

Class #1

Ground rules:

Prov. 4:7 6:9 12:27 22:13 John 16:13
 desire begin complete in Logos not 15,
 too large explain not
 to work off lines not
 offering out

Don't be eschat agnostic

Assignments

Views of eschat.

Post mill

Amill

Azontic

Pre mill

Cor. Prem.

Disp Prem.

m ↓

$$\begin{array}{c} A \\ C \\ S \\ \hline \frac{1}{2} \\ \frac{1}{4} \\ \frac{1}{4} \\ \hline ? \end{array} \left(\right)$$

↓ m

$$\text{Amill} \quad \frac{IS=ch + ch=IS}{}$$

$$\text{Cor. P} \quad \frac{IS=ch + ch=IS}{} \downarrow \frac{Ch \neq IS}{}$$

$$\text{Disp} \quad \frac{IS \neq ch + ch \neq IS}{} \downarrow \frac{Ch \neq IS}{}$$

Usually post mill

Usually pre mill

Disp.

Liberalism here. removes part of Bible

Ad hominem here. Darby

Historical - here. recent

Misrepresentation of Christ.

Need distinctions

" plus of text

" cross here

Ch 2. What is a dispensation?

Old SRB equates with age. Bowman says never. But related ideas.

I. Etymology. Latin=to weigh out, dispense. Eng= a general state of ordering of things, a system of revealed commands and promises regulating human affairs. A particular arrangement or provision esp of providence of nature. An exemption from a law. Greek: to manage, regulate, administer, plan. Officer who administered was steward or treasurer. Managing affairs of household.

II. Scriptural usage.

20x. Translated variously. See new translations
Features from Lk 16.

2 parties, specific res, accountability, possible change.

Theological features. God is one to whom responsible, faithfulness req. 1 Cor 4:2 may end, Gal 4:2; related to mysteries of God, 1 Cor 4:1, Eph 3:2. related to age, Eph. 3:9.

3 mentioned, Eph 1:10; 3:2; Col. 1:25-6. ^{1 Tim 1:4 Godly edifying} OK to use biblical word theologically if doesn't contradict meaning of biblical use. Atonement.

III. Various definitions.

NSRB. CCR. Some features (tho not all diff) distinguishable. God's purpose; thus a new disp is always from God's side, not nec man's recognition.

IV. Rel to Progressive Rev.

Principle in Script. Acts 17:30, Heb. 1:1-2, Jn 1:17. Disp broad enuf to have diversity in unity. Cov only unity tho all rec some diversity.

V. Characteristics of a Disp.

1. Primary ones. Diff governing relationship incld rev of it. Direct before fall, mediated thru law. And resulting resp.

2. Secondary ones.

Test. Really related to rev and resp!

Failure. Many within each disp. Maybe one climactic.

Judgment. many and maybe one climactic.

Number.

3. Cross-sectional division of time as per usual charts.

Longitudinal (lengthwise perspective). eg God always gracious. God's people yet cross-sectional rec different displays of grace and diff peoples.

VI. Sine qua non.

1. Is and Ch consistently distinct. Diff from cov prem.

2. Bec of consistent lit herm

3. ~~Be~~ Related to glory of God as overall purpose with sub-purposes, for men, unsaved, angels, Gentiles, kingdom.

SOME SCARECROWS

I. Its too new to be true.
Newness not test of truth. Bapt reg in 1st.
Poiret, 1887, Watts, 1700. Cocceius, 1648.
Witsius, 1680. West Conf 1647
Darby 1800-82. RC bec Prot 600-800/wk.

II. It Teaches 2 ways of Sal.
A. What is meant, Notes.
B. What cov say, p. 189 *how is man? Sal. Some*
C. What Script says. Acts 17:30; Rom 3:25;
1 Pet 1:10-11. *(Purpose of sacrifice)*

III. It Cuts up the Bible.
Sermon on Mt. and Gospels in ~~part~~ general.
Why pick on this? Bec favorite passages in.
Prob to everybody. Mt 5:42.
Some things ^{not} in it. Jn 16:24; 13:34.
14:17. Clear statement of sal?
Doesn't cut up Bible; recognizes that not
all directly to us to secondary appl.

IV. It is Devisive
Schism wrong, 1 Cor 3. Party spirit.
Can be schismatic and remain in group=sin.
Separatism may be right.
Luther was separatist but denied he was
schismatic.
If truth of sal is devisive then quit
preaching it?

*Drip has not been born in my
Sigs. motto ACEE Brg.
except as it expresses modernism.*

V. It is - sine qua non

YOUR THEOLOGY DOES MAKE A DIFFERENCE

Intro. Liberal theol on anti
neo-liberal (Stagg)

Amil. Isa 2:3 Zion law "in preaching of the
X, in the mission of the 12, in the whole
history of the Ap Ch, we have, to say the l^t
least, an adequate fulfilmt of the promise."
(Cov) prem. Isa 2:3 "We must look to the time
of X's return, at the end of our pres age, for
the ultimate fulfilmt of this prophecy."

Armin: "We need hardly say that neither our
own prayers for ourselves, nor the inter-
cessory prayers of others for us, incld those
of our Great Advocate and HP will keep us
from falling,"

Acts 19:2 Pentecostal or non.

Thesis: disp is is theol with helpful diff.

1. Name calling.
2. But is a biblical concept. Lk 16.
Eph 1:10; 3:2; Col. 1:25-26. *economy*
cf. atonement, trinity. *(how is man?)*
3. Illus. HAI. Business in USA, Russia
contrast to cov theol.
4. *how is man?* What is the diff?

1. Gives proper understanding to scope
of God's purpose.
2. Use consistent lit int yet provides
solution to problems.

3. *Since you were - dist B + Ch change.*
Concl. Ladd's praise.

	OT	NT	M
And	IS	Ch	=
Chr	Par	IS	Ch
Ch	Par	IS	Ch
Ch	Par	IS	Ch

*Chng - gnt's relationship
man's resp
revel. wa.*

SOME SCARECROWS

Introduction--the Covenant Theology alternative to dispensationalism.

