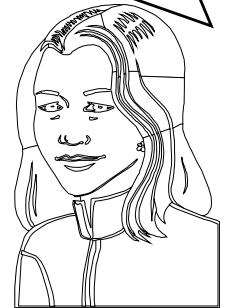


# VI. Appreciating Historical Purposes of God

How does  
God work in  
history?



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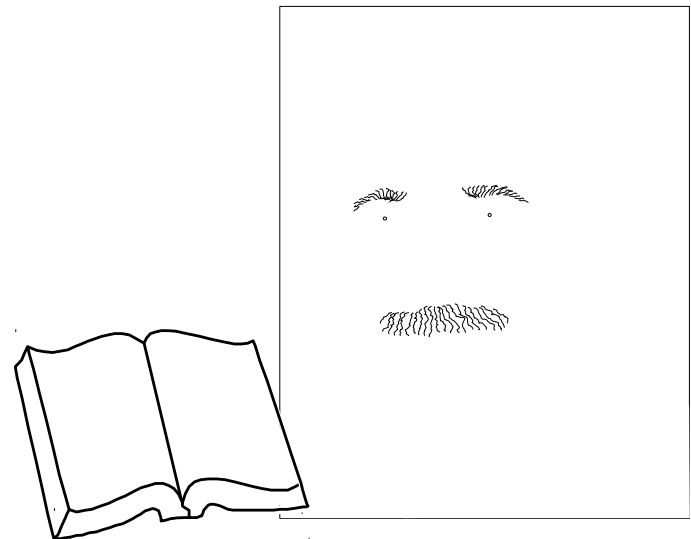
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# The Challenge

So how do I put  
the whole Bible  
together?

The Bible's story  
leads to Christ.

How do  
I start?



# Required Reading Assignments

- Dodd, *According to the Scriptures*
- Ellis, “How the NT Uses the Old,” pp. 209-214
- 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

# Purposes for this Section

- Do not read the Bible “flat.”

time

- ◆ Appreciate progressive revelation.

revelation

- ◆ Appreciate progressive acts of salvation.

working salvation

A big  
challenge!



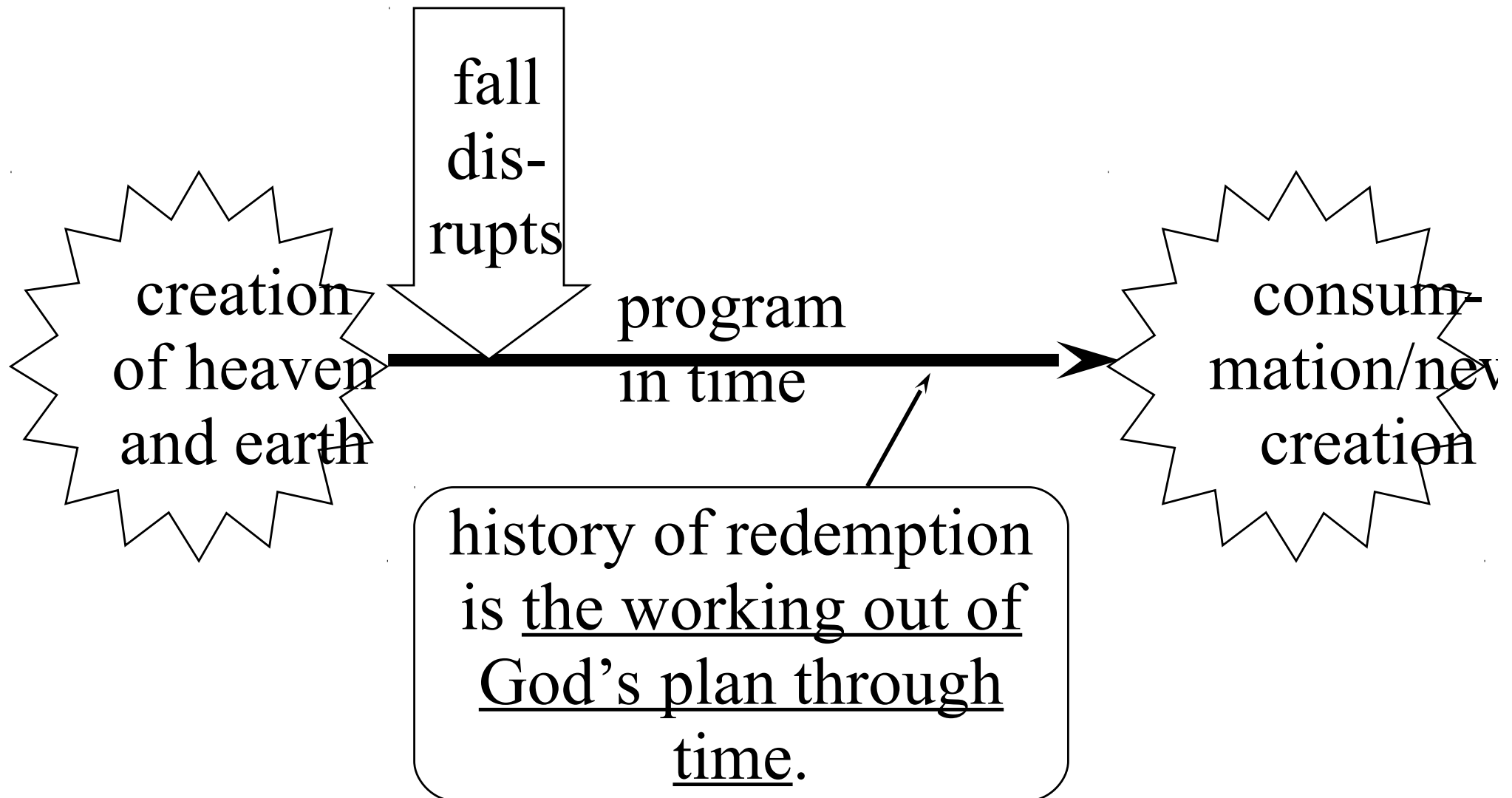
## A. Time and History

# Reading Assignments on History

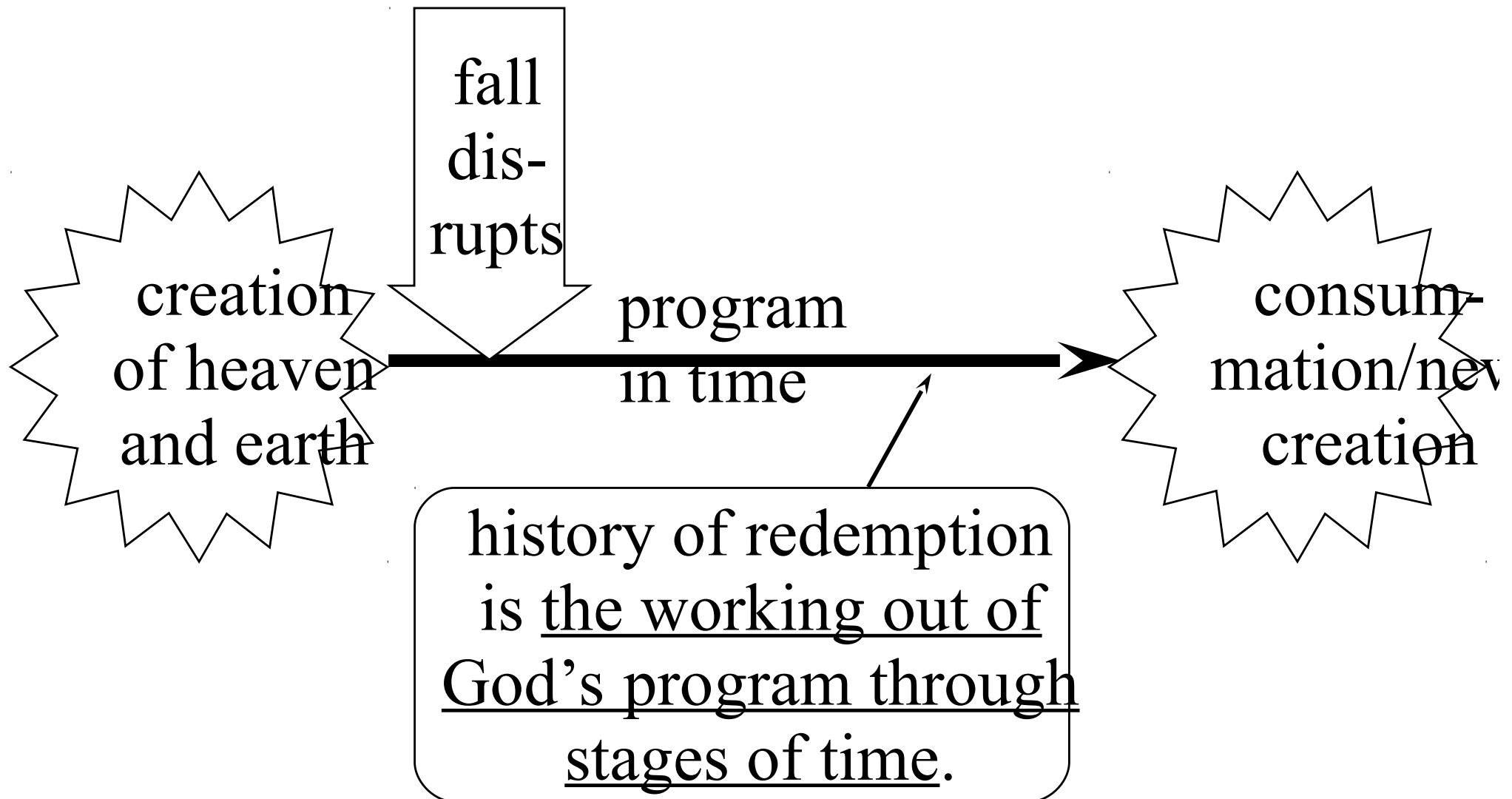
- Required:
  - Dodd, *According to the Scriptures*
  - Ellis, “How the NT Uses the Old,” pp. 209-214
  - Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)
- Optional:
  - Johnson, *Him We Proclaim: Preaching Christ ...*
  - Poythress, “Divine Meaning of Scripture”
  - Clowney, *Preaching 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”

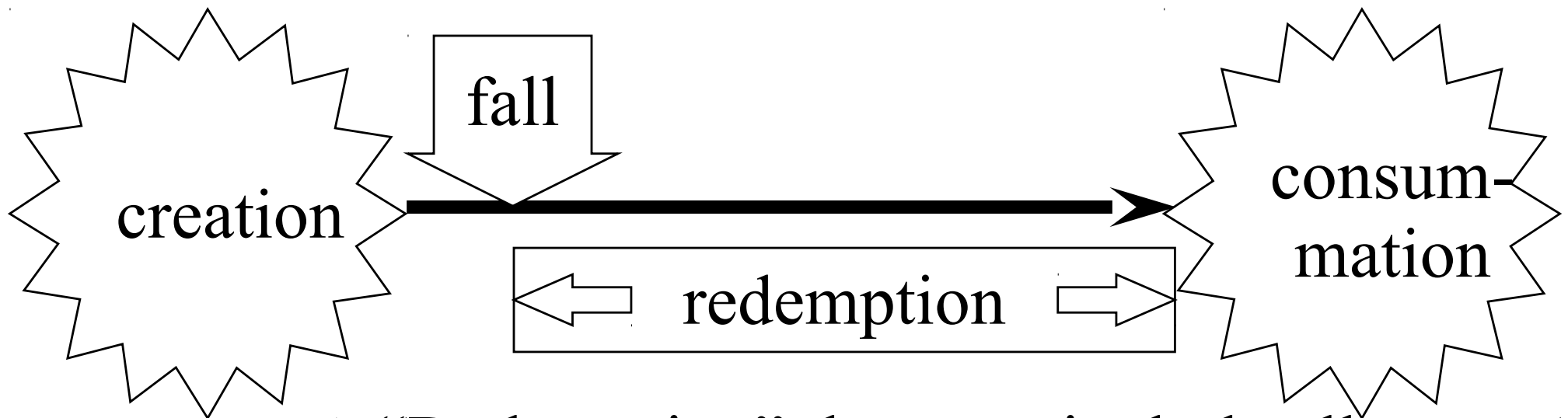
# Defining “Redemptive History”



# Defining “Redemptive History”



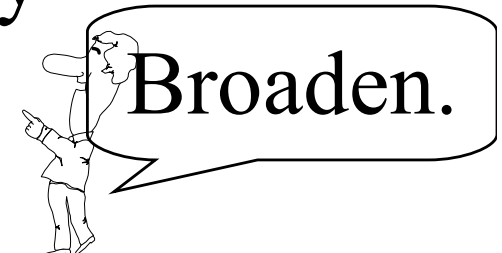
# Redemption within Created Order



◆ “Redemption” does not include all



- “Creational,” “renovative” history
- Comprehensive history



# Bible Has Redemptive Focus

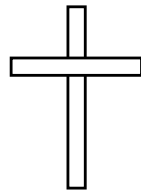
- All history is “creational.”
- Bible focuses on the saved community.
- History of “the visitation (coming) of God”

# Bible Has Redemptive Focus

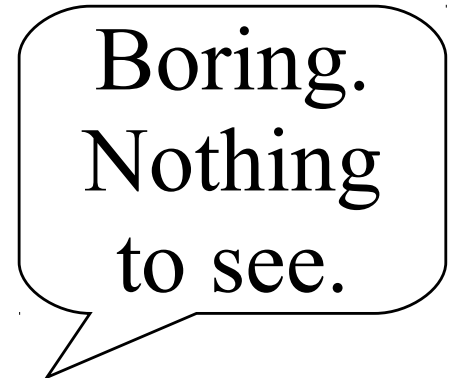
- All history is “creational.”
- The Bible focuses on the community of the saved, within a creational horizon.
- Hence, the Bible is history of “the visitation (coming) of God”

# Focused vs. Flat History

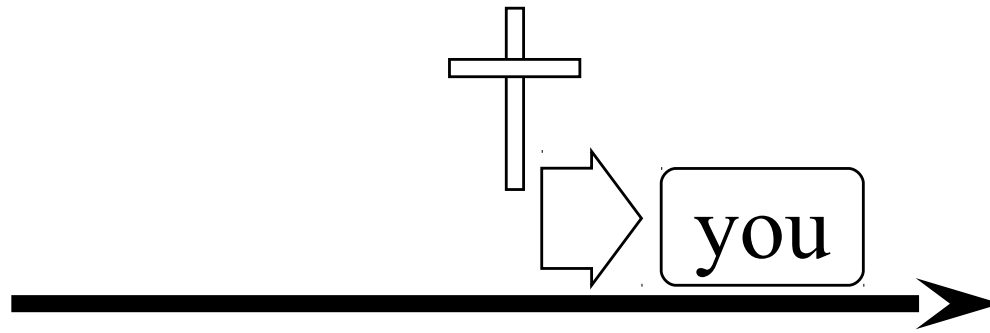
- Focused, textured history



- ◆ 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 ...!

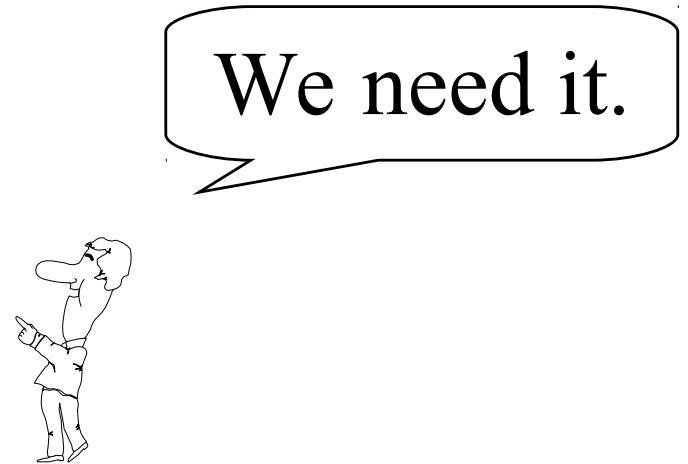
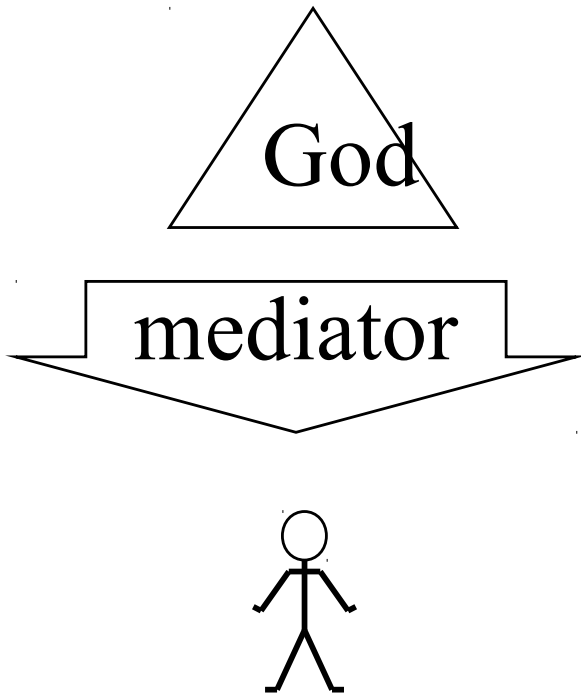


## 2. The Working of Redemptive History with an Example: Mediators

# What Is a Mediator?

Broad definition:

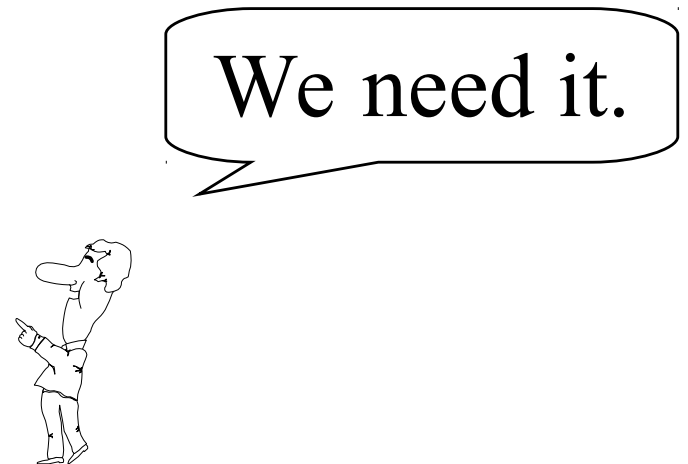
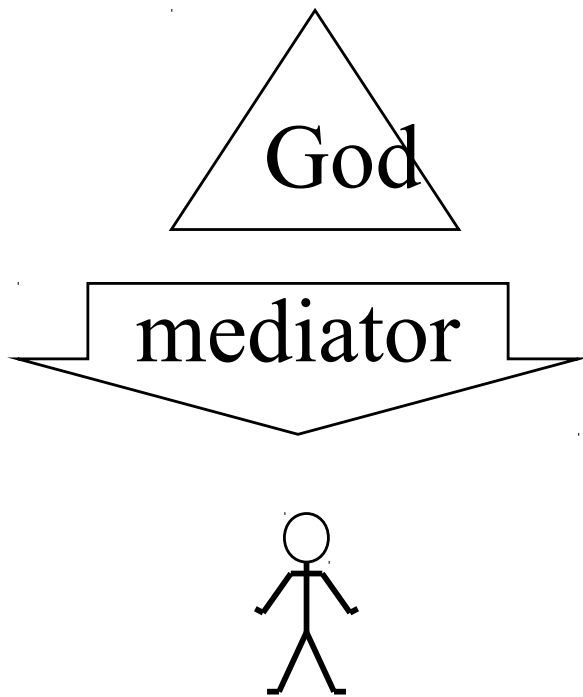
- ◆ One who brings divine authority, power, and presence to another.



