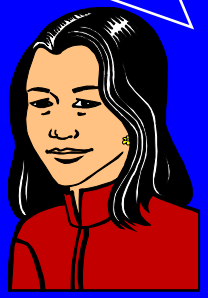
VI. Appreciating Historical Purposes of God

How does God work in history?



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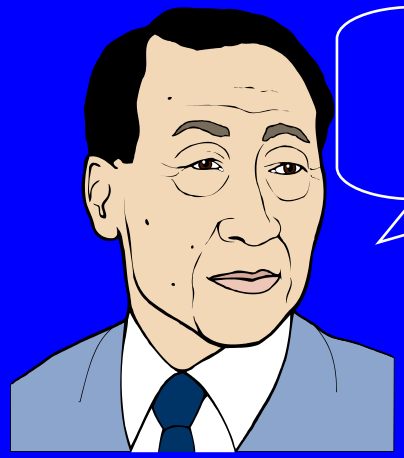
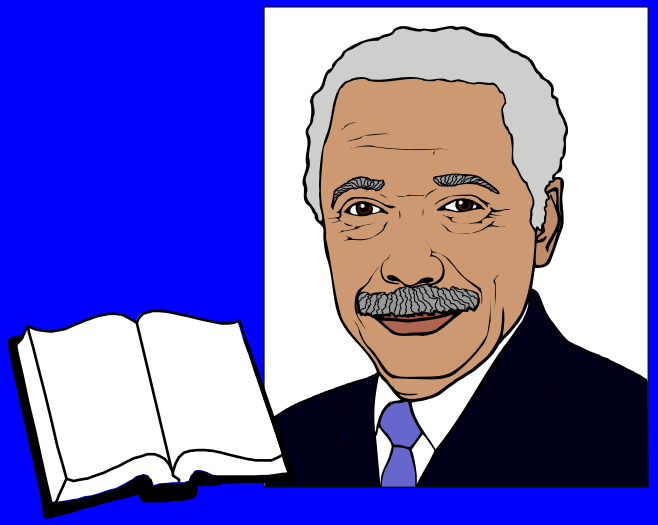
The Challenge

So how do I put the whole Bible together?

The Bible's story leads to Christ.



How do I start?



Required Reading Assignments

- Ellis, "How the NT Uses the Old," pp. 209-214
- G.K. Beale, *Handbook on the NT Use* ..., ch. 5
- Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
- Poythress, *Understanding Dispensationalists*
- Ryrie, *Dispensationalism* ch. 5 (79-95)
- Clowney, *Preaching and Biblical Theology* 98-112
- Vos, *Biblical Theology*, the part of ch. 8 on typology, 161-172 (1948) or 143-155 (1975)

Where Are We?

- 1. Preliminary acquaintance with the text
- 2. Exegesis in the original setting
- 3. Relations with other passages
- **4. Role in redemptive history**
- 5. Application

- Historical circumstances (V) fit into a redemptive plan.

Where Are We?

- 1. Preliminary acquaintance with the text
- 2. Exegesis in the original setting
- 3. Relations with other passages
- **4. Role in redemptive history**
- 5. Application

- The narrow historical circumstances (V) fit into the broad pattern of redemptive historical purposes of God

Implications of *Lex Christi*

4C implies importance of dynamics of time

Purposes for this Section

- Do not read the Bible "flat."

time

- Appreciate progressive revelation.

revelation

- Appreciate progressive acts of salvation.

working salvation

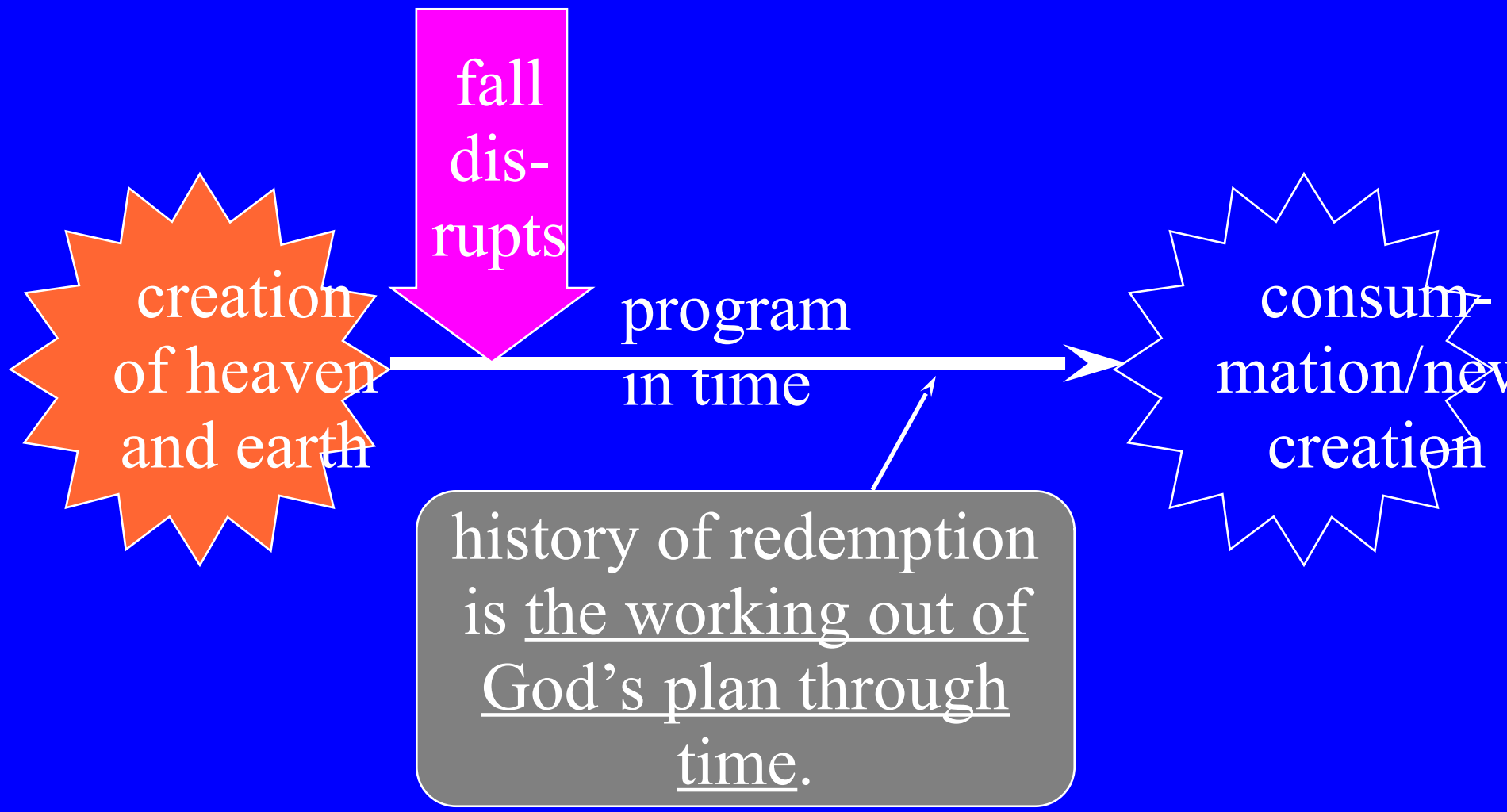
A. Time and History

Reading Assignments on History

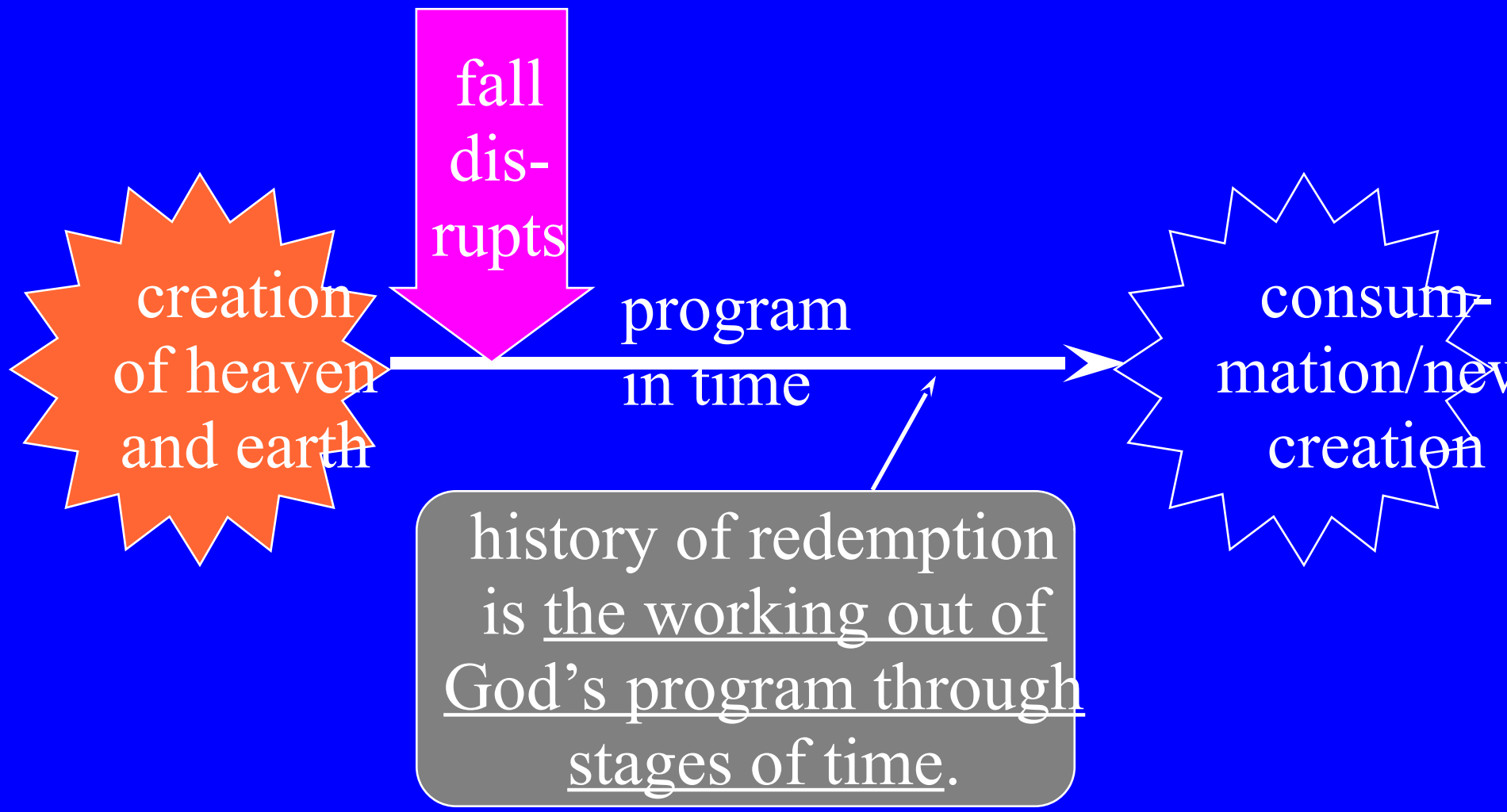
- Required:
  - Ellis, "How the NT Uses the Old," pp. 209-214
  - G. K. Beale, *Handbook on the NT Use* ..., ch. 5
  - Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
- Optional:
  - Johnson, *Him We Proclaim: Preaching Christ* ...
  - Poythress, "Divine Meaning of Scripture"
  - Clowney, *Preaching and Biblical Theology* 15-17
  - Clowney, *The Unfolding Mystery*
  - Berkhof, *Principles of Biblical Interpretation* 133-166
  - Waltke, "A Canonical Process Approach … "
  - Vos, *Biblical Theology*

1. Meaning of “Redemptive History”

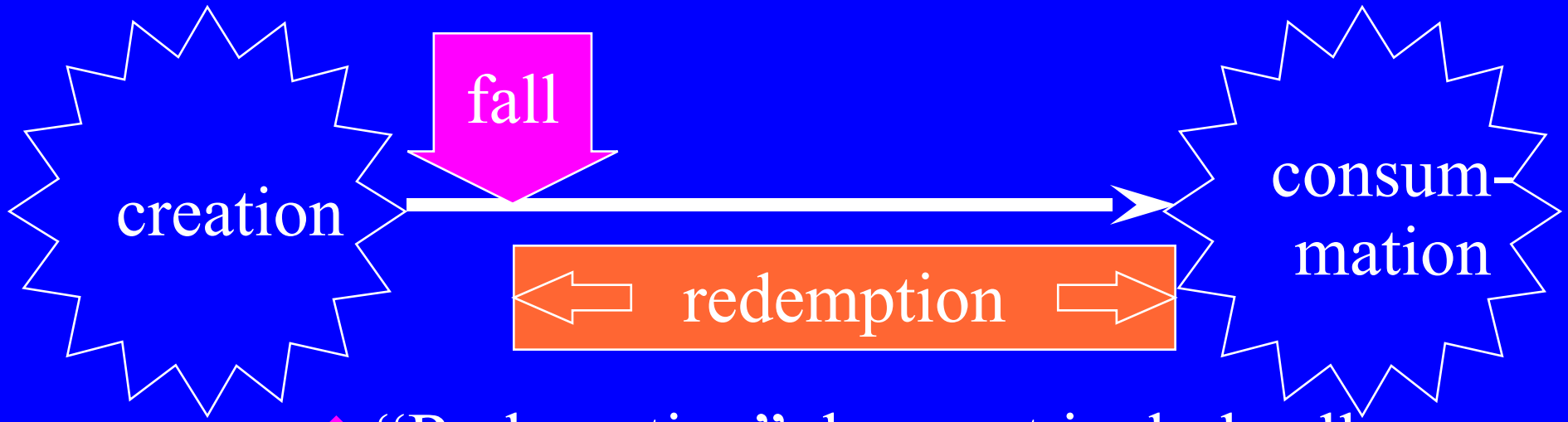
Defining "Redemptive History"



Defining "Redemptive History"



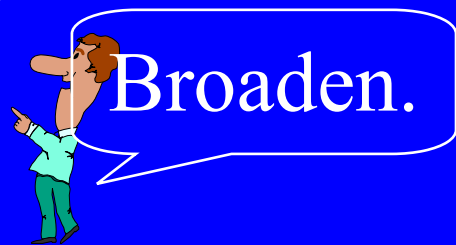
Redemption within Created Order



- "Redemption" does not include all

creation and recreation

- "Creational," "renovative" history
- Comprehensive history



Bible Has Redemptive Focus

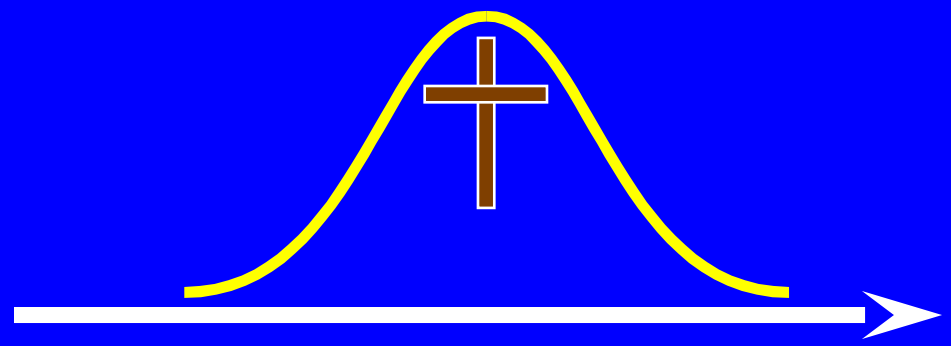
- All history is “creational.”
- Bible focuses on the saved community.
- History of “the visitation (coming) of God”

Bible Has Redemptive Focus

- All history is “creational.”
- The Bible focuses on the community of the saved, within a creational horizon.
- Hence, the Bible is history of “the visitation (coming) of God”

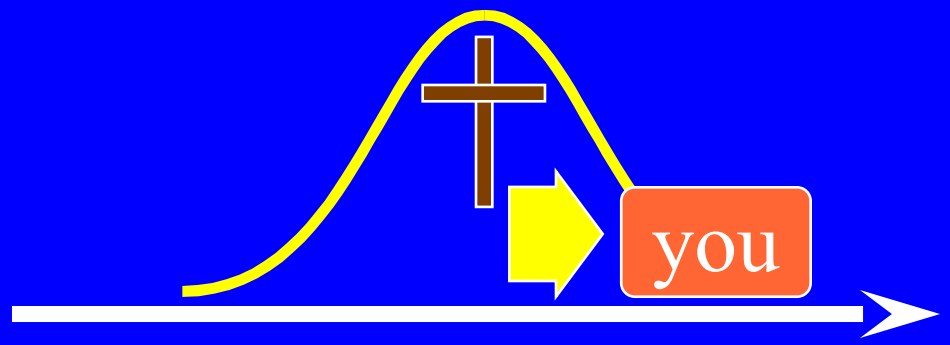
Focused vs. Flat History

- Focused, textured history



- Secularized, flat history

Application as Built In



- You are in redemptive history.
  - You are a fulfillment of prophecy.
  - You are in the same age as the apostles.
  - Application is not an afterthought.

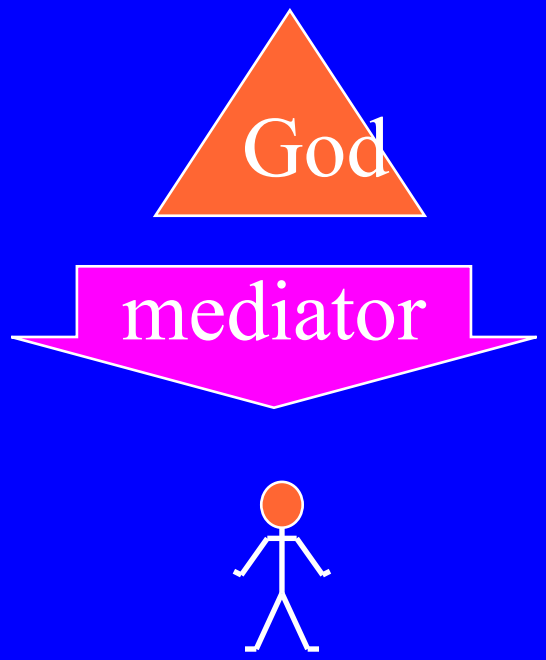
It keeps going and going ...!

2. The Working of Redemptive History with an Example: Mediators

What Is a Mediator?

Broad definition:

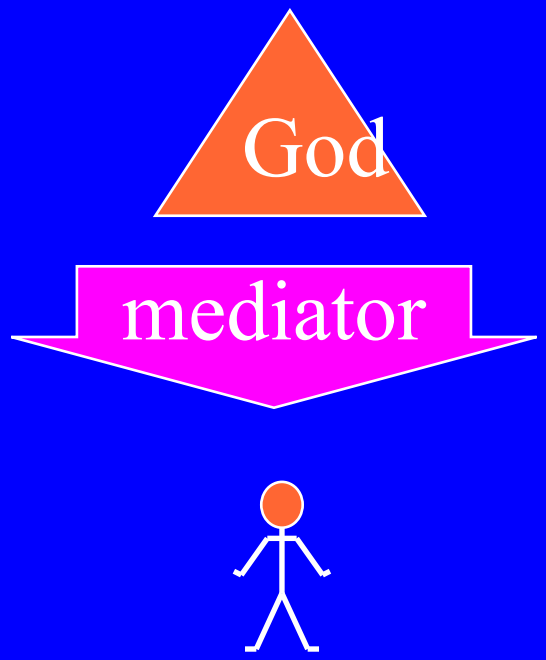
- One who brings divine authority, power, and presence to another.



