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DEPARTMENT OF THE RESURRECTION OF JESUS
OF THE SACRAMENT OF RECONCILIATION
OF THE SACRAMENT OF CONFIRMATION

Short Title

RESURRECTION AND RECONCILIATION

Block, STM, 1964

Presented to the Faculty
of the University of St. Louis,
Department of Pastoral Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
Joseph A. Block
September 1964

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THE RELATIONSHIP OF THE RESURRECTION OF JESUS
CHRIST TO HIS WORK OF RECONCILIATION
IN THE LIGHT OF THE COVENANT IDEA

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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September 1964

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CHAPTER I

INTRODUCTION

The problem which this thesis investigates is the relationship of the resurrection of Jesus Christ to His work of reconciliation. The study of this question is significant because the relationship of these two articles of faith has central importance in God's redemptive acts of salvation.

The author contends that the relationship between resurrection and reconciliation can be seen in the key idea of a covenant. The concept of a covenant is significant in the Old Testament. The Mosaic covenant is the most explicit example. The New Testament writers were thoroughly imbued with Old Testament concepts. To understand the import of the New Testament view of resurrection and reconciliation, our problem must be seen in the context of God acting to re-establish His relationship with man. The Mosaic covenant provides the frame of reference for our study.

The thesis consists of seven chapters. The first chapter is an introduction to the problem and a short summary of the contents of each chapter. The second chapter is a detailed study of the concept of the Old Testament covenant. The prominence of the idea of a covenant is discussed. The importance of this idea is necessary to see how the New Testament writers relate the resurrection of Jesus to His work of reconciliation. A covenant established a relationship that had not previously existed. The Mosaic covenant was established between God

and Israel. It is a unilateral covenant. Israel became a nation when God covenanted with her. Israel's life reflected her theological conviction that God had elected her. The manifestation of this election is portrayed in the exodus. In such a way God revealed Himself to Israel. The form of the Mosaic covenant is similar to the Hittite suzerainty treaty. The content of the Mosaic covenant follows the pattern of extra-biblical covenants. The covenant rite which sealed the relationship often was a sacrifice. The sacrifice was the formal act which committed the parties of the covenant to the covenant. Such a covenant was needed between God and man because the disobedience of man needed correction. Sin had severed the communion that had existed at the creation. At Mount Sinai God bound Himself to a "no people" whom He had led out into the desert and made into a "people."

The third chapter deals with the concept of reconciliation. This term implies a broken relationship. There is a need for a renewal of the shattered communion. Sin is the cause of alienation between God and man. The exodus and all its attending events was God's manifest way of reconciling Israel to Himself. Israel was put into a proper position with God. The Old Testament writers view the Exodus as the unique reason for Israel's existence. In the New Testament Israel is incorporated in the true Israel, Christ. The new exodus is typified in Christ. In the New Testament the ἀλλάσσω family is used to describe the special relationship which the work of Christ did for all mankind. Two terms are especially important when studying καταλλάσσω. They are ἔχθρα and εἰρήνη. When a reconciliation has taken place, hostility is removed and peace results. Peace is a restoration to communion with God.

The fourth chapter takes up the second part of the thesis. The resurrection of Jesus Christ is the watershed of the New Testament. The exodus placed Israel in a proper relationship with God and the covenant gave her a new life. Peace and covenant are thus denominations of life. The reconciliation of Christ places man in a proper relationship with God, and the power of the resurrection of Christ offers him a new life. When God made Adam out of the dust, Adam was made in a correct relationship with God. God breathed into him the breath of life and made Adam a living creature. The new life in the Old Testament is described by certain verbs. Other passages prepare the way for the background of the New Testament resurrection. Already in the Old Testament the later prophets projected the exodus and covenant into a new time.

The Kingdom of God in the New Testament incorporates and enlarges the covenant idea of the Old Testament. The Kingdom is a new creation. New life is found in the Kingdom. Christ brings the Kingdom and in a sense is the Kingdom. The New Testament writers use the Septuagint terms to express the new life in the Kingdom. It is in Jesus Christ that the new life has its source. Jesus foretold His resurrection in His passion statements. The authors of the New Testament set forth direct and indirect evidence for the resurrection of Christ.

The fifth chapter relates the resurrection of Jesus to His work of reconciliation. The key is the Old Testament idea of a covenant. In the New Testament it is a *διαθήκη*. Christ is the new covenant because He is the Son of God and the Son of Man. By His incarnation Jesus became the second Adam and removed the guilt of the first Adam.

Although the structure of the Mosaic covenant is not explicit in the New Testament, similar elements can readily be found. Christ's sacrifice was more than a formal means of sealing a covenant by a third party. It was the effective means to remove the guilt from disobedient man. It corrected a wrong situation. Christ became the redemption of the world because He provided man with a new status of freedom and sonship. Thus, new life is found in Jesus Christ. A Christian receives new life by faith. The new covenant is based on Christ's work of reconciliation and His resurrection. Following the resurrection are His ascension, glorification, and sending of the Holy Spirit.

The sixth chapter depicts the outcome of the resurrection which creates a new covenant. Within this new covenant a new creation is brought into existence. In the Old Testament the creation is the starting point of history, but the prophets spoke of a new creation. The Church sees the new creation as God's act of creation in Christ. The Kingdom has come. For God has again called into existence the pattern of the original creation through Christ. This restoration by God has cosmological purpose for the world.

In the new creation a new community has been called into existence. It is the new Israel. The New Testament calls it the Church. The Church sees her very existence reflected in the history of Israel. Membership in the new community is by baptism. Baptism is the new covenant sign. The Lord's Supper is the eschatological family meal by which believers participate in communion with Christ. The joy and anticipation of the Church awaits the parousia when her Lord will appear in all glory and majesty to completely restore the covenant people and transform them to the glory of God.

The last chapter briefly states the conclusion and summary of the thesis. The conclusion points out the uniqueness of the Christian's life here on earth.

The Idea of Covenant

The writers of the Old Testament used different concepts to portray the relationship of Yahweh to Israel. These ideas are not only important for an understanding of the Old Testament but also for an understanding of the New Testament. One Old Testament concept that is distinctive, although it may be expressed in different figures of speech, is the idea of the covenant relationship.

A covenant is a binding and solemn agreement made by two or more parties to do or keep from doing a specified thing.¹ It means "conditional merchandise," and has to place where the natural brotherhood of which it is an extension already exists.² A covenant is made binding by a oath which is in the form of a verbal formula or a symbolic action. The terms of the covenant regulate the action of the parties bound by the oath.

¹ Webster's New World Dictionary of the American Language (New York: The World Publishing Company, 1957), p. 339.

² W. S. Smith, *Origins of Religion* (New York: Meridian Books, 1955), p. 318; cf. J. G. Coakley, *Religion* (London: Oxford University Press, 1949), II, 213.

CHAPTER II

THE CONCEPT OF THE OLD TESTAMENT COVENANT

The Idea of Covenant

The writers of the Old Testament used different concepts to portray the relationship of Yahweh to Israel. These ideas are not only important for an understanding of the Old Testament but also for an understanding of the New Testament. One Old Testament concept that is dominant, although it may be expressed in different figures of speech, is the idea of the covenant relationship.

A covenant is a binding and solemn agreement made by two or more parties to do or keep from doing a specified thing.¹ It means "artificial brotherhood," and has no place where the natural brotherhood of which it is an imitation already subsists.² A covenant is made binding by an oath which is in the form of a verbal formula or a symbolic action. The terms of the covenant regulate the action of the parties bound by the oath.

¹Webster's New World Dictionary of the American Language (New York: The World Publishing Company, 1957), p. 339.

²W. R. Smith, Religion of Semites (New York: Meridian Books, 1956), p. 318; cf. J. Pedersen, Israel, (London: Oxford University Press, 1940), II, 285.

In extra-biblical literature "the discovery of Hittite, Accadic and Sumerian tablets shows that the word covenant and the institution had many extra-biblical parallels."³

We now know that covenant relationships were the very foundation of relations between originally separate groups, and the formation of a new legal community, as well as the undertaking of new legal responsibilities took place most naturally by covenant.⁴

The term בְּרִית which means covenant occurs 285 times in the Masoretic text of the Old Testament. This term is translated by διαθήκη in the Septuagint 257 times. Because of the large number of times that διαθήκη is used to translate בְּרִית , we can conclude that the Septuagint writers thought that διαθήκη was the closest equivalent to בְּרִית that they could find.

"The conception of the covenant . . . was the most influential in the Old Testament writings."⁵ This idea dominated the whole Old Testament.⁶ The concept of covenant gave definite expression to

³L. Bushinski, "Striking A Covenant," The Bible Today, IV (1963), 219.

⁴G. E. Mendenhall, "Ancient Oriental and Biblical Law," Biblical Archaeologist, XVII (1954), 28.

⁵T. C. Vriezen, An Outline of Old Testament Theology, translated from the Dutch by S. Neuijen (Oxford: Basil Blackwell, 1958), p. 139; cf. John Bright, A History of Israel (Philadelphia: Westminster Press, 1959); Gerhard von Rad, Old Testament Theology, translated from the German by D. M. Stalker (London: Oliver and Boyd, 1962); and Walther Eichrodt, Theology of the Old Testament, translated from the German by J. A. Baker (London: SCM Press, 1961). Eichrodt based the entire Old Testament theology on the covenant concept.

⁶G. A. Knight, A Christian Theology of the Old Testament (Richmond: John Knox Press, 1959), p. 218.

Israelite thought that God had bound Himself to them. It was in a covenant relationship that Israel truly came to know the God who had called her out of a house of bondage (Ex. 13:3,14; 20:2).

The covenant between God and Israel is based upon God's election of a people in bondage and the subsequent Exodus which was the central event of deliverance from bondage. God's election of Israel was considered to be the one expression of His character of grace. The doctrine of election as it is related to the covenant is the structure upon which Israel's faith that she was a nation and people of God was built.⁷ It is important to see the interpretation that God's election gave to Israel's life and view of history because the same thought is fundamental to Christian theology when it is seen with Christ as the fulfillment.⁸

A covenant can be of two types. It can be bilateral, that is, two parties are equally involved, or it can be unilateral, that is, two parties are involved, but the initiative for the covenant stems from one party alone. The terms בְּרִית and בְּרִית can be used for a bilateral (I Sam. 18:3; 20:8; 23:18; Gal. 3:15) or a unilateral (Ex. 19:5; Heb. 9:20) covenant. However, the predominant idea in these two words is a unilateral arrangement. Hans J. Schoeps holds that the use of בְּרִית by the Septuagint translators gave a wrong connotation to the Hebrew word בְּרִית . He holds that the unilateral

⁷Bright, *op. cit.*, p. 137.

⁸G. E. Wright, The Old Testament Against Its Environment (Chicago: Henry Regnery Company, 1950), p. 68.

idea which is attributed to ברית was read into the word from the Greek idea rather than that the original word contained the idea itself.⁹

Most Old Testament theologies, however, do not hold this view. Köhler

strongly maintains that ברית contains the idea of a unilateral relationship of its own accord.¹⁰ Other writers of Old Testament

theologies either quote Köhler or assert the unilateral idea. Vriezen sums up the discussion when he says,

The Covenant is, therefore, 'unilateral,' not bilateral in origin; it is a relationship originating with one of the partners though that does not mean that Israel was not regarded as a partner and that Israel's will could not be appealed to. Israel is expected to obey the rules of the Covenant drawn up by God and by Him alone.¹¹

A unilateral covenant is like a suzerainty treaty. The primary purpose of the suzerainty treaty was to establish a firm relationship of mutual support between the two parties. A suzerainty treaty was unilateral in nature. Because of recent studies and finds, it can be quite definitely stated that the Mosaic covenant is very similar to the suzerainty treaty of the Hittites.¹² In the Hittite treaties the interests of the sovereign were primary and ultimate. Although the

⁹Hans J. Schoeps, Paul, translated from the German by Harold Knight (Philadelphia: Westminster Press, 1961), pp. 214-217.

¹⁰Ludwig Köhler, Old Testament Theology, translated by A. S. Todd (Philadelphia: Westminster Press, 1957), p. 62.

¹¹Vriezen, op. cit., p. 141.

¹²G. E. Mendenhall, "Covenant Forms in Israelite Tradition," Biblical Archaeologist, XVII (1954), 50-76; and "Ancient Oriental and Biblical Law," Biblical Archaeologist, XVII (1954), 26-46.

relationship is between two, the instigation of the treaty is from overlord to vassal. The corollary to the king's initiative in establishing the treaty is the vassal's obligation to trust in the benevolence of the sovereign.¹³ There was an autonomy of the two parties who established a covenant. God had conferred upon the whole creation and particularly man an autonomy which made it possible to establish a covenant.¹⁴ Thus, when a suzerainty treaty was established, a covenant relationship was created that guaranteed the freedom of a vassal from every other political (spiritual) suzerainty.¹⁵

When God established His covenant with Moses and the people of Israel, Israel became a nation. By means of the covenant a relationship between Yahweh and Israel was made effective. This relationship was not natural but was placed into history by Yahweh.¹⁶

The Covenant between God and the people did not bring these two 'partners' into a contract-relation, but into a communion, originating with God, in which Israel was bound to Him completely and made dependent on Him.¹⁷

The covenant is the means by which God revealed Himself to the Israelites. Three aspects of the covenant are seen:

¹³Mendenhall, "Covenant Forms in Israelite Tradition," p. 56.

¹⁴Edmond Jacob, Theology of the Old Testament, translated by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Brothers Publishers, 1955), p. 137.

¹⁵Mendenhall, "Ancient Oriental and Biblical Law," p. 30.

¹⁶Vriezen, op. cit., p. 140.

¹⁷Ibid., p. 142.

(a) the covenant is a gift that Yahweh makes to his people; (b) by the covenant, God comes into relationship and creates with his people a bond of communion; (c) the covenant creates obligations which take concrete shape in the form of law.¹⁸

The Form of the Mosaic Covenant

The form of the Mosaic covenant is similar to the highly developed form of covenants in the ancient Near East. We have an abundance of illustrations in the Hittite literature. Covenants were the formal bases of the empire. The existence of the governing state depended on the relationship that was maintained between the vassals. The two important elements that are primary in these alliances are the importance of military strength and the preserving of peace within the empire by regulating in advance the obligations of the vassal.¹⁹

The Mosaic covenant can be compared to the form and content of the Hittite covenant in order that a clearer meaning and understanding might be given to the Mosaic covenant.²⁰ The main elements of the Hittite covenant are: (1) the preamble, (2) the historical prologue, (3) the stipulations, (4) the deposit and public reading, (5) the list of witnesses, (6) the blessings and curses, and (7) the oath.

The preamble of the Hittite covenant frequently opened with the statement, "Thus (saith) N N, the great king, king Hatti land, son of

¹⁸Jacob, *op. cit.*, p. 211.

¹⁹Mendenhall, "Ancient Oriental and Biblical Law," p. 30.

²⁰*Ibid.*, cf. Mendenhall, "Covenant Forms in Israelite Tradition," articles in Volume I of *Interpreter's Dictionary of the Bible*, edited by G. A. Buttrick (New York: Abingdon Press, 1962), pp. 714-723; Murray Newman, *The People of the Covenant* (New York: Abingdon Press, 1962); and Bright, *op. cit.*, p. 135ff.

N N . . . the valiant." The preamble identifies the author of the covenant, giving titles, attributes, and geneology. Emphasis is placed on the majesty and power of the king who confers relationship by a covenant upon his vassal. The treaty is thus a message from the suzerain to the vassal.

In the Mosaic covenant the preamble is reduced to the words, "I am the Lord your God" (Ex. 20:2a; Deut. 5:6a). No further identification of this suzerain is necessary or possible as far as titles or geneology are concerned. The Old Testament writers insist that it was Yahweh who gave the covenant.

The historical prologue stresses the help that the Hittite king has rendered to his vassal in the past. The description of the previous relationship is frequently in the "I-Thou" (cf. Jn. 17) formula. The acts of benevolence which the suzerain has performed for the good of the vassal is particularly emphasized. The vassal was often established on his throne by the acts of the suzerain. These acts were regarded as the foundation for the vassal's obligation. The historical prologue in the Mosaic covenant, like the preamble, is very brief in comparison to the Hittite treaties. The phrase "who brought you out of the land of Egypt, out of the house of bondage" (Ex. 20:2b; Deut. 5:6b) identifies the act of the One who gave the covenant. Yahweh revealed Himself in historical events which were the foundation of the covenant and the obligations which it stipulates.