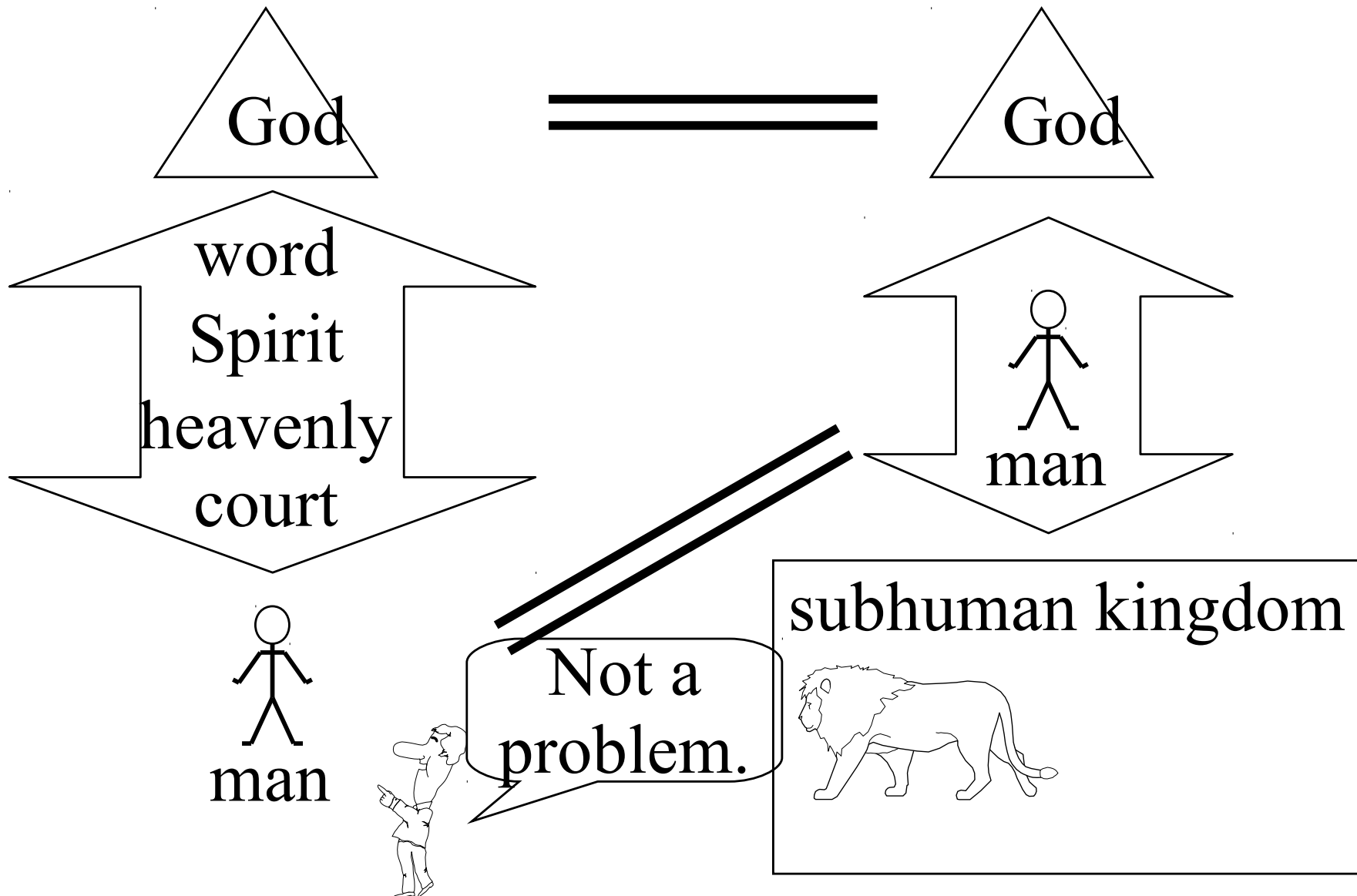
# What Is a Mediator?

Broad definition:

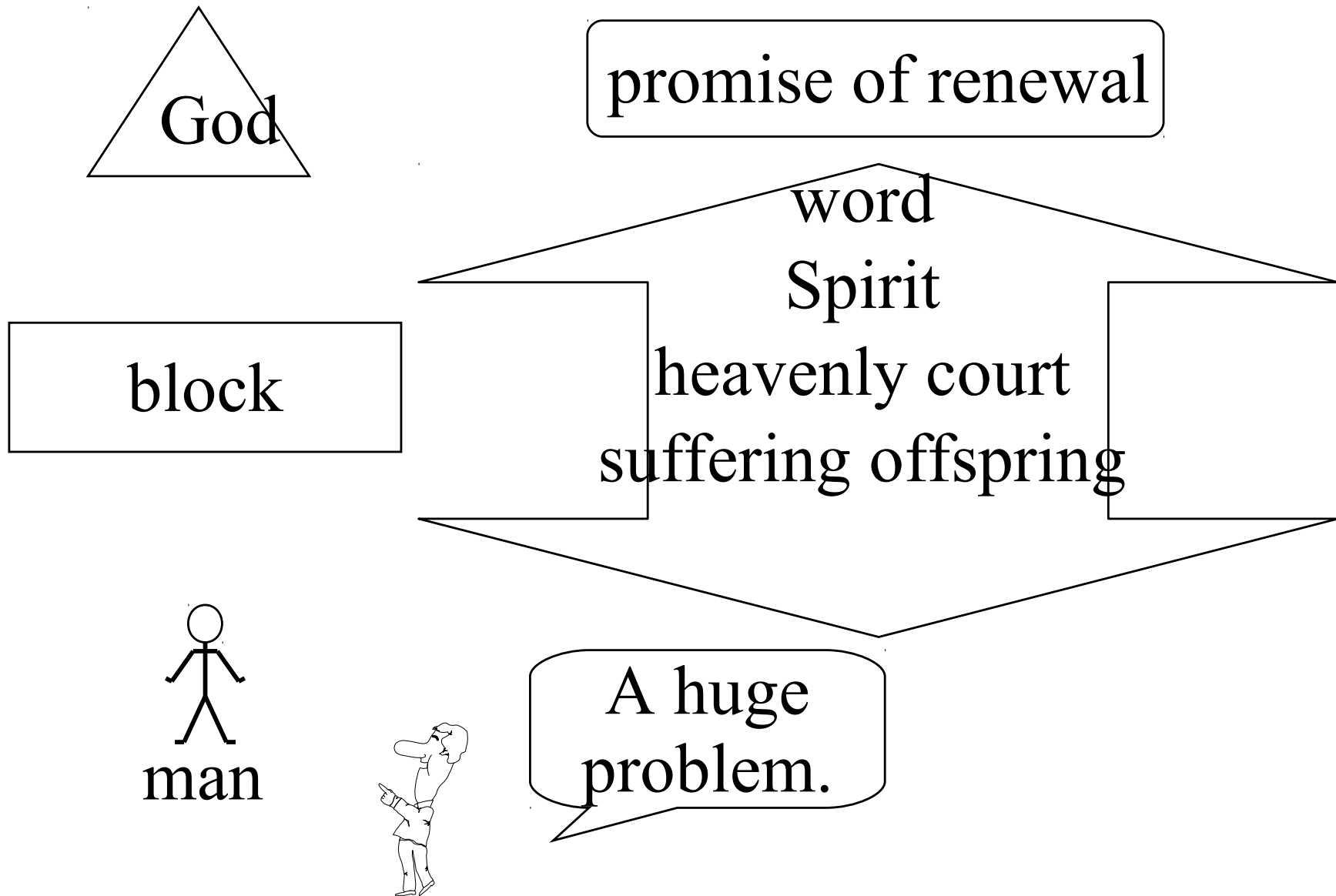
- ◆ One who bears divine authority, power, and presence to another depending on him.



# Mediation in Creation

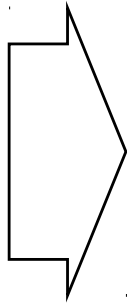


# Mediation after the Fall (Redemption)

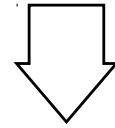


# Comprehensive Promise

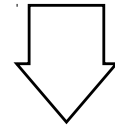
seed



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

Lots of  
incidents.



# 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.



A key.

# 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?

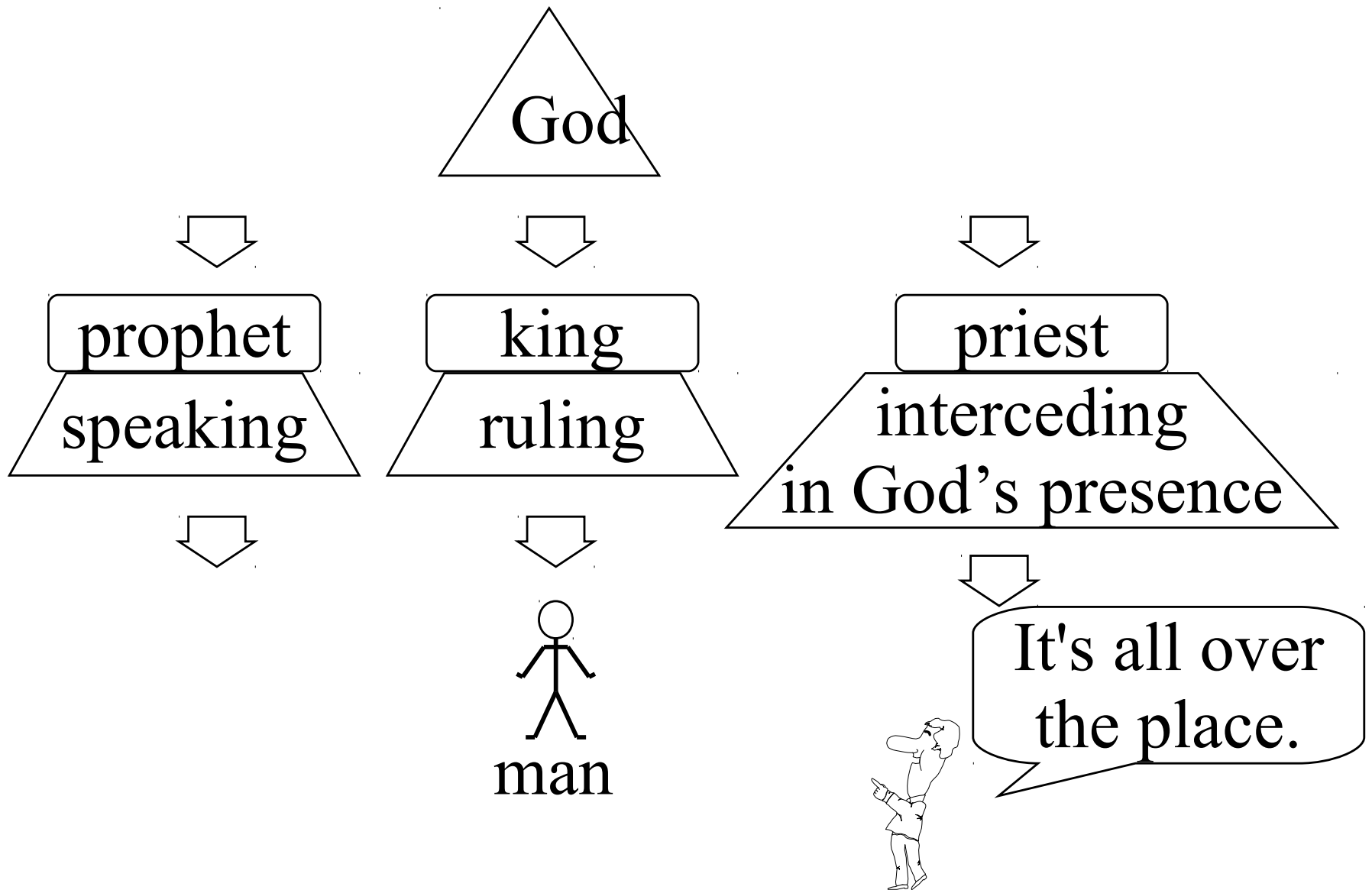
# Moses as Mediator

- 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.



So is Christ  
the new Moses?

# Modes of Mediation



# Promise of Mediator(s)

## a succession

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

## a final One

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



The last is supreme  
and permanent.

# Servant of the Lord, עֶבֶד יְהוָה

- 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

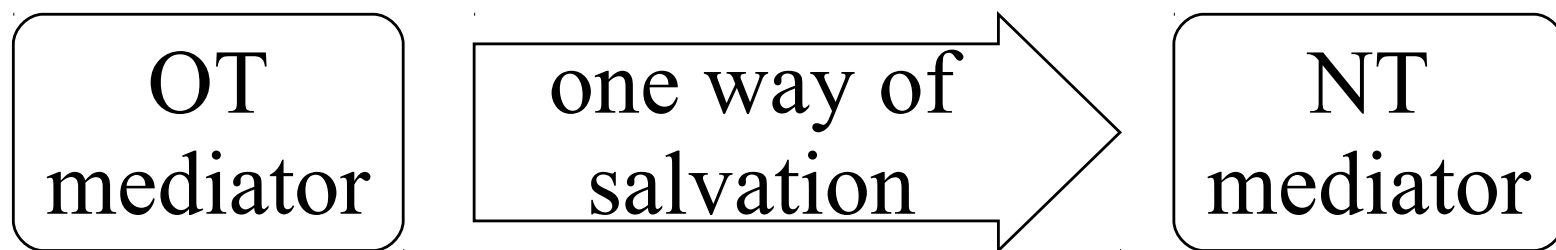
- Hezekiah, 2 Chron. 32:16
- Zerubbabel, Hag. 2:23
- Eliakim, Isa. 22:20
- The Branch, Zech. 3:8
- Israel, Isa. 41:8,9; 44:21; 49:3
- Ideal servant, Isa. 42:1; 49:5-7; 52:13; 53:11
- Levitical singers, Ps. 113:1; 134:1; 135:1
- my servants the prophets, 2 Kings 9:7; 17:13; etc.



It gets  
promising.

# Implications of the OT Pattern

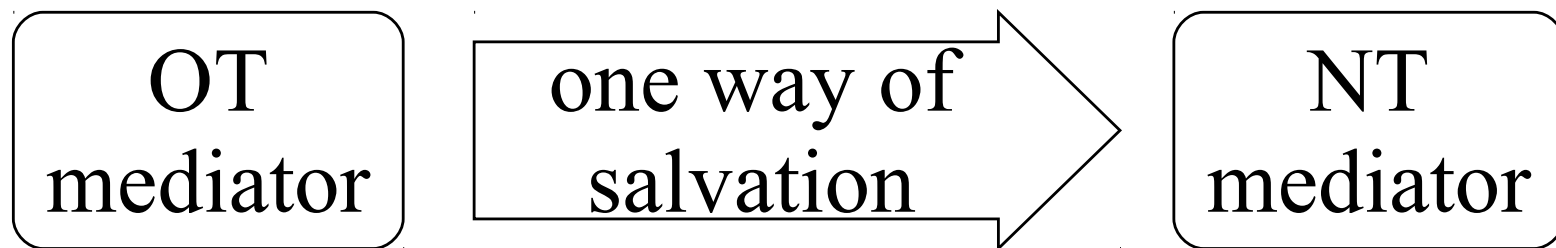
- God is the same.
- Sin and redemption are the same.  
Need of mediation is the same.
- Hence, Christ is analogous to every OT mediator.



