

We will now begin the 1st lecture on biblical theology./This lecture on biblical theology will cover both the Old Testament and New Testament biblical theology./Students are advised to read the translated version of biblical theology in the homepage on the net.

/Today we will examine the introduction of biblical theology. /In what area of theology does biblical theology belong? /There are basically four areas of theology.

/1st is exegetical theology. /Next is historical theology, /then, systematic theology,/and practical theology./Biblical theology is part of exegetical theology.

/I will discuss the definition of biblical theology./Biblical theology is the study of the progressive revelation of God as recorded in the Bible./It is the study of how God revealed himself in the Bible.

/It is the study of how God revealed Himself through His actions./God has revealed Himself to mankind./So it researches how God's revelation unifies historical progress with theology.

/So when we study the Bible we study it with the perspective of historical progress. "Historical progress" refers to how God's revelation becomes clearer through the entirety of the Bible.

/For example the revelation of God becomes clearer and "progresses" through Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua./And this continue on through to the last book, Revelation.

/And finally, this revelation which centers on the Messiah (the Christ) reaches its climactic fulfillment in the person of Jesus./There is a unity to the revelation./God revealed Himself through the words of many prophets, but there is one messenger, God.

/And through Christ, God has given us His Word. /Consequently, through Jesus Christ His Word reaches finality./First, biblical theology surveys the progress of God's revelation in the Old Testament as it relates to the fulfillment of redemption in Jesus Christ./It studies how the Old Testament is formed into doctrines through the authoritative Word of God.

/In addition, it looks at the holy actions and ceremonies necessary to living a devoted life to God./And it studies the cultural, societal, and historical background./Now, let us look at the distinctive mark of biblical theology.

/First, biblical theology emphasizes the gradual historical progress that can be seen in the revelatory process. /Through a long period of time there were continuous works of revelation. /Therefore, biblical theology studies the circumstances that surround God's special revelation.

/This special revelation of God is closely related to the redemption of God. /Therefore, in the end this special revelation in some respects is the revelation of salvation./This message of salvation begins with the proto-evangelion.

/That is, the Savior will come through the seed of the woman. /And through different time periods such as the patriarchal age as well as the time of Moses God added to His revelation./And through the coming of Christ, the Son of God, this revelation reached its climax.

/Next, let us discuss the second distinctive mark of biblical theology./Secondly, biblical theology finds the fulfillment and realization of revelation in history./It handles revelation and its fulfillment in history.

/For example, that Christ was nailed to the cross, died, and rose from the dead are historical facts. /The cross and resurrection of Jesus have specific meanings with regard to God's revelation.

/Jesus became incarnate in history; He came in flesh and blood./The incarnation happened in history./Thirdly, biblical theology as a whole has a sense of organic connection.

/It has organic connection./Therefore, we can say that there is a complete agreement between redemption and the revelation./Fourthly, biblical theology shows us the progress of revelation that move toward a purpose.

/In other words, it moves steadily toward a goal./The end goal of the history of revelation is Jesus Christ./Then we must look at biblical theology in the Old Testament./It points to the fulfillment of salvation in Christ

/Revelation in the Old Testament progressed forward./There are 5 things we must be mindful of when we study the Old Testament./1st, the text for the study of Old Testament theology is the Old Testament scripture./We must study revelation in the Old Testament through the Old Testament scripture.

/Next, when we study Old Testament theology, the second thing we must consider s God's revelation./It is not a revelation from man to God./It is God revealing Himself to man.

/Thirdly, there is unity. /The Old Testament was recorded for approximately 1000 years. /Yet in the midst of diverse authors the entire Old Testament as well as the New Testament have a sense of unity without contradiction.

/Fourthly, it is revealed by stages according to the different time periods. / Thus, there is a progression in history. /Fifthly, it is redemptive. /God planned to save mankind and acted in history just as He planned.

/God wants to save our lives, to save us sinners./And his plan of salvation comes to fulfillment in Christ./Now, let us briefly discuss history concerning the study of biblical theology.

/We will look at the ancient times and the medieval period. /There is Irenaeus./He laid down the foundations of theology of the church. He is one of the apostolic fathers and biblical theologian. He emphasized the unity of God's progressive revelation.

/He used the Old Testament as dialectically, and emphasized the unity of the New and Old Testaments /Then there is Origen of Alexandria./He is from the school of Alexandria, and made efforts to discover Christian doctrines allegorically from the Old Testament.

/He interpreted the Old Testament allegorically./Allegory./He spent his energy viewing the Old Testament as an allegory./Therefore, this school lacked historicity in its interpretation of the Bible.

/On the other end is the School of Antioch./This school acknowledges the historicity of the Old Testament revelation,/and the stressed the historical study of the biblical text./Their emphasis was on interpreting each letter and word of the Bible.

/I will talk about Augustine next./Augustine./He emphasized the historical progress from the old covenant to the new covenant./He wrote the book "City of God."

/Next is the medieval period. /In this period people perceived the Old Testament as promoting spiritual life. They supported the holiness of the church, and national idealism. /They understood the Old Testament as pointing towards the government of God and idealism of the kingdom of God.