1. The Covenant of Redemption (in some schemes)
2. The Covenant of Works.
3. The Covenant of Grace.

I. Dispensationalism is too new to be true.

- A. Is oldness a test of truth?
- B. John Nelson Darby (1800-1882)
- C. Johannes Cocceius (1603-1669). Published in 1648. Westminster Conf. 1647.

II. Dispensationalism teaches two or more ways of salvation

- A. The reasons for the charge
 1. Some statements
 2. Misunderstanding of the concept of stewardship responsibilities
- B. The Facts of the matter
 1. The condition for salvation--faith (Gen. 15:6, Acts 16:31)
 2. The object of faith--God (Numb. 14:11; Deut. 32:15; Ps. 18:2, Acts 16:31)
 3. The basis for forgiveness (Rom. 3:25; Acts 17:30; Rom. 3:20) *14:9-15*
 4. The content of faith. What do you mean by "way"?

III. Dispensationalism cuts up the Bible

A. God's revelation was given progressively, not all at once.
Heb. 1:1-2; Acts 17:30; John 1:17; Tit. 2:11

B. God's ways of running the world have changed through the centuries.

Innocence	Conscience	Gov't	Promise	Law	Grace	Kingdom
Fellowship	Scatter	Cap.pun.	Bel. God	Keep law	Bel. X	Bel. and
Keep garden	Replenish	Replenish	Stay in	Walk with	Walk with	obey X
Name animals	Live acc to	Subdue	land	God	Christ	
Do not eat	conscience	earth	<i>Gen 15:6</i>	Bel. God	Obeys govt	
Adam	All	Noah	Abraham, Isaac, Jacob	Moses, prophets, all Israel	All Xns., Paul, apostles	David, apostles God's people

Overall purpose of God = sub-purpose
C. The codes applicable to different dispensations are distinct.

1. Some features are unchanging (God-man-woman; image of God)
2. Some features are changed (1 Tim. 4:3)
3. Some features are reincorporated (Rom. 13:9)
4. Promises are not always fulfilled in the dispensation in which they are made (Gen. 15:18-21; Deut. 18:15)

If recognize distinction you can

1. Take Bible at face value Acts 4:13 *John 7:39 John 14:17, 20 1 Cor 7:12 Gen 9:7 Lev 11:2*
2. Give God's promise the place God gives it. Rom 11:23 *John 9:7 Lev 11:2*
3. Go to all the world Tit 2:11

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Name animals	Live acc to	Subdue	land	God	Christ	
Do not eat	conscience	earth		Bel. God	Obey govt	
Adam	All	Noah	Abraham, Isaac, Jacob	Moses, prophets, all Israel	All Xns., Paul, apostles	David, apostles God's people

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THE KEY TO UNDERSTANDING THE BIBLE

"No one who genuinely and consistently holds to the apostolic and Reformation principle of justification by faith can be a dispensationalist" (Present Truth, Dec. 1975, p. 21).

". . . It is doubtful that one who holds the dispensational position could state that he is in agreement with the system of doctrine taught in the Westminster Confession of Faith" (and therefore could not serve as elder or S.S. teacher in the church. Special committee report to the Reformed Presbyterian Church).

Antinomianism, perfectionism, dispensationalism, Barthianism, existentialism, are attempts to set aside the obligation of the Christian to do good works "by carnally-minded Christians" (Allis, Basic Christian Doctrines, p. 99).

"Yet in its tendencies, fundamentalist dispensationalism is, we believe, dangerous and mischievous, robbing us of much of the Bible, especially of the words of Christ" (T.A. Hegre, The Cross and Sanctification, p. 4).

"... Those who have been deceived by dispensationalism" (Pink, The Divine Covenants, p. 147).
What is this "dangerous" teaching!?

I. Dispensationalism is a biblical concept

A. The general concept, Luke 16:1-2

1. The parties involved
2. The responsibility specified
3. The accountability expected
4. The stewardship changed

B. The biblical use of the word

Verb and nouns used 20 times in N.T. 1 Cor. 4:1-2; 9:17

C. The theological concept

1. This present dispensation, Eph. 3:2, 9; 1 Tim. 1:4
2. The previous dispensation, Col. 1:25-26
3. The coming dispensation, Eph. 1:10
4. Other dispensations

~~Dispensationalism~~

3. Illustrations of the concept

II. Dispensationalism is an interpretive necessity

- A. Matt. 10:5-7 cf. 28:18-20
- B. Luke 9:3 cf. 22:36
- C. Gen. 17:10; Gal. 5:2
- D. Exod. 20:8; Acts 20:7
- E. John 16:24
- F. John 1:17

Options: (1) contradictions; (2) subjectively choose; (3) spiritualize
(4) acknowledge dispensational distinctions

"It is doubtful if there has been any other circle of men who have done more by their influence in preaching, teaching and writing to promote a love for Bible study, a hunger for the deeper Christian life, a passion for evangelism and zeal for missions in the history of American Christianity" (G.E. Ladd, Crucial Questions, p. 49).

A Disp. in Heresy?

THE KEY TO UNDERSTANDING THE BIBLE

Hist of DV by realia catalogs... the pres. rec...
"... by Synthesis e.g. Ch. re. Fac
... En.
= Sep. Theol.

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It is an economic concept - Prope Commission at Corp - step up late
a social concept - prosulate any
a family " - World
white share in bibl.
leads giving sig. believe
Thent.
int. nec.

Options: (1) contradictions; (2) subjectively choose; (3) spiritualize

(4) acknowledge dispensational distinctions *how use? Start with clear teaching of grace giving*

"It is doubtful if there has been any other circle of men who have done more by their influence in preaching, teaching and writing to promote a love for Bible study, a hunger for the deeper Christian life, a passion for evangelism and zeal for missions in the history of American Christianity" (G.E. Ladd, Crucial Questions, p. 49).

my mind among you who is it who shall be evil. Therefore you...
Remember Sabbath Day to keep it holy

Ch of Israel - Gen 15 - Heb 12:18-3 - Rom 13-150/100
How 7: 11-12

Special note under books out of...

