

New Testament 219

Inspiration of Scripture

- hermeneutics – literally means interpretation
- exegesis – to lead out from the intended meaning of the text
- eisegesis – to lead into the text with a preconceived notion

* how God through the Holy Spirit worked in the lives of the biblical writers in order to reveal himself ; there are three main views of inspiration:

- D 1. dictation (fundamentalist) – 100% God
- O 2. organic (reformed) – 100% God & 100% man
- D 3. dynamic (liberal) – 100% man

* incarnation is an analogy for the organic view of inspiration

5 Reformed Hermeneutics

- P 1. pneumological element – spirit will make it known; humility
- G 2. grammatical element – all translation is interpretation – indicative is time only in Greek
- L 3. literary element – genre, literary features like merismus, inclusio, hyperbole
- H 4. historical element – scripture is culturally conditioned but not culturally bound; principle and application of principle
- T 5. theological element – progressive revelation, analogy of scripture, theo/christocentric focus

Paul and the Law

- C 1. cognitive function – negative – teacher of sin
- S 2. converting function – negative – the law transforms sins into more serious acts of transgression
- C 3. causative function – negative – creates possibilities of sins that did not previously exist
- H 4. holy living function – positive – reacting nomism – acting out of gratitude for the law, Calvin's third use of the law

vs. ACTING LEGALISM

Millennial Views

Major millennial views

- a. dispensational premillennialism – extreme futurists with the 2nd coming before 1000
- b. historic premillennialism – moderate and before 1000
- c. amillennialism – 100- is figurative; in it now
- d. postmillennialism – not yet begun until whole world is Xnized

- 1. ceremonial
- 2. civil
- 3. moral

- scrupulous
- restitutions
- rule of just.

New Testament Theology-219

Sanders: Palestinian Judaism was not legalistic—they did not believe salvation had to be earned by keeping the law—Jews did not weigh good works vs bad works. Palestinian Judaism was a religion of grace in which there was forgiveness of sins. Covenantal arrangement provided a means of forgiveness through sacrificial system. Relationship with God severed through apostasy. Not legalistic to define (Mishnah) what would please God in certain situations—these would be legalistic if they were used to get salvation—not to keep it. A life of thankful living kept person in covenant mercies

Covenantal nomism: Obeying the law as a response to God's gracious and redeeming work—not as a way to earn salvation

"getting in" vs "staying in": One does not enter the covenant by good works—it is done through God's grace. One stays in the covenant by keeping God's laws

from solution to plight: Solution: redemption is through Christ alone; Plight: then what do we do with the law?

Heikki Raisanen: Agrees with Sanders that Judaism was not legalistic. Paul's view of the law is plagued with inconsistencies and contradictions. Paul wants to uphold God's law but didn't want it imposed on Gentile converts—impossible to say law was divinely inspired and then say Gentiles didn't have to keep it.

Developmental theory of Hans Hubner: In reaction to Judaizers, Paul jettisoned the law. Later found that James interpreted Jerusalem council differently and that he thought Galatians didn't present gospel properly. To maintain good relations with James his theology was revamped in Romans where the law does not have the same negative tones as in Galatians. Misuse of the law set aside with coming of Christ

Developmental theory of John Drane: In reaction to Judaizers, Paul pushed believers freedom from the law—no need for law, HS gives Christian ethics. Opponents in Corinth force him to rethink his theology because they used freedom from law as an excuse for licentious behaviour. Paul responds in 1 Cor by being a legalist. In 2 Cor Paul was more balanced and mature. - Romans is the height of his mature theology—legalism does not define Christian life under the law—fulfilment of the law by those who live by HS.

James Dunn: Holds to Sander's view. Paul didn't write against legalism but nationalism. Jews had limited people of God to themselves so that only Jews could be the people of God. Gentiles could join only if they were circumcised and observed Jewish cultic and dietary rituals. By insisting that Gentiles observe these laws exalted Jewish nationalism and ethnicity over all other things. Paul broke with the Jews over this issue—he wasn't as exclusivistic as they were—Paul wanted all who trusted in Jesus to be in the people of God—observance of Jewish rituals was not a central issue.

- 1 Cor. 11 - What is the "Body"? Christ or Believers
Weims here
- Romans 7 - Who is "I" Paul or Rhetorical I