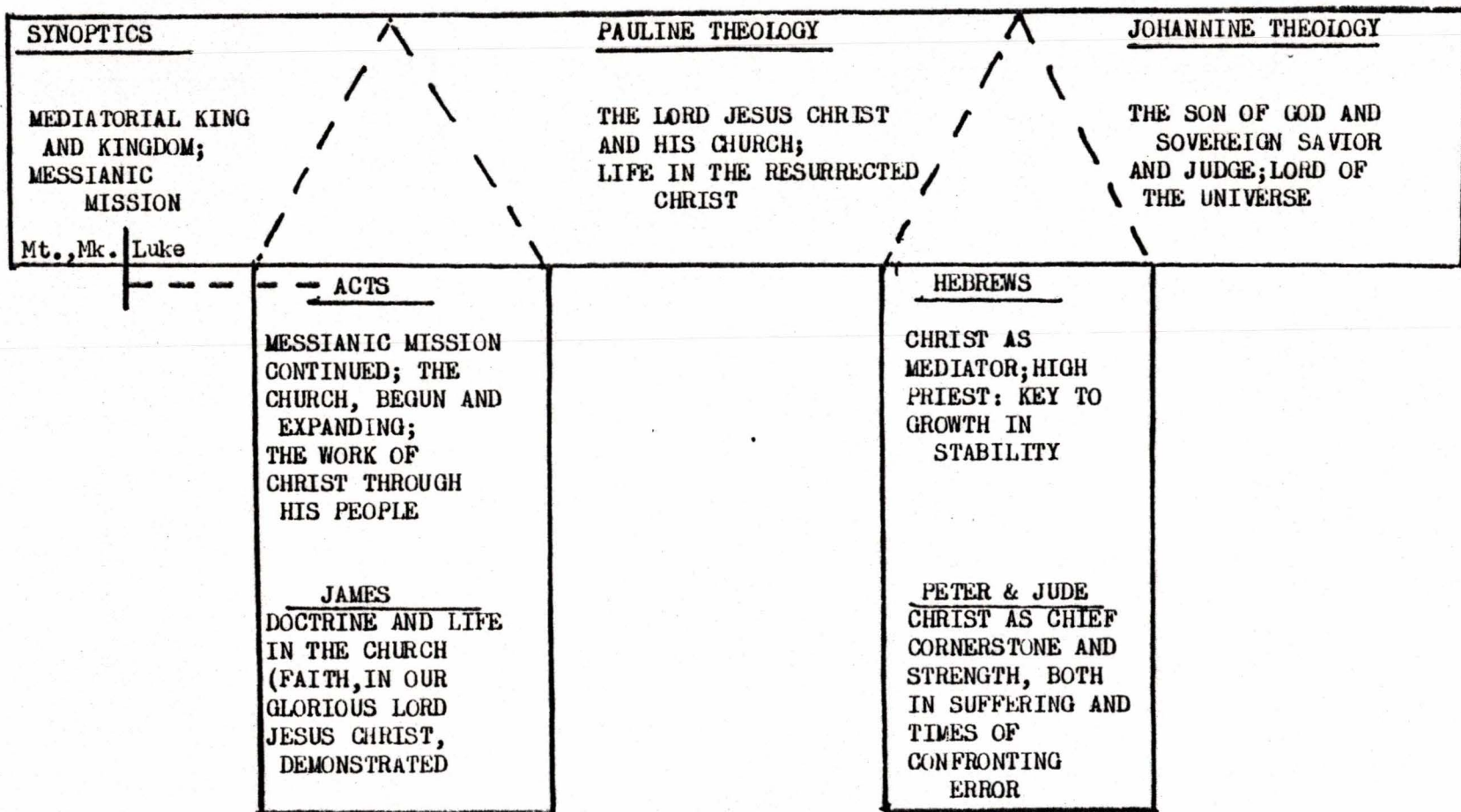
A BRIDGE OR LINK BETWEEN
PAULINE AND JOHANNINE THEOLOGY
A MAJOR CHRISTOLOGICAL THEOLOGY:
CHRIST AS ASCENDED LORD, MEDIATOR, HIGH PRIEST,
"A CURE FOR DIFFICULTIES AND ABERRATIONS IN THE LIFE
OF THE CHURCH"

4. THEOLOGY OF PETER AND JUDE

possibly seen also as part of this BRIDGE OR LINK BETWEEN
PAULINE AND JOHANNINE THOUGHT.

DEFINITELY CHRISTOLOGICAL IN EMPHASIS
CHRIST AS OUR SOVEREIGN LORD, YET SUFFERING SAVIOR,
AN EXAMPLE AND HELP FOR CHRISTIANS IN TRIAL
AND COMBATING ERROR.

It is interesting to note, as Ryrie points out,
THIS LINKING SUBDIVISION ALSO ESTABLISHES THE NEED
FOR THE FINAL WORD CONCERNING CONSUMMATION IN
JOHANNINE THOUGHT (REVELATION).



"...the development of the self-revelation of God in the New Testament is progressive both in its stages and emphases.

Progressive development and diversified emphasis does not mean doctrinal disharmony. . . . This higher unity perceived by the method of Biblical Theology proves the validity of the doctrines of Systematic Theology, for if the teachings of the various writers of the New Testament only contained a conglomeration of human opinions which were found often to be contradictory, there would be no true dogmatics. The cardinal doctrines of God, Christ, sin, salvation, the Church, and the future are consistently and harmoniously presented by the writers. . . . we see the diversities coalescing into a unified doctrinal scheme." C. C. Ryrie, BIBLICAL THEOLOGY OF THE NEW TESTAMENT, 365-66.

Division One. MATTHEW: SELECTED BIBLICAL THEOLOGY THEMES.

Unit One. Background and Introductory Matters.

I. Authorship.

- A. Historical evidence. Also: see Matt. 9:9-13; 10:3; compare Mt. 9:10; Mark 2:15 and see Luke 5:29
 MATTHEW and LEVI are equated

Famous quotations:

1. Eusebius (c. A.D. 325) quotes Papias (c. A.D. 100:
 (Eusebius HISTORIA ECCLESIAE III, xxxix, 16.)
 "MATTHEW COMPOSED THE LOGIA IN THE HEBREW TONGUE:
 AND EACH ONE INTERPRETED THEM AS HE WAS ABLE."
2. Irenaeus (century and a half earlier than Eusebius)(c. 175-195)
 (Irenaeus AGAINST HERESIES, III, i, 1.)
 "MATTHEW ALSO ISSUED A WRITTEN GOSPEL AMONG THE HEBREWS IN THEIR
 OWN DIALECT. . ."

- B. Logical inference: MATT. 9:9-13; 10:3; Study Mt. 9:10; Mk. 2:15 See Luke 5:29 MATTHEW AND LEVI ARE SEEN TO BE THE SAME.

1. The WORK of Matthew a tax collector would be admirable fitted for task of accurate recording of data. He was doubtless bilingual.
2. The ARGUMENT FROM INFERENCE: any forger seeking fame for his work would have chosen, perhaps, to publish it under the name of a more renowned Apostle.

C. Possible explanation of the quotation from Papias.

Our Gospel of Matthew could be an edition, not a translation, of Matthew's Logia. There is a parallel in history in Josephus' work WARS OF THE JEWS. It was first written in Aramaic, then in Greek, a Greek edition.

II. Place of Writing and Possible Date.

A. Place: ANTIOCH.

1. Quotations of the Gospels in the early patristic writings, like those of Papias and of Ignatius, agree most closely with the text of Matthew.
2. Most logical choice: the church at Antioch was the first to have a markedly Gentile constituency which would also allow for intermingling of Hebrew/Greek culture.

B. Date: Between A.D. 50 and A.D. 70.

The time span here: during the missionary outreach period.

As a base for mission-minded Christians, Antioch was, again, a good choice for the origin and early circulation of Matthew's work.

III. The PURPOSE for Matthew. MAJOR IDEA: PROMISE AND FULFILLMENT

A. Matthew 1:1

1. The promise to Abraham. Gen. 12:2-3
 The core truth for world-wide implications "nations of the earth"
2. The promise to David. 2 Sam. 7:12-16 (Ps. 89:3ff; 19-37; 132:11f; Isa. 55:3; Jer. 33:17
 Christological implications: an individual 'son of David.'
3. The proclamation of the early church.
 See Acts 2:25-36; 3:13,25;; Acts 13:17,22ff. 26, 32ff, 36.
 The theme is early Christian preaching centered on the PROMISE in the O.T. and the fulfillment seen in the N.T. in the Christological theme.

Unit One. Background.

I. AUTHORSHIP.

A. HISTORICAL EVIDENCE: Points to MATTHEW-LEVI.

ADDED STUDY HELPS AND OBSERVATIONS:

The BEST introduction for the BIBLICAL THEOLOGY student, in my opinion, is written in ZONDERVAN PICTORIAL ENCYCLOPEDIA. This is well worth owning, copying for yourself the material on Matthew from the library, if you don't own the set.

B. LOGICAL INFERENCE: MATTHEW AND LEVI SEEN TO BE THE SAME.

(Compare other double names: Lebbaeus surnamed Thaddaeus, thus Lebbaeus-Thaddaeus; Thomas-Didymus; Joses-Parnabas; John-Mark; Simon-Niger; Judas-Earsabas).

Now: let us ADD one new area here from page 5:

D. MATTHEW THE TAX OFFICIAL: HIS CALLING IN THE LIGHT OF BIBLICAL-THEOLOGICAL THEMES:

ONLY MATTHEW records the words of Matthew 9:12,13

1. This was A GREAT EVENT: the greatest in HIS LIFE and HIGHLY SIGNIFICANT FOR THE BELIEVERS IN CHRIST.

"That he should be called to be a member of the twelve disciples was an outstanding symbol of the Christian Church in which all people were called to the kingdom by repentance and faith." ZONDERVAN PICTORIAL, page 140, Vol. IV.

See Matthew 21:28-32 Matthew's SPECIAL POINT.

2. The event of Matthew's DINNER: recorded by all three synoptics.

This was a HIGH POINT IN THE MESSIANIC MISSION.

"Levi knew what it meant to be an outcast from his people, and even though he had attempted to turn back, the way would be blocked. He knew the bitterness of separation from his people and the sordid life of the 'underworld' in which he lived and operated. Thus, while all three synoptics record the words after Jesus' publican dinner, 'Those who are well have no need of a physician, but those who are sick,' only Matthew adds these significant words of Jesus to the Pharisees: 'Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners' (Matt 9:12,13). In this connection, it is also interesting that Luke alone records that it was Matthew's house and not Jesus' house in which the dinner was held (Luke 5:29-32). This has led Bible students to conclude that Matthew, deep down, was a conscientious man with deep spiritual troubles and a spiritual concern for his sinful colleagues. He wanted to share the Gospel of the kingdom and his wonderful experience with his fellowmen. The fact that he dropped everything readily and followed Jesus seems to indicate that he may have heard Jesus preach and possibly had witnessed some of His miracles." ZONDERVAN PICTORIAL, IV, 140.

Help in the perennial problem: SYNOPTIC PROBLEM: highly significant words: "It must be admitted that NONE OF THE THEORIES REALLY EXPLAIN ALL OF THE SYNOPTIC PROBLEM.

Helpful for the explanation of the relationship between Matthew and Mark, however, is THE THEOLOGICAL PURPOSE OF THESE TWO EVANGELISTS. Although they use the same gospel material, they put it to different uses, organize it into different frameworks, and UNDER THE DIRECTION OF THE HOLY SPIRIT, write a gospel FOR A SPECIFIC THEOLOGICAL AND HISTORICAL PURPOSE. Mark's gospel of action and movement certainly had a different aim than the didactic gospel of fulfillment of Matthew. The intended readers or audience of each gospel also determined the nature of the gospel. THIS IS WHY FOUR VSS OF THE ONE GOSPEL IS A GIFT OF GOD TO A DIVERSE PEOPLE OF GOD TODAY JUST AS IN ANCIENT TIMES. EACH GOSPEL SHOULD BE ACCEPTED AS IT IS AND STUDIED AS THE WORD OF GOD IN ITS OWN RIGHT, RELEVANT 'NOW' AS 'THEN.' " ZONDERVAN PICTORIAL, IV, 135.

NOTE WELL: MATTHEW IS THE ONLY APOSTLE CALLED OUT INDIVIDUALLY FROM HIS MAJOR LIFE COMMITMENT BY OUR LORD. MATTHEW 9:9.

This material for classroom distribution only, not for resale: presented with a view to recommending the book INTRODUCTION TO THE NEW TESTAMENT, by Henry C. Thiessen, pages 133-34. CORRELATE THIS: WITH PAGE 5: I, C.

2. Dependence and Language. Is our present Greek Gospel the original Gospel of Matthew? We have noted repeatedly Papias' statement that Matthew composed the Logia in Hebrew (Aramaic). Some maintain that "Logia" here must be interpreted strictly as "Sayings." They hold that Papias refers to a work of Matthew that contained only the Discourses of Jesus. But in all the four places in which the term "logia" occurs in the New Testament (Acts 7:38; Rom. 3:2; Heb. 5:12; I Pet. 4:11) it always means "oracles" rather than "sayings." That is, it refers to God's message to man, whether in the form of narratives, discourses, or other inspired utterances. There is nothing to indicate that Papias used the word in any other than the New Testament sense.

But how shall we interpret Papias' statement? Four views have been entertained: (1) Papias referred to a work of Matthew that contained the Discourses of Christ, and someone later used these "Logia" and Mark and some other sources, and composed our Greek Matthew. This is the Two-Document Theory, which we have already evaluated. (2) Papias taught that our Matthew was originally written in Aramaic, and someone else later translated it into Greek. This is Zahn's view. But the quality of the Greek in this Gospel makes it doubtful whether it is a translation. (3) Papias was right only in the sense that Matthew wrote the "Logia," meaning our first Gospel; he was wrong as to the language in which he wrote it, for he really wrote it in Greek. This is Salmon's view, and was that of most of the conservatives until the time of Schleiermacher. But we do not have sufficient ground to question the knowledge and accuracy of Papias as to the language used, es-

15. *Introduction to the New Testament*, II, 584 f.

pecially since there are other ancient witnesses to the Aramaic Logia. Take the statement of Eusebius as an example.¹⁶ (4) Papias was right as to an Aramaic original, but Matthew also wrote our Greek Matthew. This hypothesis, though comparatively recent in origin, is very plausible, for it reconciles the declarations of the Fathers concerning an original Hebrew (Aramaic) Matthew with the evidence that our present Matthew was written in Greek. Gloag mentions Bengel, Olshausen, Thiersch, Schaff, Townson, Horne, Lee, and Ellicott as holding this view.¹⁷ It is evident that when the Greek Matthew had once become current in the Church, the Aramaic edition of it dropped out. Josephus wrote his *Wars of the Jews* in Aramaic and secured the help of Greek writers in freely reproducing and improving it in the Greek language. The Greek edition alone has come down to us. We believe that in the same manner, though perhaps without the assistance of Greek writers, Matthew reproduced his Gospel in Greek.

16. *H. E.* III, xxiv.

17. *Introduction to the Synoptic Gospels*, p. 118.

A. Matthew 1:1, continued.

4. The Genealogy of Matthew in this light

a. structure: 1.' 14 generations: Abr. to David: ATTAINMENT OF blessing and nationhood

2.' 14 generations: David to Captivity: LOSS OF blessing

3.' 14 generations: Captivity to the Messiah:

VERIFICATION of promises; VINDICATION of God's purp

b. possible statement of the genealogy: A COMPARISON WITH GENESIS:

Gen. 5:1: This is the book of the generations of Adam: or THESE ARE the generations of "Toledoth" Matt. 1:1 The book of the genealogy of Jesus Christ

(refers to what FOLLOWS after, not what precedes) "TOLEDOTH"

GENEALOGY possible TITLE for the whole narration of Jesus Christ

B. Matthew 28:18-20.

1. Relationship to the promise to Abraham. Galatians 3:29 For Matthew, this is the point at which the promise to Abraham begins to find its fulfillment. Now through Abraham's seed the nations of the earth will be indeed blessed. POSSIBLE PARALLEL GENESIS 28:15 I AM WITH YOU Mt. 28:20 I AM WITH YOU

2. Direct outworking of the Great Commission.

"THINGS COMMANDED" things pertaining to the disciples recorded in the Gospel; Christianity accepted with utmost seriousness its task of evangelizing the NATIONS: in line with ancient promise to Abraham. The THINGS COMMANDED could be seen as THE THINGS RECORDED in Matthew's own gospel.

Studies in the STRUCTURE of the Book of Matthew.

THIS IS CRUCIAL FOR BIBLICAL THEOLOGY.

TURN TO
PAGE 6 A

Unit Two.

I. Structure along the lines of biography.

A. The structure stated.

1. Matthew 4:17 FROM THAT TIME Galilean Kingdom Preaching: the Preaching career of Jesus Messiah

2. Matthew 16:21 FROM THAT TIME Culmination of Career in Preaching---leading to the Cross

B. The structure analyzed.

1. Beginning of the Galilean Kingdom preaching: Jesus' preaching career: PUBLIC PROMINENCE. Notice: the gospel is no mere aggregation of fragmentary sayings and random stories, but it is definitely organized to show how the Messiah discharged the calling for which He came into the world.

2. Beginning of the Culmination of the Career of Messiah PUBLIC REJECTION. NOW: THIS COULD POSSIBLY REFLECT THE RESPONSE EARLY CHRISTIANITY RECEIVED. LIKE MASTER, LIKE SERVANT. This certainly would be bound to have a STRENGTHENING effect on early Christian readers of Matthew's Gospel

II. Structure along the lines of THEMES. THEMATIC LINES.

A. The structure stated.

A CONCISE SUMMARY FORMULA, GIVEN 5 TIMES, SLIGHT VARIATION IN WORDING: 7:28; 11:1; 13:53; 19:1; 26:1.

THE STATEMENT OCCURS AT THE END OF A MAJOR DISCOURSE OF JESUS.

THE STATEMENT: "AND IT CAME TO PASS WHEN JESUS HAD FINISHED ALL THESE SAYINGS. . . ."

An additional section is need here for supplement to page 6.
The outline began on page 5.

III. The PURPOSE for Matthew.

- A. Matthew 1:1 Son of Abraham - - intent: true JEWISH heritage
- B. Matthew 28:18-20. Universal IMPLICATIONS of promise TO ABRAHAM
- * C. Matthew 22:42. * new section here. Son of David: picks up the Mt. 1:1 strand
A SUMMARY OF THIS LINE OF EVIDENCE. THIS IS ALSO CRUCIAL FOR BIBLICAL THEOLOGY. IF WE CAN RECONSTRUCT, ON THE LINES OF SOLID EVIDENCE, THE FRAMEWORK, ATTITUDE, APPROACH AND METHOD OF MATTHEW, WE ARE ACTUALLY LAYING THE GROUNDWORK FOR TRUE BIBLICAL THEOLOGY.

"The purpose is indicated by the genealogy itself; Matthew begins the line with Abraham to show that Jesus is a true Jew while Luke traces him back to Adam as the true son of man (Luke 3:38). If Jesus' lineage can be traced back to Abraham through David then He is the Messiah, the divine Son of God (Matt 22:42). If not, theologically speaking, Jesus could not be the One who died and rose again and be the 'Sent One.' " ZONDERVAN PICTORIAL ENCYCLOPEDIA, IV, 128.

D. MATTHEW'S EVIDENCE WITH REFERENCE TO THE DAVIDIC LINK.

1. The EVIDENCE itself.

THERE IS A CLEAR PATTERN HERE OF EMPHASIS. This can be STUDIED by comparison with the other Gospels.

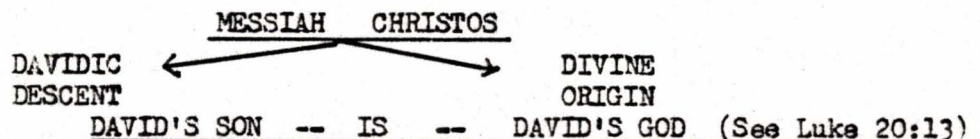
ONLY UNIQUE OCCURRENCES OR UNIQUE EMPHASES NOTED HERE:

- a. Mt. 1:1
- b. 1:20 Joseph, SON OF DAVID
- c. 9:27 Have mercy on us, SON OF DAVID! The account of the healing of 2 blind men, in the Great Galilean Ministry.
- d. MT. 12: 23 THIS MAN CANNOT BE THE SON OF DAVID, CAN HE??
ABSOLUTELY UNIQUE TO Matthew (See A. T. Robertson's A HARMONY OF THE GOSPELS, page 61).
- e. Mt. 15:22 ABSOLUTELY UNIQUE, AGAIN, TO MATTHEW. The comparison with Mark 7:24-26 reveals this UNIQUE TITLE "O LORD, SON OF DAVID."
- f. Mt. 21:9,15: Mt. 21:9 parallels Mark 11:10: RECORDS THE SPONTANEOUS RESPONSE OF THE PEOPLE IN THE INITIAL TRIUMPHAL ENTRY.
Mt.21:15ff ABSOLUTELY UNIQUE TO MATTHEW:
HOSANNA TO THE SON OF DAVID
Matthew's recording of the WORDS OF JESUS IS INSTRUCTIVE ALSO AS TO THE ENTIRE PATTERN OF MATTHEW'S USAGE OF THE OLD TESTAMENT.

- g. MATTHEW 22:41-46: NOT UNIQUE TO MATTHEW: Notice the WORDING of Matthew 22:45 IF DAVID THEN CALLS HIM 'LORD', HOW IS HE HIS SON?

1.' THE IMPORTANCE OF THE QUESTION: compare previous context.

2.' THE INTENT OF THE QUESTION:



- 3.' THE IMPLICATION OF THE STATEMENT: SUPERNATURAL ORIGIN OF THE HUMAN BEING WHO BEARS THE TITLE CHRISTOS
Messiah is MUCH MORE AND GREATER THAN a son of David.

B. The structure analyzed.

- | | | |
|---|------------|-------|
| 1. The Demands of the King | 5:1-7:27 | 7:28 |
| 2. The Mission of the King | 10:1-42 | 11:1 |
| 3. The Parables of the King | 13:1-52 | 13:53 |
| 4. The Teaching of the King
on Entrance into Kingdom | 18:1-35 | 19:1 |
| 5. The Coming of the King
in Power | 23:1-25:46 | 26:1 |

III. A THEMATIC OUTLINE WHICH ACTUALLY OBSERVES THIS STRUCTURE FOR ITS BASIC APPROACH TO THE BOOK.

MATTHEW: THE GOSPEL OF THE MESSIAH

The points will NOT conform to our outline, but will be given exactly as they appear in Merrill C. Tenney, NEW TESTAMENT SURVEY, page 145.

Outline

MATTHEW: THE GOSPEL OF THE MESSIAH

- | | |
|---|----------------------------------|
| I. The Prophecies of the Messiah Realized
The Advent | 1:1-4:11 |
| II. The Principles of the Messiah Announced
The Inaugural Address
Challenge to Enter | 4:12-7:29
(7:13, 14) |
| III. The Power of the Messiah Revealed
The Miracles
Challenge to Follow | 8:1-11:1
(10:34-39) |
| IV. The Program of the Messiah Explained
The Parables
Challenge to Acceptance
Challenge to Understanding | 11:2-13:53
(11:28)
(13:51) |
| V. The Purpose of the Messiah Declared
The Crisis of the Cross
Challenge to Testify | 13:54-19:2
(16:13-15) |
| VI. The Problems of the Messiah Presented
The Conflicts with Opponents
Challenge to Repentance | 19:3-26:2
(23:37-39) |
| VII. The Passion of the Messiah Accomplished
The Death and Resurrection | 26:3-28:10 |
| VIII. Epilogue
Rumor and Reality
Challenge to Action | 28:11-20
(28:16-20) |

Unit Two. continued. STUDIES in the structure of the Book of Matthew.
Suggested source for further study: Richard Longenecker. BIBLICAL EXEGESIS IN
THE APOSTOLIC PERIOD. Grand Rapids: Eerdmans, 1975.

IV. THE STRUCTURAL USAGE THAT MATTHEW MAKES OF THE OLD TESTAMENT.

A. Introduction to the evidence. "To illustrate his theme, Matthew literally crowds his gospel with the entire Christological and Messianic aspects of the OT until he has quoted almost every book in the OT, over fifty quotations in all not counting the many echoes and allusions to the OT. His OT polemic is not limited to a few scattered references but is by far the most complete collection of passages bearing on the theme 'Christ in the Old Testament' than any other writer, including Paul, in the NT. He quotes chiefly Isaiah, the Messianic and evangelical prophet, and the Psalms, but his quotes are representative of the entire OT in the law, the prophets, and the Psalms. One-fifth of his quotations are from Isaiah. Perhaps no other OT book influenced Matthew as Isaiah did." ZONDERVAN PICTORIAL ENCYCLOPEDIA, IV, 128.

B. Initial survey of the evidence. NOTE CAREFULLY: MATTHEW HAS A FORMULA WHICH IS VERY PARTICULARLY HIS IN INTRODUCING SOME OF THE OT EVIDENCE:" IN ORDER THAT WHAT WAS SPOKEN BY THE PROPHET MIGHT BE FULFILLED. "

<u>1. EVIDENCE STATED.</u>	<u>POSSIBLE PARALLELS, REFLECTIONS OF ISRAEL'S EXPERIENCE AND MESSIAH'S LIFE</u>
<u>THE NATION</u>	<u>THE INDIVIDUAL MESSIAH</u>
an entity of PROMISE Gen 12	a child of promise Mt 1:18ff
deliverance,	delivered from Herod's slaughter
NATIONAL AND MIRACULOUS	2:1ff
coming out of Egypt	coming out of Egypt 2:15,19ff
WATERS PARTED:Red	passing through the waters
Sea deliverance	3:13ff
entrance to Wilderness	entering wilderness for testing
	4:18ff
designating PROMISED	calling out the twelve
PEOPLE INTO PROMISED	4:18ff (Mt. 10:2ff)
GROUPS: 12	
GIVING OF LAW: PROPOSITIONS	Giving of "Law" from
UNFOLDING WAY OF LIFE: Mt.	the Mount Mt. 5-7
Sinai	
MIRACULOUS ATTESTATION	Performing ten miracles
10 miracles	Mt. 8-9
CONQUEST: of the land:	SENDING OUT TWELVE
COMMISSIONED	COMMISSIONED ONES
LEADERSHIP: JOSHUA	IN CONQUEST 10:1ff
Feeding of multitudes	feeding of multitudes
manna	manna from heaven: 14:15ff;
	15:32ff
	transfigured 17:1

IV. STRUCTURAL USAGE that Matthew makes of the O.T. continued.

P. Initial survey.2. THIS EVIDENCE PATTERN ANALYZED AND EVALUATED.

"Not all these features, of course, are equally evidence. Nor are they equally significant. But the general parallelism cannot be easily set aside.

It may be questioned whether these parallels, together with such other inferences as may be drawn from the Gospel, can be subsumed under a particular 'Pentateuchal' or 'New Moses-New Exodus' interpretation of the First Gospel.¹⁸ The parallels are not so clearly explicated as to warrant a confident assertion that these particular themes dominated the Evangelist's presentation. As W. D. Davies concludes, 'while these motifs have influenced Matthew's Gospel, it is not clear that they have entirely fashioned or moulded it.'¹⁹ But what can be claimed with confidence, without seeking to procrusteanize the Gospel, is (1) that behind the Evangelist's presentation stand the Jewish concepts of corporate solidarity and typological correspondences in history, (2) that the phenomenon of historical parallelism seen in the First Gospel is a reflection of such conceptualization, and (3) that this background is important in understanding Matthew's treatment of specific Old Testament statements and events. By the employment of such concepts, Jesus is portrayed in Matthew's Gospel as the embodiment of ancient Israel and the antitype of earlier divine redemption." Source: Richard Longenecker, BIBLICAL EXEGESIS IN THE APOSTOLIC PERIOD, 142. footnotes: 18. For a survey and evaluation of various "Pentateuchal" and "New Moses-New Exodus" hypotheses, see W. D. Davies, SETTING OF THE SERMON ON THE MOUNT, pp. 14-93. 19. Ibid., p. 93.

