
THE PROGRESSIVE METHOD – GENETICS: A Model in the Tasks of Old Testament Theology

Agustina Pasang,¹ Sutay Wirawan,² Linda Irene Sinaga,³ Ronny Ronald Simamora⁴

Global Theological Seminary, Goyang-si, Gyeonggi-do, South Korea¹²³⁴

Email: thina340@gmail.com¹

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Abstract

The purpose of this article is to discover the use of the progressive-genetic method in the task of Old Testament Theology. This method is understood as the exposition or explanation of God's Revelation as presented by the Bible, more specifically in the sense that Divine Revelation is centered on some covenant made by God with Noah, Abraham, Moses, and through Christ which all shows the organic existence of the Bible and biblical anatomy. In conclusion, in carrying out the task of Old Testament Theology, genetically progressive methodology can be used as a model in addition to other methodologies, which reveal God's ever-evolving Revelation as revealed in the Bible that God gave or revealed to certain people named specifically by God self.

Keywords: Old testament theology; Task; Genetic progressive method; Model.

INTRODUCTION

In the task of Old Testament Theology, the descriptive task directs theologians to focus on the question of deciphering the original meaning of the verse, not the meaning of the verse in the present, while the normative task is to require theologians to focus their attention on describing the meaning and meaning of the verse for the present so that it is normative for faith and life today. That is why in later developments theologians could not choose both tasks because descriptive and normative tasks could complement an Old Testament Theological building. Based on these struggles, several important approaches emerged that became the method of a theologian in building an Old Testament Theology.¹ However, Walter Kaiser wrote that before understanding the method to be used, theologians also need to pay attention to some of the characteristics possessed by Old Testament Theology, namely: 1) Old Testament theology needs to be released from the teaching or kerygmatic nature so that the focus of the Old Testament is not on the discipline of Theology but on the Word of God. 2) Each passage in the Old

¹ Gerhard F. Hasel, *Teologi Perjanjian Lama*, (Malang: Gandum Mas, 2006), 34-35 bnd Agustina Pasang, *Teologi Perjanjian Lama*, (Surabaya: Feniks Publishers, 2022), 53; band Dami, et al. "Two different models of pedagogy: Rethinking teachers' pedagogy competency in Christian religious education." *International Journal of Christianity & Education* (2022):142-167, <https://doi.org/10.1177/20569971221118075>.

Testament has a rich and varied nature and character. 3) Old Testament theology is a discipline that uses a historical approach. Of the three characters, then emerged four main approaches that are often used in the current period.² This confirms the importance of using a method in conducting the study of Old Testament Theology, regardless of the advantages and disadvantages that exist in each method.

Working in the field of study of Old Testament Theology requires one to take responsibility for bringing the canon into contemporary theological debates, this is important in making the Old Testament accessible to contemporary religious proclamations and teaching.³ Similarly, in carrying out the task of Old Testament Theology there are many methods that can be used as models, one of which is the genetic-progressive model which is understood as the revelation or explanation of God's Revelation as presented by the Bible, more specifically in the sense that Divine Revelation centers on several covenants made by God with Noah, Abraham, Moses and through Christ which all indicate the organic existence of the Bible as well as the anatomy of Scripture.⁴ In other words, this method reveals the ever-evolving Revelation of God as revealed in the Bible,⁵ given or revealed by God to the names of certain people set apart by God Himself. Keep in mind that the Old Testament describes if a name represents a person's character identity,⁶ thus it can be understood that in the Old Testament God revealed His will to and through certain persons or names.

One of the figures who initiated the use of this method was Chester Lehman, dividing his work into three major parts and following the development of the Hebrew canon: Torah, Nabiim and Kethuvim, namely: The Revelation of God throughout the Torah; God's revelation in the prophets; The theology of Hagiographa is Psalms, Proverbs, Ecclesiastes, Song of Solomon and Job. This Lehman pattern or approach has its own value but there is no consistent historical development.⁷ Lehman stated that ... The most fundamental lineage in God's revelation centers on several covenants that God

² Kaiser Jr, Walter C. Toward an Old Testament Theology. (Grand Rapids: Zondervan Publishing House, 1978) bnd Walter C. Kaiser Jr, *Teologi Perjanjian Lama*, (Malang: Gandum Mas, 2004), 85-90.

