



Key biblical theological themes

Biblical theological reflection on
some key biblical theological
themes and motifs

Themes & motifs

- Decalogue
 - Day of the LORD
 - Kingdom of God
 - Messiah and Messianic Kingdom
 - Servant of the LORD
 - Holy Spirit
 - Remnant
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Decalogue

- ANE background for *Torah: Code of Hammurabi*
 - No quotes or dependencies in either direction
 - Many parallels, as you would expect with a shared ANE environment
 - Written down for different purposes:
 - *Code* more a scribal and school document than judicial and court document.
 - *Torah* a regulative document:
 - Stipulations
 - Sanctions
 - Prophets' use of it for covenant lawsuits (ריב)

Survey of Decalogue

■ Introduction

- Not law for establishing a relation, but law for regulating an already-established relation.
- ANE treaty format
 - Form
 - Preamble
 - Historical prologue
 - Stipulations
 - Sanctions
 - Archival provision
 - Two tablets
 - Archival copies for both parties to the treaty?
 - One tablet for laws relating to God and the other for laws relating to man?

Two great commandments

■ Love God (Deut 6:5; Matt 22:37)

1. No other gods
2. No idols
3. Don't misused the divine name
4. Keep the Sabbath

■ Love your neighbor (Lev 19:18; Matt 22:38)

5. Honor your parents
 6. No murder
 7. No adultery
 8. No stealing
 9. No false testimony
 10. No coveting
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Decalogue (Exod 20)

- Preamble (v. 1)
 - Introduces sovereign overlord
 - וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר
- Historical prologue (v. 2)
 - Describes historical circumstances behind establishment of treaty
 - אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים
- Stipulations (vv. 3–17)
- Sanctions (vv. 7b, 12b)

Stipulations (vv. 3–17)

■ 1. No other gods (v. 3)

■ לא יהיה לך אלהים אחרים על-פני

■ Required monotheism

- Incorporated into a test for a true prophet (Deut 13:1–5)
- Widely violated in Israel's history as spiritual adultery (Hosea)
- Christian doctrine of Trinity still protecting this basic requirement

Stipulations (vv. 3–17, cont.)

- 2. No idols (vv. 4–6)
 - Temple art allowed but never as object of worship.
 - Isaiah's lampoon of idols (Isa 44:8–20)
 - Christian imagery must not transgress this command.
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Stipulations (vv 3–17, cont.)

- 3. No misuse of the divine name (v. 7).
 - What it's not about
 - Not to deny God's people the right to use his name in all rightful ways (cf. MT יהוה > κύριος LXX)
 - Not about cursing, see ἀνάθεμα (1 Cor 16:22; Gal 1:8–9)
 - It's about any empty, meaningless (שוא) invocation of God's name.
 - Cursing someone whom God has not cursed
 - Saying, 'My God!' as an exclamation rather than invocation.
 - Saying 'God told me...' when God has not spoken
 - Saying 'Thus saith the LORD...' when prophesying out of your own heart

Stipulations (vv. 3–17, cont.)

- 4. Keep the Sabbath (vv. 8–11)
 - Sabbath principle informs entire OT cultic calendar.
 - Acknowledges God's lordship over all by virtue of creation and redemption:
 - Exodus roots it in creation (v. 11).
 - Deuteronomy roots it in redemption (Deut 5:15).
 - NT on Sabbath
 - Jesus is 'Lord of the Sabbath' (Matt 12:8; Luke 6:5)
 - Sabbath made for man, not man for the Sabbath (Mark 2:27)
 - No longer enslaved to 'observing, days and months and seasons and years' (Gal 4:9–10)

Stipulations (vv. 3–17, cont.)

- 5. Honor (כִּבֵּד) your parents (v. 12)
 - A command with a promise (i.e., a positive sanction, cf. Eph 6:2)
 - Not ‘long life’, but...
 - Long tenure in the land
 - כִּבֵּד does not imply worship (Matt 10:37)
 - New Testament
 - Endorses the command (Matt 15:4)
 - Notes that it was the first command with a promise (Eph 6:2)

Stipulations (vv. 3–17, cont.)