In the section of stipulations the obligations to which the vassal binds himself in accepting the covenant are defined by the suzerain. The vassal must give up any previous relationships and not

enter into alliances with other independent kings. The vassal is prohibited from having any enmity against anything under the sovereignty of the great king. Hostility toward a fellow vassal is against the king who will take the part of the oppressed one. In other words a vassal must be friends to the suzerain's friends and an enemy to his enemies. It is the vassal's obligation to answer any summons for military forces. He must engage wholeheartedly in the military campaign that is commanded by the suzerain. Vassals must not give asylum to refugees from any source. The dispersement of war booty was often regulated in advance. The vassal must appear before the king at least once a year. All controversies were to be arbitrated by the king. Outside of these obligations, vassals were to carry on their own inherent rule. A vassal must have lasting trust for the king and not listen to "murmurings or unfriendly words" against the king because such an action was thought to be a conditioning for a rebellion. In most cases a stipulated tribute is imposed upon the subjected party.

In God's covenant with Israel the stipulations begin with the obligation that Israel's relationship with Yahweh excludes relationships with other sovereign powers. Thus, God who communicated His commands by human "charismatic" leadership directed the events of Israel's life, that is, to war or not to war. Failure to wage war was a breach of the covenant (Num. 14; Judg. 5:21). Unwavering trust in the Lord was also mandatory. Murmuring against Him was always regarded as a violation of obligation (Num. 11, cf. Ex. 17:2-7). The stipulations defined the interests of the suzerain which the vassal is bound to protect especially regarding the maintenance of peace within the community and domain of the suzerain.

As a covenant form, the Decalogue defined the interests of Yahweh which the community bound itself to protect. Since the covenant was upheld and protected by Yahweh Himself, the community had to protect itself from divine punishment for any breach of covenant committed by a member of the community (cf. Josh. 7; II Sam. 24:12-14; Jon. 1:11-12).²¹

The Hittite treaty was deposited in the local sanctuary of the vassal for periodic public reading. The treaty was read from one to four times a year. The purpose for reading the treaty was to familiarize the people with the obligations to the king and to increase respect for the king. It was also thought that if the treaty was deposited in the sanctuary the local deities could not exercise their power to aid in a breach of the covenant.

In the Mosaic covenant as recorded in Deuteronomy 5 and Exodus 20 the covenant ends with the stipulations, but in other narratives of the Pentateuch the other elements of the Hittite treaty appear. These elements survive in the books of Joshua and Judges. The provision for deposit of the written covenant and its periodic public reading is found in later sources. The tables of stone were placed in the ark of the covenant, the sanctuary (Deut. 10:5; Ex. 40:20). The provision for public reading is preserved in Deuteronomy 31:10-11. There are many other references to public recitation of the stipulations (Deut. 26:1-11; 27; 31:9-13,22; Josh. 4:6-7; 8:30-35; Deut. 6:20-25). The personal appearance of every male Israelite before the Lord (Ex. 34:23; Deut. 16:16) three times a year corresponds to a similar requirement of the Hittite treaty.

²¹Mendenhall, "Ancient Oriental and Biblical Law," p. 31.

Ancient legal documents normally ended with a list of witnesses. The gods of both states were named. Some lists attempted to state an exhaustive account of all the known gods in the area. Also, important features of the natural world were included, such as mountains, rivers, springs, the great sea, heaven and earth, winds and clouds. By invoking all the tribal deities the suzerain and vassal were expecting the gods to punish any breach of covenant. This action was a deterrent against future rebellions. The witnesses attested to the religious sanctions of the covenant.

The list of witnesses in the Hittite covenant does not have a parallel in the exclusive treaty between Yahweh and Israel. However, God swears by His own name to uphold the promises that He has established in His covenant with Israel (Deut. 4:31). The features of the natural world appear in biblical sources in a similar way as in the Hittite treaty (Is. 1:2; Mic. 6:1-2; Josh. 24:22,27, cf. Gen. 31:47). In the later writings Israel is considered a witness to Yahweh by its very presence as a deposit of prophetic predictions. It attests to the power of God as Deliverer and Lord of history (Is. 43:9-10; 44:8-9).

The Hittite list of blessings and curses consists of good things and calamities which the divine witnesses were called upon to bring upon the vassal for obedience and disobedience respectively. The curses generally came first, listing the misfortunes that came as a result of the wrath of gods. The blessings were divine protection, continuity of the vassal's line, health, prosperity, and peace.

The Mosaic covenant does not contain a list of blessings and curses, but they are noted as part of the covenant traditions (Deut. 27-28). The entire prophetic tradition of pre-exilic times was tied

to this aspect of the covenant. The manifestation of blessings and curses are fertility and famine, health and disease, victory and defeat in war, and peace, and destruction.

The formal statement of an oath in the Hittite treaty is lacking. The text of the treaty frequently refers to the oath of the vassal, but the description of the words or forms by which the oath was sworn is not known. The description of the "soldier's oath" in Hittite texts points to the probability of some formal ceremony for the ratification of the covenants as well.

The oath is also lacking in the Israelite covenant. Yet, an oath was no doubt a formality that made the covenant valid. The Old Testament gives a number of examples: verbal oaths (I Sam. 3:17; 25:34); symbolic actions (Gen. 15; Jer. 34); covenant meals (Gen. 26:30; 31:54); covenant of salt (Num. 18:19); and the ritual of Exodus 24:5-8 which is preceded by the words, "All the words which the Lord has spoken we will do." The covenant meal and sprinkling of blood were formal ratifications of the covenant.

The covenant made with Yahweh on Mount Sinai is highly impressive. The people were commanded to sanctify themselves for two days in preparation for the third great day of the covenant itself. An altar was erected, twelve pillars were arranged around it as representations of each one of the tribes, and two types of sacrifices, holocausts and peace-offerings, were immolated. Moses poured half of the blood on the altar and sprinkled the rest on the people, saying: 'This is the blood of the covenant which the Lord has made with you in accordance with all these words of his (Ex. 24:8).'²²

²²Bushinski, op. cit., p. 223.

The Covenant Sacrifice

A sacrifice was the formal act which sealed the covenant. This act was an integral part of covenant making. The phrase קָטַף וְקָרַח is a common Old Testament phrase which means "to cut a covenant." The original meaning was probably associated with the cutting of the sacrificial victim into parts (Gen. 15:9f; Jer. 34:18). In primitive cultures "apparently the oldest way of sealing a covenant was by mingling the blood of the contracting parties."²³ This was done in different ways such as sucking each other's blood or plunging one's hands into a basin of blood. The American Indians had a practice of becoming blood brothers. Each man would cut his arm and then touch the bleeding spots so, theoretically, some blood could flow from one to the other. "The mingling of blood signified that in some way a blood-bond was established, and the contracting parties became brothers because the same vital principle flowed in their veins."²⁴ There are only a few instances of blood-rites in making a covenant in the Old Testament because the Jews were against the use of blood except in sacrifice. "But several texts indicate that blood-rite was an important factor in a covenant."²⁵ In Exodus 24:8 Moses took blood and threw it upon the people and said, "Behold the blood of the Covenant which the Lord has made with you. . . ." These words remind us of Jesus' words about the blood of the new covenant. The sprinkling of blood was an act of consecrating

²³Bushinski, op. cit., p. 220.

²⁴Loc. cit.

²⁵Loc. cit.

the person. Thus, Abraham's act of cutting the animals in pieces was a way of transacting a covenant and sealing it by the implication that the fate of the partners would be the same as the sacrifice if one should be guilty of breaking the compact. It was also likely that partners in the covenant act passed between the divided parts of the sacrifices. However, in the text quoted, Moses fell into a sleep and Yahweh who manifested Himself in the form of a smoking fire pot and a flaming torch passed between the pieces. Jeremiah describes the punishment of Israel for disobeying the terms of the covenant in the early manner of cutting a covenant. The Lord says, "And the men who transgressed my covenant and did not keep the terms of the covenant which they made before me, I will make (like) the calf which they cut in two and passed between its parts" (Jer. 34:18). The sacrificial act of sealing the covenant at Mount Sinai contained the elements of the later sacrificial offerings.

An 'altar' represents the deity. Victims are killed and their blood drained into bowls. Half this blood is thrown over the altar. The terms to be observed by the people are read and accepted, and the remainder of the blood is thrown over them. Both forms point in the same direction. The two parties, originally separate, have now been united to one another through their union with a third part--the slaughtered victim--whose essence has entered into or includes all who have shared in the ritual. Hence-forward they are one.²⁶

According to the account of the giving of the covenant Israel did not keep the obligations of the covenant for very long because she soon built a golden calf to worship. Such an action was directly contrary to the purpose of the covenant. Israel's allegiance was to be toward

²⁶Johannes Pedersen, Israel (London: Oxford University Press, 1940), III-IV, 612.

God alone. A broken covenant meant that Israel would be punished for her sinful action. But despite Israel's disobedience, God continued to love her. He provided another way for a disobedient nation to be in a right relationship with Him. This provision lay within the framework of God's original covenant: the institution of sacrifice. By means of a sacrifice Israel might encounter Yahweh and renew the relations with Yahweh which had been broken by disobedience (Ex. 25: 17-22; 30:6; Lev. 16:2-15; Num. 7:89; I Chron. 28:11).²⁷

For . . . God instituted sacrificial rites with a gracious intention so as to manifest and effect his purpose of pardoning the guilty. Sacrifice is the means used by the sovereign power of God who approaches thus the sinner with the object of blessing him.²⁸

However, the efficacy of this gracious approach of God is dependent on man's repentance, a sine qua non of forgiveness.²⁹ The sacrifice represents and symbolizes the disobedient person who surrenders his former condition of life. By means of a sacrifice the person abandons himself to God.

The sinner associates himself with the victim by placing his hand upon it; such is the sign of a unity which the penitent wishes to affirm and effect. Moreover he recognizes that his sins have made this sacrifice necessary and he recognizes it by making confession of his sins. The communion thus realized by sacrifice gives to the believer access to the renewing and revitalizing forces released by contact with the altar, that is, with God, through this vicarious sacrifice.³⁰

²⁷F. J. Leenhardt, The Epistle to the Romans (London: Lutterworth Press, 1957), p. 102.

²⁸H. H. Rowley, "Meaning of Sacrifice in the Old Testament," Bulletin of the John Rylands Library, V (September, 1950), 45.

²⁹G. F. Moore, Judaism, I (Cambridge: Harvard University Press, 1927), 498.

³⁰Leenhardt, op. cit., p. 103.

The Need for a Covenant

The need for such a renewed relationship between God and man as that which the covenant provided was brought into being when man disobeyed the word of the Lord and broke his created relationship with God, his Creator. The fall of man took on gigantic proportions because it not only involved man personally and his descendants but also the animals and is the cause of wickedness (cf. Jer. 12:4; 14:2). Sin marred God's perfect rule over His creation. All creation became partner in the rebellion toward God when man brought evil into the world by disobedience. Thus,

a correct understanding of the doctrine of the Creation . . . can only be attained on the basis of the Old Testament belief in Yahweh the Saviour-God, who stands in a Covenant-relation with His people. For God, the Creator, is the same God whom Israel has come to know in its history as the Saviour and the God of the Covenant. This element also dominates the conception of the relationship between God and man at creation.³¹

In other words when God led Israel out of Egypt, He was using this means to begin to re-establish His rulership on this earth which sin and the devil had wrested away from Him through the disobedience of man.

The Sinai covenant which Moses received had two specific aspects. Yahweh's obligation was to protect Israel (Ex. 6:7). Israel's obligation was to worship and obey Yahweh (Josh. 24:15, 21-23).³² Although this relationship may be broken and was broken by headstrong and stiff-necked

³¹Vriezen, op. cit., p. 143.

³²Köhler, op. cit., p. 68.

Israel, God did not reject Israel entirely but brought her back into the covenant relationship.³³ Thus, it was to Israel's advantage to accept the covenant

because acceptance meant the bestowal of blessing from Yahweh, a blessing which included the gift of an 'inheritance,' security from enemies, law and order-- indeed the wholesome and harmonious existence comprehended by the Biblical conception of peace (שְׁלוֹמִים).³⁴

The covenant which God made with Israel at Mount Sinai was the formal means by which Yahweh and the people were bound together. This meant that the covenant parties would share a common future. By means of the covenant God was attempting to restore His rulership over His created world. Israel who accepted God's covenant became the instrument through which God carried out His plan to bring about a new creation.

In order that the relationship of the covenant and the exodus events might be more clearly seen, the chief characteristics of the relationship are summarized.

The first thing to be said about this Sinai experience of the Hebrews is that it actually happened.

Further, the covenant was a relationship which was viewed as resulting from the initiative of Yahweh. The interior coherence of the events of the exodus and the covenant must be stressed (Ex. 20:2). The two happenings are inextricably related. And both chronologically and theologically the exodus must be understood as the prior event. The covenant represented the response of the people to God's previous act of redemption (Ex. 19:4-5). Like the Hittite treaty, the relation had as its foundation the gracious goodness of the One who offered it (Ex. 34:6, 7, 10).

The covenant was a relationship which began with a vivid experience of Yahweh's personal presence. This fact is

³³Vriezen, op. cit., p. 142.

³⁴Wright, op. cit., p. 58.

frequently overlooked in studies of the Mosaic covenant. It is one element which naturally is not found in the Hittite covenant form, but it was of great importance in the event at Sinai.

The covenant was a relationship in which Yahweh was Lord and Israel was servant. This is one reason why a suzerainty type covenant form was appropriate to express the relationship. A parity treaty form would have been quite inappropriate because the Sinaitic covenant was between unequals. Yahweh was Lord of the covenant (Ex. 19:5-6).

The covenant was also a relationship that imparted unity to the Hebrews. In this event they became a people, the peculiar people of Yahweh. 'You shall be my own possession among all peoples . . . you shall be to me a kingdom of priests and a holy nation' (Ex. 19:5-6). Their relation to Yahweh in the covenant gave them a solidarity; it made a community out of a crowd.

One final observation about the covenant is that it was a relationship which possessed a binding character. The rite which seals the covenant suggests this (Ex. 24:3-8; 9-11).³⁵

In view of the exodus and covenant acts of God we can say that since the original covenant of the Hebrews with Yahweh was evidently patterned on a form like that of the Hittite suzerainty treaty, that covenant must have been based on the event of the exodus when it was initially established. The exodus event and the covenant event belonged together.³⁶

³⁵Newman, *op. cit.*, pp. 30-37.

³⁶*Ibid.*, p. 21.

CHAPTER III

RECONCILIATION

Reconciliation in the Old Testament

Reconciliation is the coming to an agreement of two or more persons after there has been a separation or estrangement. There are many instances of reconciliation in the Bible. But in the Old and New Testaments the dominant theme is the reconciliation of man to God. Man's condition is diagnosed as one of alienation from God. Yet, the Scriptures affirm that God has taken steps to overcome this alienation.

Sin is the cause which alienates man from God. Sin is regarded as missing the mark (Ex. 32:30,31,33). It is an unconscious wandering from the right path. It is a deliberate turning aside from the right way (Lev. 26:41,43). It is an outright rebellion against God (Prov. 10:12,19).

The writers of the Old Testament held that the problem of man's estrangement from his Maker is due to sin. The beginning of sin is found in the classic narrative of Genesis 3. Man and woman felt unfit to face God after they had succumbed to temptation. Sinful man is not aware that God's command has been disobeyed.

When Adam and Eve sinned, they broke their original covenant relationship with God (Jer. 31:33b). God had commanded that man could eat freely of every tree of the garden of Eden, but of the tree of the knowledge of good and evil he could not eat, for in the day man ate of the forbidden tree, he would die (Gen. 2:16-17). Man ate the

fruit. Thus, death caused man's state to be one of isolation from the living God.

The purpose of a reconciliation is to restore the covenant relationship that sin severed between man and God. How could the gulf be bridged which sin had opened? Not only was man at open enmity with God, but he also opposed himself, his fellowman, and his environment. The holy writers recognized the need of a reconciliation on these levels, but since all relationships are derivative from a relationship with God, the basic need for the sinful man is to be in right standing with God.

Israel regarded the great and mighty acts of deliverance which surrounded and included the Exodus as the historical bases for her theological reflection of her divine election.¹ "The exodus from Egypt is the Old Testament redemption."² A redemption of a people was needed if a new relationship was to be established. This divine election could only be worked out in the thought that God was reconciling Israel to Himself. Israel could repeat the theological confession: "He is the God who brought us out of the land of Egypt, out of the house of bondage."³ God's election which was effected through His redemptive acts of the Exodus manifested to Israel that God was at work to reconcile man to Himself. This reconciliation is affirmed and closely related in Israelite faith to the covenant.