Is Disp. a Heresy?

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~~Illustrations of the concept~~

5. Illustrations of the concept

*Religious concept - Pope
 Council at camp - stay up late
 It is an economic concept - periodic pay
 a social concept - mind
 a family " - white stone in life
 kids grow up - believe
 bibl. world, Heb 1
 That.
 int. nec.*

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*Ch 9 Israel - Gen 15 - Hab 2:1-3
 Rom 13:10/11*

*grouped into water lands out of
 Ladd's
 How use? Start with clear
 teaching of Jesus*

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

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

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

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

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

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

Allis' heremeneutical principles revealed in ch 2.

1. Generally both the figurative and the literal method of interpretation, as far as the principles of each are involved, have their proper place and their necessary limitations. However he places all the limitations of the literal and none on the figurative. p. 17.
2. The general principle of literal interpretation has inherent qualifying clauses, such as:
 - a. Presence of figures of speech. *"If you buy this fertilizer you'll grow Tyler roses."*
 - b. Fact that main theme of Bible is spiritual. *Context doesn't determine the hermeneutic*
 - c. Fact that OT is preliminary to and preparatory to the NT. *But NT must not contradict.*
3. Whether you should interpret a passage figuratively or literally depends solely on which gives the true meaning, 18. *= Fuller's theurgical method.*
4. Types must be restricted to those "intended by God" to be types. 22. Do not press details. Only broad features. *When we use types, we do not deny the historical reality (past or future).*
5. The only way prophecy can be taken literally is when its literal meaning is clear and obvious. Prophecy is full of figurative and parabolic language which must be interpreted accordingly. 28. It may be indefinite, 28, enigmatical, 29, deceptive, 30.
6. In any given prophetic passage its interpretation hinges upon the fulfillment factor. 25. To understand and interpret prophecy fully the fulfillment must be known. This is because it is the historical fulfillment of a prophecy which proves that it came from God. *∴ Wait for some Allis is on record. waited 10 years to appear.*
8. NT may alter OT prophecy.
7. Lang of prop is:
 - a. filled with symbols
 - b. imprecise = indefinite e.g. time, times, half.
 - c. Subj. to varied int. (∴ can't be sure)

PROPHECIES WITH TYPICAL FULFILLMENT

Quoted as fulfilled in:

Matt. 1:22 (?)
 2:15 *
 2:18 *
 2:23 (?) *
 11:10 *
 13:14f
 13:35 (?)
 27:9-10 (?)

Mark 7:6f
 14:27 (?)

Acts 1:20
 2:17-21 *
 13:41
 13:47

Rom. 9:12-13 (?)
 9:24-26 *
 10:6-8
 14:10-11
 15:3 & John 2:17

1 Cor. 9:9f & 1 Tim. 5:18

Gal. 3:16 (?)
 4:21-31 *
 4:27

Eph. 4:8 (?)

Quoted from:

Isa. 7:14
 Hosea 11:1
 Jer. 31:15

Mal. 3:1 *
 Isa. 6:9f
 Ps. 78:2
 Zech. 11:12-13

Isa. 29:13
 Zech. 13:7

Ps. 69:25 & 109:8
 Joel 2:28-32 *
 Hab. 1:5
 Isa. 49:6

Gen. 25:23 & Mal. 1:2f
 Hosea 2:23; 1:10
 Deut. 30:12-14
 Isa. 45:23
 Ps. 69:9

Deut. 25:4

Gen. 13:15; etc.
 Gen. 17-21
 Isa. 54:1

Ps. 68:18

18 without question

* Used by non-literalists as Biblical examples of metonymy.

THE GRACE OF GOD IN DISPENSATIONALISM

Intro. Sooner or later will hear disp teaches 2 ways sal. ^{cl. Rom 8:14}
Stems from SRB, Jn 1 (2), and use of labels law & grace, ^{to see}
unguarded statements. But Allis, Law is dec of will of God
freeman's sal. p.39. Note SRB, p.93, 1245. ²¹⁵⁻¹⁶

I. Disp teaches there was lots of grace under the law. ^{Paul}

1. Displayed in electing Is. Lev 26:4-8.
2. In restoring Is frequently, Jer 31:20; Hos 2:19.
3. In giving enablement. HS indwelt, Dan 4:8 the diff Jn 14:17
4. In rev of God. Jeh-Cov relatn to people. Disp 41.
Psa 119:47; 19:8; 1:1.

II. Disp teaches that there is law under grace.

1. Grace called law of X, Gal 6:21; Rom 8:2; 1 Cor 9:22.
2. 4 categories of law under grace. Positive, 1 Thess 5:16
Negative, Rom 12:2; principles, 1 Cor 10:32; rules
set by others, Gal 6:1; Heb 13:7,17.

III. What does disp teach concn sal? ^{4 of}

No prob with today, Acts 4:12. Cov theol says of OT sal-
Same Sav, same condition, same sal.

1. The condition--faith. Gen 15:6; Psa 26:1; 4:5.
2. The Object of faith--God. Numb 14:11; Deut 1:32.
Deut 32:15; Psa 28:8; 18:2. Savior-God.
3. The Content of faith--different. Adam looking on coats
of skin. Jn 8:56--day--general hope of Mess or fut city.
Average Israelite bringing sacrifice.
Even Simeon, Lk 2:30, didn't see crucifixion. of Jn 1:21 ^{7:40}
4. Basis of sal always death of X. ^{Not law} Rom 3:20
If 2 ways means diff content to faith, yes; if basis, no.

IV. Disp teaches sharp dist bet law and grace.

Bible does, Jn 1:17--eras distinguished.

Rom 3:20--sal under distinguished.

Rom 6:14--life under distinguished.

Not amalgamation--Rom 10:4, 2 Cor 3.