³ Noh Ibrahim Boiliu and Otieli Harefa, "Pendekatan Horst Dietrich Preuss dan Gerhard von Rad dalam Metodologi Teologi Perjanjian Lama," *REGULA FIDEI: Jurnal Pendidikan Agama Kristen*, 4, no. 1 (2019): 14-23, <http://christianeducation.id/e-journal/index.php/regulafidei/article/view/29>.

⁴ Gerhard F. Hasel, *Teologi Perjanjian Lama*, 48 bnd Agustina Pasang, *Teologi Perjanjian Lama*, 57-58.

⁵ Herlise Sagala, *Teologi Perjanjian Lama, Program S2*, (Batu: Institut Injil Indonesia, 2011), 29.

⁶ Kosma Manurung, "Ketubim dan Nubuat: Sebuah Kajian Teologis Menanggapi Tujuan Nubuat," *PENGARAH: Jurnal Teologi Kristen*, 2 no. 2 (2020): 129 - 140, <https://doi.org/10.36270/pengarah.v2i2>.

⁷ Gerhard F. Hasel, *Teologi Perjanjian Lama*, 49.

made with man, sequentially corresponding to the time they were made by God with Noah, Abraham, Moses to Christ.⁸ So obviously this method emphasizes more on certain individuals even though they are in different situations/times or eras.

Another figure of this method was R.E. Clements, but it had differences with Lehman. Clements rejects an approach oriented toward a central theology of the Old Testament, because for him the unity of the Old Testament is not a particular theme, a center, a governing principle or a formulation but it is the nature and existence of God Himself that is the basis of unity in the Old Testament besides that the Old Testament canon (Hebrew) is the correct norm for Old Testament theology.⁹ Clements refuses to regard Old Testament theology as merely descriptive on the grounds that the Old Testament provides an eternal Revelation of God. Despite using the Hebrew canon, Clements neglected the literature of wisdom, consisting only of the Law and the Prophets with a small portion of the Psalms.¹⁰ In this regard, Clemens' approach to the Old Testament is certainly different from some other approaches, for example: the historical-systematic where historians understand the biblical text in its historical and cultural context. Systematic speaks of building a theology based on principles found throughout the Bible. Clemens combines both approaches by understanding the text historically but also looking for thematic continuity across the Political Testament.¹¹ Likewise, the kerygma approach refers to the core message or teaching contained in the biblical text, in this regard Clemens pays attention to how the Old Testament texts testify to man's relationship with God and the plan of salvation.¹² Based on the above, it is clear that this method receives revelation from God and accepts the New Testament in relation to the Old Testament. Or in other words there is a complete and binding continuity between the two agreements.

⁸ Paul Enns, *The Moody Hand Book of Theology*, (Malang: SAAT, 2003), 33; band Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, Fourth Edition, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991), 42–43; band Dami, Z.A., Wiyono, B.B., Imron, A., Burhanuddin, B., Supriyanto, A., & Daliman, M. "Principal self-efficacy for instructional leadership in the perspective of principal strengthening training: work engagement, job satisfaction and motivation to leave." *Cogent Education*, 9, no. 1 (2022): 20-44, <https://doi.org/10.1080/2331186X.2022.2064407>.

⁹ Gerhard F. Hasel, *Teologi Perjanjian...*, 50 – 51.

¹⁰ Ibid., 51-52.

¹¹ Noh Ibrahim Boiliu, Otieli Harefa, "Pendekatan Horst Dietrich Preuss dan Gerhard von Rad dalam Metodologi Teologi Perjanjian Lama," *REGULA FIDEI: Jurnal Pendidikan Agama Kristen*, 4, no. 1 (2019): 14-23, <http://christianeducation.id/e-journal/index.php/regulafide/issue/view/5>.