¹G. E. Wright, The Old Testament Against Its Environment (Chicago: Henry Regnery Company, 1950), p. 13.

²Gehardus Vos, Old and New Testament Biblical Theology (Toronto: Toronto Baptist Seminary, 1947), p. 69.

³Wright, op. cit., p. 49.

Together they furnish one of the central themes of the Bible, the gracious acts and promises of God together with the binding relationship and obligation to God on the part of the believer who has accepted the promises.⁴

The Exodus from Egypt became the historical basis for Israel's reflection that she was called into a special position not only before God but among all people.

The acts by which God manifested His power to bring man into a right relationship with Him were acts of love toward a "no people." Moses and Aaron showed the power of God before the Egyptians. According to the accounts there were ten plagues that God worked among the Egyptians for the sake of Israel. At the sea God divided the waters and made the way of escape dry. Israel was delivered from certain destruction by the hands of the pursuing Egyptian armies. Throughout the wilderness wanderings God was present as He led and fed His chosen people.

The Exodus from Egypt was the focal point in the Old Testament upon which the life of Israel was given its essential and primary meaning. The route of the Exodus led to Mount Sinai where according to the Old Testament the people of Israel were brought into existence as a distinctive religious community.⁵

In a succession of events all the way from Egypt to the mount of convenanting [sic], Yahweh came to the help of Israel. They needed a leader in the desert, and he came

⁴G. E. Wright, "The Faith of Israel," The Interpreter's Bible, edited by Nolan B. Harmon (New York: Abingdon Press, 1952), I, 356.

⁵G. E. Mendenhall, "Ancient Oriental and Biblical Law," Biblical Archaeologist, XVII (1954), 28.

in a pillar of cloud and fire to lead them. They suffered from thirst, and he healed the bitter waters of Marah with a branch of leafy foliage (Ex. 15:25). They hungered for the onions and garlic of Egypt, and he came with 'bread from heaven' in the gift of manna and quail (Num. 11:4-10). In the supreme hour of their arrival at the mount, Israel encountered Amalek in internecine warfare, but in miraculous fashion Yahweh gave victory to his people (Ex. 17:8-16). Such was the God who had revealed himself to Moses: Deliverer, Leader, Physician, Provider, and Victor in war. Now he was to reveal himself to them as more than all these.

.....
 Israel saw in the series of events centering in the Exodus the living matrix of her faith.⁶

The Exodus or deliverance from Egypt, therefore, is the central or focal point in Israelite history and faith. When Israel claimed to be the Chosen People, she was giving the only explanation possible to her for this historical event. Looking back at the tradition of the Fathers it was only natural that the doctrine of election should be traced to Abram, the Patriarchal father of the people (Gen. 12:1-3), as the sole explanation for his leaving home and kindred for a land of which he knew nothing. In all of our main historical sources the deliverance from Egypt is seen as the fulfilment of God's promises to the Patriarchs. Yahweh calls Abraham and makes the election promise to him. That promise is repeated to each of the Patriarchs. The Exodus and the conquest then follow as a witness to Yahweh's faithfulness to his promises.⁷

The significance of the Exodus, then, is very profound. It was seen to be more than the mere redemption of a people from the bondage of an alien race. For the interpreters of the OT writing from within Israel itself, the Exodus had two mighty and significant meanings. In the first place, it was an event of cosmic significance. It was an event that had total meaning both for time and for eternity. In other words, it was an eschatological event In the second place, this eschatological Exodus-event

⁶James Muilenburg, "The History of the Religion of Israel," The Interpreter's Bible, edited by Nolan B. Harmon (New York: Abingdon Press, 1952), I, 298.

⁷Wright, The Old Testament Against Its Environment, p. 49.

was an event altogether inconceivable without the proper existence on earth of empirical Israel, and without the extraordinary interpretation which that same Israel put upon itself as it theologized in retrospect upon the meaning of its existence.⁸

In the Old Testament Israel looked to the Exodus events as the reason for her unique existence. God out of love, סְׁׁוֹׁׁתֵׁׁם , had determined in the heavenly council to save spiritually dead man by providing a means through which sinful and dead man might be restored to the proper communion with God. These acts of God took the form of historical events.

The events of the Exodus, the wilderness wandering and the conquest are as important for the New Testament as for the Old. In Christ is the new exodus and the new inheritance. The major portion of the vocabulary used to express the saving work of God in Christ is drawn from the Exodus event: thus the words 'redeem' and 'redemption,' 'deliver,' 'ransom,' 'purchase,' 'bondage,' 'freedom.'⁹

Thus, the chief events of the Old Testament which furnish the pattern for the happenings in the New Testament are the redemption from Egyptian bondage, the consecration of the people by a covenant, and the gift of the inheritance of life.¹⁰

Reconciliation in the New Testament

In the New Testament God's סְׁׁוֹׁׁתֵׁׁם is translated by $\alpha\gamma\acute{\alpha}\pi\eta$. God's love is an active word as the many occurrences of the verb

⁸G. A. Knight, A Christian Theology of the Old Testament (Richmond: John Knox Press, 1959), p. 218.

⁹G. E. Wright, God Who Acts (Chicago: Henry Regnery Company, 1952), p. 63.

¹⁰Ibid.

in the Gospels indicates. Because God loved the world, He continued His redemptive works in the pattern of the Old Testament events. God who was present with the Israelites became incarnate in the person of Jesus Christ. In this way Christ became a man in order that He might take Israel's place and become the true Israel. This action on the part of God was necessary because Israel had failed to fulfill the task which her covenant obligations had committed her to do.

The New Testament recites many of the Old Testament events in relation to Christ's life. Israel had been in bondage in Egypt. God called His Son, the true Israel, out of Egypt (Matt. 2:15). Christ wandered in the wilderness (Mk. 1:12). Jesus performed many miracles (Matt. 4:23-24). He provided food for thousands in the desert (Matt. 12:13-21; 16:32-38). These desert feedings reflected Israel's wanderings and God's gracious acts of filling their needs with manna and quail. The works that Jesus Christ performed was God incarnate fulfilling His covenant obligations. By doing such deeds out of love God was carrying out His redemptive acts among the people of Israel in the person of Jesus Christ.

In the transfiguration Jesus is seen aligned with Elijah, typifying the prophet, and Moses, the giver of the law. Indeed in the Gospel of Matthew Jesus is presented as the second Moses, who gives a new law on the new mountain, who was tempted in the wilderness as Israel was tempted and who answered the tempter with the words of Moses to Israel as recorded in Deuteronomy. He alone was saved from Herod's slaughter of the children of Bethlehem as Moses was saved from Pharaoh's slaughter of the Egyptian first born. As prophet and lawgiver Jesus thus presents in final form the word and will of God. Jesus also was accorded power by God to work wonders as did Moses and the prophets before him.¹¹

¹¹Ibid., p. 62.

The exodus itself is typified when Christ turns His face to go up to Jerusalem (Matt. 20:17-19). Later Saint Peter uses the term to refer to his own departure of the present life (II Pet. 1:14). Thus, an exodus is a departure from one existence to an entrance into another existence.

The exodus and its surrounding events led to Mount Sinai where the covenant was given. Jesus' exodus led to Mount Calvary where the new covenant was given. God who was at work reconciling the nation of Israel to Himself is seen doing the same reconciling work among people in His incarnate Son, Jesus Christ. Both exoduses led to the establishment of covenants. Inasmuch as the exodus event was God's great redemptive act to show Israel that she was reconciled to God, so does the second exodus of Jesus Christ show all people that they are reconciled to God. These redemptive acts are God's way of showing man that He has reconciled him to Himself and that this reconciliation, then, becomes the foundation of the covenant relationship.

In the New Testament Paul uses some special terms to describe the work that God did when He re-established the world to a correct relationship with Himself. The terms Paul uses are *καταλλάσσω*, *καταλλαγῆ*, and *ἀποκατάλλάσσω*. *καταλλάσσω* is used to refer to the reconciliation between God and man. The root word from which these words are derived is *ἄλλος*. It means "other." The derivatives from *ἄλλος* have as basic ideas "to change," "alter," or "to exchange," "barter," or "receive in exchange."

The term *καταλλάσσω* is used only of God. God reconciles us or the world to Himself. Thus, God and man are not on equal terms in

relation to reconciliation. Reconciliation is not reciprocal in the sense that both equally become friends where they were enemies. The supremacy of God over man is maintained in every respect.¹²

The noun formed from the verb *καταλλάσσω* is *καταλλαγή*. This term means the act of reconciliation which involves a change in relationship.

In Paul, who alone uses the term in the NT, it always denotes a disposition or economy of God. Paul denotes the significance of his own word and work by calling it the word and ministry of reconciliation (II Cor. 5:18-19). It brings before men the action by which God takes them up again into fellowship with Himself (II Cor. 5:20). Those who have allowed this action to reach its goal in them, opening themselves to it, have received reconciliation (Rom. 5:11).¹³

The term *ἀποκατάλλαξω* is found in Colossians 1:20,22 and Ephesians 2:16. This word is not found outside of the New Testament. Büchsel thinks that "since it is never found prior to Paul, it is perhaps coined by him. Its meaning and use are essentially the same as those of *καταλλάσσω*."¹⁴

These three terms are used by Paul to describe the reconciliation between God and the world. There are four passages in the New Testament which need to be considered in order to study this concept. The passages are: Romans 5:8-11, II Corinthians 5:14-21, Ephesians 2:12-17, and Colossians 1:20-22.

¹²F. Büchsel, "Ἀλλάσσω," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated from the German by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 255.

¹³Ibid., p. 258.

¹⁴Ibid., p. 258.

Romans 5:8-11 describes God's act of reconciliation as having been carried out at the time we were sinners and enemies. Even though the responsibility of reconciliation lies with the person doing the wrong, our passage indicates that God who was wronged took the initiative in the attempt to heal the breach.¹⁵ We are reconciled by the death of Jesus. As He was made sin for us, we were made righteous before God. In this sense we are justified. We are no longer enemies, but by the blood of Jesus we shall be saved through Him. God's unconditioned love becomes a present and active reality in men who live in the Spirit. If the blood of Christ, which signifies in the Old and New Testament a life given up for death,¹⁶ justifies us, how much more shall we be saved by His life. If the sacrifice of the blood of bulls and goats was able to restore an Israelite into communion with God, how much more surely shall we be saved by the life (resurrection) of Christ. The risen Lord Jesus Christ was not only the sacrifice, but He rose from the dead to offer His work of reconciliation to all.

The reconciling work of Christ is not applied to men in the form of a fictitious imputation of merit which they do not and cannot possess. It is made available to them by Christ in the Spirit, as He unites men with Himself by grace, and incorporates them into His Body to share, as we have already seen, in the dying-to-live which He alone was able to effect.¹⁷

¹⁵L. Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 189.

¹⁶L. Morris, "The Biblical Use of the Term 'Blood,'" Journal of Theological Studies, III (1952), 216-227.

¹⁷G. W. H. Lampe, Reconciliation in Christ (New York: Longmans, Green and Co., 1956), p. 61.

In II Corinthians 5:14-21 Paul says that God was in Christ reconciling the world to Himself. In this way the state of alienation between God and man was in the most comprehensive way decisively resolved. We were made the righteousness of God in Him and, thus, our trespasses are not accounted against us. Again God's love stands out as the motivation which caused God to create a new fellowship with man. By reconciliation our sinful self is overcome and communion with God is created in which the creation lives for Christ. Reconciliation points to a new life, and, thus, it is the resurrection which confirms the effectiveness of God's reconciliation in man's life.

In Ephesians 2:12-17 the term *ἀποκατάλλαξω* is used for *κατάλλαξω*. The term means "to effect a thorough change (perfective *κατά*) back," "to reconcile." In this passage as also in Colossians 1:20-22 Christ is the subject whereas God is the subject of *κατάλλαξω*. In these verses three elements are to be noted. Paul writes to the Ephesians to tell them to remember that at one time they were separated from Christ because they were alienated from the commonwealth of Israel and were strangers to the covenant of promise. But now in Christ they are at peace with God and partakers of the covenant of peace through Christ. Reconciliation to God also brings reconciliation between Jews and Gentiles. It is now possible to live in peace with God and man because Christ who has made both Jews and Gentiles one is our peace.

The last passage to consider is Colossians 1:20-22. In this passage the benefit of reconciliation takes on larger proportions. It includes heaven and earth. Colossians 1:20 speaks of the gracious

purpose which God had demonstrated by the blood of the cross to reconcile the whole world to Himself. It embraces the total life situation of man, but it also carries with it a reconciliation of the supra-terrestrial creation so that the destroyed creation might also be restored to its original state.

In the four passages we noted, each time reconciliation is mentioned there is a reference to the means. In Romans the means was His blood, in II Corinthians it was His death, in Ephesians it was the blood of Christ, and in Colossians it was the blood of His cross.

We are now able to summarize the main elements in St. Paul's teaching concerning reconciliation. (1) By reconciliation he means the restoration of men to fellowship with God. (2) The reconciliation is that of men to God, not that of God to men. (3) In his view it is an act rather than a process, and he thinks of it as an act accomplished by God. (4) To it men can contribute nothing except their consent and readiness to be reconciled. (5) The condition from which they are delivered is one of enmity or estrangement. (6) The act of reconciliation is wrought through Christ and the power of His sacrificial death.¹⁸

Ἐξομα in the New Testament

In the section of stipulations of the Hittite covenant after which the Mosaic covenant is patterned, the obligations to which the vassal binds himself in accepting the covenant are defined by the suzerain. The vassal must give up any previous relationships and not enter into alliances with other independent kings. The vassal is prohibited from having any enmity against anything under the sovereignty of the great

¹⁸Vincent Taylor, Forgiveness and Reconciliation (London: Macmillan and Co., 1952), p. 84.

king. Hostility toward a fellow vassal is also against the king who will take the part of the oppressed one. In other words a vassal must be friends to the suzerain's friends and an enemy to his enemies. To be an enemy to the ruling suzerain means to cut oneself off from the covenant relationship.

The great and mighty redemptive acts of the Exodus were worked among Israel to bring her in a right relationship with God who is her suzerain Lord. When Israel disobeyed or neglected the obligations of the covenant, she would cut herself off from the covenant and become an enemy of God. In the New Testament the acts of Christ proclaimed the rulership of God. Thus, the terms *ἔχθρα* and *ἐχθρός* are used to signify the state of enmity that exists when man is not in agreement with his ruling Lord. These terms also indicate that hostility is a result of a disagreement.

In the Old Testament the term "enemy" was usually used to designate a national enemy of Israel (Josh. 24:11). It is also used to mean a personal enemy (Ex. 23:4; I Sam. 18:29; Ps. 3:7). God is spoken of in the Old Testament as an enemy of Israel's enemies (Ex. 23:22; II Chron. 20:29). In this way God was regarded as looking out for the welfare of Israel. The Old Testament also views man as an enemy of God when he disobeys the commandments (Ex. 20:5; Deut. 5:8-10). In the New Testament Paul takes up this idea and speaks of sinners as enemies of God (Rom. 5:10; Phil. 3:18). Scripture, therefore, regards man himself as God's enemy because of his sin. Although the New Testament strongly insists that one is to love his enemies (Matt. 5:44) as the correct attitude for a Christian in the face of hostility and that God loved men even while

they were sinners and enemies (Rom. 5:8-10), it does not say that God will remain inactive about sin.

The term $\epsilon\chi\theta\rho\alpha$ is used six times in the New Testament. It is used only once in connection with reconciliation terminology. In Luke 22:12 a reciprocal hostility between Herod and Pilate is described in the remark that they were "at enmity with one another." Romans 8:7 would seem to indicate that the hostility is from the side of man alone. Hostility is one of the works of the flesh (Gal. 5:20), for flesh is hostile to God (Rom. 8:7). The term occurs in James 4:4 where the author tells his readers that "friendship with the world is hostility to God."