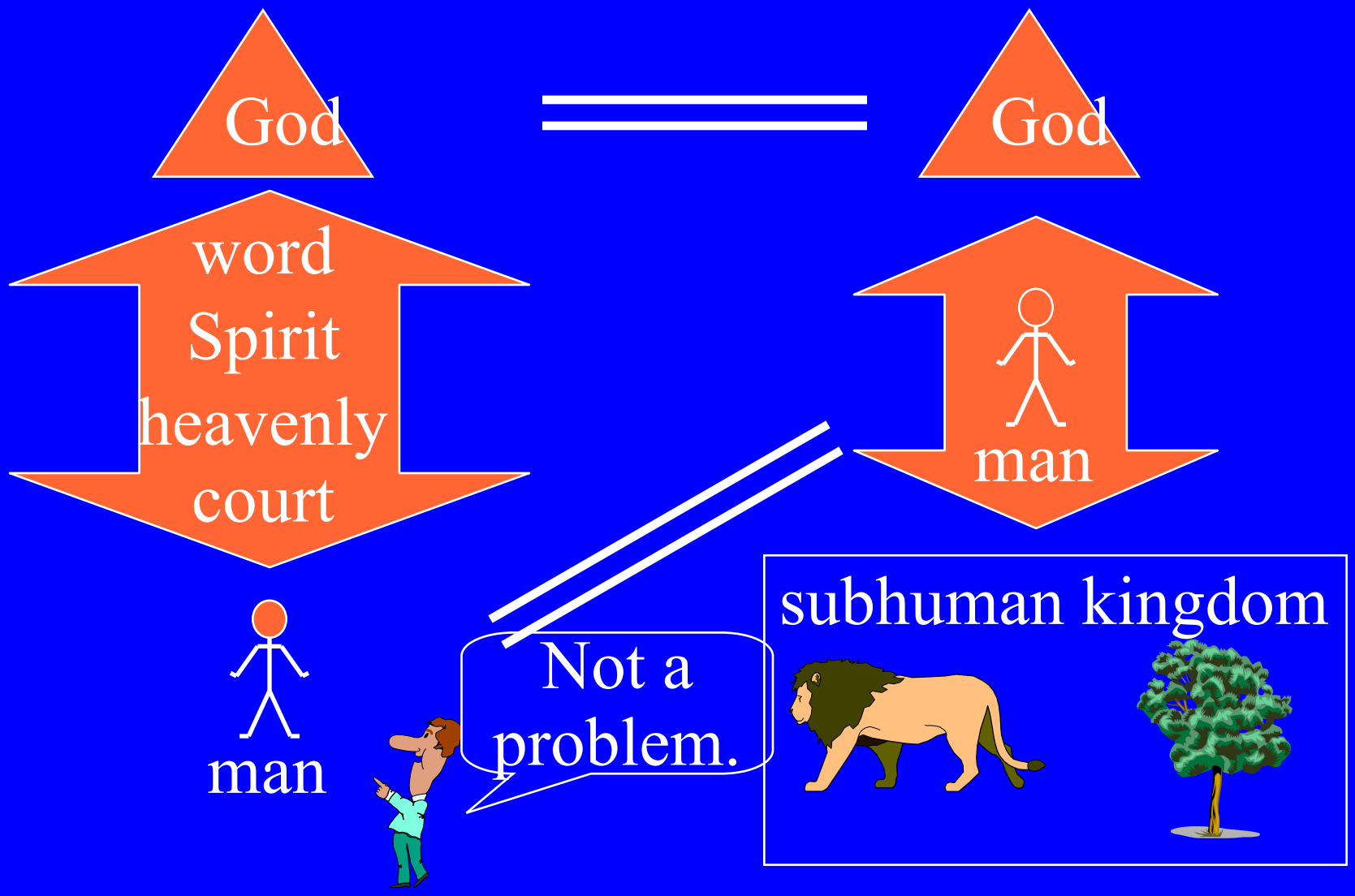
What Is a Mediator?

Broad definition:

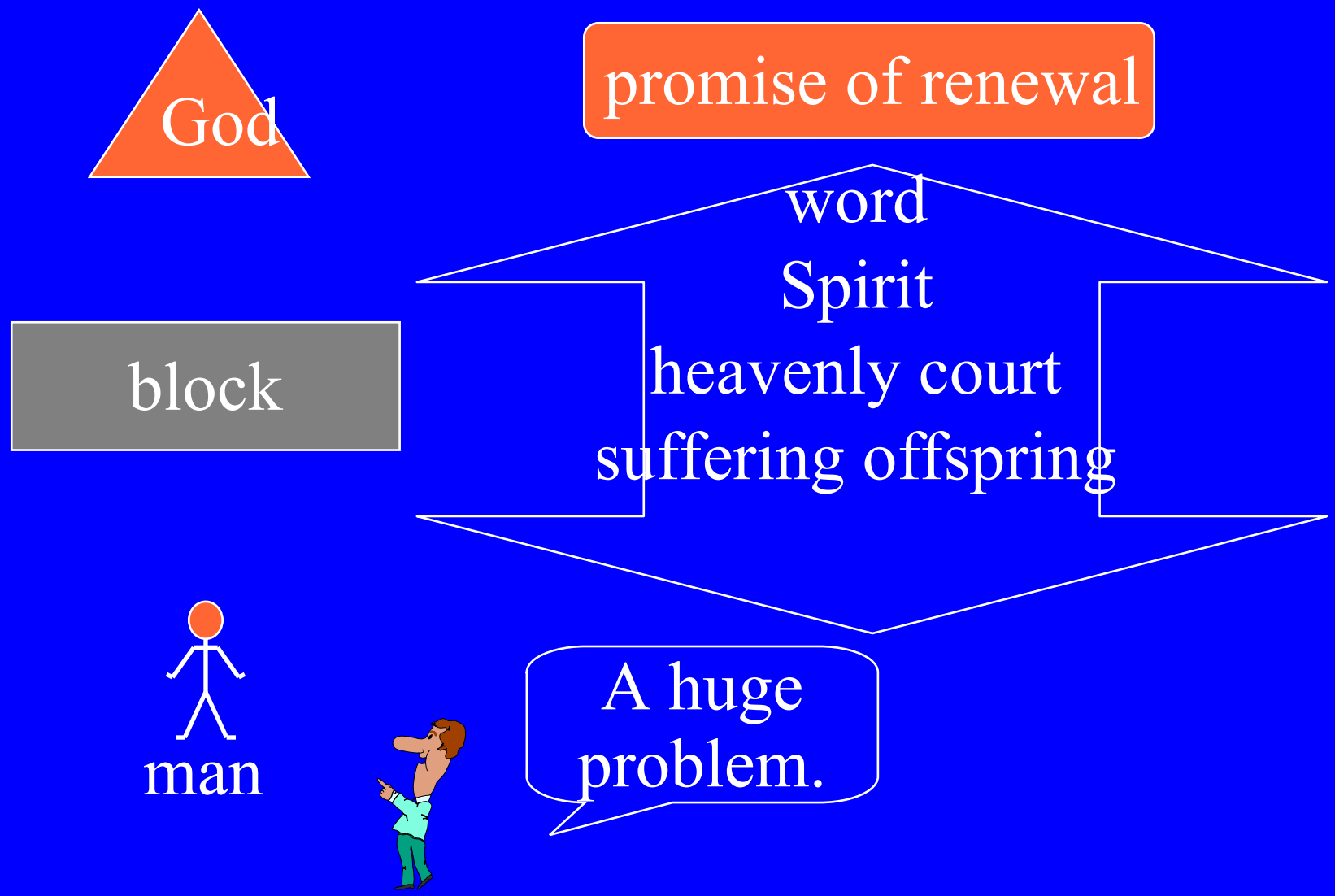
- One who bears divine authority, power, and presence to another depending on him.



Mediation in Creation



Mediation after the Fall (Redemption)



Comprehensive Promise

seed

victory over evil

restore Paradise

restore fellowship

He's thought of everything.

Patriarchs as Prophetic Mediators

- Noah, Gen. 9:25-27
- Abraham, Gen. 12:1-3; 13:14-17; etc.
  - As intercessor (priestly), Gen. 18:23-32
- Isaac, Gen. 26:2-5
- Rebekah, Gen. 25:23
- Jacob, Gen. 28:13-15; 49
- Joseph, Gen. 40-41; 50:24-25

Theophanic Messengers

- OT mentions “the angel of the Lord.”
- מַלְאָךְ -"messenger," describes function, not creatureliness. Mal. 3:1.
- Can be divine, Gen. 16:7; 17:1; 18:1ff.
- Special messenger in the exodus, Exod. 23:20-23; 32:34; 33:14.

Moses as Mediator

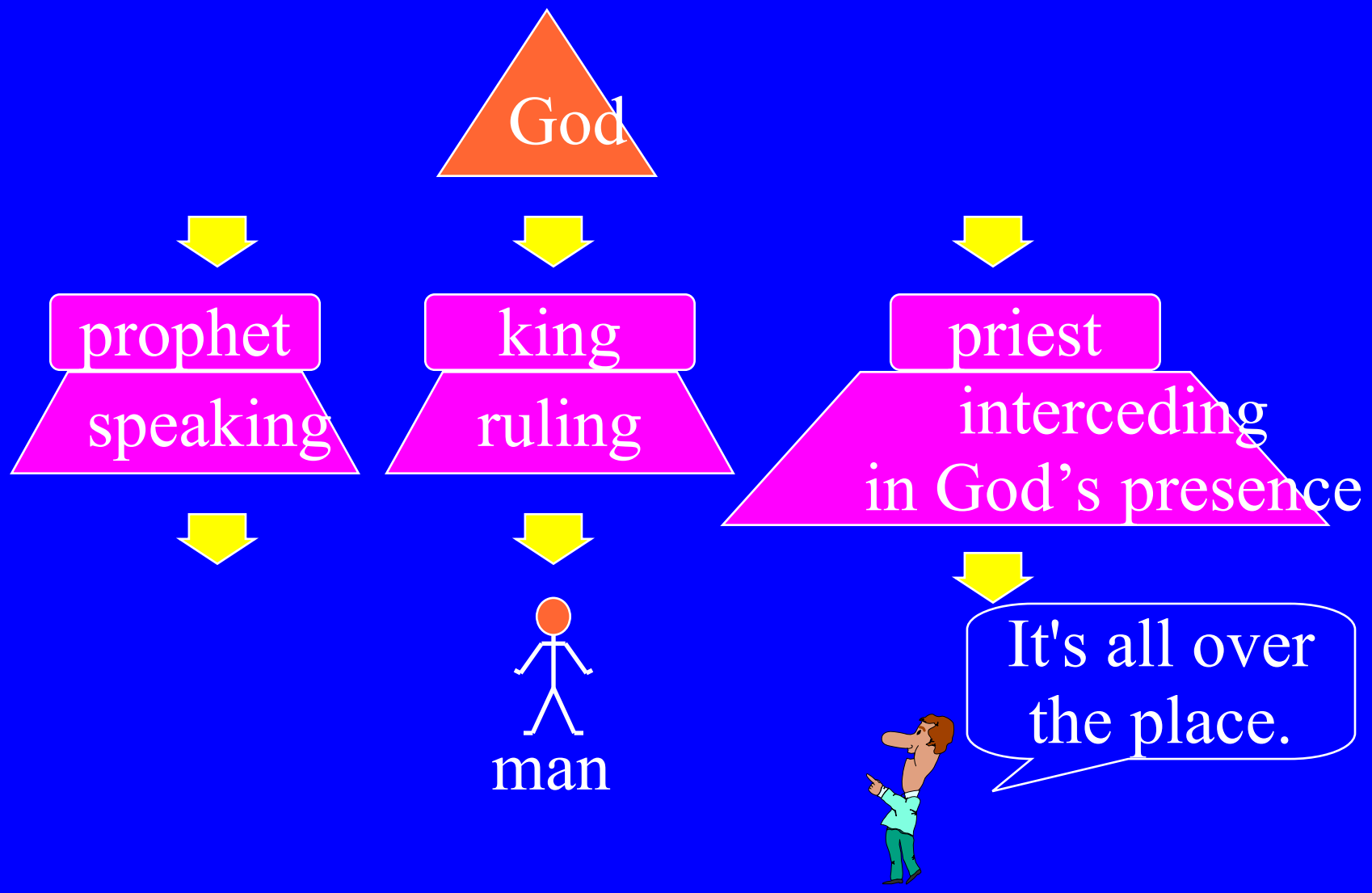
- Prophet, Exod 20:19; Deut. 5:27.
- King, law-giver and executor.
- Priest, as interceding (Num. 14:13-19; Exod. 32:32) and sacrificing (Lev. 8:15).
- Israel is mediator, as kingdom of priests, Exod. 19:5-6.

So is Christ the new Moses?

Moses as Mediator

- Prophet, Exod 20:19; Deut. 5:27.
- King, law-giver and executor.
- Priest, as interceding (Num. 14:13-19; Exod. 32:32) and sacrificing (Lev. 8:15).
- Israel is a mediator on a subordinate level, as a kingdom of priests, Exod. 19:5-6.

Modes of Mediation



Promise of Mediator(s)

a succession

- Priest — Num. 18; etc.
- King — Deut. 17:14-20; 2 Sam. 7:12-16
- Prophet — Deut. 18:15-22

a final One

- Prophet — Deut. 18:15-22; Acts 3:22-26
- King — Ps. 110:1; Acts 2:30-31
- Priest — Ps. 110:4; Heb. 4:14-10:39

The last is supreme and permanent.

Servant of the Lord, עֶבֶד יהוה

- Worshipers of God, Gen. 50:17; Isa. 56:6
- Abraham, Gen. 26:24; Ps. 105:6,42
- Isaac, Gen. 24:14
- Jacob, Ezek. 28:25; 37:25; 1 Chron. 16:17
- Moses, Exod. 14:31; Josh. 1:1,2; etc.
- Joshua, Josh. 24:29
- Caleb, Num. 14:24
- Job, Job 1:8; 2:3
- David, 2 Sam. 3:18; 7:5; etc.

More Servants of the Lord

- Hezekiah, 2 Chron. 32:16
- Zerubbabel, Hag. 2:23
- Eliakim, Isa. 22:20
- The Branch, Zech. 3:8
- Israel, Isa. 41:8,9; 44:21; 49:3
- Ideal servant, Isa. 42:1; 49:5-7; 52:13; 53:11
- Levitical singers, Ps. 113:1; 134:1; 135:1
- my servants the prophets, 2 Kings 9:7; 17:13; etc.

Implications of the OT Pattern

- God is the same.
- Sin and redemption are the same. Need of mediation is the same.
- Hence, Christ is analogous to every OT mediator.

- Look at function and context, not simply words.

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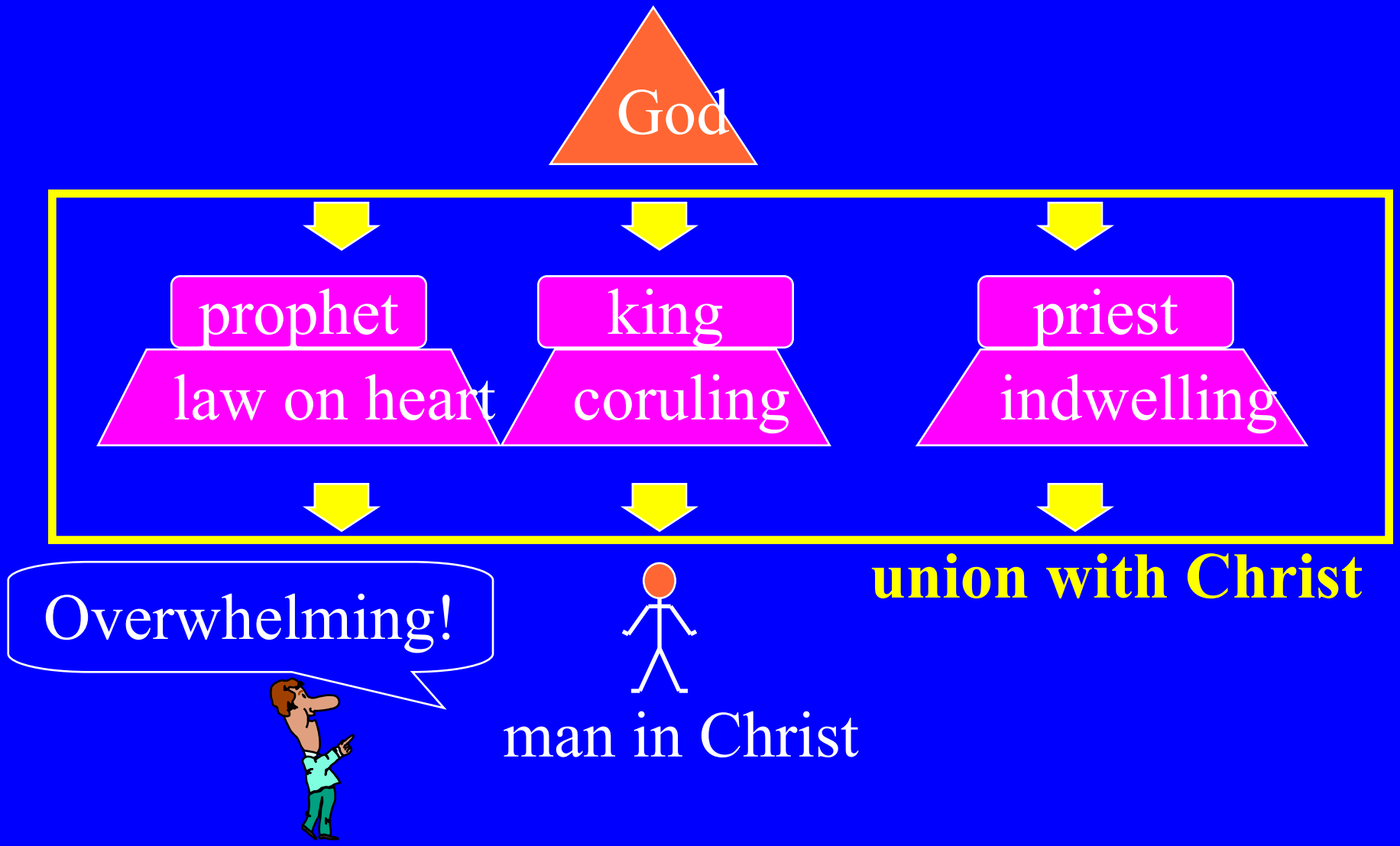
- Look at function and context, not simply superficial word parallels.

NT as Age of Fulfillment



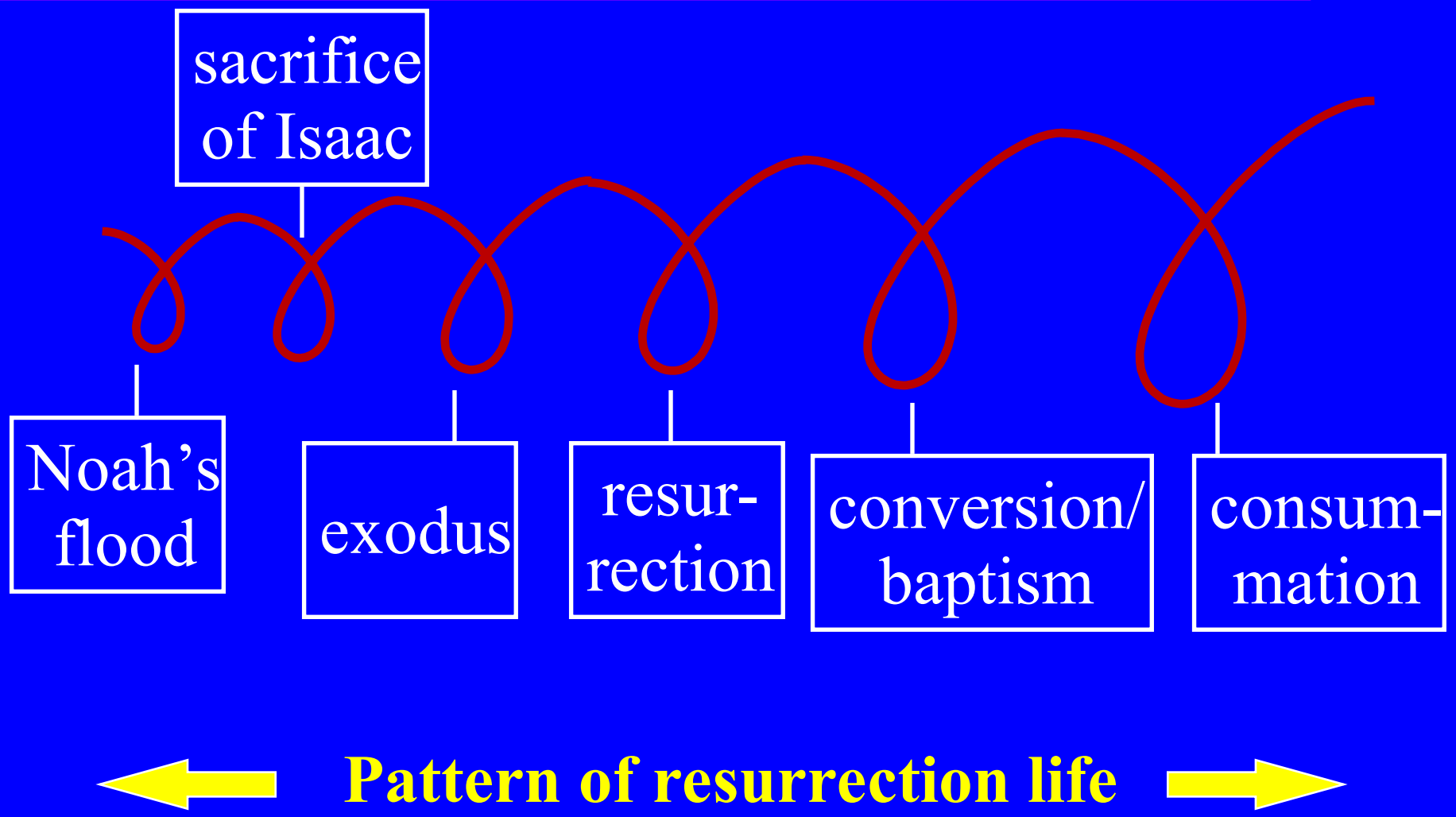
Present and Future Fulfillment

	sonship (covenant)	coregency	indwelling
Now:	Gal. 4:5; Eph. 1:5	Eph. 2:6	John 14:20; 15:5
Yet to come:	Rom. 8:23	Rev. 3:21	Rev. 21:3

man in Christ

And even more!

