

PAUL ON THE DAMASCUS ROAD

Paul, the Pharisee of Pharisees knew his Old Testament very well, and tried to be obedient to his God and like most of the Israelites in his time believed that the Messiah would come in the future. However, after he encountered Christ, in “a light from heaven, brighter than the sun, shining all around me” (Acts 26:13) on the Damascus Road, he was regenerated, and realized that the fullness of time had come with Christ, that the turning point of the ages had arrived with the advent of the Incarnate Christ. By the power of the Holy Spirit, this realization turned him around from persecuting the Christians to serving Christ. He became a new creation, raised from death to life and began to walk with the living Christ, the Messiah he had been waiting for.

*¹⁶ 'But arise, and stand on your feet; for this purpose **I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you;** ¹⁷ delivering you from the Jewish people and from the Gentiles, to whom I **am sending you,** ¹⁸ to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.' . . . ²² "And so, having obtained help from God, **I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place;** ²³ that the Christ was to suffer, and that by reason of His resurrection from the dead He should be the first to **proclaim light both to the Jewish people and to the Gentiles.**" (Act 26:16-23)*

Luke described Paul's experience and alluded to the calling of the OT prophets Isaiah, Jeremiah and Ezekiel. Paul was given his vocation and authority as a divine spokesman equal to the OT prophets. He received a theophanic vision and verbal communication from God. He was to preach salvation and especially judgment to the Jews and to the Gentiles. ¹

THE PHARISEES

Josephus said that the Pharisees maintained a simple lifestyle (*Ant*18.1.3 [12]), were affectionate and harmonious in their dealings with others (*War* 2.8.14 [166]), especially respectful to their elders (*Ant*18.13 [12]), and quite influential throughout the land of Israel (*Ant*13.10.5 [288]; 17.2.4 [41-45]; 18.1.3 [15]) although at the time of Herod they numbered only about six thousand (*Ant*17.2.4 [42]). Josephus mentioned their belief in both fate (divine sovereignty) and the human will (*War* 2.8.14 [163], *Ant*18.1.3 [13]) and in immortality of both good and evil persons (*War* 2.8.14 [16]; *Ant*17.1.3 [14]). Some Pharisees refused to take oaths

¹ Beale, G. K. , *A New Testament Biblical Theology*, [MI: Baker Academic, 2011], p. 241-242.

(*Ant*17.2.4 [42]). Of particular importance are Josephus's statements that the Pharisees adhered to "the laws of which the Deity approves" (*Ant*17.2.4 [41]) and that they "are considered the most accurate interpreters of the laws" (*War* 2.8.14 [162]). Pharisees "follow the guidance of that which their doctrine has selected and transmitted as good, attaching the chief importance to the observance of those commandments which it has seen fit to dictate to them" (*Ant*18.1.3 [12]) and they "passed on to the people certain regulations handed down by former generations and not recorded in the Laws of Moses" (*Ant*17.2.4 [41]; 13.10.6 [297]). Although the phrase "Oral Law" is not used, it appears Josephus understood that the Pharisees affirmed a body of traditional interpretations, applications, and expansions of the Old Testament law communicated orally.²

THE TWO DISCIPLES ON THE ROAD TO EMMAUS

¹³ *And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.* ¹⁴ *And they were conversing with each other about all these things which had taken place.* ¹⁵ *And it came about that while they were conversing and discussing, Jesus Himself approached, and began traveling with them.* ¹⁶ *But their eyes were prevented from recognizing Him.* ¹⁷ *And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.* ¹⁸ *And one of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"* ¹⁹ *And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,* ²⁰ *and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him.* ²¹ *"But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.* ²² *"But also some women among us amazed us. When they were at the tomb early in the morning,* ²³ *and did not find His body, they came, saying that they had also seen a vision of angels, who said that He was alive.* ²⁴ *"And some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."* ²⁵ *And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!"* ²⁶ *"Was it not necessary for the Christ to suffer these things and to enter into His glory?"* ²⁷ ***And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.***
(Luke 24:13-27)