- 6. No murder (v. 13)
 - Translation
 - ‘Thou shalt not *kill*’ too broad (e.g., KJV, RSV)
 - Clearly about murder (e.g., NIV, ESV)
 - Malice aforethought is the key
 - About malicious premeditated murder
 - NT makes malice the key (Matt 5:21–22)

Stipulations (vv. 3–17, cont.)

- 7. No adultery (v. 14)
 - Marriage is not merely a private matter between a couple.
 - It's a covenantal matter to be regulated by civil law.
 - It's a covenantal matter to be regulated by divine law.
 - NT expands breaking faith to include emotional infidelity (Matt 5:27–30).
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Stipulations (vv. 3–17, cont.)

- 8. No stealing (v. 15)
 - Usurpation of another's belongings.
 - Simple theft, burglary, and banditry.
 - Complex forms of theft:
 - Land grabbing (Isa 5:8; Jer 22:13–17; 1 Kgs 21)
 - Failure to pay honest wage in timely fashion (Lev 19:13; Deut 24:14–15; Mal 3:5)
 - Causing economic damage to another without restitution (Exod 21:33–36)
 - NT on 8th commandment
 - No stealing; rather, work so you can share (Eph 4:28).
 - Thieves will not inherit the kingdom of God (1 Cor 6:10).

Stipulations (vv. 3–17, cont.)

- 9. No false testimony (v. 16)
 - Examples: Satan against God in Eden (Gen 3:5), Satan against Job (Job 1–2), and Job’s three friends against God (Job 42:7).
 - May have its narrowest application in law courts.
 - Don’t join the rich in perverting justice against the poor.
 - Don’t even pervert justice in favor of the poor (Exod 23:2–3).
 - False witnesses incur the penalty that their victim would have suffered if their false witness had won a wrongful decision against them (Deut 19:16–21; Isa 29:21).
 - But it also involves slander and malicious harmful communication
 - Malicious witness (Exod 23:1; Ps 101:5).
 - NT extends this to bridling the tongue to avoid all harmful communication (Jas 3:1–7).

Stipulations (vv. 3–17, cont.)

- 10. No coveting (v. 17)
 - The only command not about overt actions.
 - Some suggest that overt actions are implied
 - E.g., stealing and adultery; however, those are already mentioned in the list.
 - Certainly true that coveting leads to these actions:
 - Eve at the Tree (Gen 3)
 - Achan at Jericho (Josh 7)
 - David with Bathsheba (2 Sam 11)
 - Ahab and Jezebel with Naboth's vineyard (1 Kgs 21)
 - Judas with Mary's perfumed offering (Matt 26:6–13)

No coveting (cont.)

- Perhaps it's that this command gets closest to the root of sins; it will lead you to violation of...
 - The first two commandments (Deut 7:25)
 - The eighth commandment (Mic 2:2)
 - NT provides positive implication of this prohibition: don't covet, be content (Phil 4:11–13)
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NT and Law

- Approves of it as representation of God's righteous nature and will.
 - Jesus
 - Came not to abolish but to fulfill it (Matt 5:17–19)
 - Condemned Pharisees for neglecting the weightier matters of the law (Matt 23:23).
 - Said it all pointed to him (Luke 24:25-27, 44-47)
 - Twofold summary of the law (Matt 22:37-38).
 - Based his 'new command' on the second great command, to love one's neighbor (John 13:34).
 - That was why he could say we had it from the beginning (2 John 1:5).
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Approves law (cont.)

Paul

- Affirmed that the law as...
 - ‘The embodiment of knowledge and truth’ (Rom 2:2).
 - Useful and profitable (2 Tim 3:16–17).
 - Awakens to consciousness of sin (Rom 3:19-21; 5:20; 7:7-25).
 - ‘Holy, righteous, and good’ (Rom 7:12, 16), ‘if used properly’ (1 Tim 1:8; cf. Neh 9:13; Pss 19:7-10; 119:96-105, 127-128).
- Life of faith in the Spirit...
 - Doesn’t nullify the law, but upholds it (Rom 3:31).
 - Fulfills the requirement of the law (Rom 8:4).