Summary: The Robertson Spiral



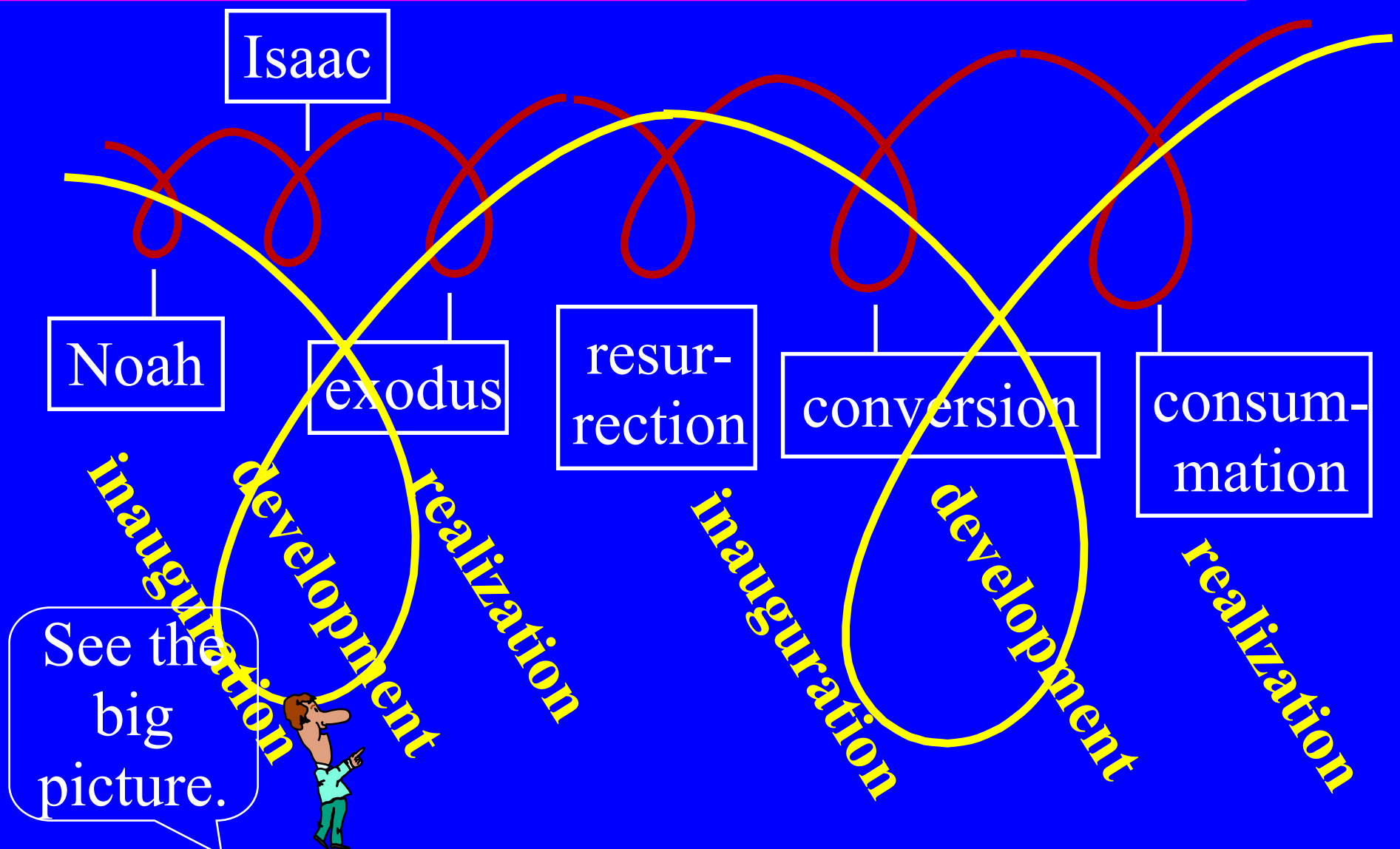
Principles from the Spiral

- One way of salvation implies common patterns.
- Once-for-all achievement newness. No repetition.
- Similarities and dissimilarities derive from <u>function</u> and <u>context</u>.
- Attend to <u>function</u> and <u>context</u>.

Principles from the Spiral

- One way of salvation means that there are common patterns throughout.
- Once-for-all achievement in history means that each event is new; no mere repetition.
- Similarities and dissimilarities are controlled by the <u>function</u> of events in the <u>context</u> of redemptive history.
- Attend to <u>function</u> and <u>context</u>.

Patterns are Both Larger and Smaller



Wheels within Wheels

inauguration	development	realization
promised seed (Gen. 3:15)	patriarchs	Mosaic kingdom (Exod. 19:5-6)
Exodus from Egypt	wilderness	possessing land
conquest (Joshua)	troubles (Judges)	establishing a king (Sam.-Kgs.)

3. Distinctions from Linguistics

Synchronic and Diachronic

synchronic analysis
takes a moment of time

TIME development

transmission

sources

diachronic analysis
compares two or more times

Synchronic and Diachronic

synchronic analysis
cuts a cross section
through a moment of time

Hold still.

TIME development

transmission

diachronic analysis
compares two or
more times

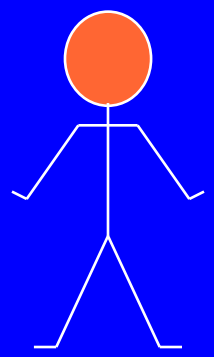
sources

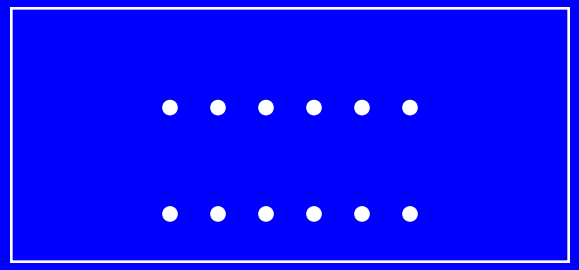
Communicating

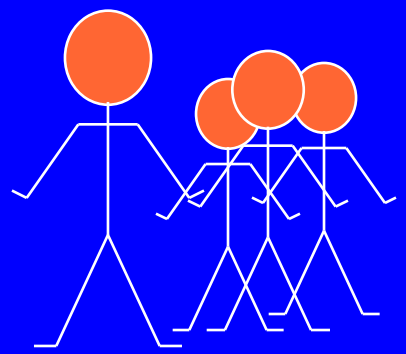
Speaker
(writer, author)

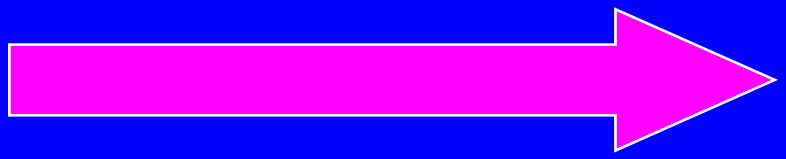
Discourse
(expression, text)

Audience
(readers, addressees)









S-meaning (intention)

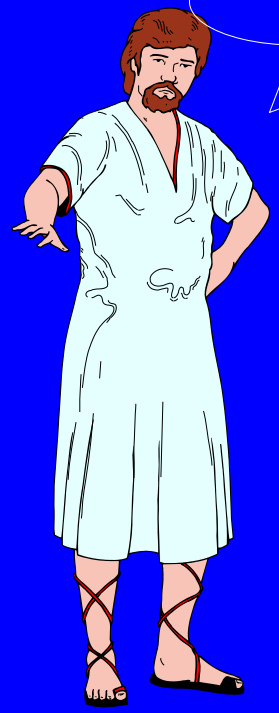
D-meaning (expression)

A-meaning (impression)

Types of Approach

Speaker	Discourse	Audience
speaker analysis	discourse analysis	audience analysis
what does the speaker intend?	what does the discourse express?	what does the audience understand?
S-meaning (intention)	D-meaning (expression)	A-meaning (impression)

Distinct Audience Meaning

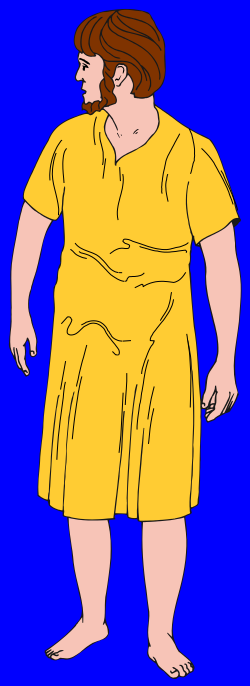


Do not associate with the immoral.

1 Cor. 5:9-11

He wants me to withdraw from all society!

Audience can mis-understand.



Distinct Discourse Meaning

S-meaning $\neq$ D-meaning

Evidence for a Distinction

- Children may misstate.
- Adult could achieve less than intended.
- *Through the Looking-Glass*, chap. 6: is Humpty Dumpty right?

Evidence for a Distinction

- Children and second-language learners may misstate themselves.
- Might not any human being sometimes achieve less than his intention?
- In *Through the Looking-Glass*, chap. 6, is Humpty Dumpty right?

Nuancing the Approaches

Speaker	Discourse	Audience
what he said, not everything else.	expression, knowing the circumstance, speaker to audience	actual, not intended effects

Nuancing the Approaches

Speaker	Discourse	Audience
distinguish what the speaker said from all the other things you may know about him	expression, knowing that it comes from the speaker to the audience	distinguish actual and intended effects

Communication in Two Stages

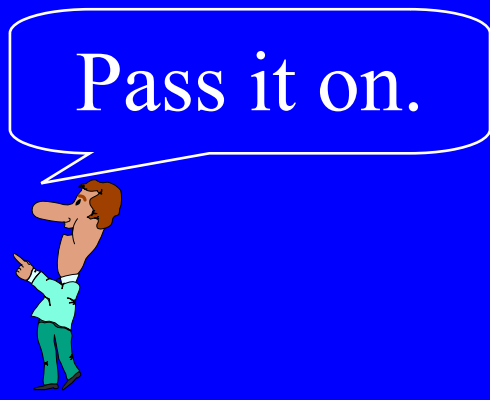
speaker discourse audience

synchronic S_0 → D_0 → A_0 (base)

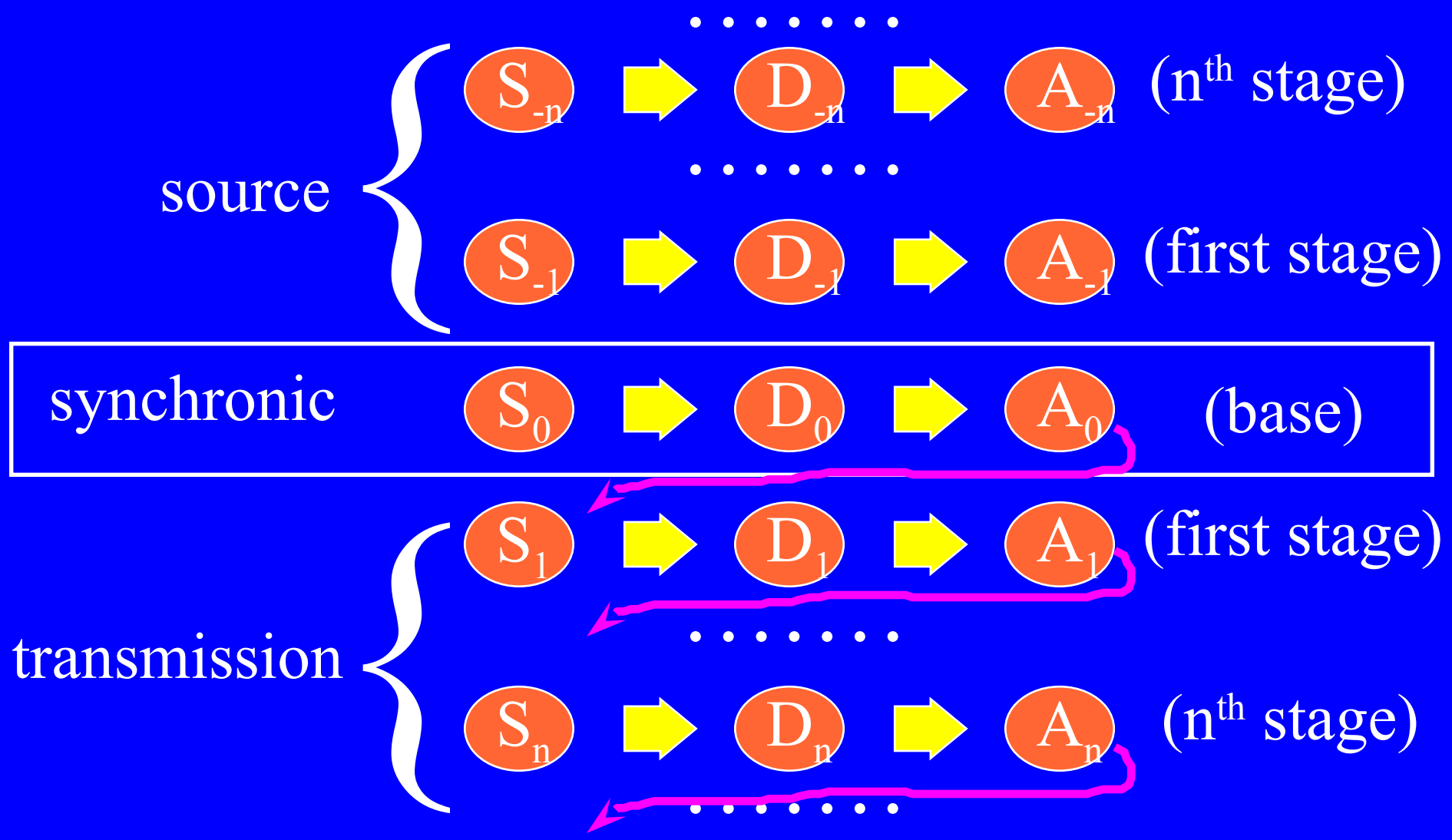
S_1 is from A_0

S_1 → D_1 → A_1 (first stage)

transmission (diachronic)



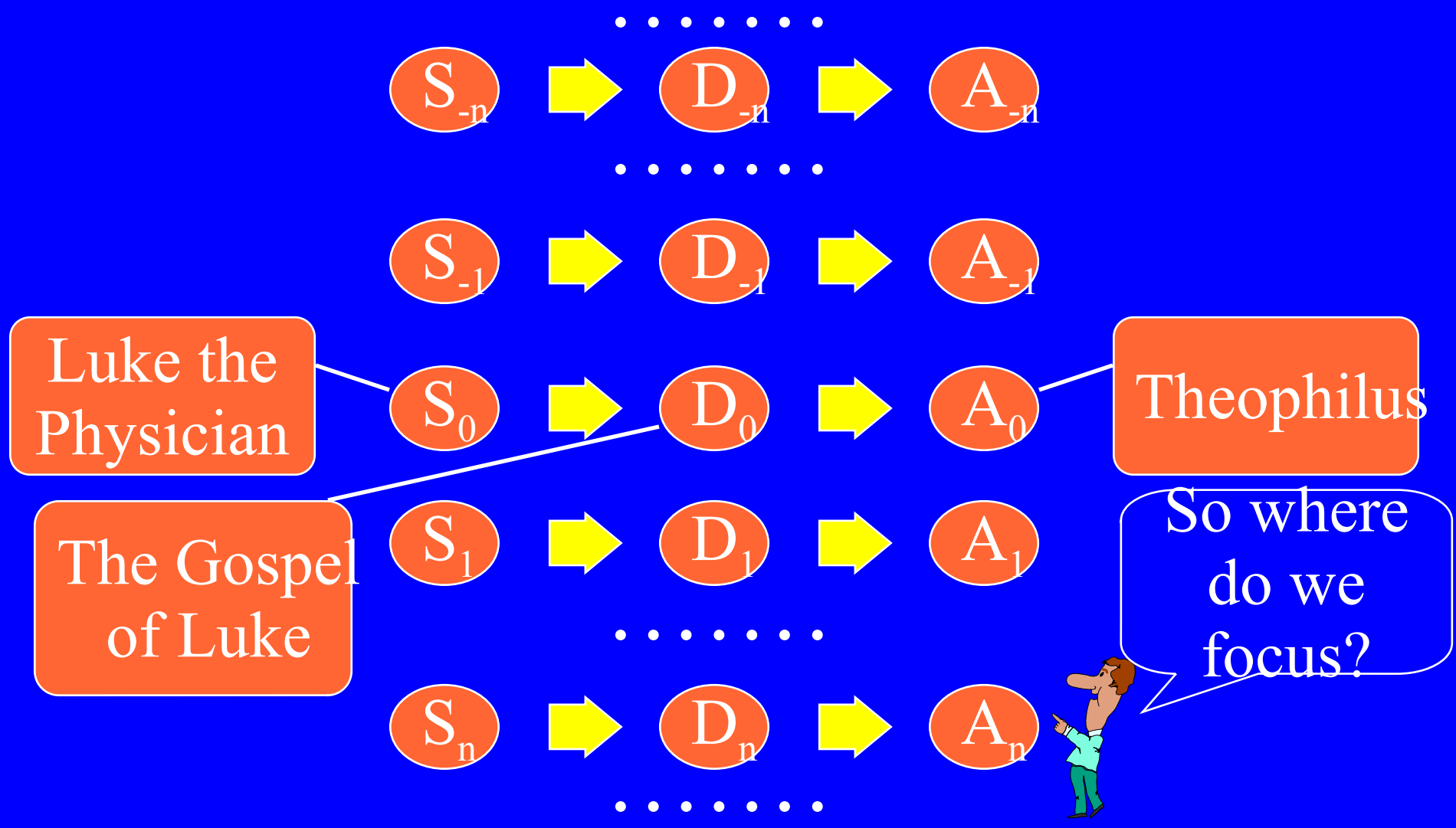
Communication in Many Stages



4. The Bible in History

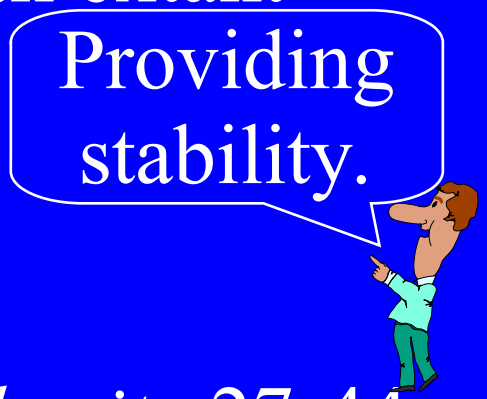
Linguistic Distinctions Applied to the Bible

The Bible in Many Stages



Where Is Divine Authority?

- The autograph
  - "One (or more) literary corpus of words with the authentication and approval of a divine messenger; from which all extant documents are descended."
- For primacy of the autograph, see
  - Deut. 31:24-29
  - Kline, *Structure of Biblical Authority* 27-44.



What about Copies?

- Copies are the word of God
  - because they say what the autograph says.
- Translations are the word of God
  - because they say what the autograph says.
- God providentially controls.