Concl. If don't understand OT rev don't worry. Details
lacking. Do be concnd out what is clear in NT as to
sal and a s to life. ^{Grace under grace}

The Offering of Cain

Arguments for heart attitude being the determining factor.

1. Vegetable offering (word in 4:3 = Lev. 2:1,4,14,15) Heb. 9:22
2. Cain's bad attitude detailed elsewhere, 1 John 3:11-14; Gen 4:5-14.
3. v 7 accepted = lifted up; i.e., restored to fellowship. If not, sin (not sin offering) and its effects ready to spring.
4. Heb. 11:4 emphasizes his faith (Abel's) so Cain's lack must have been the sin.

Arguments for wrong offering being the determining factor.

1. 3:21 sets precedent for blood offering. But necessary?
2. Lev. 2 too much later to read back acceptability.
3. Sin offering (bloody) was available.
4. Heb. 11:4 "by which" refers to offering and thus bloody.

John 8:56

1 Thess 3:6 - Gospel - Gal 3:8

Westcott: "I am He for whom he looked as the fulfillment of all that was promised to him; and you, who profess to be his children, pretend that I do him dishonour in claiming power which he could not have."

Kelly: "His appearing in glory."

Tenney: "he anticipated the resurrection in the restoration of Isaac, and looked for a city . . . Heb. 11:17-19, 10)."

Probably Phil 1:6 - future glory (if want to read book)

Godet: day=X's appearance on earth. And He saw it from his position in glory, in heaven.

Morris: incarnation and during Abraham's lifetime.

Sight of Savior requires corresponding understanding of Trinity. Acts 17:30. Tit 2:11. Rom 3:25; Jn 1:21; 7:40; 1Pet1:11

Lk 2:30 Lk 16:16

Lk 24:27

Sal in OT Revelation

1. Primacy of Faith. Gen 15:6 Ps 26:1; 4:5; 78:7.
2. Object of Faith. God (usually Yahweh). Nub. 14:11; 2 Kings 17:14; 2 Chron 20:20
Jonah 3:5 (elohim). God was recognized as Savior, tho not always clearly spiritual.

Ps 16:8-11 cf Acts 2:30-31. David foresaw that one of his descendants would sit on throne of David. Foreseeing, he spoke of res of Messiah, v 31. Res was proof of descendant on throne.

- Hk 11:26*
1. Moses saw X
 2. Moses was a *XPISTOS* - anointed leader
 3. X said from viewpoint of writer of Hk. as 1 Pet 3:19

Rom 11

Exh 3:5

Gal 6:16

Gal 3:6, 29

Joh 19:24

COVENANT THEOLOGY

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

II. History

Van Til The idea of cov theol has only in modern times been broadly conceived. 1st confessional statement in Westminster, 1647. Not in apos times, medieval, or primary reformers. Calvin was neither or both disp or cov. Johannes Cocceius, 1603-1669. Objected to strong predestinarianism of Cal. Presented hist of sal in form of 2 cov, before and after fall. Bib theol in sense of hist of redemption and progressive rev. Cov theol in sense of 2 governing categories. Gave more prominent part to man. His work was in 1648 Herman Witsius, 1636-1708 linked cov of grace with eternal decrees and more predestinarian. Came to US and esp promoted by Hodges of Princeton.

III. Biblical Support

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

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

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

C. Support in proof texts.

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

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

3. Gal. 3

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

THE THEOLOGICAL COVENANTS

I. Cov of Redemption

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

II. Cov of Works

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

III. Cov of Grace

LSC, I, 42. Not a scriptural conception.

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

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

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

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

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

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

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

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

Hermeneutics of cov theol.

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

Results: everything fulfilled in X.

artificial exegesis.

No future for Is.

LSC I, 42. Cov of Red. Tit 1:2; Heb. 13:20.

"This cov rests upon but slight rev. It is rather sustained largely by the fact that it seems both reasonable and inevitable."

Cov of grace "is far from a Scriptural conception."

Heb. 13:20 prob ref to new cov.

Hos 6:7 refers to Mosaic cov. Only by analogy is a cov of works implied if ref is to Adam.

The Cov.

The Smpat.

The Hist. Dev.

Herminius

"The idea of the church as the new Israel appears to have grown out of Jesus' promise to his disciples that they would one day "sit on twelve thrones, judging the twelve tribes of Israel" (Mt 19:28; cf. Lk 22:30). Paul writes that the believer in Christ is the true Jew (Rom 2:29), and refers to the church as "the Israel of God" (Gal 6:16). James addresses his letter to "the twelve tribes in the Dispersion" (1:1) when writing to the Christians scattered throughout the Roman world. Peter speaks of believers as "a chosen race, a royal priesthood, a holy nation" (1 Pet 2:9), phrases taken directly from the OT (Isa 32:20; Ex 19:6) and reapplied to the NT church." Mounce, Rev. p. 168.

"It is very doubtful, however, whether Scripture warrants the expectation that Israel will finally be re-established as a nation and will as a nation turn to the Lord. Some Old Testament prophecies seem to predict this, but these should be read in the light of the New Testament." L. Berkhof, Sys Theol. p. 699.

Floyd Hamilton's hermeneutics. Bais, p. 53

Take prophecy literally unless "(a) the passages contain obviously figurative language, or (b) unless the New Testament gives authority for interpreting them in other than a literal sense, or (c) unless a literal interpretation would produce a contradiction."

"Now we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an earthly reign of the Messiah as the premillennialist pictures." p. 38.

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

THE ELIJAH PROPHECY

I. Relevant Scriptures

1. Mal. 3:1--the messenger of the Lord, Mark 1:2
2. Mal. 4:5--Elijah before the day of the Lord
3. Luke 1:17--John in the spirit and power of Elijah
4. John 1:21--John's disclaimer
5. Matt. 11:14--John could fulfill Elijah prophecy
6. Matt. 17:10-13--Elijah has come
7. Mark 9:11-13--Elijah has come

II. Typical Fulfillment Explanation (Representative Fulfillment)

1. Elijah was a prophet over whose neck a sword hung (1 Kings 19:2,10)
2. John was the greatest prophet on whose neck a sword was used
3. The Son of Man faces death also.