C. SELECTED STUDIES IN THE STRUCTURE OF THESE QUOTATIONS by Matthew.

-- (AN INTRODUCTORY GLANCE AT ALL OF MATTHEW'S UNIQUE FORMULA QUOTATIONS:

TEN OF THEM: PLACED CAREFULLY THROUGHOUT,
INDICATING A POSSIBLE UNIQUE PATTERN

1:1-4:16	**	}	1. 1:23	"a virgin shall conceive"	(Isa. 7:14)
<u>Preparation</u>			2. 2:15	"out of Egypt have I called my son"	(Hos. 11:1)
			3. 2:18	"a voice was heard in Ramah"	(Jer. 31:15)
			4. 2:23	"He shall be called a Nazarene"	(possibly Isa. 11:1 or Judg. 13:5)
			5. 4:15-16	"The land of Zebulun . . . great light"	(Isa 9:1-2)
4:17-16:20		}	6. 8:17	"He took our infirmities"	(Isa 53:4)
<u>Proclamation</u>			7. 12:18-21	"behold, my servant whom I have chosen"	(Isa. 42:1-4)
			8. 13:35	"I will open my mouth in parables"	(Ps. 78:2)
16:21-28:20		}	9. 21:5	"Tell the daughter of Zion"	(Zech. 9:9 and Isa. 62:11)
<u>Progression</u> of events: death & resurrection			10. 27:9-10	"the thirty pieces of silver"	(words found in Zech. 11:12-13, with allusions to Jer. 18:1-4; 19:1-3) (also Jer. 32:6-9). *)

*The introductory formula ascribes the quotation to Jeremiah, though it is actually derived from Zech. 11:12f. Such a phenomenon, as with the ascription of both Mal. 3:1 and Isa. 40:3 to Isaiah alone in Mark 1:2, probably is best explained on the hypothesis of a testimonia collection being employed wherein composite citations or multiple listings were assigned to the more prominent prophet." Longenecker, source cited above, page 150.

** LOOK AT THE PATTERN HERE: THINK ABOUT IT, REFLECT CAREFULLY
ON THE AUTHOR'S ORGANIZATION 1:23 GOD WITH US 28:20 I AM WITH YOU
4:15-16 GALILEE OF THE NATIONS (ETHNON) 28:19 (ALL THE
NATIONS) (ETHNE)

INTRODUCTORY FORMULAE

- 1:23 ἵνα πληρωθῇ τὸ ῥηθὲν <
 ὑπὸ κυρίου <
 διὰ τοῦ προφήτου <
 λέγοντος <
- 2:15 IDENTICAL PHRASING, SAME AS 1:23
- 2:17-2:18 τότε ἐπληρώθη τὸ ῥηθὲν
 διὰ Ἰερεμίου <<
 τοῦ προφήτου <<
 λέγοντος <<
- 2:23 πληρωθῇ τὸ ῥηθὲν
 διὰ τῶν προφητῶν
- 4:14 IDENTICAL PHRASING SAME AS
1:23 AND 2:15
-
- 8:17 ὅπως πληρωθῇ τὸ ῥηθὲν
 διὰ Ἡσαίου <<
 τοῦ προφήτου <<
 λέγοντος <<
- 12:17-12:18 ἵνα + PHRASING IN 8:17+2:17
 PATTERN
- 13:35 ὅπως + πληρωθῇ τὸ ῥηθὲν <<<
 διὰ τοῦ προφήτου <<<
 λέγοντος <<<
- 21:4 ἵνα + PHRASING IN 13:35
- 27: τότε + ἐπληρώθη, τὸ ῥηθὲν
 διὰ Ἰερεμίου
 τοῦ προφήτου
 λέγοντος

deny creation in any genuine sense. If creation must be recounted to us in the language of myth we are then perfectly justified in asking whether there actually has been a creation. Creation can and has been related in the language of science, language which is not symbolical or mythical but a straightforward account of what actually took place. God did as a matter of fact by His own fiat, bring this world into existence. "For He spake and it was done; he commanded, and it stood fast" (Psalm 33:9). We may then read the first chapter of Genesis with the assurance that we are reading a scientifically accurate account of that which actually transpired.

MATTHEW 27:9

It is now necessary to turn our attention briefly to a different type of alleged error. In Matthew 27:9 we read, "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value." As it stands in Matthew this quotation is attributed to the prophet Jeremiah, whereas, as a matter of fact, the quotation seems to have been taken from Zechariah 11:13. Here, indeed, is a difficult problem; here, some would even say, is a positive example of error. It will be well to place side by side a translation of the Hebrew text of Zechariah and of the Septuagint and then to give again Matthew's words.

HEBREW

And the Lord said unto me, Cast it unto the potter, a goodly price at which I was valued from them. So I took the thirty (pieces) of silver and cast it in the house of the Lord unto the potter.

SEPTUAGINT

And the Lord said unto me, cast them unto the furnace, and I shall see whether they are worthy, in the manner that they have been esteemed by them. And they took the thirty (pieces) of silver and they cast them in the house of the Lord unto the furnace.

MATTHEW

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." With these three passages before us we may note that all that

Matthew has actually taken from Zechariah is to be found in the following:

a. *and they took the thirty pieces of silver* — this is from the Septuagint. It should be noted, however, that in the Septuagint the phrase *thirty pieces of silver* is masculine whereas in Matthew it is neuter.

b. *the price of him that was valued* (these words are clearly based upon the Hebrew of Zechariah, *a goodly price at which I was valued from them*).

c. *and gave them for the potter's field* (this is a very free rendering of the Hebrew, *and I cast it unto the potter*).

At least the burden of the quotation is from Zechariah. Why, then, does Matthew attribute the passage to Jeremiah? To this question several plausible and possible answers have been made. In the Babylonian Talmud (the section is in *Baba Bathra* 14) Jeremiah is placed at the head of the prophets. It is possible that this tradition of the priority of Jeremiah was far older than the Talmud. Thus, when the disciples reported to the Lord what men said concerning Him, they mentioned "Jeremiah or one of the prophets" (Matthew 16:14). It may be that the name Jeremiah was in this instance singled out inasmuch as his work was commonly regarded as standing at the head of the prophetic books. In mentioning Jeremiah, therefore, Matthew may have in mind the entire prophetic section of the Old Testament. A similar parallel is found in Luke 24:44 where Christ designates the third part of the Old Testament canon by the term Psalms. As a matter of fact, the book of Psalms was only the first book of this division, but evidently the Lord thought it sufficient to name only the first book as a suitable identification of the entire third section. Possibly this is the procedure which Matthew also is following. If so, he is simply doing what the Lord Himself, on another occasion, saw fit to do.

A second suggested solution is to the effect that Matthew has primary reference to the events mentioned in Jeremiah 18 and 19. The eighteenth chapter of Jeremiah relates the visit of the prophet to the potter's house. The prophet compares the power of the potter over the clay to God's absolute power and sovereignty over the nations. In the following chapter the Lord commands Jeremiah to take the potter's earthenware bottle and to break it, using the action as a symbol of the manner in which the Lord would break the sinful nation of Judah. It

should be apparent that apart from these two chapters the language of Matthew's quotation "and gave them for the potter's field, as the Lord appointed me" does not seem to reflect Old Testament language. The words "as the Lord appointed me" probably have reference to the action of Jeremiah in obedience to God. Those who adopt this explanation think that the evangelist was calling attention to the heart of the message as presented by Jeremiah, but that he also used the specific wording of Zechariah in part. This is a possible solution and is not lightly to be rejected.

Another explanation is that Jeremiah 32:6-8 offers the clue to the difficulty. Upon this view Matthew takes the form of his expression from Jeremiah who speaks of the purchase of a field. Matthew wishes to stress not the thirty pieces of silver, but simply the fact that a price was paid for the field. Hence, it is argued, he finds Jeremiah suitable for his purpose. Still another possible answer to the difficulty is that the word Zechariah stood originally in place of Jeremiah. This is a conceivable solution, because the Syriac translation does not have the word Jeremiah. Lastly, it may be noted that the Jews believed that the spirit of Jeremiah had passed over to Zechariah. This thought was based upon the fact that a passage such as Zechariah 1:14 clearly reflected upon Jeremiah 18:11 and 35:15 and Zechariah 3:8 reflected upon Jeremiah 23:5.

The basic question which is involved is that of the intention of Matthew, and the answer to this question is not as simple as at first sight it might seem to be. Did Matthew intend to quote from Zechariah? If he did, why did he include in the quotation the words, "and gave them for the potter's field, as the Lord appointed me"; words which are not found in Zechariah, and which for their proper understanding presuppose acquaintance with Jeremiah 18 and 19? Considerations such as these make it perfectly legitimate to ask the question, Did Matthew then actually intend to quote from Zechariah? On the other hand, if the evangelist's intention was to refer to the book of Jeremiah, it is perfectly in order to ask why the frame of the quotation is based upon a passage found in Zechariah. The question is indeed a difficult one, and it may not be possible with our present knowledge to present an answer that is entirely satisfactory. The present writer inclines to the view that originally the word Zechariah stood in the text, and that sometime,

very early indeed, the word Jeremiah, by a copyist's error, was substituted for it. Toy, for example, thinks that a copyist may have mistaken one abbreviation for another, writing *-irion* instead of *-zriou*, a solution which is perfectly possible.³ It may also be, however, that the evangelist himself originally wrote the word "Jeremiah." Matthew adds the word "field" which is of great importance for his own message. This word and the thought involved in it come, of course, from Jeremiah. The evangelist apparently finds that a reference to two Old Testament passages is necessary for his purpose. Hence, on this view, he mentions Jeremiah as being the older and greater of the two prophets and the one who furnished the word which gave the basic point of his quotation.

The more one ponders the procedure of the first evangelist, the more he realizes how difficult is the question under consideration. One thing, however, is clear. There is no warrant for the assertion that Matthew has made a mistake, that he has simply attributed to Jeremiah what as a matter of fact was actually from Zechariah. How glib such an objection is! It sounds convincing only to those who have not taken the trouble to study carefully the facts. Whether Matthew himself originally wrote Zechariah or Jeremiah, we may not today be able to state with positiveness. However, we may state with assurance that, whichever word he wrote, he wrote the truth. There is a certain sense in which it may be said that the quotation is from Jeremiah; likewise there is a sense in which it may be said to have come from Zechariah. There is no error here.

THE SPEECH OF STEPHEN

a. *The call of Abraham*

Very different is the case, we are told, with the speech of Stephen. It is in the highest terms that Luke speaks of this first Christian martyr. Stephen was "full of grace and power" (Acts 6:8) and his opponents "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10); but, be that as it may, he is said to have made some serious historical errors in his speech. It is important, however, to note that Stephen himself believed that he was reciting historical events correctly. His entire speech, recorded in the seventh chapter

3. Crawford H. Toy, *Quotations in the New Testament*, 1884, p. 71.

THREE SOURCE WORKS FOR THE STUDENT IN THE REALM OF STUDY AND INTERACTION WITH BIBLICAL DIFFICULTIES.

- Arndt, W. BIBLE DIFFICULTIES. St. Louis: Concordia Publishing House. 1951.
 Arndt, W. DOES THE BIBLE CONTRADICT ITSELF? St. Louis, Concordia. 1951.
 Haley, JOHN W. AN EXAMINATION OF THE ALLEGED DISCREPANCIES OF THE BIBLE.
 reprint edition. Gospel Advocate Publisher, 1967. From the first edition,
 1874.

These three sources, especially the latter one, will give you A START AT LOOKING AT HOW ORTHODOX SCHOLARS HAVE WORKED WITH THE TEXT IN ANALYZING THE TENSIONS PLACED BEFORE THE READER IN HARMONIZING APPARENT CONTRADICTIONS.

Haley has a DETAILED INDEX, COVERING PERHAPS ALMOST EVERY CONCEIVABLE PROBLEM, OLD AND NEW TESTAMENT. CHIEF VALUE: AT LEAST YOU HAVE A START AT SEEING HOW SCHOLARS IN THE PAST HAVE LOOKED AT THIS WITHIN A FRAMEWORK OF FAITHFUL USE OF REASON IN THE FAMILY OF ADHERENTS TO TOTAL INERRANCY. YOU WILL FIND MUCH HELP IN THIS VOLUME, AND IT IS WORTH OWNING.

SOME GUIDELINES IN YOUR OWN WORKING HERE: YOU ARE GUIDING OTHERS, AND HELPING YOUR OWN EVALUATIONS AS WELL, AS YOU FOLLOW THESE SUGGESTED APPROACHES.

I. The existence of these TENSIONS, AND CONTRADICTIONS AS THEY APPEAR, is NOT SOMETHING NEW.

II. The existence of these TENSIONS is an INDICATION OF TRANSPARENT OPENNESS IN THE TEXT, AND FRANKLY IS A THING THAT INVITES STUDY AND POSITIVE EVALUATION.

II. The existence of these CONTRADICTIONS MUST BE HANDLED WITH ABSOLUTE FAIRNESS.

The BASIC FRAMEWORK OF APPROACH IS THIS: GIVE THE SCRIPTURES THE SAME TREATMENT EXTENDED BY THE SCHOLARLY COMMUNITY WORKING WITH ANCIENT DOCUMENTS WHICH IS GIVEN TO OTHER ANCIENT WORKS. SPECIFICALLY:
 THE UNDERLYING FRAMEWORK IS THIS:

START WITH THE VIEW THAT THE AUTHOR HAS NOT CONTRADICTED HIMSELF. Editors have been at great pains to bring agreement between seemingly conflicting statements in the writings of Plato. Would anyone suggest that the WORD OF GOD is entitled to less courtesy and open consideration than the works of Plato?????

III. THE N.T. USAGE OF THE OLD TESTAMENT:

- A. The issue of UTILITY. Often the N.T. writers UTILIZED the LXX.
 As authoritative DOCUMENT, THE N.T. REFLECTS THE INTENT OF THE AUTHOR OF THE O.T.
 B. The issue of AUTHORITY. The N.T. IS THE PROCESSING OF THE SHADOWS (O.T.) INTO THE SUBSTANCE. THEIR USAGE OF THE O.T. IS FLEXIBLE WITHIN THE LIMITS OF THE PROCESS OF INSPIRATION.
 C. The issue of SPECIFIC DEFINITION OF ERROR. THE LAW OF CONTRADICTION.
 "That the same thing should at the same time both be and not be for the same person and in the same respect is impossible."

A case of this kind can, we think, furnish difficulty to the advocates of *verbal* inspiration only.

Original passage.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Ps. xl. 6.

Inexact version.

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Heb. x. 5, 6.

The difficulty, in this case, is, that the apostle follows the Septuagint, "A body hast thou prepared me," instead of the Hebrew, "Mine ears hast thou opened."

We may first ask: Why did the Septuagint translators commit such an error in rendering the Hebrew into Greek? Usher, Semler, Ernesti, Michaelis, Bleek, and Lünemann offer the very plausible suggestion that the translators *misread* the Hebrew, and show how this might readily take place in this particular instance.¹ Cappell, Carpzov, Wolf, Ebrard, Tholuck, and Delitzsch think that the translators deliberately chose this phraseology by which to render the Hebrew, *as being more intelligible to the reader.*

The second question is: Why did the apostle employ this loose rendering, instead of a literal one? In reply, it may be shown that the fundamental idea is retained, even in the inexact phraseology. The expression, "Mine ears hast thou opened," is, according to Hengstenberg,² another way of saying, "Thou hast made me hearing, obedient"; while the corresponding words, "A body hast thou prepared me," are equivalent to, "Thou hast fitted me for willing service in the execution of thy designs." We thus see that in both cases the fundamental idea, *the obedience of the Messiah*, is preserved. Therefore, in this deeper view, there is no dissonance between these passages. Such being the case, Paul was at liberty to employ the paraphrastic rendering; especially since this seemed more appropriate to his purpose,³ as setting forth more fitly than did the

¹ See Alford, on Heb. x. 5.

² Com. on Ps. xl. 6.

³ Warrington on Inspiration, p. 95.

original utterance the incarnation of the Lord Jesus and his obedience unto death.¹

Original.

And I said unto them, If ye think good, give *me* my price: and if not, forbear. So they weighed for my price thirty *pieces* of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord. Zech. xi. 12, 13.

Wrongly referred.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me. Matt. xxvii. 9, 10.

Here is obviously a mistake, either made by Matthew or by subsequent transcribers. The prophecy was uttered by Zechariah, not Jeremiah.

Alford thinks that Matthew quoted from memory and unprecisely. Barnes suggests two explanations. According to the Jewish writers, Jeremiah was reckoned the first of the prophets, and was placed first in the book of the prophets; thus, Jeremiah, Ezekiel, Isaiah, etc. Matthew, in quoting this book, may have quoted it under the name which stood *first* in it; that is, instead of saying, "by the Prophets," he may have said, "by Jeremy the prophet," since *he* headed the list.

Or, the difficulty may have arisen from abridgment of the names. In the Greek, Jeremiah, instead of being written in full, might stand thus, "Iriou"; Zechariah thus, "Zriou." By the mere change of Z into I, the mistake would be made. The Syriac Peshito and several mss. have simply, "by the prophet." In Henderson's² opinion, the Greek text of the above passage has been corrupted.

Forms of report.

This is my beloved Son, in whom I am well pleased. Matt. iii. 17.

Why are ye fearful, O ye of little faith? Matt. viii. 26.

Why are ye so fearful? How is it that ye have no faith? Mark iv. 40.

Son be of good cheer; thy sins be forgiven thee. Matt. ix. 2.

Different.

Thou art my beloved Son, in whom I am well pleased. Mark i. 11.

Thou art my beloved Son; in thee I am well pleased. Luke iii. 22.

Where is your faith? Luke viii. 25.

Son, thy sins be forgiven thee. Mark ii. 5.

Man, thy sins are forgiven thee. Luke v. 20.

¹ See Bib. Sacra, Vol. xxx. p. 309.

² Minor Prophets, pp. 418, 419.

C. SELECTED STUDIES IN THE STRUCTURE OF THESE QUOTATIONS of the O.T. by

Matthew: continued.

1. Possible insight into Matthew's teaching about Christ's PERSON.
 - a. The IMMANUEL promise: FIRST QUOTATION IN A BLOCK OF QUOTES **
an implicit promise: with an explicit link to Mt. 28:20
1:23: GOD WITH US--28:20 I AM WITH YOU: THE PRESENCE OF GOD WITH HIS PEOPLE: a real BEGINNING at incarnation; a vital ctinuance after resurrection
 - b. The GALILEE OF THE NATIONS statement: LAST QUOTATION IN A BLOCK OF QUOTES
4:15--28:19 similar pattern: an IMPLICIT statement Galilee of the NATIONS
an EXPLICIT link to Mt. 28:19 ALL THE NATIONS: Possibly: Galilee is seen as a foreview of inter-national proclamation LATER
2. Possible insight into Matthew's teaching about Christ's MISSION:
in the light of O.T. revelation.
GENERAL ASPECTS OF THE MISSION OF THE MESSIAH: 3 of these
 - a. 8:17--this is a summary of ministry of Healing: follows discourse on ethics of the kingdom: found in a narrative section.
 - b. 12:18-21: follows discourse on MISSION (Mt. 10); found in a narrative section: this is a summary of the careful RESERVE, even MYSTERY that characterized Jesus' ministry.
 - c. 13:35: summary: ministry of TEACHING in PARABLES: the stress here is on the newness of the truth that Jesus brings.

SPECIFIC INCIDENTS IN THE MISSION OF THE MESSIAH: 2 of these

 - d. 21:5 Jesus as the Davidic King
 - e. 27:9-10 Passion narrative follows the last discourse
Jesus' betrayal: this COULD serve to underscore God's program worked out in history, speaking of His CONTROL of ALL events
3. Possible USAGE made of Matthew's Gospel, with this ORDERLY LISTING OF O.T. PASSAGES
CERTAINLY USAGE COULD BE MADE OF THIS BY CHRISTIANS AS A VERITABLE MANUAL OF FULFILLMENT OF O.T. GUIDELINES TO MESSIAH. We can be sure that it is in order to seek TEACHING EMPHASES here, yet we must guard against attempting to READ INTO MATTHEW all kinds of implications that are not here.

**

1:23: <u>μεθ</u> ἡμῶν <u>ὁ Θεός</u>	28:20 μεθ ὑμῶν <u>εἶμι</u>	4:15 τῶν <u>ἔθνων</u>	28:19 πάντα τὰ <u>ἔθνη</u>
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SIGNIFICANCE FOR BIBLICAL THEOLOGY: THESE ARE OBSERVATIONS MADE ON THE TEXT OF A LITERARY DOCUMENT. THERE IS NO PROOF THAT THESE ACTUALLY UNFOLD THE DEEP-SEATED PURPOSES OF MATTHEW IN WRITING. THEY CAN BE SEEN AS INTERPRETIVE HELPS, BUT WE CANNOT, IN ALL HONESTY, READ TOO MUCH INTO THEM.

Unit Two. STUDIES IN THE STRUCTURE of the Book of Matthew. continued.

IV. The structural usage that Matthew makes of the O.T.

V. The FEATURE OF MATTHEW'S WORK IN ORGANIZING DATA IN A SYSTEMATIC ORDER.

This has often been noted, and it is MORE THAN AN ARTIFICIAL DEVICE. Consider this type of evidence: A. A CONSIDERATION OF THIS EVIDENCE.

"The opening genealogy is artificially compressed into three divisions, each having two sevens in it. There are three events of the Childhood, the visit of the Magi, the flight into Egypt, and the return (ii. 1-23);

three temptations (iv. 1-11); three examples of righteousness, alms, prayer, and fasting (vi. 1-18);

three prohibitions, Hoard not, Judge not, Give not what is holy to the dogs (vi. 19-vii. 6);

under 'Hoard not' there are three aims, the heavenly treasure, the single eye, and the banishment of anxiety (vi. 19-34);

threefold 'Be not anxious' (vi. 25; 31; 34);

three commands, Ask, Enter by the narrow gate, Beware of false prophets (vii. 7-20);

three pairs of contrasts, the broad and narrow way, the good and bad trees, and the wise and foolish builders (vii. 13; 17; 24-27);

threefold 'in Thy Name' (vii. 22); three miracles of healing, leprosy, palsy, fever (viii. 1-15);

three miracles of power, storm, demoniacs, sin (viii. 23-lx, 8);

three miracles of restoration, health, life, sight (ix. 8-34);

threefold 'Fear not' (x. 26; 28; 31);

threefold 'is not worthy of Me' (x. 37,38);

three cavils of the Pharisees (xii. 2; 14; 24); three signs to the Pharisees, Jonah, Ninevites, and Queen of the South (xii. 38-42);

'empty, swept, and garnished' (xii. 44); three parables from vegetation, Sower, Tares, and Mustard-seed (xiii. 1-32);

three parables of warning (xvi. 28-xvii. 14); three questioners, Pharisees, Sadducees, and lawyer (xvii. 15; 23; 35);

three powers with which God is to be loved, heart, soul, and mind (xvii. 37).

In ch. xviii. we have numerous triplets:

> 'Scribes, Pharisees, hypocrites (passim);

> feasts, synagogues, and market-places (6);

> teacher, father, and master (8-10); Temple and gold, altar and gift, heaven and throne (16-22);

tithing of mint, dill, and cummin contrasted with

judgment, mercy, and faith (23); tithing of trifles, straining out gnats, cleansing of cup and platter (23-26); prophets, wise men,

and scribes (34).

In the remaining chapters we have other examples; three parables against negligence, the Faithful and the Unfaithful Slaves, the Ten Virgins, and the Talents (xv. 45-xxv. 30); three addresses to the Three in Gethsemane (xxvi. 38; 40,41; 45,46); three prayers in Gethsemane (xxvi. 39; 42;44); three utterances at the Arrest, to Judas, Peter, and the multitudes (xxvi. 50; 52-54); three shedders of innocent blood, Judas, Pilate, and the people (xxvii. 4; 24; 25); three signs to attest the Messiahship of the Crucified, the rending of the veil, the earthquake, the resurrection of saints (xxvii. 51-53); three groups of witnesses to the Resurrection, the women, the soldiers, and the disciples (xxviii. 1-10; 11-15; 16-20); the last words to the Church, a claim, a charge, and a promise (xxviii. 18-20); of which three the second was threefold, to make disciples, to baptize, and to teach (19,20); of which three the second again has a triple character: 'into the Name of the Father and of the Son and of the Holy Ghost' (19). Alfred Plummer, COMMENTARY ON MATTHEW, xix-xx.

V. THE FEATURE OF MATTHEW'S WORK IN ORGANIZING DATA IN A SYSTEMATIC ORDER.

- A. A consideration of this evidence. Page 10A.
- B. An evaluation of this evidence.

1. A POSSIBLE AID TO LEARNING. THINK OF MATTHEW AS A HANDBOOK FOR EARLY CHRISTIANS, AND REFLECTION UPON THE ENTIRE LIFE OF CHRIST.

"Many of these thirty-eight instances have no parallel passage in Mk. or Lk. In many of the others it will be found that the parallel passage omits one or more member of the triplet or adds one to it; e.g. Lk. (vi. 43-49) has the good and bad trees, and the wise and foolish builders, but not the broad and narrow way. Elsewhere (xiii. 24) he has the narrow door, but no broad or wide door. For 'judgment, mercy, and faith' Ok. (xi. 42) has 'judgment and the love of God.' He has (xi. 39, 42) the cleansing of cup and dish, and the tithing of small herbs, but he omits the straining out of the gnat. For the threefold 'Be not anxious,' he has (xii. 22, 29, 32) 'Be not anxious,' 'Seek not,' 'Fear not.' On the other hand, for heart, soul, and mind he has (x. 27) heart, soul, strength, and mind.

There can be no doubt that some of these triplets were in the sources which both Mt. and Lk. used, for both Gospels have them. In a few cases it is just possible that Lk. derived them from Mt.; but it is much more reasonable to assign their origin to the sources; eg. 'ask,' 'seek,' 'knock' (vii. 7; Lk. xi. 9); reed, man in soft clothing, prophet (xi. 7-9; Lk. vii. 24-26); Chorazin, Bethsaida, Capernaum (xi. 20-23; Lk. x. 13-15). But, when all deductions are made, there remains a considerable number of triplets which Mt. has constructed either by grouping or by modifications in wording." Plummer, COMMENTARY ON MATTHEW, xxx-xxxi.

2. A VERIFICATION OF THE ORDERLINESS OF THE TEACHING OF JESUS CHRIST.

"There is nothing fanciful or mystical in these numerical arrangements (sic). Groups of three and of seven are frequent in the O.T., and were in use before its earliest books were written. Three is the smallest number which has beginning, middle, and end, and it is composed of the first odd number added to the first even number. The days of the week, corresponding to phases of the moon, made seven to be typical of plurality and completeness. Although seven is a sacred number often in the O.T. and sometimes in the N.T., e.g. in the Apocalypse, yet there is no clear instance of this use in the Gospels. All that the Evangelist need be supposed to imply by these numerical groupings is ORDERLY ARRANGEMENT. Everything in the Gospel history took place and was spoken *εὐσχημόνως καὶ κατὰ τάξιν* (I Cor. xiv. 40); and everything must be narrated 'decently and in order.' "Plummer, same source, xxi.

C. An additional consideration: other NUMERICAL PATTERNS. "Groups of five are less common. Mt. has marked off for us five great discourses, each of which is closed by him with the same formula, 'It came to pass when Jesus finished' (*ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΗΣΕΝ Ο ΙΗΣΟΥΣ*), vii. 28; xi. 1; xiii. 53; xix. 1, xxvi. 1. These five discourses are: the Sermon on the Mount; the address to the Apostles; the collection of parables; the discourse on the little child with the sayings which follow it; and the great apocalyptic discourse. The Sermon on the Mount contains five corrections of inadequate conceptions about the Law, each of them introduced by the words, 'But I say unto you' (v. 22, 28, 34, 39, 44); and in the apocalyptic discourse there are two parables in which the number five is prominent, the five wise and the five foolish virgins, and the five talents which gained other five. In chapters xxi. and xxi. there are five questions; about authority, tribute, resurrection, great commandments, and the Son of David. Of the five great discourses, the address to the Twelve (x. 5-15; 16-23; 24-33; 34-39; 40-42) and the great eschatological discourse (xxiv. 5-14; 15-51; xxv. 1-13; 14-30; 31-46) can be divided into five paragraphs; but the latter can also be conveniently divided into seven (xxiv. 5-14; 15-28; 29-31; 32-51; xxv. 1-13; 14-30; 31-46)." Plummer, same source, xxi.