Ephesians 2:14-16 is the only place in the New Testament where $\epsilon\chi\theta\rho\alpha$ is definitely placed in the same sentence with reconciliation terms. Paul is speaking of the mutual hostility that exists between the Jew and Gentile. He says that Christ has come and "has broken down the dividing wall of $\eta\ \epsilon\chi\theta\rho\alpha$." The animosity that existed between Jew and Gentile was abolished by Christ in His flesh. In this way "one new man in place of the two" was created and peace exists between them in the church. The second emphasis of these verses points out that at the same time Christ abolished hostility between Jew and Gentile He "reconciled us both to God in one body through the cross, thereby bringing the hostility to an end." Through Christ the hostility between men was brought to an end when the hostility between God and man was removed.

The term $\epsilon\chi\theta\rho\acute{\omicron}\varsigma$ is used thirty times in the New Testament. It denotes either mutual enemies (Lk. 23:12) or an enemy toward one person (Gal. 4:16; Rom. 8:7). Being enemies is the state that exists

on the part of man toward God and between man and man. The New Testament applies the term *ἐχθρός* to sinners who are enemies of God (Rom. 5:10; Phil. 3:18). A friend of the world is an enemy of God (Jas. 4:4). The devil is the enemy of God (Matt. 13:39; Acts 13:10). Death is the last enemy to succumb to the reign of Christ (I Cor. 15:26).

The term *ἐχθρός* is used in two passages in connection with reconciliation terminology. Romans 5:10 makes a definite point to say that man was an enemy towards God when God reconciled him to Himself by the death of His Son. Vincent Taylor says,

We must conclude that in Rom. 5:10 *ἐχθρός* describes, not only the hostile attitude of men, but also their character in the eyes of God. He sees them as enemies; and yet He reconciles them to Himself.¹⁹

The other passage is Colossians 1:21-22. Paul says that man was estranged and an enemy to God. Paul's use of the term also indicates that man in his sinful state was content to get along without God. The point is that man does not consider himself an enemy of God. But the Scriptures tell us that man is an enemy to God. There is hostility between man and God. Man does not recognize his hostility towards God, but God does, because He is holy. Thus, the wrath of God proceeds to meet and destroy the hostility of man and in this way sinful man is destroyed. The removal of hostility was an action of divine love. It can be concluded that

the biblical teaching on *ἐχθρός* and *ἐχθρα* taken in conjunction with the wider biblical teaching on the wrath of God indicates that there is a very real hostility on the part of God to all that is evil, and that this

¹⁹Ibid., p. 75.

hostility is not incompatible with a deep love of God for sinners.²⁰

Eῖρήνη in the New Testament

God's redemptive acts in the exodus and later in Jesus Christ were designed to restore man who was an enemy to a right relationship or a state of peace between Himself and man. The state of peace is found in the covenant relationship. In the covenant at Mount Sinai God revealed through Moses two specific aspects of the covenant. Yahweh's obligation was to protect Israel (Ex. 6:7). Israel's obligation was to worship and obey Yahweh (Josh. 24:15,21-23).²¹ Although this relationship may be broken and was broken by headstrong and stiff-necked Israel, God did not reject Israel entirely but brought her back into the covenant relationship.²² Thus, it was to Israel's advantage to accept the covenant

because acceptance meant the bestowal of blessing from Yahweh, a blessing which included the gift of an 'inheritance,' security from enemies, law and order--indeed the wholesome and harmonious existence comprehended by the Biblical conception of peace (*שְׁלוֹמ*).²³

Peace in its first sense means to be complete or whole. This idea is evident in the total life of Israel. One of the primary uses of this

²⁰Morris, The Apostolic Preaching of the Cross, p. 197.

²¹Ludwig Köhler, Old Testament Theology, translated by A. S. Todd (Philadelphia: Westminster Press, 1957), p. 68.

²²T. C. Vriezen, An Outline of Old Testament Theology (Oxford: Basil Blackwell, 1958), p. 142.

²³Wright, The Old Testament Against Its Environment, p. 58.

term is that of friendship. To be friends is to be at peace. Peace with God is an especially important state. This peace is found particularly in the covenant relationship. God proclaims the firmness of His covenant when He declares that the mountains and hills may be removed, but His steadfast love and covenant of peace shall not be removed (Is. 54:10; cf. Num. 25:12; Ezra 34:25; 37:26). Thus, the covenant was one of Life (Mal. 2:5). The idea of peace in a covenant relationship is found in other Old Testament passages (Judg. 6:24; Num. 6:26; Ps. 29:11; 35:27; 85:9,11; 125:5; 128:6; 119:165; Jer. 16:5; 33:9; Is. 27:5; 54:13; 60:17; 55:12; 48:18; 66:12; 53:5; Hag. 2:9; Mal. 2:6).

Since all peace is of God (Is. 45:7) and the condition of peace is the presence of God (Num. 6:26; I Chron. 23:25), it is man's righteousness under the covenant which makes him peaceable because God is the Lord of peace (Judg. 6:24). Then, God who makes the covenant brings covenant peace (Num. 25:12; Is. 54:10; Ezra 34:25; 37:26; Mal. 2:5). The covenant is the agreement within which man is restored to wholeness in the sight of God. The covenant is one of peace (Ezra 37:24). Peace is the effect of righteousness (Is. 32:17). Peace is the antithesis of wickedness (Ps. 34:14). Therefore, the wholeness of man's life is his trust in God. Trust in God is the covenant of salvation (Is. 52:7; Nahum 1:15). Salvation is being at peace with God.

In the New Testament the word "peace" takes on a wider meaning than its classical Greek sense because *εἰρήνη* is used in the Septuagint to translate *שָׁלוֹם*. It is used as a greeting (Mk. 5:34; Lk. 7:50; Jn. 20:19,21) by Jesus to mean more than just a salutation; for when

peace was spoken (Matt. 10:13; Lk. 10:5-6), a bestowal of peace was given. Paul often uses the term in the introduction of his letters (Eph. 1:2; Phil. 1:2; Col. 1:2). This peace is from God (Gal. 1:3; Rev. 1:4; Phil. 4:7; Col. 3:15). God is a God of peace (Rom. 15:33; II Cor. 13:11; Heb. 13:20). Thus, John can say that peace is a gift from Christ (14:27).

The New Testament idea of peace consists in the restoration of a right relationship between God and man. Peace is used to describe this restored relationship (Rom. 5:1). Peace is the opposite of alienation from God (Eph. 4:18; Col. 1:21). In Christ the alienation is removed and the wrong relationship is set right. Man is reconciled to God; then, he has peace with God. God made His peace through the blood of the cross (Col. 1:20). Christ became our peace (Eph. 2:15).

Christ, by His atoning death, has done away with the enmity bringing about a comprehensive peace, which includes complete wholeness spiritually, and right relations with God issuing in right relations with man. So completely is Christ identified with this process of making peace that He can be said to be "our peace," . . . a divine gift (Gal. 6:16; Phil. 4:7; Col. 3:15).²⁴

²⁴ Morris, op. cit., p. 216.

CHAPTER IV

RESURRECTION

The New Life in the Covenant

Resurrection means a rising from the dead which is a restoration to a new life. In its first sense resurrection deals with a spiritual problem. Life which is only from God was forfeited when sin took over the rule of man's existence. Sin results in death which is an alienation from God. The writers of Scripture have affirmed that God has taken steps to offer again a new life to dead mankind. This new life was given to man by God in the covenant relationship.

The Exodus from Egypt was the focal point in the Old Testament upon which the life of Israel was given its essential and primary meaning. It became the central event to which Israel turned for validation of her life.¹ God's redemptive acts of reconciliation brought Israel into a position where she was able to accept the covenant and be offered a new life. For in the covenant God was present and alive, working to uphold the new life of Israel in the restored relationship.

That the covenant event was the next natural step after the exodus is clear. The covenant illuminated the significance of the exodus. Without the covenant the meaning of the exodus for the people would not have been understood and possibly would have been lost. The Sinai covenant tradition itself makes it clear that the two events belonged together: "And God spoke all these words, saying, 'I am Yahweh your God, who brought you out of the land

¹James Muilenburg, "The History of the Religion of Israel," The Interpreter's Bible, edited by Nolan B. Harmon (New York: Abingdon Press, 1952), I, 298.

of Egypt, out of the house of bondage." (Ex. 20:1-2; cf. Ex. 19:3-6).

It was precisely because the Hebrews were delivered by Yahweh from Egyptian bondage that the covenant was established. The exodus event was the foundation of the covenant event.²

A covenant that is unilateral is made by a superior with an inferior.

When Moses went up to meet the Lord on Mount Sinai, he was given two tables of stone (Ex. 32:15f) which were known as the words of the covenant (Ex. 34:1,28). The words of the covenant were important because they are the will of the superior who associates himself to an inferior. The commandments of the Lord to Moses are a concrete form "permitting those who have been the object of the choice to lead a life conformed to the new situation into which they have entered."³ When the inferior concurs with the will of the superior, he is said to be at peace with his superior. Earlier we had discussed the concept of peace.

Peace and covenant are thus two expressions of the common life of the souls. All life is common life, and so peace and covenant are really denominations of life itself.⁴

The idea of a resurrection in the Old Testament is understood as a rising to a new life. This new life was only found in God. God Himself is the source for the resurrection and new life. The covenant relationship enabled God to instill His power of a new existence into a wayward people

²Murray Newman, The People of the Covenant (New York: Abingdon Press, 1962), p. 21; cf. G. E. Mendenhall, "Law and Covenant in Israel and Ancient Near East," Biblical Colloquium (1955).

³Edmond Jacob, Theology of the Old Testament, translated by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Brothers Publishers, 1955), p. 271.

⁴Johannes Pedersen, Israel. (London: Oxford University Press, 1940), I-II, 308.

because the exodus events had brought Israel into a position where she was in a right relationship with God.

At Mount Sinai "it is a covenant God who speaks covenant words to a covenant people and consummates a covenant relationship in a . . . covenant act."⁵ The God who by His grace promised Abraham, Isaac, and Jacob that their seed would live forever is the covenant God of history who does not work only to a point in time, but He carries on the effect of His work in the promise of what the covenant relationship offered.

"The covenant at Sinai thus was oriented toward the future."⁶ Israel could only maintain her new life if she belonged to Yahweh. For

the covenant is a relationship with the people and not with individuals. Jahweh is concerned with the people and deals with the people, not with the individual. The individual stands within the covenant, which Jahweh has made, but he stands within this covenant not because he is an individual personality in his own right, . . . , but because he is a member of the people It is an axiom of the Old Testament revelation that God deals with society, with the people, or--to put it more accurately--with the community. The individual can live before God only as a member of the community.⁷

Such a new situation began when the people of Israel, after they heard the words of the Lord, answered, "All that the Lord has spoken we will do" (Ex. 19:8; 24:3). Thus, when Israel accepted God's offer to "cut a covenant," a new community was established. At the same time that the new community came into existence, Israel entered into a new life.

⁵Muilenburg, *op. cit.*, p. 299.

⁶Newman, *op. cit.*, p. 38.

⁷Ludwig Kähler, *Old Testament Theology*, translated by A. S. Todd (Philadelphia: Westminster Press, 1957), p. 65.

This new life was described by widely used terms. In the Old Testament Hebrew text קָם , יָקָם , and שָׁחַח are used in contexts which indicate a rising to a new life. קָם is used very often to mean "arise," "stand." In Hosea 6:2 it is used figuratively "to arise as a prostrate one." יָקָם means "to awake," or "show signs of waking as from a sleep of death." It is used of the reawakening of Israel (Is. 26:19; Dan. 12:2; cf. Ps. 43(44):23). The last passage seems to indicate the idea that there is a "death-and-resurrection" motif in the Old Testament.⁸ In Psalm 20:6-8 "the death-and-resurrection" motif is as apparent in the messianic theme of the line of David as it is in the case of God's dealings with Israel as a whole."⁹ שָׁחַח means "to live in the presence of" (Gen. 17:18; Hos. 6:2), "be quickened, revive from death" (Is. 26:14,19), "restore to life (from the dead)" (Hos. 6:2; Is. 38:9).

In the Septuagint the three Hebrew verbs are very often translated by ἀνίστημι and ἐγείρω . The Greek verbs are used in the most acceptable resurrection passages in the Old Testament (Dan. 12:2; Is. 26:19; Hos. 6:2; and Job 19:25). The meaning of ἀνίστημι implies an upward motion. The motion is toward a position which is opposite of πίπτω . ἐγείρω also incorporates the primary idea of rising.

Along with the passages that have been listed, Ezekiel 37, I Kings 17:22, and II Kings 4:35, 13:21 help to prepare for the total novelty of the meaning of resurrection as a personal physical resurrection. The

⁸G. A. Knight, A Christian Theology of the Old Testament (Richmond: John Knox Press, 1959), pp. 300-303.

⁹Ibid., p. 300.

idea that the conquest of death is through a resurrection is new to the Old Testament. But the idea of a new life in the covenant became associated with the resurrection.¹⁰

The language of the Old Testament provides an adequate background for the New Testament concept of the resurrection. Although the concept of the individual resurrection was present in the Old Testament, it was not emphasized because the idea of a new life which was a communal idea was so predominant.

Another idea which may have been taken up by the New Testament writers was the concept of "on the third day." In Exodus 19:9b-11 we read

Then Moses told the words of the Lord to the people. And the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day; for on the third day the Lord will come down upon Mount Sinai in the sight of all the people.

This may be referred to by Matthew 28:16 where "the mountain where Jesus had appointed them" points to an allusion to the coming down of the Lord upon the mount on the third day in the story of the making of the Old Covenant. It may also refer to the idea of a sanctification before the establishment of a covenant. In Exodus the people are to consecrate themselves to be ready for the third day which was the day of the covenant. In John 17 Jesus sanctifies Himself in anticipation of the third day when He would establish a new covenant. However, the New Testament writers would have a difficult time constructing a resurrection story from the paucity of Old Testament testamonia.

¹⁰Walther Eichrodt, Theology of the Old Testament (London: SCM Press, 1961), p. 488.

In Jonah 1:17 we must remember that Jonah's adventure is symbolic of Israel's "burial" in the land of the Exile.

And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

The subsequent resurrection of Israel (Ezek. 37) is also carried over into New Testament thought which recapitulates the history of Israel.

Hosea writes,

After two days he will revive us; on the third day he will raise us up, that we may live before him.

He is predicting the restoration of Israel after the punishment for her infidelity is over. In the New Testament Christ is the new Israel who is punished for our sins and raised for our justification (Rom. 4:25). Christ as the new Israel recapitulates and fulfills the history of the Old Testament.

Even though the language and events of the Old Testament point to the ideas in the New Testament that are closely connected with the events of the life, death, and resurrection of Jesus, we cannot say that the events of the New Testament completely fit the Pentateuchal pattern. The evangelists worked with the historical material, but they did not hesitate to leave out or add elements that were necessary to express what really happened.¹¹

The covenant which God established with Israel did not bring to pass that which God wanted to establish because Israel failed to keep her covenant obligations. The later prophets realized the inability of

¹¹ Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Brothers, Publishers, 1958), p. 192.

Israel to maintain the covenant relationship and looked forward to a new covenant which would also be the formation of a new community.

He [Ezekiel] spoke of a new exodus deliverance, a new wilderness discipline in which Yahweh would purge his people before leading them home (Ezek. 20:33-38). Though he looked for the restoration of a united Israel under Davidic rule (34:23f; 37:15-28), he expected Yahweh, who is himself the good shepherd of his sheep (34), to accomplish this; Yahweh would breathe his spirit upon the bones of the defunct nation, causing it to rise again "an exceedingly great host" (37:1-14) and, giving his people a new heart and a new spirit to serve him (verse 14; cf. 11:19; 36:25-27; etc.), would lead them back to their land, establish with them his eternal covenant of peace (34:25; 37:26-28) and place his sanctuary forever in their midst.¹²

Jeremiah also looks forward to the day when Yahweh will cut a new covenant with the house of Israel and the house of Judah (Jer. 31:31).

Divine forgiveness, becomes the foundation of the New Covenant predicted by Jeremiah. It is only this that could harmonize the fact of human breach of covenant with the divine promise to protect and preserve Israel. It is this which is then placed at the very center of both Judaism and New Testament religion. The New Covenant of Christianity obviously continued the tradition of the Abrahamic-Davidic covenant with its emphasis upon the Messiah, Son of David. Paul uses the covenant of Abraham to show the temporary validity of the Mosaic covenant, but in spite of this, the basic structure of New Testament religion is actually, as the early church constantly maintained, the continuation of Mosaic religion. It is an historical event which established obligation; the preceding act of God which confers a benefit upon the individual and the group both forms the motivation and ground for a lasting relationship by covenant, and at the same time brings about a willing obedience to the divine command.¹³

¹²John Bright, A History of Israel (Philadelphia: Westminster Press, 1959), p. 319.