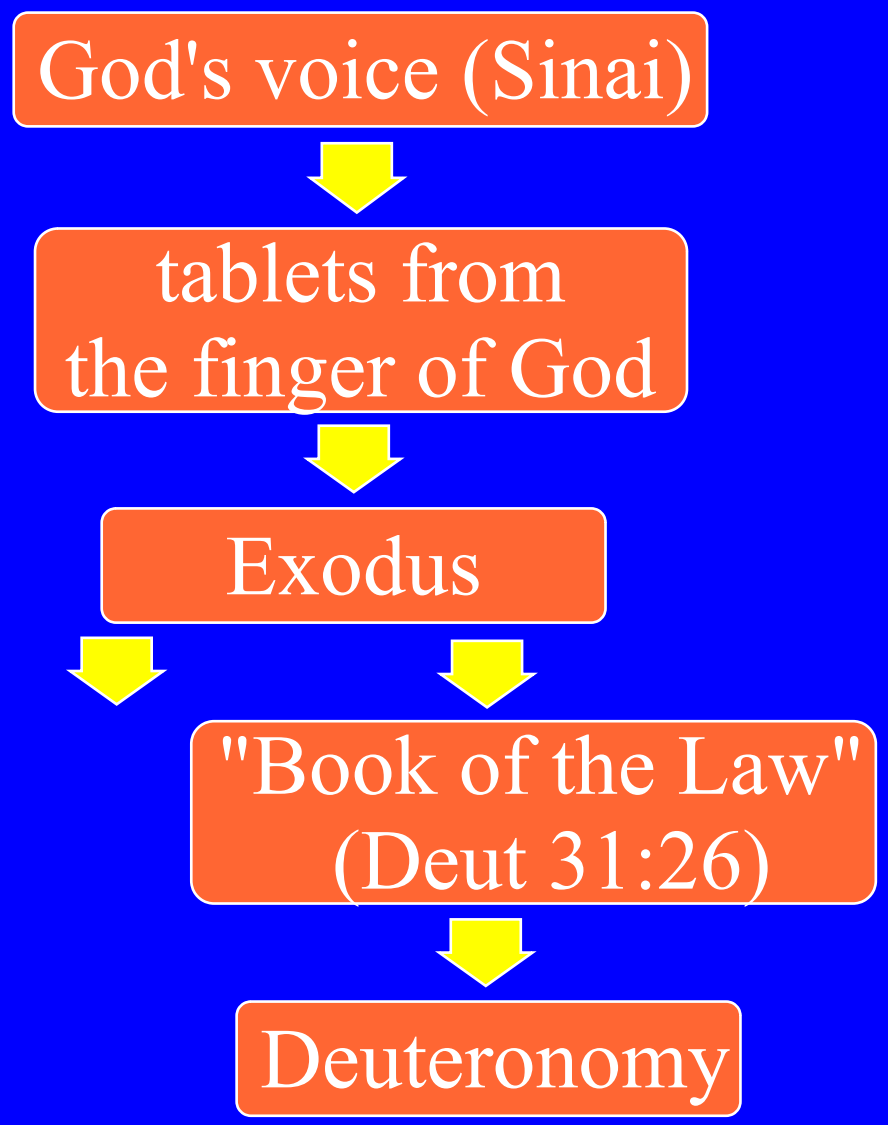
The authority of derivatives is real.

They express an original.

Translation in WCF 1.8

The Old Testament in Hebrew ... and the New Testament in Greek ..., being immediately inspired by God, and by His singular care and providence, kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal to them. But, because these original tongues are not known to all the people of God, who have right to, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the common language of every nation to which they come, that, <u>the Word of God dwelling plentifully in all</u>, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

What about Later Inspiration?



covenant functioning as foundation

nucleus of canon

still our canon

adding canon

still our canon

What about Later Inspiration?

- Later inspiration can quote (Chronicles).
- In some cases, God may have provided stages (Deut 31:26; Prov 25:1).
- An earlier stage spoke to earlier people.
- We have our present canon from a later stage.

The authority belongs to both.

We use canon God gives <u>us</u>.

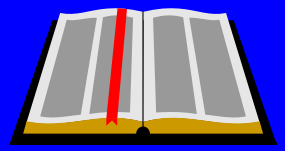
Focus for the Autograph

- Within autograph, authority in discourse.
- If the author succeeds, no gap between Speaker-meaning and Discourse-meaning.
- But, value in emphasizing Discourse-meaning.

Focus for the Autograph

- Within the autographic stage, authority belongs to the discourse meaning.
- If the author succeeds, we have no threatening gap between Speaker-meaning and Discourse-meaning.
- But, there is value in emphasizing Discourse-meaning.

Inspiration of Discourse



- Liberals advocate "inspiration" of author <u>but not</u> the discourse.
- The author is inspired (2 Pet. 1:21; 1 Pet. 1:11; Rev. 1:10)
- So <u>also</u> is the writing.
  - 2 Tim. 3:16 πᾶσα γραφή
  - Many references to γραφή
  - Warfield, *Inspiration* 245-407.

Primacy of Discourse Meaning

- Prophets were imperfectly aware, 1 Pet. 1:11-12; Zech 4:5; 4:13; 5:6; Dan. 8:27.
- Does Luke understand Jesus' every nuance?
- Our responsibility implies <u>accessibility</u>.
- Public meaning, not <u>private</u> intention.

Primacy of Discourse Meaning

- Prophets were imperfectly aware, 1 Pet. 1:11-12; Zech 4:5; 4:13; 5:6; Dan. 8:27.
- Does Luke <u>necessarily</u> have to understand every nuance of meaning of Jesus' parables, or is it enough that he faithfully records them?
- With respect to us, responsibility implies <u>accessibility</u>.
- That is, do not retreat behind publicly available meaning to private esoteric intention.

Public Meaning in Luke 18:35

Εγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. Luke 18:35.

public	esoteric private
ἐγγίζειν = "to approach"	ἐγγίζειν = "to be near"
Discourse-meaning	hypothetical Author-meaning. Not clearly expressed.

Public Meaning in Luke 18:35

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. Luke 18:35.

public	esoteric private
ἐγγίζειν = "to approach"	ἐγγίζειν = "to be near"
Discourse-meaning	hypothetical Author-meaning. He had it in mind, but did not clearly express it.

The Temptation of Esoteric Meaning

public

remaining harmonistic difficulty

respects what God actually said in the text.

esoteric private

easy theological harmonization with Matt. and Mark

evades what God actually said in the text.

5. The Bible Reaching Us

Problem: Merely Overhearing?

- God spoke to others long ago.
- Our situation is different.
- God continues to speak to us (Rom. 15:4; 1 Cor. 10:6,11).
- We are to believe what they were to believe.
- We are to act as they were, <u>insofar as</u> our situation is analogous.

The Problem: Do We Merely Overhear an Address of Long Ago?

- God spoke specifically to others long ago.
- Our situation is different.
- But God also continues to speak to us (Rom. 15:4; 1 Cor. 10:6,11).
- We are bound to believe what they were bound to believe.
- We are bound to act and do as they were, <u>insofar as</u> our situation is analogous.

Reckoning the Situation

common instruction, belief content

philosophy of history and culture

understand redemptive epochs and redemptive-historical changes

see the nature of analogy bet-ween situations

understand cultures

application

Sufficiency of Scripture

- God gives sufficient instruction at <u>all</u> times (Deut. 18:14-22; Deut. 4:2; Ps. 19).
- <u>Current</u> words apply <u>former</u> words.
- Completion of the NT implies no more canon; we are still in the redemptive epoch of the apostles.

Sufficiency of Scripture

- God gives sufficient instruction to his people at <u>all</u> points in history (Deut. 18:14-22; Deut. 4:2; Ps. 19)
- He gives sufficient <u>current</u> words to enable correct application of <u>former</u> words.
- Completion of the NT implies no more canonical instruction is needed; we are still in the redemptive epoch of the apostles.

6. Divine Meaning

Defining Meaning

- “Meaning” has a range of meaning.
- People advocate speaker, discourse, or audience.
- Can we have a purely human level?
- No, God is speaking.

Defining Meaning

- The word “meaning” has a range of meaning in English.
- Philosophers have advocated focusing on all three, speaker, discourse, audience.
- Can a reduction to a supposed purely human level work?
- No, God is speaking.

Definitions from Scripture

Meaning is …

- "What God intends" (Isa. 46:10-11)
- "Expression": Christ, the wisdom of God (Col. 2:3).
- "The Spirit's interpretation" (1 Cor. 2:10; John 16:13).

Definitions from Scripture

Meaning is …

- "What God intends" (Isa. 46:10-11)
- "What he designs the passage to express," what it in fact expresses, namely Christ, the wisdom of God (Col. 2:3).
- "What the Holy Spirit interprets a passage to mean" (1 Cor. 2:10; John 16:13).

Triunal Meaning

Speaker	Discourse	Audience
God the Father intends	God the Son, the Logos, expresses	God the Spirit interprets

one truth in three Personal perspectives

- One final meaning with no diversity of perspective is unitarian, not biblical.

God's Meaning in Time

God

faithfulness

one stable, consistent <u>meaning</u>

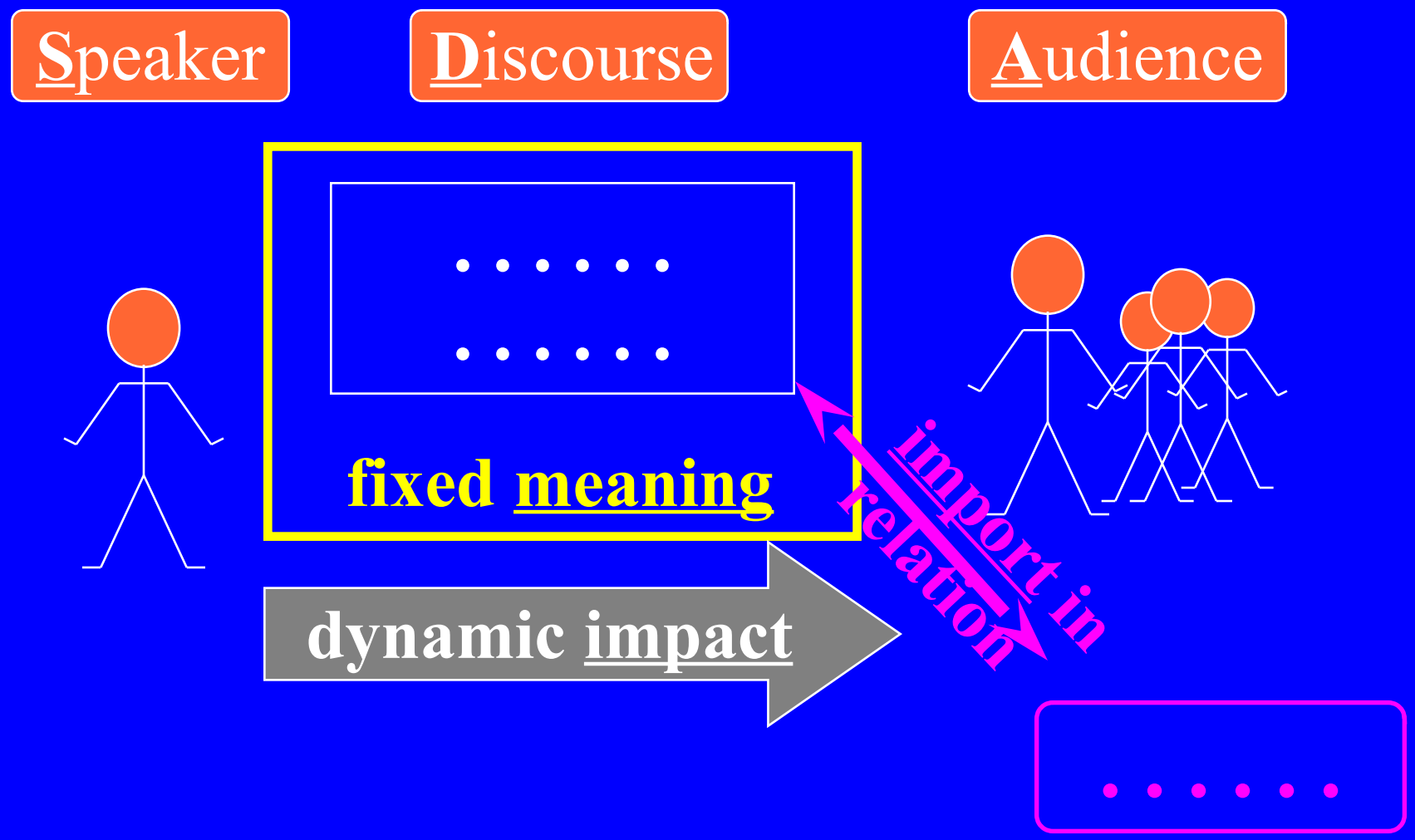
living control

continual dynamic, transforming <u>impact</u>

harmony

<u>import</u> in application and relation to other truths

Perspectives on Communicating



Perspectives on Meaning

- Meaning: stable propositional truth.
- Impact: dynamic development in people.
  - Jer. 13:12; Luke 15:7.
- Import: harmony with the plan of God.

Perspectives on Meaning

- Meaning: stable propositional truth.
- Impact: dynamic development in actually communicating truth to people in time.
  - Jer. 13:12; Luke 15:7.
- Import: significant harmony with the entire plan of God.

Perspectives on the Tabernacle

- Meaning: dwelling of God with Israel.
- Impact: tabernacle will expand when God comes.
- Import: tabernacle is analogous to Eden, heaven, Israelite tents, temple, eschatological dwelling of God.

Perspectives on the Tabernacle

- Meaning: tabernacle is tent dwelling of God with Israel.
- Impact: it gradually becomes clear that the tabernacle will undergo expansion and transformation at the eschatological appearing of God.
- Import: tabernacle is analogous to Eden, heaven, Israelite tents, temple, eschatological dwelling of God.

Earlier and Later Scripture

- What about allusions from earlier material?
- A variety of uses.
- Later builds on earlier. Not merely repeats.
- God knows the end from the beginning. Earlier anticipates later. Later interprets earlier.
- God <u>intended</u> the later in the earlier.

Earlier and Later Scripture

- How do we deal with quotations and allusions from earlier material?
- A variety of uses are possible.
- Later can build on the earlier rather than simply repeat it. Do not merely equate the two.
- God knows the end from the beginning. The later is anticipated in the earlier. Hence the later is part of the "import" of the earlier. It <u>can</u> be used to interpret the earlier.
- God <u>intended</u> the later when speaking the earlier.

Stability and Development

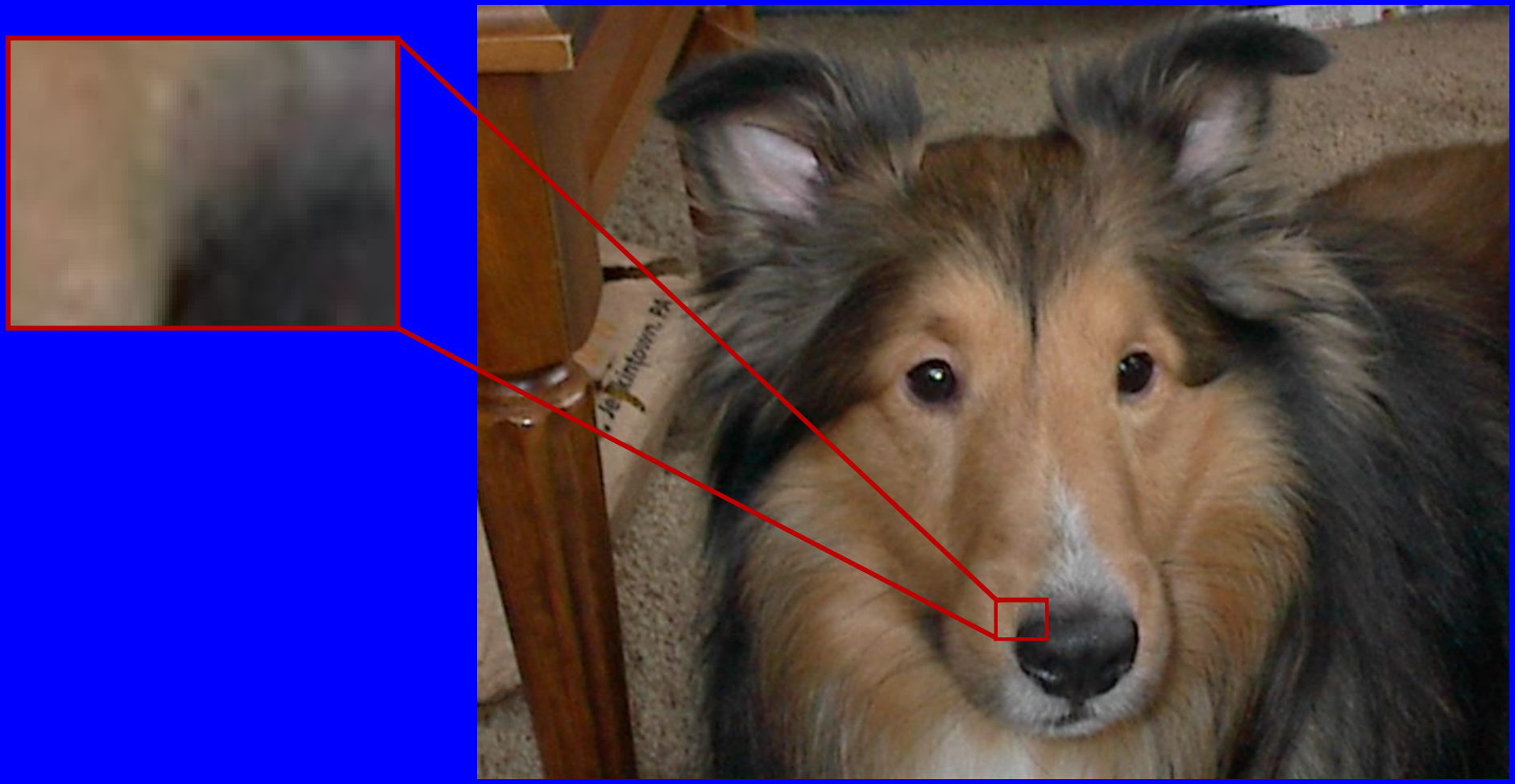
- How can God's meaning stay the same <u>and</u> develop?

Gen. 3:15 → Col. 2:15; Heb. 2:14; Luke 11:20-22

microscope coming into focus

story whose beginning makes sense at the end

Meaning of a Symbol



Whole and Part

- A painting is not blotches, but blotches <u>in relation</u>.
- Magnifying glass loses the whole.
- A story is the whole, not one line.
- The Bible is a story;
  meaning in relations, not <u>only</u> parts.

Whole and Part

- The meaning of an oil painting arises not merely from blotches of paint, but seeing those blotches <u>in relation to</u> one another.
- If you only look at detail (magnifying glass on a painting), you lose sight of the whole.
- Similarly, the meaning of a story resides in the whole, not merely in any one line.
- The Bible is a story whose meaning resides in relations, not <u>only</u> the individual parts.

