

- a. Acceptance of attributes of God, predestination and free will, after-life.
 - b. Rejection of rigid legalism of Pharisees.
 - 1. This reverence for Torah has kept Jews together to present day,
 - 2. But could not express man's direct relationship to God, or
 - 3. Form basis for world evangelism.
 - 4. Therefore Jesus rejected Pharisees' secondary regulations, and
 - 5. Insisted that he came to fulfill the Torah and the Prophets.
 - c. Protest against Pharasaic social attitude.
 - 1. Pharisees believed suffering of poor a result of sin, whereas
 - 2. Jesus felt suffering might be prerequisite for salvation.
 - A'. Therefore entirely willing to mingle with "sinners".
- II. Other Judaic and Hellenistic influences.
- a. Ethics of Jesus agree with rabbinical and oriental teachings.
 - 1. Further, he effected fine balance between religious and social questions.
 - 2. Not strictly pre-millennial teachings.
 - A'. Life every day as if last judgment were at hand.
 - b. His idea of God returns to older paternal anthropomorphism.
 - 1. God of His people, with greater emphasis on love.
 - 2. Also the one eternal creator.
 - 3. Also the Holy Spirit (influence of Divine Wisdom).
 - c. Hellenic influences were indirect but strong.
 - 1. Balance and proportion.
 - 2. Universalism and philanthropy.
- III. Jesus believed himself to be the Messiah. 304-308
- a. "Son of Man" must be vicarious sacrifice for his people.
 - b. Messianic element is clearly of Jesus' time, not introduced in Pauline times.
 - c. Many parallels to miraculous elements in Jesus story.
 - 1. Virgin birth, descent to underworld, resurrection, etc.
 - d. But we cannot tell what elements of story are factual and what are accretions.
 - 1. "The historian cannot control the details of Jesus' birth and resurrection and thus has no right to pass judgment on their historicity. On the other hand the historian is qualified to estimate the historical significance of the pattern. ... Decision must be left to the Church and to the individual believer, who are historically warranted in accepting the whole of the messianic framework of the Gospels or in regarding it as partly true literally and partly true spiritually".

EPILOGUE
(Conclusions)

309-311

- A. Biblical tradition and historical analysis agree that
 - I. Moses was a monotheist, with an earlier point of view;
 - II. The Prophets were reformers and not revolutionists;
 - III. Jesus was the Christ.
- B. The nature of human "progress".
 - I. Mosaism and Christianity show organismic patterns.
 - II. Individual cultures have a life cycle in such organismic patterns.