¹³G. E. Mendenhall, "Covenant Forms in Israelite Tradition," Biblical Archaeologist, XVII (1954), 75.

The idea of a new and everlasting covenant is not only the hope of the later prophets, but this idea is a reality and the basis for the New Testament itself.

In the days to come God will renew his relationship with his people in an "everlasting covenant" (Is. 55:3; 61:8; Jer. 32:40; Ezra 37:26), a "new Covenant" written upon the heart (Jer. 31:31-34). The servant of Second Isaiah is even to be the mediator of the covenant for all people and as such the agent of their salvation (Is. 42:6; 49:8). In these cases there is no longer any question about the nature of the covenant as an external, legal compact. It is based upon the pure grace of God which shall create in man a new heart and new spirit to receive it. It is in this last sense that the covenant conception is carried over into the church of the New Testament. The Christian as a member of the new covenant in the blood of Christ becomes the true and actual heir of the election promises made to Israel.¹⁴

The later prophets were given to see the great events of Israel's life in a new perspective. The exodus and covenant with all the surrounding events are projected into a new and glorious time. The prophet Hosea

anticipated beyond that doom a new and unmerited act of the divine grace, which would bring Israel back from the wilderness of catastrophe (2:14f; 12:9), heal her faithlessness, and restore once more the covenant bond between people and God (2:1-23; 14:1-7). Here the seeds of the notion of new covenant and new exodus so prominent in the thought of later prophets, and in the New Testament, become visible.¹⁵

In the Old Testament the exodus and covenant events restored Israel to a right relationship with God and created in her a new life with

¹⁴G. E. Wright, "The Faith of Israel," The Interpreter's Bible, edited by Nolan B. Harmon (New York: Abingdon Press, 1952), I, 357.

¹⁵Bright, op. cit., p. 255.

which she might serve her Lord. These saving acts are derived from the free and boundless love (אֱלֹהִים אֱלֹהִים, Deut. 7:6ff) of God who chose Abraham and his descendants by divine election to be "a people" (עַם) that would live in a covenant relationship of love (אֱהָבָה) with Him (Ex. 19:1ff; 24:1ff). This divine election was part of God's plan to restore the broken relationship between Him and mankind that sin had caused. Israel, which had been known as a foreign people (גֵּרִים), now was known as a people of Yahweh (עַם יְהוָה) because the Lord called them His people (Ex. 5:1,4). Israel heard the voice of Yahweh (אִשְׁרָאֵל) and became a community (קְהִלָּה) that was a selected (בְּחִירָה) possession (אֲחֻזָּה) of a gracious and loving God. This loving God had manifested Himself in the events surrounding the exodus. He had led Israel from the house of bondage to a new life with Him. Israel was created into a congregation (קְהִלָּה) of faithful people (עַם נֶאֱמָר) when she heard and accepted the words of the covenant. The covenant relationship created a new community among a people who regarded Yahweh as their King and Redeemer.

The Kingdom of God in the New Testament

The idea of a covenant relationship in the Old Testament is largely taken over by the idea of the Kingdom of God in the New Testament.¹⁶ The phrase Kingdom of God is not found in the Old Testament. The closest idea is a kingdom of priests (Ex. 19:6). However, Israel became a nation

¹⁶John Bright, The Kingdom of God (New York: Abingdon Press, 1953).

ruled by God who was her King. The covenant was made between a King and a people. The New Testament writers retained the same idea of a king and his people but expanded the idea from a national one to an international one. In other words the expression Kingdom of God included a wider scope of meaning than did the covenant.

The kingdom is a new creation.¹⁷ It is described in different ways. The description of the kingdom is often told in parables (Matt. 13; Mk. 4). According to Mark the first message of Jesus' ministry was the announcement of the Kingdom of God. This kingdom was at hand (Mk. 1:14) because Jesus brought it.

Life in the kingdom brings obligations to the members of the kingdom. Obedience was one of the requirements (Matt. 21:31). The commandments must be kept (Matt. 19:17f). It was difficult to enter the kingdom (Matt. 19:24) because the way that leads to life is hard (Matt. 7:14). It is even better to be maimed than lose life (Matt. 18:8). The members of the kingdom must produce fruits (Matt. 21:43).

Membership in the kingdom is a gift (Mk. 10:15) because entrance into the kingdom is life itself (Jn. 3:3,5). The righteous man will inherit life (Matt. 25:46). In the kingdom each is to love the Lord with all his heart, and with all his soul, and with all his strength, and with all his mind, and his neighbor as himself (Lk. 10:27ff).

This new life is found in Christ. He says, "I am the way, the truth, and the life" (Jn. 14:6). John makes much of the idea of life

¹⁷Gehardus Vos, Old and New Testament Biblical Theology (Toronto: Toronto Baptist Seminary, 1947), p. 236.

in his Gospel. This life is closely bound up in Christ. The person who believes in Christ has eternal life (Jn. 6:40). Christ gives eternal life because even as God had life in Himself so He gave the Son to have life in Himself (Jn. 5:26). The Son gives life to all who believe in Him (Jn. 6:40).

The reason why Christ came into the world was that man might have life abundantly (Jn. 10:10). Life is the opposite of death. Death is an alienation from God caused by sin (Rom. 6:23). Life is living in communion with God. This life is closely connected with resurrection for Christ says, "I am the resurrection and the life" (Jn. 11:25). Whoever hears His words (Jn. 6:63) is saved because life means a forgiveness of sins and the restoration to a proper relationship with God. All life is found in Christ, for He says, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst (Jn. 6:35).

The New Testament writers use the Septuagint words which translate

ζῆν, γῆν, and ἵπ^τπ^τ to express the idea of new life. Ἀνίστημι and εἰσέρω are used along with cognates to take up the Old Testament idea of a rising or being placed into a new life. Ἀνίστημι is used of Jesus' resurrection (Acts 2:24,32; 3:26; 13:33,34; 17:31). Jesus will raise on the last day every person who believes in Him (Jn. 6:39-40,44,50). People are raised to life (Mk. 5:43; Acts 9:41). Ἀνάστασις is a cognate of ἀνίστημι. The phrase ἐν τῇ ἀναστάσει refers to a coming event (Matt. 22:28,30; Mk. 12:23; Lk. 12:12; 20:33; Jn. 11:24). There is a resurrection from the dead (Matt. 22:31; Lk. 20:35; Acts 4:2; 17:32; 23:6;

24:21; 26:23; Rom. 1:4; I Cor. 15:12,13,21,42; Heb. 6:2; I Pet. 1:3). It is used of Jesus' resurrection (Acts 1:22; 2:31; 4:33; Rom. 6:5; I Pet. 3:20). There is a resurrection of the body (Lk. 2:34). There are sons of the resurrection (Lk. 20:36). Resurrection is of life (Jn. 5:29), for Jesus is the resurrection and the life (Jn. 11:25).

The second word which is used in connection with resurrection is *ἐγείρω*. Its meaning is similar to *ἀνίστημι*. *Ἐγήγερται* is used by Herod when he asks if John the Baptist was raised from the dead (Mk. 6:14). Christ was raised on the third day (I Cor. 15:4,13,14,16,17) from the dead (I Cor. 15:12,20). *Ἐγήγερται* sets forth with the utmost possible emphasis the abiding results of the event which supplies the main thought of the whole passage.¹⁸ *ἤγέρθη* states simply the past complete fact.¹⁹ *ἤγέρθη* is also used in many New Testament passages. Jairus' daughter was raised from the dead (Matt. 9:25). The saints were raised at the crucifixion (Matt. 27:52). Jesus has risen from the dead (Matt. 28:6; Mk. 16:6; Lk. 24:34; Rom. 5:25). Jesus raised Lazarus from the dead (Jn. 12:1,9,17). God has raised Jesus (Acts 3:15; 4:12; 13:30; Rom. 4:24) Christ (Rom. 10:9; Gal. 1:1; Eph. 1:20; Col. 2:12; I Thess. 1:10) from the dead. The use of *ἀνίστημι* and *ἐγείρω* by the New Testament writers clearly indicates that they were aware of the adequate background that these words had for the New Testament concept of the resurrection.

¹⁸J. H. Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1949), I and II, 137, and F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, translated and revised ninth-tenth edition from the German by Robert W. Funk (Chicago: University of Chicago Press), para. 342.3.

¹⁹Moulton, op. cit., p. 137.

The Resurrection of Jesus Christ

The New Testament writers present the resurrection of Jesus Christ as the central article of biblical faith.²⁰ In the resurrection God's power was especially manifested which gives assurance that the same power will create a new life in us (Rom. 6:4). This new way of life is a re-establishment of the original creation. Already in the Old Testament (Lev. 19:1-4; 20:22-26) a new and higher standard of life was placed upon Israel. She was to be holy, for God was holy (Lev. 19:2). Ezekiel predicted that God would sprinkle His people with clean water and give them a new heart and a new spirit (Ezek. 36:24-28). Christians who are products of the resurrection live by new standards and truly are "new creatures" (II Cor. 5:17).

Jesus foretold His coming resurrection. He told His disciples that it was necessary that He suffer and die for the sins of the world. Such incredible statements did not penetrate the thinking of the disciples until they saw the significance of these statements from the vantage point of the resurrection. The authors of the Gospels recorded Jesus' "passion sayings" so that the Easter event might be seen as a fulfillment of these promises. For God had promised to keep His Word.

In the "passion sayings" the synoptic evangelists describe Jesus as telling His disciples three times about His suffering, death, and resurrection. In the first saying Mark says,

²⁰Robert C. Dentan, The Design of the Scriptures (New York: McGraw-Hill Book Company, Inc., 1961), p. 141.

And He began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests and the scribes, and be killed, and after three days rise again (Mk. 8:31; cf. Matt. 16:21; Lk. 9:22).

Matthew adds that the destined road was to Jerusalem. The relentless "must" of Christ's life in the fulness of time caused Him to turn toward Jerusalem, the city that killed the prophets (Lk. 13:33).

The second "saying" Jesus spoke is,

The Son of man will be delivered into the hands of men, and they will kill Him; and when He is killed, after three days He will rise (Mk. 9:31; cf. Matt. 17:22-23; Lk. 9:44).

Luke does not mention the death and resurrection.

The third "saying" Jesus spoke to His disciples is more complete in depicting the cycle of events that were to happen to Him.

Behold we are going up to Jerusalem; and the Son of Man will be delivered to the chief priest and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles, and they will mock Him; and after three days He will rise (Mk. 10:33-34; cf. Matt. 20:17-19; Lk. 18:31-34).

Luke adds, "Everything that is written of the Son of man by the prophets will be accomplished." The writers consistently point to the fact that what Jesus said about Himself did take place.

The evidence of the resurrection of Jesus is testified to by many different sources. The Roman guard went into the city and told the chief priests all that had taken place (Matt. 28:11). Jesus appeared to and spoke with Mary Magdalene during the morning of Easter Sunday, but Mary did not at first know who it was until Jesus spoke her name (Jn. 20:14f; cf. Mk. 16:9). Jesus also met other women who came to the grave on Easter Sunday (Matt. 28:9). Luke writes that the eleven disciples and others knew the "Lord had risen and had appeared to Simon" (Lk. 24:34;

I Cor. 15:6). The risen Lord appeared to the Emmaus disciples (Lk. 24:13-35). He appeared to the ten apostles and many disciples in Jerusalem in the evening of the first Easter day. He spoke to them, showed them His hands and feet, and ate food in their presence (Lk. 24:36-43). Jesus appeared to the eleven apostles in Jerusalem a week later. He convinced the unbelieving Thomas of the reality of His resurrection (Jn. 20:24-29). Our Lord appeared to the seven apostles by the Sea of Galilee and reinstated Peter to apostleship (Jn. 21:1-23). The eleven apostles saw Jesus on a mountain in Galilee and were given their mission (Matt. 28:16-20). Jesus appeared to Jacob (I Cor. 15:8). He appeared to the eleven apostles at His ascension (Acts 1:1-11). Later, He appeared to Paul who was on the way to Damascus (I Cor. 15:9; Acts 9; 22; 26).

The Scriptures also present other evidence to the resurrection of Jesus. The grave where Jesus was laid was empty (Matt. 28:6). The fear of the disciples (Mk. 14:50) turned to heroic courage (Acts 2). The silence and despair of the apostles was replaced by preaching with joy and assurance in the risen Christ. A silent testimony is given by the Roman guard who fled from their post of duty. But the Jewish leaders did not charge the soldiers with neglect of duty. These leaders bribed the soldiers to spread a false report (Matt. 28:13). The false report to explain the empty grave was absurd. There is no investigation concerning the report. The Jewish leaders attempted to stop the preaching of the apostles about the resurrection of Jesus, but they offered no proof against it (Acts 4:1-3). There is no definite denial that Jesus arose from the dead. The message of the apostles

won converts by the thousands in Jerusalem in spite of the persistent and violent opposition of those who had influence and power to put Jesus to death (Acts 4:4). The apostles gave their testimony to the resurrection of the Lord Jesus with great power (Acts 4:33; 10:39-41; 18:29-37; Rom. 4:23-25; 6:4-5; I Cor. 15:3-8,12-20; Eph. 1:19-23; Phil. 3:9-11; Col. 1:18; Heb. 13:20-21; I Pet. 1:18-21; 3:18-21; Rev. 20:5-6).

The Gospel of the New Testament is based on the cross which is the culminating event whereby man is again restored to a right relationship with God and the resurrection of Jesus Christ which is God's way of confirming the new covenant with man and instilling into him a new life. The apostolic testimony to the resurrection permeates the life and thought of the writers of the New Testament. By the power of the resurrection every reconciled person who accepts Christ becomes a part of the Kingdom of God and participates in eternal life. Every Christian believes that even as Christ has become the first fruits of the resurrection, so will he become the fruits of the resurrection of Jesus Christ.

CHAPTER V

THE RELATIONSHIP OF RESURRECTION TO RECONCILIATION

The key to the understanding of the relationship of the resurrection of Jesus Christ to His work of reconciliation is the covenant idea. The previous chapters have shown how the ideas of reconciliation and resurrection are associated with the exodus and covenant events in the Old Testament. These chapters also pointed out how the ideas of the exodus and covenant are used by the writers of the New Testament. It is the purpose of this chapter to show how the relationship of resurrection to reconciliation is found in Jesus Christ Himself because Christ is the new covenant.

The New Testament *Διαθήκη*

The translators of the Septuagint chose *διαθήκη* to translate the idea of *ברית* rather than *συμβήκη*. Although there are difficulties involved with both Greek words, *διαθήκη* has the advantage because intrinsically it is a one-sided promise or agreement.¹ The authors of the New Testament used the term *διαθήκη* only thirty-three times. There is a distinct difference between the two covenants. In the new covenant

the benefit is not of political nature, but of religious. The delivery from bondage by the act of God is not from a political oppression, but from the bondage to sin. The

¹ Frank Stagg, New Testament Theology (Nashville: Broadman Press, 1962), p. 2.

obligation, consequently, is not to a new political law, but to a sort of duty which is not bound to any culture or state. The religious community itself is not the nucleus of a new culture or political unity, but one whose "citizenship is in heaven." The curses and blessings are not reducible to an historical correlation of obedience and prosperity, disobedience and calamity, for they are eschatological--to be imposed at the end of time. The covenant is solemnly established not in the setting of a majestic phenomenon of the power of God in nature, but in the insignificant gathering of a small group in an upper room. The covenant given is not a mythical presentation of a timeless, divine, cosmic process, but is an historical event whereby the disciples are bound together with their Lord as the new Israel--the new Kingdom of God. The New stipulations of the covenant are not a system of law to define in detail every obligation in every conceivable circumstance but the law of love.²

In the Epistle to the Hebrews the author quotes Jeremiah 31:31 (8:10). Jeremiah looked for a new covenant. The author of Hebrews used this quote to show why a second covenant was needed. The second covenant is mediated by Christ. It is better because it is enacted on better promises (Heb. 8:6). In the passages on the institution of the Lord's Supper in Matthew 26:28, Mark 14:24, Luke 22:20, and I Corinthians 11:25 Jesus says, "This cup is the new covenant in my blood which is poured out in behalf of many" (Lk. 22:20). The covenant which Jesus institutes is the new covenant about which Jeremiah spoke (Jer. 31:31). This new covenant was promised by the later prophets. Jesus Himself became by His death and resurrection the new covenant which He mediates. The reason why Jesus could be both the mediator and the covenant is because Jesus is both God and man.