¹² Agustina Pasang, *Teologi Perjanjian Lama*, 55-59 bnd Noh Ibrahim Boiliu, Otieli Harefa, "Pendekatan Horst Dietrich Preuss dan Gerhard von Rad dalam Metodologi Teologi Perjanjian Lama," *REGULA FIDEI: Jurnal Pendidikan Agama Kristen*, 4, no. 1 (2019): 14-23, <http://christianeducation.id/e-journal/index.php/regulafide/issue/view/5>.

Observing and addressing the issue of models in the task of Old Testament Theology, a number of studies have emerald. Noh Ibrahim Boiliu and Otieli Harefa in an article entitled "The Approach of Horst Dietrich Preuss and Gerhard von Rad in the Methodology of Old Testament Theology" states that Horst and von Rad's approach in Old Testament Theology is with a canonical multiplex approach that not only looks at the historical side but also the context both in application and in contemporary theological debates.¹³ Morris Takaliuang in an article entitled "Walking with God: Theological Reflections based on the Experience of Abraham, Isaac and Jacob; a Lesson for Today's Church" states that God's revelation to the patriarchs also confirms His election of them beginning with His covenant to Abraham, Isaac and Jacob.¹⁴ Siringo-ringo in a article entitled "Forms of Covenant in the Old Testament" writes that covenant becomes one of the central themes in Old Testament Theology starting from God's covenant to Adam, Noah, Abram, Israel, David and then ending with the new covenant.¹⁵ However, there is no writing that examines the article with the title "The Progressive Method – Genetics: A Model in the Tasks of Old Testament Theology" This study seeks to answer the question: to what extent is the use of the progressive-genetic method in the implementation of the Old Testament Theology task? The answer to this question is the purpose of this article, which is to discover the use of the progressive-genetic method in the task of the Old Testament Theology.

This study is a qualitative study based on literature studies, which uses descriptive analysis methods, namely methods used to examine a group of humans, an object, a condition, a system of thought or a class of events in the present.¹⁶ In relation to this research, the genetic progressive method refers to an approach that pays attention

¹³ Noh Ibrahim Boiliu, Otieli Harefa, "Pendekatan Horst Dietrich Preuss dan Gerhard von Rad dalam Metodologi Teologi Perjanjian Lama," *REGULA FIDEI: Jurnal Pendidikan Agama Kristen*, 4, no. 1 (2019): 14 - 23, accessed Mei 2022, <http://christianeducation.id/e-journal/index.php/regulafide/issue/view/5>.

¹⁴ Morris Ph. Takaliuang, "Berjalan Bersama Allah: Refleksi Theologis berdasarkan Pengalaman Abraham, Ishak dan Yakub; Suatu Pelajaran bagi Gereja Masa Kini." *MISSIO ECCLESIAE: Jurnal Teologi*, 4, no. 1 (2015): 35-46, <https://doi.org/10.52157/me.v4i1.47>.

¹⁵ V.M. Siringo-ringo, "Bentuk Perjanjian dalam Perjanjian Lama," *DARMAAGUNG: Jurnal Pendidikan Religius*, 1, no. 1 (2019): 27-31, <https://jurnal.darmaagung.ac.id>.

¹⁶ Mohamad, Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988), 63; band. Dami, Z.A. Informal teacher leadership: Lessons from shepherd leadership. *International Journal of Leadership in Education*, (2021): 1-30 <https://doi.org/10.1080/13603124.2021.1884749>; band Dami, Z. A., Imron, A., Burhanuddin, B., & Supriyanto, A. "Servant leadership and job satisfaction: The mediating role of trust and leader-member exchange." *Frontiers in Education*, 7 (2022): 94-116, <https://doi.org/10.3389/feduc.2022.1036668>.

to the historical development and changes of texts in the Bible,¹⁷ in order to find a deeper explanation of the revelation centered on the several covenants made by God with Noah, Abram (including Isaac and Jacob), Moses and through Christ. This methodology is also understood as an approach that traces the relationship between God and significant times in the context of Old Testament history, especially centered on covenants or covenants that God made or bound with Noah, Abraham and Moses as Lehman states that "we find the most fundamental lineage in God's revelation centered on several covenants that God made with Man."¹⁸ As well as to analyze and construct arguments through discussion, to obtain conclusions regarding the use of this method in carrying out the task of Old Testament Theology in addition to other methodologies.