7. Summary on Meaning

Divine Meaning

- Meaning originates in God.
- God has you in mind (Rom. 15:4).
- Starting merely with human author creates problems.
  - avoiding God
  - assuming noninspiration
  - humanity and history devoid of God

Divine Meaning

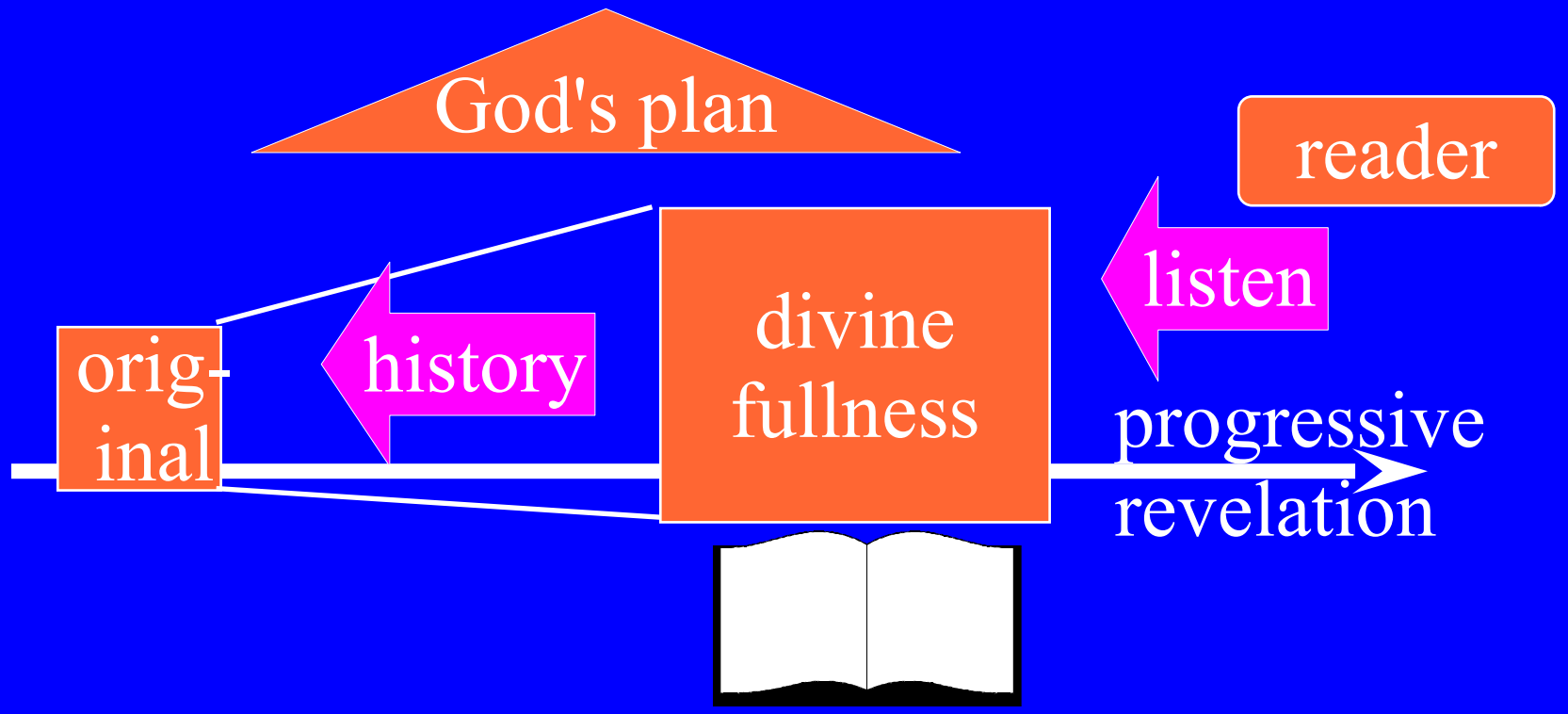
- Meaning originates in the mind and plan of God, before the human author exists.
- God has you in mind (Rom. 15:4).
- Most hermeneutical theory starts with the human author and his circumstances, but ontologically and causally God is original, and backgrounding these realities can create problems.
  - avoiding God
  - virtually assuming noninspiration in its method
  - humanity and history devoid of God's presence

Divine Affirming Human

- God affirms human author
- God affirms history
- Both are in the context of divine purpose
  - God defines human
  - God defines history
  - Antithetical to non-Christian views
- God speaking through man
  - anticipates Christ's incarnation
  - presupposes Christ's redemption

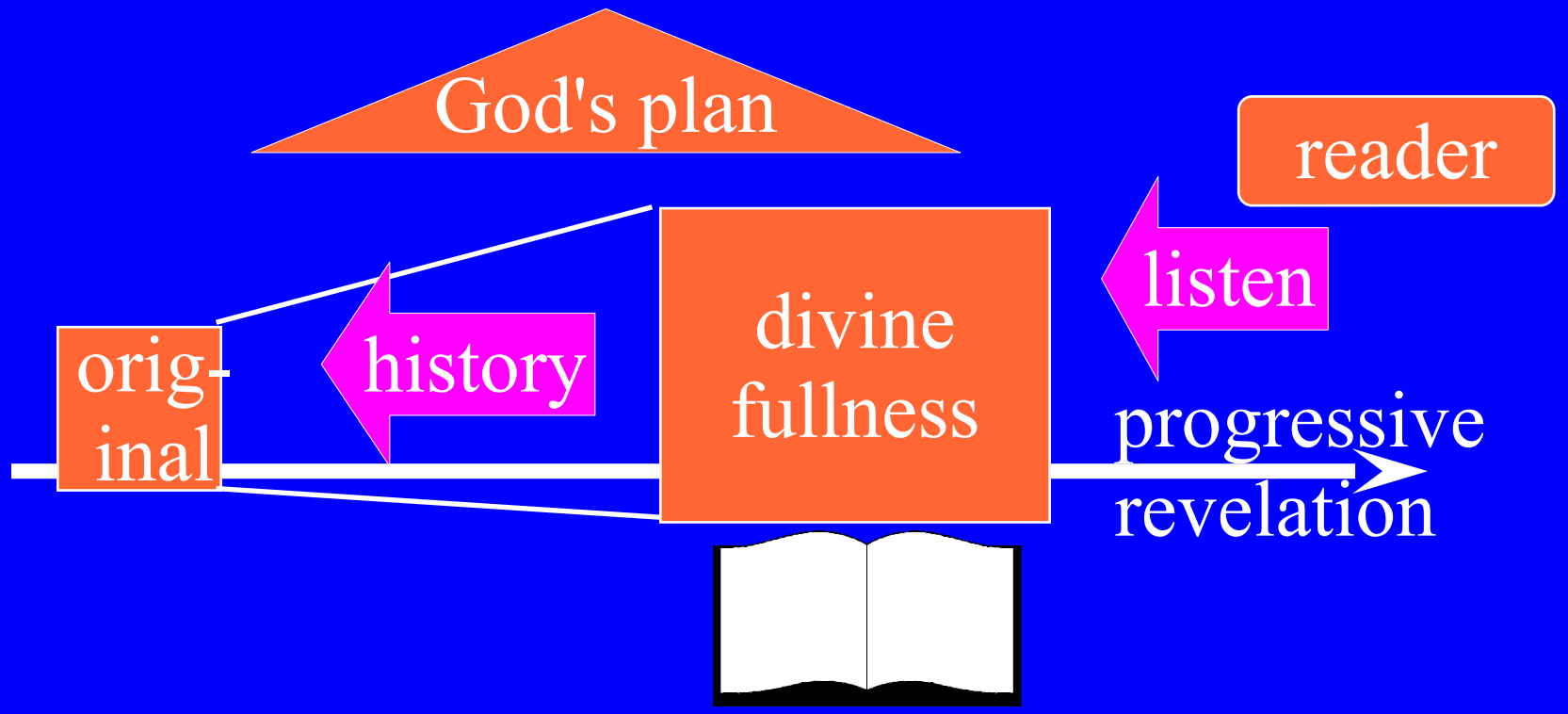
From Divine to Human

- Listen to God speaking now.
- God controls history.
- God shows that he spoke <u>then</u>.



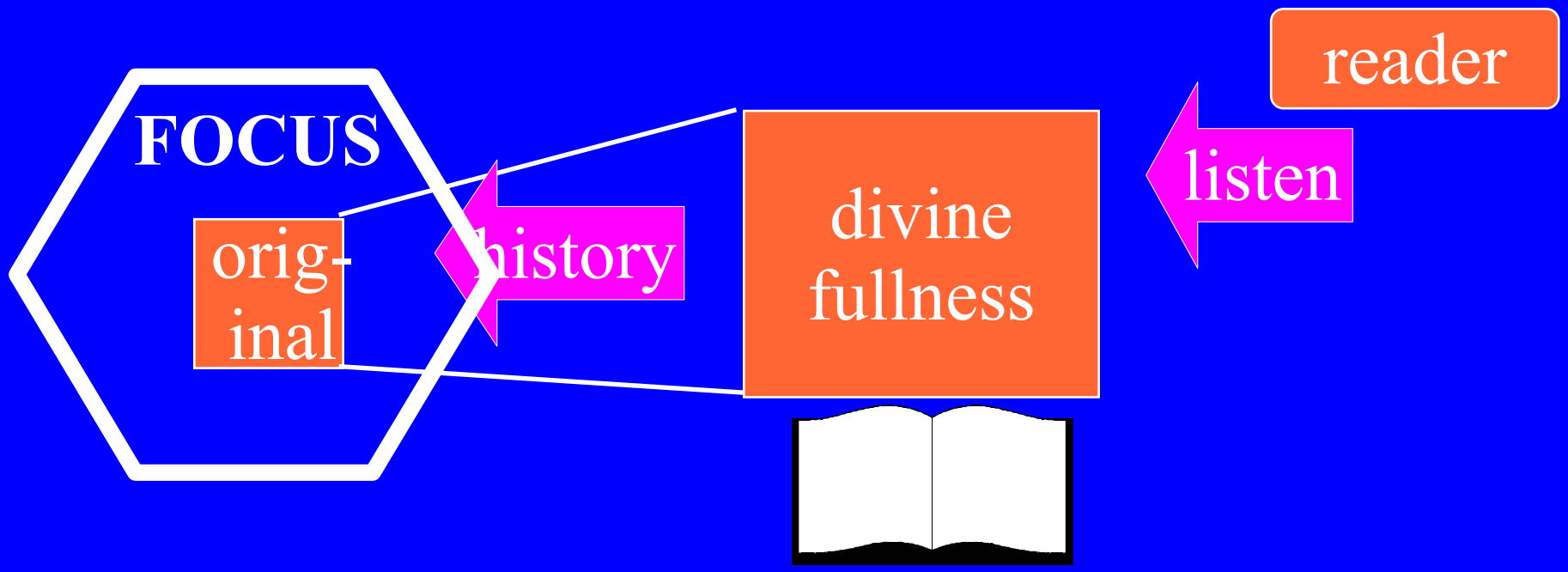
From Divine to Human

- Listen to God speaking to you now.
- God shows he is the one who controls history.
- God shows that he spoke <u>then</u>.



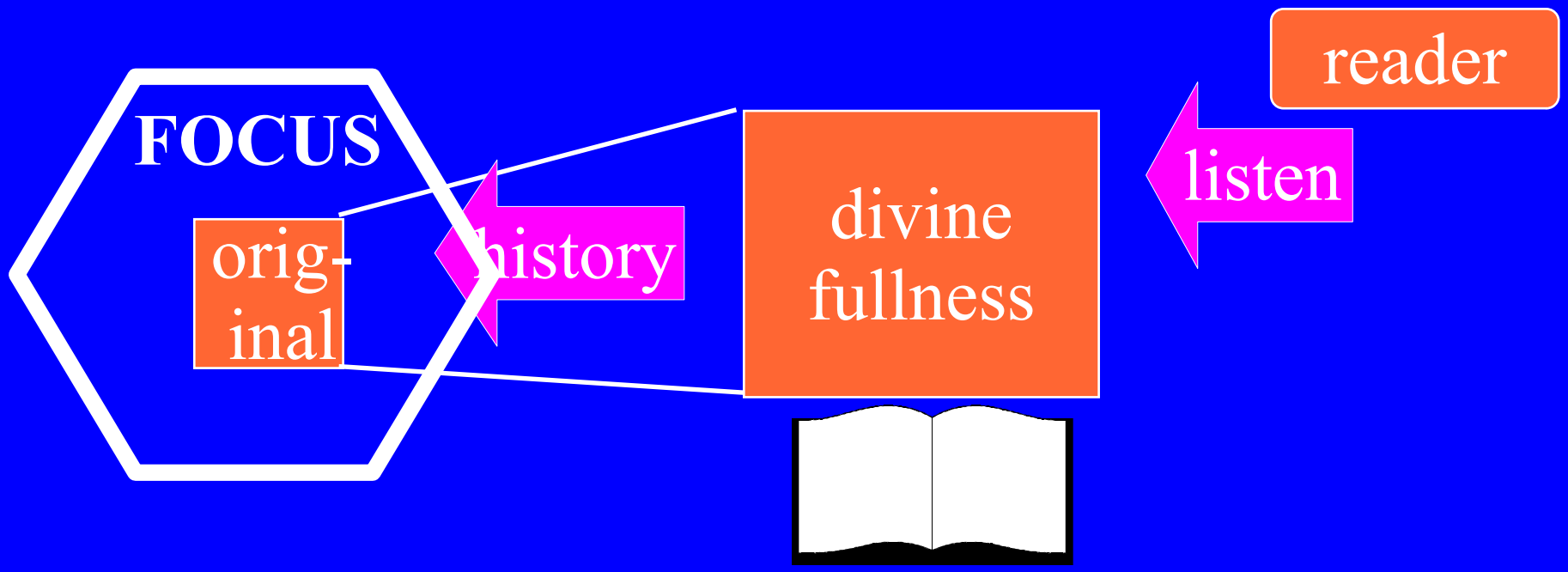
Focusing on the Original Time

- God shows that he spoke <u>then</u>.
  - God spoke using the human author
  - God spoke in circumstances



Focusing on the Original Time

- God shows that he spoke <u>then</u>.
  - God spoke using the human author whom he shaped.
  - God spoke in circumstances that he controlled.



Expansion from Original Setting

- Look at human author ("grammatical-historical interpretation").
- More to divine meaning.
- Controlled by sola scriptura.
  Scripture illumines import of particular texts.

Expansion from Original Setting

- Start with the human author in his setting ("grammatical-historical interpretation").
- There is <u>more</u> to divine meaning.
- The expansion is controlled by <u>sola scriptura</u>. Scripture illumines the fullest import of particular texts.

Meaning in Relations

- Addition resides in relations among texts (not spook behind one).
- Additional mystery in knowing God.

one human author

second human author

orig-inal

FULLNESS

orig-inal

single divine author brings together all times

Meaning in Relations

- It is safest to think of the addition in meaning as residing in the relations among many texts, rather than in some hidden, spooky area behind just one text.
- Additional mystery in knowing God.

one human author

second human author

orig-inal

FULLNESS

orig-inal

single divine author brings together all times

Meaning and Application

- God intends applications.
- Application is integral--an aspect of import.
- Application resides in <u>relation</u> to other texts, and in <u>relation</u> to us.

Meaning and Application

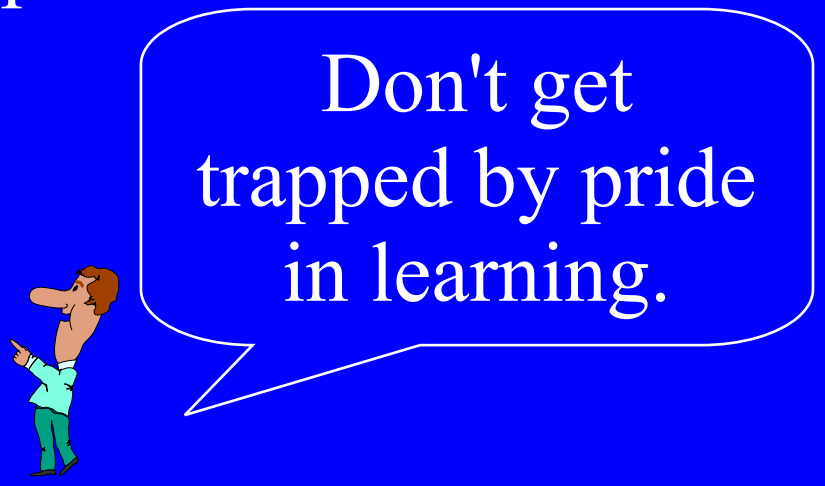
- God intends the applications to us as well.
- Hence, application is not tacked on as an afterthought, but is integral to the purpose of God; it is an aspect of import.
- The application resides in the <u>relation</u> of the text to many others, and in <u>relation</u> to us and our circumstances.

What about Strange Uses?

- Strange uses may be applications.
- Spirit works applications without our awareness.

What about Strange Uses?

- Even strange uses of the Bible may sometimes, on closer inspection, be applications.
- The Spirit works the applications without the recipients being consciously aware of all the basis for the application.



Examples of Strange Applications

- Isa. 52:11 tells someone to stop drugs.
- Apparent arbitrariness is an application.

Example: Using Isa. 54:4-5

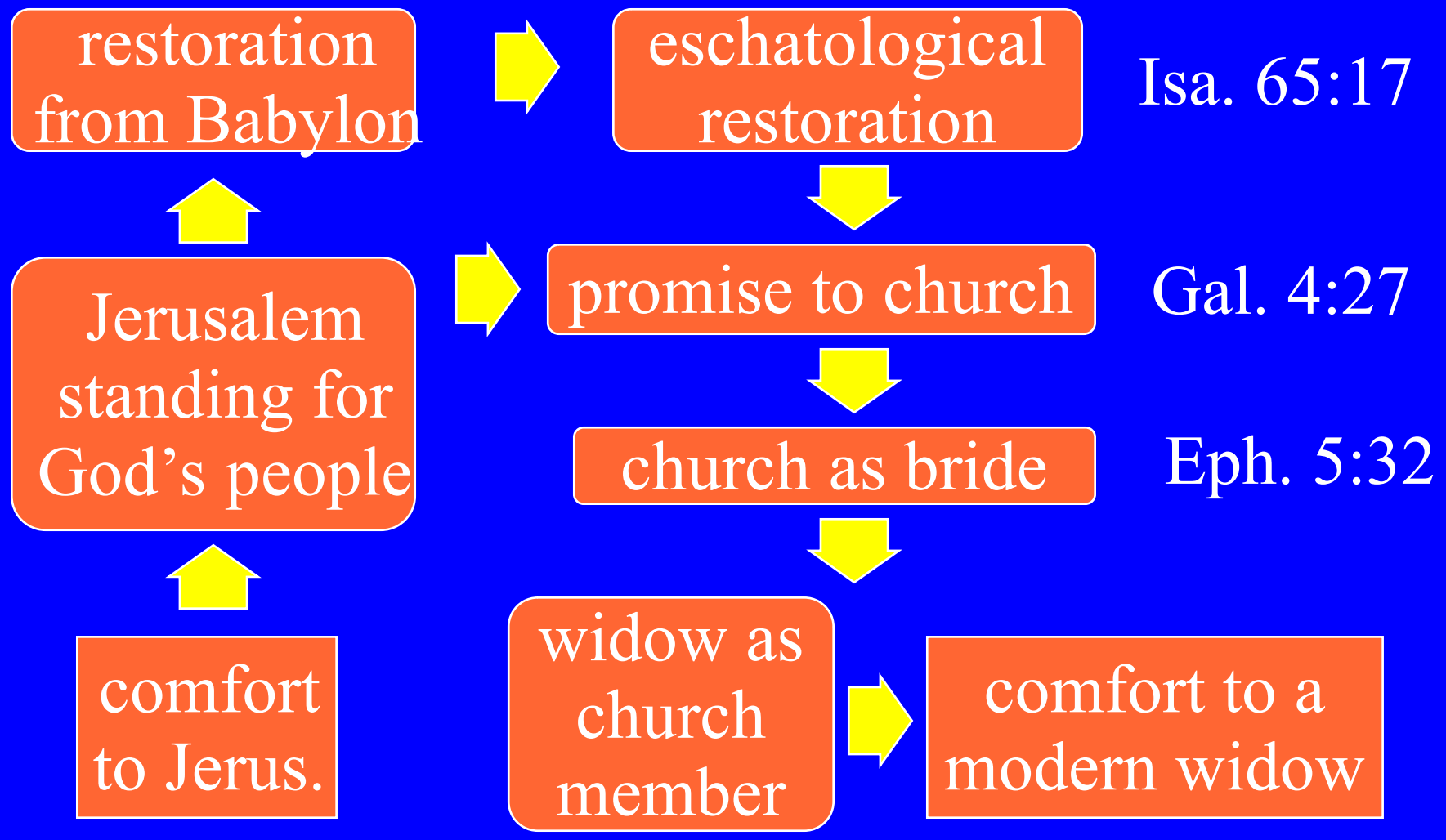
4"Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. 5For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called."

comfort to Jerus.

leap?

comfort to a modern widow

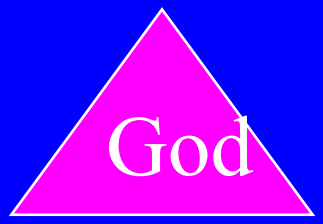
The Indirect Connection



8. Tracing Redemptive-Historical Themes

Israel and Palestine

Seed and Land in Creation



Tasks

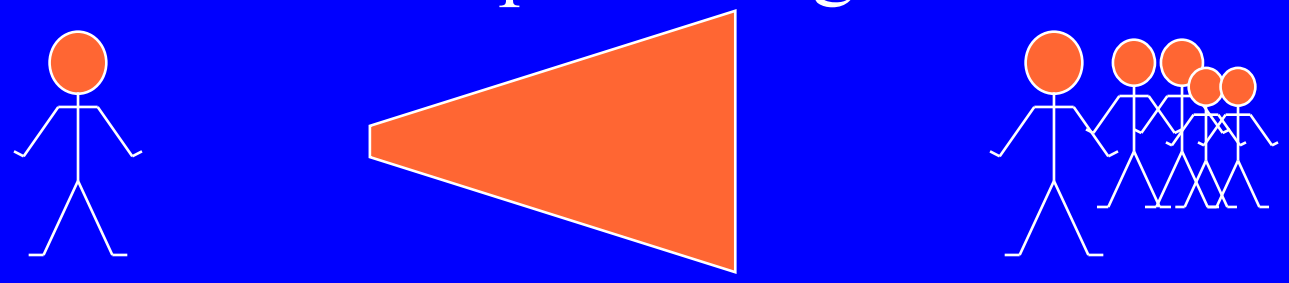
prophet,
king,
priest

- "multiply" → "seed"
- "subdue" → "land"