The New Testament attributes many titles to Jesus, but one very important title is the Son of God (Matt. 4:3; Mk. 3:11; Lk. 1:32). In

²G. E. Mendenhall, "Covenant Forms in Israelite Tradition," Biblical Archaeologist, XVII (1954), 75.

the Old Testament God had promised to deliver His people from their bondage of servitude in Egypt. This He did. The essence of Old Testament faith looked for the day when God would overcome the forces of evil and show the fullness of His power. In the covenant relationship God was King and Israel was His people. In the New Testament Jesus is God who has come to establish His Kingdom and conquer the forces of evil and offer forgiveness of sins.

Another important title by which Jesus was called is the Son of Man (Matt. 8:20; Mk. 8:31; Lk. 19:10). At the incarnation God became man in the person of Jesus so that He might be like us. The incarnation is the first step in the stages of the redemption and reconciliation of the world. Jesus had come to save His people from their sins (Matt. 2:1-11; Mk. 15:1-32; Jn. 18:33-19:22).

The incarnation served a second purpose. It emphasized the fact that Christ was born a human being. The coming of Jesus Christ was the coming of God's presence on earth. Whereas the reconciling grace of God had dwelt at the mercy seat, now, it dwelt in Christ who came to live on earth with His people.

But how could Christ by becoming man reconcile the world to God? In the Epistle to the Romans (5:12-21, cf. I Cor. 15:22,45-49) Christ is spoken of as the second Adam. The first Adam is thought of as including all people. But now Christ, the second Adam, has come to take the place of the first Adam. In this way Christ becomes the head of a community. He became the true Israel. God sent His Son Jesus who put Himself under the Mosaic covenant and in the place of the vassal, Israel. In this way Christ's life became the embodiment of the history and

task of Israel to make good for what she had failed to do in God's plan to restore a right relationship with man. Thus, Christ was able to incorporate in Himself both the Godhead fully and total humanity.

The Structure of the Covenant

In order to show the relationship of Jesus as God and man to the Mosaic covenant, the same basic elements of the Mosaic covenant will be used to describe Christ's work of reconciliation and His consequent resurrection. The pattern is not as clear as it is between the Hittite and Mosaic covenants because the New Testament authors did not feel constrained to cast their writings completely in old forms.

The preamble is the identification of the king. Jesus was called a king at His birth by the wise men (Matt. 2:20). On Palm Sunday Jesus was proclaimed king over Jerusalem (Matt. 21:5). Matthew quotes Isaiah 62:11 to point out that Jesus was the long awaited king. John identifies Jesus as the Lamb of God who takes away the sins of the world (Jn. 1:29). God Himself identifies Jesus at His baptism when He said, "This is my beloved Son, with whom I am well pleased" (Matt. 3:17). Peter's testimony, "You are the Christ, the Son of the living God" (Matt. 16:17) signified Jesus' identity. When Jesus answered His persecutors' question, "We seek Jesus of Nazareth" with "I am he" (Jn. 18:5-6), He was identifying Himself with the God of the Mosaic covenant (Ex. 20:2; Deut. 5:6).

The historical prologue stresses the help that the king has rendered to his vassal. The "I-Thou" formula which describes the relationship of Jesus to God is probably best presented in Christ's

high priestly prayer (Jn. 17). The acts of Christ's reconciling work for man also come into this category. Jesus came out of Egypt as the true Israel (Matt. 2:15). He wandered in the wilderness for forty days and nights (Matt. 4:2; I Cor. 10:4).³ He turned water into wine. He performed miracles of healing. He fed thousands in the desert. He gave life to all who believed in Him. He gave up His life on the cross as the sacrificial lamb in order to restore man to a right relationship with God. The historical prologue of the Old Covenant is the Exodus. In the New Covenant it is Christ's work of reconciliation.

The initiative in a unilateral covenant is on the part of one person. Jesus took Israel's place to carry out the obligations of the old covenant that she had failed to do. But, since Jesus is also God, man whom He has redeemed has obligations toward Him because of what He has done for all people. Jesus went up on the mountain to teach the people how they were to live (Matt. 5). He instructed them in righteousness. The tables of the old covenant were given so that the people might know the will of the king and uphold the covenant and become righteous. The instructions for the new covenant are written on the heart.

The obligations were very similar to those in the old covenant. Each person was to love the Lord and love his neighbor. All of man's previous relationships must be given up. He cannot serve two masters (Matt. 6:24). Man is to enter into no alliance against the king. A Christian must reject the devil and all his works and ways. The man of

³Bernard Ramm, Protestant Biblical Interpretation (Boston: W. A. Wilde Company, 1956), p. 198.

God can have no enmity against anything under the king's care. He is to love his enemies and not be hostile toward his fellowman. A friend of God is an enemy to the world. All problems were brought before the king. In prayer we bring our concerns to our heavenly Father who rules with love over His kingdom (Matt. 21:22). No murmuring, cursing, or unfriendly words were to be spoken because this is a rebellion against God (Matt. 20:11; Lk. 5:30).

Jesus Christ fulfilled the first covenant in place of Israel and offers instead a new covenant with the obligation to love one another as God has loved us. The new covenant requires faith and trust on the part of the sinner so that in this way he can participate in Christ as the second Adam.

The tables of the old covenant were deposited in the Ark and read periodically. Jeremiah writes of the new covenant which the New Testament writers associated with Jesus Christ (Jer. 31:31-33). The covenant was deposited in the ark which was the first dwelling place or temple of God. God dwelt on the top of the mercy seat and sent forth His saving grace. The body of the Christian is a temple of the Holy Spirit (I Cor. 6:19) from God and is the deposit of God's will. The will of God is written on man's heart because Christ has accomplished all things and brought all mankind to a proper relationship with God. Thus, a Christian knows the will of God because he recognizes God's will written in his heart.

The witnesses to the new covenant include the risen Lord Himself. After His resurrection Christ presented Himself to His followers as a witness to the completion of the new covenant. Israel had been a

witness to the covenant at Mount Sinai. But Israel forgot about its witness to the covenant and sinned. Jesus Christ, the true Israel, was raised up to be an eternal witness to all man that the reconciling work which God effected through Him would remain forever. John's witness, "It is the Lord" (Jn. 21:7), testifies that Christ had been raised. Many disciples and followers testified that Christ had been raised because they saw Him.

The lists of blessings and curses can be best illustrated by Jesus' sermon on the mountain (Matt. 5). A man is blessed if he carries out his covenant obligations which is the will of the Lord. A member of the new covenant is to bless those who curse him (Matt. 5:44; Mk. 11:21; Lk. 6:28; Rom. 12:14). The obedience of love toward all is the proper response of a Christian. Disobedience is a rejection of both the covenant and the ruler of the covenant.

The surety or guarantee of the old covenant is made by an oath. God swore by His own name to Abraham since there was none higher than He (Heb. 6:13). In the New Testament God promises to fulfill His word and seals the promise in the resurrection.

By the use of structure of the old covenant it can be seen that the life of Jesus was in a very real way a recapitulation of the whole life and task of Israel. Jesus Himself is both the God who initiates the covenant and man in the stead of Israel who carried out the will of His Father to fulfill God's redemptive plan of salvation.

The Sacrifice of the Covenant

The concept of sacrifice within the covenant structure played an important and integral part in Israel's concept of covenant theology. By this means Israel was restored to her relationship with God if she broke her covenant obligations. In the New Testament Christ became the covenant sacrifice who offers the way for sinful man to be re-established into a right relationship with God.

The covenant of the Old Testament had hardly been sealed by sacrificial offerings of the people to the Lord (Ex. 24:5f) when Israel corrupted themselves and turned aside from the way which God had commanded (Ex. 32:8). Israel worshipped other Gods and broke the primary requisite of the covenant relationship. The sacrifice which was the formal completion of the covenant act became the means whereby Israel might re-establish herself in the covenant by sacrificing to Yahweh alone. The idea of sacrifice and its meaning to the Hebrews is spelled out very carefully in Leviticus 4-7:18. However, a sacrifice needed to be repeated every time the covenant was broken. This idea is important to understand because in the light of the New Testament

the rules for the observance of important ceremonies in the Old Testament are nearly always presented by means of historical narration. The way in which the thing was originally done was the manner in which it was to be repeated.⁴

⁴G. Ernest Wright, "The Book of Deuteronomy," The Interpreter's Bible (Nashville: Abingdon Press, 1953), II, 488.

Israel was not elected to be just a people of Yahweh, but she was to become the redemption of the world.⁵ But Israel could not offer her own body for the redemption of the world because her sin was too great. She had alienated herself from her loving and saving God. Even Moses who had been called by God to lead Israel out of Egypt could not make an atonement for the great sin of Israel's idolatrous act of covenant breaking. Israel who had become one with God in the covenant had become perverted (Ezek. 16:1-5). She was not able to offer her body as a sacrifice for the redemption of the Gentiles. Even though the covenant was the act of union between God and Israel through which God now renders her sacrifice effective in and through the flesh of Israel, Israel is unable to offer that sacrifice because she is sinful.⁶

In another metaphor Israel is called God's beloved Son. God crucified His own beloved Son, Israel, when in later times He forbade the prophet from interceding for Israel (Jer. 7:16; 11:14). Israel became the burden of the Lord (Jer. 23:33). She was made desolate (Jer. 25:8-9) and an everlasting reproach because of her sins (Jer. 30:12-15). Thus, Israel could never of herself become the covenant sacrifice for the redemption of the Gentiles.

Yet, the action of God in crucifying Israel must necessarily be effective The body she offers here has now become, ideally, 'one flesh' with the Glory of the holy God; or conversely, by his voluntary union with Israel, God himself unites himself with a body which, when it is sacrificed, will at last render effective on earth that which is the will of God in heaven. This sacrifice must be truly the perfect sacrifice, because in it God Almighty will empty out his nepshesh as an

⁵G. A. Knight, A Christian Theology of the Old Testament (Richmond: John Knox Press, 1959), p. 288.

⁶Ibid., p. 289.

'asham' (Is. 53:10,12) or guilt offering; the zeal of the Lord will hiskil, will produce an effective action (52:13), so that he will hitsdiq, justify, many, i.e., set many in the right (53:11). Moreover, since tohu is in the very heart of those whom God will finally put right, God's ultimate victory will be over human sin.⁷

The work which Israel had been called to do was not able to be done because she had broken the covenant relationship. Only within the covenant could the redemption of God become an effective power to enable Israel to carry out her function as servants of God. God's manner of redeeming was to be worked out in flesh and blood. Israel was flesh and blood.

It could only be one of flesh and blood who could effectively be the atoning factor for the flesh and blood sins of the stiff-necked People of God. Only he could validate the three sacrificial principles which we have enunciated-- (1) Be the means of full communion between God and man; (2) Be in himself the all-sufficient thank-offering due from man to God; (3) Be the instrument through whom man dare approach the living God of Fire without being burned. He would thus mediate a total presence. The honour of becoming this medium, whereby the whole world might gain shalom, God offered to his own Servant and Bride, Israel, even though, paradoxically, that same nation needed to be saved into shalom herself.⁸

Isaiah in the Servant Poems pictures the crucifixion of Israel.

In the case of historical Israel, it was only when she had shattered herself upon the Covenant of her God, and when she had paid the ultimate penalty for her rebelliousness and pride, that God raised her up and renewed her, and out of 'crucifixion' and death there came joy and newness of life (Is. 40:1-11; Ezek. 37).⁹

The miracle is that in Israel God can become flesh and blood to work out the redemption of mankind. Knight expresses this work of God in this way.

⁷Loc. cit.

⁸Ibid., p. 285.

⁹Ibid., p. 290.

Now, the first three portraits of the Servant (Is. 43: 1-4; 49:1-6; 50:4-9) reveal to us an Israel that is very human indeed. She knows that she has been called from the womb for her task (49:1), that she has been trained and lovingly educated and led to this end (49:2). She knows that her task is to comfort the weary, and bind up the broken in heart (50:4 and cf. 61:1-3), not only within the ranks of Israel herself, but even to the ends of the earth, so that through her body the salvation of God may reach all men everywhere. She knows that such a calling will bring upon her only calumny and suffering (50:6), yet that if she were but to offer herself wholly, her God would be with her in the Fire (50:7).¹⁰

But more; although the Servant is still pictured as smitten by God (Is. 53:4), and although it is Yahweh who 'laid on him the iniquity of us all' (53:6), yet we are to realize the majesty of the conception that it is now Yahweh himself who, because he is become one flesh with Israel, has become the Suffering Servant which Israel could not be. It is Yahweh himself who now bears the sin of Israel . . . as well as the sin of the world.¹¹

Jesus Christ is the King of the new covenant. He emptied Himself (Phil. 2:7) to become a man and a servant of God. In such a way Jesus became the true Israel. He came ($\eta\lambda\theta\upsilon\varsigma$) to do the work of the Father which Israel had been commissioned to do. His work carried Him to the death on the cross as the sacrifice for the sins of the world. Christ's death on the cross was not only the sacrificial act of the new covenant, but it completed the work of reconciliation which Israel had failed to carry out. That Christ did die on the cross is recorded by writers outside of Scripture.¹²

¹⁰Ibid., p. 287.

¹¹Ibid., p. 291.

¹²Tacitus, "The Annals," The Loeb Classical Library, edited by T. E. Page (Cambridge: Harvard University Press, 1937), XV, 44, and Josephus, The Antiquities of the Jews, translated by William Whiston (Grand Rapids: Kregel Publications, c. 1960), XVIII, iii, 3.

The death of Christ became one of the most important events for Christianity. To explain this great act of God Paul draws upon the traditional vocabulary about the Old Testament sacrifice.

Christ by His death plays the part of an expiatory instrument; His sacrifice takes the place of those sacrifices whose blood was sprinkled on the ark as a plea for pardon and an offering acceptable to Yahweh.¹³

There was no difficulty in integrating the death of Jesus Christ with the framework of this sacrificial theology But an absolutely decisive reason was necessary to persuade a disciple of Gamaliel to accept the death of the Messiah. Paul found such a reason when his meditation on the scandal of the cross revealed to his mind the central significance of sacrifice in the old Mosaic law; when he realized that the centre of the law was the grace of the divine will expressed in the institution of sacrifice, and that the law in its concrete prescriptions was intended to prepare the believer to make confession of his sins so that he might receive worthily the grace of pardon through sacrifice, and not to merit the favour of God by his allegedly good works. The death of the Messiah was no longer a theological impossibility; through the rebellion of a generation blinded by the "powers of this world" (I Cor. 2:8) the same design was accomplished. God provided the victim in the person of His Son, so that this divine sacrifice should consummate the latent purpose of the ancient sacrifices.¹⁴

The life of the guilty person, represented by the blood of the victim with which he has closely associated himself, is abandoned to God and thus enabled to receive the new forces of life which restored communion with God will impart. The blood is not primarily a sign of death and still less is it a sign of the satisfaction of divine vengeance. It is the sign of a life which is at first offered to God and then given

¹³F. J. Leenhardt, The Epistle to the Romans (London: Lutterworth Press, c.1957), p. 102.

¹⁴Leenhardt, op. cit., p. 104.

back by God, renewed, restored, and forgiven. Jesus Christ is thus the means which, in His infinite mercy, God has made available to sinners, so that they might receive new life through their participation in this sacrifice by faith. The blood which has been shed is the sign of this gift of new life.¹⁵

Christ viewed His death as the final outcome of His incarnation. By His death which His Father had commissioned (Is. 42:1; Mk. 1:11) He secured the purpose of His mission on earth. The office of the servant of Yahweh (Is. 52-53) was the means He used to expiate the sins of Israel and all men and to re-establish communion with God for man.¹⁶

At Christ's death God's promise to continue His relationship with man was fulfilled. Christ's death was the divine act of grace covering or blotting out sin because "God was in Christ reconciling the world to Himself" (II Cor. 5:19). The function of the suffering servant was ended when He conquered sin and death on the cross. But the victory of Christ is only appropriated and made beneficial for man through faith (*διὰ πίστεως*).

Faith is necessary to recognize why God has ordained this sacrifice and why He has openly shown it in the face of the whole world. Faith in fact is that inner submission by which man agrees with the divine intention and trusts the initiative which God had taken in his favour while yet a sinner. By raising the cross on this hill, which becomes as it were the centre and "high place" of the world of the spirit, God offers to the gaze of all mankind His Son surrendered in sacrifice for all. Thus He invites all men to pose the question of their destiny in the light of this offering: He invites them to make of this sacrifice

¹⁵Ibid., p. 106.