- ◆ Look at function and context, not simply words.

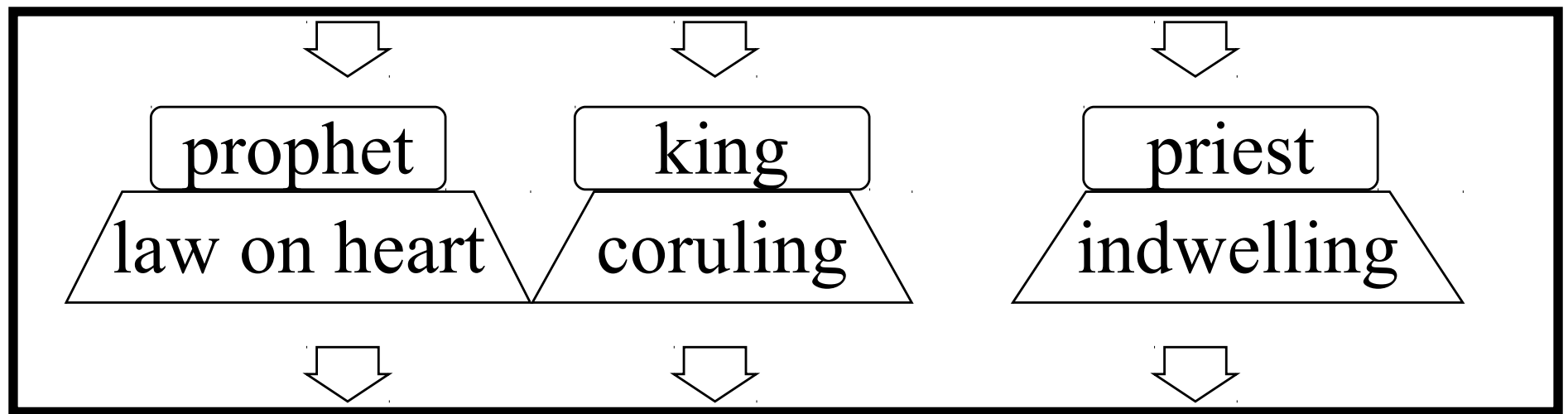
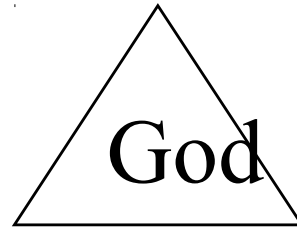
# Implications of the OT Pattern

- God is the same God.
- 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 superficial word parallels.

# NT as Age of Fulfillment



Overwhelming!



man in Christ

**union with Christ**

# 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

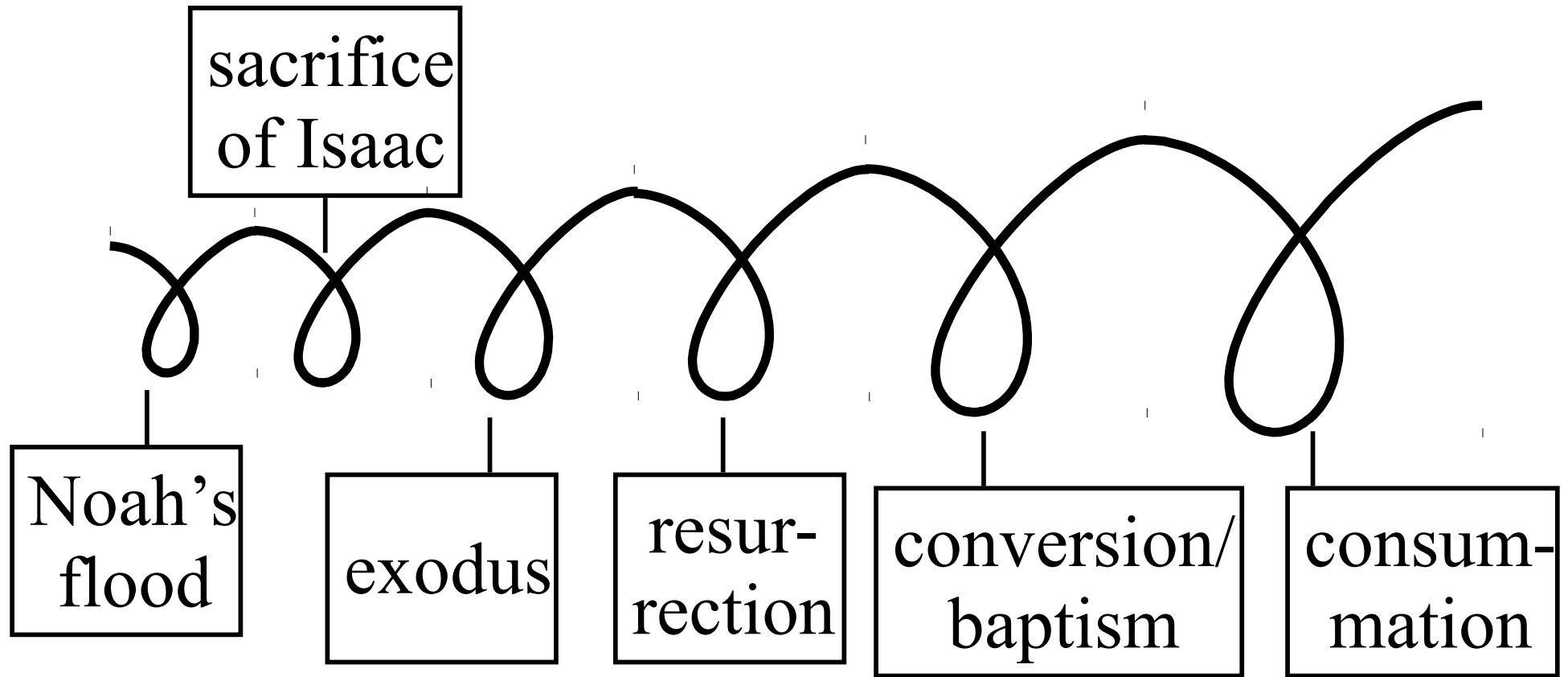


man in Christ



And even  
more!

# Summary: The Robertson Spiral



← **Pattern of resurrection life** →

# Principles from the Spiral

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

One plan.



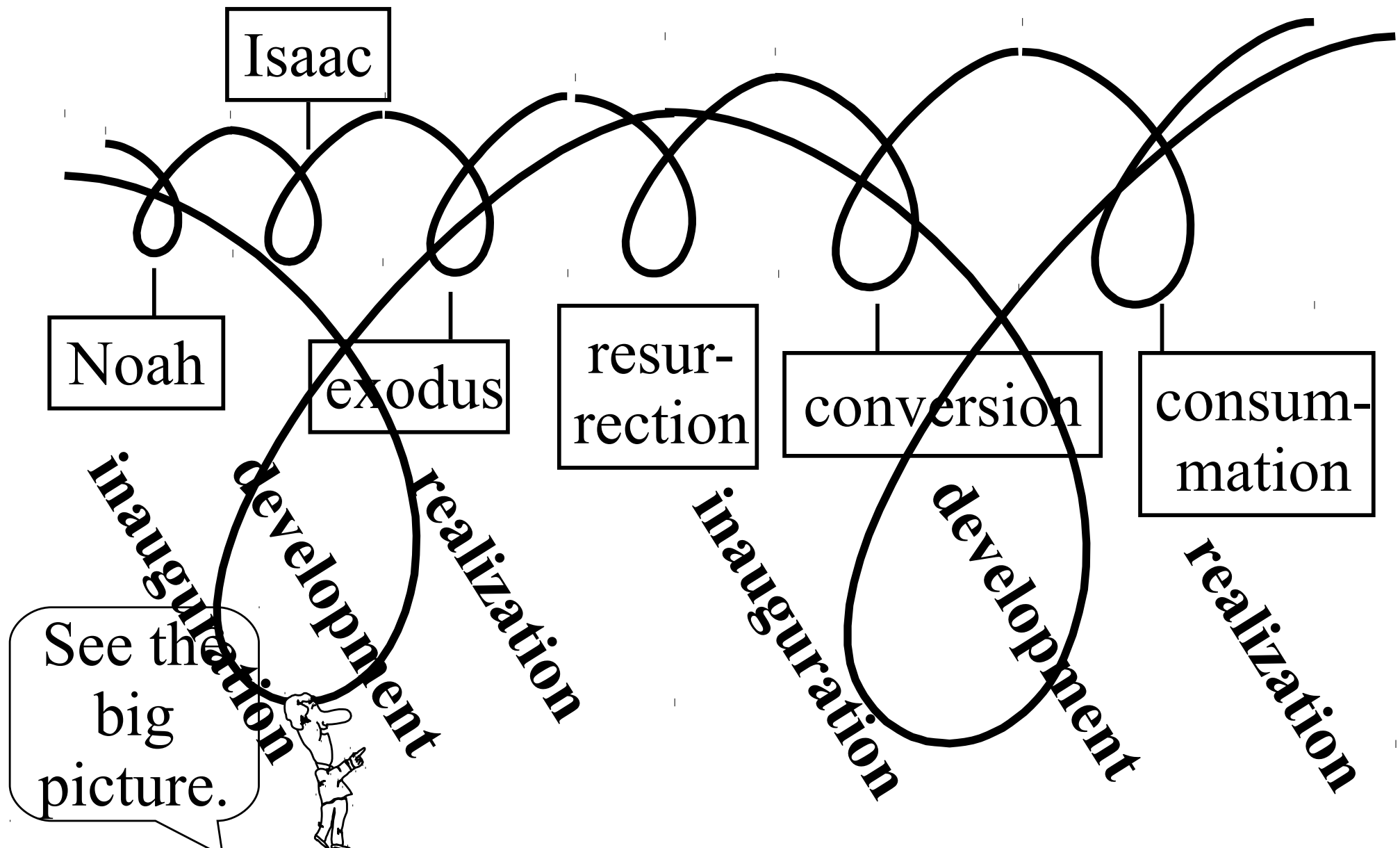
# Principles from the Spiral

- 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 function of events in the context of redemptive history.
- Attend to function and context.

One plan.



# 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

Hold  
still.



TIME development

**sources**

**transmission**

diachronic analysis  
compares two or  
more times

# Synchronic and Diachronic

synchronic analysis  
cuts a cross section  
through a moment of time

Hold  
still.



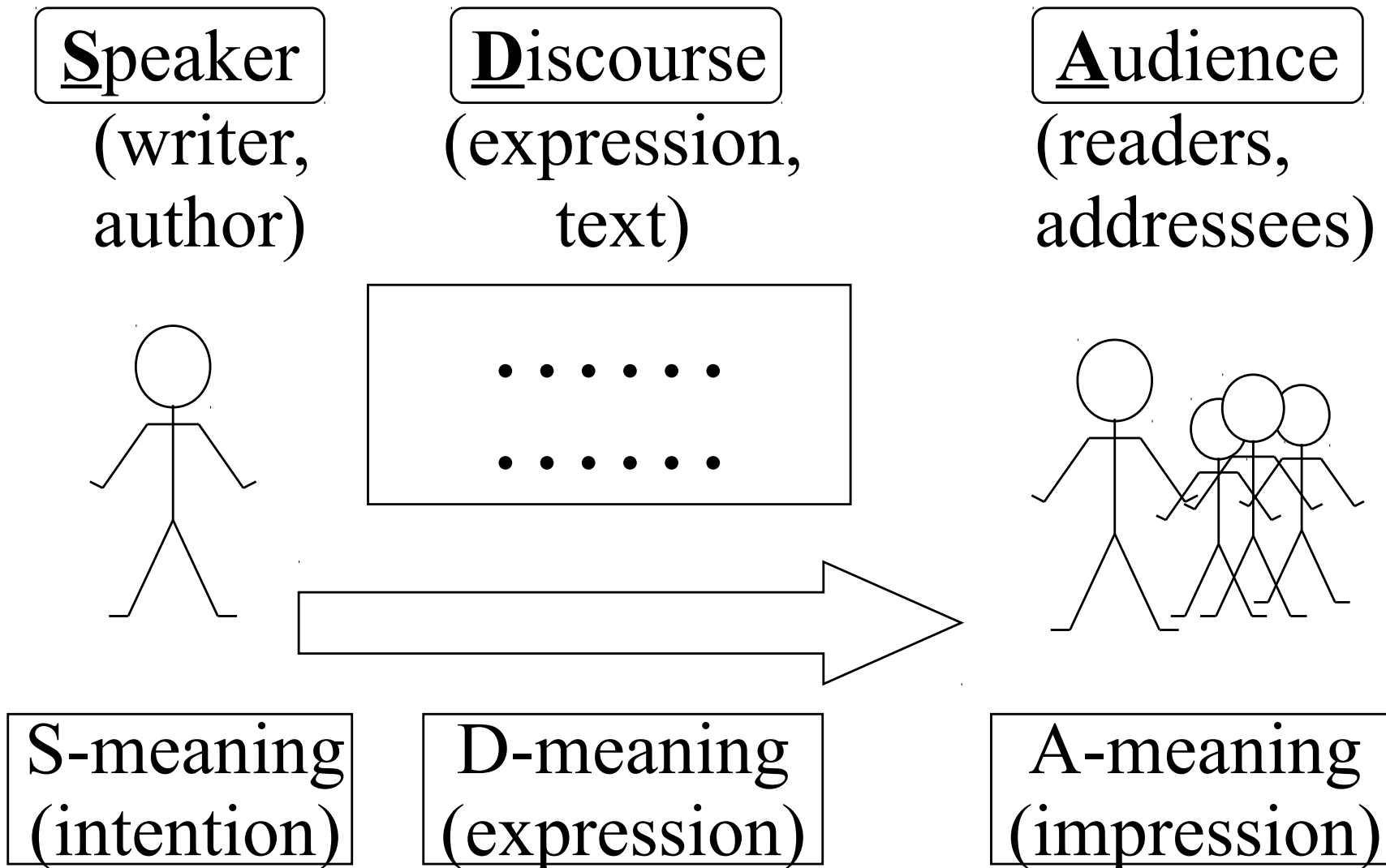
TIME development

**sources**

**transmission**

diachronic analysis  
compares two or  
more times

# Communicating



# Types of Approach

Speaker

speaker  
analysis

what does  
the speaker  
intend?

S-meaning  
(intention)

Discourse

discourse  
analysis

what does  
the discourse  
express?

D-meaning  
(expression)


Audience

audience  
analysis

what does  
the audience  
understand?

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

≠

D-meaning

“Help me!”  
I’m just learning  
French. Did I get  
it right?

Sauvez-moi!



Slippage  
here.



# 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

what he said,  
not  
everything else.

Discourse

expression,  
knowing the  
circumstance,  
speaker  
to audience

Audience

actual,  
not  
intended effects

# Nuancing the Approaches

Speaker

distinguish what  
the speaker  
said from all  
the other things  
you may know  
about him

