

From: "Jim Hamilton" <jamesmerrillhamilton@gmail.com>
To: "Ishwaran Mudliar" <ishwaran.mudliar@okbu.edu>
Sent: **Wednesday, October 16, 2013 7:50:30 AM**
Subject: Re: O.T. Questions

Thanks for this, Ish,

I think God could have revealed all this in a flash to OT saints, but I don't see evidence of it in the text.

I think progressive revelation happened . . .

Blessings!

Jim

On **Mon, Oct 14, 2013 at 11:22 PM**, Ishwaran Mudliar <ishwaran.mudliar@okbu.edu> wrote:

Dear Jim,

No problem; you were not slow in replying. I am usually slow compared to you.

In sum, my view is like Justin's in Dialogue with Trypho, a Jew, and Ireneaus' in Against Heresies, and Calvin's in Institutes of the Christian Religion, Book 2, Chapter 6, including their beliefs in Christophanies. I also hold to Walter Kaiser's view (contra sensus plenior) on Messianic prophecy. The elect of all ages believe in the Trinity and the Gospel (Christ's death and resurrection for the forgiveness of sins and salvation) by the work of Christ and His Holy Spirit (Acts 16:7; Phil 1:19; 1 Pet 1:10-12).

1) Yes, I think they believed in the Trinity in that there are three persons and one God. It is not as difficult a doctrine as some people make it out to be, though I understand that there are elements of mystery (Dt 29:29). Actually, at a point there are mysteries on many topics, whether spiritual or physical. Concerning the patristic creeds, I certainly agree with them but not even the New Testament explains the Trinity like they do. Because of this many New Testament scholars deny that the Trinity is taught in the New Testament. The real issue is whether the Son and the Spirit teach the elect about what they should know about God and salvation (Mt 11:25-30; 1 Cor 2:6-16).

The Holy Spirit (Isaiah 63:10-11; Ps 51:11) appears in many O.T. passages. He creates (Gen 1:2; Job 33:4; 34:14-15; Ps 104:27-30), strives with men (Gen 6:3), is good (Ps 143:10; Neh 9:20) and gracious (Zech 12:10; Heb 10:29), is powerful (Num 11:16-30; 27:18; Isaiah 63:14; Zech 4:6), is wise (Ex 31:3; Isaiah 11:2; 40:13-14), and patient (Micah 2:7), but can be grieved (Isaiah 63:10). He inspires the Prophets (2 Sam 23:2; Micah 3:8; Neh 9:20, 30; Ezek 3:22-27; Zech 7:12) who know very well of the Spirit's role in their life. He even regenerates and causes God's people to keep His statutes (Isaiah 59:21; Ezek 36:26-27). I take the "we" passages of the O.T. (Gen 1:26-27; 3:22; 11:7; Isaiah 6:8) to be Trinitarian. There is a translational issue in Isaiah 48:16 but one can argue for the Trinity in 48:12-16. I will address the Son and His work below.

2) Yes, I think they believed in Christ's death and resurrection for the forgiveness of sins and salvation. See the following.

