

precious souls. There is no guess-work about that. Look about you today, and you will see that it is simply a fact.

J. GRESHAM MACHEN, *The Christian Faith in the Modern World* (1936), p. 69 ff.

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THE NEW TESTAMENT'S USE OF THE OLD

Abstract of an Address by the Rev. J. R. W. STOTT at the T.S.F. Conference, 30th December, 1953.

The general relation of the New Testament to the Old is contained in the word 'fulfilment'. The Christian age is an age of fulfilment. The main purpose of the New Testament (i.e. of the Book of the New Covenant) is not to correct what was mistaken, nor to abrogate what was temporary, nor to complete what was partial, but to fulfil what was anticipated. The New Testament is to the Old Testament what fulfilment is to expectation.

Thus the first recorded word which fell from the lips of Jesus in His public ministry is *peplerotai*, 'it has been fulfilled' (Mk. i. 15). The good news He proclaimed was not just that the Kingdom had drawn near, but that the time had been fulfilled. Again, Mt. v. 17 ('not to destroy but to fulfil'), Lk. iv. 16-21 (in the Nazareth Synagogue, 'Today this scripture has been fulfilled', that is, the Messianic age foretold in Is. lxi has arrived), Mt. xxvi. 54 and Lk. xxiv 44.

What Jesus taught, the evangelists echo. The Gentile Luke begins and ends his Gospel in the Jerusalem temple. True, the gospel is universal, but it is not new. See the Benedictus (Lk. i. 67-79). The Spirit enables Zechariah to recognize that the birth of his son had heralded the redemption foretold to the people of Israel (68), the kingdom pledged to the house of David (69), the salvation spoken through the prophets (70, 71), the mercy promised to the fathers (72a) and the covenant sworn to Abraham (72b, 73; cf. 55). Clearly, the fulfilment is richer than the anticipation (as here in the references to 'enemies', 'salvation', and 'fear' in verses 71, 74 and 75). The expectation was described in terms readily intelligible to contemporaries. The fulfilment transcended them.

The apostles continue the theme of Jesus and the evangelists. The theme is common to Peter (Acts ii. 16, 17, 'this is that . . . in the last days'), Paul (Gal. iv. 4, 'when the time had fully come'), John (1 Jn. ii. 18), 'it is the last hour') and the writer of Hebrews (i. 2, 'in these last days').

HEILSGESCHICHTE

But in what sense is the New Testament a fulfilment of the Old and the Old Testament an expectation of the New? Distinguish two ways. There is (a) what is foreshadowed in the History and (b) what is foretold in the Prophecy. E.g. the kingdom. The Old Testament kings themselves foreshadowed the perfect kingdom of God, while the Old Testament prophets foretold its establishment. Nor is it just the institutions of the Old Israel, but the whole history which is prophetic. The Bible is the Book of the Words and Deeds of God. His deeds illustrate His words, and His words interpret His deeds. It is not surprising that God used this dual educational method. If a child is naughty, father lectures and beats it. If the child is good, mother commends and kisses it. The word interprets the deed. The deed illustrates the word. So the Old Testament records the prophetic word concerning the divine deeds with the Old Israel, and the New Testament records the apostolic word concerning the divine deed in Christ and the New Israel. The two are linked. The Old Testament history is as much a preparation for the New Testament as the Old Testament prophecy. Thus, in 1 Cor. x. 11 it is not just what was declared, but what 'happened', which is instructive.

The drama of God's purpose for His people is enacted three times in the Old Testament. The nation had three historical beginnings. Each was incomplete and looked forward to the next and to the final one. These three beginnings are associated with the names of (1) Abraham, (2) Moses-Joshua and (3) Ezra-Nehemiah. On each occasion we may distinguish four elements in God's creative deed. He brought men —

- (a) out from the old associations (redemption)
- (b) into relationship with Himself (covenant)
- (c) into fellowship with each other (fellowship)
- (d) into the promised land (inheritance).