One Representing a Whole

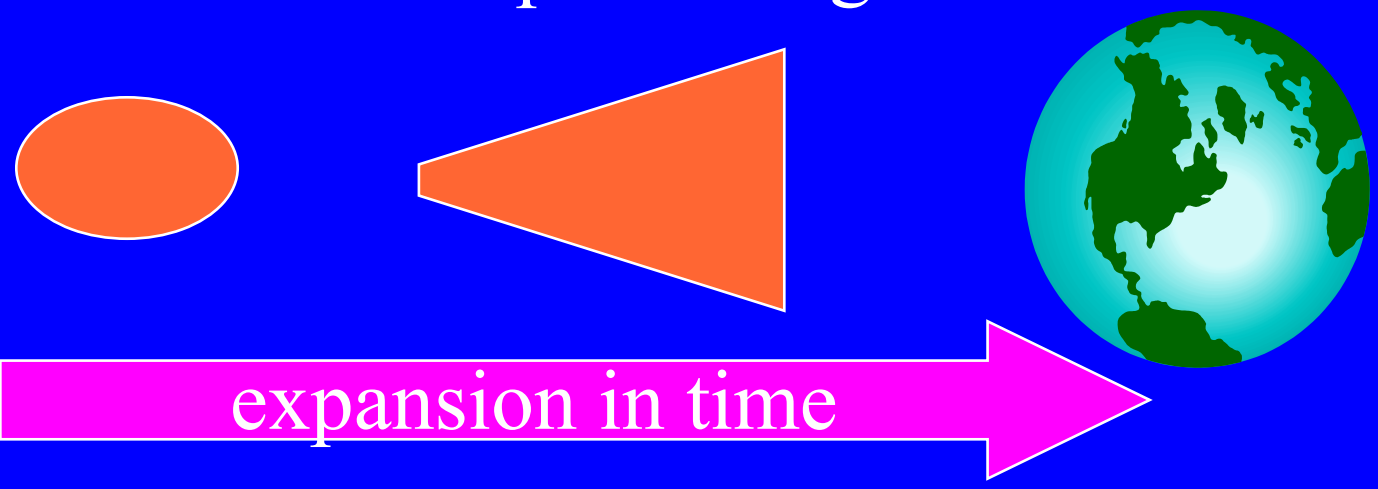
<u>seed</u>

- Adam representing human race



<u>land</u>

- Paradise representing the earth



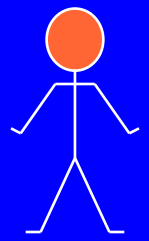
Seed in OT Times

- Israel is the people of God's possession, Exod. 19:5-6
  - Not merely physical descendants, Gen. 17:11-14
  - One could join Israel and the Passover, Exod. 12:43-49; cf. Num. 9:14.
  - Rom. 9:6-8 is based on Gen. 1:28; 3:15; Isa. 49:1ff.

Land in OT Times

- The land is God's, Lev. 25:23.
- A new Paradise, "flowing with milk and honey."

Adam



over

Paradise

Israel

over

Canaan

Seed in NT Times

- Christ is an Israelite, descendant of Abraham.
- 12 apostles are descendants of Abraham.
- These found the new people of God.
- Word Israel is not concept of the people of God.
- Church inherits in Christ, Gal. 3:16; 3:28; 1 Pet. 2:9-10.

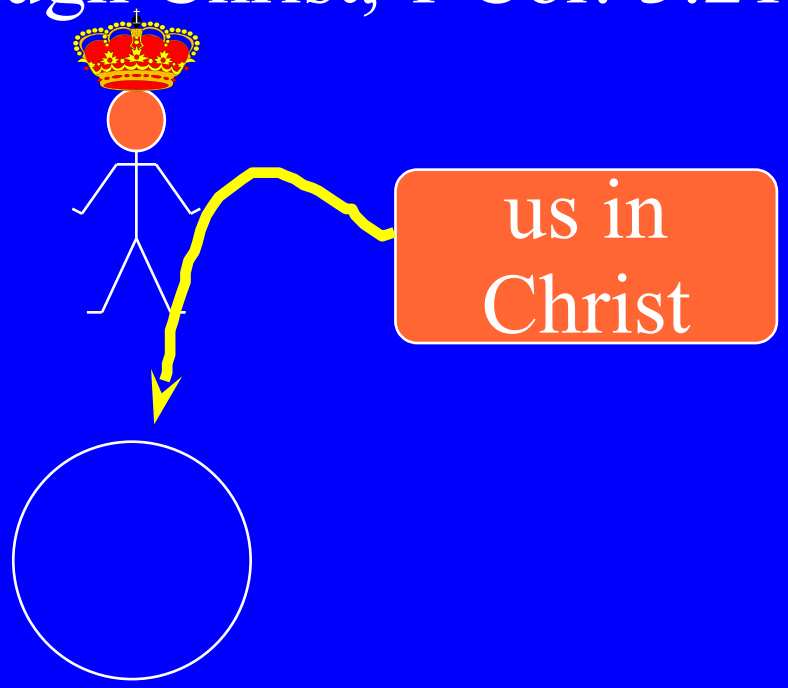
Seed in NT Times

- Christ is an Israelite, descendant of Abraham.
- 12 apostles are descendants of Abraham.
- These found the new people of God, in theological conceptualization.
- Do not confuse the word Israel with the concept of the people of God.
- Church inherits in Christ, Gal. 3:16; 3:28; 1 Pet. 2:9-10.

Land in NT Times

- Christ rules all, Matt. 28:18-20; Eph. 1:21-22.
- We possess the earth, in down-payment, through Christ, 1 Cor. 3:21-23.

Christ over earth



Seed and Land in Consummation

- A multitude of seed, Rev. 7:9, with Christ's name, Rev. 14:1.
- Earth is possessed in fullness, Rev. 21:1; Matt. 5:5; Heb. 11:10.
  - The whole is holy.

Seed and Land in Consummation

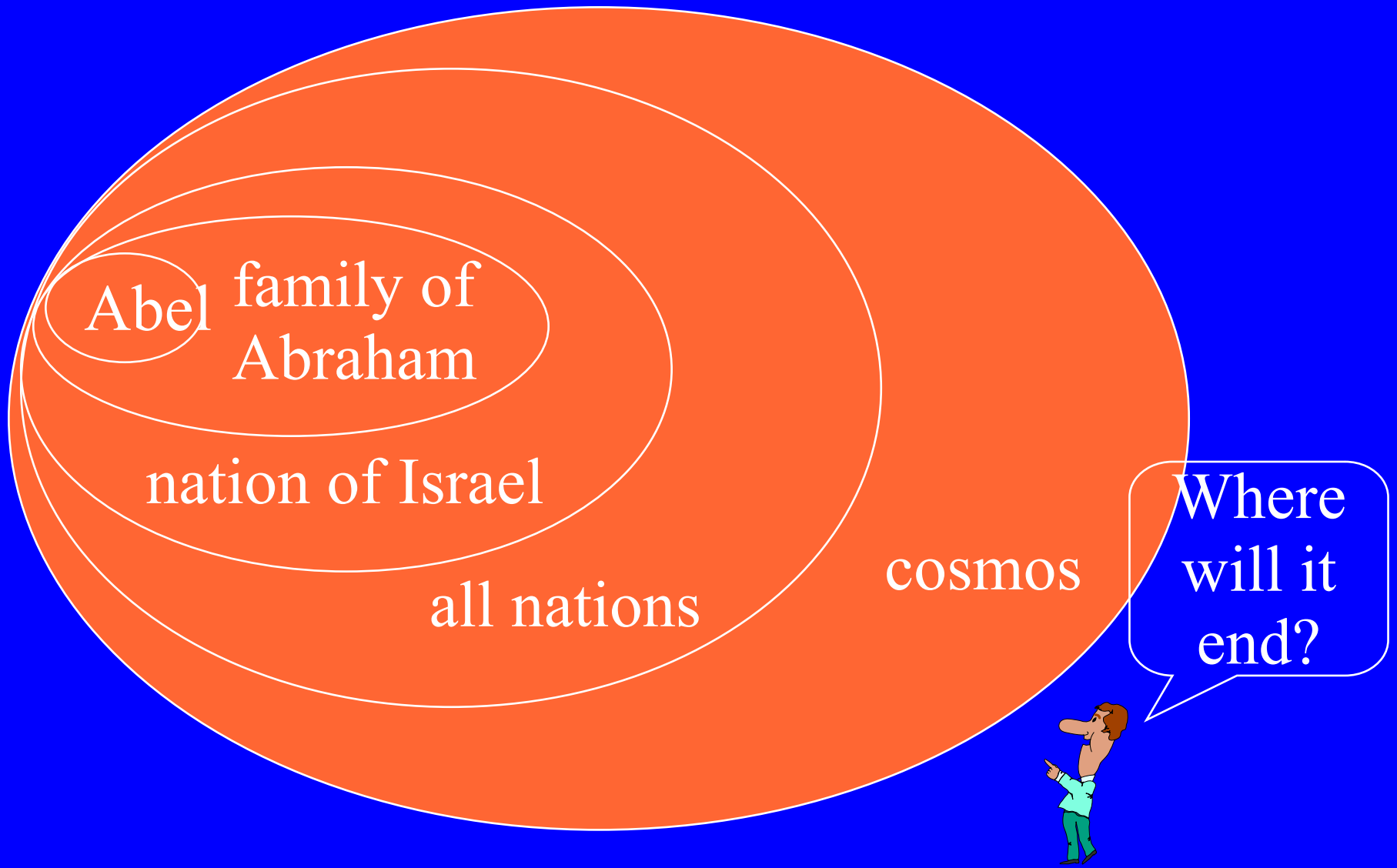
- A multitude of seed, Rev. 7:9, with Christ's name, Rev. 14:1.
- Earth is possessed in fullness, Rev. 21:1; Matt. 5:5; Heb. 11:10.
  - The whole is holy, because it is filled with the glory of the Lord.

Continuous Organic Growth

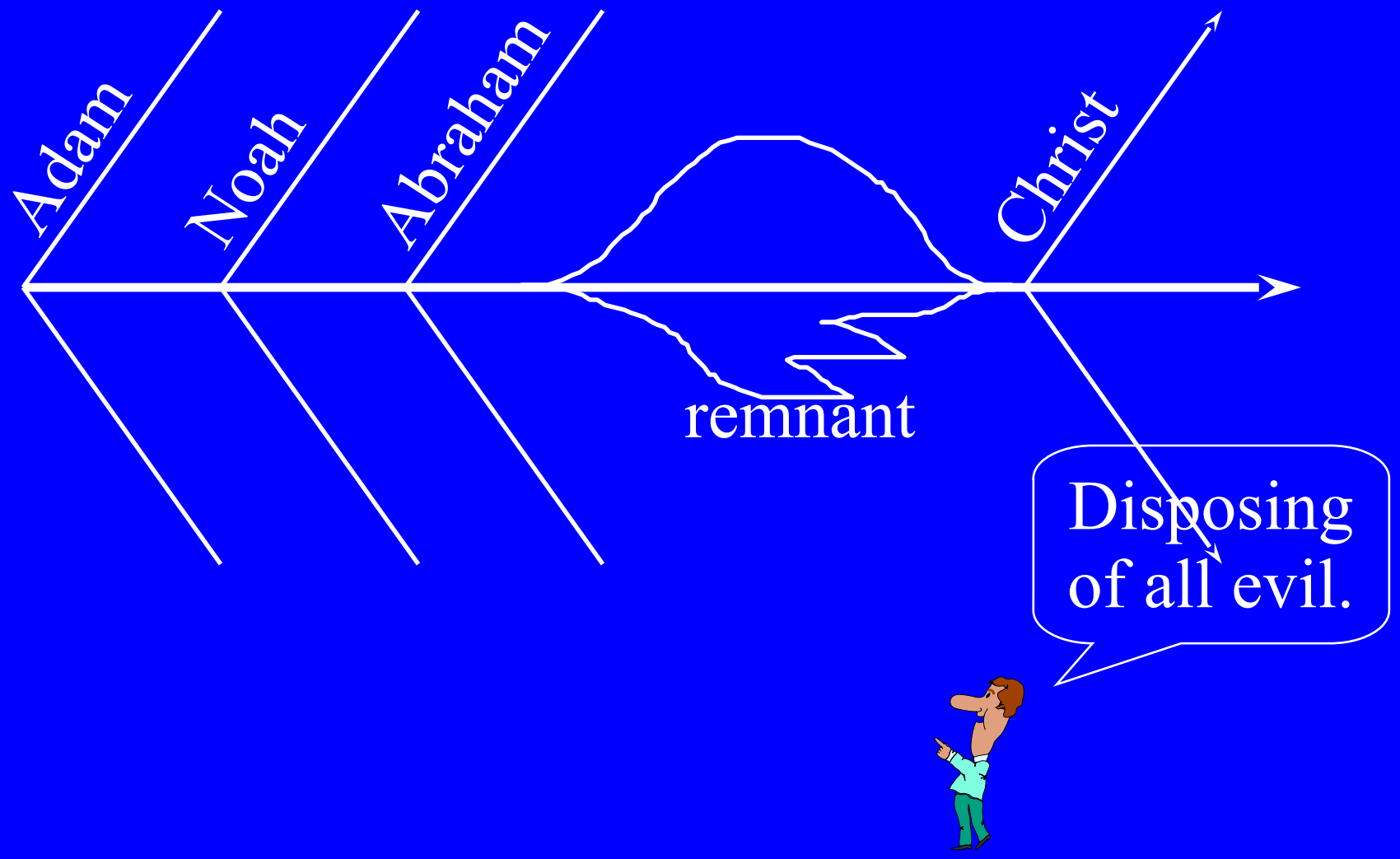
seed	land
Adam (representative)	Paradise
Abel (individual)	looking at Paradise
Abraham (family)	cave, altars
Israel (nation)	Palestine
church (international)	all earth in principle
new Jerusalem (comprehensive)	all earth in fullness

expansion

Picturing Expansion



Cutting Off



Discontinuity in Separations

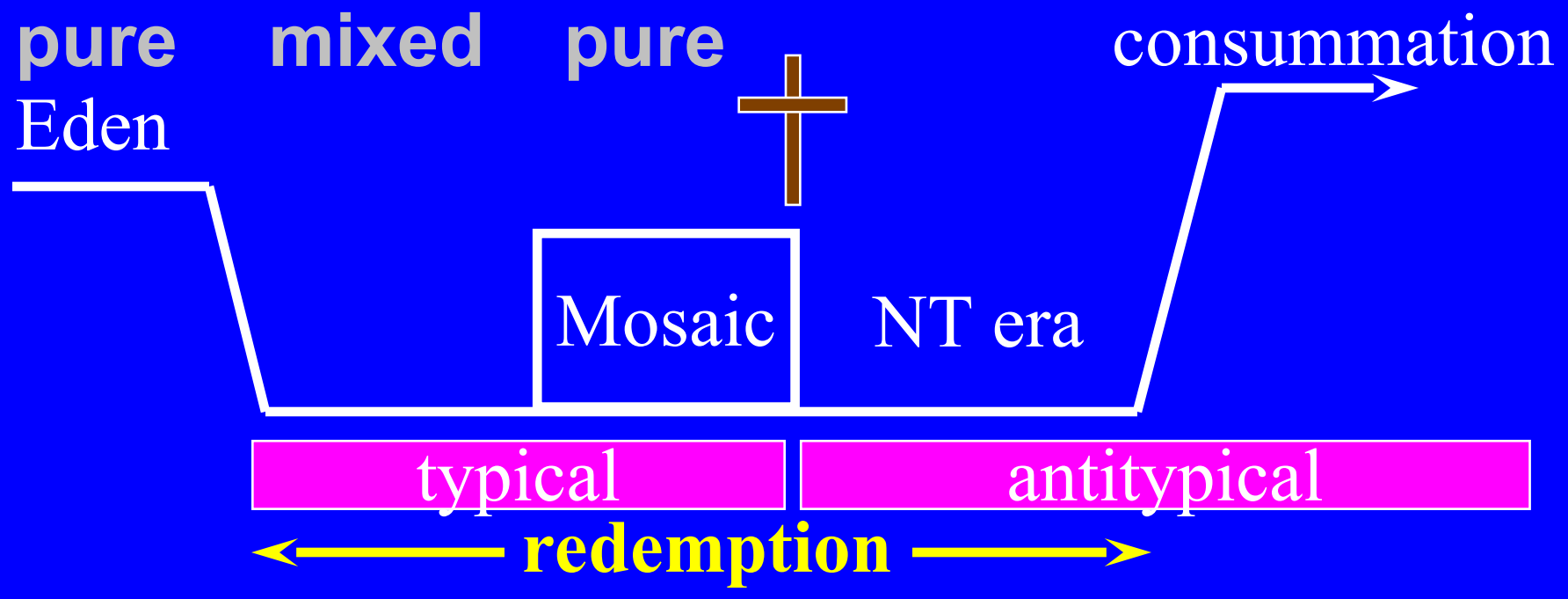
prototype

type

antitype

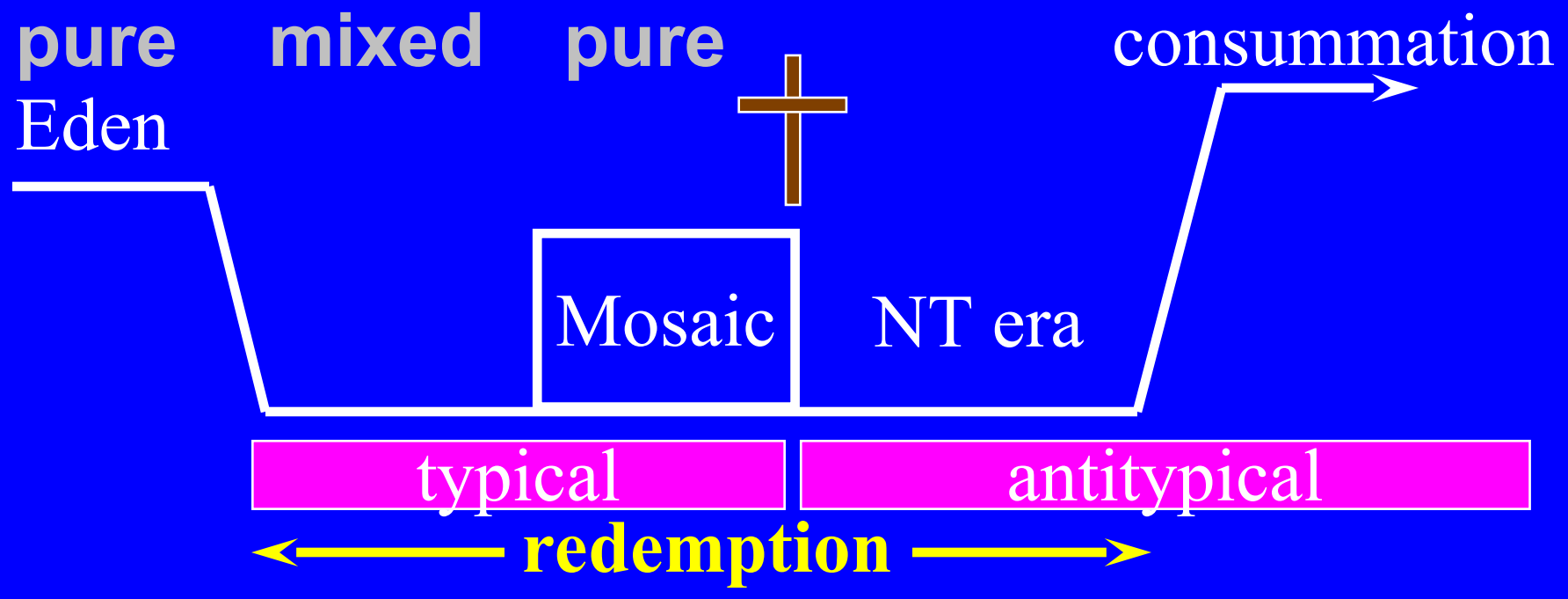
seed	separation	land
Adam, holy as head (potentially all)		Eden holy as head (potentially all)
Abraham, socially mixed		geographically mixed
Israel, socially pure		geographically pure
NT, socially mixed		geographically mixed
End, socially pure		geographically pure

Structural Relations among Epochs



- Any intermediate epoch is a “parenthesis.”