DIVISION ONE. continued. MATTHEW: SELECTED THEOLOGICAL THEMES.

Unit Three. MATTHEW'S CHRISTOLOGY: A DAVIDIC FRAMEWORK.

". . .this book is more than a recital of events, more even than a teaching manual; it is a genuinely theological work. Matthew's Gospel belongs with the writings of Paul, John, and Luke as one of the cornerstones on which any total New Testament theology must be built." THE NEW TESTAMENT SPEAKS, 273, Barker, Lane, and Michaels.

I. THE PHRASE "SON OF DAVID" WITH SPECIFIC REFERENCE TO JESUS CHRIST.

A. Old Testament background: a GENERAL link between the DAVIDIC LINE AND THE MESSIANIC HOPE.

1. General Davidic LINK: 2 Sam. 7:11-16; Isa. 9:2-7; 11:1-9; Jer 30:9; Ezek. 34:23f; 37:24; Hos. 3:5; Amos 9:11.
See Acts 13:22,23, compared with Matthew 1:20-23

2. Specific Davidic LINE:

- a. Jeremiah 23:5: "Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."
- b. Jer. 33:15, 17,22 ". . .Branch of righteousness. . . unto David: . . .David shall never want a man to sit upon the throne of the house of Israel; . . .I will multiply the seed of David my servant."

B. Old Testament background: THE OVER-ALL MESSIANIC PATTERN OF REVELATION IN THE O.T.

"The messianic idea in the OT associates itself not especially with the contemporarily reigning king, though the word is often used this way, but with an eschatological king and a kingdom of utopian character. The ideas of the Messiah and his messianic roles are much wider than the use of these terms, though the ideas certainly center around the thought of the Davidic kingship as the ideal for a greater and more perfect king and kingdom of the future. The source, or sources, of the messianic concepts lie behind David, but in his kingship the expectations of God's special provident blessings for His people find a center around which they can concretely be expressed. The prophecy of Nathan (II Sam 7:4-17) formed a solid basis for the expression of the eschatological promises and expectations in the Davidic line.

The idea of the Messiah cannot be confined strictly to that teaching which relates to the eschatologically oriented anointed king. The term Messiah has been descriptive of all the streams of prophecy in the OT which speak of one who was to come from God to fulfill the promises of deliverance and the promises of a new state of divine blessing. The nature of this deliverance, the nature of the state of divine blessing, and the nature of the Messiah vary greatly in the several streams of expectant hope which appear in the OT. So greatly, in fact, do the prophecies vary that Messiahs of several sorts with a variety of descriptive names were expected by those who adhered to these differing conceptions in both intertestamental and NT times, as well as in the whole Christian era. The term Messiah enveloped other prophetic figures in the OT, such as Moses' Prophet 'like unto me,' Isaiah's suffering Servant, Jeremiah's Branch, Daniel's Son of Man, and other figures, including the coming of the Lord Himself as the deliverer of His people." "Messiah," by Earl S. Kalland, WYCLIFFE BIBLE ENCYCLOPEDIA, II, 1109.

C. A summary of OLD TESTAMENT MESSIANIC REVELATION IN THE PSALMS.

Source: "Messiah," New Bible Dictionary, 811.

1. Establishment of Messianic rule: circumstances and initial features.
 - a. the KING meets world opposition Psalm 2:1-3; 110:1
 - b. the KING is VICTOR : Psalm 45:3-5; 89:22,23
 - c. The KING, energized by the activity of THE LORD, sets up world rule: Psalm 2:6,8; 18:46-50; 21:1-13; 110:1,2.
(world rule-- 2:8-12; 18:43-45; 45:17; 72:8-11; 89:25; 110:5-6.)
 - d. ZION is the base for this world rule: Psalm 2:6
2. Description of this world rule, in the language of the Psalms.
 - a. MORALITY: IT IS A SPIRITUAL RULE AT THE VERY CORE. SPIRITUAL PRINCIPLES permeate it.
Psalm 45:4,6,7; 72:2,3,7; 101:1-8.
 - b. ETERNALITY: His rule is everlasting: 21:4; 45:6; 72:5
 - c. a rule of PEACE: Psalm 72:7.
 - d. a rule of PROSPERITY: 72:16.
 - e. a rule of REVERENCE FOR THE LORD: Psalm 72:5.
3. Traits of the RULER.
 - a. His PRE-EMINENCE among men Psalm 45:2,7
 - b. His relationships to men: friend of the poor, enemy of the oppressor Psalm 72:2-4; 12-14.
 - c. His response to the righteous: the righteous flourish under His rule: (Psalm 72:7)
 - d. His permanence: He is remembered for ever 45:17
He possesses an everlasting name 72:17
Object of unending thanks 72:15
4. Relationships to THE LORD (YHWH)
 - a. Receives everlasting blessing of the Lord: Psalm 45:2
 - b. Heir of Davidic covenant Psalm 89:28-37; 132:11,2
 - c. Heir of Melchizedek's priesthood 110:4
 - d. Belongs to YHWH Psalm 89:19
 - e. He is DEVOTED TO YHWH 21:1,7; 63: 1-8,11.
 - f. HE IS HIS SON 2:7; 89:27
 - g. HE IS SEATED AT HIS RIGHT HAND 110:1
 - h. HE IS HIMSELF DIVINE PSALM 45:6.

"It is inconceivable that such notions were entertained in any directly personal way concerning the line of monarchs who followed David in Judah. We have here, therefore, either the most blatant flattery the world has ever heard, or else the expression of a great ideal. Some comment is necessary on the ascription of divinity in Ps. xlv. 6. Unquestionably there are ways in which the address to the king as 'God' may legitimately be avoided (see Johnson) * , but such interpretations are not necessary in the light of the fact so clearly taught elsewhere in the Old Testament that a divine Messiah was expected. It is no argument against this that verse 7 of the psalm, still addressing the king, speaks of 'God, thy God'. Certainly we are intended to gather that there is some distinction between God and the king, even if the king can be spoken of as 'God', but this need occasion no surprise, because exactly the same thing occurs throughout messianic expectation, as we shall see, and also in the case, for example, of the Angel of the Lord, who is both Himself divine and also distinct from God." F. F. Bruce,

"Messiah," NEW BIBLE DICTIONARY, page 811.

*the source he refers to as Johnson is:

- A. R. Johnson, SACRAL KINGSHIP IN ANCIENT ISRAEL, 1955;
- id., 'The Psalms', in THE OLD TESTAMENT AND MODERN STUDY (ed. H. H. Rowley), 1951.

- D. JEWISH UNDERSTANDING OF THE TERM AND ITS USAGE. Note: the literature cited here is at least something of a reflection of Jewish understanding.
1. Psalms of Solomon 17:23. Written by an unknown author, associated with the Pharisees, fairly near the time that Pompey subjugated Palestine under Roman rule in 63B.C.
THE PROMISED KING WILL BE THE SON OF DAVID.

2. Qumran Literature.

- a. 4QFlorilegium 1:11-13. This is something like a TESTIMONIA or COLLECTION of MESSIANIC texts WITH COMMENTARIES.
"In 4QFlorilegium i.11-13 the promise to David (II Sam. 7:11c, 12bc, 13, 14a) is interpreted by reference to a messianic interpretation of Amos 9:11. This latter passage is similarly interpreted in CDvii.15" Wm. L. Lane THE GOSPEL ACCORDING TO MARK, 435.
- b. Damascus Document (Zadokite Document): CD: "Damascus" may be the prophetic name of Qumran itself. This can go back as far as 75-50 B.C.
CD vii. 16- - linked with a DAVIDIC Messianic interpretation.
- c. Messianic figures in QUMRAN. "Many scholars see in the phrase 'anointed ones of Aaron and Israel' a reference to two Messiahs, a priestly Messiah and a kingly Messiah, with the former having a role superior to the latter. This would correspond to the expectations reflected in the Testaments of the Twelve Patriarchs. Other scholars prefer to speak of one Messiah and a priestly companion. It is quite certain that the Teacher of Righteousness was not himself considered the Messiah. He may have fulfilled the role of the anticipated Prophet (Deut. 18:18)."
"DEAD SEA SCROLLS," by Edwin M. Yamauchi, WYCLIFFE BIBLE ENCYCLOPEDIA, I, page 440.

E. A CONCISE REVIEW OF MATTHEW'S USAGE OF THE PHRASE "SON OF DAVID."
(the overview of this was found on page 6A).

1. Matthew 9:27, "SHOW US MERCY, SON OF DAVID." A possible REFLECTION ON THE JEWISH IDEAS ATTACHED TO THIS PHRASE.
Jesus here POSSIBLY is seeking to clarify His mission, and to AVOID misunderstanding. so: AVOIDANCE OF MISUNDERSTANDING as a key.
2. Matthew 12:23 "CAN THIS BE THE SON OF DAVID?" "AND AMAZED WERE ALL THE MULTITUDES AND KEPT SAYING, CAN THIS BE THE SON OF DAVID. The acrist recites only the fact of the amazement, while the imperfect pictures how this question circulated and continued to be raised. The interrogative meti has a negative implication: 'We can hardly think so,' AT THE SAME TIME IT CONVEYS THE IDEA THAT THIS NEGATION IS QUITE DOUBTFUL: 'IT SEEMS AS THOUGH HE IS AFTER ALL.'* R. 917. THEIR UNBELIEF IS BREAKING BEFORE THE ASTOUNDING MIRACLE. " R. C. H. Lenski, INTERPRETATION OF MATTHEW, 475. R= Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, fourth edition." *capital letters mine. AWAKENING FAITH RESPONSE REFLECTION ON JEWISH PERPLEXITY in the CONFRONTATION WITH JESUS.
3. Matthew 15:22 SHOW ME MERCY, LORD, SON OF DAVID!" NOTICE WHERE SHE CAME: TO THE END OF HER OWN TERRITORIAL LIMITS, UP TO THE VERY BORDER OF GALILEE OF THE NATIONS. REFLECTION ON KNOWLEDGE THAT WAS AVAILABLE AT THAT TIME BEYOND JUDAISM. "She plainly reveals that she has knowledge of the Messianic hopes of Israel and had heard that they were being connected with Jesus as the promised great descendant of King David. It is not necessary to regard her as a Jewish proselyte, and it is quite enough to believe that knowledge had come to her from the reports that had been carried into her heathen land." Lenski, source cited above, page 594.
ACKNOWLEDGEMENT OF MESSIANIC PURPOSE. NOTICE ALSO THAT JESUS IS NOT "PLAYING A GAME" BY ATTEMPTING TO MAKE HER FAITH EXTEND ITSELF BEYOND PROPRIETY.

F. MATTHEW'S MAJOR USAGE OF "SON OF DAVID" MATTHEW 22:41-46.

MESSIAH: BOTH DAVIDIC DESCENT AND TRANSCENDENT MAJESTY.

Specific helps in your studying and working on this passage:

1. Lane, William L. COMMENTARY ON THE GOSPEL OF MATTHEW. NICNT. 435-39.
2. Ladd, George Eldon. A THEOLOGY OF THE NEW TESTAMENT. 143-44.
3. Lenski, R. C. H. INTERPRETATION OF MATTHEW. 884-892.

WE MUST EXPLAIN, EXPAND AND DELINEATE OUR EARLIER WORK (page 6 A)

1. THE IMPORTANCE OF THE QUESTIONING PROCESS THAT JESUS FOLLOWED:

"Jesus challenge was not designed to deny the word and prophecy of Scripture but to raise the crucial issue of its proper meaning. . . . These questions are calculated to provoke thoughtful reflection upon the character of the Messiah in the perspective of the OT witness to his lordship. What is in view is THE RELATIONSHIP of

the Davidic sonship to the Messiah's transcendent majesty." Lane, 435-36.

2. THE INTENT OF THE QUESTIONING PROCESS: "Among the scribes this would be recognized as a Haggada-question, a question of exegesis concerned with the reconciliation of two seemingly contradictory points of view expressed in Scripture.⁶¹ The unity of different biblical passages was stressed by demonstrating their harmony, which depends upon bringing them into a correct relationship to each other. In a Haggada-question it is shown that two affirmations are true, but each is concerned with a different situation or a different epoch. Jesus, then, posed the question how the Davidic descent of the Messiah (which is attested by the Scriptures) is to be harmonized with the equally supported affirmation that the Messiah is David's Lord.⁶²" Lane, 436. footnotes: 61. See D. Dabue, THE NEW TESTAMENT AND RABBINIC JUDAISM (London, 1956), pp. 158-163, and the articles cited in n. 19 above; E. Lohse, *op. cit.*, p. 488. 62. E. Lovestam, "Die Davidssohnfrage," SV EX ARS 27 (1962), pp. 74-80. It is the failure to recognize that Jesus was posing a Haggada-question which has led a number of commentators to affirm that Jesus denied the Davidic descent of the Messiah, e.g. R. Bultmann, THE HISTORY OF THE SYNOPTIC TRADITION (New York, 1963), pp. 136f.

NOTE: SIMILAR TO OUR "ANTINOMY" TWO TRUTHS EQUALLY HELD. DAVID'S SON= HUMAN DESCENT

3. THE IMPLICATION OF THE QUESTIONING PROCESS: TRANSCENDENT LORD-SOVEREIGN DESIGN on verse 45: CAREFULLY COMPARE ROMANS 1:1-4

"The condition is one of reality: all must admit that in the psalm David calls the Messiah 'his Lord.' The condition of reality challenges any denial of David's own word recorded in Holy Writ. The remarkable fact is that Jesus does not turn the question around and ask: 'Since he is David's son, as we all know, how can he at the same time be David's Lord?' But no, Jesus puts it the other way: 'How is he his son?' . . . David, Israel's mightiest king, who lived and died having no man above him--and yet this great David makes HIS OWN SON his Lord. The question of Jesus, put in the form he used, throws the Pharisees against this stone wall: the Messiah IS David's son! The terrible error of the Pharisees is here exposed. Their conception of the Messiah was that he was David's son and only David's son, a mere human Messiah, however great and mighty he might be in his human glory and power. His deity was a closed book to their blind reading of Scripture. They dared not say that he was NOT to be David's son; they knew that he would be. They dared not deny David's inspired word that the Messiah would at the same time be David's Lord and thus very God. YET THE PHARISEES WOULD NOT ADMIT THE MESSIAH'S DEITY."

Lenski, source cited above, page 891.

F. MATTHEW'S MAJOR USAGE OF "SON OF DAVID": Mt. 22:44-46. CONTINUED.
 supplemental material designed here to review CHRISTOLOGY.

4. THE FINAL INTERPRETATION OF THE MESSIANIC SIGNIFICANCE OF
 "SON OF DAVID." WE NEED FOR THIS PURPOSE TO
 BRING PAULINE THOUGHT INTO FOCUS:

Romans 1:3,4 IN THE LIGHT OF INTERPRETATION OF SON OF DAVID: SON OF GOD.

a. The STRUCTURE of this CENTRAL PASSAGE.

ΤΟΥ ΓΕΝΟΜΕΝΟΥ	Ἐκ σπέρματος Δαυὶδ	κατὰ σάρκα
ΤΟΥ ΟΡΙΘΘΕΝΤΟΣ ΥΙΟΥ ΘΕΟΥ Ἐν δυνάμει	Ἐξ ἀναστάσεως νεκρῶν	κατὰ πνεῦμα ἁγιωσύνης

"The preposition ἔκ marks in both cases, vers. 3,4, the source FROM or OUT of which the relation springs. The seed of David is the source of the human nature of Christ; the resurrection is the starting-point of His divine nature, NOT IN ITS PREEXISTENT STATE, OF COURSE, but in its objective historical manifestation and public recognition among men." Lange series, ROMANS, 56. caps not in original.

ἀνάστασις νεκρῶν → resurrection OF the dead,

NOT IDENTICAL with ἀνάστασις ἔκ νεκρῶν,
resurrection FROM THE DEAD.

THIS IS. . ."A STRONGER SUMMARY EXPRESSION WHICH COMPREHENDS THE RESURRECTION OF CHRIST AND THE BELIEVERS AS ONE CONNECTED WHOLE OR SINGLE FACT, INASMUCH AS THE RESURRECTION OF CHRIST, WHO IS 'THE RESURRECTION AND THE LIFE' ITSELF, IMPLIES AND GUARANTEES THE RESURRECTION OF ALL THE MEMBERS OF HIS MYSTICAL BODY. . ." Lange, ROMANS 56. CAPS NOT IN ORIGINAL

THE GIST OF THIS VIEW: CHRIST'S RESURRECTION SEEN IN A NEW LIGHT.

"Thus, likewise, the resurrection is not merely the fact of the resurrection of Christ, but with the fact of the resurrection there are brought to light the strength and root of the resurrection of the dead in the world, (Eph. i. 19ff.). It is in accordance with this that Christ can say: 'I AM the resurrection and the life.' Deep in the heart of the first world--for which Christ is the first-born of every creature. . .there is at work the power, proceeding from the Logos, of a new world (Rom. viii. 23), for which Christ is the firstborn from the dead. . . ."

COMPARING THIS STRUCTURE WITH MATTHEW:

DAVID'S SON
 HIS SON (GOD'S)
 BORN OF THE SEED OF DAVID
 ACCORDING TO THE FLESH

DAVID'S LORD
 DECLARED WITH POWER SON OF GOD
 BY RESURRECTION

F. MATTHEW'S MAJOR USAGE OF "SON OF DAVID": Mt. 22:44-46. CONTINUED.

4. THE FINAL INTERPRETATION OF . . . "SON OF DAVID"
Romans 1:3-4

b. The basic meaning of this passage REFLECTS THE TRUTH OF PSALM 2:7.

DECLARED, SON OF GOD WITH POWER. USAGE OF THIS WORD
ELSEWHERE IN THE N.T. Luke 22:22; Acts 2:23; 10:42; 11:29;
17:26,31; Heb. 4:7.

"There is neither need nor warrant to resort to any other rendering than that provided by the other New Testament instances, namely, that Jesus was "appointed" or "constituted" Son of God with power and points therefore to an investiture which had an historical beginning parallel to the historical beginning mentioned in verse 3. It might appear that this encounters an insuperable objection; Jesus was not APPOINTED Son of God; as we found, he is conceived to be the ETERNAL Son, and this sonship had no historical beginning. But this objection has validity only as we overlook the force of the expression "with power". The apostle does not say that Jesus was appointed "Son of God" but "Son of God in power". This addition makes all the difference. Furthermore, we may not forget that already in verse 3 the Son of God is now viewed not simply as the eternal Son but as the eternal Son incarnate, the eternal Son subject to the historical conditions introduced by his being born of the seed of David. Hence the action with which verse 4 is concerned is one that has respect to the Son of God incarnate, and it is not only proper but altogether reasonable to regard it as another phase of the historical process which provides the subject matter of the gospel. The apostle is dealing with some particular event in the history of the Son of God incarnate by which he was INSTATED in a position of sovereignty and invested with power, an event which in respect of investiture with power surpassed everything that could previously be ascribed to him in his incarnate state.

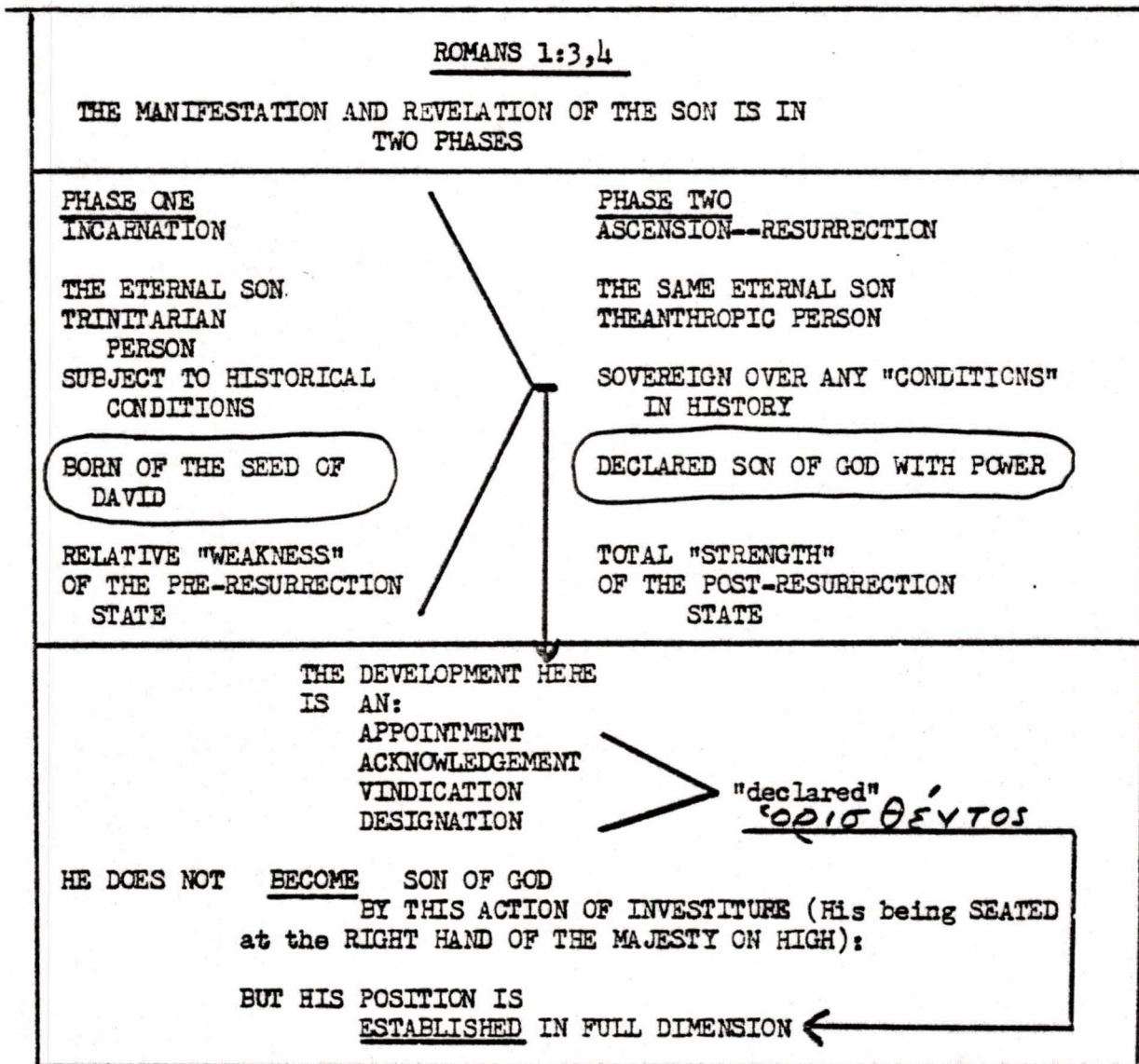
Thus, when we come back to the expression "according to the Spirit of holiness", our inference is that it refers to that stage of pneumatic endowment upon which Jesus entered through his resurrection. The text, furthermore, expressly relates "Son of God with power according to the Spirit of holiness" with "the resurrection from the dead" and the appointment can be none other than that which came to be by the resurrection. The thought of verse 4 would then be that the lordship in which he was instated by the resurrection is one all-pervasively conditioned by pneumatic powers. The relative weakness of his pre-resurrection state, reflected on in verse 3, is contrasted with the triumphant power exhibited in his post-resurrection lordship. What is contrasted is not a phase in which Jesus is not the Son of God and another in which he is. He is the incarnate Son of God in both states, humiliation and exaltation, and to regard him as the Son of God in both states belongs to the essence of Paul's gospel as the gospel of God. But the pre-resurrection and post-resurrection states are compared and contrasted, and the contrast hinges on the investiture with power by which the latter is characterized."

John Murray, THE EPISTLE TO THE ROMANS,
I, 9-12.

F. MATTHEW'S MAJOR USAGE OF "SON OF DAVID": Mt. 22:44-46. CONTINUED.

L. THE FINAL INTERPRETATION OF . . ."SON OF DAVID."

- ANALYTICAL CHART SHOWING THE ANSWER TO THE HAGGADA TYPE QUESTION THAT JESUS RAISED



Unit Four: MATTHEW'S CHRISTOLOGY: THE GENEALOGY OF CHRIST.

Sources for background and study:

1. Robertson, A. T. A HARMONY OF THE GOSPELS FOR STUDENTS OF THE LIFE OF CHRIST. New York: Harper & Brothers. First edition, 1922. 259-262.
2. Pinnock, C. H. "Genealogy of (Jesus) Christ." ZONDERVAN PICTORIAL ENCYCLOPEDIA OF THE BIBLE, II, 475-77.

I. The Organization and structure of the Genealogy.

A. The 3 sets of 14. "There are only forty-one names, and this would leave one set with only thirteen. But does Matthew say he has mentioned forty-two names? He does say (1:17) that there are three sets of fourteen and divides them for us himself: 'So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and for the carrying away to Babylon unto the Christ fourteen generations.'" The points of division are David and the captivity;

in the one case a man, in the other an event. He counts David in each of the first two sets, although Jechoniah is counted only once. David was the connecting link between the patriarchal line and the royal line. But he does not say 'from David to Jechoniah,' but 'from David to the carrying away unto Babylon,' and Josiah is the last name he counts before that event. And so the first name after this same event is Jechoniah. Thus Matthew deliberately counts David in two places to give symmetry to the division, which made an easy help to the memory." Robertson, source cited above, 259.

B. The omissions in Matthew's list. After Joram, Ahaziah, Joash, Amaziah, and Josiah, Jehoiakim and Eliakim (2 Kings 8:24; 1 Chron. 3:11; 2 Chron. 22:1,11; 24:27; 2 Kings 23:34; 24:6). "But such omissions were very common in the Old Testament genealogies. See 2 Chron. 22:9. Here 'son of Jehoshaphat' means 'grandson of Jehoshaphat.' So in Matt. 1:1 Jesus is called the son of David, the son of Abraham. A direct line of descent is all that it is designed to express. This is all that the term 'begat' necessarily means here. It is a real descent. Whatever omissions were made for various reasons, would not invalidate the line." Robertson, source cited above, 259-60.

II. Some FEATURES of Matthew's listing.

A. The names of DAVID and ABRAHAM. Two recipients of UNIQUE REVEALATION in God's purposes.

B. The names of four women: Tamar, Rahab, Ruth, and the wife of Uriah. Notice that "neither one is counted in the lists of fourteen, and each one has something remarkable in her case. . . Three were guilty of gross sin, and one, Ruth, was of Gentile origin and deserved mention for that reason. This circumstance would seem to indicate that Matthew did not simply copy the genealogical history of Joseph. He did this, omitting what suited his purpose and adding likewise remarks of his own. His record is thus reliable and yet made a part of his own story." Robertson, source cited above, 260.

"Quite apart from the character and nationality of these women, the very occurrence of their names in an official Jewish genealogy is a distinct feature. Undoubtedly, Jesus was known by His enemies as the son of an illegitimate union. He was known as the Son of Mary, not Joseph (Mark 6:3), which in a male society was a dishonorable title. Later Jewish tradition developed the malicious rumor. Therefore Matthew, desiring to offset the gossip, inserted with some relish the names of some O.T. characters whose reputations were not beyond reproach, but who were instrumental in the Messianic line. In Jesus' case, however, the rumors arose to counteract the miraculous character of His birth by a virgin. Jesus is presented in Matthew's genealogy as a legal male descendant of David through adoption by Joseph, and heir to the Davidic throne." Pinnock, source cited above, 676.

III. TWO PROPOSED ANSWERS TO THE QUESTION OF DIFFERENCES IN LUKE AND MATTHEW IN GENEALOGICAL LISTING.

A. MATTHEW GIVES THE REAL DESCENT OF JOSEPH: LUKE THE REAL DESCENT OF MARY.

"Amnius of Viterbo (c. 1490) proposed a theory that whereas Matthew gives the legal descent through Joseph, Luke presents the physical descent through Mary; a method that can be traced back to the 5th cent. A.D. Certainly, Mary is the chief figure in the birth narrative of the third gospel, and belongs herself very prob. to the house of David (1:27; 2:4). The article that is universally used in the list for each entry is noticeably absent from the name of Joseph (3:23), which leads to the interpretation that the list proper begins with Heli, not Joseph. Joseph's name is introduced into the list only to fill in the gap between Jesus and His grandfather Heli. The text would read then: 'Jesus, being the son (as it was supposed, of Joseph) of Heli, etc.' Luke's list would be the register of Mary's family, beginning with Heli her father." Pinnock, ZPD, 676.