These three beginnings were clearly linked in the Hebrew mind. The similarity between them was recognized. (1) and (2) are linked in Ps. cv. 8-11, 26, 42-45; (2) and (3) in Je. xxiii. 7, 8; (1) and (3) in Is. li. 1-3; and (1), (2) and (3) in Mi. vii. 15-20.

A certain incompleteness remains in each of the four elements in each of the three beginnings. The New Testament writers accept this incompleteness as inevitable because all the elements were foreshadowing the perfect creation of the New Israel, not through Abraham or Moses or Ezra, but in Christ. The four elements occur together in Ezk. xxxvii. 15-28 and have been completely fulfilled only in Christ and His Church — the redemption (21, 23), the covenant (26-28), the Church (15-22) and the land (21, 25).

REDEMPTION

God delivered Abraham from Ur and its idolatry; Moses from Egypt and its slavery; the exiles from Babylon and its humiliation. They were all anticipations of a greater redemption which was expected (Ps. cxxx. 8; Lk. i. 68, ii. 38; Rom. iii. 24). Moreover, each of the earlier redemptions was associated with sacrifice — the command to sacrifice Isaac, the Passover Lamb and the suffering servant. The New Testament writers set forth Christ's death as the sacrifice through which the greater redemption is effected. He was the Lamb which, as Abraham had said (Gn. xxii. 8), God would provide (Jn. i. 29). He was the suffering servant of Isaiah's prophecy (Acts viii. 32-35; 1 Pet. ii. 21-25). He was also the Passover victim (Mk. x. 45). John's chronology makes this plain (ix. 14, 31, 42; cf. ix. 23 with Ex. xxviii. 31, 32; and ix. 31-36 with Ex. xii. 46). With him agree Paul (1 Cor. v. 7; Eph. i. 7), Peter (1 Pet. i. 17-19) and the Revelation (v. 9. Cf. Moses' song which becomes the Lamb's song, xv. 2, 3).

COVENANT

The redemption is from something for Someone (cf. Rev. v. 9; Tit. ii. 14). This is true of the three beginnings (Gn. xvii. 2, 7; Ex. xix. 3-6 and Ho. xii. 14-20). The formula recurs, 'I will be their God, and they shall be my people'. The purpose of the Covenant is expressed in the tabernacle and the temple, in which the people brought into covenant-relationship with God can enjoy access to Him. But the building of the tabernacle after the Exodus and the rebuilding of the temple after the Return were an anticipation, as were the early Covenants (Je. xxxi. 31-34; Ezk. xxxvii. 26-28). The 'new' covenant (Heb. xii. 24), ratified by the blood of Jesus (Mt. xxvi. 26-28) and fulfilling the prophecy of Jeremiah (Heb. viii. 8-12, x. 16, 17), was a confirmation of the Abrahamic covenant (Gal. iii. 14, 29) and was 'everlasting' (Heb. xiii. 20). Similarly, the promise of the rebuilt temple seems to have been fulfilled in Christ and His Church. Christ 'tabernacled' among us, and 'we beheld his glory' (Jn. i. 14), for the glory of God was to fill the temple (Ezk. xl. 1-5). The rebuilding of the temple which Jesus Himself prophesied (Jn. ii. 19-22) referred to His Body, not only His Resurrection Body but His mystical Body, the Church. So Paul describes both the individual believer and the Church as God's temple (1 Cor. iii. 16, vi. 19, 20; Eph. ii. 20-22), for of them it may be truly said 'the Lord is there' (Ezk. xlvi. 35). Cf. also Jn. vii. 37-39 and Ezk. xlvi. 1-12.