² <http://www.biblestudytools.com/dictionary/pharisees/>

THE ANCIENT NEAR EASTERN (ANE) SUZERAINTY TREATY

The Suzerainty Treaty between the sovereign king and the vassal kings in the Ancient Near Eastern World has been found to be particularly relevant to the understanding of the nature of the Decalogue and the book of Deuteronomy. The book of Deuteronomy was cast in the form of ANE suzerainty-vassal treaties of the 2nd millennium B.C. It contained the Great King's pledge to be Israel's Suzerain and Protector if the people would be faithful to him as their covenant Lord and obey the covenant stipulations as his vassal people. There are blessings for obedience but curses for disobedience (Deuteronomy chapters 27-30)

BRIEF HISTORY OF THE BOOK OF DEUTERONOMY

Note the fulfillment and reaffirmation of God's promise to Abraham (Deut. 1:7-10, Genesis 15:5, 13-21). After 400 years of enslavement and oppression in Egypt, the LORD delivered and redeemed the Israelites to form a new nation of Israel. There was a mixed Gentile multitude among them (Exodus 12:37). The LORD formed a covenant with his people, the structure of which was quite like the Ancient Near Eastern Suzerainty Treaty, a legal and binding document of that time. The outline of Deuteronomy reveals the components of such a document.

OUTLINE OF DEUTERONOMY

- I PREAMBLE: Covenant Mediator 1:1-5
- II HISTORICAL PROLOGUE: Covenant History 1:6 – 4:49
 - A. From Horeb to Hormah 1:6-2:1
 - B. Advance to Arnon 2:2-23
 - C. Conquest of Transjordan 2:24-3:29
 - D. Summary of the Covenant 4:1-49
- III STIPULATIONS: Covenant Life, 5:1-26:19
 - A. The Great Commandment, 5:1-11:32
 - 1. God's Covenant Lordship, 5:1-33
 - 2. The Principle of Consecration 6:1-25
 - 3. The Program of Conquest 7:1-26
 - 4. The Law of the Manna, 8:1-20
 - 5. The Warning of the Broken Tablets, 9:1-10:11

6. A Call to Commitment, 10:12-11:32

B. Ancillary Commandments 12:1-26:19

1. Cultic Ceremonial Consecration, 12:1-16:17
 - a. Allegiance to God's Altar, 12:1-32
 - b. Resistance to Apostasy, 13:1-18
 - c. Final Obligations, 14:1-15:23
 - d. Tributary Pilgrimages, 16:1-17
2. Judicial Government Righteousness, 16:18-21:23
 - a. Judges and God's Altar, 16:18-17:13
 - b. Kings and God's Covenant, 17:14-20
 - c. Priests and Prophets, 18:1-22
 - d. Guarantees of Justice, 19:1-21
 - e. Judgment of the Nations, 20:1-20
 - f. Authority of Sanctuary and Home, 21:1-23
3. Sanctity of the Divine Order, 22:1-25:19
 - a. The Realm of Nature, 22:1-30
 - b. The Theocratic Kingdom, 23:1-25:19
4. Confession of God as Redeemer-King, 26:1-19

IV. SANCTIONS: Covenant Ratification, 27:1-30:20

- A. Ratification Ceremony in Canaan, 27:1-30:20
- B. Blessings and Curses, 28:1-68
- C. Summons to the Covenant Oath, 29:1-29
- D. Ultimate Restoration, 30:1-10
- E. Radical Decision, 30:11-20

V. DYNASTIC DISPOSITION: Covenant Continuity, 31:1-34:12

- A. Final Arrangements, 31:1-29
- B. The Song of Witness, 31:30-32:47
- C. Moses' Testament, 32:48-33:29
- D. Dynastic Succession, 34:1-12³

³ Kline, Meredith G, *Treaty of the Great King*, [MI: Wm B. Eerdmans Publishing Co., 1962], pp. 48-49.

PROPHETIC LEGISLATION OF THE OFFICES OF KING, PRIEST AND PROPHET

1. The office of the **king**, and the instruction regarding the monarchy and the law of that office (Deuteronomy 17:14-20)
2. The office of the **priest** and instructions regarding them (Deuteronomy 18:1-8). In the case of the priests and kings, God appointed the lines to genealogical succession.
3. The provision of the office of the **prophet** (Deuteronomy 18:9-22). Prophets were distinctively appointed individually.

THE PROPHETIC OFFICE

"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. ¹⁶ 'This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, lest I die.'¹⁷ "And the LORD said to me, 'They have spoken well. ¹⁸ 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. ¹⁹ 'And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. (Deut. 18:15-19 NAS)

The prophet was a sent one. They were apostles, they were sent to speak a message. They were authoritative spokesmen, messengers of the kingdom of heaven. The OT prophets represented the plenipotentiary speakers of God.