- Observe:
1. A literal person fulfilled this prophecy
 2. Had they received the Lord's messenger, the day of the Lord would have come
 3. Therefore there is no element of non-fulfillment or even allegorical fulfillment in what John did.
 4. Is this not similar to Ps 16 and Acts 2?

III. Double Fulfillment Explanation

John was the fulfillment in relation to the first advent; Elijah will personally return and fulfill the prophecy in relation to the 2nd advent. This could be (a) Elijah raised or (b) a representative fulfillment in one of the 2 witnesses of Rev. 11.

- has and
- Observe:
1. Again a literal person will fulfill this prophecy
 2. Because they rejected John and Christ, the day of the Lord did not come
 3. There is no element of non-fulfillment or even allegorical fulfillment in the double fulfillment view
 4. Some say Acts 2 is a similar case.

IV. Corporate Explanation (similar to others)

1. Messenger of Mal. 3:1 is corporate idea
2. It reaches back to Elijah as a prototype, Mal. 4:5
3. It includes the ministry of John
4. It will include the future ministry of someone unknown to us

Observe: This is perhaps similar to king-Messiah motif in Psalms, or corporate seed in Gal. 3:16, or Jezebel in Rev. 2:20, or Babylon in 1 Pet. 5:13. or Christos in Heb. 11:26
There is no non-literal or unfulfilled element in this idea.

Section I: Theology of the Pentateuch

- I. Prepatriarchal Theology (Gen 1-11)
- II. Patriarchal Theology (Gen 12-50, Job)
- III. Mosaic Theology (Ex-Deut)

Section II: Theology in Canaan (Period)

- I. Theology during the Conquest (Josh-1 Sam. 8)
- II. Theology of the Kingdom (1 Sam 9-2 Chron 36)

Section III: Theology of the Prophets

- I. Preexilic Prophets (further subdivide; e.g. Isa, Jer separate?)
- II. Theology of the Exile (Dan, Ezek, Obad ?)
- III. Theology After the Exile Ezra, Neh, Hag, Zech, Mal prob together)

Section IV: Wisdom Tehology

- I. Theology of the Psalms
- II. Theology of Solomon (Prov, Eccl, Song)

Use of OT in NT.

I. Importance

- A. Hermeneutics
- B. Theology
- C. Terminology
- D. OT in The Bible & NT is The Glossary.

II. Terminology

A. Classification of Citations

- 1. Quotations
 - a. Intentional and explicit with formula
 - b. Intentional + implicit. NO formula.
 - a. Intentional
 - b. NOT apparently intentional.
- 2. Allusion - (loose) (2 or more consecutive words consist in allusion)

B. Classification of Use of Citations

- 1. Textually: Which text did author use?
- 2. Hermeneutically:
 - (a) Illustration (1 Cor 1:18-19)
 - (b) Application of principles (Quotation of Prov.)
 - (c) Fulfillment (direct + indirect)

Ps 110 is pure fulfillment (all prophecy). Typological fulfilled two prob. bec. NT writers regarded God as controlling all things. ∴ OT events were ^{all} by design so can say "that it might be fulfilled." NT writers don't say "that it might be typically fulfilled."

- (d) Language of OT used rhetorically Rom 9:5-10 Rom 10:18, O.T. text best way to say it.
- (e) Theologically. What does use of OT tell us about NT author's theology? Matt had well-developed doct. of Messiah.

III. Methodology

- A. Consider NT context
- B. " OT context
- C. Compare texts of NT + OT (LXX, Vulgate etc.)
- D. Analyze author's textual use of OT. LXX, proto-LXX, Targum, memory.
- E. " " hermeneutical use of OT.
- F. " " theological " " OT.
- G. Translate conclusion into exposition of the passage.

IV. Variety of Use. Must always discover what Divine author intended

- 3 A. OT used illustratively Rom 9:1-13
- 4 B. Analogical use 1 Cor 1:18-19 - Isa 29. Jews.
- C. Rhetorical use - NT writer uses language of OT out of context Rom 12:19.
- D. OT applied - Provokes.
- E. OT claimed to be fulfilled (Messianic prop. cap)
 - 1. Direct. Ps 110. No hist. situation. No 1st ful. in OT.
 - 2. Indirect
 - a. Typical prophetic - In OT. ref is to David, but goes beyond to X. Acts 2
 - b. Typical only. Sometimes only David but bec. God controls all history, so type can be fulfilled tho lang. only of David. Heb 10:5-7 Ps 40
 - 3. Eschatological - Eschatological passages. OT refers to Yehosh, NT. to Jesus. Heb 1:10-12, Ps 102.

V. B. How account for variations in citation
 re-inspiration
 1. Use LXX mostly.
 2. Paraphrase
 3. Targum
 4. Free translation Heb 8+10 from Jer 31
 Point of NT author must be in Heb. text to affirm inerrancy.
 Not nec. to cite passage ^{literally} ~~word for word~~ perfect. OT texts cited to make a point. Acts 15, Acts 2:6.
 C. Can we follow the speaker in their method of interpreting OT?
 Yes, but we don't have the authority of the speaker, tho can follow their methods of interpretation, but with out ^{inerrancy} ~~inerrancy~~

V. Special Problems

- A. Do NT authors use OT not in historical-grammatical way? Yes, but... go beyond it on basis of it. Yes, Mt 2:16-18, but Jer 31:15 word it first as a figure of speech. Both Jer & Mt use it as a figure.
- 1 Cor 9:9; Deut 25:4. A figurative use of OT - stressing moral principle in OT & used same way in NT.
- Acts 15:12-17 not allegory. Rule is interpret OT plain; exceptions are typical uses & some.