/They accepted the Old Testament as supporting idealism concerning church's theocracy. /They interpreted the bible differently based on doctrines./They interpreted the Bible subjectively.

/Specifically, people like Thomas Aquinas could not go outside the Scholastic philosophical boundaries./Thomas Aquinas./Thomas Aquinas could not think outside the Schola philosophy.

/Next is the Protestant Reformation. /The sole authority of Scripture became the principle of the Reformation./They elevated the authority of Scripture./And the reformers also studied the Hebrew language./They emphasized the literal interpretation of Scripture.

/There is Martin Luther and John Calvin. /Martin Luther and John Calvin,/Luther sought to make a clear distinction between the Law and the gospel in his interpretation of the Bible./And Luther did not forget the importance of historical facts.

/So he stressed that faith must be established upon history./Therefore, Luther emphasized Christo-centric theology./Next is John Calvin./He emphasized that the theocracy in the Old Testament was the model on which the Church will establish the kingdom of God.

/John Calvin was the first to interpret the Old Testament from a historical perspective. /He lifted up the authority of scripture, and made efforts to spread its meaning.

/Next I will discuss the principles of biblical theology./First, is the total dependence on revelation./We cannot come to know God with human effort and knowledge alone./We can only know God as He reveals Himself to us.

/Bible clearly shows us that Jesus is the mediator of mankind. /Matt. 11:25-27./The mediator of God has received the absolute authority in the presence of the Almighty God./He unites us with God.

/Matt. 11:25 says that God is Lord of heaven and earth. /God is the only Almighty God./Secondly, it says that He has hidden His will from the wise and understanding but has revealed them to children.

/So only with human wisdom we cannot know God. /We come to know God when we become humble like children and receive His revelation. /This speaks to the absolute need of a mediator.

/Jesus is the mediator. /He has received the absolute authority of God./We come to know God through Jesus./And we are saved through Him.

/In other words, through man's effort we cannot know God, believe in Him, or be saved. /I will now mention the total dependence on revelation. /We cannot come to know God by our effort alone.

/So God saves us through the gospel./1 Cor. 1:20./We cannot participate in God's salvation through man's effort alone./We cannot know God through human wisdom alone.

/Human beings with their autonomy cannot know God on their own. /Autonomous people sit independent of God./Their thoughts ignore God.

/People who ignore God in their liberalism can never meet God. /They will never come to know God./For example, epistemology of Greeks,/Asian philosophy,/confucianism of China, Taoism, and there are more./All these are liberal ideas.

/These ideas embrace dualism and pantheism. /That is why the Greek philosophers could not know the Most High God. /The focus of Greek philosophy is philosophy of Platon. /Platon's ideas is antitheism.

/They seem to believe in God and recognize Him. /So it is half theism. /They believe people can come to the knowledge of eternal matters on with their abilities. Through their independence they believe that can enter into eternal as well as ideal life.

/So ultimately they belong to liberalism as well./Next, the total reliance on revelation has consequences./It is only through God's revelation that we can be saved. /I have discuss Matt. 11:25 earlier.

/God reveals Himself to us through His revelation. /The Bible teaches on the supernatural aspect of religion. /It emphasizes the absolute sovereignty of God. /Therefore, every person in under God's sovereignty.

/God accomplishes the salvation of mankind supernaturally./The relationship between God and mankind was broken due to the sin in the Garden of Eden./However, God did not forsake us but desires to save us by His supernatural intervention.

/Therefore, this salvation is accomplished when God reveals Himself to us./So we can come to know God./God reveals Himself to us in many different ways./John 4:22

/For example, God appeared to the patriarchs. /He revealed Himself through prophecies and miracles. /In the end, it finds its completion in the Bible. /This revelation of God is passed down to us./It is transmitted.

/It is passed down to us. /Therefore the contents of the revelation become facts of history. /It is centered on Christ. /On the incarnation of Christ. /His suffering./death./resurrection./and ascension.

/Revelation is passed down to us through history in such a manner. /And it is recorded in the Bible. /So in Romans 15:4. /2 Timothy 2:2. /1 John 1:3. /We see that the Bible is not simply a record of history, /it is the words of the living God.

/I will not speak on the view of the Bible. /I will talk about Jesus' view on the Scripture./John 10:34-36./Those who received the word of God are called "gods."

/Therefore, Jesus upholds the authority of Scripture through this one verse, verse 34. /He upholds the authority of the entire Bible./There are no errors in the entire Bible.