NT and Law (cont.)

- Condemns wrong ideas about the Law
 - Law/Grace opposition (1 Tim 1:7).
 - Selective neglect
 - Breaking the law (Rom 2:23–24)
 - Substituting human tradition for the Law (Mark 7:8–9)
 - Hypocritical neglect of weighty matters while observing the less weighty matters (Matt 23:13, 15, 23, 25, 27, 29).
 - The idea that it could ever serve as a means of salvation (Rom 3:19–21; Gal 2:16, 19; 3:10; 5:14, 19).
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Day of the LORD

- Suggested backgrounds
 - Theophany
 - Holy war
 - Application of covenant treaty curses

- Elements
 - Accountability
 - Theophany
 - Yahweh War
 - Transformation
 - Court imagery
 - God is the judge
 - God is the prosecutor, and even plaintiff
 - God is the chief witness
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Day of the LORD (cont.)

■ Accountability

- A day of reckoning (Isa 10:3, יוֹם פְּקֻדָּה)
- Included sinning Israel (Hos 9:7; Amos 5:18–20).
- Delayed because of God's patience (Nahum 1:3; Gal 6:7–8), but...
- Inevitable (Isa 2:12–18).

Day of the LORD (cont.)

■ Theophany

- Theophany = ‘divine appearance’
- Sinai was paradigmatic theophany (Exod 24:15–18).
- Cosmic shaking (Micah 1:3–4; Nah 1:4–6; Ps 77:16–19).
- Day of darkness (Isa 5:30; Ezek 34:12; Joel 2:2, 31; Amos 5:18, 20; Mic 3:6; Zeph 1:15; Acts 2:20)
- Imminent (Isa 13:6; Ezek 30:3; Joel 1:15; 3:14; Obad 1:15; Zeph 1:7, 14)

Day of the LORD (cont.)

■ Yahweh war

- God conquers and subdues the wicked (Jer 46:9–10, 14, 33–34)
 - All the wicked
 - Israel (Jer 46)
 - The nations (Jer 47–51)
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Day of the LORD (cont.)

■ Transformation

■ Tearing down (Jer 45:4)

- A day of destruction from the LORD (Isa 13:6, 9)
- A day of dissolution of the cosmos (2 Pet 3:10–12)

■ Rebuilding (Jer 31:28)

- Reestablishing God's people (Hos 2:21–23; Amos 9:14; Ps 53:6; Isa 60:4; 61:4; 65:21; Jer 30:3, 18)
- Rebuilding in the shadow forms (e.g., rebuilding efforts of postexilic community)
- Agricultural bounty (Jer 31:5; Joel 2:20–26; Amos 9:13–14)
- Spiritual restoration (Joel 2:28–32; Ezek 37).
- New heavens and new earth (2 Pet 3:13)

Day of the LORD and progress of redemption

■ OT development

■ Examples

- Adam and Eve's expulsion from Eden (Gen 3)
- Judgment at Babel (Gen 11)
- Overthrow of Sodom and Gomorrah (Gen 19)
- Plagues on Egypt (Exod 7–12)
- Exile
- Falls of Nineveh, Tyre, Egypt, and Babylon

■ Each confirmed the LORD's sovereign rule over creation and over all this earth's kingdoms.

- Each was a theophanic manifestation of judgment.
- None was *the definitive* day of the LORD.
- Each pointed forward to a final day of the LORD.

Day of the LORD and progress of revelation

(cont.)

■ NT development

■ Continuity with OT

- Described in terms of continuity with the OT hopes and fears attached to the day of the LORD (1 Thess 5:1–15).
- That day is still a threat to the ungodly (1 Thess 5:3).