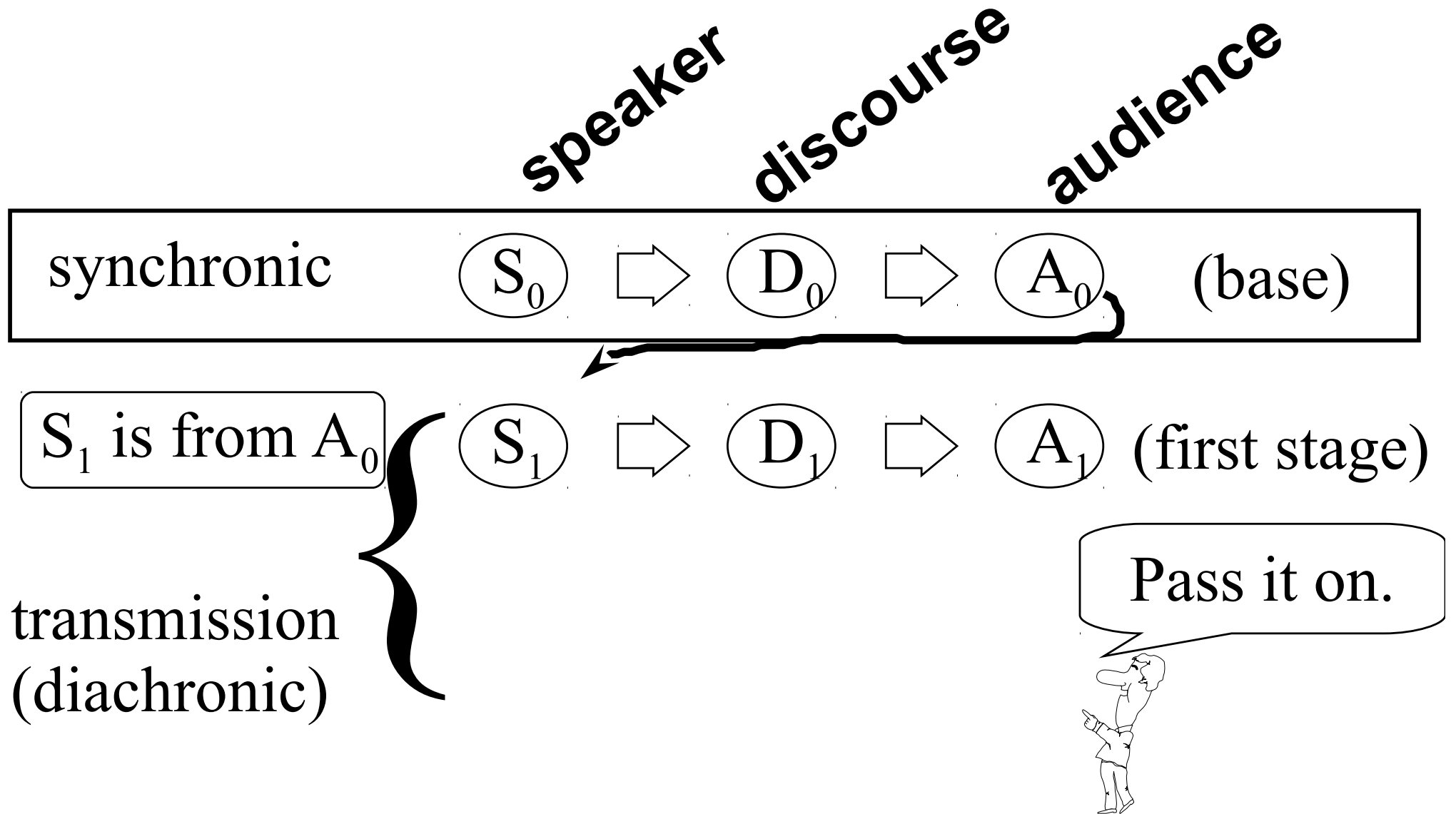
Discourse

expression,  
knowing that  
it comes from  
the speaker  
to the audience

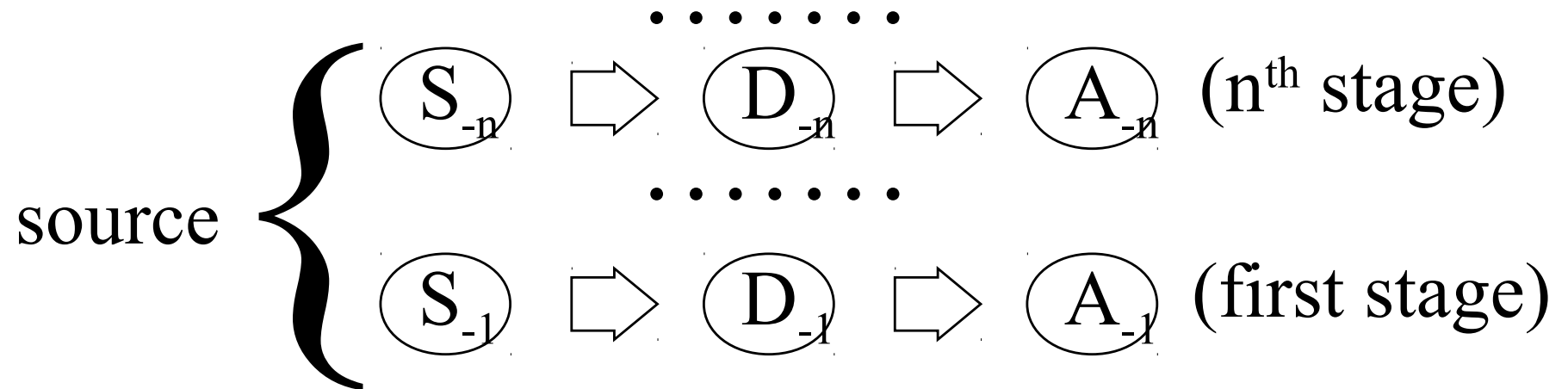
Audience

distinguish  
actual and  
intended  
effects

# Communication in Two Stages



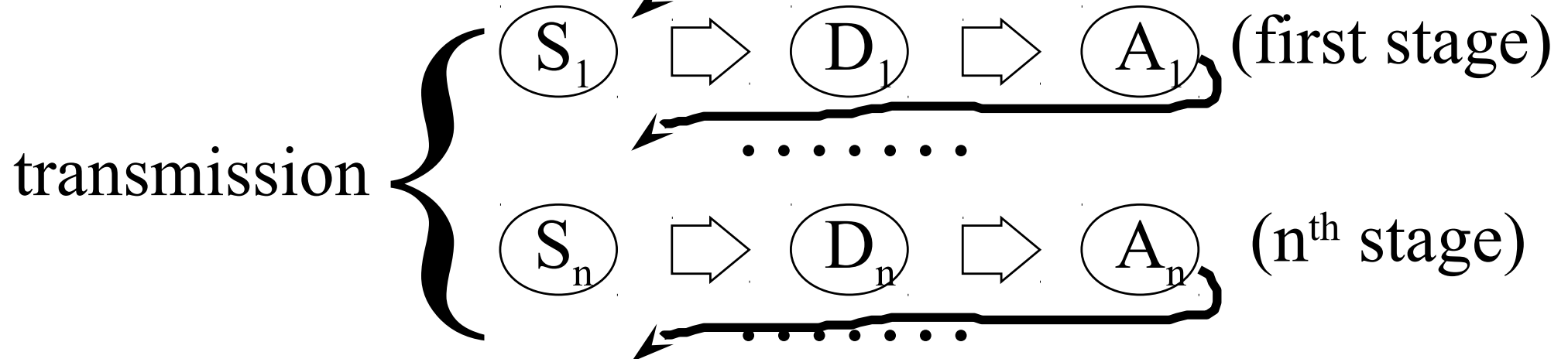
# Communication in Many Stages



synchronic

$S_0 \Rightarrow D_0 \Rightarrow A_0$  (base)

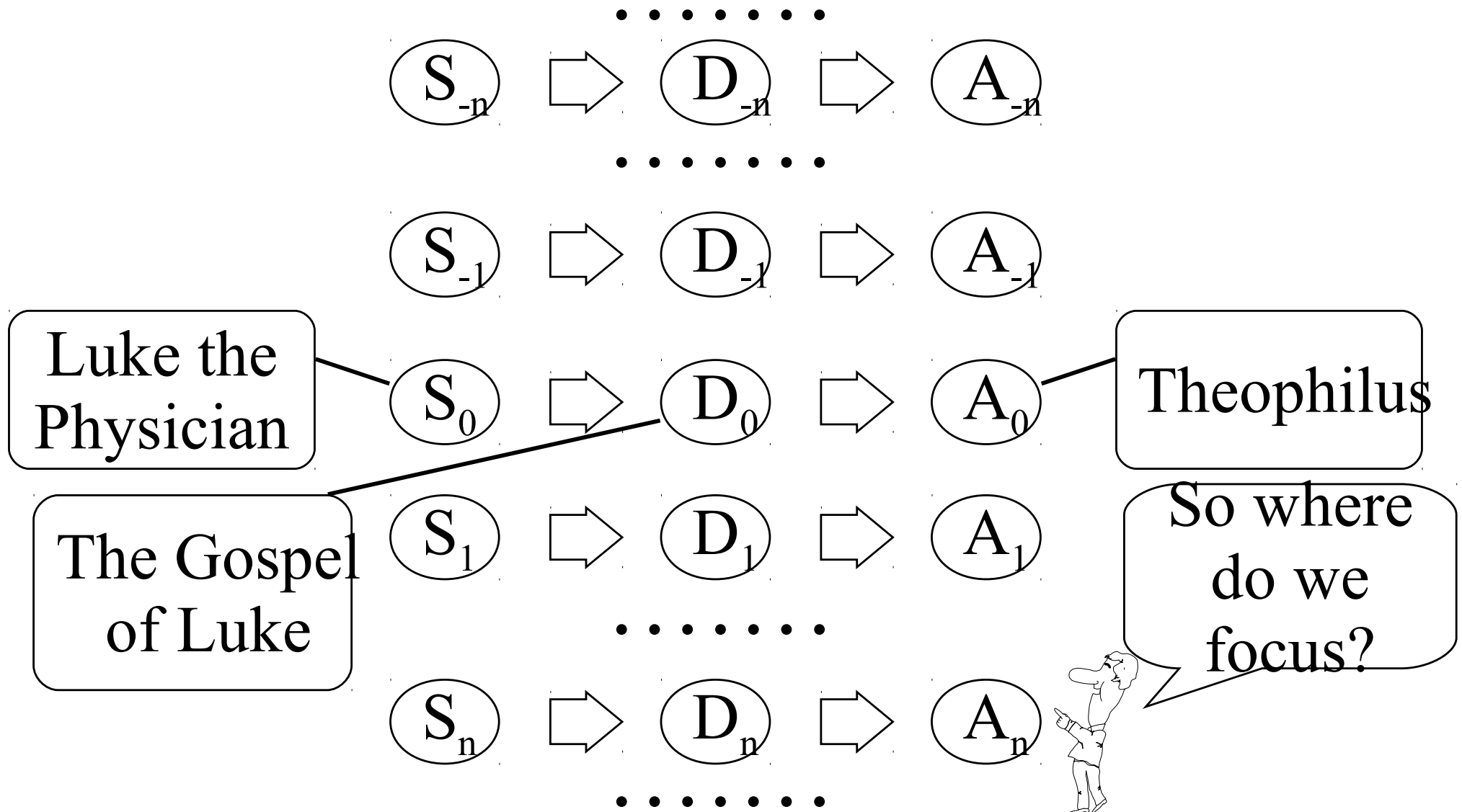
The diagram shows a single stage for the synchronic part, enclosed in a rectangular box. It is labeled  $S_0 \Rightarrow D_0 \Rightarrow A_0$  (base). A thick black arrow starts from the  $A_0$  node and points down towards the first stage of the transmission part.



## 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.

Providing stability.



# 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.

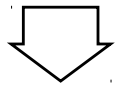
They express an original.

# Translation in WCF 1.8

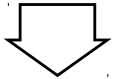
The Old Testament in Hebrew ... and the New Testament in Greek ..., being immediately inspired by God, and by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal to them. But, because these original 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, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

# What about Later Inspiration?

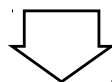
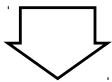
God's voice (Sinai)



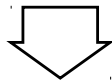
tablets from  
the finger of God



Exodus



"Book of the Law"  
(Deut 31:26)



Deuteronomy

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 us.

# 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 but not the discourse.
- The author is inspired (2 Pet. 1:21; 1 Pet. 1:11; Rev. 1:10)
- So also 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 accessibility.
- Public meaning, not private 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 necessarily 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 accessibility.
- That is, do not retreat behind publicly available meaning to private esoteric intention.

# Public Meaning in Luke 18:35

Εγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς  
Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ  
τὴν ὁδὸν ἐπαιτῶν. Luke 18:35.

public

esoteric private

ἐγγίξειν  
= “to approach”

ἐγγίξειν  
= “to be near”

Discourse-  
meaning

hypothetical Author-meaning.  
Not clearly expressed.

# Public Meaning in Luke 18:35

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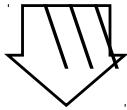
esoteric private

ἐγγίξειν  
= “to be near”

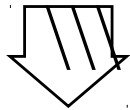
hypothetical Author-meaning.  
He had it in mind, but  
did not clearly express it.

# The Temptation of Esoteric Meaning

public

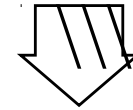


remaining  
harmonistic  
difficulty



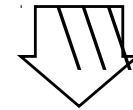
respects what  
God actually  
said in the text.

esoteric private



Tempting.

easy theological  
harmonization  
with Matt. and Mark



evades what  
God actually  
said in the text.

## 5. The Bible Reaching Us

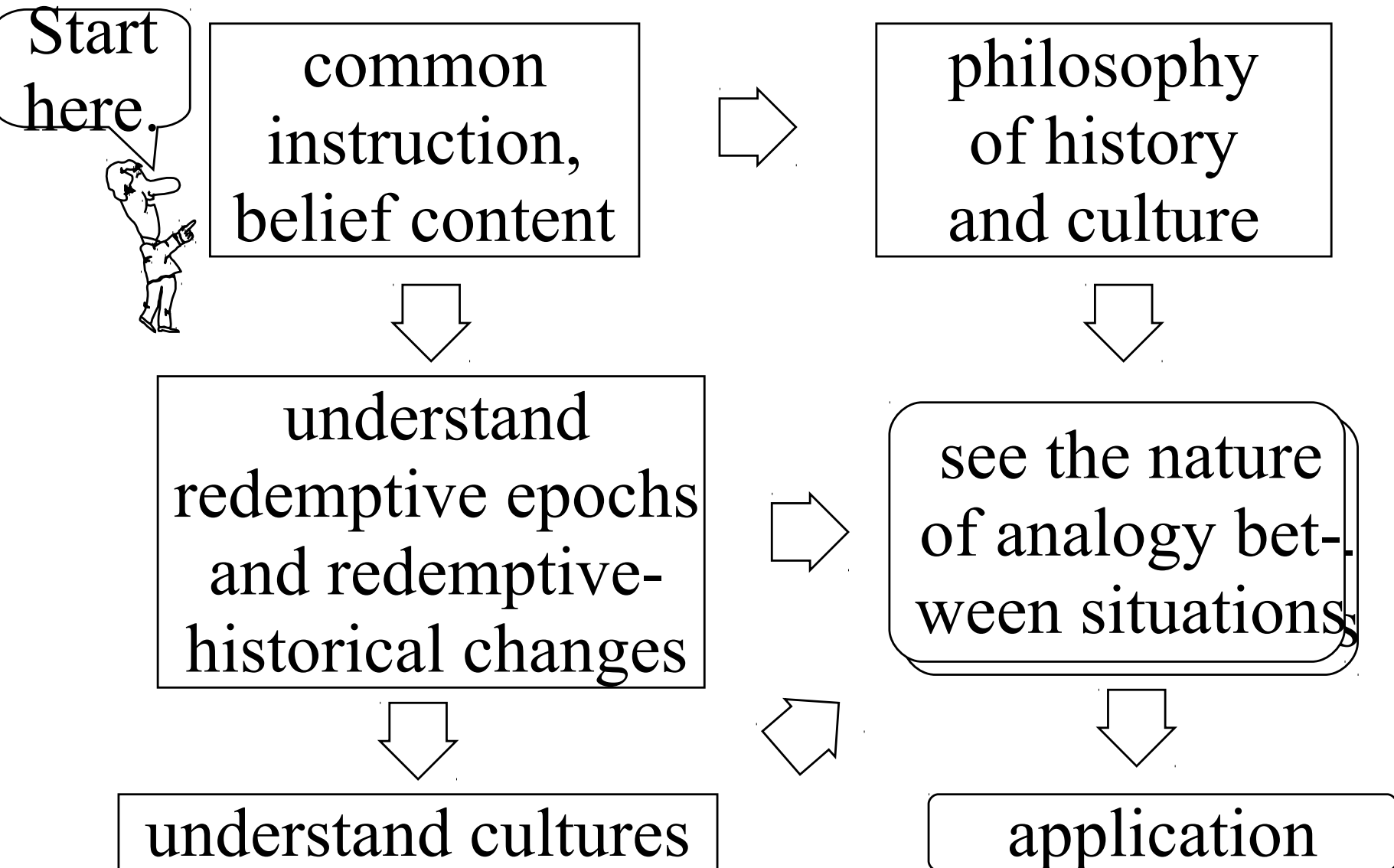
# Problem: Merely Overhearing?

- 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,  
insofar as our situation is analogous.

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

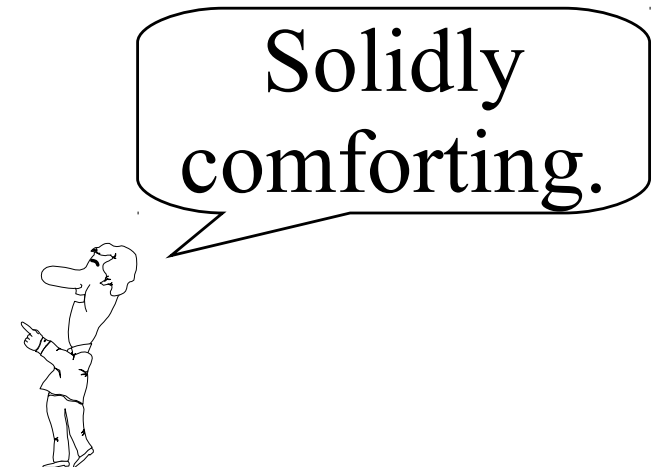
- God spoke specifically to others long ago.
- Our situation is different.
- But God also continues to speak to us (Rom. 15:4; 1 Cor. 10:6,11).
- We are bound to believe what they were bound to believe.
- We are bound to act and do as they were, insofar as our situation is analogous.

# Reckoning the Situation



# Sufficiency of Scripture

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



Solidly  
comforting.

## 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).

Mystery.



# 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).



Mystery.

