

time God placed David on the throne as an imperfect but true representative of what a covenantal king should be. David is given the promise that his dynasty will endure forever and in this promise the line of the promised seed is narrowed to the house of David within the tribe of Judah. After Israel's continual disobedience led to her being driven from the land, even though a small remnant was eventually able to return, the promised seed came in the person of Jesus, born of Mary and in the line of Abraham and David.

This, in an extremely abbreviated form is the history of redemption depicted in the Old Testament Scriptures. In this history, God repeatedly speaks to make his will known, at times appears to men in visible form, and at other times demonstrates his power and sovereignty over nature and history through miraculous signs and wonders to advance his redemptive purposes.

In this resume of redemptive history as contained in the Old Testament there are some things of particular importance for our topic, "Divine Revelation and History in the Old Testament."

Revelation in the Old Testament often takes the form of communication from God to man *ab extra*. On various occasions God spoke to certain individuals in an audible voice perceived by normal sense perception. In such instances revelation is "objective" and as real as our own verbal communication with each other. It should be noted that not all divine revelation is given in this way but *some is*, and this is important. In his book on *Biblical Theology*, G. Vos points out that there is also what may be termed "subjective revelation" which is

The inward activity of the Spirit upon the depths of human sub-consciousness causing certain God-intended thoughts to well up therefrom. The Psalms offer examples of this kind of revelation, and although brought up in a subjective channel, we nonetheless must claim for it absolute divine authority; otherwise it could not properly be called revelation. In this subjective form revelation and inspiration coalesce.^1

Vos's next statement, however, is important:

We must . . . be on our guard against the modern tendency to reduce all revelation in the Scriptures to this category of the *ab intra*. That is usually intended to deprive revelation of its infallibility. A favorite form is to confine revelation proper to the bare acts of self-disclosure performed by God, and then to derive the entire thought-content of the Bible from human reflection upon these acts.^2

This is indeed a modern tendency perhaps even more pronounced today than when Vos wrote his *Biblical Theology*.

Although revelation is not to be *confined* to the bare acts of divine self disclosure, such acts did occur and may in themselves have revelatory significance. Because revelation is closely connected with the history of redemption in a number of instances revelation becomes identified with history, or to use Vos's expression, it "becomes incarnate in history."^3 To put it a bit differently we might say that besides using *words* God also employed *acts* to reveal great principles of truth. What Vos has in mind here is not just "prophetic visions or miracles" but the great outstanding acts of redemption such as the deliverance of the Israelites out of Egypt