Among the Jews, there was a particular recognition of the office of the prophet *separate* from the broader *prophetic gifts* possessed by some individuals. Prophets were divided between those **with divine authority** and those **without divine authority**. By the prophets with divine authority, the people of God recognized the Word of God. Self-attestation of these biblical books that they are the Word of God along with the internal testimony of the Spirit of God in the people of God authenticated the divine prophets.

They had a distinctive diplomatic function to the covenants the people had with the LORD. They were the LORD's agents. The revelatory gift of prophecy is different from the

office of the prophet. Sociological analysis reveals a prophetic office function. Prophets enforced the will of God thru prophetic utterance. They are the treaty mediators of the covenant. The arrangement of the books of the canon determines clearly that there was an office of prophets.

THE FORMING OF THE PROPHETS

1. The call – registering of the divine choice
2. The rapture and admission into the divine council
3. The experience of the holy spirit because of the heavenly reality

1. THE CALL– REGISTERING OF THE DIVINE CHOICE

The offices of the king and the priests were hereditary. The prophets, however, were men singled out, divinely appointed (Deuteronomy 18: 15) and given the charismatic endowment of the Holy Spirit. Moses is the model prophet, the paradigm of prophets. The call of Moses was recorded for us in Exodus 3 and 4. He encountered the theophany of the burning bush, and heard the call, “I will send you” (Exodus 3:10). Samuel had a similar call when he was a young boy (1 Samuel 3:20). Elisha received a call through Elijah. Jeremiah (Jeremiah 1:4 ff.) and Ezekiel (Ezekiel 1-3) recorded their interesting call experiences. In Ezekiel 1-3 we have the symbolism of the chariot, the epiphany of God and the divine presence of God, a description of God’s heavenly council. Isaiah had a call where he was brought supernaturally into the heavenly council of angelic beings. John the apostle saw the heavenly realm which he recorded in Revelation 4. Note that these events happened in time and space. They were historical.

⁴ Now the word of the LORD came to me saying, ⁵ "Before I formed you in the womb I knew (יָדָעַ (yada)) you, and before you were born I consecrated you; I have appointed you a prophet to the nations." (Jeremiah 1:4-5)

“Yada” in Hebrew means “to know”. The LORD is saying more than his awareness of Jeremiah. He foreknew and he fore elected Jeremiah. It meant a selective and elective consecration of being set aside. This calling before he was born is similar to the calling of the “Servant of the LORD”. John the Baptist was similarly appointed also. Jesus called the 12 apostles and appeared to Paul after his resurrection.

Where did the calling occur?

There is an involvement of a supernatural rapture, whether in or out of the body into the heavenly presence of the Lord, in the midst of the angelic council. Refer to Genesis 1:26 when man was made in the image of God. The prologue of Job gives us some revelation of the

heavenly council. Satan is in the midst, and Satan comes down to earth to do what he was permitted to do. There is an alternating of heaven and earth in the book. The heavenly reality is the source of the fiat, and the execution of fiat occurs on the earth. There is a day when the court meets up there. The activity of the angels is conspicuous there in the heavenly council who constitutes the court there. Micaiah the prophet has the perception of what was happening in the heavenly council in Jeremiah and the lying spirit was given permission to lie to the king (1 Kings 22:19ff.). John recorded for us what he saw in the heavenly realm in Revelation 4.

2. THE RAPTURE AND ADMISSION INTO THE DIVINE COUNCIL

*¹⁶ Thus says the LORD of hosts, "Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; they speak a vision of their own imagination, not from the mouth of the LORD. ¹⁷ "They keep saying to those who despise Me, 'The LORD has said, "You will have peace "'; And as for everyone who walks in the stubbornness of his own heart, they say, 'Calamity will not come upon you.' ¹⁸ **"But who has stood in the council of the LORD, that he should see and hear His word? Who has given heed to His word and listened? (Jeremiah 23:16-18 NAS)***

The Divine appointment/election/call/certification “God will raise him up”, is a heavenly experience in the heavenly court of the heavenly council. Isaiah’s call in Isaiah 6:1ff., and Paul whether in the body or out of the body experience recorded this. John in the book of Revelation described the encounter with the heavenly realities. They were caught up into the presence of God, the reality of the experience in the realm of the spirit. This was a supernatural experience. There is a special relationship of the Holy Spirit coming upon these men. This is expressed in a variety of ways in the bible; anointing, possession, coming upon the prophet, etc.