# Triunal Meaning

Speaker

Discourse

Audience

God the  
Father  
intends

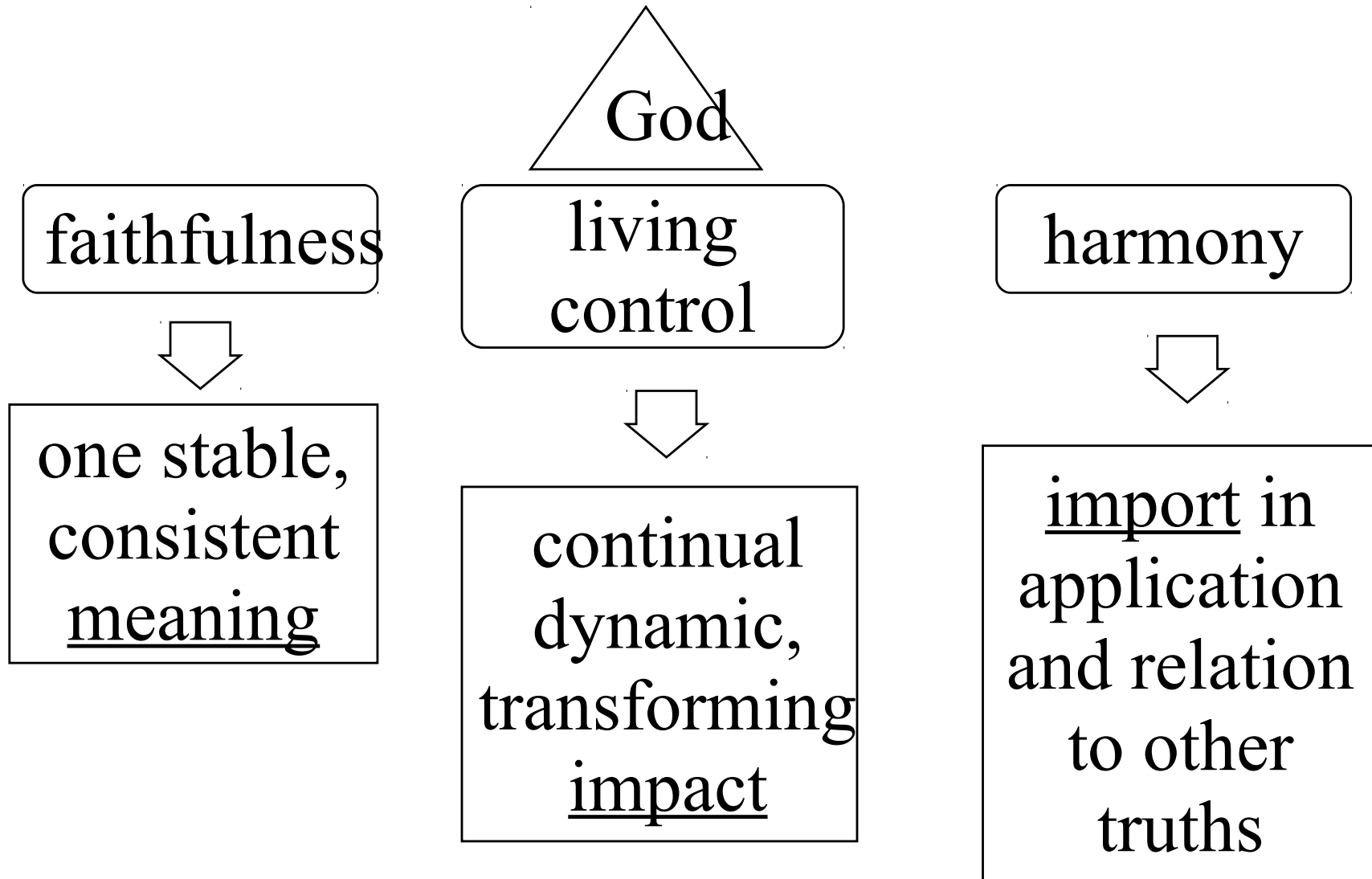
God the Son,  
the Logos,  
expresses

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

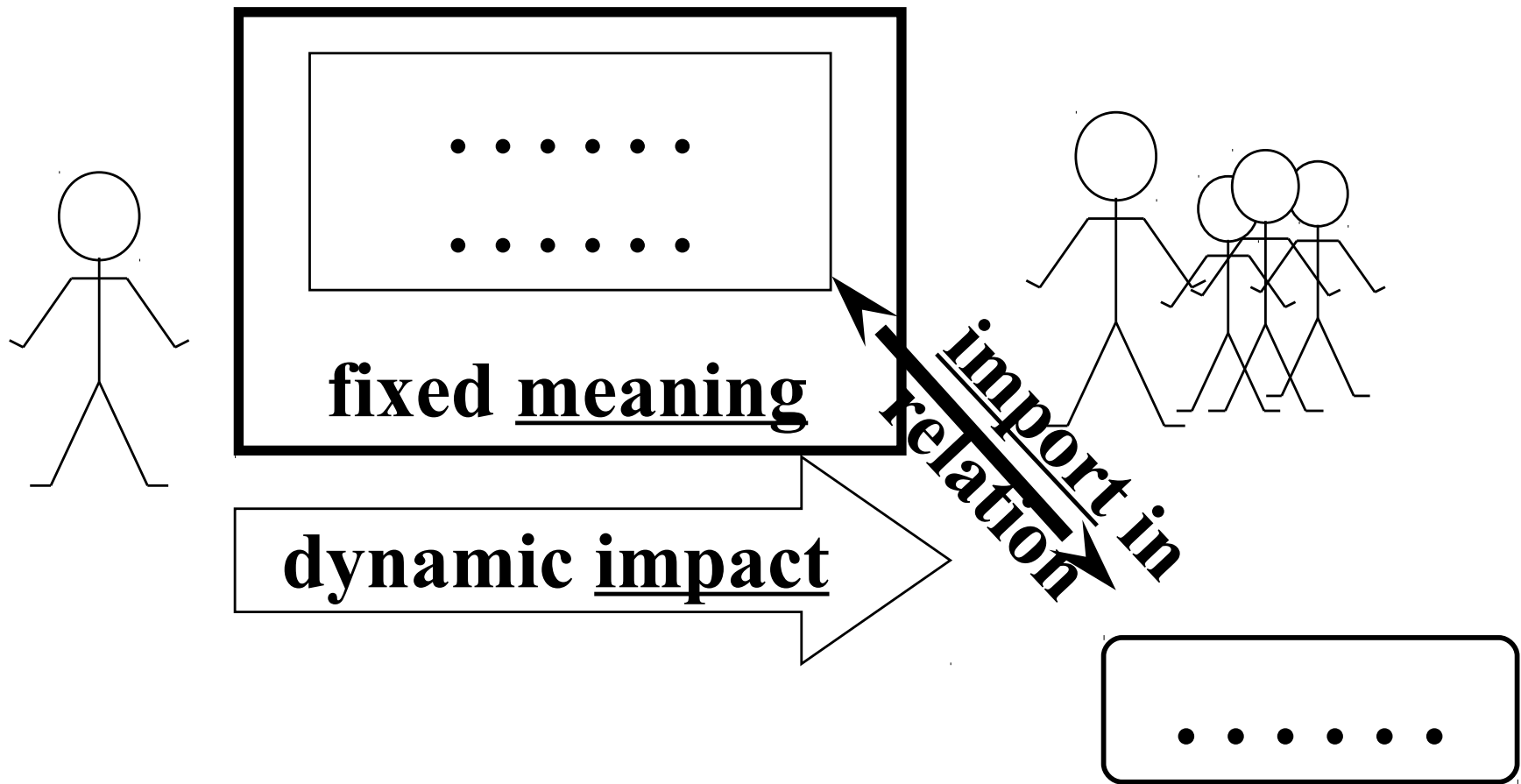


# Perspectives on Communicating

Speaker

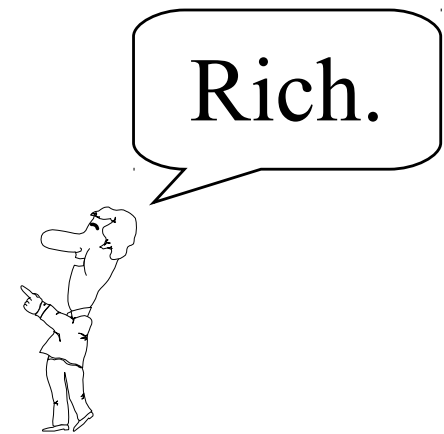
Discourse

Audience



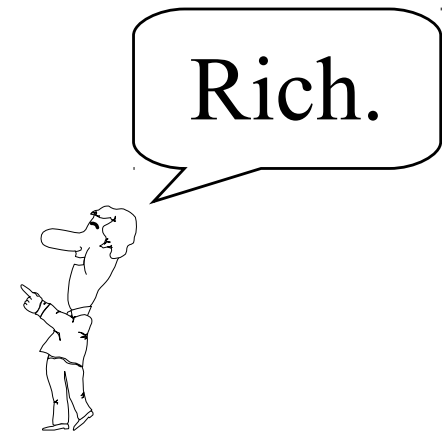
# Perspectives on Meaning

- 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 intended the later in the earlier.

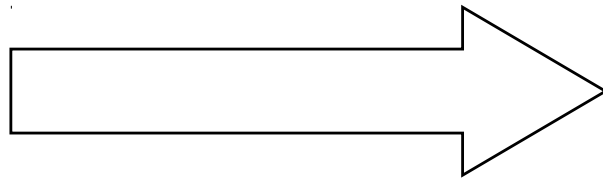
# Earlier and Later Scripture

- 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 can be used to interpret the earlier.
- God intended the later when speaking the earlier.

# Stability and Development

- How can God's meaning stay the same and develop?

Gen.  
3:15

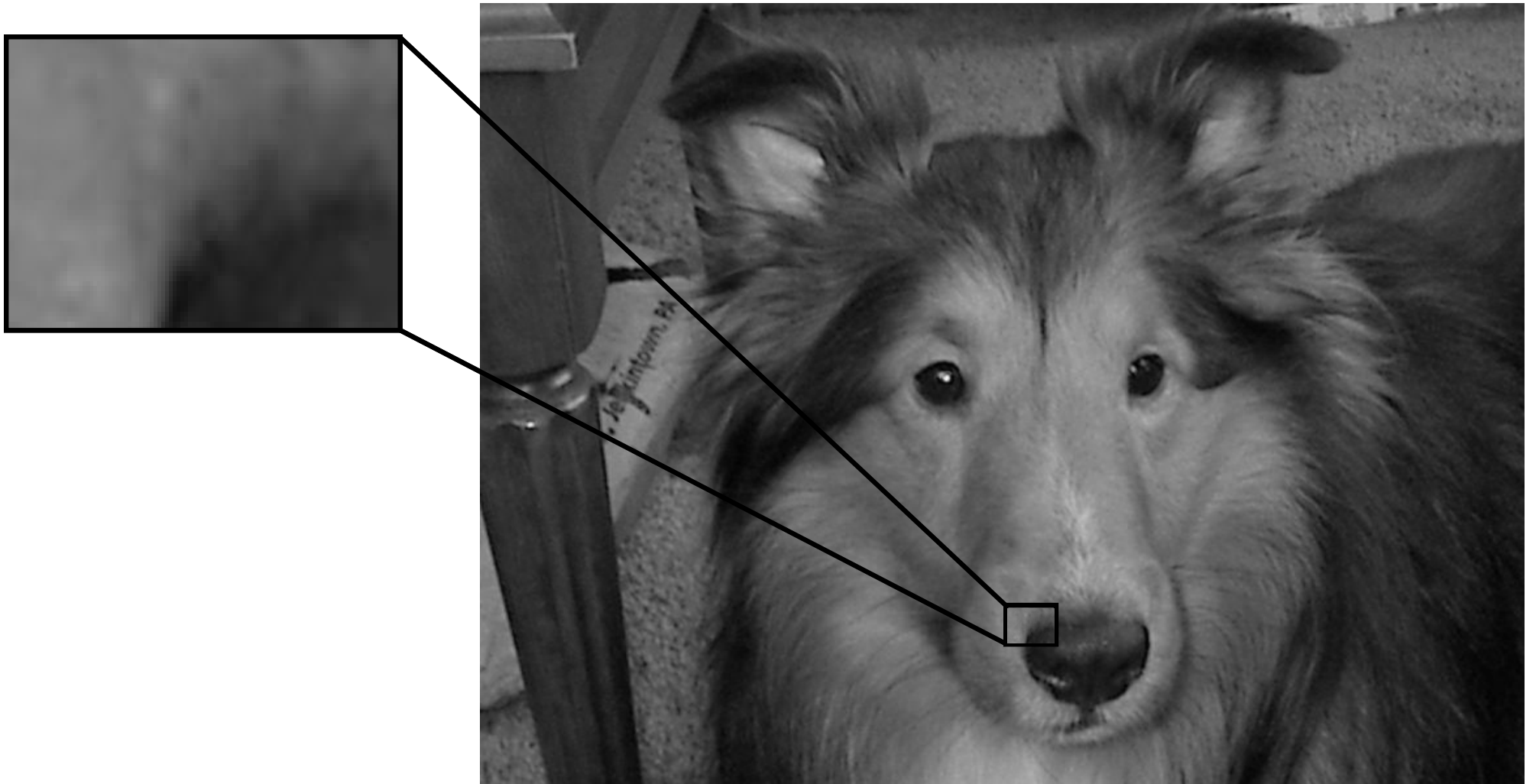


Col. 2:15;  
Heb. 2:14;  
Luke 11:20-22

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 in relation.
- Magnifying glass loses the whole.
- A story is the whole, not one line.
- The Bible is a story;  
meaning in relations, not only parts.

# Whole and Part

- The meaning of an oil painting arises not merely from blotches of paint, but seeing those blotches in relation to 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 only 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

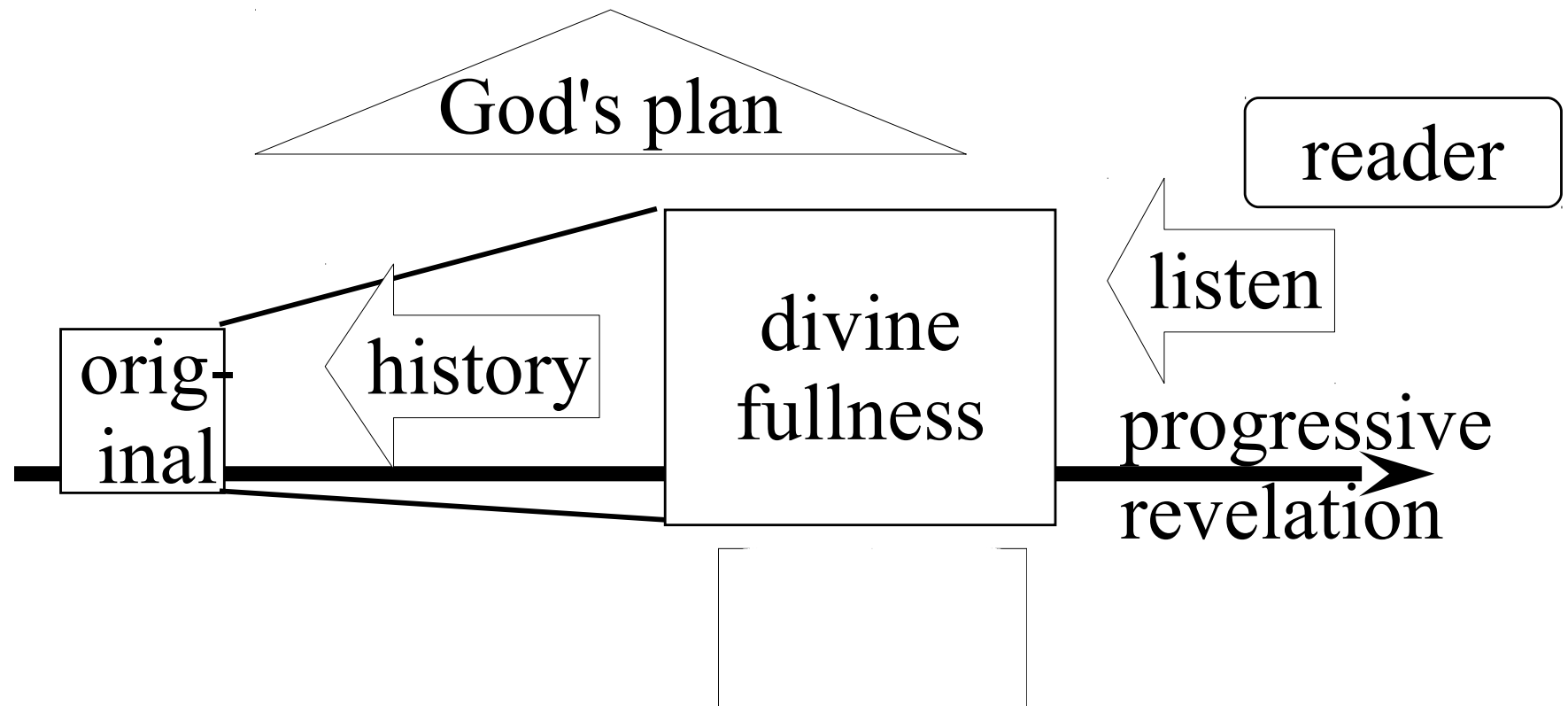
- Meaning originates in the mind and plan of God, before the human author exists.
- God has you in mind (Rom. 15:4).
- Most hermeneutical theory starts with the human author and his circumstances, but ontologically and causally God is original, and backgrounding these realities can create problems.
  - 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