/Jesus believed that the Bible was the inspired word of God. /John 5:39./The Bible is about Jesus./We will now discuss how the apostles viewed Scripture./Whenever the apostles quoted Scripture they wrote "it is written." /This indicates that they viewed Scripture as God's Word. /Rom. 15:10. /2 Cor. 6:2. /Eph. 4:8. /Heb. 1:5./

/There is also Paul's testimony. /2 Tim. 3:16./He said, "All scripture is inspired by God." /Bible is written by the inspiration of the Holy Spirit. /Peter also proclaimed this fact. /2 Peter 1:19-21

/He said that "we have a better prophecy." /Let us now look at the age of the Church with regard to the view of Scripture./Let us look at the view from the age of the early church Fathers./

/The early church Fathers acknowledged that the bible word for word was the inspired word of God./Polycarp believed that the Bible was the voice of the Most High./Polycarp said, "The Bible is the voice of the Most High" ./

/Irenaeus, the disciple of Polycarp said, "The Bible is perfect as it came from the Spirit and the Word." "The writers of the gospels were inline with the Holy Spirit." "So there are no errors in the Scripture," he said./

/Next is Augustine. /Augustine said, "The Bible is perfect, and was written with heaven's highest authority." /Augustine believed that all the words of the bible had absolute authority.

/Next, is the Presbyterian church's view on Scripture./In the 1<sup>st</sup> rule of order of the Presbyterian church it says this. "Both the Old and New Testament are God's Word." "It is the unique, inerrant, and perfect law for faith as well as duty." /This is what it says.

/Westminster rule of faith of the Presbyterian church in their catechism acknowledges the authority of Scripture. /Next is the Scriptural view of Calvinistic theologians./Among them is B.B. Warfield.

/This person emphasized the Bible as having originated from God./2 Tim. 3:15./2 Peter 1:19 testifies to the divine origin of Scripture./Next is another Calvinist by the name of Herman Bavinck./He emphasized the plenary inspiration of Scripture./Plenary inspiration says that each word is inspired./Because each word is inspired by God it is plenary inspiration.

/We believe in the plenary and organic inspiration of Scripture./We believe in the plenary inspiration and organic inspiration of Scripture. "Each word of scripture is inspired" "The Bible is the living Word, and speaks to the believers today./Bavinck upheld the inerrancy of the Bible.

/Next is Abram Kuyper. /There is another theologian Abram Kuyper./He said that "the Bible is the very image of God"./He believed in the full inspiration and authority of Scripture.

/But theology that misunderstood the Bible developed. /There were people who taught wrong things about the Bible./They were liberal scholars./1st is the old liberalism movement./Here Harnack and Hermann played a big role.

/Because of Harnack and Hermann the wrong theology was espoused. /They did not believe that Bible was God's Word. /They believed that Jesus was just an ethical leader and not divine.

/Next came the Deconstruction Movement. /Deconstruction Movement./Here Dibelius and Bultmann were key players in the Deconstruction Movement./Through the synoptic gospels they sought to spread their thesis.

/For example, Matthew, Luke, and Mark were written using "Q" as the source./So the Deconstructionists do not accept the existence of supernatural works of the Bible./Therefore, they believe that supernatural acts in the Bible were added later by editors./They do not believe in the Bible.

/Next is Neo-Conservatism./Neo-Conservatism./They do not believe that Bible is the Word of God. /Rather they criticized those who did not accept the apocrypha as part of Scripture.

/They insisted that apocrypha was part of the Bible. /And they did not accept the Bible just as it was./But the Bible says that it was written by inspiration of the Spirit.

/Next, we will look at Karl Barth's view on Scripture. /Karl Barth. /He aggressively opposed the Bible as God's word./He said that the Bible and revelation are separate.

/He said, "revelation and the Bible are not the same, /and says that true revelation only existed in the original event. /"Exists only in the original event."/So the Bible we have today came into the current history through people./So there are errors

/Next is the Higher Criticism. /There is Higher Criticism and Lower Criticism. /Here Higher Criticism refers to the critique of the text./It is the study of the text of the Bible.

/But higher criticism is not the right method. /Higher criticism approaches the study of the biblical text by assuming the unreliability of the authors, dates, and content of the text. /They doubt the biblical text.

/These critical methods flourished in the 18th and 19th centuries. /The key players include Astruc, then Wellhausen, and Driver. They are the higher critical scholars.

/However, their thesis was counter proved by the discoveries made in archeology. /Also, there was little agreement among the higher critical scholars themselves./They criticized one another's theories.

/Therefore, they do not believe in the Mosaic authorship of the Pentateuch. /They also say that Joshua was written by multiple authors./They do not accept each of the books of the Bible.

/For example, people like O. Eissfeldt believe that Jonah is a myth./Eissfeldt./He said that Jonah was a myth. /But we cannot accept their mistaken ideas.

/Jonah is a real person in the Old Testament and a prophet. /2 Kings 14:25./Also, Jesus accepted events from Jonah as a historical fact./Matt. 12:39./Matt. 16:6./Luke 11:29-32

/Therefore, we cannot understand how the higher critical scholars can criticize the Bible. /We cannot accept their ideas. /The Bible is the word of God. /It is inspired by the Holy Spirit. /The Bible is the inerrant and infallible word of God.

/It is the absolute truth. /This Scripture testifies to Jesus. /We come to know God through the Bible, and receive salvation through faith in Jesus Christ.

/This concludes the first lecture on biblical theology. /Thank you.