The Gospel of Christ in the Old Testament

- There is only one way of salvation, in the Gospel, from the time of Adam until the end of the world (Isaiah 43:10-11; 45:22; John 14:6; Acts 4:12; Romans 1:1-4, 16-17; 10:9-13; 1 Timothy 2:5; 1 John 2:22-23).
- There is only one Gospel from the time of Adam until the end of the world (Galatians 1:6-10; 3:6-9; 2 Corinthians 11:3-4; Revelation 14:6).
- To believe in the Gospel is to believe in Christ's death and resurrection for the forgiveness of sins (1 Corinthians 15:1-4; 1 Thessalonians 4:14; Romans 1:1-4; 10:9-13; 14:9; John 1:29; Acts 19:4; Galatians 3:1-14; Luke 24:46-47; 2 Timothy 2:8; Revelation 1:17-18; 2:8).
- Christ and His Apostles repeatedly assert that the Old Testament contains this Gospel (Luke 22:37 [from Isaiah 53:12]; 24:25-27, 44, 46-47; John 5:39-47; Acts 2:22-36 [from Psalm 16:8-11; Psalm 110:1]; Acts 3:13-26 [from Deuteronomy 18:15, 19; Genesis 22:18]; Acts 4:23-31 [esp. 25-26; from Psalm 2:1-2]; Acts 7:1-60 [esp. 51-53]; Acts 8:26-40 [esp. 30-35; from Isaiah 53:7-8]; Acts 10:34-43 [esp. 43]; Acts 13:13-41 [esp. 33 from Psalm 2:7; esp. 34 from Isaiah 55:3; esp. 35 from Psalm 16:10]; Acts 17:2-3; Acts 18:24-28; Acts 24:14-15; Acts 26:6-8, 22-23; Acts 28:23-28 [esp. 23 and 28; from Isaiah 6:9-10]; Galatians 3:1-14 [esp. 8]; 2 Timothy 3:14-17; 1 Peter 1:10-12).
- Even before the resurrection of Christ, Christ and many others expected Christ to fulfill the prophecies of the Old Testament (Luke 1:67-79 [esp. 67-68, 70, 76-77]; 2:8-11, 25-32, 36-38; 3:15; John 1:40-41, 44-45; 2:18-22; 4:25-26; 7:41-42 [also Matthew 2:1-6 from Micah 5:2]; 10:22-33; 11:25-27; 12:32-34; 19:24 [from Psalm 22:18]; 19:28 [from Psalm 69:21; 19:36 [from Exodus 12:46; Numbers 9:12; Psalm 34:20]; 19:37 [from Zechariah 12:10]; 20:30-31).
- Also before the resurrection of Christ, the Gospel itself was proclaimed (Mark 1:14-15; Matthew 16:21-23; 17:22-23; 20:17-19; Luke 3:18; 4:18; 7:22; 9:6; 20:1; John 1:29; Acts 19:4).
- The Old Testament actually calls the Messiah/Christ/Anointed One, "Messiah" (1 Samuel 2:10, 35; Psalm 2:1-12 [esp. 2, 12]; Daniel 9:24-27 [esp. 25-26]). Messiah is neither a term coined in the intertestamental period, nor in the New Testament, nor in the New Testament after the resurrection of Christ.
- Among many other names the Old Testament calls the Messiah, "Shoot, Stem, Root, and Branch" (Psalm 132:17; Isaiah 11:1-10 [esp. 1, 10]; 52:13 - 53:12 [esp. 53:2]; Jeremiah 23:5-6; 33:15; Zechariah 3:8; 6:12-13). It is impossible for Isaiah and Jeremiah to be referring to anyone else.
- There are examples in the Old Testament of individuals who encountered Christ, which examples are confirmed by the New Testament (Abraham: Genesis 18-19; 22:1-18 with John 8:48-59; Moses: Exodus 3:1-15; 13:17-22; 14:19; Deuteronomy 33:12-17 [esp. 16]; Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40; Acts 7:30-35; 1 Corinthians 10:4, 9; Jude 5; with Hebrews 11:24-28 [esp. 26]; Isaiah: Isaiah 6:1-13; 53:1 with John 12:37-43).
- The saints of the Old Testament were saved by God's grace through faith in Christ because of the Holy Spirit and by means of the Word of Christ (Genesis 3:15; 15:6; Habakkuk 2:4; Isaiah 45:22; 52:13-53:12; 64:6-7; Psalm 14:1-3; 32:1; 96-100; Luke 24:25-27, 44-49; John 3:1-21; Luke 11:13; Deuteronomy 29:4; Ezekiel 11:19-20; 36:26-27; Zechariah 4:6; Romans 4; 10:9-17; 11:1-6; Galatians 3:1-14; 1 Peter 1:10-12; 1:22-2:3).

If John the Baptist preached the Lamb of God and taught people to believe in Jesus (John 1:29; Acts 19:4), if Isaiah (practically every other chapter including chapter 53) taught about Christ and John the Apostle says that Isaiah saw Jesus (John 12:37-43), then why couldn't Adam, Abraham, and Moses, know these same things (1 Pet 1:10-12)? Adam knew God before the Fall, Abraham was a prophet (Gen 20:7;

Ps 105:8-15) and model of faith (Gen 22:1-19; Rom 4; Heb 11:8-19), and Moses communed with God in the tent of meeting (Ex 25:22) and received unambiguous oracles unlike any other prophet (Num 12:6-8).