1. PROBLEM: MARY'S NAME DOES NOT APPEAR ON THE LIST. Answer: THIS IS PLAUSIBLE, STILL, IN KEEPING WITH THE USUAL CONSTRUCTION OF GENEALOGIES. LUKE'S LISTING IS INTENTIONALLY STRUCTURED TO ALLOW JOSEPH TO STAND IN HER PLACE IN THE LIST.

2. PROBLEM: MARY'S RELATIONSHIP TO ELIZABETH. "The fact that Mary was related to Elizabeth, a daughter of Aaron, is not an insuperable difficulty if we suppose this relationship came through the mother rather than the father." Pinnock, ZPD, 676.

3. PROBLEM: WHY DIDN'T LUKE MAKE THIS CLEAR? "The main weakness is in the failure of Luke to make this point explicit if that was his intention. The theory could be strengthened by supposing that Mary had no brothers, and that Joseph became the son and heir of Heli by virtue of his marriage to Mary." Pinnock, 676-77.

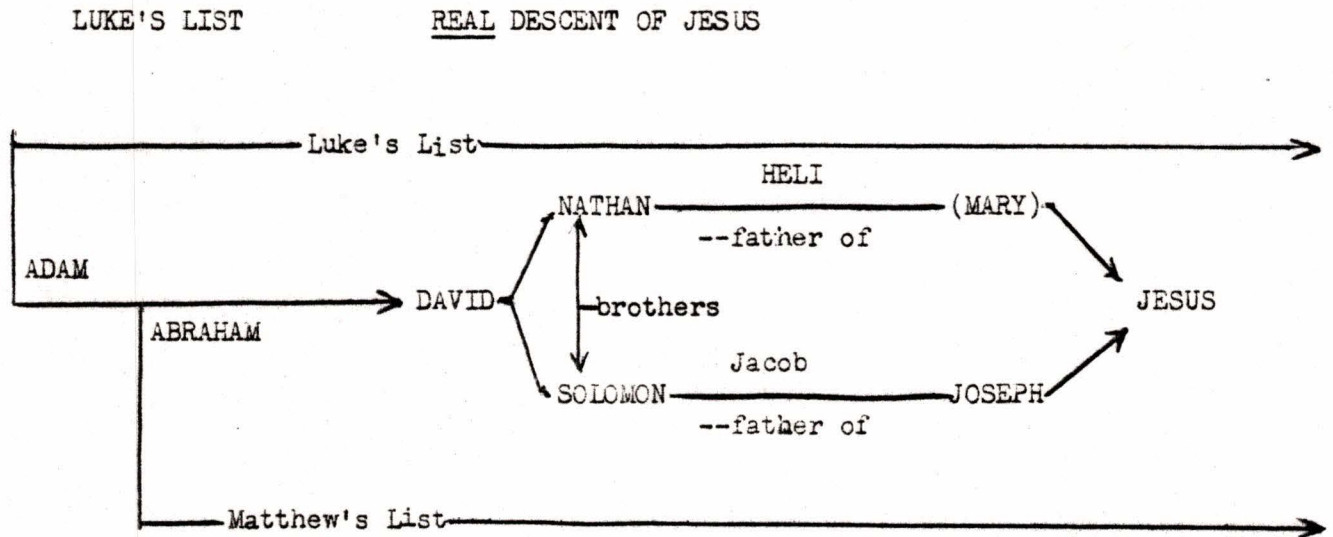
B. LUKAN GENEALOGY IS CONSIDERED THE FAMILY TREE OF JOSEPH ALSO, JUST AS MATTHEW'S IS. "Both gospels stress that Joseph was of the house of David (Matt 1:16; Luke 1:27; 2:4). It is natural to suppose that both writers intended to provide Joseph's ancestry. Matthew's purpose was to trace the line of official succession to the Davidic throne, whereas Luke's informal aim was to enumerate the actual physical ancestors of Joseph back to David. This solution was originally proposed by Julius Africanus (c. A.D. 220) in a letter to Aristides, as reported by Eusebius (Euseb. Hist. 1:7). Julius believed that the law of levirate marriage could be invoked to remove the tension between the two lists--that Joseph was really the son of Heli, with Heli and Jacob as uterine brothers, born of the same mother but of different fathers." Pinnock, ZPD, 677.

➤ PROBLEMS HERE: THE APPARENT NEED TO MAKE SEVERAL RATHER STRONG SUPPOSITIONS. Speaking of Heli and Jacob: "If either one had married the widow of the other, Joseph could be reckoned in that sense a son of either. A neat twist can be put on the theory by identifying the two grandfathers of Joseph (Matthan in Matthew, and Matthat in Luke). In that case, Heli might have married the widow of a childless Jacob, and begotten Joseph, in which case Joseph would be the actual son of Heli, but the legal heir to Jacob. In both lists then, the ancestry of Jesus is traced through Joseph, his legal father. Because Matthew wished to present the successive heirs to David's throne, he began with David's ancestry and worked forward to Jesus. Because Luke wished to record the actual line of physical descent, he began with Joseph and worked backward through his actual ancestors. THE CHIEF WEAKNESS OF THE SECOND EXPLANATION IS THE SERIES OF HAPPY COINCIDENCES REQUIRED TO MAKE IT FUNCTION." (capital letters mine). Pinnock, XPD, 670.

IV. THE THEOLOGICAL IMPLICATIONS OF THE GENEALOGY.

A WORKING SUMMARY FROM Charles C. Ryrie: BIBLICAL THEOLOGY. KINGSHIP; GENTILE SALVATION; THE GRACE OF GOD; DIVINE IMMANENCE: OUR LORD'S NEARNESS TO HUMAN LIFE; DIVINE TRANSCENDENCE: THE CHOICE OF GOD OFTEN APART FROM THE PRINCIPLE OF PRIMOGENITURE; THE REAL POWER AND CHOICE OF GOD IS DEMONSTRATED.

A SUGGESTED HARMONIZATION OF THESE GENEALOGIES FROM MATTHEW, A SELF STUDY GUIDE,
 BY IRVING L. JENSEN



MATTHEW'S LIST

LEGAL DESCENT OF JESUS

This is a charting of the FIRST PROPOSAL ON PAGE 16.

Notice that Luke's list gives descent THROUGH Mary

Matthew's list gives descent THROUGH THE MALE,
 JOSEPH

IV. THE THEOLOGICAL IMPLICATIONS OF THE GENEALOGY. continued.

Examples of the kind of work we seek to do in BIBLICAL THEOLOGY came from consideration of THEMES pertaining to the STRUCTURE OF MATTHEW'S GENEALOGY.

Selected sources:

1. Ryrie, Charles C. BIBLICAL THEOLOGY OF THE NEW TESTAMENT. 41.
2. Thomas, W. H. Griffith. OUTLINE STUDIES IN THE GOSPEL OF MATTHEW. 22.

A. THE IMPLICATIONS OF THE GENEALOGY WITH REFERENCE TO THE PERSON OF GOD.
(matters pertaining to GOD HIMSELF)

1. The immanence of God: His nearness, and identification with humanity in the person of Jesus Christ: The Genealogy leads up to the climactic expression GOD WITH US in 1:23. . .link CLOSELY verse 16 with 21 and 23 MARY (the further description of her in verse 18) she shall bring forth a son. . .his name JESUS.
2. The Grace of God. Both Ryrie and Thomas stress this. ". . .their inclusion in the genealogy of the Messiah is a display of the triumph of the grace of God." Ryrie, BTNT, 41.
3. The Sovereignty of God. Specifically: God's OVERRULING CONTROL OF HISTORY IN THE LONG ACCOUNT PRIOR TO THE BIRTH OF JESUS. This facet SETS ASIDE all human merit or claims for greatness. Speaking of this, W. C. Allen noted: "These names are probably introduced as those of women, in whose case circumstances were overruled by the divine providence which, as it might have seemed, should have excluded them from a place in the ancestral line of the Messiah. They were in a sense forerunners of the Virgin Mary." ICC COMMENTARY ON MATTHEW, page 2.

CONTRAST:
The transcendence of God.

B. THE IMPLICATIONS OF THE GENEALOGY WITH REFERENCE TO THE PLAN OF GOD.
(matters pertaining to GOD'S RELATIONSHIPS WITH HIS CREATION)

This is quite implicit, not so explicit, perhaps, but again reveals how BIBLICAL THEOLOGY METHODOLOGY approaches data.

1. The UNIVERSALITY of the PLAN OF GOD. Extending from His Grace, as seen above, the implicit theological direction of Matthew's structured genealogy is to show the UNIVERSAL implications. THAT IS: BEYOND JUDAISM.
 - a. Because of the PROMISE TO ABRAHAM, AND THE CONNECTION BETWEEN JESUS AND ABRAHAM.
 - b. Because of the NAMING OF GENTILE WOMEN IN THE LISTING.
2. The SOTERIOLOGICAL nature of the PLAN OF GOD. "It is more likely that this parade of names that might be supposed to be unfit for insertion in the pedigree of the Messiah is intended to teach that He who 'came not to call the righteous, but sinners' (ix. 13), and who so commended the faith of those who were not of Israel (viii. 10, xv. 28; comp. Lk. xvii. 18, xix. 5), was Himself descended from flagrant sinners and from a stranger." Alfred Plummer, GOSPEL ACCORDING TO MATTHEW, 3.
3. The ESCHATOLOGICAL element in the PLAN of God. The connection with DAVID and the DAVIDIC PROMISE. "As mentioned before, the highlighting of David the king and the legality substantiated by the genealogies emphasize the kingly aspect of the genealogy." Ryrie, BTNT, 41.
4. The IMPARTIALITY in God's dealings with the race. This is perhaps implicit in the EXCEPTIONS TO THE NORMAL indicated in the entire genealogy: WOMEN featured, circumstances overruled (i.e. the incident of Uriah), etc.
5. The possible POLEMICAL-APOLOGETIC ELEMENT: (EGENNESEN = PRIMARILY LEGAL DESCENT THROUGHOUT ACCOUNT: Jesus, though born of a virgin, was in the TRUE LINEAGE OF DAVID: JOSEPH WAS IN FACT THE LEGAL CONNECTION WITH THE LINE

IV. THEOLOGICAL IMPLICATIONS OF THE GENEALOGY. continued.

E. Implications with reference to the PLAN OF GOD.

5. POSSIBLE APOLOGETIC ELEMENT.

"There is, further, no ground for the widespread belief that the genealogy is in itself a proof of a belief that Christ was the natural son of Joseph and Mary. This particular genealogy contains the condemnation of such a belief. The man who could compile it and place immediately after it I 18-25, clearly did not believe that Christ was the son of Joseph. He inserted in the genealogy the references to the women and the relative clause 'to whom was betrothed Mary a virgin,' in order to anticipate vv. 18-25. In other words, throughout the genealogy denotes legal, not physical descent. He had before him two traditional facts--

- (a) that Christ was born of a Virgin in a supernatural manner,
- (b) that He was the Messiah, i.e. the Son of David.

How could a Jewish Christian, indeed how could anyone, reconcile these facts otherwise than by supposing that Mary's husband was the legal father of Christ? So non-natural a sense of fatherhood may seem strange to us, but the fact of the supernatural birth which gave rise to it is stranger.

Whatever we may think of it, this was the belief of the editor of the Gospel; so that there is no ground for the widespread opinion that the existence of a genealogy of Christ is proof of an underlying belief that He was the natural son of Joseph and Mary. If the editor simply tried to give expression to

the two facts which had come down to him by tradition--
the fact of Christ's supernatural birth,
and the fact that He was the Davidic Messiah,

and did not attempt a logical synthesis of them, who shall
blame him? " ICC COMMENTARY SERIES ON MT., 6.

FOR FURTHER STUDY ON THIS POSSIBLE DEFENSE OR APOLOGETIC ELEMENT:
LOOK AT BOTTOM OF PAGE 15.

"It may be, as McNeile has stated, that the evangelist wished to disarm Jewish criticism about the birth of Jesus by showing that irregular unions were divinely counteracted in the Messiah's legal ancestry. Ruth was a Moabitess, Rahab a harlot, and Tamar an adulteress. The evangelist's argument is that Jesus, though born of a virgin mother, was none the less in the true lineage of David because Joseph was in fact legally married to His mother Mary. As he clearly asserts in verse 16 JACOB BEGAT JOSEPH THE HUSBAND OF MARY, OF WHOM WAS BORN JESUS, WHO IS CALLED CHRIST (i.e. the Messiah). BEGAT (EGENNESEN) throughout this passage indicates primarily LEGAL descent. Accordingly, the variant reading in the Sinaitic Syriac MS, which created such a stir when it was discovered in 1892, 'Joseph, to whom was betrothed Mary the virgin, was the father of Jesus called the Messiah' is no evidence that Jesus was born by the natural process of generation, but is an indication that the Syriac translator misunderstood the significance of egennesen. The other interest variant in this passage, found in an important group of Greek MSS and reflected in some MSS of the Old Latin versions, 'Jacob begat Joseph to whom Mary the virgin having been betrothed gave birth to Jesus who is called Christ' represents an attempt to bring out still more clearly than the ordinary text the virginity of Mary at the time Jesus was born." Tasker, THE GOSPEL ACCORDING TO MATTHEW, Tyndale series, pages 32-33.

Unit Five. Matthew's Christology: The Birth of MessiahI. The place of Joseph in Matthew's theology.A. His legal position as a Davidic heir. 1:20: Joseph SON OF DAVID.

"This fact is here made the basis of an appeal to him on this most important occasion to prove himself a true son of David, a man who has the Messianic faith of David, since the promise to David was now in course of fulfillment. 'Son of David' regards Joseph as a prince, and princely things were expected of him, to be a protector of the very Prince of heaven itself. Men love great names but so often fail to live up to them." R. C. H. Lenski, THE INTERPRETATION OF MATTHEW, 46.

"Joseph, though not physically the child's father, would nevertheless by virtue of his marriage to Mary give Him His true legal status. It is significant that the angel addresses him as JOSEPH, THOU SON OF DAVID, for it was providentially ordered that the child should be of the lineage of David." R. V. G. Tasker, THE GOSPEL ACCORDING TO ST. MATTHEW, 33.

B. The betrothal.

A review of the significance. "In the Near East betrothal (Talmudic erusin and qiddusin) is almost as binding as marriage itself. In the Bible the betrothed woman was sometimes called 'wife' and was under the same obligation of faithfulness (Gn. xxxix. 21; Dt. xxxii. 23, 24; Mt. i. 18, 20), and the betrothed man was called 'husband' (Joel i. 8; Mt. i. 19)." NEW BIBLE DICTIONARY, 788.

C. The action of Joseph described.1. The KEY to this is seen in 1:191. BEING RIGHTEOUS,
δικαιος ὢν

DESCRIPTIVE WITHIN CONTEXT

AND TIME: Zacharias, Elizabeth
SimeonRIGHTEOUS BEFORE GOD, WALKING IN
ALL THE COMMANDMENTS AND
ORDINANCES OF THE LORD BLAMELESSTWO PRESENT PARTICIPLES :2. NOT WILLING TO MAKE HER A
PUBLIC EXAMPLEDEEP CONCERN, LOVING CONCERN
FOR MARY HIS BETROTHED
WIFEμη θέλων αὐτὴν
σειρηναίαι2. The POSSIBILITIES open to Joseph:

- a. a MORE RIGID AVENUE: the legal ground for divorce could have been declared. "The betrothed couple could not be legally separated except by divorce, and the death of one of them rendered the other a widow or a widower." Tasker, GOSPEL ACCORDING TO MATTHEW, 35.
- b. a LESS RIGID AVENUE: "the other course, far more gentle, was to make use of the lax divorce laws of the Jews and without charging her with any crime give Mary a letter of divorcement, stating the cause in a veiled way or stating none at all." Lenski, same source, 43.

D. The revelation given to Joseph. 1:20.1. The source of this truth. An angel of the Lord appeared ἐφάνη.

. . .when God sends an angel messenger to a sleeper he never has the least difficulty in demonstrating that the appearance in the dream is actual and not like the mere images that at other times come to our consciousness during sleep. Joseph knew that this angel had been at his bedside that night." Lenski, same source, 45.

2. The substance of the truth revealed. "That which has been conceived in her is of the Holy Spirit."

- a. The statement itself NO ARTICLE IS NEEDED TO VERIFY REFERENCE TO THE HOLY SPIRIT. Classified by A.T.R. A GRAMMAR OF THE GREEK N.T., 794-95, under illustrations of the ABSENCE OF ARTICLE as "ONLY OBJECT OF KIND. "So also πνεῦμα and πνεῦμα ἅγιον may occur with and without the article." ATR: 795.

- b. The order of the words. NOT "SPIRIT OF GOD," BUT ἅγιον IS PUT AFTER THE VERB, GIVING EVEN GREATER STRESS.

D. The revelation given to Joseph, continued.

2. The substance of the truth revealed.

"In the angel's statement *Αγιου* is placed after the Greek copula, lending an emphasis which the English cannot reproduce. If the angel had said 'Spirit of God,' the critics could more easily have found room for their view; but 'Holy Spirit' blocks every critical effort. From this word of the angel Matthew borrowed the phrase he used in v. 18. The Third Person of the Godhead was so fully known to all Jews that no word of explanation is added, either here in the case of Joseph or in the case of Mary (Luke 1:35), or in the case of the crowds who listened to the Baptist (John 1:32-34)." Lenski, same source, 47.

E. The responsibility given to Joseph. YOU SHALL CALL HIS NAME JESUS.

See Dana and Mantey, A MANUAL GRAMMAR OF THE GREEK N.T., page 192, this is AN IMPERATIVE FUTURE. PERHAPS THERE IS A STRONGER SIGNIFICANCE HERE, A VIRTUAL ENACTMENT, OR EVEN INSTATEMENT OF JOSEPH AS THE LEGAL FATHER of the coming One.

II. The BIRTH OF MESSIAH.

A. A TABULATION AND LISTING OF MATTHEW'S STATEMENTS: BOTH EXPLICIT AND IMPLICIT.

1. Matt. 1:16. AMPLE TESTIMONY to the Virgin Birth. Careful use of feminine singular "relative pronoun in 1:16. Had he used a plural it would have indicated that both Joseph and Mary were the parents of Jesus, but the strict use of the feminine singular attests to the fact that Mary alone was the human parent of Jesus." Ryrie, C. C. BIBLICAL THEOLOGY OF THE N.T.,

2. Matt. 1:18: comment on the mystery of the miraculous conception. 42.

B. THE NAME OF THE COMING ONE: JESUS. "YHWH is helper" or "YHWH saves."

1:21- - -linked with the MESSIANIC MISSION HE ALONE SHALL RESCUE HIS PEOPLE. *αυτος*

Unit Six. Matthew's Christology: THE OLD TESTAMENT FULFILLMENT AS PLACED IN THE THEOLOGY OF MATTHEW. The issue here is the citation from the LXX of Isaiah 7:14 by Matthew in 1:23.

Some sources for further study of this vital area of theology and interpretation:

Girdlestone, R. B. THE GRAMMAR OF PROPHECY. 1901. pages 22-23.

Leupold, H. C. EXPOSITION OF ISAIAH. 2 volumes. 1968. I, 155-160.

Northrup, Bernard. "The Use of ALMAH in Isaiah 7:14." 1955. Th.M.

Thesis, DTS. This is a carefully researched statement of

THE DOUBLE FULFILLMENT POSITION: a NEAR fulfilment in an actual birth IN HISTORY NEAR ISAIAH'S TIME, and a FAR fulfilment in the BIRTH OF MESSIAH.

McIntosh, P. Douglas. "The Immanuel Prophecy of Isaiah." 1971. Th.M. Thesis.

D.T.S. THE MESSIANIC TYPICAL POSITION: Isaiah 7:14 was fulfilled TYPICALLY ONLY in the birth of Immanuel, Christ our Savior. The child born in the time of Isaiah was a TYPE of Christ.

Payne, J. Barton. THE THEOLOGY OF THE OLDER TESTAMENT. 1962. A thorough study and concise presentation of the UNITARY, FUTURE FULFILLMENT POSITION: Isaiah 7:14 has ONLY ONE FULFILLMENT, THAT OF THE BIRTH OF JESUS THE MESSIAH.

Vine, W. E. ISAIAH. 1947. A british dispensationalist presents the UNITARY FULFILLMENT POSITION.

Unit Six. ISAIAH 7:14 AS THE BACKGROUND TO MATTHEW 1:23. CONTINUED.

I. INTRODUCTION. THE INTERPRETIVE PROBLEM HAS MANY FACETS, AND FORMS A GOOD CHALLENGE FOR YOUR DEEPER PERSONAL STUDY.

"No explanation of v. 14 will ever be entirely satisfactory. The best a commentator can hope to achieve at this point is to relieve some of the difficulties that the reader encounters. But that the child plays an important role in the thinking of the prophet nevertheless is apparent from the fact that the child Immanuel appears again, twice, in the next chapter (8:8,10-- though in v. 10 the name is translated--'God is with us'). Again a mysterious and important child has to be reckoned with in 9:6 as well as 11:1. In the latter two instances by almost common consent, the implication is indubitably Messianic. By inference the same must be the case here in the first mention of the child. Therefore the child repeatedly referred to is always this same child, which is here called Immanuel. It is for this reason that the title 'Immanuel Book' is apt for Chaps. 7-12." Leupold, source cited, I, 158-59.

II. THE POSITION OF DOUBLE FULFILLMENT. For your further evaluation: a section from Girdlestone, THE GRAMMAR OF PROPHECY, is given, pages 22-23.

"But the two classes of prophecy thus referred to (signs preceding and signs following) were frequently combined in one; they were, in fact, so intertwined that it was almost impossible for the student to disengage them. They read as a whole, the parts being related as the foreground and the background of a landscape, or as two pictures in a dissolving view. . . . It cannot be doubted that the intertwining of the near and the distant is a common characteristic of prophecy, and that it largely contributed to the confirmation of men's faith in the prophetic word. In Isaiah and his contemporaries the notable deliverance of Hezekiah and his people from the hand of Sennacherib is associated with a greater deliverance which was not accomplished until seven centuries later; and the return from Babylonian captivity is interwoven with brilliant pictures of an Israelite Restitution which has not yet been accomplished. . . . Our Lord's prophetic utterances (Matt. 24 and 25) begin in the time then present, but merge into scenes still future, and commentators are not always of one mind as to where the overlapping took place. The prophecies of Daniel concerning "the abomination of desolation" seemed to be fulfilled in the time of Antiochus Epiphanes. This we see from 1 Macc. 1:51, where we read that 'in the fifteenth day of the month Chisleu, in the one hundred and forty-fifth year. . . they set up the abomination of desolation upon the altar. . . .' But our Lord, speaking 200 years later, tells his disciples that some of them would see it in their own days and gives them instructions as to what they were to do when they saw it: 'When ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee into the mountains. . .'(Matt. 24:15)."

(NOTE: UNGER'S BIBLE HANDBOOK, PAGE 313, PRESENTS SOME POSSIBLE CLARIFICATION. UNGER APPEARS TO HOLD THE UNITARY FULFILLMENT VIEW. THE STRENGTH OF THE DOUBLE FULFILLMENT VIEW IS ITS ATTEMPT TO HONOR THE CONTEXT OF ISAIAH 7.

Unger's clarification here: 7:16 is "An Appended Non-Messianic Sign. . . .This is the sign of Isaiah's small child Shear-jashub. BEFORE this child Shear-jashub (7:3) is three or four years older, 'the land before whose two kings thou art in deadly fear, shall be rid of her two kings.' This was fulfilled in Tiglath-pileser's taking Damascus in 732 B.C. and slaying Rezin (2 Kigs 16:9). Pekah, too, was slain about two years after this remarkable prophecy." Unger's Bible Handbook:313-14.

III. SOME SELECTED ELEMENTS OF THE UNITARY, STRICTLY FUTURE FULFILLMENT VIEW. THIS POSITION STATED THAT THE FULFILLMENT IS FUTURE FROM THE TIME OF THE IMMEDIATE CONTEXT OF ISALAH 7, AND FULFILLED ADEQUATELY ONLY IN THE VIRGIN BIRTH OF CHRIST. IT THUS REMAINED AN ENIGMA, AND THERE WAS NO PRIOR FULFILLMENT IN ANY BIRTH OF ANY CHILD AT ALL PRIOR TO THIS MIRACLE RECORDED IN MATTHEW.

"7:13. . . The response of Ahaz in verse 12 was "selfwill under the guise of piety, and received the Lord's rebuke through Isaiah, "And he said (addressing Ahaz), Hear ye now, O house of David (the royal line of privilege and honour, now represented by this degenerate king); is it a small thing for you to weary men (i.e., Isaiah, himself, and others with him, who mourned over the rebellious attitude of the king), but will ye weary my God also? (verse 13). Would he make it impossible for God to grant the mercy of repentance and restoration?

As Ahaz refused to ask for a sign, the Lord would give one of His own choosing, and a sign the range of which would extend to circumstances far beyond those of the time of Ahaz, and would bring to a culmination the prophecies and promises relating to "the house of David". Ahaz and men of that sort would have no share in the blessings and glories of the fulfilment of the sign: "behold a (Heb. the) virgin shall conceive, and bear a son (the present tenses in the Hebrew vividly convey the future event in its certainty, as if it were already accomplished), and shall call His Name Immanuel"(verse 14).

"Behold", in Isaiah, always introduces something relating to future circumstances. The choice of the word almah is significant, as distinct from bethulah (a maiden living with her parents and whose marriage was not impending); it denotes one who is mature and ready for marriage. The various conditions relating to the prophecy are such that the only possible fulfilment is that recorded in Matt. 1:22,23 and Luke 1:31-35. An outstanding feature of O.T. prophecies is that they connect events chronologically separated. Conditions more immediately relating to Assyria were developed under subsequent powers successively, culminating in the Roman, under which Immanuel was born. The circumstances depicted by Isaiah as prevailing in the land continued up to and in Immanuel's day.

"7:15. . . This is indication of impoverishment. Thickened milk and honey were the food of desert wanderers. They were, of course, not the only articles of food; but instead of abundance of provisions there would be comparative scarcity. Such was the condition at the birth and in the childhood of Christ. There was no luxury in the home in Nazareth. 'He became poor.' The R.V. correctly gives the time indication, that, namely, of the days of his childhood.

This rendering is confirmed by the context in verse 16. Before the period of the early lifetime of Immanuel, He the only One who alone perfectly knew to refuse evil and choose good, the land, instead of being full of olive-yards, cornfields, and vineyards, would be reduced to comparative poverty.

The desolation began in the time of Ahaz. The two kings of Syria and Israel, of whom Ahaz was afraid, were overpowered by the Assyrians. Their attack upon Judah followed (verse 17), and though recovery was granted in Hezekiah's reign, it was only temporary." ALL THE PRECEDING DATA FROM Vine, source cited, pages 34-36.

"Not only does Isaiah address his prediction to the entire Davidic dynasty, but he places the accomplishment of this event indefinitely into the future. Before the child comes to the age of understanding, the crucial problem which threatened Ahaz would be a problem no more." Buswell, A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION, II, 44.

IV. THE TYPICAL FULFILLMENT POSITION. The work by MCINTOSH cited in the sources is a good example of this position.

McIntosh cites a key source: Robert H. Gundry, THE USE OF THE OLD TESTAMENT IN ST. MATTHEW'S GOSPEL. Leiden: E. J. Brill, 1967, pages 205-15.

A. DEFINITION of a type. "In the science of theology it properly signifies the preordained representative relation which certain persons, events and institutions of the Old Testament bear to corresponding persons, events and institutions in the New." Milton Terry, BIBLICAL HERMENEUTICS, page 405.

B. The DATA for specific study in Matthew: 11 cases of Old Testament quotations introduced by a specific formula, with slight variations: NOW ALL THIS IS COME TO PASS, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE LORD THROUGH THE PROPHET, SAYING. HERE ARE THE PASSAGES FOR STUDY: Matthew 1:22; 2:15,17,23; 3:3; 4:14; 8:17; 12:17; 13:14,35; 27:8.