Structural Relations among Epochs



- Any epoch except the first and the last can be considered as a “parenthesis” from a certain perspective.

Reversal

- Evil multiplies (Gen. 6:5-6). Seed of the serpent.
- Multiplies chaos and brings destruction (Gen. 7).
- Christ dies under curse, without offspring.
- He dies in obedience, leading to many offspring, Rom. 5:17-20; Isa. 53:10.

Reversal

- Evil has a tendency to multiply (Gen. 6:5-6). There is a the seed of the serpent.
- But it multiplies chaos and brings destruction on itself (Gen. 7).
- Christ dies under curse, without physical offspring.
- Since he dies in obedience, he has many offspring, Rom. 5:17-20; Isa. 53:10.

9. Theme of Bible Translation

How to Treat a Minor Theme

- The Bible contains <u>no</u> direct discussion of Bible translation.
- Expand a theme in generality: communication.

How to Treat a Minor Theme

- The Bible contains no direct discussion of Bible translation.
- Expand the theme into more general consideration, for example, communication.

Creation

speaks

- to himself, Gen. 1:26.
- to the world, Gen. 1:3.
- to man, Gen. 1:28-30.

- Translation extends it.

Creation

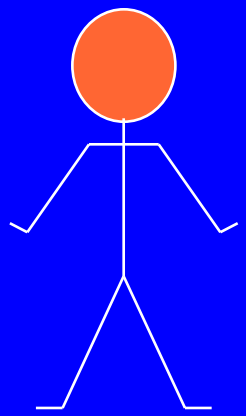
speaks, making known his will

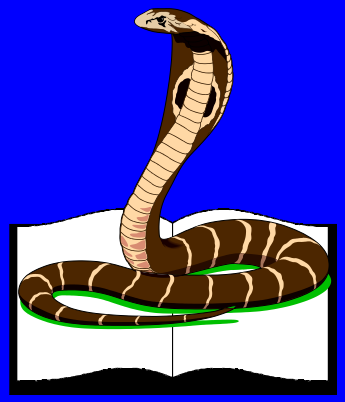
- to himself, Gen. 1:26
- to the world, Gen. 1:3
- to man, Gen. 1:28-30

- Bible translation extends this process to various human languages.

The Fall

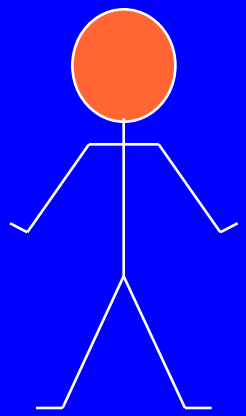
- The fall brings communication problems.
  - Adam and Eve pass blame.
  - Cain and Abel.
- The serpent tries to obscure.

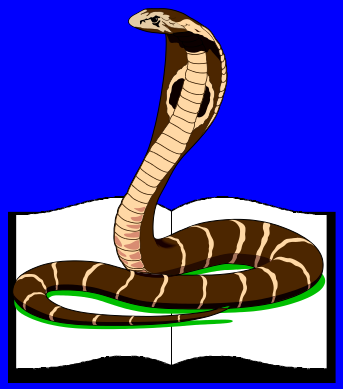




The Fall

- The fall brings communication problems.
  - Adam and Eve pass blame.
  - Cain and Abel.
- The serpent tries to obscure the word of God.





Languages in the OT

- Babel
- Abraham
- Solomon
- Prophets

- many languages; challenge of communication.
- Gen. 12:3 blessing to all nations.
- Submission of nations, Ps. 72:11.
- Nations come and hear the law, Mic. 4:2.

Promise grows in specificity.

Languages in the NT

- Jesus
- Pentecost

Fulfillment

- You

- Plan for all, Luke 24:47
- Reversal of Babel; all hear in principle.
- Canonization plus teaching.
- Teaching includes translation.
- All nations gathered, Rev. 21:24, based on Isa. 60:3.
- You are a part of fulfillment.

Bible Translation as a Perspective

- Expand from paper to hearts, Heb. 8:10.
- All interpretation becomes “translation.”
- The goal is writing on the heart.
- Into the image of Christ, the final Law, 2 Cor. 3:18; Eph. 4:15; 3:17-19.
- All is determined by this goal.

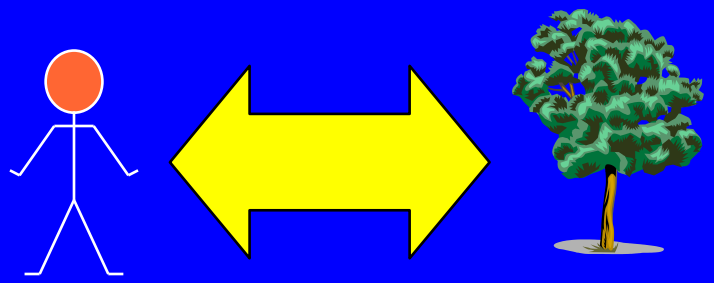
Bible Translation as a Perspective

- Expand from translation onto paper to translation onto human hearts, Heb. 8:10.
- All interpretation and application becomes "Bible translation" in an extended sense.
- The goal of redemption is the writing of the law on the heart.
- Since Christ is the final law, it is transformation into the image of Christ, 2 Cor. 3:18; Eph. 4:15; 3:17-19.
- All of history is determined by this goal.

10. Theme of Plant Kingdom

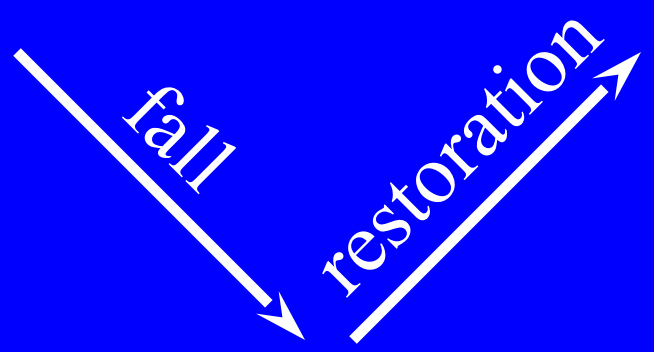
Plants in Creation

- Ordained by God and belonging to him, Gen. 1:9-13; 2:5,9; etc.
- Serving the higher, Gen. 1:29-30.
- Channel for special blessing, Gen. 2:9.
- Human care for them, Gen. 2:15-17.
  - Conservation and development, 2:15.
  - Enjoyment, 2:16.



Plants in the Fall

- The Fall involves misuse of a plant, 3:6.
- Curse involves plants, 3:17-19.
- Man's harmony with garden and plants disrupted, Gen. 3:17-19, 23.
- Paradisiacal goal invokes plant imagery, Ezek. 36:35; Joel 2:3; Isa. 51:3.



Plants for the Patriarchs

- Development of agriculture, Gen. 4:2, 12, 14
- A meal with God, 14:18; 18:8; 19:3.
- Famine to abundance, 12:10 vs. 12:3; 49:11-12; 49:22,26; 41.
  - Egypt is saved (blessed) for Abraham's sake.

particular examples

Plants for Moses

- Daily provision: manna, Exod. 16:15.
- Meal with God, Exod. 24:11.
- Promise of abundance in the land, Exod. 23:14-17, 25; 22:29.
- Care for plants, Exod. 23:10-11; Deut. 20:19-20; 24:19-22.
- Blessing <u>and</u> curse through land and its plants: Lev. 26; Deut. 26; 28.

typological eschatology

Prophetic Vision of Final Bliss

- Renewal of plants, Ezek. 36:35.
  - Daily provision, Ezek. 47:12.
  - Meal with God, Isa. 25:6.
  - Abundance, Isa. 51:3; Ezek. 36:35.
- With spiritual renewal, Ezek. 36:29; Isa. 44:3-4; Hos. 2:9-12, 18-23.

explicit eschatology

Plants in the NT

- Daily provision, Matt. 6:11
- Meal with God
  - now, the Lord's Supper
  - yet to come, the Marriage Supper, Rev. 19:9
- Ultimate prosperity, Rev. 21:1; 22:2.

fulfilled eschatology

Plant Kingdom as a Perspective

- Meal with God signifies the whole.
- Plants' service symbolizes Christ's service, John 12:24.
- Reproduction in plants symbolizes God's kingdom, Mark 4:26-32.
- Creation is like a giant plant. "Organic" development leads to "harvest."
- Renovative history means life out of death.

Plant Kingdom as a Perspective

- In a meal with God, they signify the whole.
- Plants' service to man symbolizes Christ's service, in John 12:24.
- Reproduction in plants is a figure of God's kingdom, Mark 4:26-32.
- Creation is like a giant plant. There is "organic" development leading to "harvest."
- Renovative history follows the pattern of life out of death.

Plants as Metaphor for Christ

- Isa. 11:1
- Zech. 6:12
- Ezek. 17:1-24, especially 17:22-24
- John 15
- Rom. 11:16-24

11. Hints for Tracing Themes

- Know your Bible! (May be no key word.)
- Broad principle embodied in a narrow point.
- Include the endpoints, creation and consummation.

11. Hints for Tracing Themes

- Know your Bible! (You cannot always count on tracing a key word through the Bible using a concordance.)
- See the broader principle embodied in an apparently narrow starting point.
- Make sure you reflect on the endpoints, creation and consummation, and not merely on the times in between the two ends.

12. How to “Preach” a Historical Text

What Is the Controversy?

- How preach OT history?
- Greidanus: redemptive-historical preaching vs. exemplary preaching.

redemptive-historical	exemplary
What happened once-for-all in God's plan?	What examples and lessons are there for us?

What Is the Controversy?

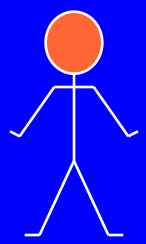
- How do you preach from OT history?
- In Greidanus' book, redemptive-historical preaching vs. exemplary preaching.

redemptive-historical	exemplary
What happened once-for-all in God's plan?	What examples and lessons are there for us?

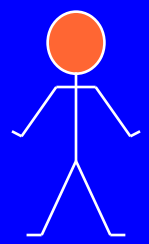
Exemplary Approach

- How are human beings then like us now?

<u>then</u> <u>now</u>



analogy



David kills Goliath

analogy

you be brave for God

Value of Exemplary Approach

pluses

- Identifies with people.
- Direct, forceful application.

minuses

- Man-centered.
- Moralistic; no gospel.
- No Christ.

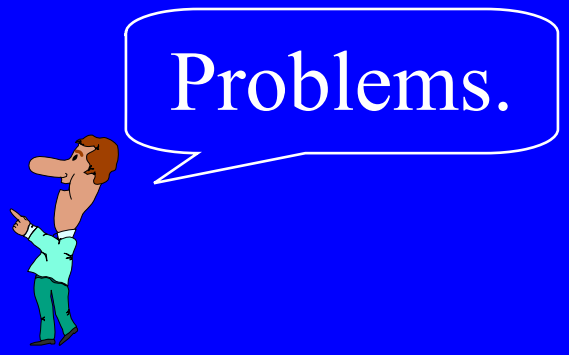
Value of Exemplary Approach

pluses

- Builds on natural sense of identifying with other people.
- Direct, forceful application.

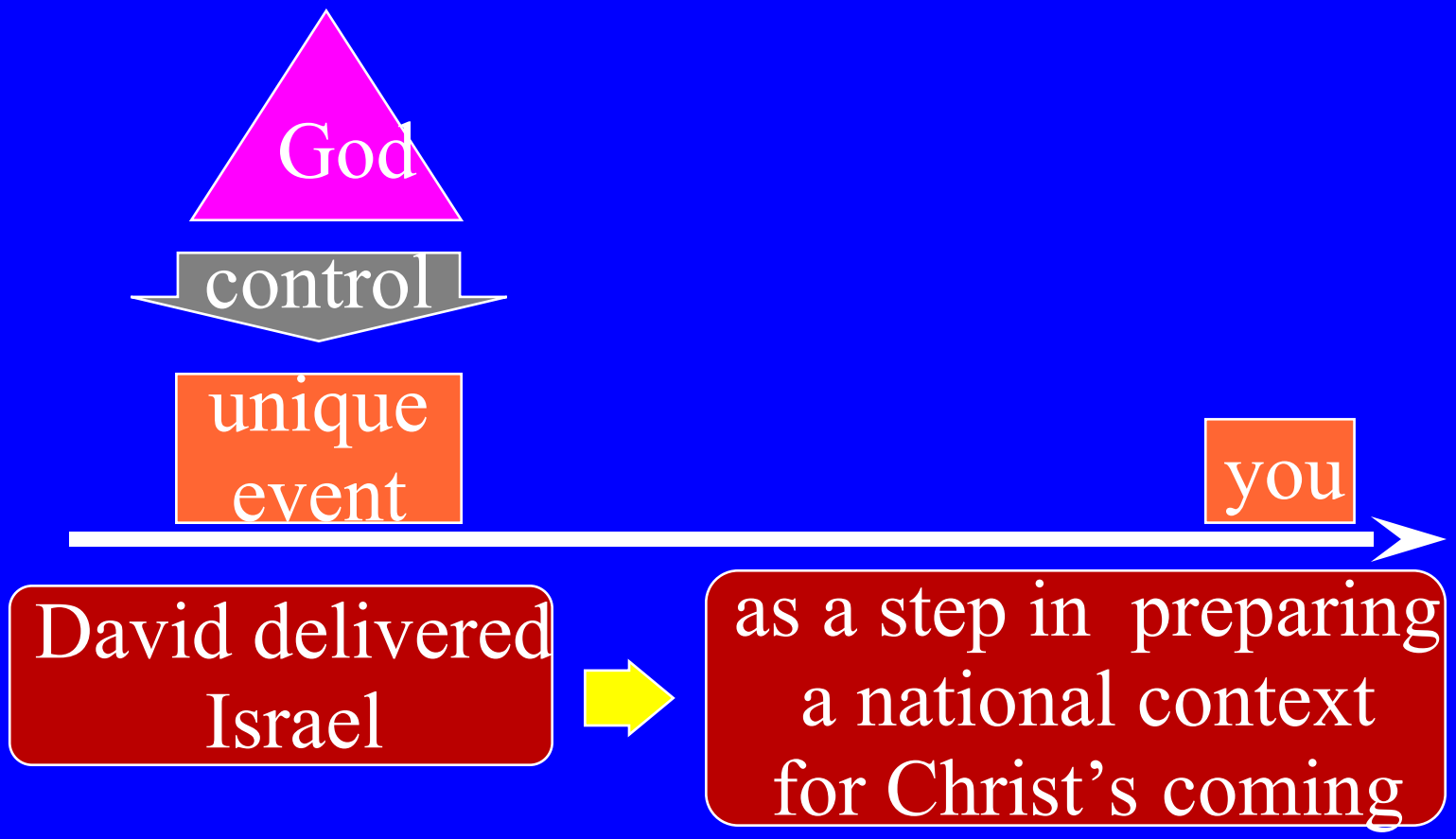
minuses

- Man-centered.
- Moralistic; no gospel.
- No Christ.



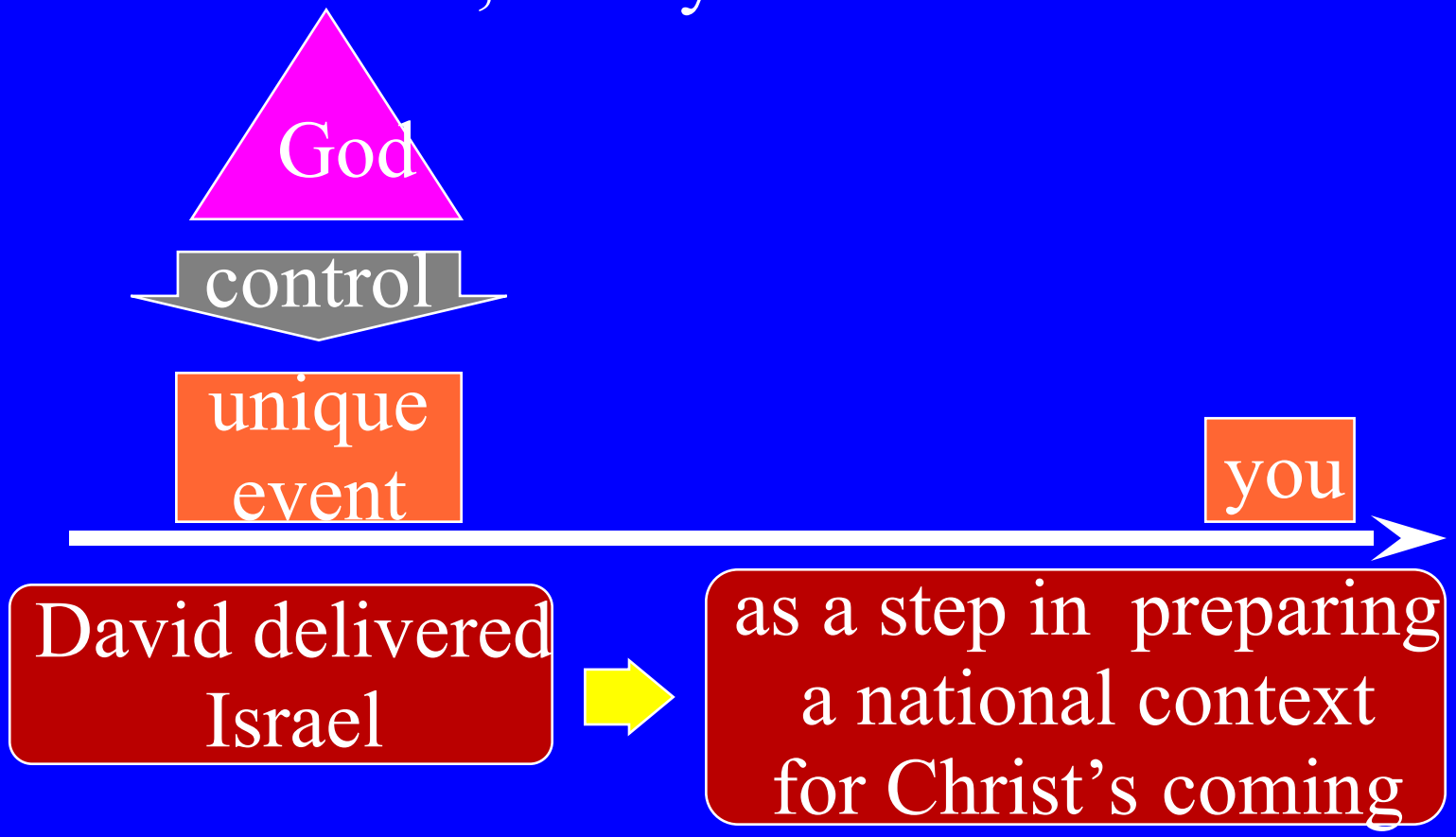
Preparation Approach

- How did God work history forward?



Preparation Approach

- How did God work history forward through the events, with you in mind?



Senses of “Redemptive History”

- Greydanus calls the preparation approach “redemptive-historical” preaching.
- The term used within the controversy in Holland.
- Westminster: sensitivity to history.
- Not endorsing the Dutch movement.

Senses of “Redemptive History”

- Greydanus calls the preparation approach “redemptive-historical” preaching.
- The term used within the controversy in Holland.
- At Westminster, we use the term to indicate sensitivity to the historical outworking of God’s purposes.
- We do not narrowly endorse all the particulars of the earlier Dutch movement.

Value of Preparation Approach

pluses

- Unrepeatable events.
- Text in its historical context.
- God-centered.

minuses

- Loses sense of commonality.
- Lecture without application.
- Not wholly Christ-centered.