DISCUSSION

In Old Testament Theology, Progressive-genetic methodology is an approach that pays attention to the historical development and changes of texts in the Bible.¹⁹ The use of genetic-progressive methodology as a model in addition to other methodologies in carrying out the task of Old Testament theology is expected to give the spirit to find a deeper explanation of God's Revelation as presented by the Bible, a revelation centered on several covenants made by God with Noah, Abraham (including Isaac and Jacob), Moses and through Christ. This methodology is also understood as an approach that traces the relationship between God and significant times in the context of Old Testament history, especially centered on covenants or covenants that God made or bound with Noah, Abraham and Moses as Lehman states that "we find the most fundamental lineage in God's revelation centered on several covenants that God made with Man."²⁰ However, it should be understood that God's revelation to these particular persons must have been related to the revelation of God first given to Adam and Eve as

¹⁷ Chester K. Lehman, *Biblical Theology Vol. 1 Old Testament*, (Scottdale, 1971), 38; band. Gerhard F. Hasel, *Teologi Perjanjian Lama...*, 48-49; band Agustina Pasang, *Teologi Perjanjian Lama...*, 58.

¹⁸ Paul Enns, *The Moody Hand Book of Theology*, (Malang: SAAT, 2003), 33; band. Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 42-43; Erastus Sabdono, E.M.C. Efruan, M. P. Takaliuang, L.M.M. Manuain, and Z.A. Dami. "Teaching intercultural competence: Dialogue, cognition and position in Luke 10:25-37." *HTS Teologiese Studies/Theological Studies*, 77, no.4 (2021): a6744, <https://doi.org/10.4102/hts.v77i4.6744>.

¹⁹ Chester K. Lehman, *Biblical Theology Vol. 1 Old Testament*, (Scottdale, 1971), 38 bnd. Gerhard F. Hasel, *Teologi Perjanjian Lama...*, 48-49 bnd Agustina Pasang, *Teologi Perjanjian Lama...*, 58

²⁰ Paul Enns, *The Moody Hand Book of Theology*, 33; band. Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 42-43; Erastus Sabdono, E.M.C. Efruan, M. P. Takaliuang, L.M.M. Manuain, and Z.A. Dami. "Teaching intercultural competence: Dialogue, cognition and position in Luke 10:25-37": a6744.

the first human beings created by God. That means the progressive-genetic methodology makes it possible to see and find change and continuity in the covenants that God made with His people, for example God's covenants with Adam, Noah, Abraham and others.

God's Revelation to Persons

Adam and Eve

The history of salvation is inseparable from man's fall into sin, this fact shows that man needs salvation from God. Sin results in a radical change in man's relationship with God.²¹ In this regard, God then spoke or revealed Himself to Adam described in Genesis 2:16-17 at the fall (against God).²² Genesis chapter 3 clearly records the fall of man into sin, specifically verses 9-19 where God reveals Himself to Adam and Eve. Through His self-revelation, God delivered judgment to Adam and Eve (16-19) as well as to the serpent (14). Regarding the punishment of Adam, Siringo-ringo quotes Bavinck's opinion that when viewed in terms of the nature of events, the punishment God gave Adam was a covenant; it meant the covenant that Adam would have eternal life if only obeyed.²³ The punishment of Adam and Eve "illustrates" how horrific human life is,²⁴ but this revelation of punishment was accompanied by God's promise that the seed of the woman (Eve) would crush the serpent's head (15), in order to restore the relationship, God was redeeming.²⁵ This shows that it was God Himself who took the initiative to reveal Himself through the promise of redemption by promising Adam and Eve a Savior.

Noah

After God revealed Himself to Adam and Eve, God revealed Himself to Noah. This

²¹ Ferry Simanjuntak, "Sejarah Keselamatan dalam Perjanjian Lama." *KHARISMA: Jurnal Teologi*, 14 (2018), <https://sttkharisma.ac.id/?p=969>.