■ Discontinuity with OT

- Jesus Christ is the divine warrior (2 Cor 15:23–28; Rev 6:16–17; 16:15; 19:11–21).
 - The day of the LORD is now ‘the day of our Lord Jesus’ (1 Cor 1:8; 5:5; 2 Cor 1:14), or ‘the day of Christ’ (Phil 1:10; 2:16).
 - Jesus has undergone the wrath of God (Rom 5:6–11; Gal 3:13); therefore, those who are ‘in Christ’ can wait for that day with confident longing (1 Thess 1:10; 5:9–10).
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Kingdom of God: Introduction

- *General* kingdom of God: providential rule over all creation.
 - *Specific* kingdom of God: theocratic rule over the people of God.
 - Typological: OT theocracy foreshadowed it.
 - Eschatological
 - NT church embodies it.
 - We await the consummation of that rule.
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Kingdom of God: Creation through the flood

- Covenant of creation (cf. ‘covenant of works’)
 - God introduces himself as יהוה אלהים, the covenant God and the universal creator.
 - Sabbath principle demonstrates God’s lordship over all creation.
 - Man a theocratic vice-regent with a cultural and cultic commission (Gen 1:26–28).
 - Eden a holy theocratic kingdom of priests.
 - Should have judged Satan, as we will judge angels (1 Cor 6:2–3)
 - Covenant of creation a probationary covenant
 - Covenant stipulation (Gen 2:17a)
 - Covenant sanction (Gen 2:17b)
 - Covenant representative: first one failed, ‘last Adam’ succeeds (Rom 5:11–21; 1 Cor 15:45, see also Matt 4; Luke 4)
 - Man sent into ‘exile’ from Eden.

Creation through the flood (cont.)

- Covenant of redemption (cf. ‘covenant of grace’)
 - Special grace promised
 - Suffering and redemptive ‘seed’ (Gen 3:15)
 - Godly line
 - ‘Priestly’? line of Seth (Gen 4:26)
 - Prophetic line, cf. Enoch and Noah
 - Common grace granted
 - Allowed building of culture (Gen 4–10)
 - Sheds light on church existence before the consummation (e.g., Rom 13).

Creation through the flood (cont.)

- Ends in a day of the LORD
 - Noah announced final stages of covenant lawsuit.
 - Flood a ‘day of the LORD’
 - Gathering of the elect to protect from extermination (i.e., into the ark, Gen 6:18)
 - Cleansing of ‘the world that then was’ (2 Pet 3:5–7)
 - Work of renewal ends in renewal of...
 - Priestly task
 - Cultural mandate

Kingdom of God: Flood to Sinai

- Renewal of common grace cultural mandate (Gen 9:1–3, cf. 2:28–30)
 - Immediate retrogression
 - Noah's drunken sin (Gen 9:24–29)
 - Babel's international rebellion (Gen 11)
 - Immediate offer of hope through renewal of special grace in covenant with Abraham (Gen 12:1–3)
 - Not only special grace for the elect line, but also...
 - Special grace for the nations
 - Blessing the nations (Gen 12:3)
 - Ruling the nations (Gen 17:16; 49:10)

Kingdom of God: Sinai through Judges

- Theocratic leadership
 - Direct divine leadership
 - Fiery and cloudy pillar as theophanic manifestation of leadership
 - Ark as divine throne–chariot
 - Human
 - Moses and the elders (Exod 18; Num 11)
 - Joshua his successor
 - Downward spiral of leadership during period of judges
 - Ambivalence about kingship
 - God promises king (Deut 17)
 - Gideon refuses kingship for himself and his life (Judg 8:22–23), but names his son Abimelech (Judg v. 31, אַבִּימֶלֶךְ).
 - Link of lawlessness with lack of king (Judg 17:6; 18:1; 19:1; 21:25).

Kingdom of God during Monarchy

■ Samuel–Kings

- People ignore the principle of divine election and get Saul
 - Not from the royal line of Judah (Gen 49:10)
 - Rather...
 - From the fighting tribe of Benjamin (1 Sam 9:1)
 - From the Sodom–like Gibeah (1 Sam 10:26; 15:34, cf. Judg 19).
 - Comes to bad end
 - Lacking Spirit of the LORD but has ‘an evil spirit from the LORD’ (1 Sam 16:14, 16; 19:9)
 - Adopted chronic rage against David, God’s choice as king (1 Sam 19–20)
 - Deprived of access to the spirit of prophecy, he goes to the occultic medium at Endor (1 Sam 28).
 - Ended up conquered by the Philistines rather than the other way around (1 Sam 31).