THE KEY TO THIS ARGUMENT:

THIS FORMULA OFTEN WORKS IN THE REALM OF THE TYPICAL INTERPRETIVE KEY OR MOTIF, RATHER THAN THE HISTORICAL.

EXAMPLE: Matthew 2:15, a quotation from Hosea 11:1
ISRAEL'S EXPERIENCE IN THE EXODUS
SEEN AS A TYPE OF THE REMOVAL OF THE INFANT JESUS
AFTER THE DEATH OF HEROD

Matthew 13:35, quoting Psalm 78:2.
THE PSALMIST IS VIEWED AS A TYPE OF JESUS,
by teaching in parables.

C. THE POSSIBLE DIRECTION OF THIS DATA:

"All the observations made about Matthew's hermeneutics, of course, cannot prove that the evangelist used Isaiah 7:14 typically. He could have used the prophecy in the simple and direct manner, and the strict messianists claim he did just that. However, more than most New Testament authors, Matthew likes typological interpretation. . . . Couple this with the Isaianic contextual difficulties encountered by the strictly messianic view, and the case for typically messianic view shifts from possible to probable." McIntosh, page 94.

D. SOME OF THE DETAILS IN BROAD PERSPECTIVE: "Ahaz refused a sign (v. 12). Such is "the flesh." It refuses a sign when offered one, and demands a sign when refused one (Mark viii. 12). . . . Poverty should teach the child the "good" of obedience to the Word of God and the "evil" of idol worship. Abundance flows from the one; hunger from the other (v. 15). . . . This child was a type of the Divine Child that was to be born of the Virgin Mary. But His mother was not only to be a 'young woman' but she was also to be 'a Virgin,' for such is the technical term used by the Holy Spirit in speaking of her in Matt. 1:23; and such is the term employed by the LXX in their translation of Isa. vii. 14.

Local and temporary features appear in every type, otherwise it would be no type but the thing itself. . . . But while the child would be yet an infant the two kings abhorred by Ahaz would have ceased to live (v. 16 R.V.).

'The Land' (v. 16), i.e., Northern Palestine and Syria regarded as one because their kings were confederates." Williams, George, THE STUDENT'S COMMENTARY ON THE HOLY SCRIPTURES, page 462.

Unit Six. ISAIAH 7:14 AS THE BACKGROUND TO MATTHEW 1:23. continued.

V. EVALUATIONS AND COMPARISONS: MAJOR POSITIONS IN SUMMARY STATEMENT WITH CLARIFICATIONS. THE MAJOR POINT HERE FOR BIBLICAL THEOLOGY: THIS IS FRANKLY CRUCIAL FOR BIBLICAL THEOLOGY: IT INVOLVES THE USE OF THE OLD TESTAMENT MADE BY A NEW TESTAMENT WRITER. This reveals a SPECIFIC METHOD: AND IN TURN SHOWS HOW HE APPROACHED THE OLD TESTAMENT. This gets us DIRECTLY INTO A THEOLOGICAL REFERENCE POINT.

A. THE COMPENETRATION OR "DOUBLE FULFILLMENT" POSITION.

1. SOME SOURCES FOR STUDY: works presenting THIS view.
 - a. W. Fitch, "Isaiah," NEW BIBLE COMMENTARY, ed. by F. Davidson, 569.
 - b. B. Northrup: source cited previously.
 - c. Page H. Kelley, JUDGMENT AND REDEMPTION IN ISAIAH, 39.
2. MAJOR GROUPS OF INTERPRETATIONS ON "IMMANUEL" IN THE 8th century.
 - a. The "Immanuel" then was HEZEKIAH, the son of King Ahaz. (the traditional Jewish interpretation.)
 - b. The "near fulfilment" was MAHER-SHALAL-HASH-BAZ, Isaiah's son (Isaiah 8:1-4.)
 - c. The near fulfilment was UNKNOWN:
 - 1.' MAYBE an unmentioned third son of the prophet
 - 2.' MAYBE a child of the royal court
 - 3.' MAYBE the DEFINITE ARTICLE in 7:14 THE ALMAH -- indicates a woman known BOTH to Ahaz and to Isaiah but NOT to us
 - 4.' MAYBE the DEFINITE ARTICLE is GENERIC, SO THE PROPHECY COULD FIND FULFILLMENT IN ANY OF A GROUP OF YOUNG WOMEN OF MARRIAGIBLE AGE IN THE LAND OF JUDAH.
3. THERE MUST HAVE BEEN AN ACTUAL BIRTH AT THAT TIME WHICH WAS A BONA FIDE FULFILLMENT OF THIS PROPHECY.
4. MAJOR ARGUMENT HERE: THE BROADER SCOPE OF THE WORD ALMAH

"The implication then of the use of אִמָּה in this verse is that an ambiguous word was chosen to refer to the mother, in order that the prophecy might have its local and immediate sense and yet have a future sense which refers to the birth of Messiah. Had a more specific word been used, the local incident would have been meaningless, yet it is the basis for the Messianic portion of the prophecy."

Northrup, source cited, page 63.

B. THE TYPICAL VIEW.

1. SOME SOURCES:
 - a. J. A. Bengel, GNOMON OF THE N.T., I, 116.
 - b. McIntosh, "THE IMMANUEL PROPHECY OF ISAIAH," source cited.
2. MAJOR DIFFERENCE WITH THIS VIEW AND WITH THE COMPENETRATION VIEW:

COMPENETRATION VIEW

ALMAH INCLUDED BOTH:
A YOUNG WOMAN OF
ISAIAH'S DAY,
and
THE VIRGIN MARY

TYPICAL FULFILLMENT VIEW

ALMAH WAS:
ONLY A YOUNG WOMAN OF
ISAIAH'S DAY.
LATER, THE HOLY
SPIRIT SAID THAT THE BIRTH
OF A CHILD TO THAT YOUNG
WOMAN TYPIFIED THE BIRTH
OF JESUS THROUGH THE VIRGIN
MARY

B. THE TYPICAL VIEW. continued. 3. A CONCISE SUMMARY:

"Thus the typically messianic view states that a child was born in the eighth century B.C. of a 'young woman,' an $\eta\eta\zeta\upsilon$, in accord with Isaiah's language. That birth, when it was accomplished, fulfilling the demands of the context of Isaiah 7:1-8:23, became typical of the birth of the Messiah. The Holy Spirit through Matthew recast Isaiah's words, changing the word $\eta\eta\zeta\upsilon$ to a more restrictive $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ because of the miraculous nature of Messiah's birth and incarnation."

McIntosh, same source cited previously, 16-17.

C. THE QUOTATION IN THE LIGHT OF RECENT STUDIES IN INTERPRETATION.

"Matt. 1:23, quoting Isa. 7:14 ("Virgin-Immanuel" passage), parallels and perhaps is founded upon the textual tradition found in the larger Isaiah scroll at Qumran. As J. de Waard has shown, Matthew's impersonal use of the third person plural, 'they shall call ($\kappa\alpha\lambda\acute{\epsilon}\sigma\omicron\upsilon\sigma\iota\nu$) his name Immanuel,' and his understanding of 'Immanuel' as a title are not to be considered necessarily *ad hoc* creations, but find support in LQIs^a.²⁴ Yet Matthew's text also evidences influence from the LXX in its rendering of $\eta\eta\zeta\upsilon$ by $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$. The application of Isa. 7:14 to Jesus was probably considered by Matthew to be (employing our more refined distinctions) a case of a literal fulfilment of an explicit messianic prophecy. The Greek $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ was commonly equated with the Hebrew $\eta\eta\zeta\upsilon$ in the synagogues of Judaism through the influence of the LXX.²⁵ And whether it be judged legitimate or not, the association of the two words for two centuries or so must certainly have counted for something theologically. Furthermore, Isa. 7:14 may well have been one of those passages identified by Jesus as being significant for his own person and ministry,²⁶ thereby clarifying the enigmatic in an Immanuel passage and explicating the intended *sensus plenior* for his followers. On the other hand, it may be that Matthew considered Isa. 7:14 more a typological statement finding its antitype in the Messiah Jesus than a direct messianic prophecy, as we would understand direct messianic prophecy. Distinctions of this sort, however, WERE PROBABLY NOT CONSCIOUSLY PRESENT IN THE EVANGELIST'S MIND. HIS PURPOSE WAS TO STRESS FULFILMENT OF GOD'S REDEMPTIVE ACTIVITY IN THE PERSON OF JESUS CHRIST, WHETHER THAT FULFILMENT BE LATER ANALYZED AS 'DIRECT' OR 'TYPOLOGICAL,' AND IN SO DOING HE EMPLOYED A PESHER TREATMENT OF THE PASSAGE IN BOTH ITS TEXT-FORM AND ITS APPLICATION." R. N. Longenecker, BIBLICAL EXEGESIS IN THE APOSTOLIC PERIOD, 143-44. Footnotes: 24. Cf. J. de Waard, COMPARATIVE STUDY OF THE OLD TESTAMENT TEXT, pp. 9f, 82 (correcting Stendahl). 25. Aquila's version reads $\eta\ \nu\epsilon\alpha\upsilon\iota\varsigma$ (young woman) rather than $\eta\ \mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$, but this is later than Matthew's Gospel and may be in reaction to Christian usage. Likewise, also Symmachus' translation. 26. Cf. *supra*, pp. 72, 91f. CAPITAL LETTERS IN LAST LINE OF QUOTATION WERE NOT SO CAPITALIZED IN THE SOURCE.

D. AN EXAMPLE OF TYPICAL FULFILMENT. "Matt. 2:18, quoting Jer. 31:15 (Rachel weeping for her children), is an abbreviated translation of the MT, and evidently rests only upon the Hebrew text. The passage in Jeremiah is a poetic allusion to a calamitous event in Israel's history, with no obvious messianic significance. For Matthew, however, who thought as a Jew in terms of corporate solidarity and typological correspondences in history--and was convinced as a Christian concerning eschatological fulfilment and messianic presence in the person and work of Jesus Christ--the lament of God for his people of old finds its fullest expression and can be legitimately applied to Herod's murder of the infant boys in Bethlehem at the time of Jesus' birth. And by means of a peshet treatment of the passage he can say, 'then was fulfilled the word by Jeremiah the prophet.' " Longenecker, same source, 145.

PESHER INTERPRETATION. See Longenecker, 38ff. PESHER from Qumran materials, Aramaic word MEANING SOLUTION OR INTERPRETATION. THE PEOPLE AT QUMRAN LOOKED AT CERTAIN O.T. PASSAGES AS BEING EXCLUSIVELY CONCERNED WITH THE CONTEMPORARY (THEIR OWN TIME). THEY DID NOT BELIEVE THAT THE PARTICULAR PROPHECIES HAD ANY BEARING UPON THE TIME IN WHICH THEY HAD ORIGINALLY BEEN WRITTEN.

$\eta\ \nu\epsilon\alpha\upsilon\iota\varsigma$: $\eta\ \mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$: THIS REFERS TO, THIS MEANS.

Unit Seven. Matthew's Christology: THE ENTIRE TYPOLOGICAL framework of the USE OF THE OLD TESTAMENT in Matthew's THEOLOGY. (This unit DEVELOPS from and EXPANDS Unit Six.

I. A general description of typological interpretation. A. CORRESPONDENCE principle.

A. "In typology the interpreter finds a correspondence in one or more respects between a person, event, or thing in the Old Testament and a person, event, or thing closer to or contemporaneous with a New Testament writer. It is this CORRESPONDENCE that determines the meaning in the Old Testament narrative that is stressed by a later speaker or writer. The correspondence is present BECAUSE GOD CONTROLS HISTORY, AND THIS CONTROL OF GOD OVER HISTORY IS AXIOMATIC WITH THE NEW TESTAMENT WRITERS. IT IS GOD WHO CAUSES EARLIER INDIVIDUALS, GROUPS, EXPERIENCES, INSTITUTIONS, ETC., TO EMBODY CHARACTERISTICS WHICH LATER HE WILL CAUSE TO REAPPEAR." (capital letters mine). A. Berkeley Mickelsen, INTERPRETING THE BIBLE, 237.

B. CONTRAST of TYPOLOGY with ALLEGORY. WE NEED TO SHIFT MENTAL GEARS NOW FROM OUR UNDERSTANDING OF TYPES AND ANTI-TYPES.

THIS IS A BROADENING OF THE MEANING OF TYPOLOGY.

A KEY BIBLIOGRAPHICAL SOURCE WILL BE:

Lampe, G. W. H., and Woolcombe, J.J. ESSAYS ON TYPOLOGY. Studies in Biblical Theology series. London: SCM Press, 1957.

THE SHIFT IN GEARS HERE WILL MEAN THAT WE BEGIN TO THINK OF

TYPOLOGY AS A METHOD OF EXEGESIS.

IT IS. . .

"The description of an event, person, or thing in the New Testament in terms borrowed from the description of its prototypal counterpart in the Old Testament." Lampe and Woolcombe, source cited, pages 39-40. (This happens to be from the essay by J. J. Woolcombe.)

It is. . ."the search for linkages between events, persons or things WITHIN THE HISTORICAL FRAMEWORK OF REVELATION, whereas allegorism is the search for secondary and hidden meaning underlying the primary and obvious meanings of a narrative." Woolcombe, same source, page 40.

1. ALLEGORIZATION and HISTORY. Allegorization is VIRTUALLY A DOWNGRADING OF THE ACTUAL HISTORY OF EVENTS IN SCRIPTURE. BY CONTRAST: TYPOLOGY IS ROOTED IN HISTORY, BECAUSE IT ACCEPTS THE GOD OF HISTORY AS THE ULTIMATE KEY TO THE MEANING OF THE EVENT.
2. ALLEGORIZATION and METHODOLOGY. "The allegorist takes any narrative (even though the original author gives no indication of having his assertions stand for something else) and after ignoring the primary or obvious meaning, he arbitrarily attaches to the narrative the meaning he wants it to convey. In practice he treats the narrative in such a way as almost to deny its historicity. . . ." Mickelsen, source cited above, page 238. THE BASIS OF ALLEGORIZATION: THE PRESUPPOSITION THAT A SPIRITUAL REALITY WHICH IS ACTUALLY AN INTEGRATED CORPUS OR BODY OF KNOWLEDGE ACTUALLY EXISTS, AND THE ALLEGORIST, BY SUBJECTIVE ILLUMINATION, WILL BE ABLE TO DISCERN PORTIONS OF THIS UNIFIED SUBSTRUCTURE IN HIS UNDERSTANDING OF EVENTS IN SCRIPTURAL DATA.

II. A CASE STUDY: THE CONTRAST OF ALLEGORIZATION AND TYPOLOGICAL INTERPRETATION.

MATTHEW 2:17ff: Herod's slaughter of the infants of Bethlehem

ALLEGORIZATION

NO CORRESPONDENCE WITH THE
OLD TESTAMENT.

MEANING SOUGHT WITHIN THE
UNDERLYING SPIRITUAL
REALM.

EXAMPLE: "The story of Herod's
slaughter of the infants of
Bethlehem is allegorized in a
sermon included among the
spuria of Chrysostom."
Mickelsen, source cited,
238.

THE CHILDREN OF TWO YEARS OLD
AND UNDER WERE KILLED:

THE CHILDREN OF THREE YEARS OF
AGE PRESUMABLY
ESCAPED:

MEANING ALLEGORICALLY:
Those who hold THE TRINITARIAN
FAITH WILL BE SAVED,
whereas BINITARIANS AND
UNITARIANS will PERISH.

Primary source material
here:
article by Lampe in
the book cited
previously:
pages 31-32.

TYPOTOLOGICAL INTERPRETATION

SPECIFIC CORRESPONDENCE WITH THE
OLD TESTAMENT.

MEANING SOUGHT WITHIN THE
CORRESPONDENCE OF
THE PAST EVENT AND THE
EVENT IN THE LIFE-
TIME OF JESUS

EXAMPLE: THE CORRESPONDENCE

IN REAL HISTORY IS JEREMIAH 31:15

RACHEL WEEPING FOR HER CHILDREN,
REFUSING COMFORT BECAUSE HER
CHILDREN ARE NOT:

IS APPLIED TO THE WOMEN OF
BETHLEHEM, AND SURROUNDING
AREAS.

EXACT POINT HERE:

"In such an application of the text
from Jeremiah, Matthew employs
typology. The point of correspondenc e
is the grief displayed in the face
of tragedy. In Jeremiah's day,
the grief was for

NATIONAL TRAGEDY.

During Jesus' infancy
the grief was for

LOCAL TRAGEDY--the

brutal and perverse slaying of
helpless infants.

The expression of grief was
fulfilled in the sense
that it received a new application
of the meaning. UNLIKE ALLEGORIZING,
TYPOTOLOGY MAKES NO NEW ADDITION
OF MEANING." Mickelsen, same
source, capital letters
mine, pages 251-52.

III. The MEANING of TUPOS in the Greek New Testament.

A. BASIC MEANINGS: See Arndt-Gingrich 837-38.

Certainly, you can check out the outline here: the several different meanings break down to two basic concepts:

1. PATTERN

2. THAT WHICH IS PRODUCED FROM THE PATTERN, THAT IS, A PRODUCT.

"TuPOS is used of the MARK (or pattern) of the nails (John 20:25). It is also used of that which is formed, an IMAGE or STATUE (Acts 7:43). The word TUPOS describes a PATTERN of teaching (Rom.6:17). It also stands for the CONTENT of TEXT of a letter (Acts 23:25). It is used technically of an ARCHETYPE, MODEL, or PATTERN both by Stephen and by the writer of Hebrews (Acts 7:44; Heb. 8:5). It is most frequently used of an EXAMPLE or PATTERN in the moral life (Phil. 3:17; I Thess. 1:7; II Thess. 3:9; I Tim. 4:12; Tit. 2:7; I Pet. 5:3). Finally, it is used of TYPES given by God as an indication of the future, in the form of persons or things (Rom. 5:14; I Cor. 10:6). Adam was the type of the one who was about to be, namely Jesus Christ, the head of the new humanity (Rom. 5:12). Certain evil actions of the children of Israel and what resulted are typical warnings of what will befall Christians if they follow a similar course (I Cor. 10:6,11). The episodes happened and are recorded in the Old Testament so that Christians will not desire what is forbidden, or become idolaters, or practice immorality, or tempt the Lord, or murmur (I Cor. 10:6-11). The Greek adjective ANTI TUPOS (anti-type) has the meaning 'CORRESPONDING TO something that has gone before. The ANTI-TUPOS is usually regarded as secondary to the TUPOS (cf. Exodus 25:40), but since TUPOS can mean both 'original' and 'copy' (see tuPOS 2 and 5) antituPOS is also ambiguous." Mickelsen, source cited, page 239. Mickelsen is quoting Bauer's article in Arndt-Gingrich on both words: ANTI TUPOS and TUPOS.

IV. SOME BASIC CHARACTERISTICS OF TYPOLOGY: AS A BACKGROUND FOR THE THEOLOGICAL USE THAT MATTHEW MAKES OF THIS METHOD.

A. A SPECIFIC POINT OF CONTACT OR RESEMBLANCE MUST EXIST BETWEEN THE TYPE AND THE ANTI TYPE (here: type= WHAT HAPPENED EARLIER IN HISTORY anti-type= WHAT HAPPENED LATER.

"The things compared are always placed by the biblical writers within the sphere of history. To call this 'redemptive history' is somewhat misleading. History does not redeem. It is God who redeems. . . . But it is dangerous to make 'redemptive history' some category separate from the ongoing stream of total history. God does select a people, a place, a time for his actions and for the actions and activities which he assigns to his people. But . . . He works WITHIN history through his people and through anything else he chooses to use." Mickelsen, INTERPRETING THE BIBLE, 245.

1. THE TYPE ITSELF IS NOT NECESSARILY OUTSTANDING IN THE O.T. THE POINT OF COMPARISON STANDS OUT.
2. THE TYPE ITSELF MIGHT NOT HAVE BEEN UNDERSTOOD BY CONTEMPORARIES OF THE EVENT, PERSON OR THING.
3. THE TYPE ITSELF IS SEEN BY LATER GENERATIONS: "because they can see that God's earlier action became significant in his later action." Mickelsen, 246.

V. SUGGESTED COMPARISON/CONTRAST BETWEEN TYPOLOGY AND PROPHECY.

From Unpublished Class Notes, Spring Semester, 1976, Dr. S. L. Johnson, Jr., "THE OLD TESTAMENT IN THE N.T."

"Typology is a form of prophecy conveyed through history.

A type prefigures
by events and persons.

A prophecy is predictive
foretelling by words

Both are PROPHETIC. When something is fulfilled in the N.T., it does not necessarily need to have words alone. The formula is used for BOTH typical and DIRECT Messianic prophecy. Examples of this interpretive problem in Matthew are as follows:

- A. Matthew 1:22: THIS COULD BE EITHER A TYPE OR A DIRECT PROPHETIC FULFILMENT. (See Longenecker's quotation on your page 25 here).
- B. Matthew 2:15: THIS IS DEFINITELY TYPOLOGICAL
- C. Matthew 2:23 A SYMBOLIC STATEMENT IN JEREMIAH IS TAKEN SYMBOLICALLY IN MATTHEW.

VI. SUGGESTED DISTINCTIONS BETWEEN ALLEGORY, SYMBOL AND TYPE.

- A. An Allegory is a FICTION that teaches a MORAL TRUTH.
THERE IS NO BIBLICAL DEFINITION OF ALLEGORY.
- B. A symbol is a fact that teaches a MORAL truth. Usually a
TIMELESS TRUTH.
- C. A type is a fact that teaches a moral truth and predicts some
actual realization of that truth."

VII. A SUGGESTED EVALUATION OF THE TYPICAL VIEW OF ISAIAH 7:14/Matthew 1:22ff:
FROM ONE WHO HOLDS THE DOUBLE FULFILMENT VIEW.

NOTE CAREFULLY: THE CONTRAST HERE:

DOUBLE FULFILMENT

ALMAH is HISTORICALLY
THE PROPHET'S WIFE
YET IS
PROPHETICALLY
PREDICTIVE OF
THE VIRGIN MARY.

A CHILD IS BORN ALSO
HISTORICALLY IN THIS
VIEW

TYPOLOGICAL

ALMAH IS TYPICAL of MARY
IMMANUEL IS TYPICAL of JESUS
THERE IS A REAL BIRTH
IN HISTORY IN
ISAIAH'S TIME
THE ONE BORN TYPIFIES
IMMANUEL

"It would not be heretical in the least to accept this view that the spoken of by Isaiah is only to be understood as typical of the virgin mother of the Lord Jesus. It does, however, in the light of Matthew's application of the prophecy to the birth of Christ, seem rather a weak position to accept. His statement 'Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying. . .' (Matth. 1:22), is indicating a stronger than typical significance. Compare Paul's explanation of typical experiences of the Israelites. He says of the wilderness experiences, " *ΤΑΥΤΑ ΔΕ ΤΥΠΟΙ ἡμῶν ἐγένεθησαν εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν* . . .' (1 Cor. 10:6).

VII. A SUGGESTED EVALUATION OF THE TYPICAL VIEW. continued.

There is considerable difference between the typical experiences of the Israelites and this prophecy by Isaiah. Indeed it is not the custom at all to consider a type as a prophecy of a coming event, as Matthew's quotation would be interpreted according to this view (Matt. 1:23). A type is really a foreshadowing and should not be considered in the same light as a prophecy. On the contrary, however, Matthew shows clearly that Isaiah 7:14 is truly a prophecy of the birth of Christ. It will be well then to seek a yet more substantial interpretation of Isaiah's נָתַן prophecy." Bernard E. Northrup, "The use of נָתַן in Isaiah 7:14," Unpublished Th.M. Thesis, May, 1955, Dallas Seminary, pages 15-16.

VIII. SOME INDEPENDENT EVALUATION OF THE USE MATTHEW MAKES OF THE OLD TESTAMENT IN THE UNIQUE BLOCK OF MATTHEW'S DATA.

We shall attempt our own reaction and evaluation here, as a TEAM of workers .
METHOD OF THE STUDY: LET US GO BACK TO page 9 and 9A, consider the CONTEAT
AND ATTEMPT TO DESCRIBE EACH ONE OF MATTHEW'S QUOTATIONS IN THESE TERMS:

<p>EITHER <u>TYPOLOGICAL</u> namely: when FIRST written, then INTERPRETED BY MATTHEW, THERE WAS A CORRESPONDENCE, AN ACTUAL EVENT OR PERSON IN HISTORY ANSWERING TO THE ANTI-TYPE</p>	OR	<p><u>PREDICTIVE PROPHETICAL EXEGESIS</u> namely: when FIRST written, the EMPHASIS was on REVELATION, REVEALED PREDICTION NOT NECESSARILY AN EVENT OR PERSON AT THAT TIME IN HISTORY.</p>
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- A. Matthew 1:23
- B. Matthew 2:15
- C. Matthew 2:18
- D. Matthew 2:23
- E. Matthew 4:15-16
- F. Matthew 8:17
- G. Matthew 12:18-21
- H. Matthew 13:35
- I. Matthew 21:4ff
- J. Matthew 27:9-10

IX. SOME FINAL OBSERVATIONS ON THE MATTHEW 1:22ff quotation of Isaiah 7:14.
 IT APPEARS THAT THERE IS NO REASON WHY MATTHEW COULD NOT HAVE HAD BOTH TYPOLOGICAL AND PROPHETIC-FULFILMENT METHODS IN VIEW. THE COMMENTS FROM Gleason Archer in WYCLIFFE BIBLE COMMENTARY, AND the comments from Jamieson, Fausset and Brown, larger commentary, ON ISALIAH, are worth collating here and correlating. THE JFB volume SPECIFICALLY NOTES HOW BOTH PREDICTIVE PROPHECY AND TYPOLOGY MERGE HERE.

The birth of

ISALIAH VII.

Immanuel foretold.

- 14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, And shall call his name Immanuel.
- 15 Butter and honey shall he eat, That he may know to refuse the evil, and choose the good.
- 16 For before the child shall know to refuse the evil, and choose the good, The land that thou abhorrest shall be forsaken of both her kings.

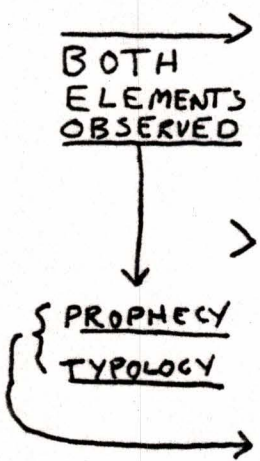
B. C. 742.
 Matt. 1. 23.
 Luke 1. 31.
 ch. 9. 6.
 Or, thou.
 O virgin.
 shalt call.
 ch. 8. 8.
 Ki. 15. 30.