The Old Testament prophets were caught up to heaven, were in the spirit and had a special relationship with God and with His Spirit. They had these heavenly experiences and they beheld the divine glory there. Likewise with the New Testament apostles, their qualification is that they were called, they saw the Lord and his resurrection glory. Paul had a similar experience of the Old Testament prophets on the Damascus Road.

3. THE EXPERIENCE OF THE HOLY SPIRIT BECAUSE OF THE HEAVENLY REALITY

In the analysis of the forming and functioning of the OT prophets, the distinctive traits of prophet-hood coincided with the features found to constitute the *Imago Dei*. The Holy Spirit was creatively active in the prophets’ lives, replicating his Glory-likeness in them. There is a prophetic model of the image of God in the Scriptures, alongside the model of priestly investiture. Adam was created as the image-reflector of the glory of the Creator Spirit. The

critical event in the formation of the prophet was the transformation in his encounter with the Holy Spirit, from which the prophet emerged as a man reflecting the divine glory.⁴

As a result of the encounter with God, they took on the image of God. “To be caught up in the spirit is to be received into the divine reality of the Glory Spirit. The false prophet had not done so. It was by such rapture that the call came to God’s prophet, such as Isaiah, Jeremiah and Ezekiel. The prophet was then ready to be sent to man, to be the spokesman for God.” It is by such a vision-rapture into the heavenly presence that the prophets’ call came to them, raising them up for their mission as plenipotentiary emissaries of the Lord of Hosts, who sits enthroned in the heavenly court (Isaiah 6, Ezek. 1-3).⁵

God (אֱלֹהִים (elohim)) takes His stand in His own congregation; He judges in the midst of the rulers (אֱלֹהִים (elohim)).² How long will you judge unjustly, and show partiality to the wicked? Selah.³ Vindicate the weak and fatherless; Do justice to the afflicted and destitute.⁴ Rescue the weak and needy; Deliver them out of the hand of the wicked.⁵ They do not know nor do they understand; they walk about in darkness; all the foundations of the earth are shaken.⁶ I said, "You are gods, (אֱלֹהִים (elohim)) and all of you are sons of the Most High.⁷ "Nevertheless you will die like men, and fall like any one of the princes."⁸ Arise, O God, judge the earth! For it is Thou who dost possess all the nations. (Psalms 82:1-8)

The prophet was recreated into the image of God. By virtue of this rapture into heaven, the prophet took on the glory that diffused the heavenly court. The prophet was transformed into the likeness of the King of glory whom he beheld upon the throne and the royal train that filled up the temple in Isaiah 6. This was a re-creative experience that they underwent. They reflected the glory of God and became like the angels (ref: Psalms 82 (the triple *elohim* of Psalms 82, God, man and angels). The fiat in Gen. 1:26 is linked to Isaiah’s call in Isaiah 6 as we have the pronoun “we”. As for Adam, the heavenly council was one origin; it was the site of creation in the likeness of God and is like the restoration and recreation of the saints through Jesus Christ in the knowledge and the truth. The image of God is a participation in various aspects of the divine glory. Here in the governing, structuring function of these Moses-like agents of the divine council is that which corresponds in the experience of the prophets to the royal functional aspect of the *Imago Dei* as it was bestowed on man at the beginning.

1. The glory of the divine dominion,
2. The glory of the moral excellence, the glory of the divine throne. The foundations of his throne are righteousness and truth.
3. The glory of the visual luminosity of God’s glory in the physical dimension.