²² T. Boeker & Rainer Scheunemann, *Sepuluh Tema Utama Teologi Perjanjian Lama*, (Papua: SAM GKI di Tanah Papua, 2003), 11; band. Z.A. Dami, S.M. Tameon, and J. Saudale. "The Predictive Role of Academic Hope in Academic Procrastination Among Students: a Mixed Methods Study." *Pedagogika*, 137, no.1 (2020): 208-229, <https://doi.org/10.15823/p.2020.137.12>; Z.A. Dami, B.B. Wiyono, A. Imron, B. Burhanuddin, A. Supriyanto, and M. Daliman. "Principal self-efficacy for instructional leadership in the perspective of principal strengthening training: work engagement, job satisfaction and motivation to leave." *Cogent Education*, 9, no. 1 (2022): 20-44, <https://doi.org/10.1080/2331186X.2022.2064407>.

²³ V.M. Siringo-ringo, "Bentuk Perjanjian dalam Perjanjian Lama": 27-31.

²⁴ Asnath Niwa Natar. "Perempuan: Sumber Dosa atau Sumber Hikmat? Tafsir Ulang Kejadian 3:1-24 dari Perspektif Feminis." *EVANGELIKAL: Jurnal Teologi Ijili dan Pembinaan Warga Jemaat*, 4, no. 2 (2020): 175-185, <https://doi.org/10.46445/ejti.v4i2.280>; band Z.A. Dami. "Pedagogi Shalom: Analisis Kritis Terhadap Pedagogi Kritis Henry A. Giroux dan relevansinya bagi Pendidikan Kristen di Indonesia." *Jurnal Filsafat*, 29, no. 1 (2019): 134-165, <https://doi.org/10.22146/jf.42315>.

²⁵ William Dyrness, *Tema-tema dalam Perjanjian Lama*, (Malang: Gandum Mas, 1990), 12.

revelation of God concerning His own covenant appears first in Gen. 6:18 and there is absolutely no impression that this covenant is an agreement or contract between two parties because in this case God is the author.²⁶ Similarly, Preuss wrote that Noah was a chosen individual whose salvation came only by divine grace (Genesis 6:8).²⁷ In Genesis 9:8-17, God reaffirms His covenant in this case God uses a rainbow bow as a sign of His covenant as Denton wrote "... the rainbow reminds us of God's provision, He's patience and all,²⁸ but this covenant is universal, that is, it applies to all living things, as Martens saw that the covenant with Noah was essentially a covenant with the human family (Gen. 9:9),²⁹ meaning that the covenant was not limited to Noah and his descendants. Based on the above explanation, it is understood that it was God Himself who took the initiative to make or give the covenant without Noah's role in it.

Abraham

God's revelation to Abraham begins with Genesis 12, when God calls Abraham to leave the land and his relatives and go to a place He will show, chapters 15 and 17 make it clear that God came back to Abraham to formally establish His covenant.³⁰ Similarly, Halley writes that God's choice of Abraham was in order to carry out God's further plans for the future, especially building the nation of Israel based on God's own grace and initiative because Abraham was chosen not because he was special compared to his contemporaries,³¹ this confirms that God covenants with whom He wills, as Martens wrote: "... God conversed with men, He commanded them, He entered into covenant with them... but the promise was not indiscriminate...",³² so it is no exaggeration to say that in Abraham, all Israel was adopted into His people, and with regard to Abraham once and for all God established Himself as the God of Israel.³³

God's revelation to Abraham was inseparable from the covenant given to Adam

²⁶ T. Boeker & Rainer Scheunemann, *Sepuluh Tema Utama...*, 49.

²⁷ Horst Dietrich Preuss, *Old Testament Theology, Volume 1*, (Louisville, Kentucky: Westminster John Knox Press, 1991), 29.

²⁸ Clifford Denton, *The Covenant People of God*, (Tishrei International in Association with Cambridge Bible College, 2001), 41.

²⁹ Elmer A. Martens, *God's Design: A Focus on Old Testament Theology*, Second Ed., (Grand Rapids, Michigan: Baker Book House, 1994), 72.

³⁰ William Dyrness, *Tema-tema dalam...*, 13.

³¹ Henry H. Halley, *Pocket Bible Handbook*, (Chicago: Moody Press, 1972), 93.

³² Elmer A. Martens, *God's Design: A Focus on Old Testament Theology*, 92.

