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REVIEW OF BIOGAS PLANT CONSTRUCTION MANUAL

- I first learned Emacs by reading the Tutorial (C-h t). While it suffices to get me started, I notice that there are a large chunk of Emacs I haven't explored and don't know where to start. That's the motivation of my reading this book. Arguably I can learn all the content of the book from Emacs on-line help, but I found that the easy-to-follow, tutorial-like styles of the book is more accessible than reference-style on-line help. The 2nd ed is outdated, though. You should check out the latest Learning

GNU Emacs, Third Edition

- 'The history of salvation is the heart of the New Testament kerygma.' p xxiii German liberal theology had shown an upsurge in eschatological analyses when Ridderbos re-stated the authenticity of Scripture. Especially the Gospel narratives had come under intense scrutiny and criticism by anti-supernaturalists. Of course, as the obvious title (and quote above) to this present volume implies, they have to be rejected. The claims of Jesus, Ridderbos will show, take precedence over everything else. To the future revelation of kingly glory Ridderbos attached certain provisos: 'The kingdom of God is not a state or condition, not a society created and promoted by men. It will not come through an immanent earthly

evolution, nor through human moral action; it is not men who prepare it for God. The kingdom of heaven is, therefore, absolutely transcendent in its origin, it is the revelation of God's glory. Viewed from the human standpoint, therefore, the kingdom of heaven is in the first place something to keep praying and waiting for with perseverance.' p 24 In opposition to every kind of metaphysics, Ridderbos believes the revelation of the kingdom is the revelation of Christ, thereby emphasizing the christological character of the evangelical message. The incarnation led to the proclamation which led to the realization. 'The manifestation of the kingdom of heaven cannot be conceived as an impersonal metaphysical event, but the coming of God Himself as king.

This conception is borne out by a whole series of parables about the kingdom of God.' p 25 The stage is set for a redemptive-historical supremacy in hermeneutics by doing justice to both the eschatological view and the present character of the kingdom. 'On the other hand, the parables indicate the special veiled way in which the kingdom has come. The wisdom offered in it, the mysteries revealed in it, are only knowable to those who have been privileged to understand the fundamental truth: the coming of the kingdom in Christ.' p 127 Much modern exegesis equates Israel's rejection of their Messiah as a postponement of the coming of the kingdom, yet both John the Baptist and then Jesus Himself proclaimed that the kingdom of God was

at hand in the person of Christ the Messiah. To be sure, New Testament writers linked the coming of the kingdom with the first advent of our Messiah. 'We have seen that the Old Testament most often speaks of its coming as the coming of a person. The same observations hold for Jesus' use of the word 'basileia'. Until now we have translated it as kingdom, but in Greek it may mean kingship, kingly dominion, and kingdom. There is no doubt that the former sense, especially that of dominion as the exercise of royal dignity, is the most prominent usage of the word in various central pronouncements.' pp. 24-25 'Rabbi, You are the Son of God! You are the King of Israel!' exclaimed Nathanael. Moreover, Ridderbos cautions us not to forcibly narrow the meaning of

the kingdom by absolutizing only a certain aspect at the expense of others. 'It may not for a moment be doubted that John saw the Messiah in Him. Nor is there any doubt possible that John's description of the Messiah's importance passes far beyond the nationalistic Messiah-ideal, and is entirely dominated by the thought of the transcendent and universal judgment which will attend the appearance of the coming king.' p 29 It is not to be exclusively restricted to the perspective of the restoration of Israel and the subjugation of her enemies.' In Col 2:15 Paul speaks of the conquest of the principalities and powers as having in principle been accomplished in the cross of Christ. In Rom 8:38-39 he assumes that even now Christ so reigns over and controls death and life, and

principalities and powers, as to preclude every separation of the Christian from the love of God in Him.' Geerhardus Vos, *The Pauline Eschatology* 245 Conversely, Ridderbos cautions 'Yet it should not be conceived of as exclusively future. Again and again it appears that the salvation of the kingdom is assigned to the disciples and the faithful in general as a present reality. To Zacchaeus of Jericho Jesus says with great emphasis: 'This day is salvation come to this house.' (Luke 19:9) The 'receiving' of the kingdom must needs be understood as something that precedes the 'entry' into it.' p 79 Central to the messianic mission of the incarnate Redeemer, Ridderbos asserted that 'The evangelists want to indicate that Jesus' word and work revealed the

absolute, the supernatural, and the divine in such a way that even the multitude could not but be aware of it.' p 74 An illuminating study on the already-and-not-yet character of the kingdom is realized here. The persistent interpolation in Ridderbos' work between the coming of the kingdom in Christ, and its future coming in glory, Ridderbos ontologically interrelates as 'the fact that the final coming of the kingdom of God is entirely based on God's action.' p 146 The reader evokes much comfort from the fact that Ridderbos, who was highly familiar with Scripture, did not impose his own theory or ideas, but remained conscious of letting the Word speak for itself, as if he were determined to fix his mind, heart and strength exclusively on the Lord Jesus Christ. Only this can

account for why Ridderbos invests in this monumental study so much attention to the testimony of the synoptic gospels.'There can be no doubt that in Jesus' preaching the great future perspective has been maintained. So

every conception that the kingdom of heaven is an exclusively religious-ethical good, a spiritual community or a social order within the limits of this world is in open conflict with the gospel.' p 43