⁴ Kline, Meredith G., Prophets (Lecture notes from Westminster Seminary in California 1998)

⁵ Kline, Meredith G., Images of the Spirit, [MI: Baker Book House, 1980], p. 58

It was the prophet's experience, not just the words of the prophets which described the eschatological reality. The experience of the prophets was also prophetic.⁶

QUESTIONS FOR HOMEWORK/DISCUSSION

1. Do we have prophets like Isaiah, Jeremiah and Ezekiel today? How about apostles? Why not? How would you explain to someone that the Bible is all sufficient for revelation about God.
2. Does God want us to seek mediums, fortune tellers, or do wizardry or spells in order to tell us what the future will bring? Who has God designated to help with this feeling of insecurity of the future? What should we as Christians do instead? (Deut. 18:9-22, Acts 19:17-20)
3. What happened when Paul performed miracles in Ephesus? (Acts 19) How did the Ephesians react to the revelation about God and his kingdom after 2 years of Paul's teaching? (v. 17).
4. How should we fulfill our roles as prophet, priest and king in the home, in the community and in the world? What guidelines has the Bible provided for us? Can you think of examples of your role as prophet, priest and king in Christ in your life?

⁶ Kline, Meredith G., *Prophetic Books* [CA: Lecture notes at classes taught at WSC, Spring 1998].

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THE EXPERIENCE OF THE HOLY SPIRIT⁷

The critical event in the formation of the prophet was the transforming encounter with the Glory Spirit in which the prophet emerges reflecting the divine glory. The result is that there is the taking in of the image of God, the reflecting and glory. Scriptures uses a variety of verbs to describe this creative action of the Spirit: “to rest”, “to fall on”, “to take hold of”, “to lift up”. All these describes the way the Spirit relates to the prophet: “to lift up”, “to bring here or there” and the internalizing of it: “to enter into”, “to fill”, “to invest as a garment” which is the imagery in connection with the taking on of the image of God. There are other verbs. Thus acted upon by the Spirit, the prophet was so spirit conditioned, that he became the “*ISH RUAH*” (man of the spirit) which could serve as a synonym for *NABI* (prophet). The rich variety of the terminology shows something of the importance and the mystery of the encounter.

In Hosea 9:7 is the one place where you get the “*ish ruah*”. Someone was speaking of the prophet, and actually taking a dim view of the prophet. What we are endorsing here is the correspondence in the statement of the prophet and the man of the spirit. Someone is making a depreciating comment about the prophet, that he is a fool, mad and demented. In Numbers 11:29: *But Moses said to him, "Are you jealous for my sake? Would (ymiw) that all the LORD's people were prophets, that the LORD would put His Spirit upon them!"* There's the anointing of the elders there. There are the 70 that were removed and separated from the others, and there were couple of them left behind and prophesying. Joshua was jealous of them for Moses, and asked what they were doing, and wanted Moses to restrain them, but Moses asked him if he was jealous (Piel participle) for him. Moses is expressing the longing in the use of the Hebrew term

⁷ Images of the Spirit, pp. 57-58

(ymiW)). Moses is saying “Were that all the people (not just the assembly) of Israel were prophets (*nabim*), that the Lord would put his spirit upon them”. It is a famous prayer of Moses that found fulfilment in the New Covenant in Acts 2, that the Lord would put his spirit upon them. Therefore the prophets do have the spirit of God upon them. There is the important connection of the prophet with the spirit.

What would be the implications of this possession, this anointing by the Spirit that the prophets became the inspired spokesmen of God? What is the connection with this anointing? By the spirit was the source of the secret of their inspiration. They were going to stand in the place of God himself, they were going to be spokesman inspired by God himself and it is the presence of the spirit that accounted for this. The connection between the spirit and the word of the prophet is brought out in many passages e.g.

- Nehemiah 9:30 said that for many years God warned the Israelites for many years by God’s spirit, and through the instrumentality or agency (by the hand [$\text{^ya,pybin}>\text{-dy:B.}$]) of the inspired prophets. The word of the prophet was sent by the spirit. So there’s the close connection by the word of the prophet and the Spirit.
- Zechariah 7:12 said that Israel resisted the Torah and the words that the Lord sent by the spirit through the former prophets ($\text{~yaiäybN>h; dy:ßB.}$).
- In 2 Peter 1:21 Peter said, “*for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*” He spoke about the prophets that their words did not originate from men, but by the Holy Spirit. Men spoke as they were carried along by the Holy Spirit.

ROLE OF THE PROPHET
CREDENTIALS OF THE PROPHET
TRUE AND FALSE PROPHETS
WAS PAUL A PROPHET?
DO WE HAVE PROPHETS LIKE THE OT PROPHETS TODAY?

THE COVENANTS IN THE BIBLE

The Covenant between Adam and God.