Concerning John the Baptist, Peter, and others, moments of doubt do not equate to general unbelief and lack of knowledge. John knew and believed that Jesus would die to take away the sin of the world and told people to believe in Him (John 1:29; Acts 19:4; Lk 3:18). Peter knew and believed that Jesus was the Christ and was going to die and rise again (Matt 16:13-23; 17:22-23; 20:17-28). Even the Jews who denied that Jesus of Nazareth was the Messiah believed in the hope and resurrection of the dead (Acts 23:6). The mystery in Ephesians 3 is the experience of having many Jews and Gentiles together in Christ after the work of Christ was accomplished.

One more point, though what we have in Scripture is sufficiently clear, the content of Scripture is not the only truth the saints knew. See the following examples of information that was not recorded before the location where they are found or statements indicating that more things were said but still not recorded: Lev 10:3; Deut 3:23-25; 1 Sam 10:25; 24:13; 1 Chron 15:16-17; 16:7; 25:1-7; 28:9-19; 29:29; 2 Chron 8:14; 9:29; 29:15, 25, 30; 30:12; 35:15; Ps 105:15; 132:11-12; Matt 2:23; Mark 4:1-2, 33-34; Luke 3:18; Jn 20:30-31; 21:25; Acts 1:3; 2:40, 42; 4:1-2; 5:21; 15:32, 35; 17:2-3; 18:4-5; 11:19; 19:8-10; 28:23, 31; Jude 14-15.

Thanks again for your reply. May the dialogue continue.

Sincerely,

Ish

From: "Jim Hamilton" <jamesmerrillhamilton@gmail.com>
To: "Ishwaran Mudliar" <ishwaran.mudliar@okbu.edu>
Sent: **Friday, October 11, 2013 4:43:00 PM**
Subject: Re: O.T. Questions

Dear Ish,

Sorry for the slow reply. Great to hear from you! Responses below.

With great affection for you brother,

Jim

On Thu, Oct 10, 2013 at 4:11 PM, Ishwaran Mudliar <ishwaran.mudliar@okbu.edu> wrote:

Dear Jim,

Hi, there! How are you? I know this is unexpected but I was talking to a couple of Southern graduates and we were wondering what your view is on the following questions. I remember that you and I once talked about the second question. A short answer will do.

1) Did the saints of the Old Testament believe in the Trinity?

I don't see clear evidence that the human authors of the OT had the full blown Christian doctrine of the Trinity revealed to them. Nor do I see clear evidence that the human authors of the OT intended to communicate the Trinity in their writings. So I don't think they did.

I think they believed in Yahweh. I think they believed Yahweh had promised a redeemer in Gen 3:15. I think they believed in a Spirit of God. I don't think they had Nicea, Constantinople, and Chalcedon worked out . . .

2) Did the saints of the Old Testament believe in the death and resurrection of the Messiah for their salvation?

I think they believed that the redeemer promised in Genesis 3:15 would defeat the serpent, the agent of evil, that he would suffer in doing so (bruised heel), and that when the redeemer defeated the serpent he would roll back the curses and renew a state of affairs like Eden but better.

I think things were revealed progressively, so it's possible that David had more things put together than Moses, and that Isaiah stood on their shoulders and saw even further.

The disciples and all the Jews were surprised by Jesus saying he was going to be crucified, and the Jews were so strong on the conquering Messiah theme that Paul says the cross was a stumbling block to them (1 Cor 1). Paul also says in Eph 3 that these things were not revealed to the sons of men in former generations as they have now been revealed to the Christian Apostles and Prophets.

At the same time, Peter indicates in 1 Pet 1:10–12 that the OT prophets were struggling and studying to figure out who and when the Spirit was indicating when they predicted the sufferings of Christ and the subsequent glories.

What are your views on the questions you asked me?