Kingdom of God during monarchy (cont.)

- Davidic line begins fulfillment of hopes for an elect messianic line (Gen 49:10; Deut 17)
 - Promised eternal dynasty (2 Sam 7; 1 Chr 17; Ps 89:3–4)
 - David's own mixed record
 - Solomon's record on horses, wives, and gold (cf. Deut 17:16–17)

Kingdom of God in Psalms

- Exalting direct divine rule (Pss 46–48, 110, 144)
 - Exalting theocratic rule through Davidic king (Pss 2, 18, 20, 21, 45, 46–48, 72, 89, 110, 132, 144)
 - Davidic king as divine ‘son’ (Pss 2, 20, 72)
 - Davidic king as God’s war chief (Pss 2, 18, 20, 21)
 - Davidic king as heir to divine through over all the earth (Pss 2:7; 72)
 - Davidic dynasty eternal even if it falls on hard times because of sin (Pss 89; 132; 2 Sam 7:8–16; 1 Chr 17: 1–13).
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Kingdom of God in preexilic prophets

- Hosea: Submit to the LORD and his Davidic Messiah (Hos 3:5)
- Amos: Rebuilding the Davidic dynasty (Amos 9:11)
- Micah
 - Remnant led by their king and the LORD (2:12–13 and gathered at Zion (4:1–7)
 - Ruler from Davidic city of Bethlehem (5:2), who will exercise vengeance against nations (v. 15; 7:9–17)

Kingdom of God in preexilic prophets

(cont.)

■ Habakkuk

- Desiring to know when kingdom of God would be established,
 - Whole earth will be filled with God's glory (2:14)
 - But the righteous have to wait in faith for it (2:3–4).
- To build that faith, God reminded Habakkuk's audience of how the LORD has established his rule over Egyptians (3:2–19)

■ Zephaniah

- Sin and divine judgment was universal (1:2–3:8)
- Kingdom of God would eventually be universal realm (2:11; 3:9–11)

- Nahum: Nineveh as example of what will do to all the kingdoms of this world (1:2–6)
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Kingdom of God in post-monarchal period

- Obadiah: Edom represents the nations that will be judged on the day of the LORD (vv. 15–16, 21)
- Joel: kingdom of God restores all of creation, materially and spiritually (2:21–32); producing a new Eden (3:8, 16, 18, Rev 21:2–7).
- Haggai: a new shaking would establish a new community of the kingdom of God (2:6–9, 21–22, see Heb 12:26–27)

Kingdom of God in post-monarchal period (cont.)

- Zechariah: already/not-yet perspective on kingdom of God
 - Kingdom of God inaugurated in God's renewed presence (4:6; 9:12), which demands a response (6:15; 7:9f; 8:16ff, see Rom 14:17)
 - Kingdom of God is future:
 - Rest from enemies (6:8)
 - Inclusion of Gentiles along with Jews (8:20ff)
 - Transformation of the natural order (14:6ff; see Rev 22:1ff)
 - Encourages the godly to endure in hope (2:10ff; 12:4ff; 14:3ff)

Kingdom of God in post-monarchal period (cont.)

- Ezra–Nehemiah: rebuilding the OT theocratic shadow of the kingdom of God
- Chronicles: rebuilding the Davidic dynasty
- Malachi
 - God's covenant expresses his kingdom (1:6, 11, 14, see John 4:23f; Mal 2:10ff; 3:17)
 - Remnant are God's treasured possession (3:17)
 - They will witness an enlargement of God's kingdom (1:5).

Kingdom of God (cont.)