O house of David: (Is it) a small thing for you to weary men, but will ye weary my God also? Is it not enough for you? (Num. xvi. 9.) The allusion to "David" is in order to contrast his trust in God with his degenerate descendant Ahaz' distrust. weary—try the patience of men—the prophets. Isaiah as yet had given no outward proof that he was from God; but now God has offered a sign, which Ahaz publicly rejects. The sin is therefore now not merely against "men," but openly against "God." Isaiah's manner therefore changes from mildness to bold reproof. 14. Therefore the Lord himself shall give you a sign—since thou wilt not ask a sign, nay, rejectest the offer of one, you—for the sake of the house of believing "David" (God remembering His everlasting covenant with David), not for unbelieving Ahaz sake. God had guaranteed the perpetuity of David's throne in the person of Messiah, David's seed (2 Sam. vii. 16; cf. Ethan's psalm, Ps. lxxxix. 35-37; cxxxii. 11). Ahaz should have believed in God's promise, which made it impossible that the scheme of the two invading kings to set aside David's line of succession should succeed. Behold—arresting attention to the extraordinary prophecy. a virgin—from a root, to lie hid, virgins being closely kept from men's gaze in their parents' custody in the East. The Hebrew [הַעַלְמָה] and the LXX. here, and Greek [ἡ παρθένος], Matt. i. 23, have the article, the virgin, some definite one known to the speaker and his hearers; primarily, the woman, then a virgin, about immediately to become the prophet's second wife, and to bear a child, whose attainment of the age of discrimination (about three years) should be preceded by the deliverance of Judah from its two invaders. The term ha'mah denotes a girl of marriageable age, but not married, and therefore a virgin by implication. Bethulah is the term more directly expressing virginity of a bride or betrothed wife (Joel i. 8). Its fullest significance is realized in "the woman" (Gen. iii. 15) whose 'seed should bruise the serpent's head,' and deliver captive man (Jer. xxxi. 21, 22, "O virgin of Israel, turn again . . . for the Lord hath created a new thing in the earth, A woman shall compass a man;" Mic. v. 3, "Therefore will he give them up, until the time that she which travaileth hath brought forth"). Language is selected such as, whilst partially applicable to the immediate event, receives its fullest and most appropriate and exhaustive accomplishment in Messianic events. The New Testament application of such prophecies is not a strained 'accommodation'; rather the temporary fulfilment is an adaptation of the far-reaching prophecy to the present passing event, which foreshadows typically the great central end of prophecy, Jesus Christ (Rev. xix. 10). Evidently the wording is such as to apply more fully to Jesus Christ than to the prophet's son. "Virgin" applies, in its simplest sense, to the Virgin Mary, rather than to the prophetess, who ceased to be a virgin when she "conceived." "Immanuel," God with us (John i. 14; Rev. xxi. 3), cannot in a strict sense apply to Isaiah's son, but only to Him who is presently

called expressly (ch. ix. 6), 'the Child, the Son, Wonderful (cf. ch. viii. 18), the mighty God.' The inspired authority of Matt. i. 23 decides the Messianic reference; for it cannot be a mere 'accommodation' of Scripture, since the Evangelist saith, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin," &c. Local and temporary features (as vv. 15, 16) are added in every type; otherwise it would be no type, but the thing itself. There are resemblances to the great antitype sufficient to be recognized by those who seek them—dissimilarities enough to confound those who do not desire to discover them. shall conceive, and bear (Hebrew, is with child, and beareth) a son, and shall call his name Immanuel,—i. e., she shall. So the Chaldaic, marg., and LXX., thou, O Virgin, shalt call. [But then the Scheva would be written under the n. The Hebrew verb is feminine in termination.] Mothers often named their children (Gen. iv. 1, 25; ix. 37; xxix. 32). In Matt. i. 23 the expression is strikingly changed into "they shall call." When the prophecy received its full accomplishment, no longer is the name Immanuel restricted to the prophetess' view of His character in its partial fulfilment in her son: all shall then call or regard Him as peculiarly and most fitly characterized by the descriptive name "Immanuel" (1 Tim. iii. 16, "God was manifest in the flesh;" Col. ii. 9). his name—not mere appellation, which neither Isaiah's son nor Jesus Christ bore literally; but what describes His manifested attributes; His character (so ch. ix. 6). The name, in its proper destination, was not arbitrary, but characteristic of the individual. Sin destroyed the faculty of perceiving the internal being; hence the severance now between the name and the character: in the case of Jesus Christ, and many in Scripture, the Holy Ghost has supplied this want (Olshausen). 15. Butter (Hebrew, Hemeah)—rather, Curdled milk, the acid of which is grateful in the heat of the East (Job xx. 17). and honey shall he eat—i. e., he shall be fed with the usual food of children in the East. The invasion by these two kings, though it cause distress, shall not prevent his having the ordinary nourishment of children up to the time of the invasion ceasing. Honey is abundant in Palestine (Judg. xiv. 8; 1 Sam. xiv. 25; Matt. iii. 4). Physicians directed that the first food given to a child should be honey, the next milk (Barnabas, Epistle). Horsley takes this as implying the real humanity of the Immanuel, Jesus Christ, about to be fed as other infants (Luke ii. 52). But vv. 15, 16 refer mainly to the typical child of the prophetess. v. 22 shows that, besides the fitness of milk and honey for children, a state of distress of the inhabitants is also implied, when, by reason of the invaders, milk and honey, things produced spontaneously, shall be the only abundant articles of food. that he may know—rather (Hebrew, ladahto), with Chaldaic, until He shall know. So the Hebrew [ו] particle is used in 2 Sam. xiii. 2, to refuse the evil, and choose the good. At about three years of age moral consciousness begins (cf. ch. viii. 4; Deut. i. 39; Jon. iv. 11). 16. For before the child shall

BOTH
ELEMENTS
OBSERVED

PROPHECY
TYPOLOGY



selections
from
JAMIESON
FAUSETT
BROWN

know to refuse the evil (Hebrew, in respect to the evil), and choose the good (Hebrew, in respect to the good). The alarm as to the foe, and the distress as to food (vv. 14, 15), shall last only till the child grows to know good and evil: for, &c. the land that thou abhorrest shall be forsaken of both her kings—rather, *desolate shall be the land, before the face of whose two kings thou art alarmed* (*De Dieu and Gesenius*). the land—viz., Syria and Samaria regarded as one, just two years after this prophecy, lost both the kings, as it foretells. Hoshea, the son of Elah, conspired against Pekah, and slew him. Tiglath-pileser, king of Assyria, slew Rezin (2 Ki. xv. 30; xvi. 9). *Horsley* takes it, 'the land (Judah and Samaria) of (the former of) which thou art the plague (lit., thorn; Hebrew, *quatz* or *quots*) shall be forsaken, &c.: a prediction thus that Judah and Israel (appropriately regarded as one "land") should cease to be kingdoms (Luke ii. 1; Gen. xlix. 10) before Immanuel came. But the term of three years, defined by the interval from the typical child's birth to his conscious ability to know good and evil, marks rather the time of Judah's comparative distress, until it should be completely delivered by the death of the two invading kings. The Hebrew, too, [?] hardly bears the meaning thorn [?].

17-25.—FATAL CONSEQUENCES OF AHAZ' ASSYRIAN POLICY. Though temporary deliverance (chs. vii. 16; viii. 4) was to be given then, and final deliverance through Messiah, sore punishment shall follow the former. After subduing Syria and Israel, the Assyrians shall encounter Egypt (2 Ki. xxiii. 29), and Judah shall be the battle-field of both (v. 18), and be made tributary to that very Assyria (2 Ki. xvi. 7, 8), now about to be called in by Ahaz the king of Judah as an ally. Cf. 2 Chr. xxviii. 20, "Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not." Egypt, too, should prove a fatal ally, (chs. xxxvi. 6; xxxi. 1, &c.) 18. the Lord shall hiss—whistle to bring bees to settle (note, ch. v. 26). for the fly—found in numbers about the arms of the Nile, and the canals from it (chs. xix. 5-7; xxiii. 3), here called "rivers." Hence arose the plague of flies (Exod. viii. 21). Figurative for numerous and troublesome foes from the remotest

parts of Egypt—e. g., Pharaoh-necho, who slew King Josiah at Megiddo, when the latter went against him, because the Egyptian king was going up against the King of Assyria (2 Ki. xxiii. 29, 30). and for the bee (Deut. i. 44; Ps. cxviii. 12)—as numerous in Assyria as the fly in marshy Egypt. Sennacherib, Esarhaddon, and Nebuchadnezzar fulfilled this prediction. 19. they . . . shall rest—image of flies and bees kept up. all of them in the desolate valleys—the enemy shall overspread the land everywhere, even in "desolate valleys." and upon all thorns, and upon all bushes—will, contrasted with "bushes" which were valued and objects of care (see *marg.*, *nahalolim*, 'commendable trees:' from *halal*, to praise). So Chaldaic, 'houses of praise.' There shall be no place of escape; for the enemy shall come down upon the houses of the poor, as well as the palaces of the great. 20. In the same day shall the Lord shave with a razor. The Assyrians are to be God's instrument of devastating Judea, just as a razor sweeps away all hair before it (ch. x. 5, 20). hired—alluding to Ahaz' hiring (2 Ki. xvi. 7, 8) Tiglath, pileser against Syria and Israel. Cf. Ezek. v. 1-4; xxix. 19, 20. (namely), by them beyond the river—viz., the Euphrates, the eastern boundary of Jewish geographical knowledge (Ps. lxxii. 8); the river which Abram crossed. *Gesenius* translates, 'with a razor hired in the parts beyond the river,' the head . . . feet—the whole body, including the most honoured parts. It shall also consume the beard. To cut the "beard" is the greatest indignity to an Eastern (ch. l. 6; 2 Sam. x. 4, 5; Ezek. v. 1).

21-25.—THE COMING DESOLATE STATE OF THE LAND OWING TO THE ASSYRIANS AND EGYPTIANS. 21. in that day . . . a man shall nourish—i. e., own, a young cow—a heifer giving milk, and two sheep—a few sheep, or she-goats yielding milk. Agriculture shall cease, and the land become one great pasturage. 22. for the abundance of milk (that) they shall give—by reason of the wide range of land lying desolate over which the cows and sheep (including goats) may range. that he shall eat butter—thick milk, or cream. honey—(note, v. 15.) Food of spontaneous growth will be the resource of the few inhabitants left. Honey shall be abundant, as the bees will find the wild flowers

sections
from
Archer
in
WYCLIFF
BIBLE
COMMENTARY

NOTE:
ALL
MATERIALS
HERE ARE
FOR
CLASS
USE

ONLY, NOTE FOR RESALE OR REPRODUCTION IN ANY OTHER MANNER. THEY CONSTITUTE BONA FIDE REVIEWS OF THE DATA. THIS IS AN OPEN RECOMMENDATION BY YOUR INSTRUCTOR FOR THE PURCHASE OF ALL OF THESE SETS AND/OR WORKS FOR YOUR OWN USE. THE SAMPLES SHOWN HERE ARE PRESENTED AS RECOMMENDATIONS FOR PURCHASE.

D. God's Deliverance Reaffirmed and His Deliverer Promised. 7:13-25.

14. A virgin shall conceive. The word for virgin here is carefully chosen. Etymologically *almá* does not necessarily signify a *virgo intacta* (an untouched maiden). In actual usage in the Hebrew Scriptures, however, it refers only to a maiden chaste and unmarried (so far as the context shows). This well fits the prospective mother alluded to in this situation. Judging from 8:1-4, the typical mother was the prophetess who became Isaiah's wife within a short time after this prophecy was spoken. Therefore she was a virgin at the time this promise was given. She serves as a type of the Virgin Mary, who remained a virgin even after her miraculous conception by the Holy Spirit. The son of this prophetess, correspondingly, is a type of the Messianic Immanuel, as will shortly be explained. 15. Butter and honey was the standard diet of those who lived in a devastated land that had reverted to pasturage. Such a diet the son of the prophetess was to eat as the result of the coming Assyrian depredations, as well as those of the neighboring nations (cf. II Chr 28). Read with the ASV, when he knoweth, rather than with the AV, that he may know (the Hebrew can-

signify either). That is, when he attains the age of legal accountability (doubtless twelve years of age). This would come out to 721, after the destructive campaigns of Shalmaneser V and Sargon. Certainly by 721 Damascus was forsaken (having been captured by Assyria in 732) and likewise Samaria (which fell in 722). 17. Jehovah will bring upon (ASV) Ahaz and his people, because they refused to trust him, the king of Assyria; i. e., the unparalleled oppression and tyranny of the Assyrian Empire.

This coming punishment of Judah is more fully described in the remainder of the chapter. 18. The fly . . . of Egypt, and . . . the bee . . . of Assyria. A forewarning of the clash of armies (notably at Eltekeh in 701) between the rival powers of Egypt and Assyria. Their troops undoubtedly stripped the whole countryside of Judah for provisions and supplies. 20. The razor that is hired was the future king Sennacherib, who leveled most of Judah to the ground in 701, destroying forty-six cities (according to his own account) and leading captive some 200,000 people. The Assyrians were hired in the sense that they were first bribed by Ahaz to intervene in the West (II Chr 28:21). 21, 22. Here again we find butter and honey as the food of sparse survivors in a land of ruined fields and orchards and desolated cities. 23. Naturally in such areas the value of real estate would drop to nothing, and fields would revert to young forest in which wild animals might be hunted (v. 24) or cattle might range (v. 25).

Unit Eight. MATTHEW'S TEACHING CONCERNING CHRIST'S AUTHORITY. A MAJOR background issue in MATTHEW'S THEOLOGY.

I. The BASIS of this teaching in Matthew.

"The first gospel also teaches much about THE POWER OF THE GOSPEL. The Messiah's call to the Christian is earnest, drastic, and by grace. ALL OF THE BASIC THEOLOGY TAUGHT IN THE FIRST GOSPEL CERTAINLY HAD ITS PERSONAL REFERENCE TO MATTHEW HIMSELF. The manner in which he records his call (Matt. 9:9-13) shows how he appreciated the Savior's love for all men. He certainly must have thought of himself when he wrote down the parable of the laborers in the vineyard (Matt 20:1-16). By his countrymen he was considered a renegade Jew who had turned his back upon Israel to make profit from the shady tax-collecting system of the Romans and the provincial government. No doubt he was a self-seeking materialist. For him the Lord's call meant a sharp break with the past. The experience of being totally hated by his people, and then fully and completely accepted by grace left an indelible mark on Matthew the tax collector. On the one hand, he knew how sin could separate a man from God and his fellowman, and on the other, he realized how gracious was the call to repentance and service. Although he was a most unlikely candidate to be the author of a gospel, he was uniquely prepared to appeal to both Jew and Gentile for faith and commitment to the Messiah of the OT Scriptures." ZONDERVAN PICTORIAL ENCYCLOPEDIA, I, 129-30. capital letters supplied, not in original source.

II. The FOUNDATION of CHRIST'S AUTHORITY. (WE UNDERSTAND THAT WE ARE LOOKING AT THIS ISSUE NOW STRICTLY THROUGH MATTHEW. WE ARE STUDYING MATTHEW'S THEOLOGY).

A. The TERM used as descriptive of AUTHORITY. EXOUSIA.

Selected tabulations for the basis of our consideration from Arndt-Gingrich. PAGES 277-78. CLASSIFICATIONS FROM Arndt-Gingrich.

1. FREEDOM OF CHOICE, RIGHT to act, decide or dispose of one's property as one wishes.
2. ABILITY to do something, CAPABILITY, MIGHT, POWER. Matthew 9:8. Matthew 7:29.
3. AUTHORITY, ABSOLUTE POWER, WARRANT. Matthew 21:23,24,27.
Jesus' ABSOLUTE AUTHORITY. Matthew 28:18
Jesus' ABSOLUTE AUTHORITY OVER UNCLEAN SPIRITS: Mt. 10:1;
Mt. 9:6 is listed here: SON OF MAN HAS AUTHORITY ON EARTH TO FORGIVE SINS
4. POWER EXERCISED BY RULERS OR OTHERS in high position BY VIRTUE OF THEIR OFFICE.
 - a. RULING POWER, OFFICIAL POWER Matthew 8:9
 - b. the DOMAIN in which the power is exercised
 - c. THE BEARERS of the authority
 - HUMAN AUTHORITIES, OFFICIALS, GOVERNMENT
 - RULERS AND FUNCTIONARIES OF THE SPIRIT WORLD
5. 1 Cor 11:10 A MEANS OF EXERCISING POWER (PERHAPS SYMBOLIC OF TRAITS CHARACTERISTIC OF A POSITION).

B. The PATTERN of usage.

1. POWER (AV) or RIGHT (NEB) Mt. 9:6
2. AUTHORITY Mt. 7:29; 8:9; 21:23
"These references make clear that EXOUSIA signifies power rightfully held: the emphasis falling sometimes on the 'authority' which the possession of the power rightfully gives, and sometimes on the reality of the 'power' which conditions the right use of authority (cf. John 1:12)."
Zondervan Pictorial Encyclopedia, I, 420.

III. The SIGNIFICANCE OF CHRIST'S AUTHORITY.

A. Significance EXPRESSED in the CONCEPT INVOLVED IN EXOUSIA."Might, Authority, Throne

The word dynamis suggests the inherent capacity of someone or something to carry something out, whether it be physical, spiritual, military or political. It also denotes the largely spontaneous expression of such dynamis. exousia, on the other hand, is used only with reference to people. It indicates the power to act which given (sic) as of right to anyone by virtue of the position he holds. Such authority exists, quite independently of whether it can be exercised in given circumstances. thronos, throne, is also relevant in this context. Originally it meant the seat of government, and then, equally, someone who was in such a position of authority or strength."

O. Betz, "Might, Authority, Throne," THE NEW INTERNATIONAL DICTIONARY OF BIBLICAL THEOLOGY, II, 601.

THUS:

1. DUNAMIS: POWER, MIGHT, STRENGTH, FORCE, ABILITY, CAPABILITY, DEED OF POWER, RESOURCES.

2. EXOUSIA: " . . . (exousia), freedom of choice, right, power, authority, ruling power, a bearer of authority. . . . CL exousia (derived from exesti, it is possible, permitted, allowed) denotes unrestricted possibility or freedom of action; and then power, authority, right of action. From the noun comes exousiazo, to exercise one's rights, have full power of authority; and katexousiazo, a word scarcely attested in secular Gk., meaning exercise, or misuse, of the authority of one's office.

1. By contrast with --dynamis, where any potential strength is based on inherent physical, spiritual or natural powers, and is exhibited in spontaneous actions, powerful deeds and natural phenomena, exousia denotes the power which may be displayed in the areas of legal, political, social or moral affairs (Plato, Definitiones 415b). For instance, it is always linked with a particular position or mandate; so that it refers to the right of a king, a father or a tenant to dispose as he wishes (P. Oxy. II, 237); or the authorization of officials or messengers (Diod. Sic. 13,36,2; 14, 81, 6); but also the moral freedom of people to allow or to do something (Plato, Definitiones 412d). The word is thus used only of people: it cannot be applied to natural forces.

2. exousia is often (a) official power (cf. Lat. potestas) which does not necessarily require enforcement; it can simply rest, or just stand in contradiction to the existing power-structures, exousia can be delegated. Hence, where it is illegally seized or usurped (sic), it can mean (b) despotic rule. These legal applications of the word exousia explain the further derived meanings, (c) the office appropriate for the authority; and in the plur. (d) office-holders and 'the authorities'. " O. Betz, same source, II, 606-07.

3. TURN TO PAGE 34 A for this item.

B. Significance EXEMPLIFIED in the MESSIANIC MINISTRY AND MISSION OF JESUS CHRIST, SAVIOR AND LORD, as RECORDED IN MATTHEW'S THEOLOGY.

1. Matthew 7:29. ABSOLUTE AUTHORITY IN PROCLAMATION.

a. The DESCRIPTION of this. 7:29 HE WAS TEACHING THEM AS ONE HAVING AUTHORITY. Periphrastic imperfect this was the way he kept teaching right along.

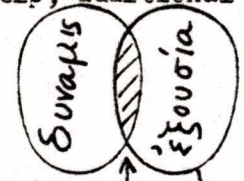
b. The DISTINCTIVENESS of this. 7:29 NOT AS THEIR SCRIBES.

c. The REACTION to this. 7:28 THE MULTITUDES WERE AMAZED AT HIS TEACHING NOTICE CAREFULLY THE LANGUAGE: THERE WAS A GROWING ASTONISHMENT, THEY WERE MORE AND MORE AMAZED. IT WAS THE DOCTRINE OF THIS TEACHER WHICH BROUGHT THE AMAZEMENT.

III. The Significance of Christ's AUTHORITY. some supplement help, additional clarifications and evaluations on EXOUSIA.

A. Significance EXPRESSED in the CONCEPT involved in EXOUSIA.

- 1. DUNAMIS
- 2. EXOUSIA from page 34.



3. A CONTINUED STUDY OF THE COMPARISON OF DUNAMIS AND EXOUSIA. ^{SOME POSSIBLE COMMON GROUND} **RIGHT: LAYS DOWN A FREE BASIS FOR ACTION: THEN, CHANGES THIS BASIS INTO A "POWER STRUCTURE."**

". . . EXOUSIA is also the possibility granted by a higher norm or court, and therefore 'the right to do something or the right over something,' with the inf. and gen., also abs., the right being, acc. to context, 'authority,' 'permission,' 'freedom' (--EXESTIN b.). It is used esp. a. of the possibility of action given authoritatively by the king, government or laws of a state and conferring authority, permission or freedom on corporations or in many instances, esp. in legal matters, on individuals. Translations express different sides of the one term which in itself denotes only the possibility of action. It is then used b. of any right (permission, freedom etc.) in the various relationships similar to and guaranteed by national institutions, e.g., the rights of parents in relation to children, of masters, in relation to slaves, of owners in relation to property, and of individuals in respect of personal liberty.

3. The authority mentioned under 2. is illusory unless backed by real power. Behind legal authority stands the power of the state to give it validity, and the rights mentioned under 2.b. are supported by the law and by the power of the state. Thus it is not always possible to separate between authority and power, between EXOUSIA and DUNAMIS. Occasionally EXOUSIA as authority is set in antithesis to real power, or force. Perhaps the basic sense of 'possibility of action' is too strongly present here, though cf. P. Oxy., VIII, 1120, 17f.: ME ECHON KAT AUTEIS EXOUSIAN (3rd cent. A.D.). The EXOUSIA of the king, government or deity

is power. NEVERTHELESS, THE DISTINCTION REMAINS.
 DUNAMIS, KRATOS, etc. denote EXTERNAL power,
 whereas EXOUSIA is the power displayed in the FACT THAT A COMMAND IS OBEYED, i.e., THE POWER TO PRONOUNCE IT.
 . . . ONLY OCCASIONALLY DOES EXOUSIA APPROXIMATE MORE CLOSELY TO DUNAMIS AND DENOTE, e.g., THE POWER OF A PASSION. . . .

The specific role played by EXOUSIA in the NT world of thought rests on **1. DECISION** three foundations. First . . . unlike expressions for indwelling, objective, physical or spiritual power. . . DUNAMIS . . . it denotes the power which decides, so that it is particularly well adapted to express the invisible power of God whose Word is creative power. The EXOUSIA of Jesus and the apostles is of the same character. **2. DESIGN** Secondly, this power of decision is active in a legally ordered whole, especially in the state and in all the authoritarian relationships supported by it. All these relationships are the reflection of the lordship of God in a fallen world where nothing takes place apart from His EXOUSIA or authority. . . . Especially in the community the word is indispensable to express the fact that we cannot **3. DELEGATION** take anything, but that it has to be given to us. Thus EXOUSIA describes the position of Jesus as the Head of the Church to whom all power is given and who gives it to His disciples. This EXOUSIA which is operative in **(SPHERE)** ordered relationships, this authority to act, cannot be separated from its continuous exercise, and therefore thirdly EXOUSIA can denote the freedom which is given to the community. " ALL CITATIONS FROM Foerster, Kittel, TDNT, II, 560-575. IN MY CITATIONS, CAPITAL LETTERS ARE

> SUPPLIED ON OCCASION FOR EMPHASIS, AND GREEK IS transliterated. <

B. Significance EXEMPLIFIED in the Messianic Ministry. continued.

2. Matthew 8:9. "FOR I, TOO, AM A MAN UNDER AUTHORITY, WITH SOLDIERS UNDER ME ; AND I SAY TO THIS ONE, 'GO!' and he goes. . . ."

"In the king's service he is under the king's authority, probably as the ranking officer in Capernaum, and as a matter of course has soldiers under him to whom he needs to say but a word in order to secure instant execution of his order, the same thing applying to his slave. The thought is: 'If I, a subaltern, am able to have my will done by a mere word spoken by me, how much more thou, Jesus, who art the ruler himself.' The kai should not be stressed to mean that Jesus, too, is 'a man under authority.' It brings out the argument from the less to the greater. If even a man under authority, in service to the king, and thus with soldiers under him is able to have his mere command executed at will, how much more Jesus in whom all authority resides, who has all powers and agencies at his command! "

3. Matthew 9:6 AUTHORITY ON EARTH TO FORGIVE SINS

VISIBLE ACTION
Messianic miracle
of healing

INVISIBLE ACTION
Messianic miracle of
forgiveness

BOTH ACTIONS ARE ACCOMPLISHED BY JESUS
WITHIN THE REALM OF AUTHORITY
IN HIS OWN PERSON

4. Matthew 9:8 REACTION TO THIS AUTHORITATIVE ACTION:

AWE, FEAR

GLORIFYING GOD

THEY TAKE THE SAME TERM THAT IS RECORDED AS USED BY JESUS, AND RESPOND TO THE APPARENT SOURCE OF THIS AUTHORITATIVE WORK.

NOTICE: IT IS IN THIS IMMEDIATE CONTEXT OF MATTHEW 9 THAT THE APOSTLE MATTHEW IS CALLED : AUTHORITY GIVEN TO MEN (plural).

5. Matthew 10:1: AUTHORITY OVER UNCLEAN SPIRITS. SEE CLOSELY LUKE 9:1 as the parallel passage:

DUNAMIS
INHERENT
CAPACITY
SEEN IN
SPONTANEOUS
ACTIONS

AND

EXOUSIA
POWER OF A
PERSON ACTING IN VIRTUE
OF POSITION
IN A RIGHTFUL MANNER.

LUKE USES BOTH TERMS. "It is characteristic for the NT that exousia and dynamis are both related to the work of Christ, the consequent new ordering of cosmic power-structures and the empowering of believers. Both words are brought together in Lk. 9:1, exousia is not attributed to the gift of the Spirit; whereas Jesus' dynamis has its foundation in his being anointed, his exousia is founded on his being sent." Betz, same source, II, 609.

- A QUESTION TO ASK: WHAT KIND OF BEING CAN DELEGATE THIS KIND OF POWER?

"Jesus grants the Twelve the very same power which he possesses, to free men from demoniacal possession and to heal them from all kinds of ailments. The bestowal of this 'authority' upon the Twelve and then upon the Seventy (Luke 10:17-20) reveals his deity." R. C. H. Lenski, THE INTERPRETATION OF MATTHEW. 388.

B. Significance EXEMPLIFIED in the Messianic Ministry. continued.
(basic purpose here: survey the passages where EXOUSIA occurs in Matthew.)

6. Matthew 21:23,24,27. THIS IS THE MAJOR CONFRONTATION BETWEEN JESUS AND THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE, THE PHARISEES ARE IN VIEW HERE.

THE NEED HERE IS FOR ADEQUATE SOURCES FOR YOU TO DIG INTO THIS QUESTION OF THE REAL NATURE OF THE CLASH BETWEEN JESUS AND PHARISEES. THERE IS MUCH NEW INFORMATION AVAILABLE.

(SOURCES FOR STUDY:

1. Davies, W. D. INTRODUCTION TO PHARISAISM. Philadelphia: Fortress Press, 1967.
- > 2. Hagner, D. A. "Pharisees." ZONDERVAN PICTORIAL ENCYCLOPEDIA OF THE BIBLE, IV, 745-52.
3. Lightley, J. W. JEWISH SECTS AND PARTIES IN THE TIME OF JESUS. London: The Epworth Press, 1925.
- > 4. Neusner, Jacob. THE RABBINIC TRADITIONS ABOUT THE PHARISEES BEFORE 70. In THREE PARTS. Part I, THE MASTERS. Part II, THE HOUSES. Part III. CONCLUSIONS. Leiden, E. J. Brill, 1971. THIS THREE VOLUME SET LOOKS EXCELLENT. You are given DETAILED STUDIES IN RABBINIC LITERATURE, PRIMARY SOURCE DOCUMENTS. THIS LOOKS EXCELLENT, AND SHOULD SERVE YOU AS A BASIC STUDY.
- > 5. Odeberg, Hugo. PHARISAISM AND CHRISTIANITY. Translated by J. M. Moe. Saint Louis, Missouri: Concordia Publishing House, 1964.

THIS IS EXCELLENT. IT SETS THE FRAMEWORK FOR OUR STUDY IN MATTHEW'S THEOLOGICAL PERSPECTIVE ON THIS REALLY VITAL QUESTION OF AUTHORITY STRUCTURE.)

6. Matthew 21:23,24,27.

- a. The QUESTIONS: "The two questions are really only one question, for "what" authority is made plain when the giver of this authority is named. . . .The challengers had always known that Jesus claimed authority from God, his Father. These men expect Jesus once more to assert that authority and are set on demanding the fullest proof from him that such, indeed, was his authority and are ready on their part to deny the validity of any proof Jesus might venture to offer." R. C. H. Lenski, INTERPRETATION OF MATTHEW, 827.
- b. The IMPLICATIONS: "His counterquestion is not an evasion. Jesus merely returns the question of the Sanhedrists to them by substituting John for himself. 'Whence' and the two ek denote origin, but origin is here authority: if 'from heaven,' then John had divine authority; if 'from men,' then his authority amounted to nothing. The authority of John and that of Jesus are identical. So Jesus says, 'If you will answer me, I will answer you.' The right answer to the question about John was the right answer to the question about Jesus." Lenski, 827.