Value of Preparation Approach

pluses

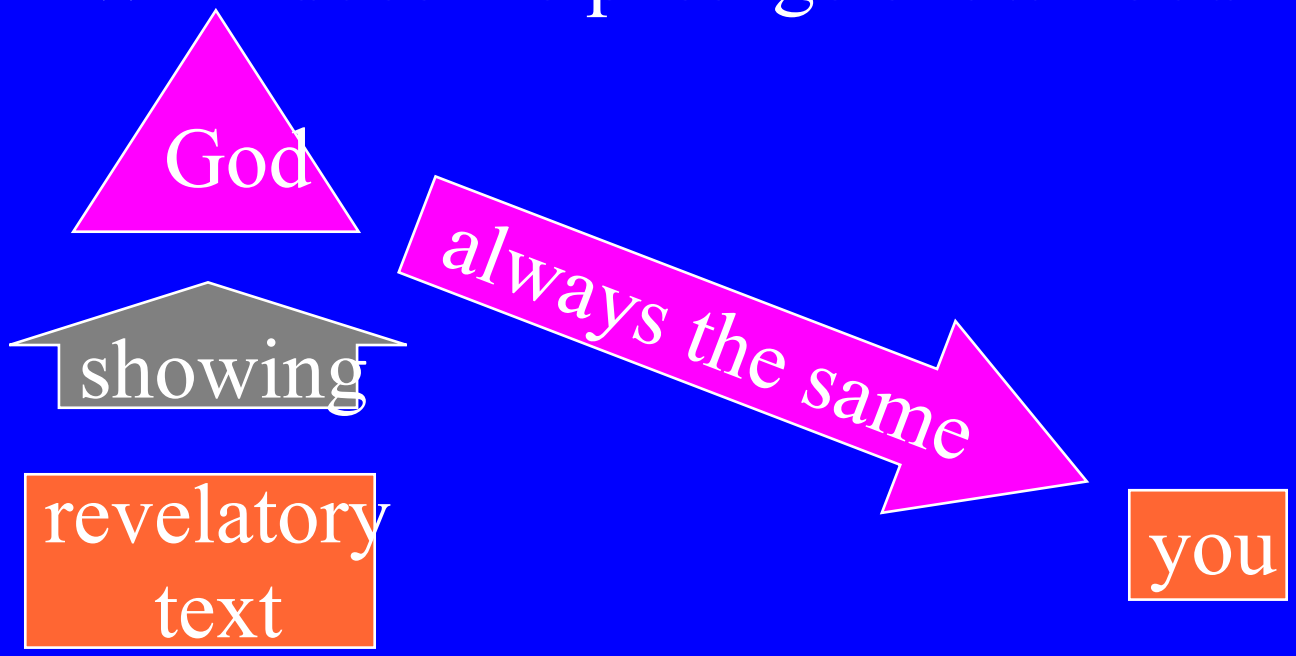
- Recognizes progressive and unrepeatable character of God's working.
- Sets text in its historical context.
- God-centered.

minuses

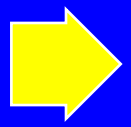
- May remove any sense of commonality.
- May degenerate into a lecture and never get to application.
- Not wholly Christ-centered.

Approach by God's Character

- What does the passage show about God?



God was powerful and faithful to deliver David



God is still powerful and faithful to deliver You

Value of God's-Character Approach

pluses

- Thoroughly God-centered.
- Underlines truth holding now.

minuses

- May eliminate history.
- May remain remote from human struggle.
- Lecture on doctrine and not application.
- Not wholly Christ-centered.

Value of God's-Character Approach

pluses

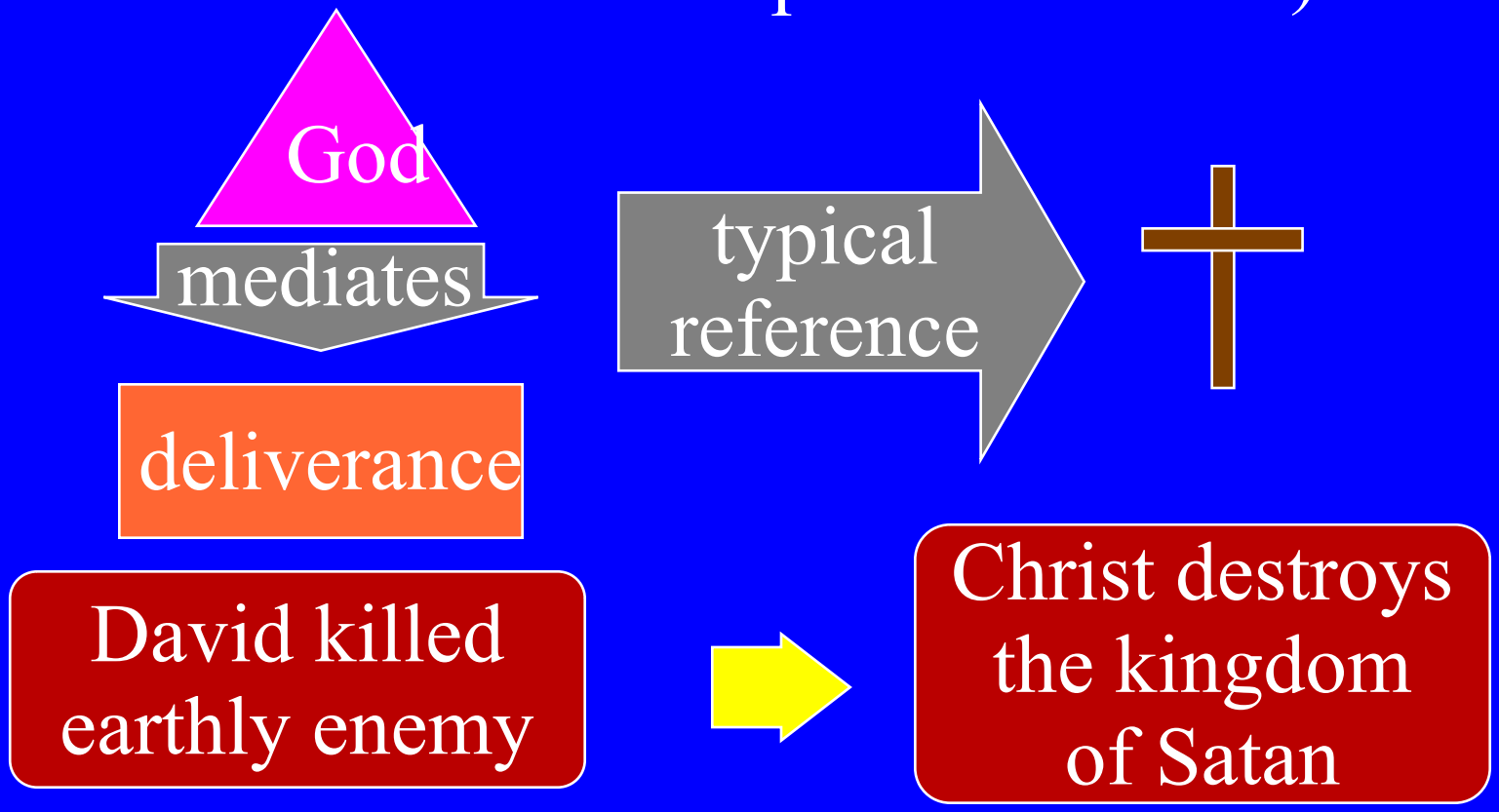
- Thoroughly God-centered.
- Underlines truth holding now.

minuses

- May eliminate history.
- May remain remote from human struggle and doubt.
- May degenerate into a lecture on doctrine and never get to application.
- Not wholly Christ-centered.

Typological Approach

- How is this a type of Christ? (For example, how do mediators point to Christ?)



Value of Typological Approach

pluses

- Thoroughly Christ-centered.
- Underlines unity of salvation.
- Preaches the gospel.

minuses

- May sublimate the earlier story.
- May neglect original context.
- May neglect application.

Value of Typological Approach

pluses

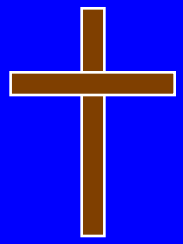
- Thoroughly Christ-centered.
- Underlines unity of the plan of salvation.
- Preaches the gospel.

minuses

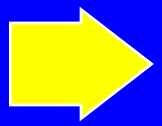
- May sublimate the earlier story.
- May neglect original context.
- May neglect application.

Fulfillment Approach

- How does Christ fulfill?
- Typological, but accenting the uniqueness of Christ.



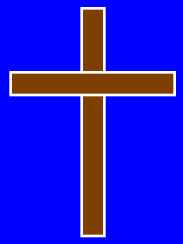
David temporarily suppressed an earthly enemy



Christ destroyed forever the ultimate enemy

Fulfillment Approach

- How does this narrative point to Christ as a surpassing fulfillment?
- Like the typological approach, but accenting the differences and the uniqueness of Christocentric fulfillment.



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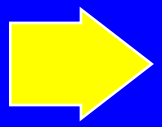
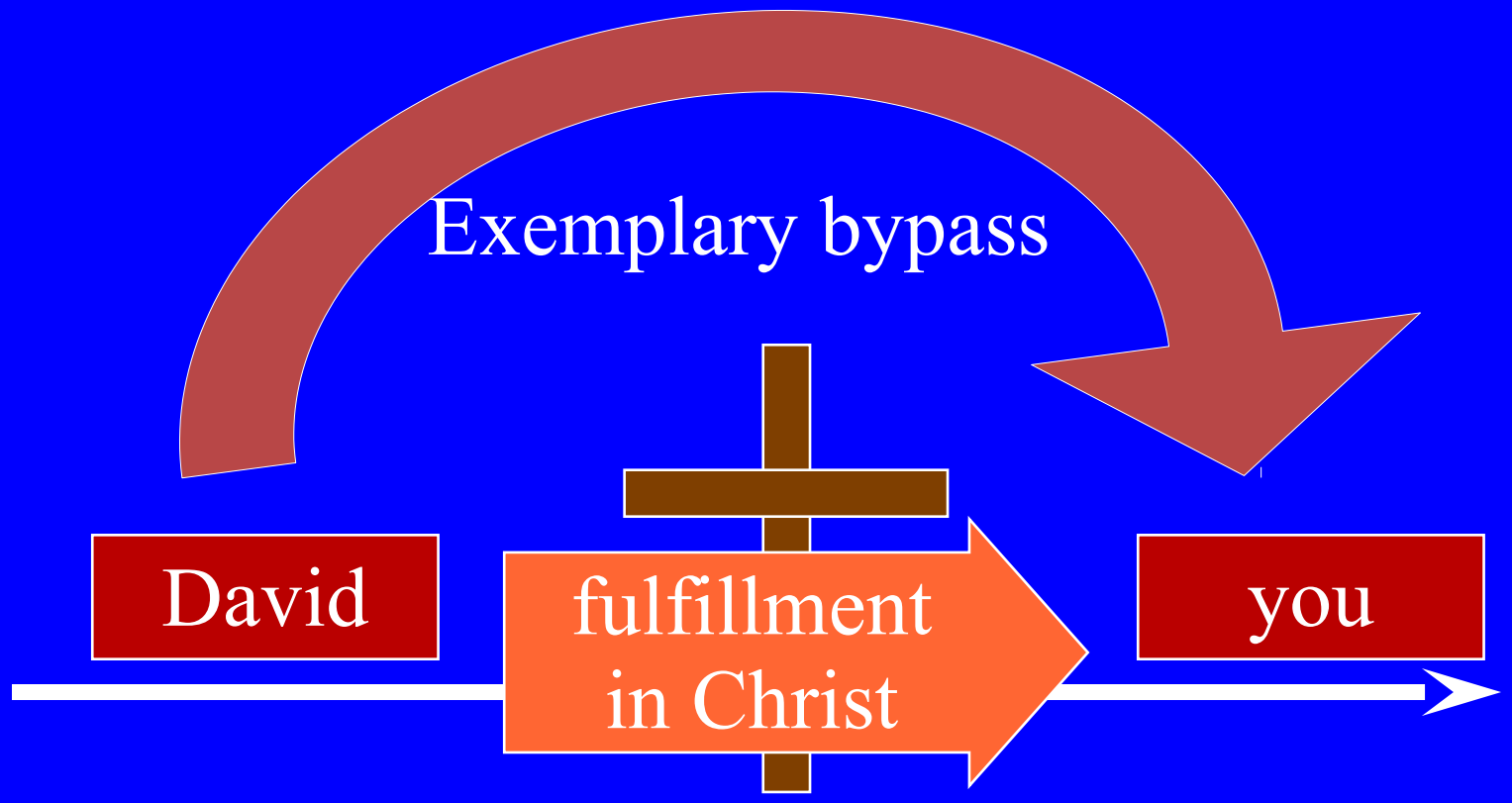


Christ destroyed forever the ultimate enemy

Comparing Approaches

- Do we bypass Christ and his work?



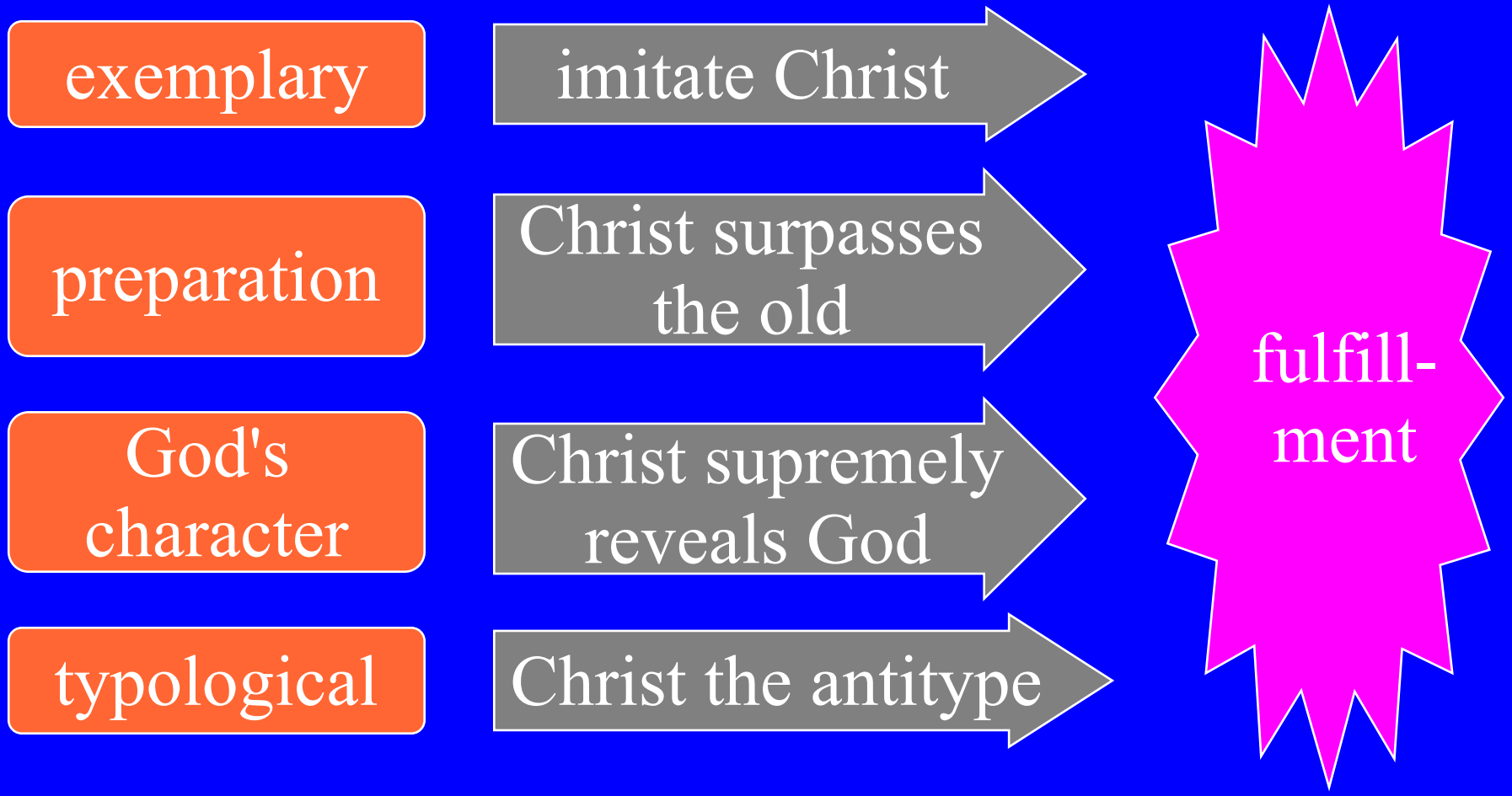
Some Validity in All Approaches

- Legitimate comparisons. Many analogies: man, history, God, mediation, fulfillment.
- NT uses all the approaches.
- Heart of NT is **Christocentric fulfillment**.
- Use **fulfillment** as central.

Some Validity in All Approaches

- All the approaches use legitimate points of comparison, within a world that God created with many avenues of analogy: man, history, God, mediation, fulfillment.
- Within the NT one may find appeals to the OT that resemble all the approaches.
- At the heart of NT theology and preaching is **Christocentric fulfillment**.
- Hence make an effort to use the **fulfillment** approach as central to your ministry.

Merging Approaches in Fulfillment



How Approaches Merge in Fulfillment

- Exemplary: imitate Christ who fulfills humanity.
- Preparation: the old prepares for Christ.
- God's character: Christ supremely reveals God.
- Typological: emphasize correspondences with the old.

How Approaches Merge in Fulfillment

- Exemplary: imitate Christ who fulfills the human pattern.
- preparation: the old prepares for Christ who surpasses it.
- God's character: Christ supremely reveals the Trinitarian God.
- Typological: emphasize correspondences with the old.

Is OT Preaching Too Hard for Us?

- You already know, 1 John 2:22-27.
- Learn by meditating, Psalm 1.
- Start with OT passages quoted in the NT.
- Move to passages next door.
- Be vulnerable. Be willing to acknowledge error or sin.

13. Diachronic Analysis

See attached explanation.

Parts of Diachronic Analysis

- Part a:
  - Find immediate source or sources.
  - Pick one source, and find <u>its</u> sources.
  - Continue backward.
- Part b:
  - Ask what is added at each stage.

Parts of Diachronic Analysis

- Part a:
  - Find immediate source or sources to which your passage alludes or on which it is built.
  - Pick one such source, and then find <u>its</u> sources.
  - Continue backward.
- Part b:
  - Ask what is added at each later stage.

Diachronic Analysis Part a

- Part a. Trace sources backward.

Isa. 53

Matt. 26:31 → Jesus → Zech. 13:7 →

Ezek. 34:23-24 → Jer. 23:1-6 → Mic. 5:2-4 →

Ps. 78:70-72; Ps. 80:1; etc. → 2 Sam. 7:7-8 →

2 Sam. 5:2 → Num. 27:17 → Exod. 3:1 →

Gen. 49:24; 48:15 → Gen. 3:15

Diachronic Analysis Part b

- Part b. Note what is added at each stage.

Gen. 3:15	General promise of redeemer
Gen. 48:15	God is Shepherd of Jacob
Gen. 49:24	God is Shepherd, perhaps generally
Exod. 3:1	human mediator trains as shepherd
Num. 27:17	mediator like Moses is needed
2 Sam. 5:2	David will shepherd
2 Sam. 7:7-8	David will shepherd and greater works will come

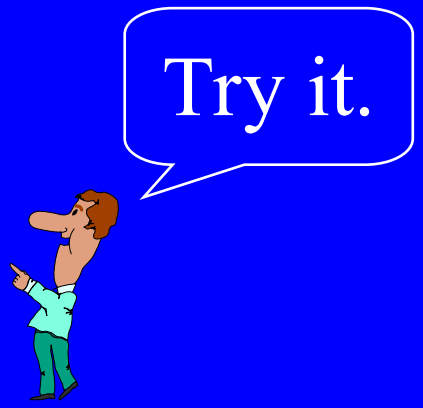
Diachronic Analysis Part b

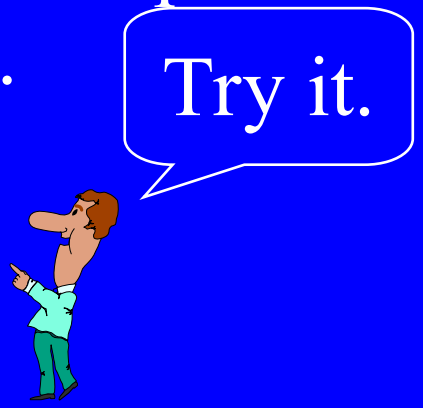
- Part b. Note what is added at each stage.

Ps. 78:70-72; Ps. 80:1; etc.	See it in all history
Mic. 5:2-4	The final David will shepherd
Jer. 23:1-6	Contrast the false shepherds
Ezek. 34:23-24	God shepherds carefully
Zech. 13:7	He shepherds in suffering
Jesus	Now fulfillment has come
Matt. 26:31	The remedy has opened in the cross

Exercise in Diachronic Analysis

- See attached explanation.
- Start with Matt. 11:10 <u>or</u> with a text from your biblical-theological paper.
- Do Part a and Part b.
- For an early text, go forward as well as back.



Exercise in Diachronic Analysis

- See attached explanation.
- Start with Matt. 11:10 <u>or</u> with some portion of the text that you have chosen for your biblical-theological paper.
- Do Part a and Part b on this text.
- If you started with a text early in redemptive history, go forward as well as back.