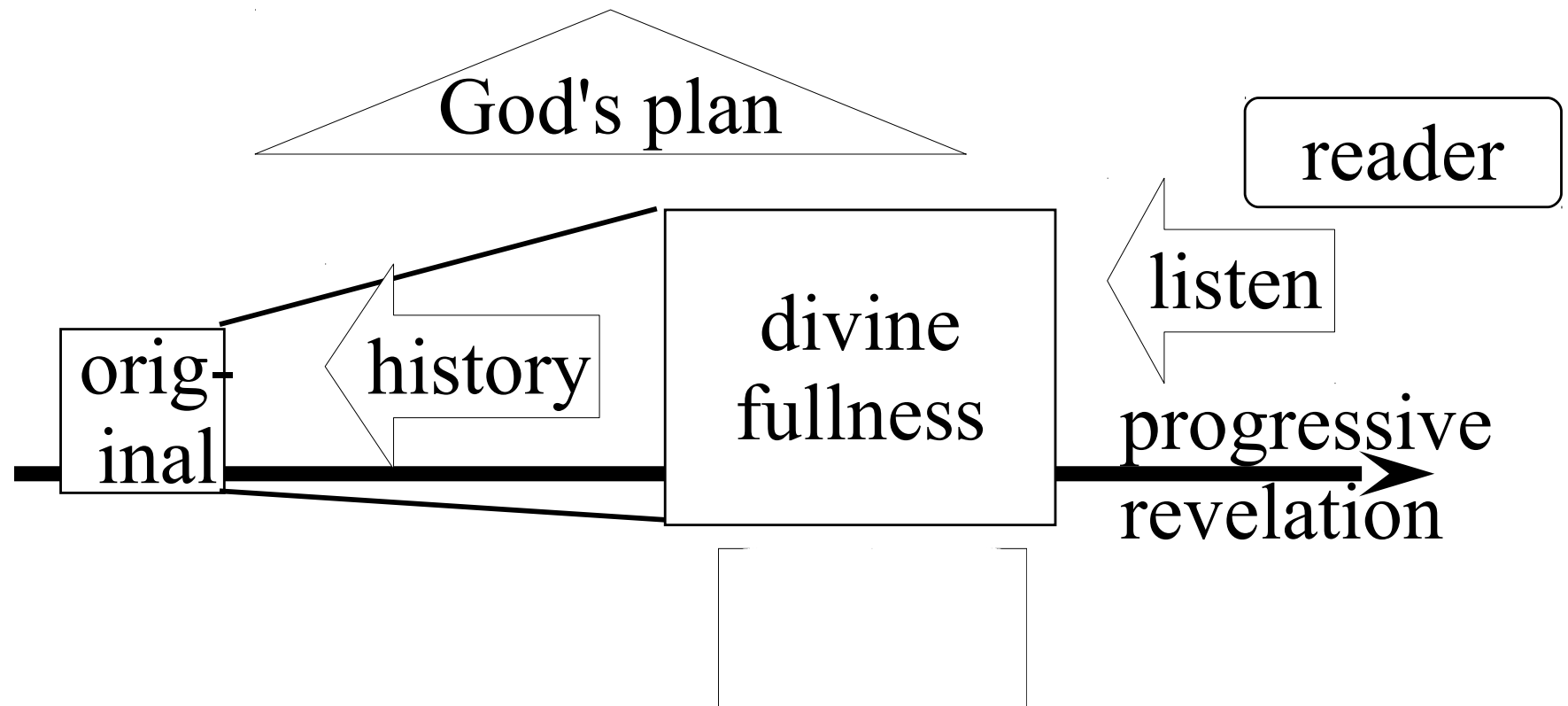
# From Divine to Human

- Listen to God speaking now.
- ◆ God controls history.
- ◆ God shows that he spoke then.



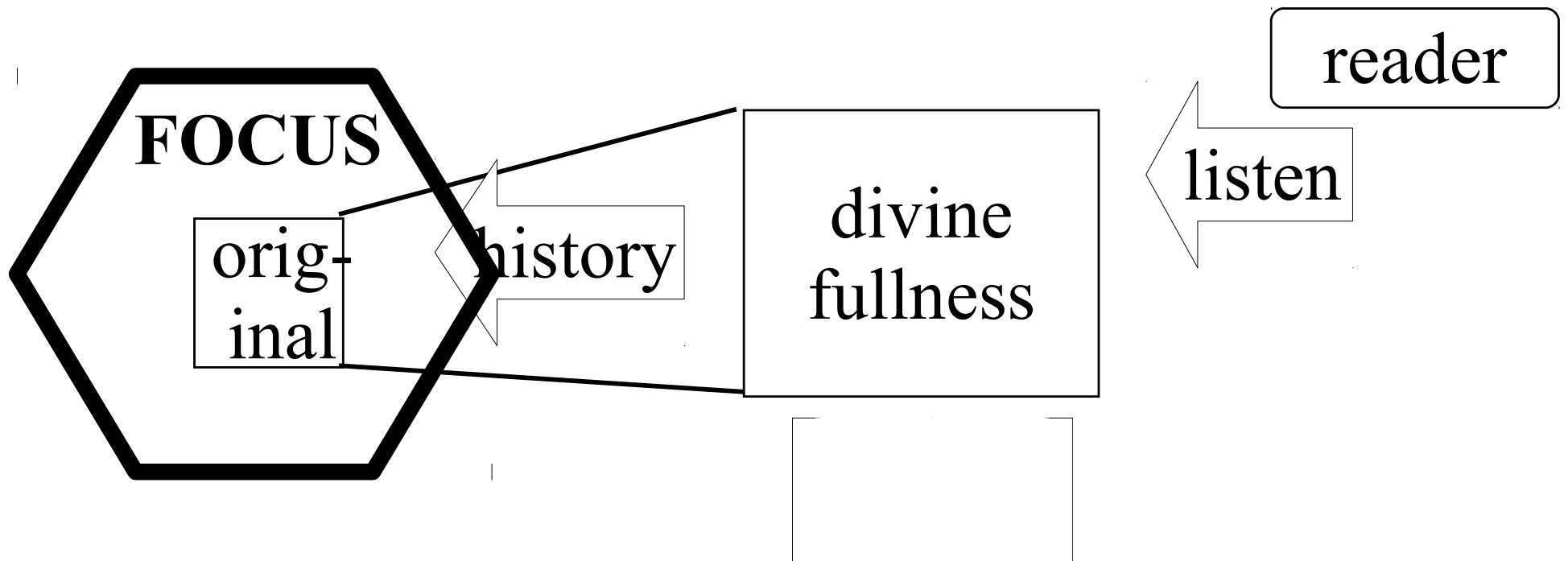
# From Divine to Human

- Listen to God speaking to you now.
- ◆ God shows he is the one who controls history.
- ◆ God shows that he spoke then.



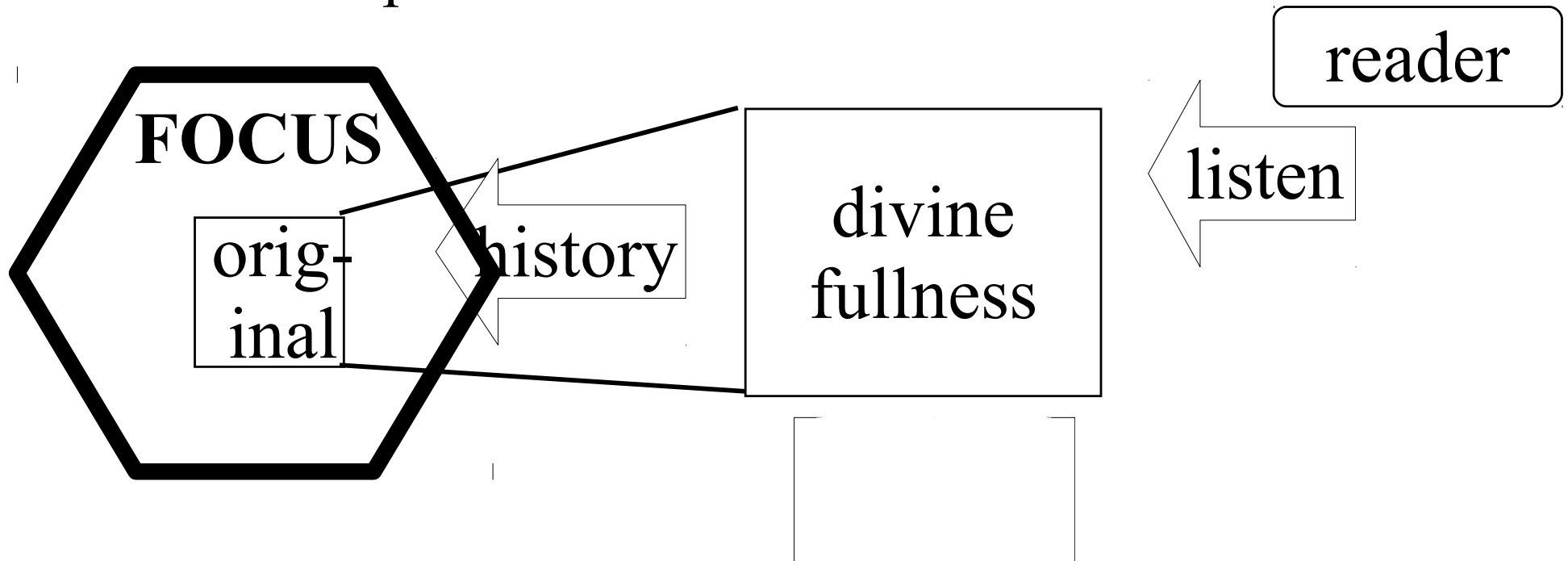
# Focusing on the Original Time

- ◆ God shows that he spoke then.
  - God spoke using the human author
  - God spoke in circumstances



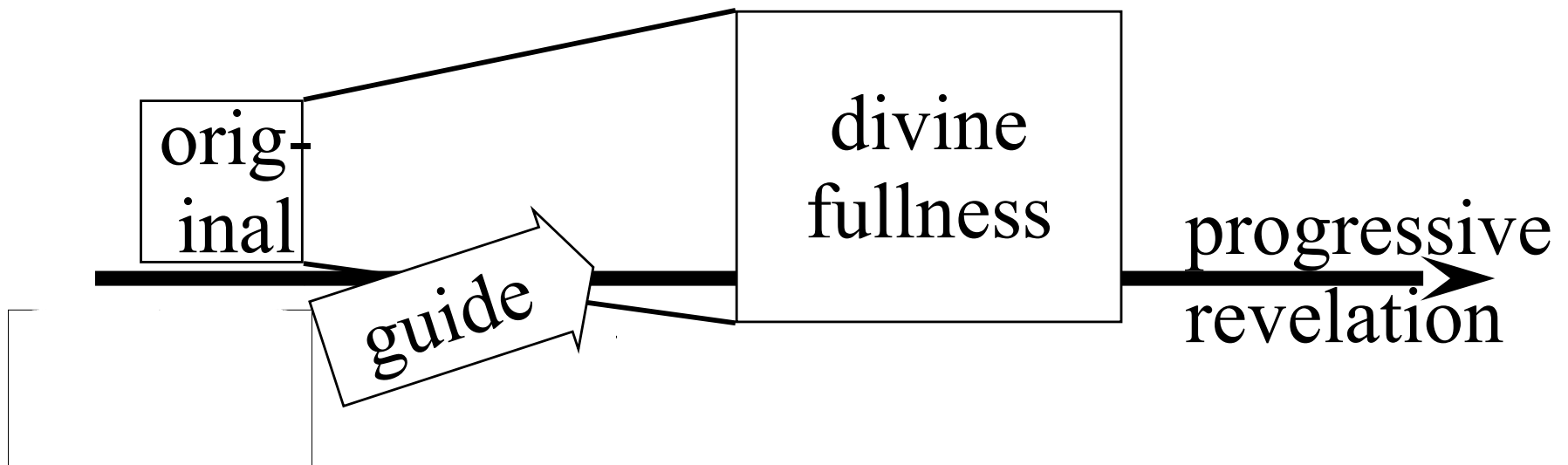
# Focusing on the Original Time

- ♦ God shows that he spoke then.
  - God spoke using the human author whom he shaped.
  - God spoke in circumstances that he controlled.



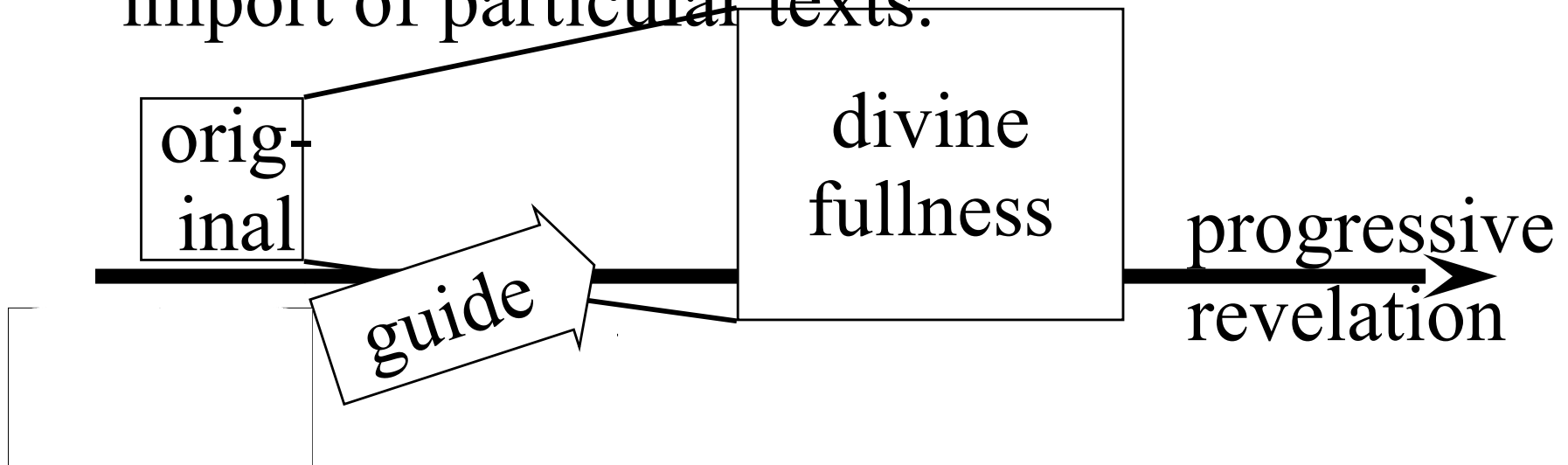
# Expansion from Original Setting

- 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 more to divine meaning.
- ◆ The expansion is controlled by sola scriptura. 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

orig-  
inal

**FULLNESS**

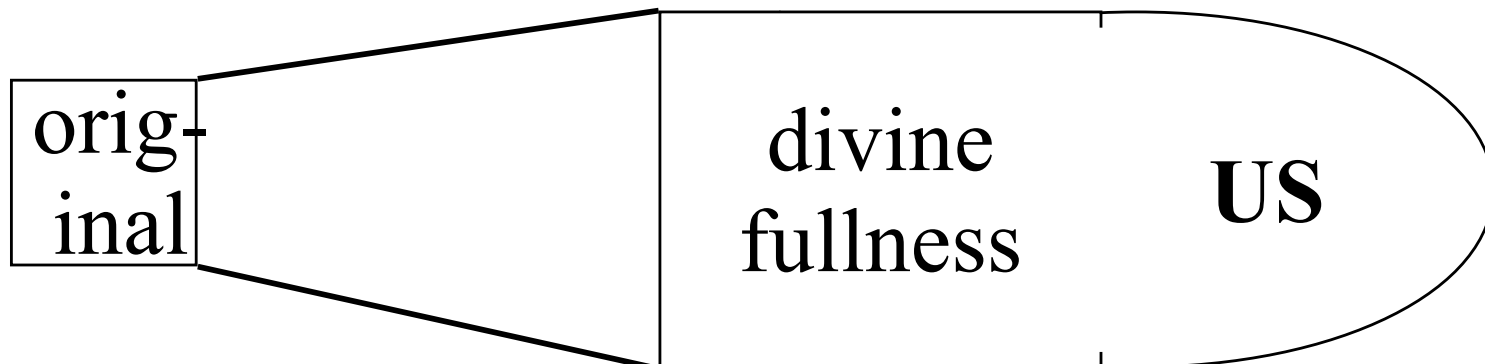
second human  
author

orig-  
inal

**single divine author brings together all times**

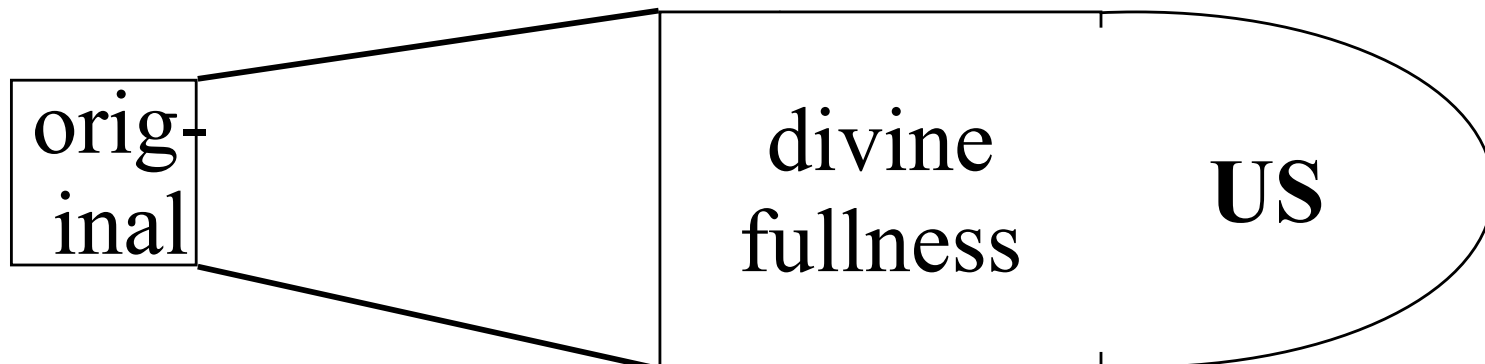
# Meaning and Application

- God intends applications.
- Application is integral--an aspect of import.
- Application resides in relation to other texts, and in relation 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 relation of the text to many others, and in relation to us and our circumstances.



# What about Strange Uses?

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

Don't get trapped  
by pride in  
learning.



# 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.



Don't get trapped  
by pride in  
learning.