B. Significance EXEMPLIFIED in the Messianic Ministry. continued.

6. Matthew 21:23,24,27.

c. The QUESTIONERS.

In this CLASH OF AUTHORITY STRUCTURES: the QUESTIONERS represent these levels:

CHIEF PRIESTSSCRIBESELDERS OF THE PEOPLESPIRITUAL
HIERARCHYEXONENTS OF
WRITTEN LAW
AND ORAL
TRADITIONREPRESENTATIVES
OF THE CONGREGATION

(For this structure or pattern, see Tasker, COMMENTARY ON MATTHEW Tyndale Series, page 202-03.)

- d. The BASIS OR GROUND OF THE CHALLENGE BY THESE LEADERS. "The purification of the temple by Jesus was indeed a drastic interference in the religious life of the Jewish people. Only a person who was invested WITH THE VERY HIGHEST AUTHORITY in the religious sphere among the Jews would have been able to venture on bringing about even a slight measure of reform in matters concerning the temple. So it was natural for the Jewish authorities (although they could not venture to arrest the Saviour at that moment because of His great influence over the masses, xix. 48) to ask Him ON WHOSE AUTHORITY He had acted. They, no doubt, hoped that He would give a reply to their question in a manner that would bring Him into disfavour with the multitude. They had, however, grossly miscalculated." Norval Geldenhuys, COMMENTARY ON THE GOSPEL OF LUKE, 493.
capital letters on the term AUTHORITY supplied, not in the original.

e. The possible MESSIANIC IMPLICATIONS of this CONFRONTATION.

"They were very much upset on account of Jesus' actions, especially His purification of the temple, and now wanted to know from Him by whose authority He had dared to act thus. They, the leaders of the Jewish people, holding the monopoly of regulating the religious affairs of the nation, had not given Him the right to act in that manner in the temple. The ONLY PERSON WHO WOULD BE AT LIBERTY TO INTERFERE IN THE TEMPLE BUSINESS WITHOUT THEIR PERMISSION WAS THE MESSIAH. AND BECAUSE THEY REFUSED TO ACCEPT JESUS' MESSIANIC CLAIMS AS GENUINE, they thought that by asking this question they would drive Him into such a corner that He would be exposed as an unlawful intruder into the life of the temple before the multitudes that at this time were still to a great extent His enthusiastic admirers."
Geldenhuys, same source, 494.

- f. The DIRECTION OF JESUS' COUNTERQUESTIONS. "This counter-challenge consisted of a pertinent question about the source of John's authority, to which they found it impossible to give an answer, followed by three parables, in which a sustained attack is made upon their worthiness to be members of the kingdom of God.

The authority of Jesus was closely connected with the authority of John His forerunner, whose baptism of repentance unto the remission of sins had found a ready response among the ordinary people and the tax-collectors, but had been rejected for the most part by the Pharisees and the lawyers (see Lk. vii. 29,30)." Tasker, same source, 202-03.

B. Significance EXEMPLIFIED, continued.

- g. The AUTHORITY of John. "Verse 32 connects the parable closely with the earlier question about the nature of John's authority. In it the religious leaders of Israel are castigated first for having seen that John came to them IN THE WAY OF RIGHTEOUSNESS, i.e. showing men how they ought to behave (see Lk. iii. 10-14), and yet not believing him, and secondly for not having changed their attitude when they saw the response that was being given to John's message by many who heard it." Tasker, same source, 203.
- h. The IMPLICATIONS FOR THE RELIGIOUS LEADERS in this clash. "So effectively were they cornered by Jesus' question that the Jewish leaders, who had always pretended to be almost omniscient in religious matters, and despised ordinary people as ignorant, were compelled to admit to Him whom they hated so much, and that in front of the great multitude, that (even on such a weighty matter) they did not possess enough knowledge to answer His question. 8. From the whole attitude of the Jewish authorities towards Jesus, to whom John had so clearly referred as the Messiah (John i. 29), it was clear that they critically and haughtily denied the divine authority with which John had acted. . . . So their attempt to lead Him into a trap failed and led to the exposure of their insincerity and also their incompetence to act any longer as spiritual leaders. Because on such a most important matter, in connection with which all the people urgently needed guidance, they stated: 'We do not know', they showed THAT THEY HAD FORFEITED THEIR RIGHT TO BE REGARDED AS TEACHERS OF THE PEOPLE, AND CONSEQUENTLY THEY NO LONGER HAD THE RIGHT TO QUESTION JESUS ABOUT HIS OWN ACTIONS. (caps supplied). Accordingly He definitely refused to answer their question. If you do not recognise authority when you see it, He said in effect, no amount of arguing will convince you of it. In this manner it was they and not Jesus who stood exposed as unlawful intruders in the regulation of the religious life of the people." Geldenhuys, same source, 495.
- i. The IMPLICATIONS OF THIS CONFRONTATION FOR JESUS. "Jesus, in a manner equalled by no person before or after Him, had practised perfect and genuine love towards God and man. At the same time, in an equally unparalleled manner, He acted with absolute authority. And, when it was required for the sake of truth and righteousness, He never hesitated to assert this unwavering authority even against the highest earthly authorities--although it cost Him His life in the end. With Him there was no question of compromise, and never did He seek the favour of earthly potentates: without any hesitation He followed the straight path to the bitter end in obedience to His divine vocation." Geldenhuys, 495.

FURTHER NOTE ON THE STRUCTURE OF THE POWER GROUPS IN THAT DAY: "The 'elders' formed a separate group in the Jewish Sanhedrin alongside the chief priests and scribes. 'Although the whole Sanhedrin is called to presbuterion (Luke xxii. 66; Acts xxii. 5), and the members as a body are presbuteroi (senators), this title comes to be given especially to those who, without belonging to the priestly aristocracy or to the rabbinical profession, yet had a seat and a voice in the Sanhedrin; they were the 'chief of the people', distinguished and rich persons like Joseph of Arimathaea (Matt. xxvii, 57. Luke xxiv. 50), representatives, so to speak, of the 'secular' aristocracy. Josephus often calls them hoi dunatoi and hoi gnōrimoi, 'the notables' ' (Zahn, in loc.). " Geldenhuys, 495.

TEACHING:
CITATION OF
TRADITION



RIGHTEOUSNESS
EXPRESSED IN
HUMAN ABILITY
TO WILL + DO
"THE GOOD"



AUTHORITY
BASIS:
RĀSŪT =
THE RIGHT
TO TEACH

JUDAISM AT
THE TIME OF
JESUS

TEACHING:
DIRECT AUTHORI-
TATIVE PROCLAMATION



RIGHTEOUSNESS
EXPRESSED IN
GOD'S DIRECT
ACTION



AUTHORITY
BASIS:
ROOTED IN
SUPREME
AUTHORITY
OF THE GODHEAD

ULTIMATE
RELATIONSHIPS
IN THE
GODHEAD
MT. 11:27ff.

Unit Nine. SELECTED ASPECTS: THE KINGDOM IN MATTHEW. (NOTE, WE WILL NEED TO THINK OF A SHIFT HERE, AND GRADUALLY INTRODUCE SOME ELEMENTS OF MARKAN THEOLOGY AS WELL. OUR MAJOR CONCERN NOW IS TO NOTE THE WITNESS OF MATTHEW AND MARK TO CHRIST. Allowance for doing this seemed to be set for us by the book entitled THE WITNESS OF MATTHEW AND MARK TO CHRIST, by Ned E. Stonehouse).

I. SOME ELEMENTS IN THE DEFINITION OF THE KINGDOM.

- A. THE KINGLY RULE OF GOD. "The 'Kingdom' is the real basic theme of the Bible. It is the surrounding historical frame in which the whole course of revelation is being consummated. All ages and periods of the Divinely revealed ways; all groups and persons addressed, whether Israel, the nations, or the church; all temples, sanctuaries, and redeeming acts; all heavenly and demonic activities, whether in the foreground or background, stand in some way, either positively or negatively, in connexion with the history of the kingdom of God. The kingdom itself is the royal saving work of God to the carrying through of His counsels in creation and redemption." Erich Sauer, FROM ETERNITY TO ETERNITY, 89.
- B. THE DUAL ASPECT OF RULERSHIP AND REALM OR DOMINION.
 "For the earthly, human king there is a corresponding earthly, human kingdom. In this sense basileia means, according to context, the office of king (e.g. Lk. 19:12,15; Rev. 17:12) and also the area governed, domain (e.g. Matt. 4:8 par. Lk. 4:5; Mk. 6:23; Rev. 16:10). In almost all these passages the earthly kingdoms stand in contrast--though this is often unexpressed--to the basileia tou theou, kingdom of God, since they are subject to 'the god of this world', the diabolos, devil,--Satan (Matt. 4:8). In Matt. 12:26 there is even explicit mention of the basileia of the devil."

THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, II, 381.

II. THE RELATIONSHIP OF JESUS (BOTH PROCLAMATION AND PERSON) TO THE KINGDOM.

- A. THE NEARNESS OF THE KINGDOM. "For Jesus the advent of the kingdom was so imminent that he vowed not to 'drink of the fruit of the vine until the kingdom of God comes' (Lk. 22:18; cf. Mk. 14:25)." NIDNTT, 382.
- "The kingdom program has been manifest in several forms as it moves toward the ultimate establishment of the kingdom of Christ upon earth. Founded upon the covenant promises with Abraham, it was begun in an initiatory form in the kingdom of Israel. Not only did God rule over Israel with the manifestation of His Shekinah glory in the tabernacle and the temple, but through this nation the way of salvation was prepared for all nations (Jn 4:22; Ro 11:12-15). The next appearance of the kingdom came with Christ. It was present in His person (Lk 17:21) and also in the power of the Spirit demonstrated in His mighty works (Lk 11:20). Again the glory of God was present, this time veiled in human flesh (Jn 1:14; cf. Lk 9:29-32). The kingdom is now present, working in the church according to the mysteries described by Christ in His parabolic teaching (Mt. 13:11ff.; cf. 20:1 ff.; 22:2 ff.) until the end of the age (Mt 13:39,49)." Robert L. Saucy, THE CHURCH IN GODS PROGRAM, 84.

A SUGGESTED TIME LINE ON THE MEDIATORIAL ASPECT OF THE KINGDOM.

ORIGINAL CREATION man to have
DOMINION IN A MEDIATORIAL SENSE
Gen. 1:26-28.

THE MEDIATORIAL LINE SET FORTH IN
GOD'S CHOICE OF ABRAHAM (Gen. 12:1-3)
Patriarchs, in this sense, were
involved with the mediatorial
RULE (Gen. 14:14; 21:9-21; 22:1ff).
THERE WAS A BONA FIDE LINE OF
MEDIATORIAL DESCENT:
ISAAC, JACOB, JOSEPH, MOSES,
DEUT. 18:15, Ac. 3:
JOSHUA, JUDGES SAMUEL, UP TO 22)

THE KINGS (Ex. 4:16; Num. 16:1-32;
Joshua 1:5; Judges 2:16; I
Sam. 3:19-4:1).

THE MEDIATORIAL KINGDOM
REACHED ITS GLORY IN
HISTORY DURING PERIOD OF SAUL
DAVID AND SOLOMON.

FAILURE OF THE MEDIATORIAL
KINGDOM IN HISTORY: BASICALLY
A LACK OF
SPIRITUAL INVOLVEMENT AND
APPROPRIATION ON THE PART
OF THE PEOPLE.

ESCHATOLOGICAL FORM OF MEDIATORIAL
KINGDOM WAS PROPHESED IN THE
OLD TESTAMENT. THIS PROPHECY BEGAN
DURING THE HISTORICAL MEDIATORIAL
KINGDOM, AND CONTINUED ON.
Isa. 33:17; Isa. 52:10; Dan. 2:31-45;
Isa. 9:7; Dan. 7:14; Ps. 2:6 etc.

THIS PRECISE MEDIATORIAL KINGDOM
DREW NEAR IN THE TIME OF CHRIST

CHURCH AGE=PREPARATION FOR THE
COMING MEDIATORIAL KINGDOM IN THE
FORMATION OF A SPIRITUAL NUCLEUS
FOR THE KINGDOM Matt. 13:38
ASV.

FULL REALIZATION OF MEDIATORIAL KINGDOM
DURING THE MILLENNIAL RULE

THE MOST VITAL ISSUE: THE MEDIATORIAL
KINGDOM IS SPIRITUAL IN NATURE; Jer. 31:34;
Jer. 23:5-6; Ezek 36:24-26; Ezek. 36:
26-28; IT INVOLVES ETHICAL CONDUCT; VITAL
SOCIAL RELATIONS, YET REALISTICALLY
PHYSICAL, INVOLVING THE RIGHTEOUS RULE
OF THE KING. THERE IS NO DISHARMONY
IN THE PHYSICAL
AND SPIRITUAL ASPECTS OF
THE MEDIATORIAL KINGDOM!

DURING THE ENTIRE PERIOD
FROM MOSES TO

SOLOMON: "THE SHEKINAH
GLORY MARKED GOD'S APPROVAL ON
THE MEDIATORIAL RULE (Exodus 40:34;
II Chron. 7:1)." Hoyt, THE END TIMES,
175.

WILDERNESS Neh. 9:19
TABERNACLE Exodus 40:34
TEMPLE 2 Chron. 7:1

DEPARTURE OF THE GLORY:
EZEK 8:4; 9:3; 10:4,18; 11:23;
8:7-17.

INTERESTING POSSIBLE COMPARISON:

THE SON OF GOD, IN THE HYPOSTATIC
UNION, VEILED HIS INTRINSIC GLORY,
THE VERY EFFULGENCE OF THE GLORY
OF THE GODHEAD. THIS GLORY WAS
PRESENT AGAIN, THEREFORE, IN THE
PERSON OF CHRIST, AND SEEN ON
A FEW OCCASIONS.

THE "SONS OF THE KINGDOM" WILL BE
PRESENT: COMPOSED OF DISTINCT GROUPS:
1. CHURCH AGE SAINTS
2. TRIBULATION SAINTS
3. EVEN LIVING JEWS AND GENTILES
AT TIME OF SECOND COMING
THE SON OF GOD AND KING OF GLORY
RULING AS MEDIATOR

II. The relationship of Jesus to the Kingdom.

B. The CLOSENESS OF THE PERSON OF JESUS AND THE KINGDOM. 1. Some gospel parallels.

"In the gospels, the kingdom of God is so closely associated with Christ that in some passages to speak of the kingdom is to speak of Christ Himself. In Mark 11:10 the people cried, 'Blessed be the kingdom of our father David, that cometh in the name of the Lord,' but in Matthew 23:9 and Luke 19:38 the same language is used with reference to Christ. A similar close relationship is seen in the phrases 'for my sake, and the gospel's' (Mk 10:29), 'for my name's sake' (Mt 19:29), and 'for the kingdom of God's sake' (Lk 18:29). The coming of the kingdom of God (Mk 9:1; Lk 9:29) is the coming of the Son of man with His kingdom (Mt 16:28). Christ even pointed to His mighty work while on earth as the arrival of the kingdom of God (Mt 12:28). From these passages it is evident that kingdom is, in reality, nothing less than the salvation of God in Christ.

What was announced as imminent in the proclamation of the gospels was begun through the passion and exaltation of Christ. The decisive saving events had taken place, the promised eschatological salvation was present spiritually in the rule of Christ as Lord over the hearts and lives of His people. Temporally they live in this present age, but 'spiritually they belong to the heavenly kingdom and enjoy the life of the age to come.' " Saucy, source cited, 86.

2. Some aspects of THE KINGDOM IN THE PROCLAMATION OF JESUS. a. a dual aspect.

"Jesus, therefore, preached the kingdom of God neither solely as a present reality nor exclusively as a future event. Rather, he was aware that the future rule of God was present in his actions and in his person. He spoke, therefore, of the future kingdom which would suddenly dawn, as already realizing itself in the present. Thus the nature of Jesus' eschatology is probably best described by the expression 'an eschatology in the process of realization' (E. Haenchen quoted by J. Jeremias, op. cit., 230)." NIDNTT, II, 384-85.

- b. a miraculous aspect. "It is thus absolutely miraculous. . . . Man can, therefore, neither hasten the coming of the kingdom of God by doing battle with God's enemies (as the Zealots hoped), nor force it to appear by scrupulous observation of the law (as the Pharisees hoped)." NIDNTT, II, 385.
- c. the aspect that it is seen as a gift. "The facts that the kingdom is the gift of God (Lk. 12:32) and that it is appointed to men (diatithemi by--covenant (Lk. 22:29) have their counterparts in the teaching that a person can only receive it like a child (Mk. 10:15 par. Lk. 18:17; cf. Matt. 18:3; Jn. 3:3) and that it is something for which one must wait (Mk. 15:43 par. Lk. 23:51). Particularly frequent is the metaphor of entering (eiserchesthai) the kingdom of God (Matt. 5:21; 7:21; 18:3; 19:23f.; 23:13; Jn. 3:5). Entry into the kingdom in the fullest sense lies in the future (Matt. 25:34; Mk. 9:43 ff.). But the presence of the kingdom of God in the person of Jesus faces the individual with a clear-cut decision." NIDNTT, II, 385.

Unit Nine. Selected aspects: THE KINGDOM IN MATTHEW. continued.

III. Some MAJOR PASSAGES in Matthew's THEOLOGY OF THE KINGDOM.

- A. Matthew 11:11-13. (For this study, it will be necessary to place into focus one segment from Lukan thought also: Luke 16:16).

11:12: ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
> βιάζεται, καὶ βιάσται ἀπάξουσιν αὐτήν.

1. AV TRANSLATION: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

THE "ZEALOT" OR "REVOLUTIONARY" INTERPRETATION.

- a. Biazetai is taken as PASSIVE voice. SUBJECT RECEIVES THE ACTION.

- b. IMPLICATIONS THEOLOGICALLY OF THIS PASSIVE VOICE:

"A rendering approximately in the form of the Authorized Version, which construes the verb of the first clause as in the passive voice, and appears to interpret it and the cognate subject of the second clause in a derogatory sense, is adopted by those who seek to fit this saying into an exclusively eschatological view of the kingdom. Johannes Weiss, for example, understands 'the violent,' who are referred to, as the Zealots of Jesus' day, who through revolutionary efforts sought to introduce the kingdom by force on the theory that, if they did their part, God would establish it miraculously; and Jesus is said to imply that, as opposed to such enthusiastic and violent efforts, he was content to wait for God himself to manifest the kingdom.¹² Ned B. Stonehouse THE WITNESS OF MATTHEW AND MARK TO CHRIST, 246. The footnote number 12 refers to J. Weiss, Die Schriften des Neuen Testaments, at Mt. 11:12. It also refers to Robinson, The Moffatt New Testament Commentary, Klostermann, Handbuch zum Neuen Testament, and Creed at Luke 16:16.

- c. PROBLEMS WITH THIS VIEWPOINT. "To find such a polemic against the Zealots as J. Weiss does, is to read a good deal into this utterance of Jesus. The zealots might indeed be characterized as Biastai (violent men), but neither affirmation of this passage agrees with their activity. It can hardly be said that the kingdom of heaven, which Jesus proclaimed, actually suffered violence through their revolutionary activity, and much less that they seized or pressed into the kingdom of heaven. . . . The least impressive feature of this interpretation, however, is that which implies, in spite of the context and specific references to the present time of Jesus' activity, that Jesus was talking about a future appearance of the kingdom. According to Jesus, as we have seen, John signified the end of an epoch which 'prophesied'; 'from the days of John until now' there has been fulfillment in the kingdom of heaven. The present tense of the two verbs employed proves conclusively that the kingdom is regarded as a present reality since the days of John, the days of his prophetic ministry." Stonehouse, same source, pages 246-47.

III. Major Passages in Matthew's Theology of the Kingdom. continued.

A. Matthew 11:11-13.

2. THE "VIOLENT TREATMENT" INTERPRETATION. The verb biazetai still taken as PASSIVE.a. The STATEMENT of this interpretation.

"Other views of the meaning of the passage, likewise assuming the passive sense of the verb and unfavorable connotation of the cognate terms, are those of Allen (ICC), who understands it as referring to the violent treatment which the kingdom suffered in the person of its messengers and heralds, John the Baptist and later Christian preachers, and of Dibelius (noted by Klostermann and Creed), who interprets it as describing the violent opposition of evil spirits." Stonehouse, same source cited, 247.

b. The PROBLEMS facing this interpretation.

These two views, so far as their exegesis of the first clause is concerned, possess a degree of plausibility that the view of J. Weiss does not have, but they break down completely in the treatment of the second clause, for it is impossible to suppose that Jesus could have meant to say that either the civil powers or that Satan actually 'seized' or 'captured' the kingdom of heaven. But even if these views were commended intrinsically, they would offer no support for the view that, in Jesus' teaching the kingdom of heaven is always a future reality." Stonehouse, 247.

3. THE "MIDDLE VOICE" INTERPRETATION. "From the days of John until now, the kingdom of heaven EXERCISES ITS FORCE, and THOSE WHO EXERCISE FORCE capture it." Rudolph Otto THE KINGDOM OF GOD AND THE SON OF MAN, page 108.

a. The STATEMENT of this view. "The use of the verb Biazetai as a middle form is illustrated in Lk. 16:16 and, furthermore, was widely current in Hellenistic Greek. ¹¹ Moreover, the explicit connection of this verse with verse 13, through the conjunction 'for,' shows that a comparison is being made between the epoch just brought to a close, and the new epoch that has arrived: until John the characteristic activity was prophecy;

from the days of John until now the kingdom of God reveals its presence, and this activity is described strikingly as a display of power. The kingdom made known its presence through the conspicuous and abrupt manifestations of the divine action. Perhaps the miraculous activity of Jesus, after the analogy of Mt. 12:28, is in view. That Jesus goes on to speak of a forceful apprehension of the kingdom is not to contradict this view of the first clause: that would follow only if the second clauses were tautological. . . .it expresses the further truth that, corresponding with the forceful nature of the revelation of the kingdom, those who laid hold on it were characterized by energy and enthusiasm." Stonehouse, 247-48.

NOTE: IT WOULD APPEAR THAT THE PASSIVE VOICE COULD EVEN BE UNDERSTOOD TO SOME DEGREE WITH THIS VIEW: "The Kingdom, since the days when the Baptist heralded its approach, is violently stormed by enthusiastic people; e.g. toll-gatherers and harlots, whom the orthodox considered excluded from it (cf. xxi. 31f., Lk. vii. 29 f.). . . ." A. H. McNeile, THE GOSPEL ACCORDING TO ST. MATTHEW, 155.

3. THE "MIDDLE VOICE" INTERPRETATION. continued.

b. SOME SUGGESTED IMPLICATIONS of this interpretation. (NOTE THAT THE NIV, EVEN THOUGH IT TRANSLATES THE VERB UNIQUELY, IMPLIES THIS UNDERSTANDING: "From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.").

". . .the realization of the messianic kingdom through the action of Christ in the realm of history. If only one recognizes that the whole of Christ's incarnate life, including his activity before the resurrection as well as his action at the right hand of God, is pervasively messianic, the evidence of the anticipation of the messianic kingdom within his lifetime will not appear incongruous. In spite of his passivity and submission to the will of God, he was necessarily actively revealing his messianic power and authority. And wherever his messianic authority and power were exercised, and wherever men submitted to them and trusted in them, there the rule of God came to realization. Even before the resurrection, therefore, there was a breaking through, not a mere prophecy but an actual historical realization, of the messianic kingdom. The transition from the old order to the new may not too rigidly be fixed at the cross and resurrection. Just as the old order was judged and found its end in the cross, and yet lived on for a time, so the new order inaugurated by the authority of the risen Lord manifested its life beforehand. Christ even in his humiliation was acknowledged as Lord, and even in his exaltation was anathematized by 'the sons of the kingdom.'" While the life of Christ was lived under the old order, that life, because of its intrinsic meanings as the fulfillment of the messianic hope, signified the dawn of the messianic age." Stonehouse, same source, 249.

B. Matthew 11:16ff. HERE IS WHERE A VARIABLE CONTINGENCY CAN BE SEEN IN THIS WHOLE AREA OF THE NEARNESS OF THE KINGDOM.

1. The COMPARISON of children in the marketplaces. 16ff.

"There were, however, very many others who were blind to the significance of both John and Jesus, and who refused to accept either of them as a messenger of God. It was with these unbelievers in mind that Jesus spoke at this juncture the parable of the children's game. The wording of the parable does not enable us to reconstruct in every detail the game which the children are playing. From Matthew's account, in which the children are said to be CALLING UNTO THEIR FELLOWS, it might seem as if one group of children is blaming another group for refusing to join in EITHER of the games which the FIRST group has suggested, whether it be a game of weddings in which some played festive tunes on pipes while the others danced, or a game of funerals in which some imitated the wailings of the hired professional mourners, while the others smote their breasts in mock sympathy or shed tears of affected grief.

On the other hand, from Luke's account, in which the children are said to be 'calling to one another', it might be reasonable to suppose that there are TWO groups of children, NEITHER of which will join in the game proposed by the other. When one complains WE HAVE PIPED UNTO YOU, AND YE HAVE NOT DANCED, the other replies 'Yes, and WE HAVE MOURNED UNTO YOU, AND YE HAVE NOT LAMENTED,' The understanding of the parable does not depend, however, on the exact details of the game. It is the general characteristic of children at play to which Jesus directs attention.

> "THEY THINK THEY KNOW WHAT THEY WANT, WHEN IN FACT THEY DO NOT. <
 THEY TIRE SO EASILY AND SO QUICKLY AT THE GAME THEY ARE PLAYING, AND
 ARE CONSTANTLY WANTING TO START SOMETHING FRESH. THEY ARE BY NATURE
 RESTLESS AND PERPETUALLY STRIVING TO OBTAIN SOME FURTHER AND MORE
 SATISFYING PLEASURE. AND ONLY TOO OFTEN BECAUSE OF THEIR PEEVISHNESS,
 THEIR WAYWARDNESS AND THEIR DISCONTENT, THE GAME ENDS IN A QUARREL;
 AND IT MAKES NO DIFFERENCE THEN WHETHER THE GAME HAS BEEN ONE OF
 WEDDINGS OR FUNERALS! (caps. not in original)." Tasker, MATTHEW, 115-16.

2. The APPLICATION of the comparison. "In John the men of Jesus' generation were confronted with one who was solemn in demeanour and ascetic in his manner of life; and they heard from his lips a severe, though hopeful, message. But he proved unacceptable to them; and when they had ceased to be awed by him, they rejected him as a madman who had a devil. This hermit, living apart from the haunts of men, with little experience of the world as it is, with his unconventional dress, his extremes of self-denial, and his unsociable habits -- who was he to point the way to others whose duties made it imperative for them to mingle with the world? In Jesus, on the other hand, the men of His generation were face to face with One who, although He was the divine Son of man, was outwardly like any other son of man; but they were no more satisfied with Him than they were with John. Who was He, they were no doubt saying, to call others to deny themselves and take up the cross, when He was seen feasting with fraudulent tax-collectors and outcasts; or to claim to be different from others when He behaved like every one else; or to say He was fulfilling the law when He was associating with those who were deliberately breaking it? So, they dismissed Him with the insinuation that He was little better than the company He kept, 'a glutton and a drunkard, a friend of tax collectors and sinners' (RSV). And yet, as Jesus implies in the concluding verse of this section, both John and Himself, however different they might be in personality and in the kind of work they were called to perform, were children of the divine wisdom, with essential parts to play in the working out of God's plan of redemption. Moreover, God's actions are vindicated in no uncertain manner by the changed lives of all who have responded to their influence; who have learned the truth that John so clearly proclaimed, that without repentance there can be no salvation, no coming of the reign of God to the human heart, no avoidance of the divine wrath; and who have come to see that it was precisely because Jesus came to seek and save that which was lost, that He must move in circles where the lost were especially to be found. Men may reject John as a mad fanatic, and they may dismiss Jesus as a pretentious upstart or a disappointed idealist, but as long as the miracle of the new birth is taking place WISDOM IS JUSTIFIED OF HER CHILDREN." Tasker, 117.