■ Conclusions

- Kingdom of God inaugurated in God's creative, providential, and judicial activities
- These point forward to the climactic judgment that will finally establish his rule over all creation
- Kingdom of God and the rule of men:
 - The Great King ordained that his image should rule for him (Gen 1:26–28)
 - Jesus the express image of God (Col 1:15)
 - We will rule with him

Messianic predictions in the *Torah*

- Eden (Gen 3:15)
 - Noah (Gen 9:25–27)
 - Abraham (Gen 12:3; 18:18; 22:18; 26:4; 28:14)
 - Judah (Gen 49:8–12)
 - Balaam (Num 24:15–19)
 - Moses (Deut 17; 18:15, 18)
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Messianic expectation in the former prophets

- Hannah and the King: God's Anointed One (1 Sam 2:1–10)
 - Eli and the faithful Priest: God's Anointed One (1 Sam 2:27–36)
 - Nathan and the Davidic dynasty (2 Sam 7, cf. 1 Chr 17)
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Messianic expectation in the Wisdom literature

■ Job

- Job's hope for a mediator, witness in heaven, redeemer, or interpreter (Job 9:33; 16:19–21; 19:23–27)
- Job and the source of 'Wisdom' (Job 28)

■ Personified 'Wisdom' (Prov 8)

- The *λόγος* as 'wisdom' (John 1:1–18)
 - Jesus as the wisdom of God (Col 1:16)
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Messiah in the Psalms

- Davidic covenant
 - Eternality of the Davidic covenant (Ps 89)
 - Promise of dynasty (Ps 132)
 - Suffering messiah
 - Rejected (Ps 118)
 - Betrayed (Pss 69, 109)
 - Slain and resurrected (Pss 16, 22)
 - Conquering and enthroned messiah
 - Davidic king as divine 'Son' to rule the nations (Ps 2)
 - Davidic king as divine king-priest (Ps 110)
 - Messiah and his bride (Pss 40, 45)
 - Triumphant messiah (Pss 68, 72)
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Messiah in the Latter Prophets

- Preexilic messianic expectation
 - Second 'David' (Hos 3:4–5)
 - Raised Davidic dynasty (Amos 9:11–15)
 - Shepherd over one people (Mic 2:12–13)
 - Coming ruler (Mic 5:1–4)
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Isaiah and the Messiah

- Messiah as King
 - ‘Branch’ of the LORD (4:2)
 - Offspring of a maiden (7:1–16)
 - Wonderful ruling son (9:1–7)
 - ‘Shoot’ from the ‘stump’ of Jesse (11:1–16)
 - Universal ruler (24:21 –25)
 - Foundation stone (28:16)
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Isaiah (cont.)

- Messiah as Servant: The Servant's...
 - Ministry (42:1–7)
 - Mission to the world (49:1–6)
 - ‘Gethsemane’ (50:4–9)
 - Atonement (52:13–53:12)
 - Messiah as Anointed Conqueror
 - The messiah’s unfailing gifts promised to David (55:3–5)
 - Messiah as proclaimer of good news (61:1–3)
 - Messiah as conqueror (63:1–6)
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Exilic messianic expectation

■ Jeremiah

- יהוה צדקנו (23:5–6; 33:14–26)
- Priestly king (30:9, 21)

■ Ezekiel

- Tender shoot (17:22–24)
- Rightful king (21:25–27)
- Good shepherd (32:23–31)
- Unifier of the nation (37:15–28)

■ Daniel

- ‘Son of man’ (7:13–14)
- Anointed Ruler (9:24–27)

Postexilic messianic expectation

■ Zechariah

- High Priest (3:8–10)
- King-Priest over the nations (6:9–15)
- King (9:9–10)
- Four titles (10:4)
- Rejected Good Shepherd (11:4–14)
- Pierced one (12:10)
- Smitten companion of the LORD (13:7)

■ Malachi

- Messenger of the covenant (3:1)
 - Sun of righteousness (4:2)
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Servant of the LORD

- Corporate Israel as ‘servants of the LORD’ (e.g., 1 Kgs 9:7; 10:23; 49:1–55:13)
- Singular ‘servant of the LORD’
 - Candidates
 - Moses (Deut 34:5; Josh 1:1; Rev 15:3)
 - Various kings, especially David, but even including the Persian king Cyrus (Isa 44:1–4, 25)
 - Jesus the eschatological ‘servant’
 - Indicators of some individual understanding
 - Born of a woman and distinguished from the nation as its savior (44:24; 46:3; 49:1)
 - Certainly postexilic corporate Israel didn’t attain to Isaiah’s lofty description of the ‘servant of the LORD’

Servant of the LORD (cont.)