Literal

Early Premill

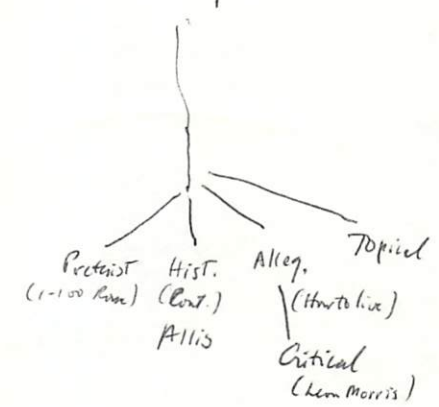
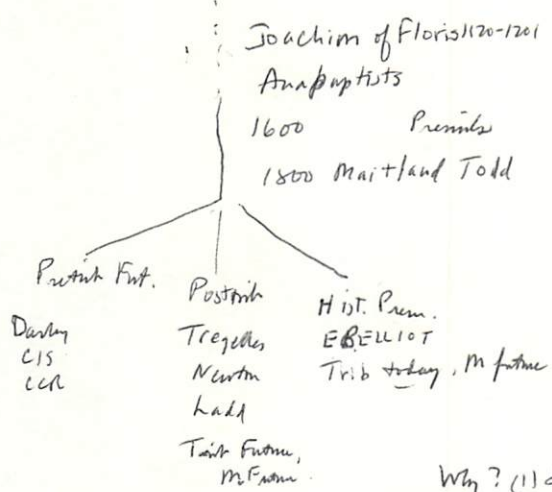
Justin Martyr
 Irenaeus c 190
 Hippolytus
 Victorinus d. 302

Non-Literal

Cairns 3rd c / Origen 254
 Tyconius c 330
 Augustine d. 430
 Jerome d. 430
 Kg = ch.

Why departure from lit?
 (1) Hellenistic phil.
 (2) Reaction ag. mill. teaching

AUTPECTUS (725)
 Anselm 1129-1155
 Reformation 1520



Why? (1) Inconsistent herm.
 (2) Defending Theol. System.

When you depart from lit. herm. do you deny propositional revel?
 How much of the departure is due to desire to defend a system?

Tan, p 264 for def. of lit. int.
 JFW p 29 for symbols in Rev.

Can Symbols be Interpreted Literally?

Def. something used or regarded as standing for or representing something else.

Suggests meaning, rather than stating it. - Michelson.

- Determine first, is it a symbol. (parable, don't press all details)
- Some are explained in text, 5:8
- Some can be interpreted on basis of OT backgrounds. Tree of life ch 2 v 22
- Some can be explained on basis of local customs or usage of the day.

Tenney

I. The Problem.

Many quotes. P quotes OT 93x. Total in NT about 270. From all parts of OT and singly and in combination. Certain formulae introduce them. All indicate high regard attached to OT by NT. Yet quotes made freely, not in agreement with OT texts, paraphrases, LXX, which may tend to discredit OT and NT. Argument to discredit like this: (1) NT writers bec they do not quote accurately could not have held verbal inspiration of OT; and (2) HS could not have directed NT writers to quote inaccurately; thus NT not inspired. Thus attack is on both testaments.

e.g. introductory formulas. as it stands written, and refers to unalterable Word of God. Yet may be altered. cf Rom 15:9. Psa 17:50 LXX. cf 1 Cor 1:31, Jer 9:24.

II. Purpose of answer

- A. Not to prove inspiration. It comes from the Bible and if Bible claims variations inspired then they are.
- B. Is nec to show quotes do not constitute an irrefutable invalidation of what has been adduced as verbal inspiration.
- C. Therefore nec to give some suggestions about nature of quotes.
- D. Must remember every suggestion does not work in every case. But together they provide satisfactory explanations of apparent discrepancies.

III. Suggestions toward the answer

A. NT writers had to translate their quotations.

1. Sources.

- a. Aramaic or Hebrew. Had to use existing tr or make own. No trans can give an adequate and coextensive rendering of original text. To quote in tr even under inspiration demands some change.
- b. LXX. Good tr. Older than Massoretic text. Like AV before RV out. When quoting may not be best tr of every word but used anyway to make point. If point gotten across by LXX then used unchanged; if not, then NT felt free to emend LXX.

2. Concl.

- a. Use of LXX does not attribute inspiration to it. Like Jude's of P's quoting Grk poets.
- b. Need to correlate interpretation with inspiration. Insp says record is accurate; thus given case is an accurate quote of LXX. Inter needs to decide what interpretive point of quote is and to give importance to right words and not to others.
- c. In gospels, quotes of Lord's words mostly involve trans. Have to bel HS guided various records so that ours is a completely supplemented account of what He wants to convey of the meaning of what the Lord said.

Note: Diff bet NT using this principle and Wycliffe trans is that the product which resulted in Grk NT is exact in every word. Product is inspired. Wycliffe tran deals with inspired source. Doesn't produce inspired product. When NT writer uses this method his product diff from Wycliffe using it. Wycliffe or any translator always needs to keep educating and refining both his translation and the understanding of his people. e.g. I had never seen a vineyard till went to Westmont. But don't trans Jn 15 tomatoes bec I don't know a vineyard. Teach me what it is.

B. NT writers did not have available rules of a form book.

1. No quote marks. Sometimes writer may only have had in mind very short quote but he continues on in train of thought which appears to us unmarked and thus as part of the quote. The extent of the intended citation not always known to us.