¹⁶G. E. Wright, God Who Acts (Chicago: Henry Regnery Company, 1952), p. 27.

their own sacrifice, one which, symbolizing their own death, will draw them into an inner and spiritual sacrifice, a death to self. Faith is the answer to this divine address which, like every work of God, is both a promise and a question: do you wish to be saved? As the Israelite associated himself with the victim by placing his hand on the victim's head, so the believer associates himself with the sacrifice which God has ordained so as not to remain alien to what God has done for him.¹⁷

Thus Christ's work of re-instating men with God prompted Paul to call Him our redeemer and reconciler.

He speaks of "the redemption which is in Christ Jesus whom God put forward as a mercy seat (reconciler)." The work of Christ is called redemption because by it we are delivered from bondage to the hostile powers. But since the same act of Christ delivers us from the wrath of God and gives us peace with Him it can also be spoken of as reconciliation (Rom. 5:1,9ff). Here as elsewhere it is affirmed that reconciliation is God's own work. It was God who put Christ forward as our mercy seat. "God was in Christ reconciling the world to himself" (II Cor. 5:19).¹⁸

The new status of freedom and sonship is the restored relationship with God (II Cor. 5:18-21; Eph. 2:12-18; Col. 1:13-14). The hostility has been removed by the divine initiative of Christ's self offering (Rom. 5:6; Phil. 2:7-8). Christ has gained righteousness for men (Rom. 5:9; 3:21-26) and put all men in the proper relationship with God.

The New Life in Jesus Christ

The Mosaic covenant was based on the event of the exodus when it was initially established. It, then, followed that the exodus event and

¹⁷Leenhardt, *op. cit.*, p. 105.

¹⁸Anders Nygren, *Commentary on Romans* (Philadelphia: Muhlenberg Press, 1949), p. 158.

the covenant event belonged together. That the covenant event was the next natural step after the exodus is clear. The covenant illuminated the significance of the exodus. Without the covenant the meaning of the exodus for the people would not have been understood and possibly would have been lost. It was precisely because the Hebrews were delivered by Yahweh from the Egyptian bondage that the covenant was established. The exodus event was the foundation of the covenant event.

The new covenant is based on the event of the exodus of Jesus Christ. This exodus recapitulated the life and history of Israel. The exodus of Jesus Christ led to His death on the cross for the redemption of the world. This was God's way of reconciling man to Himself. The Mosaic covenant offered a new life to Israel. The resurrection of Jesus Christ offers a new life to all people who believe in Him because they have been placed into a proper relationship with God. The resurrection is the seal and witness to Jesus' work of reconciliation. It is based on Christ's work of restoring man to a right relationship with God so that God can instill a new life in the restored person. Jesus' work of reconciliation and His resurrection belong together as did the exodus and covenant of the Old Testament. Without the resurrection the reconciliation would not have been understood. The resurrection proclaims the faithfulness of God's promise to offer life to all who trust in Him and are right with Him.

The resurrection was also very important for Jesus. Unless He was raised, He could not ascend to His Father in order to be glorified and send the Holy Spirit. The Scriptures tell us that soon after Christ's resurrection He did ascend into heaven (Acts 1:9-11).

That the ascension would follow the resurrection is seen in Jesus' words, "But from now on the Son of man shall be seated at the right hand of the power of God" (Lk. 23:69), and Stephen's words, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God" (Acts 7:56). The ascension becomes the key to all the spiritual gifts (cf. Ps. 68:19 and Acts 2:33; Eph. 4:8ff; and Ps. 110:1 with Acts 2:33-36). This theme is further developed in John. The ascension is the beginning of Christ's kingdom (Matt. 13:41; Lk. 23:42-43; Col. 1:13; Heb. 1:8). It is the theological basis for the church (Ephesians) and the Christian mission (Matt. 28:18-20). The key to the believer's final destiny is located in the ascension (Jn. 14:1ff; Heb. 6:20; 12:2).

After Christ arose from the dead, He ascended to His Father and our Father, to His God and our God (Jn. 20:17). Christ ascended to receive His glory, to sit triumphantly on His throne, and to be installed into His High Priestly office forever (Acts 2:36; 5:31; Phil. 2:9). He had become the eternal High Priest who once and for all was sacrificed for the sins of the world (Hebrews). From this office of high priest Christ continually intercedes for His people by His work on the cross and instills a new life in His followers.

It has been seen that the title "Son of Man" which is used of Jesus points to the ascension. Christ's ascension also brings with it His glorification, for the glory of God's Word was uniquely manifested in Jesus (Jn. 1:14). It is demonstrated in His miracles (Jn. 2:11; 11:4,40); and so this glory, not sought by Jesus for Himself (Jn. 8:50,54), as men seek glory for themselves (Jn. 5:41,44), is that glory which belonged

to Jesus before the creation of the world (Jn. 17:5), and to which he is to return (Jn. 17:22,24). This glory belongs to Him because He seeks God's glory (Jn. 5:41; 7:18). Indeed, God seeks His Son's glory (Jn. 8:50), and glorifies Him (Jn. 8:54). This glory is God's glory, once seen by Isaiah (Jn. 12:41) and now manifested in Jesus (Jn. 1:15).

Christ had demonstrated the glory of His Father before the eyes of His disciples. John (13:31-38) gives prominence to Christ's glorification, which is seen in His complete obedience, culminating in His death. Death, resurrection, and ascension were the steps He walked to receive His glory again. The glory Christ now possesses is attributed to His body, the new Israel. Israel, the Church, is glorified by glorifying God. God in His gracious abundance manifests His complete goodness and saving grace (Rom. 1:23; 3:7) to those who glorify Him. As Christ glorified God and was glorified by God, so do Christians glorify Christ and are glorified by Him. The fulfillment of this glory will be Christ's return to draw all His followers to Himself (Matt. 25:31; Mk. 13:26). Christ could only be glorified because He had put off His glory to do the will of His Father and reconcile the world to God, but now, through His resurrection He again received His glory.

When Christ ascended into heaven, He promised His disciples He would send the Holy Spirit to comfort them. The Spirit is the mysterious power of God which is active in God's dealings with men. The work of the Spirit became possible only through Christ's ascension to His Father.

In the Old Testament God's presence was made known by His Spirit. For Israel the Spirit was the medium by which God taught man to do His will and led man in the right way of life (Ps. 143:10). The Spirit was

active when God established His covenant with Israel and when He delivered them in the Exodus. For God had "put in the midst of them His holy Spirit" and "caused His glorious arm to go at the right hand of Moses" (Is. 63:11-12). If Israel disobeyed God, this was a rebellion against His Spirit. The Spirit was the inner principle of life within the restored community. God's Spirit worked to bring about a renewal of the covenant between God and Israel. When Israel transgressed, she opposed God's Spirit. When her transgressions were removed, she became a restored community operating under a new Spirit. In the future the Spirit would be poured out from on high as the renewing power for Israel to be a people of the new covenant (Is. 32:15; Ezra 11:19; Joel 3:1). For the Spirit's work was the re-creation of a nation.

In the New Testament the first great movement of the Spirit was seen at the baptism of Jesus Christ. At that time the Spirit descended to anoint Jesus (Acts 10:38) as the Messianic Son of God. After Jesus had completed His saving work in death, resurrection, and ascension, He was glorified by His Father who sent His Spirit to convince the world of sin and offer forgiveness and new life in His name. The pouring out of this Spirit was dependent upon the glorification of Christ (Jn. 7:39). The first pouring out of the Spirit came at Pentecost (Acts 2:1-4). Through this Spirit the resurrected Christ continues to pour out upon all who follow Him the power of new life. To create new life is the Spirit's work in the new covenant (II Cor. 3:6).

CHAPTER VI

THE SECOND COVENANT

The New Creation

The purpose of this chapter is to direct our attention to the outcome of Christ's work of reconciliation and His resurrection. It briefly covers three main ideas. The purpose that God had in mind in Christ was to restore His creation to its original condition.¹ In a restored creation the people of God become a new community. This new humanity is the new Israel or the Church.² The Church waits expectantly for the *παρουσία* of her Lord.³

In the Old Testament the story of creation is the starting point of history. It sets the stage for the revealing of the divine purpose

¹cf. E. Stauffer, New Testament Theology, translated from the German by John Marsh (New York: The Macmillan Company, 1955), pp. 51-79; E. Jacob, Old Testament Theology, translated by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Brothers Publishers, 1955), pp. 136-150; and G. A. Knight, A Christian Theology of the Old Testament (Richmond: John Knox Press, 1959), pp. 107-118.

²cf. H. Lietzmann, The Beginnings of the Christian Church, translated from the German by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1937); J. Weiss, The History of Primitive Christianity, edited by F. C. Grant, translated by P. S. Kramer (New York: Wilson-Erickson, 1937), II, 514-525; and G. B. Caird, The Apostolic Age (London: Gerald Duckworth and Co., 1955), pp. 181-197.

³cf. A. Deissman, Light from the Ancient East, translated from the German by Lionel R. M. Strachan (New and revised edition; New York: George H. Doran Company, 1936), pp. 368ff; P. S. Minear, Christian Hope and the Second Coming (Philadelphia: The Westminster Press, 1954), pp. 85-211; and O. Cullmann, "The Return of Christ," The Early Church, edited by A. J. B. Higgins (Philadelphia: The Westminster Press, 1956).

and inaugurates a historical drama within which Israel and, in the fullness of time, the Church play the key roles. The creation pointed forward to the Exodus and the making of the covenant. Creation is embraced within the theological meaning of the covenant as indicated by the common use of terminology ($\text{בְּיַדְיָ, אֲשֶׁר בְּיַדְיָ, אֲשֶׁר בְּיַדְיָ}$). Yahweh's historical acts are regarded as creative acts. This is especially true with regard to Israel (Is. 43:1,7,15,21; 44:2,21,24; 45:11). Isaiah declares that Yahweh's imminent coming to redeem His people (Is. 40:12-31; 43:1-7; 45:9-13; 48:12-13) will result in a new act of creation.

According to the prophets of Israel, when once the judgment of God has been accomplished, He will make a new beginning, giving man a new heart (Ezra 36:26-28) and bringing him into a new covenant relationship (Jer. 31:31-34; cf. Hos. 2:18-23). Not only will man enter a new history, but the non-human creatures will be revived and transformed (Is. 11:6-9; Is. 65; Hos. 2:18; cf. Mk. 1:13). The eschatology of the prophets moves toward the vision of a new creation, a "new heaven and a new earth" (Is. 66:22).

In the Old Testament creation is viewed in the perspective of Yahweh's mighty acts of history. In the New Testament the Church understands creation in the light of God's action in Jesus Christ who is the fulfillment of Israel's sacred history and the inaugurator of the new covenant. There is one God "from whom are all things and for whom we exist," even as there is one Lord, Jesus Christ, "through whom are all things and through whom we exist" (I Cor. 8:6). "In Christ all things were created, in heaven and on earth," for He is "the image of the invisible God, the first-born of all creation" (Col. 1:15-17; Heb. 1:2-3).

The center of the New Testament gospel is the proclamation that in Christ, God has already inaugurated His Kingdom and has introduced the new history for which the Old Testament prophets had hoped. In the light of the Old Testament message the New Testament declares that the new creation has already come. However, the new creation is a promise and foretaste of the end time. The new heaven and the new earth will be free from the corruption of evil and death (Rev. 21:1-4). All the creatures in heaven and earth will join in a song of praise to the creator (Rev. 4:8-11; 5:13). Whenever God's action in Christ is effective for man's salvation, He is creatively at work in the manner of the original creation.

The Old Testament conception of salvation involved the idea of covenant, the "agreement" between God and man, graciously proposed by God and guaranteed by his "goodness and truth"--his faithfulness, his fidelity to his word and to his own character.⁴

"For it is the God who said, 'Let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ'" (II Cor. 4:6). Only God can call things into existence that do not exist (Rom. 4:17).

The whole created order, affected by the sin of man, groans under the bondage of corruption. It waits eagerly for the creative and redemptive act that will reveal the sons of God (Rom. 8:19-25). God's cosmological concern for His creation reaches its most complete sense in Christ's reconciliation and resurrection. For both man and the whole

⁴Frederick Grant, An Introduction to New Testament Thought (New York: Abingdon Press, 1950), p. 247.

creation have the promise of final redemption because they have been given the "first fruits of the Spirit." Through Christ, God has already won the decisive victory over the world. God has initiated a new history and a new humanity because "if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (II Cor. 5:17).

In Jesus Christ God has restored the human pattern intended at the original creation. Christ is the new man of whom Adam was a forshadowing (Rom. 5:12-14; cf. I Cor. 15:21-22). He is the "likeness of God" (II Cor. 4:4) and the "image of the invisible God, the first-born of all creation" (Col. 1:15; cf. Gen. 1:26). Christ is the beginning of the new humanity into which any man may be born by his decision in response to divine grace. The new man, "created in Christ" (Eph. 2:10,15) lives in a new relation to God and, therefore, in a new relation to his fellowman. Mankind, once separated by a dividing wall of hostility, is reunited by God's reconciling action in Christ (Eph. 2:11-22). In this renewed state men walk in "newness of life" (Rom. 6:4). Then, there is life and peace (Rom. 8:6).

The New Community

The new creation by God reunites men into a new community in Christ. The Christian community looks backward and forward by faith. It sees God's purpose in the first creation in Christ and looks forward when all things will be summed up in Christ. The full disclosure of the new creation of the people of God lies in the future when God's kingdom will fully come and the new heaven and the new earth will appear.

The new community is called the $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ which is the $\beta\sigma\tau\epsilon\rho$ of the Old Testament. The $\beta\tau\acute{\iota}\beta\tau\acute{\iota}\ \pi\upsilon$ are $\delta\ \lambda\alpha\acute{o}\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ (I Pet. 2:10; Lk. 2:32). The nature of this community is qualified by Christ who gathers it. For

the Church or community of Jesus Christ is understood by means of the congregation of Israel. The community of the twelve apostles is paralleled by the twelve tribes of Israel. The Church is the heir of the election of Israel; it is the new Israel, the Israel of God, the spiritual Israel, of the seed of Abraham by adoption.⁵

The Christian $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ is viewed throughout the New Testament as the people of God. In many ways it is the continuation and consummation of the Old Testament covenant community. For

the Church that calls itself ecclesia . . . is the covenant community of the Messiah, seeing its roots back . . . in the very beginnings of Israel. She intends to revive the inheritance of the Mosaic covenant community and now at last bring its original purpose to its fulfilment: the hallowing of God's name.⁶

The relationship between the $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ of the New Testament and the people of God of the Old Testament is both implicit and explicit.

The Church is identified as the Israel of God (Gal. 6:16). God is known as the God of Israel (Matt. 2:6; Lk. 1:54,68; 2:32; Acts 13:17; Rom. 11:1). The Shema is accepted by the Church as addressed to them: "Hear, O Israel" (Mk. 12:29). The new covenant is sealed with the house of Israel (Heb. 8:8-10). Gentiles are incorporated within this commonwealth (Rom. 11:17; Eph. 2:12) and inherit the same hope of Israel (Acts 38:20). Jesus is the king sent to Israel for her glory and salvation.

⁵G. E. Wright, God Who Acts (Chicago: Henry Regnery Company, 1952), p. 62.

⁶Stauffer, op. cit., p. 153.

He demonstrates God's faithfulness to His promise to the patriarchs (Matt. 2:6; 15:24; Lk. 1:68; Jn. 1:49; Acts 5:31; 13:23). The Church can be addressed as the twelve tribes of Israel (Matt. 19:28; Lk. 22:30; Rev. 7:4). It is addressed as those of the true circumcision (Phil. 3:3) which is a matter of the heart (Rom. 2:29). True circumcision and baptism are a participation in Christ's death (Col. 2:11-14). Sonship of Abraham depends upon the promises of God appropriated by faith (Rom. 4). "If you are Christ's then you are Abraham's offspring" (Gal. 3:29). The Israel of God is an eschatological community that includes all those who from the beginning have lived by faith in God's covenant promises (Matt. 8:11; Lk. 13:28-30; Heb. 11). Such are the characteristics of the $\sigma\tau\ \gamma\ \sigma\tau\ \epsilon\ \pi\upsilon$ who are the $\delta\ \lambda\alpha\delta\sigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ in the New Testament.