- Jesus ‘a remnant of one’
 - Unlike postexilic Israel, he committed no sin (Isa 53:9; 1 Pet 2:22).
 - Like postexilic Israel he came under judgment for sin and endured an ‘exile’—that is, in the grave.
 - Like postexilic Israel, he was the nucleus for renewal:
 - Summoned the ‘little flock’ that would receive the kingdom of God (Luke 12:32, see Dan 7:22, 27).
 - Appointed judges over the twelve tribes of renewed Israel (Matt 19:28; Luke 22:30).
 - Built up ‘the Israel of God’ (Gal 6:16; Jas 1:11 Pet 2:9, see Exod 19:6; Rev 1:6; 5:10)
 - Established his kingdom (Isa 53:1–12)

Holy Spirit

■ Creator-Regenerater

- Creation (Gen 1:2; Job 33:4; Ps 104:30)
- Recreation (Ps 51:10; Jer 24:7; 31:31–34; 32:39; Ezek 11:19; 18:31; 36:24–28; 37:1–14).

■ Anointer

- Num 11:25–29
 - Anointing with the prophetic Spirit
 - Hope for democratization of the experience
 - Joel 2:28–32
 - Anointing with the prophetic Spirit
 - Prophecy of democratization of the experience
 - Acts 2:17–21
 - Anointing with the prophetic Spirit
 - Democratization of the experience
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Anointing (cont.)

- Dispensational approaches to Joel 2:28–32 in Acts 2
 - Role of charisma for canon-reflecting times
 - Epistemology of signs
 - Last days
 - Apostolic age
 - Epochal: Once-for-all
 - Foundational: Provides pattern
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Remnant (שְׂאֲרִית)

- Preexilic prophets and the remnant
 - Hosea
 - Spoke of לֹא עַמִּי, the antithesis of ‘remnant’ (1:9; 2:10).
 - Foresaw that God would heal the remnant who returned to him (6:6; 14:1–4)
 - Amos
 - Warned against false confidence that all Israel was the remnant (3:12; 5:3; 6:9; 9:1–4)
 - Encouraged faith that Israel would have a remnant (4:4, 6, 15).
 - Included the nations among the remnant (9:12)
 - Micah
 - Spoke of regathered remnant (2:12)
 - Remnant among the nations (5:6–7)

Remnant: Preexilic Prophets (cont.)

■ Preexilic Prophets (cont.)

- Nahum: Assured the remnant who faced the Assyrian threat (Nahum 1:7)
- Zephaniah: Remnant would be the meek and humble, who would once again have security (3:12–13)
- Habakkuk: Remnant must persevere in faith, and will be restored (2:3–4; 3:16–19, esp. vv. 18–19)

■ Postexilic Prophets

- Haggai: spoke to the postexilic remnant (1:12; 2:3)
- Zechariah: spoke to the postexilic remnant (8:6, 11–12)
- Malachi: called the postexilic remnant God's 'treasured possession' (סִגְלָה 3:17)

Remnant and the Nations

■ Preexilic prophets

- Amos included Gentiles, even Edom (9:12)
- Micah
 - Included nations, who would keep Torah (4:1–5)
 - Israel would be remnant among the nations (5:7)
- Zephaniah included international among the worshipping remnant (2:11; 3:9)

■ Postexilic

- Zechariah: international remnant worshipping in Jerusalem (8:20–22)
- Malachi: anyone who worships correctly will be remnant (3:17)
- Joel: ‘everyone who calls on the name of the LORD’ (2:23)

NT and the Remnant in the Nations

- Jesus sent his followers to make disciples among the nations (Matt 28:19; Luke 24:47)
 - Early church's practice.
 - Paul on Gentile inclusion (Rom 10:12–13; Gal 3:28; Eph 2:12)
 - Remnant will be separated in the end (Matt 25:32)
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