³³ Morris Ph. Takaliuang, "Berjalan Bersama Allah: Refleksi Theologis berdasarkan Pengalaman Abraham, Ishak dan Yakub; Suatu Pelajaran bagi Gereja Masa Kini": 35-46.

and Eve. Speaking of the covenant, there are three aspects that God revealed to Abraham: the promise of the promised land (12:1), the covenant of posterity that through it God will make a great nation (12:2), the covenant of blessing and redemption that God promised through Abraham to bless Abraham and his family on earth (12:3). This promise relates to spiritual blessing and redemption.³⁴ God's promise began to be felt when God gave Abraham and Sarah a child in his old age. Given that when God covenanted to make his descendants like the sand of the sea and the stars in the sky, God did not specify when the deadline for the fulfillment of the promise would be.³⁵ In this regard, God's revelation to Abraham was fully fulfilled in connection with the coming of the Messiah to deliver and bless His people Israel and the pinnacle of blessing was the forgiveness of sins. So it is understandable that God's revelation to Abraham contained the promise (covenant) of blessings to mankind from all nations through Abraham including the coming of the Messiah as Redeemer.

Isaac

God's revelation to Abraham was followed by God's revelation to Isaac son of Abraham as described in Gen. 26:1-5 is also evidence of how God kept the covenant that Abraham had made or bound. Isaac grew up in the honing, loving and nurturing of Abraham and Sarah, this is certainly related to Isaac's status as a son of promise. However, this specificity does not negate Isaac's process of faith, as recorded in Genesis 22:1-22 when God asked Abraham to offer Isaac as a sacrifice. This event demonstrated Isaac's perfect faith and absolute obedience to God.³⁶ Isaac remained part of God's covenant because he inherited his father's faith,³⁷ or in other words Isaac became the true generation that continued Abraham's faith. Thus, through this revelation God reaffirmed His promises that He would make His offspring numerous, this promise was the content of the covenant that God revealed/gave to Abraham, Isaac's father. Affirms that God's revelation continues to evolve over time and in it appears God's unchanging covenant.

³⁴ Paul Enns, *The Moody Hand Book...*, 58.

³⁵ Robi Prianto, ""Tradisi Pemberian Kanaan dan Pemilihan dalam Kepercayaan Israel," *TE DEUM: Jurnal Teologi dan Pengembangan Pelayanan*, 4, no. 2 (2015): 247-261.

³⁶ Robi Prianto, ""Tradisi Pemberian Kanaan dan Pemilihan dalam Kepercayaan Israel": 247-261.

³⁷ Sri Wahyuni, "Pengenalan akan Nama Allah sebagai Peneguhan Iman dalam Masa Ksesakan," *SCRIPTA: Jurnal Teologi dan Pelayanan Kontekstual*, 3, no. 2 (2018): 184-204.

Jacob

Jacob was born holding the heel of his twin brother Esau, so his name meaning "he holds" can also be interpreted as a deceiver. Jacob experienced a turning point in his life as he wrestled with God and after this experience the name was changed to Israel, God not only played an active role in Jacob's struggles but even used all of his suffering to restore and change Jacob's life.³⁸ Jacob's life story shows that God kept His covenant and confirmed His revelation to Jacob as also described in Genesis 28:13, where God revealed Himself through his dream Jacob saw a ladder that reached heaven and God stood on it saying, "I am the Lord God of Abraham, your grandmother, and the God of Isaac."³⁹ In this case, God revealed to Jacob that there was a relationship with Abraham, in other words, God showed that He was the God who had revealed Himself to Abraham, his grandmother, His chosen one, also to Isaac, his father. Then in this revelation God also gave Jacob a promise, which was a repetition of the previous promise: "I will give you this land."⁴⁰ Based on this it is understandable that God's revelation, though addressed to different persons, contains an unchanging promise.