The writers of the New Testament often compare the new community with the scriptural history of Israel. These comparisons are incidental and direct. The Church is associated with Israel in Egypt by the use of terms and ideas. Some of these ideas are the sojourn, the conflict between Moses and Pharaoh, the plagues and the Exodus, the crossing of the Sea, the covenant of Mount Sinai, the wanderings in the wilderness and others. The language of the New Testament is permeated with the thought of God's dealings with His people. The exodus of the new community is viewed in the typology and thought patterns of Old Testament expression. Thus, the manner in which God acted in behalf of His people in the Old Testament is used by the authors of the New Testament to explain Jesus' work of reconciliation and His resurrection.

Therefore, reconciled with God the Church is viewed as the beginning of a new creation. It is a new humanity which bears the image of the last Adam, Jesus Christ. In the first Adam all men shared in sin (Rom. 5:12) and consequently in death (Rom. 5:14-15,18-20). Jesus Christ entered into this bondage and died for the sake of all who in Adam are enslaved to sin and death (Rom. 5:6-11). As the last Adam He "became a life-giving spirit" (I Cor. 15:45). He was the first fruits of the dead (I Cor. 15:20). Jesus is the "image of the man of heaven" (I Cor. 15:49). Those who belong to Him are being transformed into His image from one degree of glory of another (II Cor. 3:18). The new community is born again as sons of God and brothers of Christ. She receives the gift of grace of life and righteousness. All who receive these gifts are the first fruits of His creatures (Jas. 1:18; Rev. 14:4). Each is a new creation. That which unites each to Christ unites all in the ministry of reconciliation. This ministry conveys God's message that in Christ God reconciled the whole world to Himself (II Cor. 5:16-21). The new community participates in the fullness of God that is embodied in a cosmic reconciliation (Col. 1:17-20). In Christ it is impossible for hostilities to remain between Jew and Greek (Col. 3:5-15). In a proper relationship with God man is given a new life by the power of the resurrection of Jesus Christ. This life is characterized by peace and love. It has access "in one Spirit to the Father" and grows toward completion and maturity (Eph. 2:11-22). For God

has bound his elect to himself, on the one hand, by great acts of love and grace, and, on the other hand, by a covenant in which his will is expressed. By means of these two elements of Biblical proclamation, the good

news of salvation and the requirement of obedience, God wills to bind a people to himself by ties of love, faith and trust.⁷

The Bible tells us that the Old Israel and the New both had definite ceremonial acts which served to bind the community together and continually remind it of its dependence on God's grace. In the later Christian Church these acts, believed to have been ordained by God himself, came to have the name of "sacraments." For both the Old and New Israel the most important of them were a ceremony of initiation and a regularly recurring family meal.⁸

In the Old Testament the ceremony of initiation was circumcision (Gen. 17:1-2,9-14). Although one was made a member of the Israelite community by being born into an Israelite family rather than by being circumcized, yet, one could not remain a member without receiving upon his body the sign of God's covenant (Gen. 17:14). Herein is the analogy between circumcision and Christian baptism.

Baptism is the regular means of initiation into the Christian community. In the New Testament baptism appears first with John the Baptist as a "baptism of repentance unto remission of sins" (Mk. 1:4).

The Baptist was sent "to make ready for the Lord a people prepared for him" (Lk. 1:17). His baptism is the covenant sign of the new and true people of God. Old Testament prophecy had already joined repentance and "baptism" with the idea of the remnant (Is. 4:3ff.; Ezek. 36:25ff.).

The new people of the covenant which the Baptist prepares for the Lord is the people of the saints of the latter days. John's baptism is an eschatological covenant sign. For John is the herald of the imminent universal conflagration (Lk. 3:4ff.).⁹

⁷Wright, op. cit., p. 21.

⁸Robert C. Dentan, The Design of the Scriptures (New York: McGraw-Hill Book Company, Inc., 1961), p. 167.

⁹Stauffer, op. cit., p. 23.

Baptism was evidence of a special relationship to God and a reminder of all the obligations which that special relationship imposed on all who enjoyed it. Baptism was the covenant sign of the new "people" which were to be gathered in the "new covenant" by Christ's commission to His apostles.¹⁰

Baptism was the new initiatory rite in the New Israel (Col. 2:11f.). Through baptism the person received the benefits of the death of Christ and the new life in His resurrection. In Acts 8:35-38 baptism is closely connected with the preaching of the Gospel. It is associated with a profession of faith in Christ and His redeeming work and reminds Christians of what God has done for them.

The new community also celebrated a family meal called the Lord's Supper. It is a time when the redeemed renew the experience of redemption and receive again the benefits of it. In the Old Testament the Passover was celebrated to remind the people how God had spared their homes, and how He brought them safely out of Egypt to the promised land. After the crucifixion, which took place at the Passover season, Christians could hardly avoid connecting the death of Christ with the killing of the Passover lamb and seeing in His sacrifice the fulfillment of all the Passover signified (I Cor. 5:7ff.).

When Jesus instituted the Supper he said, "This do in remembrance of me" (I Cor. 11:24). The Supper is more than a memorial, but it is that. It is a remembrance of the decisive event in which Christ effected at Golgotha a new "exodus" for mankind. The Passover celebrated for the Jews the mighty act of God in which

¹⁰ Stauffer, *op. cit.*, p. 160.

he had delivered the Israelites from Egyptian bondage. The Lord's Supper looks back to the new "exodus" or the triumph over sin and death accomplished at Golgotha.¹¹

The synoptic Gospels relate the institution of the Lord's Supper (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20).

The Church did remember and hold to the promise which Jesus gave them. From the references in Acts to the breaking of the bread (2:42, 46), as well as from what Paul says of eating and drinking at Corinth (I Cor. 11:21), it is clear that this remembrance took place at a real meal.

For Paul, however, the meaning of the meal was primarily a memorial of Jesus' death, suggested both by the broken bread (symbolizing the broken body of Jesus) and the blood (symbolizing the life offered up to God). In Jewish thinking, blood was regularly identified with life (Gen. 9:4), so that drinking the cup was not considered to be drinking the blood of God in order to share his life; rather, it was a sign that the whole life of the victim had been offered up. The reference (I Cor. 11:25) to the covenant is a further reminder of the Jewishness of Paul's thinking, since throughout Old Testament history a covenant with God was always ratified by the offering of a sacrifice. Thus, Jesus gave his life as the sacrifice to inaugurate the "new" covenant, which brought into being the new people of God spoken of by the prophet Jeremiah (Jer. 31:31ff.). Although the words of Jesus in the Gospels (Mk. 14:22-25) do not refer to the "new" covenant, it seems safe to assume that Jesus was consciously referring to the old covenant established through Moses (Ex. 24:8), which he now looks upon as being supplanted by the new community of the faithful that he established. Paul is warranted, therefore, in referring to the newness of this covenant, even though Jesus may or may not have had in mind the specific words from Jeremiah.¹²

¹¹Frank Stagg, New Testament Theology (Nashville: Broadman Press, 1962), p. 244.

¹²Howard C. Kee and Franklin W. Young, Understanding the New Testament (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1957), p. 260.

The expression "New Covenant" or "New Testament" (*Καὶνὴ διαθήκη*) in the earliest Christian literature denotes the new economy of salvation established by Jesus Christ, which replaced the Old Covenant (cf. II Cor. 3:6; Gal. 4:24; Heb. 8:6; 9:15; 12:24). The name goes back to Christ himself, who at the Last Supper referred to his Blood (that is, to his death on the Cross) as the foundation of a new covenant with men (Matt. 26:28; Mk. 14:24: "This is my Blood of the new Testament." Lk. 22:20; I Cor. 11:25: "This chalice is the new Testament in my Blood").¹³

The Supper pointed backward to the death of Jesus and its benefits and looked forward in the light of the resurrection to the eschatological banquet (Lk. 22:16). The Supper was a time when the risen Lord was with His people. It was a time of fellowship in which thanksgiving was celebrated with joy and hope.

Both baptism and the Lord's Supper involve the idea of "sharing." This idea is important in connecting with the covenant relationship between God and His people. The covenant involves the closest fellowship between God and His people within the sovereign grace of God who calls His people into existence and gives them a new life. For the relationship of grace and obedience established a close and intimate communion between man and God. God's promise "I will be with you" (Ex. 3:12) is the foundation of the covenant. This promise was manifested in the exodus events as God showed that He was present among His people.

A new covenant has been brought into being through the life, death, resurrection, and glorification of Christ (Mk. 14:22-25; I Cor. 11:23-26). Man's communion with God is now in Christ. For man has been called into the fellowship of Jesus Christ, his Lord (I Cor. 1:9).

¹³ Alfred Wikenhauser, New Testament Introduction, translated from the German by Joseph Cunningham (Freiburg: Herder-Druck, 1958), p. 1.

The community of believers participates in this communion with Christ. It is not only an individual experience. The new community is the body of Christ (I Cor. 12:12-13,27). The sign of incorporation into Christ is baptism, in which the members are buried with Christ to rise as participants in the resurrection life (Rom. 6:3; Col. 2:12). This new life is a participation in the Holy Spirit (II Cor. 13:14) and thus it results in a communion between the human members of the one body. The communion of the Church with Christ is signified and expressed in the Eucharist. This celebration is a union of the new community with the Father through Christ (Jn. 14:20-23; I Jn. 1:3-6; 3:24; 4:13). In this way the community has unity. It is the communion in and of the body and blood of Christ (I Cor. 10:16-17; 11:23-29).

The new community has a present communion with God in Christ. The future hope is of total redemption. "Until Christ comes" (I Cor. 11:26) the believer trusts the promises of God and in such a way he is released from the corruption of the world and participates in the divine nature (II Pet. 1:4). The new life in the new community is participation in the future life which is the life of God.

The Parousia

And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:10f.).

In such a way the apostles saw their beloved Lord leave them. But they were also assured that they would see Him coming in the same way. The Lord who was taken up was the One who had lived on earth, who had

died on the cross, who was buried, who rose again, and who ascended to His glory. His return will be visible (Matt. 24:30) and in power and glory (Mk. 13:26). He will come in the glory of His Father attended by angels (Matt. 26:27). This second coming will be a consummation of Jesus' words, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also (Lk. 14:2f.). John also says, "We know that when He shall appear we shall be like Him; for we shall see Him as He is" (I Jn. 3:2).

The value of God's whole plan of redemption through Jesus Christ rests on the fact that Christ rose from the dead, and, therefore, He is able to raise us from death to life again. The second resurrection depends on Christ's resurrection both for the living and the dead (I Cor. 15:13f.,17; II Cor. 4:14; Rom. 8:11).

When Christ comes, He will resurrect His followers in a body like His body. For as He conquered death which destroys the body, so by His resurrection He assures all that they will be resurrected. This means a coming to life again of the body that was dead. The body died because sin opened the door to death. So, whether living or dead at the time of the parousia, the Christian will be established in the new life as the benefit of the reconciliation of Christ and the assurance of new life in His resurrection.

Attendant upon our Lord's triumphant return is the fact that He brings with Him eternal peace. This peace which rested on the covenant (Mal. 2:5) will be once more restored to its original created state. The sinful and corrupt nature will become whole and sound. Peace is the outcome of God's work of righteousness (Is. 32:17). Death which is

opposed to peace has been cast out. It can never come between God and man again. All things will be restored to covenant community (Is. 11; Mk. 1:13). In the midst of God and man peace shall reign because God shall have the rule (Is. 52:7). The peace we now live in is seen as an eschatological promise of God (Ps. 85:8; Is. 26:12) that will reach its fullest consequences when Christ comes to receive those who have by faith declared their peace with God.

Consequent with the Parousia will be the completion of the new creation. The first creation God called good (Gen. 1:31). The goodness of this creation was marred by the stain of man's disobedience. What God had called good became not good. Thus, it was not able to remain. But through Jesus Christ God has begun a new creation that is good.

The final act of our Lord will be to transform completely to glory those who are His. This transformation is into the holiness of God. The sinful life that once was lived, blinded by the old creation, will grow by grace into the holiness of God. This is the direction toward which the all encompassing work of Christ was oriented. The work was completed, but its effect will continue to bear the weight of sins until time ends. Such is the all pervading gift of God that reaches through the halls of time to transcend the finite. From out of the realms of deep mystery came the clear voice of God speaking His word of reconciliation that all men might truly be saved. This word of righteousness finds its effective life giving power in the resurrection of Jesus Christ which brought God's saving plan to fulfillment.

In the time of grace the saints of God wait for the Parousia which is the final outcome of the purpose for the covenant relationship. When

that consummation is present, the new age of glory will usher the holy people of God into the new heavens and the new earth (Rev. 21:1; Is. 65:17; 66:22). There the Holy God will dwell in His new Jerusalem (Rev. 21:2,10) with His holy people. What greater thing can man hope for than the fulfillment of God's promises? For the unknown voice from the throne spoke the words that are the completion of all things.

Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them (Rev. 21:3).

CHAPTER VII

CONCLUSION

God continually acts out of love to restore sinful mankind to a right relationship with Him. These acts of mercy are directed toward man in order to describe the motivation and provide the means whereby man is able to be reinstated into a proper relationship with God. This relationship is the new creation of a "no people" into a "people" (Hos. 2:23) on the basis of a covenant.

The covenant is a key idea by which the relationship of the resurrection of Jesus Christ and His work of reconciliation can be understood. The covenant is a common and dominant theme in the Old Testament which is taken up by the New Testament. However, the New Testament enlarges the scope of the covenant to the Kingdom of God.

When God created the heavens and the earth, He made all things according to His good and gracious will. "It was good" certainly is the highest statement the writer of Genesis could say about the creation. But God's creation was made "not good" when man disobeyed the voice of God. The writers of Scripture recognize that sin is the basic cause which has corrupted the whole creation.

However, God did not set aside His creation but continued to create a new heaven and a new earth. Even as God created in the beginning, He now continues creating by His redemptive acts.

The exodus and covenant events manifested the reconciliation of man to God, a restoration to a proper relationship, and the experience of a new life. God and Israel were bound together in the Mosaic covenant.

In this way the act of God's reconciliation and offer of new life was found in the covenant relationship.

Reconciliation is God's way of creating a "no people" into a "people." It is a renewing of right relations and a return to the conditions of the original creation where everything was good. Resurrection is the "breath of God" that calls to life and makes a living being. God breathes the breath of life and makes a man who is reconciled a new creature.

The New Testament proclaims that God's redeeming activities have taken new and final form in Christ. Christ was the Son of God and the Son of Man. He became incarnate in order to take Israel's place and become the second Adam. Only by the incarnation was God able to accomplish His ultimate redemptive purposes. In such a way Christ recapitulated Israel's life and provided the second exodus for man. The New Testament explains reconciliation as the work of Christ, the true Israel, who was the King that set man right before God. The new exodus is Christ places all creation into a correct relationship with God. So great was the task of removing the burden of sin that Christ gave up His life to renew the severed communion between God and man. But God raised Christ and in so doing gave a new life through the first resurrection to all who accept Christ.

Christ Himself became the second covenant. He was both God and man. He incorporated in Himself the total Godhead and the true Israel. Thus, in Christ the parties of the first covenant are total and complete. Christ has provided the means to restore the original relationship between God and man.

The hostile relationship between God and man has been changed. Man is no longer an enemy, but he is at peace. The total work of reconciliation is the will of God which was effected through Christ for the return to a new life. It is in the resurrection that the new life becomes a reality. Jesus Christ has answered man's need. His resurrection actualized the salvation which reconciliation offers. Thus, in this new situation the righteous decisions of God have freed sinful man.

Death and sin are intimately connected. Therefore, resurrection and justification are intimately connected (Rom. 4:25). The function of death, the reconciliation of man to God in Christ, and resurrection, the provision of the new life of man with God, have been discharged in the person of Christ as He completed the work of redemption. Christ, the representative of humanity, appropriates to all men the benefits of His reconciliation through His resurrection for the justification of man. This appropriation has its source through the resurrection because the benefits of justification are given in baptism through belief in the saving significance of Christ's reconciling death and in the benefits of the reconciliation which offer the new life in the risen Christ. This new life is the new exodus under God's covenant. It is, so to speak, the first resurrection for mankind.

The work of Christ brings about a totally new creation. The new Israel is created as a new humanity that looks to the parousia which will consummate the hope of the prophets. For the election of Israel as the agent of God in universal redemption is reaffirmed in the new Israel (I Pet. 2:9-10). The new Israel is the body of Christ which is

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