3. OBSERVATIONS: IT APPEARS THAT THE REALM ELEMENT OF
 CONTINGENCY IS SEEN IN JESUS JUDGMENT UPON THE CITIES. <
 THIS "CONTINGENCY" OR "POTENTIALITY" CAN FUNCTION
 SIDE BY SIDE WITH THE ACTUAL PRESENCE OF THE POWERS OF
 THE MEDIATORIAL KINGDOM IN THE PERSON OF THE KING. SEE
 THE QUOTATION FROM SAUCY cited on page 40 of our notes,
 beginning on the 16th line down on that page. . . "What
 was announced as imminent . . . was begun. . ."

THE MESSIANIC TIMES:
THE FIRST ADVENT

PAST:

1. MEDIATORIAL KINGDOM IN HISTORY.
2. CESSATION
3. PROCLAMATION BY PROPHETS OF A COMING KINGDOM

PRESENT:

1. MEDIATORIAL KING PRESENT IN HISTORY.
2. POWERS OF AGE TO COME PRESENT: MT. 12:28
3. REJECTION OF KING BY MAJORITY, YET RESPONSE BY SOME

FUTURE:

1. MEDIATORIAL KING AND KINGDOM REALIZED IN HISTORY.
2. POWERS OF AGE TO COME REGNANT + REALIZED ON THE EARTH.
3. RESPONSE OF SUBJECTION TO THE KING

"SONS OF THE KINGDOM"

RESPONSE TO MESSIAH BROUGHT ENTRANCE INTO THE SPHERE OF THE KING!
MT. 11:14, 15, 25-27, 28-30.

IN THE KINGDOM CONCEPT, THE PRESENT AGE IS SOMEWHAT "TELESCOPED."

SIMILAR INSTANCE SEEN IN 2 PET. 3:13 WHERE BELIEVERS NOW ARE LOOKING FOR NEW HEAVENS AND A NEW EARTH, EVEN THOUGH THESE EVENTS ARE SEEN AS EVEN BEYOND THE MEDIATORIAL KINGDOM.

OUTLINE SUPPLEMENT

TH. 435.

DIVISION TWO. MARK: SELECTED BIBLICAL THEOLOGY THEMES.

Unit One. Background and Introductory matters.

I. Authorship.

A. Historical evidence.

Famous quotations:

1. Papias (c. A. D. 115): as quoted by Eusebius (A.D. 375)
source: Historia Ecclesiae III, 39:

"And John the Presbyter also said this -- Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything he heard, or to state anything falsely in these accounts."

2. Clement of Alexandria (c. A. D. 180) is also quoted by Eusebius Historia Ecclesiae, II, 15: the summary of this quote:
Peter's hearers urged Mark to leave a record of the doctrine which Peter had communicated orally, and that Peter authorized the Gospel to be read in churches.
3. Origen (c. A.D. 225): an alleged statement- - -
cited by Eusebius, H.E., same source, VI, 25.
Mark wrote his Gospel as Peter gave him firsthand data.
4. Irenaeus Against Heresies III, i, 1. - - - (about A.D. 180)
"After the death of Peter and Paul, Mark delivered to us in writing things preached by Peter."

SUMMARY: POINTS OF AGREEMENT- - -

Markan authorship for the second gospel

A connection with the PREACHING of Peter

POINTS OF DISAGREEMENT IN THE TRADITION- - -

the relationship of the Gospel to the

LIFETIME of Peter

Irenaeus

Clement and Origen

Gospel written AFTER
death of Peter,
A.D. 65-68

Gospel written DURING
life of Peter, authorized by
him

B. BIBLICAL REVIEW OF MARK'S BACKGROUND.

Acts 12:12; 12:25; 13:5; 13:13; 15:37-39; Col. 4:10; Philem. 24; 2 Tim. 4:11;
1 Peter 5:13 POSSIBLE CONSIDERATION SHOULD BE GIVEN TO REFERENCES IN
MARK THAT ARE UNIQUE TO HIS ACCOUNT: Mark 14:51,52; 15:21

Unit Two. The Markan FRAME OF REFERENCE: The ROMAN WORLD.

I. MARK'S OPENING SENTENCE: THE BEGINNING OF THE GOSPEL ABOUT JESUS CHRIST, THE SON OF GOD.

A. BACKGROUND: THE WORD "GOSPEL- -EUANGGELION" MARK 1:1

WHAT THIS WORD ACTUALLY CONVEYED TO HEARERS STEEPED IN ROMAN CULTURE AND TRADITION !

Source: THE NEW TESTAMENT SPEAKS, by Barker, Lane, and Michaels. p. 248.

1. AN EVANGEL (A"EUANGGELION") AN ANNOUNCEMENT OF JOYFUL TIDINGS ASSOCIATED WITH THE EMPEROR CULT

A FESTIVAL DAY ACTUALLY HERALDED AS AN "EVANGEL" WAS MADE OUT OF

- a. the BIRTHDATE of the emperor
- b. the ATTAINMENT OF THE emperor to majority power
- c. The ACCESSION OF THE EMPEROR TO POWER

THESE FESTIVAL DAYS WERE "EVANGELS" AND WERE HERALDED WORLD WIDE.

Calendar inscription 9 B.C. found in PRIENE, Asia Minor tells about the birthday of Octavian (Augustus):

"THE BIRTHDAY OF THE GOD WAS FOR THE WORLD
THE BEGINNING OF JOYFUL TIDINGS
WHICH HAVE BEEN PROCLAIMED ON HIS ACCOUNT"
(Inscr. Priene, 105, 10)

HISTORICAL EVENT WHICH MARKS A NEW SITUATION FOR THE WORLD

2. AN EVANGEL LINKED TO THE PROPHETIC LINE IN THE OLD TESTAMENT. MARK 1:2

B. SOME POSSIBLE INDICATIONS OF MARK'S FRAME OF REFERENCE.

1. Mark 6:48 Mark deals with Roman reckoning on the watches of the night
2. Mark 13:35 Terminology for four watches could have had an immediate reference point to readers in the Gentile-Roman world.

POSSIBLY THIS IS REFLECTED IN MARKAN PASSION NARRATIVE:

- EVENING 14:17 Passover
MIDNIGHT 14:41 Betrayal in Garden of Gethsemane
EARLY HOURS 14:72 Denial of Peter in connection with cockcrow
MORNING 15:1 Jesus before Pilate
3. Mark 4:21 modius for BUSHEL a Latinism, perhaps
 4. Mark 12:14 census for TRIBUTE
 5. Mark 6:27, A.V. SPECULATOR for EXECUTIONER
 6. Mark 15:39, 44, 45 CENTURIO for "centurion"

THE POINT HERE: FOR MOST OF THESE WORDS THERE WERE GREEK EQUIVALENTS, BUT PERHAPS MARK USED THE LATIN TERMS BECAUSE THEY WERE MORE COMMON OR MORE WELL KNOWN.

7. 7:3 EXPLANATIONS ADDED FROM JEWISH CUSTOMS CEREMONIAL WASHINGS
8. 14:12 FURTHER EXPLANATIONS: DAY OF THE SLAUGHTERING OF PASSOVER VICTIMS.
9. 15:42 EXPLANATIONS: DAY OF PREPARATION.

Unit Two. THE MARKAN FRAME OF REFERENCE. continued.

II. OBSERVATIONS ON MARK'S STYLE: WE REFLECT UPON THE FACT THAT SOME OF THESE ARE IMPORTANT FOR TRYING TO ASSESS THE BIBLICAL THEOLOGY OF MARK. WHAT IS HIS APPROACH? WHAT ARE HIS EMPHASES?

"From these considerations it may be concluded that this Gospel is the product of one of the junior preachers of the apostolic age, who was thoroughly acquainted with the message concerning Jesus and who recorded it as he heard it, without elaboration or embellishments of any kind. He made no attempt at a biographical interpretation; he merely allowed the facts themselves to speak for him. If it were written toward the end of his career, his own experience would have deepened and enriched his presentation of the message concerning Christ." Merrill C. Tenney, NEW TESTAMENT SURVEY, p. 157.

A. A GOSPEL OF ACTION. POSSIBLE ANALYSIS OF THE HISTORICAL PRESENT IN MARK. The fact is: MORE THAN 150 times he uses the historical present where other writers would have chosen the simple past tense.

THINK ABOUT IMPACT ON READERS: JESUS CHRIST HAD ACTED,
HE ALSO NOW CONTINUES TO ACT
THIS CAN EASILY SPEAK TO THE CRISIS TIMES OF FIRST
CENTURY READERS, AS WELL AS ANY CENTURY.

"What was needed was not merely a past word--what Jesus had done and said--but a present word through which the living Christ might be conceived, known, and heard. . . . Mark's sentences are very simply constructed, strung together generally by the conjunction 'and.' By frequent use of the word 'immediately,' a sense of vividness and excitement accompanies the action. Within a narrative, direct speech is preferred. . . . The Marcan style has frequently been labeled 'barbarous' or 'unrefined.'

IT IS BETTER TO SEE IT AS HAVING A CONSCIOUS LITERARY OR EVEN THEOLOGICAL PURPOSE, MAKING JESUS THE CONTEMPORARY OF THOSE WHO READ THE ACCOUNT. IN MARK, JESUS CONTINUES TO ACT AND SPEAK WITH AUTHORITY IN THE MIDST OF HIS PEOPLE."

caps not in the source cited, only lower case,
from Barker, Lane and Michaels, THE NEW TESTAMENT SPEAKS,
254-55.

B. A GOSPEL OF ANALYSIS: ANALYZING REACTIONS OF PEOPLE, RESPONSES.

1. 1:27 AMAZED; 2. 2:7 CRITICAL; 3. 4:41, AFRAID.
4. 6:14, PUZZLED 5. 7:37, ASTONISHED 6. 14:1 HOSTILE
TWENTY - THREE SUCH REFERENCES.

C. A GOSPEL OF APPROPRIATENESS FOR BELIEVERS IN CRISIS TIMES. Be careful here !!

1. 1:9-13 POSSIBLY: would readers in CRISIS draw strength from knowing Christ was driven into wilderness, with WILD BEASTS?????????
2. 4:17 reference to persecution tribulation
3. 10:30 Mark adds WITH PERSECUTIONS
4. 8:34-38

Unit 3. THE TERM SON OF GOD AS IT IS USED IN MARKAN THEOLOGY.

(1:11;3:11; 8:38; 9:7; 12:6; 13:32; 14:36,61; 15:39.)

I. A selected analysis of POSSIBLE USES OF THE TERM "SON OF GOD."

(Sources: 1. Ladd, George E. A THEOLOGY OF THE NEW TESTAMENT.
2. Vos, G. THE SELF DISCLOSURE OF JESUS.)

- A. SON OF GOD by CREATION. Ladd calls this the "nativistic" sense.
1. Statement of the view. A creation of God, even more than one entity, sustains a relationship of "sonship" by direct creation. Example: Luke 3:38 Seth. . .son of Adam
Adam. . .son of God.

2. Illustrations of the title used in this manner; notice that the EXACT TITLE is not used, but the IMPLICATION OF THE TERM "SON OF GOD" APPARENTLY STANDS when terms such as "Son," "My Son," etc., are used.
Acts 17:28 "we are indeed his offspring."

SONSHIP BY BEING ACTUALLY ENERGIZED AND BROUGHT INTO EXISTENCE BY GOD.

- B. SON OF GOD: by SPECIAL CARE and concern.

1. Statement of this usage. human beings can sustain to God a unique relationship, in SPECIAL CASES.

2. Illustrations of this SPECIAL CASE usage.

- a. Exodus 4:22. Israel seen as an entity in this relationship of SONSHIP. SPECIAL RECIPIENTS OF THE CARE OF GOD AND HIS LOVE.
b. John 3:3; 1:12; Romans 8:14,19; Gal. 3:26; 4:5
BELIEVERS AS SONS OF GOD BY BIRTH AND ADOPTION.

- C. SON OF GOD: MESSIAH--KING FIGURE. MESSIANIC USAGE. 2 Sam 7:14.

1. Statement. PRIMARILY, THIS MEANING OF USAGE DESIGNATES THE SON OR SON OF GOD AS RELATED TO AN OFFICIAL POSITION OF MESSIAHSHIP.

2. Illustrations and/or usage pattern.

a. 2 Sam. 7:14

b. Psalm 89:27,29.

c. PRIMARY DIRECTION OF PSALM 2: THE LORD---THE KING---GOD'S SON are linked. The MESSIANIC overtones of Psalm 2 set the framework of interpretation here as MESSIAH KING.

- D. SON OF GOD: TRINITARIAN/THEOLOGICAL USAGE.

1. Statement. The ONTOLOGICAL TRINITARIAN teaching of the DYNAMIC and ETERNAL relationship of the Second Eternal Person of the Godhead, THE SON, to the First Eternal Person of the Godhead, THE FATHER.

SON OF GOD BY DESIGNATION AND RELATIONSHIP.

2. Illustrations of this usage. Mark 1:11; 9:7; Mark 5:7; Mark 14:61.

THE IMPRESSION ON "SON OF GOD" GAINED HERE IS THAT IT IS A UNIQUE TERM, AND THAT ULTIMATELY ITS MEANING IS INVOLVED WITH THE SYSTEMATIC THEOLOGY CATEGORY OF ETERNAL GENERATION.

WE REVIEWED THIS IN SENIOR THEOLOGY. HERE IS A SUGGESTION FROM THAT BODY OF MATERIAL IN WHICH TO SEE THE MARKAN USAGE.

THE POINT OF THIS ATTEMPT TO GET AT THE HEART OF THE DOCTRINE OF ETERNAL GENERATION IS THAT IT IS A SIGNIFYING OF AN ETERNAL RELATIONSHIP A "CAPTURING" FROM A VIEWPOINT OF MAN WHAT IS

A SPIRITUAL RELATIONSHIP; SEEN IN HEBREWS 1:1-3

an EXACT correspondence to the DIE (device on the die)

THE KEY TO ALL THIS:

(THE GLORY IS REALLY IN THE RADIANCE; THE SUBSTANCE IS REALLY IN THE IMPRESSION)

The "transfer" FROM the engraving TOOL to the thing marked, the actual STAMPING, we conceive of as an action IN TIME.

The doctrine of ETERNAL GENERATION

simply "LIFTS" THIS ACTION OUT OF TIME, puts it into the dimension of spirit, renders it dynamic, not static, and permanent in relationship.

HEBREWS 1:1-3

GOD THE FATHER

SPOKE TO US

(ONCE FOR ALL elalēsen)

IN "SON-WISE"

OR

"SON-REVELATION"

EV VIΩ

ΩV *

THE SON IS CONTINUALLY, WITHOUT CESSATION)

THE EFFULGENCE; RADIANCE OF HIS GLORY

απαύρασμα

His unbroken connection with the Father

The GLORY of God

co-equal

excluding Arianism

THE EXACT REPRESENTATION OF HIS SUBSTANCE

Χαρακτήρ

His perfect representation of the essence of the Father

The ESSENCE of God

only begotten

excluding Sabellianism

* ΩV = ΕΙΜΙ NOT ΥΙΟΥΣ

Unit Three. THE TERM "SON OF GOD" AS IT IS USED IN MARKAN THEOLOGY.

II. A BASIC PASSAGE FOR BACKGROUND. (Realizing that we have shifted from Matthew to Mark, we yet MUST also see the BASIC PASSAGE FOR UNDERSTANDING THE CHRISTOLOGY OF THE SYNOPTIC GOSPELS. Matthew 11:25-27.

A. The SETTING of the passage: MESSIANIC MISSION REVEALED AND STATED ON THE EARTH. (See your notes, page 44, especially the last lines of paragraph number 2).

B. The RELATIONSHIP of the FATHER to the SON. VERSE 27.

1. DIRECT DISCERNMENT: EPIGINOSKO means TO OBSERVE, PERCEIVE, DISCERN RECOGNIZE.

11:27b: "NOR DOES ANYONE KNOW THE FATHER EXCEPT THE SON" NASB.

2. RECIPROCAL DISCERNMENT: 11:27B "AND NO ONE KNOWS THE SON, EXCEPT THE FATHER."

"There exists between the Father and the Son an exclusive and mutual knowledge. God possesses a direct and immediate knowledge of the Son because he is the Father. It is very clear that this knowledge possessed by the Father is not an acquired knowledge based on experience, but a direct, intuitive and immediate knowledge. It is grounded in the fact that God is the Father of Jesus. In the same sense Jesus knows the Father. His knowledge of the Father is thus direct, intuitive and immediate, and is grounded upon the fact that he is the Son. Thus both the Father-Son relationship and the mutual knowledge between the Father and Son are truly unique and stand apart from all human relationships and human knowledge." Ladd, A THEOLOGY OF THE NEW TESTAMENT, 166.

C. The REVELATION involved in this relationship.

"Because Jesus is the Son and possesses this unique knowledge, God has granted to him the messianic mission of imparting to men a mediated knowledge of God. Man may enter into a knowledge of God only through revelation by the Son. As the Father exercises an absolute sovereignty in revealing the Son, so the Son exercises an equally absolute sovereignty in revealing the Father; he reveals him to whom he chooses. This derived knowledge of God, which may be imparted to men by revelation, is similar but not identical with the knowledge that Jesus has of the Father. The Son's knowledge of the Father is the same direct, intuitive knowledge that the Father possesses of the Son. It is therefore on the level of divine knowledge. The knowledge that men may gain of the Father is a mediated knowledge imparted by revelation through the Son. The knowledge of the Father that Jesus possesses is thus quite unique; and his sonship, standing on the same level, is equally unique. It is a derived knowledge of God that is imparted to men, even as the sonship that men experience through Jesus the Son is a relationship mediated through the Son.

IT IS CLEAR FROM THIS PASSAGE THAT SONSHIP AND MESSIAHSHIP

ARE NOT THE SAME: SONSHIP PRECEDES MESSIAHSHIP AND IS IN FACT THE GROUND FOR THE MESSIANIC MISSION. FURTHERMORE, SONSHIP INVOLVES SOMETHING MORE THAN A FILIAL CONSCIOUSNESS; IT INVOLVES A UNIQUE AND EXCLUSIVE RELATIONSHIP BETWEEN GOD AND JESUS. " Ladd, A THEOLOGY OF THE N.T., 166-67. capital letters supplied, not in original.

III. THE MARK 1:1 PASSAGE CONSIDERED. "While the words 'the Son of God' are included by most modern translations (ASV, RSV, NEB, Jerus. Bible) they are reduced to the apparatus of the critical editions of the Greek text. . . . N. B. Stonehouse well remarks: 'if these words are a gloss, they represent the action of a scribe who enjoyed a measure of real insight into the distinctiveness of Mark's portrayal of Christ'. . . . In six other instances in Mark Jesus is designated Son of God. There is good presumptive reason for judging that 'Son of God' in Ch. 1:1 is an integral part of the text since Mark's superscription affords an indication of the general plan of his work: Peter's acknowledgment of the messiahship of Jesus in Ch. 8:29 has its Gentile counterpart in Ch. 15:39, where the centurion confesses that Jesus is the Son of God. Moreover, since the text of Codex Sinaiticus may be based upon that of papyri which Origen took with him from Alexandria to Palestine, the two chief witnesses for the omission (X and Origen) are, perhaps, reduced to one. IT IS BETTER, ACCORDINGLY TO SUPPOSE THAT 'SON OF GOD' WAS OMITTED UNINTENTIONALLY in manuscript transmission."

Lane, THE GOSPEL ACCORDING TO MARK, NIC series, page 41. caps not in original.

IV. SELECTED STUDY OF MARKAN PASSAGES ON "SON OF GOD" OR "SONSHIP."

(NOTE: SON OF GOD IS NOT PRIMARILY THE EQUIVALENT OF MESSIAH).

A. Mark 1:11.

"The Greek word translated in Mark 1:11, 'I am well pleased,' might be rendered, 'On whom my good pleasure has settled,' involving the idea of choice. . . . Furthermore, the Greek word agapetos, translated 'beloved,' is sometimes a synonym for monogenes: 'only.'²⁴ The heavenly voice may therefore be rendered, 'This is my only Son; him have I chosen.' SONSHIP AND MESSIANIC STATUS ARE NOT SYNONYMOUS. RATHER SONSHIP IS THE PRIOR GROUND AND THE BASIS OF JESUS' ELECTION TO FULFILL HIS MESSIANIC OFFICE. The reference to Isaiah 42:1 also includes a hint of the fact that the messianic office is to be carried out in terms of the servant of the Lord. The voice from heaven confirms the

ALREADY EXISTING FILIAL CONSCIOUSNESS that was at the heart of the temptation experience (Mt. 4:3,6) and on the basis of this filial relationship confirms Jesus' dedication to his messianic mission in terms of the servant.

'This is my only Son' describes the permanent status of Jesus. He does not become the Son; he IS the Son.

SONSHIP IS ANTECEDENT TO MESSIAHSHIP, AND NOT SYNONYMOUS WITH IT. . . ." Ladd, same source, 164. his footnote 24, in the above paragraph, says "In Gen. 22:2; 12:16; Amos 8:10; Jer. 6:26, agapetos appears in the Septuagint for the Hebrew yachid, 'only.' "

B. Mark 3:11. YOU ARE THE SON OF GOD. attestation by confrontation with the world of DEMONS. The key to this usage is OPPOSITION, and yet clear SPIRITUAL PERCEPTION implies this direct knowledge of Jesus as Son. Also 5:7.

C. Mark 13:32. MAJOR POINT: JESUS IS OF SUCH A KIND OF BEING AS ONE WHO SHOULD FUNCTION IN A LEVEL OF KNOWLEDGE HIGHER THAN THE EARTHLY LEVEL, THAT OF THE FATHER AND THE ANGELS.

D. Mark 12:1-12 SAME PRINCIPLE HERE: SONSHIP PRECEDES MESSIAHSHIP.

E. Mark 14:61 SON OF THE BLESSED IS NOT A FAMILIAR TITLE FOR MESSIAH, THERE PERHAPS IS MORE TO IT. KEY POINT: Dalman, THE WORDS OF JESUS, 313, notes that a mere assertion of messianic rank by a person could not of itself have led to the passing of the death sentence!! This claim would NOT have, in itself, prompted charges of blasphemy (said Dalman).

IV. Selected study of Markan passages on SONSHIP.

(NOTE: A CONSENSUS SEEMS TO BE THAT EVEN THOUGH THE ACTUAL PHRASE "SON OF GOD" DOES NOT APPEAR, YET SONSHIP IS IMPLIED IN SIMILAR PHRASES, SUCH AS "SON," "MY BELOVED SON," etc.

E. Mark 14:61f THIS IS A MAJOR ISSUE IN THE CHRISTOLOGY OF MARK.

1. THE BACKGROUND TO THIS STATEMENT

"Although disqualified as admissible evidence, the utterance about destroying the Temple and rebuilding another in its place was messianic in tone, because Judaism anticipated a renewal of the glory of the Temple when the Messiah should come.¹³¹ Perhaps for that reason Caiaphas asked Jesus pointedly if he claimed to be the Messiah. In the formulation 'the Messiah, the son of the Blessed One,'¹³² the second clause stands in apposition to the first and has essentially the same meaning. In Jewish sources contemporary with the NT, 'son of God' is understood solely in a messianic sense.¹³³ Jewish hopes were situated in a messianic figure who was a man.¹³⁴ The question of the high priest cannot have referred to Jesus' deity, but was limited to a single issue:

do you claim to be the Messiah?"

Source: William Lane, THE GOSPEL ACCORDING TO MARK, NIC series, 535.

footnotes: 132. THE EXPRESSION "BLESSED ONE" IS A PERIPHRAIS FOR GOD as in M. Berachoth VII. 3; TB Berachoth 50a;

TJ Berachoth VII. 11c 4, 21,

and appears to involve a contraction for the common expression "the Holy One, blessed be he."

132. Ps. 2 and II Sam. 7:14 are interpreted messianically in IQSa ii. 1ff. and 4QFlorilegium.

In 4QFlorilegium i. 10f. the scroll reads "I will be to him as a father and he will be to me as a son. He is the shoot of David. . .," providing evidence of a sonship being predicated of the Davidic Messiah. Cf. Ps. Sol. 17:27 with Ps. 2:8; Ps. Sol. 17:36; 18:6,8 with Ps. 2:2.

2. THE IMPLICATIONS OF THIS STATEMENT.

". . .the council was prepared to regard the open and unequivocal claim of Jesus to be the Messiah a capital crime. Judaism expected the Messiah to provide proof of his identity. A Messiah imprisoned, abandoned by his followers, and delivered helpless into the hands of his foes represented an impossible conception. Anyone who, in such circumstances, proclaimed himself to be the Messiah could not fail to be a blasphemer who dared to make a mockery of the promises given by God to his people. Moreover, there is some rabbinic evidence that God alone had the right to announce and enthrone the Messiah, so that one who claimed the messianic dignity before God had crowned him could be regarded as having infringed the majesty of God." Lane, same source, 536.

3. THE TEACHING OF JESUS AT THIS JUNCTURE.

"The utterance of verse 62B brings together Ps. 110:1 and Dan. 7:13 (cf. Isa. 52:8), in a formulation describing the enthronement and parousia of the Son of Man, while the context leaves no doubt that Son of Man is a self-designation.

3. THE TEACHING OF JESUS AT THIS JUNCTURE. continued.

"'Power' was a recognized circumlocution for God, while 'to sit at the right hand of' someone was a familiar idiom meaning to occupy the place of highest honor. . . .

Jesus thus spoke without reserve of his exaltation and coming as the eschatological

Judge. . . . This prophecy counters the objection which the affirmation that he is the Messiah immediately provoked, that his claim lacks all proof. The day will come, he affirms, when those who now judge him will see him with unmistakable clarity enthroned at God's side, invested with power and majesty, and assigned the task of the eschatological Judge. He will then be unveiled in a convincing manner as the Anointed of God. The high priest and the Sanhedrin, as representatives of the people, had the responsibility to recognize the Messiah. Accordingly, they who have rejected him must see their decision overturned when the truth concerning Jesus' person and work is clearly revealed at the parousia, and he is disclosed in the position of supreme authority. There is evidence that contemporary Judaism also conceived of the Messiah as sitting at God's right hand and coming in the clouds of heaven.¹⁴¹ The Sanhedrin would understand Jesus' words as an unqualified claim to messianic dignity. The prophecy and the clear response 'I am' are mutually supportive."

Lane, same source. 537.

footnote 141 "The midrashic combination of Dan. 7:13 with Ps. 110:1 occurs in the Midrash on Psalms on Ps. 2:7 (i. 40, #9) and on Ps. 18 (i. 261, #29). In the first passage Ps. 2:7 is linked with texts from the Torah, the Writings and the Prophets: "And in one place in the Writings it says, 'The Eternal One said to my Lord, 'Sit at my right hand' (Ps. 110:1), and it says: 'The Eternal One said to me, 'You are my Son' (Ps. 2:7). And in another place it says, 'See, one came with the clouds of heaven, as a Son of Man' (Dan. 7:13)." Lane, same source, 537.

JUDGING FROM THIS PASSAGE'S IMPORTANCE, WE COULD FEASIBLY CONSTRUCT A BIBLICAL THEOLOGY MODEL OF MARK AS FOLLOWS:

LINK THE MAJOR PASSAGES TOGETHER AS A CHAIN OF LOGIC

- 1:1- - - JESUS MESSIAH SON OF GOD
- 8:27-31- - - HAVING BEEN ATTESTED BY REVELATION AS MESSIAH, JESUS TEACHES THAT THE SON OF MAN MUST SUFFER
- 10:45- - -THE SUFFERING AND DEATH OF JESUS AS SON OF MAN IS CLEARLY SEEN IN A REDEMPITIVE SENSE IN MARK "RANSOM"
- 14:61ff ALL THE STRANDS ARE DRAWN TOGETHER HERE, AS NOTED IN THE CENTRAL WORK OF LANE ON THIS THE ESCHATOLOGICAL WORK OF MESSIAH AND THE ULTIMATE REVERSAL AND CORRECTION OF THE JEWISH REJECTION OF MESSIAH
- 15:39 THE FINAL ATTESTATION OF JESUS AS THE SON OF GOD.