Moses

William Dyrness wrote that God's revelation to Moses began in Exodus 3, just as in Exodus 3:2, God appeared as "the Angel of the Lord." (Dyrness, 1990).⁴¹ From the context of Exodus 3, it is evident that God wants to affirm His presence as He was the God of their fathers, so His presence is always a guarantee for His promises (Dyrness, 1990).⁴² Exodus 6:1-2 explains that when Pharaoh refused Moses' request to bring Israel out of Egypt, God reassured Moses of His promised deliverance. Then in Exodus 19:3 and 20:1-2 God again revealed Himself to Moses by saying, "You yourselves have seen what I am doing (19:4) (Dyrness, 1990).⁴³ So it is evident that God revealed Himself to Moses and although it happened on different occasions in which God revealed a promise or covenant between God and the nation of Israel, in other words the covenant in Exodus 19 is known as the covenant of Moses that took place between God and the nation of

³⁸ Ibid., 184-204.

³⁹ William Dyrness, *Tema-tema dalam...*, 14.

⁴⁰ Ibid., 14.

⁴¹ Ibid., 16.

⁴² Ibid., 16.

⁴³ Ibid., 18-19.

Israel (Enns, 2003).⁴⁴

God's revelation to Moses is also explained in Exodus 33:18-23 where Moses asks God to show His glory, in which case Moses is facing another decision and wants to get a fuller picture of God. God refuses to give a clearer manifestation, but not because God does not want to be seen but because sinful man cannot see Him and remain alive (verse 20) yet God promises to pass His virtue before Moses (verse 19) and reveal Jehovah's name so that it is clear that God does not absolutely refuse to reveal Himself but rather wants to display His nature, His goodness (Dyrness, 1990).⁴⁵ In addition, Exodus 34:5-10 also describes God's revelation to Moses in which God descended in the clouds and stood before Moses and called out His name "Lord, Lord" and the purpose of this revelation was to confirm the previous covenant (Dyrness, 1990).⁴⁶ Based on the above, it is clear that God revealed Himself to Moses in the context of keeping His covenant.

Responses to the Genetic-Progressive Method

As explained at the beginning of this paper about the notion of the progressive – genetic method, the author agrees with this method because it seeks to explain the Revelation of God as presented by the Bible where this Revelation of God centers on several covenants made by God with Noah, Abraham, Isaac, Jacob, Moses and through Christ. In other words, this method reveals the ever-evolving Revelation of God as revealed in the Bible. This is evident in God's revelation to persons in the particulars described in the Torah. A God who reveals Himself by His name and declares His faithfulness that He acts for His people in all circumstances.

This methodology uses the Hebrew canon and although there are differences in the approaches used by those who originated or proposed this methodology, based on the explanations given about the study of Old Testament theology, it is clear that this methodology receives revelation from God and accepts the New Testament in relation to the Old Testament. Because in describing God's Revelations to specific persons in the Old Testament books, they all have a common thread or connection that refers to the Person of Christ. In other words, the Revelation of God in the Old Testament culminates in the Revelation of God in Christ as described in the New Testament. Thus the continuity

⁴⁴ Paul Enns, *The Moody Hand Book...*, 62.

⁴⁵ William Dyrness, *Tema-tema dalam...*, 19-20.

⁴⁶ Ibid., 20.

between the two Treaties is also affirmed through a genetic-progressive methodology.

CONCLUSION

God's revelation to the persons described in the Torah shows progressiveness, an action that continues to evolve. This means that God's self-revelation to these persons is a unified whole in which it contains promise. God's revelation to Adam and Eve contained the promise of redemption, progressively this continued to be revealed by God both to Noah, to Abraham and to his descendants Isaac, Jacob and the Israelites and when the Israelites had become one great and enslaved nation in Egypt, God's promise to save was revealed by delivering Israel from Egypt where God used Moses to realize His promise to Adam and Eve, Noah, Abraham, Isaac and Jacob. In the Jewish tradition, mount Sinai has great historical and spiritual significance but this is also true in the Christian and Muslim traditions. With regard to general revelation in all three traditions, it involves communication between God and humanity where God reveals Himself generally to humanity through His creation, albeit understood in different ways. Based on this explanation, it can be understood that God is the Great God who reveals Himself and His promises and realizes all His promises in the history of human life through His chosen persons. So it is evident that God is the Great Planner, the Almighty and in all His mercy remains faithful to reveal His promises and shows that none of His promises He did not fulfill.

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