The Covenant of Common Grace between mankind and God
The Abrahamic Covenant between God and Abraham
The Covenant between God the Son (last Adam) and God the Father
The New Covenant between God and the Eschatological Israel (Believers)
The Mosaic Covenant between the Nation Israel and YHWH, the covenant God

In the Old Testament, God reveals to us the formation of a nation Israel which he formed from the descendants of Jacob (aka Israel). Through his prophet Moses, God makes a covenant with them to administrate and rule this nation, which God distinctly called his own people (“ammi”) as opposed to those outside the covenant (“goyim”).

The covenant name of God –

In Hebrew = יהוה (*hayah*) = YHWH (Jehovah)

In Greek = ἐγώ εἰμι (Exo 3:14 LXT) - I am that I am – Ego Ami

Archeological background of Treaties made between the Suzerainty King and the Vassal King.
 The Creation account in Genesis and the relationship between God and man and the mandate.

The components of the Treaty

1. THE PREAMBLE (“I AM” YHWH) – God gives his identity.

1. PREAMBLE (“I AM”) (God gives His identity)	“LORD” / “GOD” (“I am the Lord your God”)	1:1-5
2. HISTORICAL PROLOGUE (What the suzerain has done. “Serve me out of gratitude for what I have done for you”)	EXODUS 1:6 - 4:49 (God’s acts at the exodus: “I have brought you out of Egypt”)	(Record of what more God has done for Israel after Exodus)
3. STIPULATIONS (Commandments) a) general: description of basic relationship between suzerain & vassal) b) specific: particular duties/obligations for the vassal - peace time & war time obligations.	10 WORDS (“I am the Lord your God and you shall have no other gods before me...”) a) general b) specific	5 - 26 a) general : 5-11 b) specific: 12-26
4. DOCUMENT CLAUSE (portion indicating that no one should anything in this document. This section was concerned with the <u>use & disposition</u> (“at the feet of your God!”) of the document.) [In the Bible this is comparable to the command that no one shall add or delete from this document		(see “structure of Bib. Authority for exact change vss.)

since it is the very words of God! Yet, there's no document clause in Exodus 20 since the tabernacle & the ark of the covenant wasn't built! BUT, in Exodus 25, God takes up the document clause again & gives the use & disposition of the covenant in the ark and in the tabernacle.]

5. WITNESSES (invocation of the Godsto come and be there)

[No invocation of Gods here! Theological reasons affect the form here. There's no need of other gods as witnesses! God is God! He will be the witness!

(See "Structure of Bib. Auth. ")

6. CONSTRAINTS (ie., sanctions)

Among the 10 commandments there are curses and promises. (eg., blessing to 1,000 generations ; curse up to the 3rd generation; obey parents & you will live long...)

27 - 30

Kline: Moses uses the literary forms that were around his days to construct the Pentateuch.

The paradigm of the OT and NT covenants with the Suzerainty Treaty – Deuteronomy and the New Testament. "The Bible itself is in its basic and overall structure a covenantal document."⁹

THE COVENANTS

PAULINE ESCHATOLGOY

THE BOOK OF EPHESIANS

The book of Ephesians among Paul's writings is a prime candidate for exercising the most influence on Christian thought and spirituality. Some of the highlights in Ephesians are:

- The reconciliation of the cosmos and our eternal election in Christ (1:3-14)
- Christ's exaltation to the right hand of God (1:20-23)

⁸ Kline, Meredith G. Pentateuch course at WSCA Winter, 1994 notes

⁹ Kline, Meredith G., Kingdom Prologue, Vol. 1, [MA:Gordon Conwell Theological Seminary, 1986]

- Salvation by grace through faith apart from works (2:8-10)
- The equality of Jew and Gentile in Christ (2:11-22)
- The mystery of the salvation of the Gentiles (3:1-15)
- “One Lord, one faith, one Baptism” (4:4-6)
- The gift of the office of the ministry (4:7-12)
- The Church as Christ’s body (1:23; 2:16; 3:6; 4:4, 12-16; 5:23, 30)
- The Christological meaning of marriage (5:22-33)
- The Christological meaning of all vocations (6:1-9) and
- The resplendent armor of God (6:10-17)¹⁰

¹⁰ Winger, Thomas M., *Ephesians*, [MO:Concordia Publishing House.] 2015