# Examples of Strange Applications

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

# Example: Using Isa. 54:4-5

<sup>4</sup>“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.

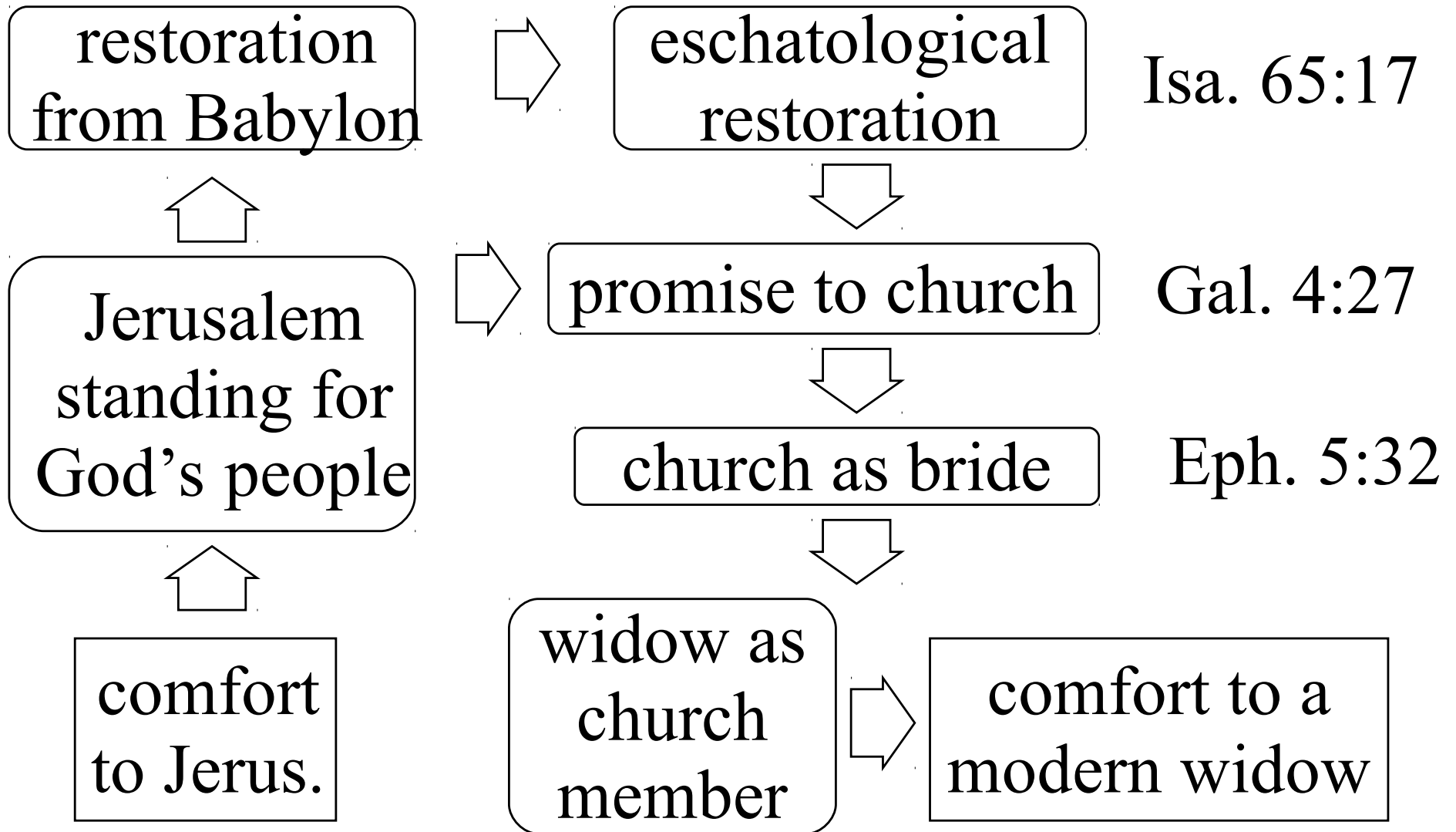
<sup>5</sup>For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.”

comfort  
to Jerus.

leap?

comfort to a  
modern widow

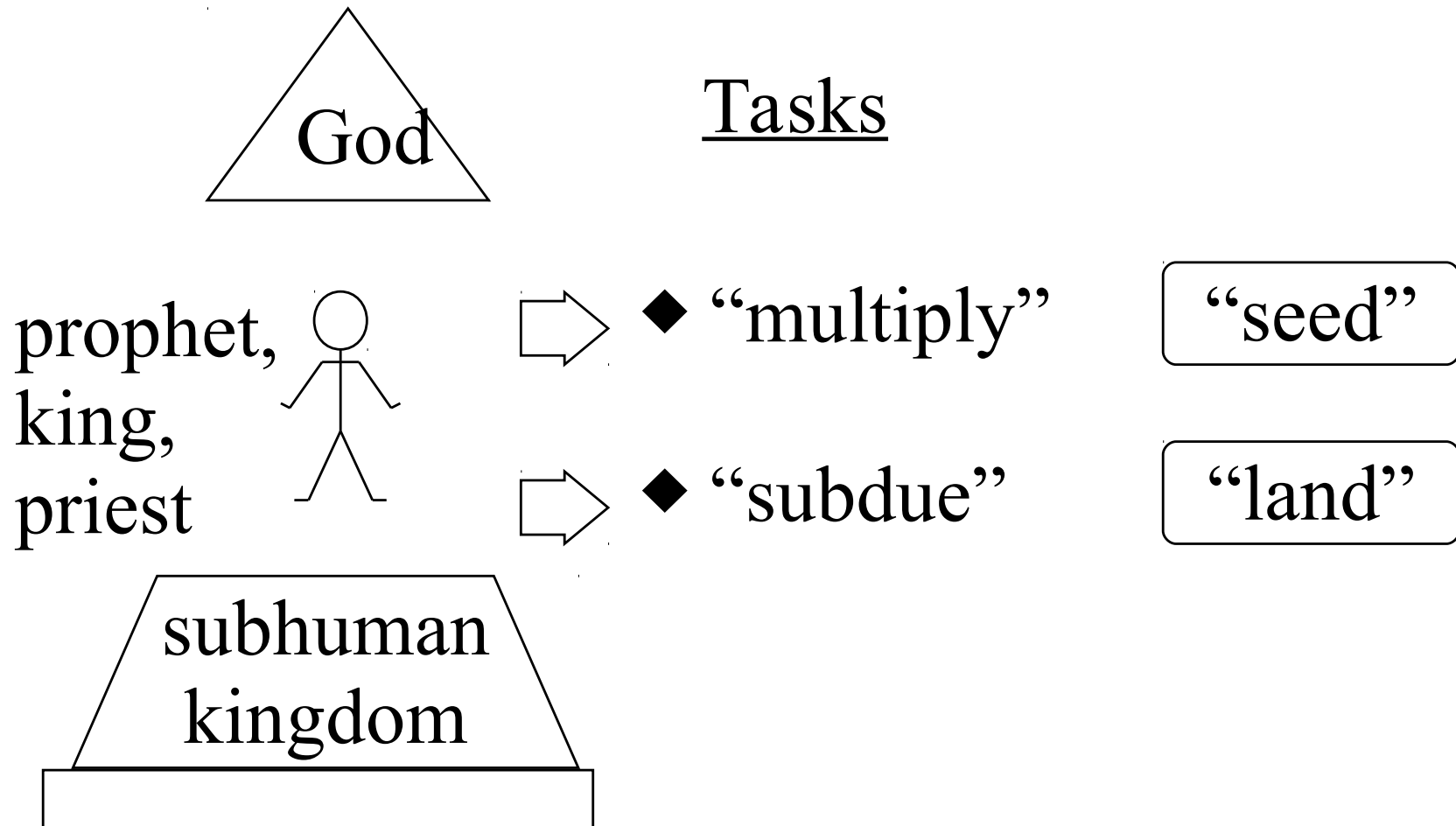
# The Indirect Connection



# 8. Tracing Redemptive- Historical Themes

Israel and Palestine

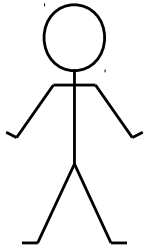
# Seed and Land in Creation



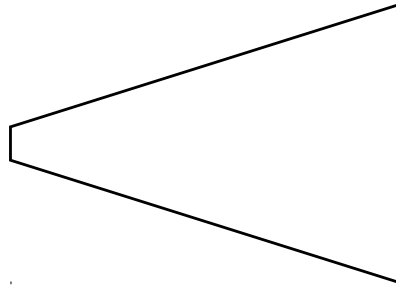
# One Representing a Whole

seed

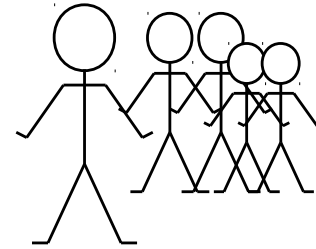
◆ Adam



representing

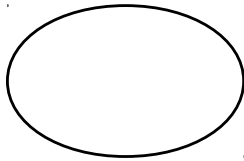


human race

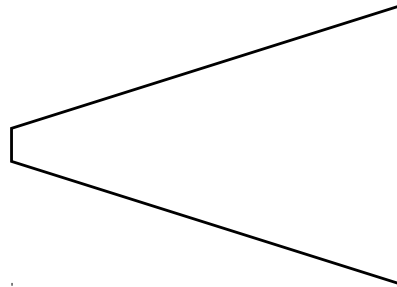


land

◆ Paradise

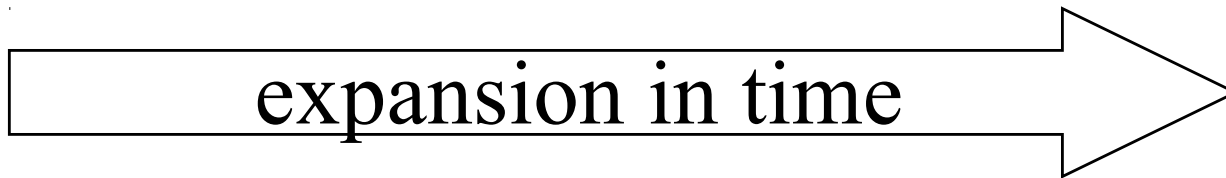


representing



the earth

expansion in time



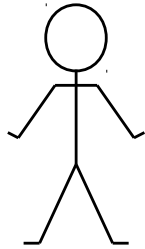
# Seed in OT Times

- 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

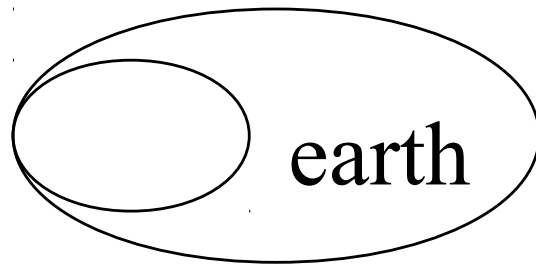
- The land is God's, Lev. 25:23.
- A new Paradise, “flowing with milk and honey.”

Adam

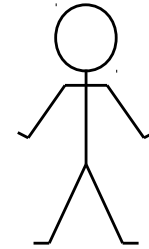


over

Paradise

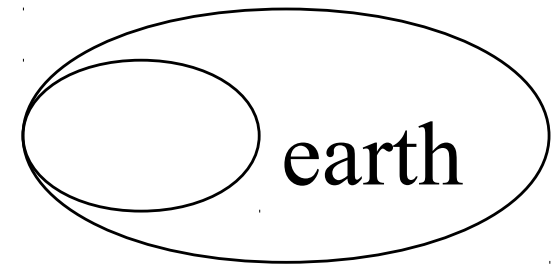


Israel



over

Canaan



# Seed in NT Times

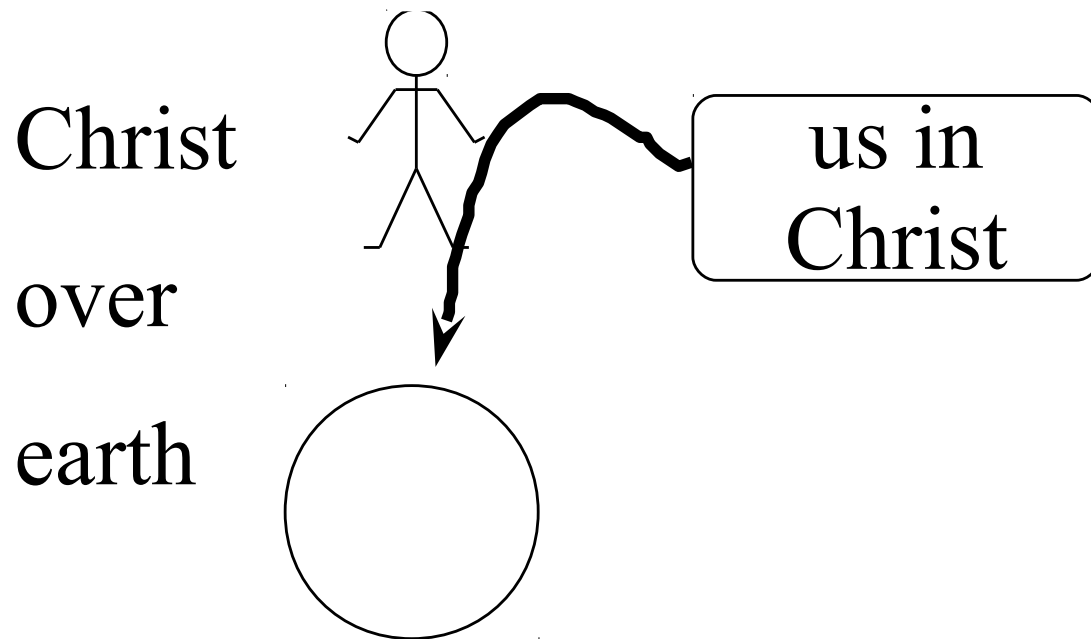
- Christ is an Israelite, descendant of Abraham.
- 12 apostles are descendants of Abraham.
- These found the new people of God.
- Word Israel is not concept of the people of God.
- Church inherits in Christ, Gal. 3:16; 3:28; 1 Pet. 2:9-10.

# 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.



# 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

- Adam (representative)
- Abel (individual)
- Abraham (family)
- Israel (nation)
- church (international)
- new Jerusalem  
(comprehensive)