FELLOWSHIP

At the three beginnings God was concerned to bring His people not only into relationship with Himself but also into fellowship with each other. The redemption leads to a covenant, and the covenant to a Church. When He called Abraham, He called a nation and changed his name to signify this (Gn. xii. 2, xvii. 4, 5). When He restored the exiles He promised a reunion of Israel-Judah in which all nations would share (Is. lv. 3-5). So James recognizes Amos' prophecy regarding the rebuilding of David's taber-

nacle (Am. ix. 11, 12) as fulfilled in the inclusion of the Gentiles (Acts xv. 16-18), and the naming of Hosea's children is taken as a prediction of God's mercy to the Gentiles (Ho. i. 10-ii. 1; Rom. ix. 25; 1 Pet. ii. 10). Peter transfers to the New Israel the epithets used in Ex. xix. 3-6 and Is. xliii. 20 to describe the Old (1 Pet. ii. 19). In the Revelation, the Church appears to be described in similar terms, where the 144,000 (vii. 1-8, xiv. 1) may be the number of the redeemed, the 24 elders may symbolize the Church (12 Old Testament tribes and 12 New Testament apostles), the city has 12 gates and 12 foundations (xxi. 12-14) and where it is said that Jews according to the flesh 'are not' such (ii. 9). Paul too is clear that it is the Christians who are the true circumcision (Phil. iii. 3), the real Jews (Rom. ii. 28, 29), the seed of Abraham (Gal. iii. 29) and God's Israel (Gal. vi. 16).

INHERITANCE

Although promised to Abraham (Gn. xii. 1), Moses and the exiles, the land of Canaan was never really inherited. So in Heb. xi. 8-10 it is said that God's people are seeking a land beyond the land of Canaan and a city beyond the city of Jerusalem. True, sometimes God's Church is represented as still journeying through the wilderness (Rev. xii. 13, 14; 1 Pet. i. 1, ii. 11; cf. 1 Cor. x. 1), but even there they are nourished by God, as were the Israelites in their wilderness. The bread and water of the desert were as much divine gifts as the milk and honey of the land. Travelling Israel still has its divinely supplied guiding cloud, sustaining food and refreshing drink, for Christ is its Light, its Bread and its Water.

But sometimes in the New Testament the Church is represented as having arrived in the promised land. The 'inheritance' is already ours (cf. Eph. ii. 19, iii. 6; Phil. iii. 20; Col. i. 12). We 'have come to Mount Zion' (Heb. xii. 22; Gal. iv. 26). We have entered into rest (Heb. iv. 1-11). Cf. Mt. xi. 28-30). We are enjoying the Sabbath of God (Lk. xiii. 11-17).

All this New Testament fulfilment of Old Testament expectation is still incomplete although it is assured. It is not until the Lord's return and the final glory that the redemption will be completed (in the body and the universe as well as the soul), that the covenant will be fully manifested (when the whole city will be the Holy of Holies (Rev. xxi. 3, 9-27), that the fellowship will be perfected (the number of the elect gathered in) and the inheritance, of which the Holy Spirit is the pledge and foretaste (Eph. i. 14), will be fully enjoyed (the New Jerusalem descending from heaven and the river flowing from under the throne).

BOOK REVIEWS

THE BIBLICAL PERIOD. By W. F. Albright. 65pp. Blackwell, Oxford. 1952.

Since we lack any up-to-date and first-class Old Testament History written in English, and many theological students are thus forced to use antiquated tools in their studies, this small book is very important. Professor Albright has compressed into a chapter reprinted from *The Jews: Their History, Culture and Religion* (1949) facts and theories which are only available if a wide range of archaeological and theological works are studied. Although Albright has no space for detailed reasoning he gives nine pages of supporting notes which form a bibliography to help the student to look further into any major matter discussed. The greatest weakness of the book is the way that hypotheses, especially regarding the date and composition of Old Testament books, are woven into the arguments as if they were facts. Remembering this, the reader can profit immensely from Albright's clear and accurate presentation of historical and archaeological evidence. In this he is a master and we can all learn much, and much that is new. The aim of this short review is, however, to point out only the main arguments where the alternative case has been omitted.

Albright does not believe that the patriarchal narratives of Genesis are the artificial creation of the divided monarchy, camp-fire rhapsodies or later inventions. 'The archaeological discoveries of the past generation have changed all this. Aside from a few die-hards among older scholars there is