2. No ellipsis marks.
 3. No brackets. To indicate editorial comments. They may have added intentionally that which critics say is mistrans of source. Cf. Eph 6:2 for clear addition.
 4. No footnote ref. Thus we find mixture of passages without any differentiation. Some prob solved is we had modern rules of form used in NT.
- C. NT writers sometimes paraphrased their quotes.
1. Free trans. Nothing illegitimate in this.
 2. Slight modifications such as change of pronouns. Legit. Bible says we should not lie.
 3. Somplete paraphrase in order to emphasize a particular point.
 4. Summary of general teaching; Matt 2:22; John 1:15.
 5. Quote only a bit and not word for word to remind readers of entire thot.
- D. NT writers often only intended to allude to OT without quoting. Can't criticize them for not doing what they didn't intend to do anyway.
1. Formula kai palin always introduces exact quote. Rom 15:10; 1 Cor 3:20; Heb 1:5; 2:13; 10:30. Kai or de alone do not nec. Sometimes introduce additional material not a quote, Matt 5:43; Lk 22:37; 1 Pet 1:17; 2 Pet 2:22.
 2. Lego and eipon may introduce an informal ref which is part of the narrative and not a direct quote. Quote marks would help. Acts 7:26 not found in those words in OT. but not intended to be a direct quote. 2 Cor 4:6-lit. the one saying, eipon, light out of darkness.
- E. In Paul there may be an added factor of exegesis. Grammatical-historical plus (Ellis, P's Use of the OT, 147f). Meaning of the text not merely what the text says. His use always lies within the possible meanings of inferences of the text tho may not tally with the statistical probabilities of the grammar.
- F. Ancient texts were not altogether certain. Use this one sparingly. We know that they are highly accurate but still possibility we may be able to determine a better text in years to come.
1. Our texts of Grk NT have 150,000 variations.
 2. Massoretic text may include innacuracies. Scrolls helping.
 3. LXX corrupt in places tho scrolls are showing.
- Be careful of this bec no limit to which it could not be used if not balanced by suggestions A-E. Some conservatives say this one doesn't need to be used in a single instance.
- G. In quotes as everywhere else human element in inspir operates. Go easy on this too bec no end to it and can lead to unscientific excuses. Don't call it lapses of memory on part of NT writers, yet recognize mysterious element of truth that HS uses men with their peculiarities of expression.

H. HS is free to modify as He sees fit.

C.
D.

NT writers used ^{the} variety of ^{the} ^{NT} ^{texts}

Observations:

1. Plenty ^{of} ^{OT} ^{quoting} ⁱⁿ ^{the} ^{NT} ^{texts} ^{1:2} ^{4:6} ^{9:15} ^{12:17} ^{13:19}

1. We are not bound to harmonize everything in the Bible. We are bound to bel there is a harmony but not to find it. We are bound to search and not stick head in sand.
2. All of OT quotes in NT that have problems can be explained by 1 or more of above suggestions and without resorting usually to the last 3.
3. Use of OT in NT shows writers' regard for it and as inspired and authoritative. Note when X answered Jews from Scrip no argument back.

A. The Extent of Israel's Rejection (partial), 1-10.

- 1. Proved by Paul's own case, 1.
Tribal relation shows he is not a proselyte. This proves that an individual Israelite can be saved. But question of national salvation is in view, but P is prob a type of future national salvation of Israel, 1 Tim. 1:16; 1 Cor. 15:8. At any rate the illustration shows God has not rejected His people. Note that each of these 3 chpts. begins with a personal reference.
- 2. Proved by the remnant, 2-6.
 - a. Stated, 2. "In the words 'his' and the phrase 'whom he foreknew' there is double proof that Israel, though for the present rejected is not cast off."
 - b. Illustrated, 3-4. The apparent and real situation concerning a remnant in Elijah's day (1 Kg. 19:10-18) is used as illustration.
 - c. Applied, 5-6. Today there is a remnant too, but of grace. These are the believing Jews. E.G. the 3000 on day of Pentecost.
- 3. Proved by contrast with the disobedient, 7-10.
A remnant (election, v.7) is elect but the rest were hardened (not blinded as KJ). "He uses a colourless passive without laying stress on the cause". Vs.8--lack of discernment; vs.9, false security in their ceremonies (table is emblem of material pleasures which follow reliance on ceremonies they followed); vs.10, spiritual bondage. Note that God is the agent in vs.8. (Vs.8 is almost a summary of ch.9; vs. 9 of ch.10; vs.10 of ch.11). Quote from Isal 29:10 and Psa. 69:22. There is still a remnant. Nationally they are hardened; individually they may be saved today.

Note from Thomas: (1) Paul is a monument of Divine Mercy, 1. (2) Jewish nation a monument of Divine Faithfulness, 2. (3) Godly Remnant a monument of Divine Grace, 4-6. (4) Rebellious majority a monument of Divine Justice, 7-10.

B. The Purpose of Israel's Rejection, 11-24.

- 1. To facilitate the progress of the gospel among the Gentiles, 11a,b.
In the early church Israel was a hindrance to the salvation of Gentiles. So God set them aside for the Gentiles' sake.
- 2. To provoke Israel to emulation, 11c-15.
End result is that Israel may be saved, and not persecuted as many Xns do today. P himself preached to Gentiles (vs.13 shows that Roman church was predominantly Gentile) for this reason. On vs. 15, cf. Ezek 37. Seems to point to national restoration.
- 3. To admonish the Gentiles, 16-24.
 - a. Against boastfulness, 16-18.
Bec. Israel is holy, v.16; and is the root of the olive tree into which Gentiles are grafted. Doesn't say Israel is the olive tree; it seems to be the place of privilege and Israel was the first to occupy it. Gentiles now have the place of privilege, but the branches broken off, the root remains (covenant to Abraham). Cf. Matt. 21:33-41,43.
 - b. Against pride, 19-21. Judgment of Israel ought to be a lesson to Gentiles who also will be judged (Matt. 25:31). Gentiles ought to cultivate reverential fear, for God will not spare them if they act as Jews did.

- c. Against presumption, 22-24. Only by continuing in God's goodness can Gentile hope to experience it. God can easily regraft the natural branches, the Jews. The restoration of the Jew is more probable than the salvation of the Gentiles had been.

C. The Duration of Israel's ^{National} Rejection, 25-32. (Not permanent).

1. Because it is only until an event, 25.

Only possible meaning of achri hou is "until"--Thayer.

That proves that the rejection is not permanent.

What does the fulness of the Gentiles mean?

- a. It is a mystery--not revealed in O.T.
- b. It comes before all Israel is saved.
- c. It is not the salvation of all Gentiles bec. that is not taught anywhere in Script.
- d. It is not equivalent to the times of the Gentiles bec. this is a political term beginning with Nebuchadnezzar and ending at the second coming.
- e. It is a spiritual term having to do with the time before the second coming of X and salvation of Israel. Therefore, it is the full number of Gentile believers in this age and comes to completion at the rapture. It is the Church (it of course includes the remnant of Jews, but church is predominantly Gentile, Acts 15:14).

2. Because all Israel is to be saved, 26.

Amillennialist has to bel. that all Israel is all believers. If new covenant is to church then Israel must be the church. Allis evidently hold this. Many amils have to admit on basis of exegesis that Israel means Israel but say it refers merely to individual salvation of Jews today, not national salvation. "'All Israel' is to be understood as a designation, not of the whole nation, but of the whole number of the elect out of the ancient covenant people." Berkhof. We believe it is the national restoration and salvation. Setting aside was national; restoration must be too.

The time of this is the 2nd coming--when Deliverer comes out of Zion. Zion is "the entire city of Jerusalem" Thayer, cf. 1 Kg.8:1; Isa.2:3. Quote from Isa.59:20-1 where says He comes to Zion. Must come to Zion if comes out of Zion. Anyway, it's clearly at coming of X.

3. Because the new covenant is to be established, 27.

Quote from Jer.31:31. Taking away of sins means restoration to favor.

4. Because of the nature of God, 28-29.

Even tho rejected now (enemies for your sakes, cf. v.11) God's attitude toward them doesn't change. Gifts refer to their aptitudes which God gave them; calling to their election. God will finish His work thru them

5. Because God will have mercy on them, 30-32.

Thru faith, whether individual (v.31) or national (v.32).

Closing doxology, 33-36. Tho P has vindicated God in all His dealings, he admits that His judgments (decree) and ways (acts) are unsearchable. Contemplation of sovereignty should result in worship and giving God glory. vs.33--depth of Divine wealth; of divine wisdom. vs.34--no man had a part in the wisdom. Isa. 40:13. vs.35--no man could possibly repay the divine wealth. vs.36--conclusion--God needs no recompense for He is the source, agent, final goal of everything. "We have learned Paul's meaning (in these chpts) only when we can join in this ascription of praise."

IV. THE ALLEGED ORIGIN OF THE PRE-TRIBULATION RAPTURE

Cf. Dave MacPherson, The Incredible Cover-Up. Plainfield, N.J.: Logos, 1975.

And R.A. Huebner, The Truth of the Pre-Tribulation Rapture Recovered. Millington, N.J.: Present Truth Publishers, 1973.

A. The Allegation of MacPherson

B. The Answer

15' *confound rep.* partial
part
mid
top

V. THE PRE-TRIBULATION ARGUMENTS

hist. parallel

A. I Thessalonians 4:13-5:11

Peri de occurs in Paul in I Cor. 7:1; 7:25; 8:1; 12:1; 16:1; 16:12;
I Thess. 4:9; 4:13; 5:1

*Day of lord - imminent
- esch.*

*of things with peace than with great
mid*

B. If the rapture is post-tribulational, who will remain to populate the millennial kingdom?

144,000 - imminent 2nd end.

*not 144,000 - Paul follows
left → (not with all judged)*

*1st →
Pre tribulation ↓*

C. Revelation 3:10

*Rev 25 - if you see them jail
begin in the*

etc

Acts 15:29

In 5:20 one of

In 17:5 - 2011/13 12/5/18

*↑
* X n
Jew
Judaism
Anti X*

3 1/2

*Anti X
Wendy
Lt.
Jew
N
S
E*

*X
Joe Joe
Guy first
Sam Sharp*



Amillennialism + Premill.

I Hermeneutics -

A.

1. Literal & fig.
2. Int. lit or fig whichever gives true meaning. Theol. determines
3. Fig. int. OK bec. (1) fig of speech
(2) message is spiritual.
(3) OT. promise. & NT

Premill

1. Lit - or Plain. fig of speech
2. Consistent int. & Theol. grows out
3. (1) Lit. meaning to fig.
(2) Sp. message in plain lang
(3) NT Must not contradict OT

II Abrahamic Covenant

A.

1. Literal
2. Conditional - doesn't need fulfilling ← implied circumcision
3. Fulfilled in ch. (land promise)
4. " " 129 4:21

P.

1. Literal
2. Unconditional
3. Fulfilled in M. by IS.
4. Nile ≠ border of Egypt.

III Eph 3

A.

1. vs - some rev. of ch in OT.
2. no mention of Col 1:25
3. Ch. revealed = ch. existing in OT

P.

- counsel Eph 1:4, Jn 14:33
1. vs adj or declaration in Act 2:15
or with obj. "but" in 1 Cor 7:31
 2. Clean in Col.
 3. Even if revealed ≠ existence.
& body prove this.
1 Cor 12:12 Rom 12 - prior occ. of body

IV Daniel 9

1. v24-70 vhs indefinite The literal!
2. 24 - all at 1st com
3. Beg. at 537 year 1
4. Pmra = 7. hrs 26
5. 1 hr - in med. follows X
6. Hk 27 is X

1. 70 vhs def.
2. 1st & 2nd advents
3. Beg. 444 year 2
4. Same
5. Gap
6. Hk is man of sin

Premill based on Cov. & lit int.

Gal 3

v 9. ουυ - a fellowship of bel.

v 15. Law is not an addition to the promise & doesn't affect it. Disp can end the promise but fulfilled in it.

v 19. χαρις - for sake of or purpose of - Law showed something to stop over.

have inferior Acc. (1) Condemna, not justify.

(2) temporary (3) didn't come directly but thru angels. God dealt directly with Abraham, v 20.

(collective noun)
v 16 - Seed - 1 line, 1 family, 1 Person esp. Χριστος
may include for ch as in 1 Co 12:12. v 19 X is seed
not all lines of descent in view.

v 29 Don't try to be. Sons of Ab by circ. but
by being in X. Boy of HS (v 27) does this, if
X is Ab's seed, so those in X are too.