land

Paradise

looking at Paradise

cave, altars

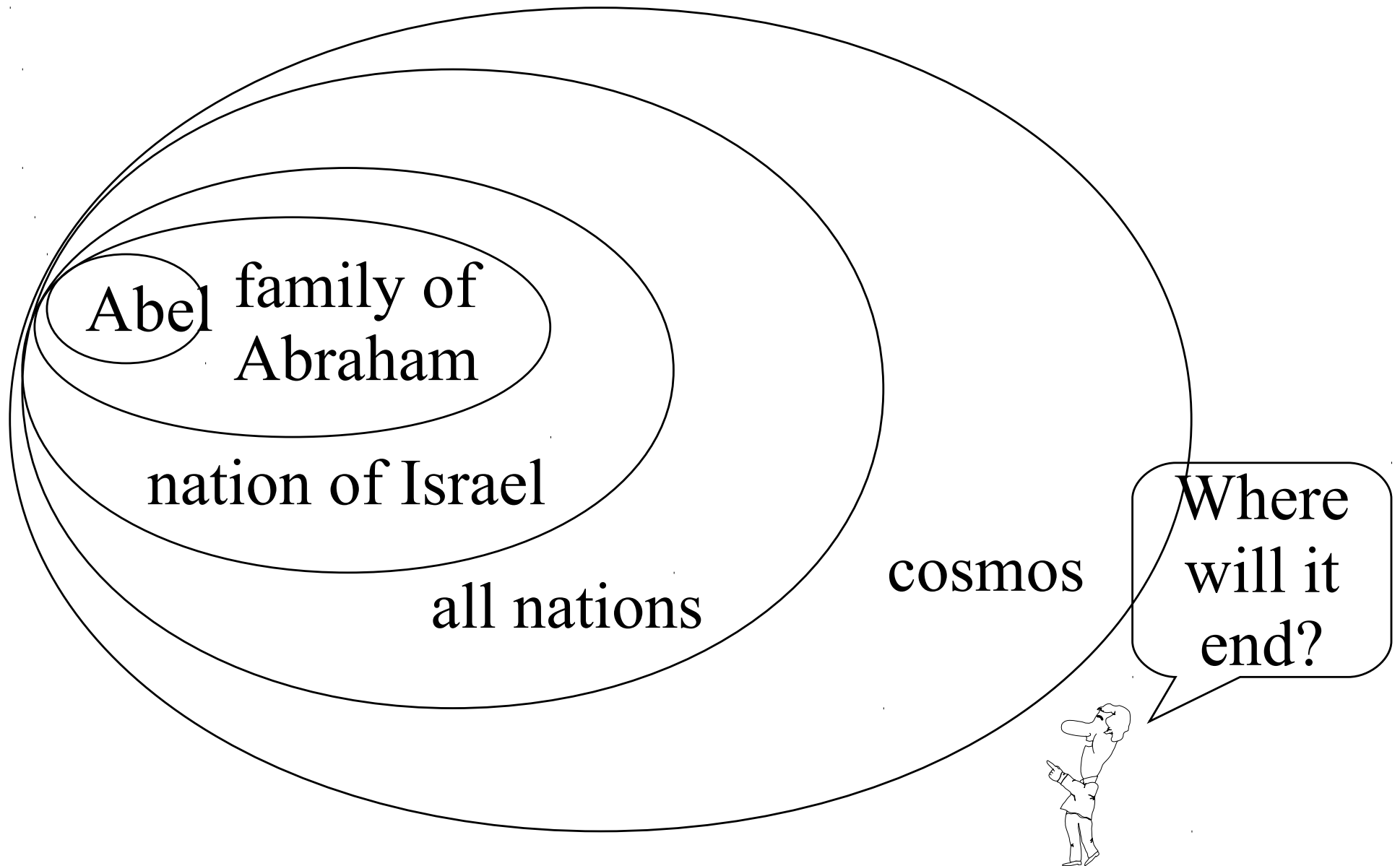
Palestine

all earth in principle

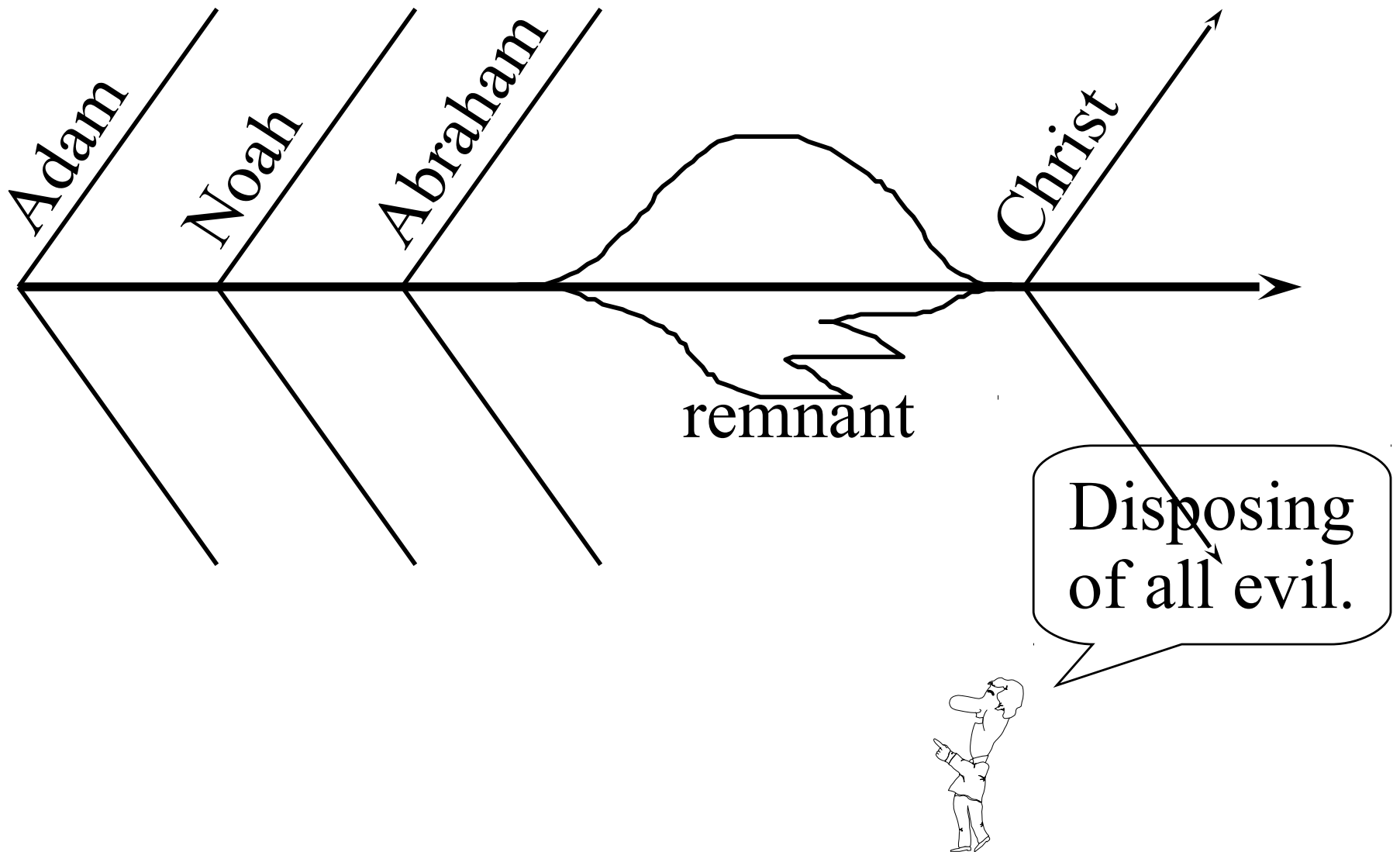
all earth in fullness

expansion

# Picturing Expansion



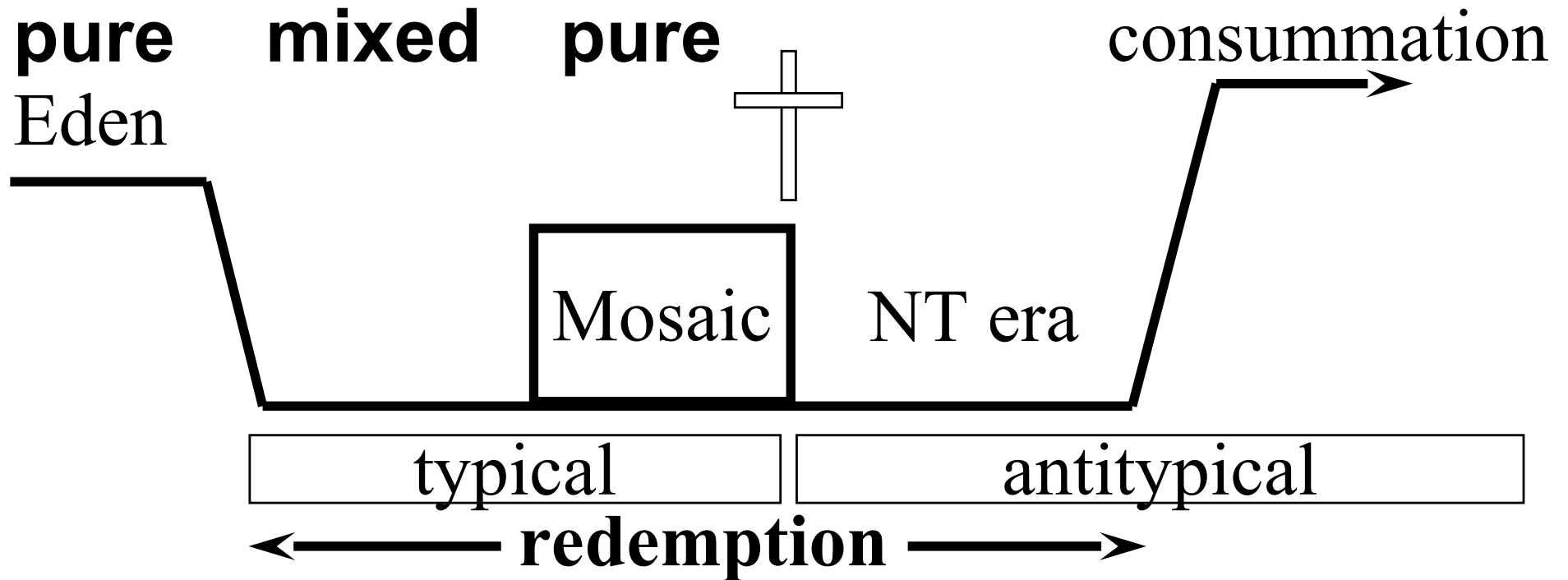
# Cutting Off



# Discontinuity in Separations

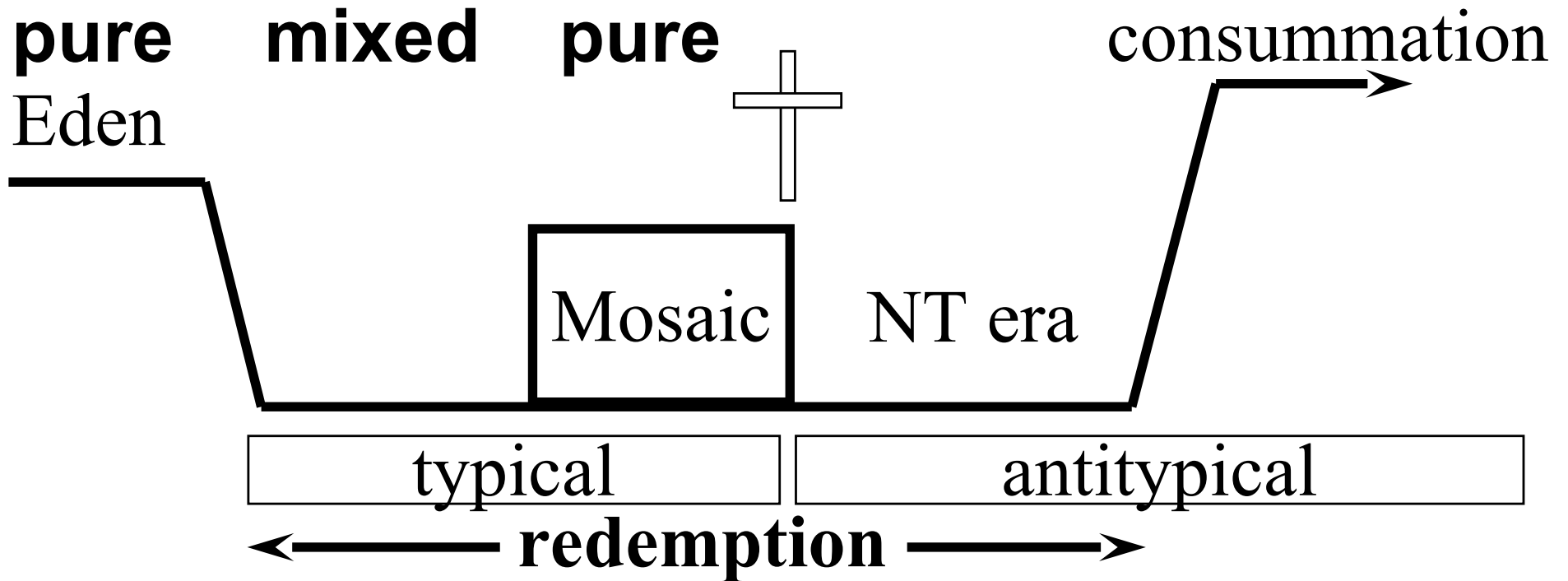
	seed	separation	land
prototype	<ul style="list-style-type: none"><li>• Adam, holy as head (potentially all)</li></ul>		Eden holy as head (potentially all)
type	<ul style="list-style-type: none"><li>• Abraham, socially mixed mixed</li></ul>		geographically
antitype	<ul style="list-style-type: none"><li>• Israel, socially pure</li></ul>		geographically pure
	<ul style="list-style-type: none"><li>• NT, socially mixed</li></ul>		geographically mixed
	<ul style="list-style-type: none"><li>• End, socially pure</li></ul>		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

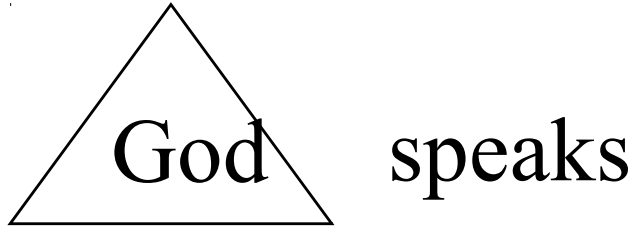
# How to Treat a Minor Theme

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

# How to Treat a Minor Theme

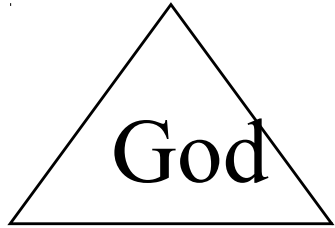
- The Bible contains no direct discussion of Bible translation.
- Expand the theme into more general consideration, for example, communication.

# Creation



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

# Creation

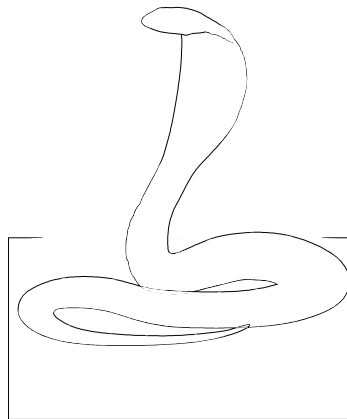
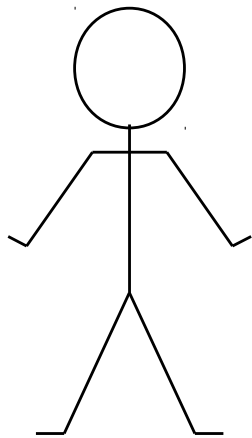


speaks, making known his will

- 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.

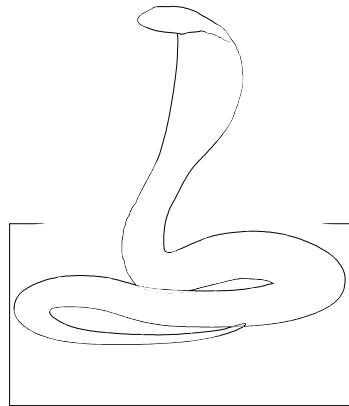
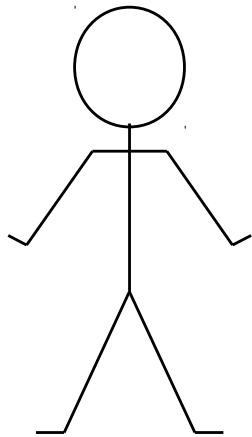
# The Fall

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

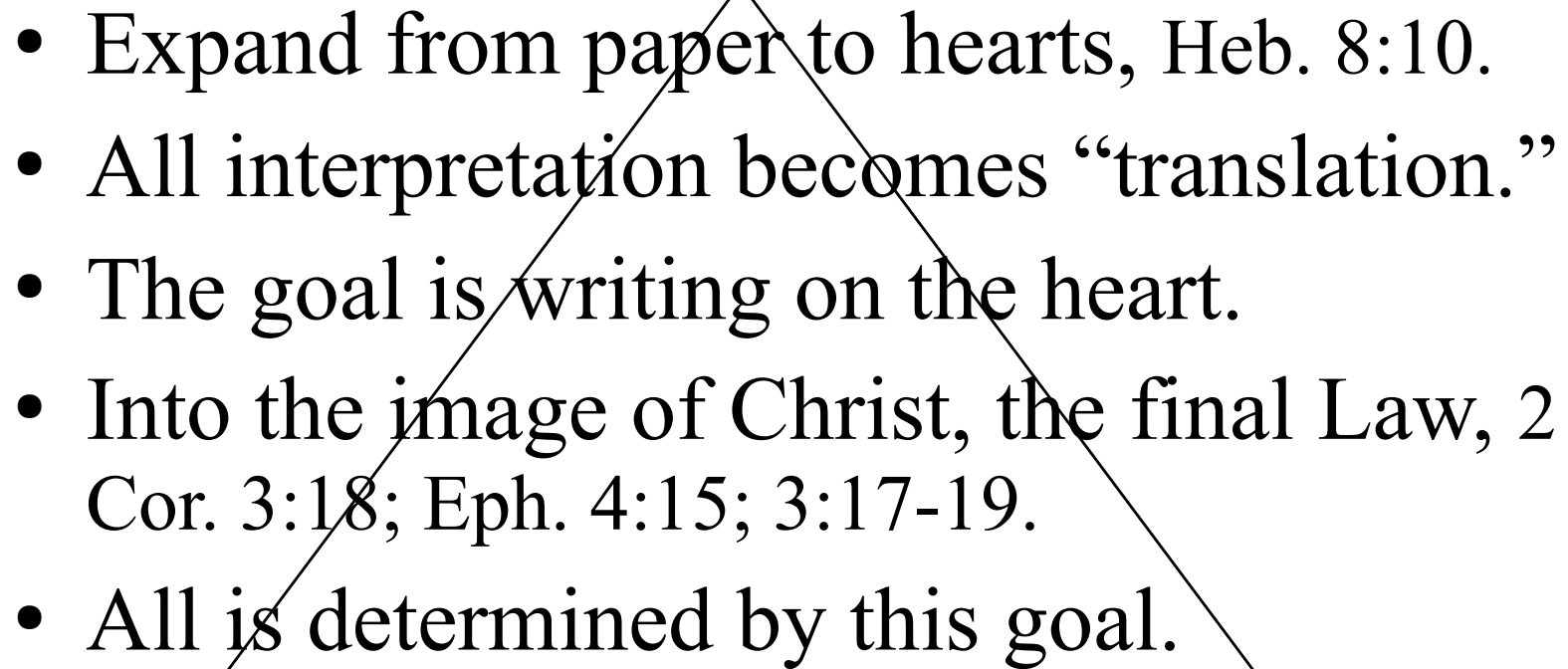
Promise grows in specificity.

# Languages in the NT

- Jesus
- Pentecost
- 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
- You are a part of fulfillment.

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.
- 

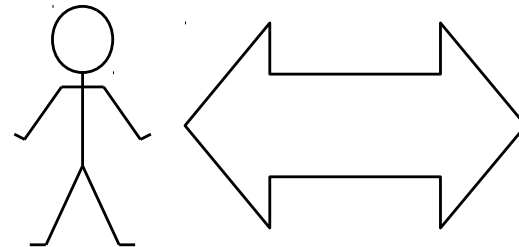
# Bible Translation as a Perspective

- 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

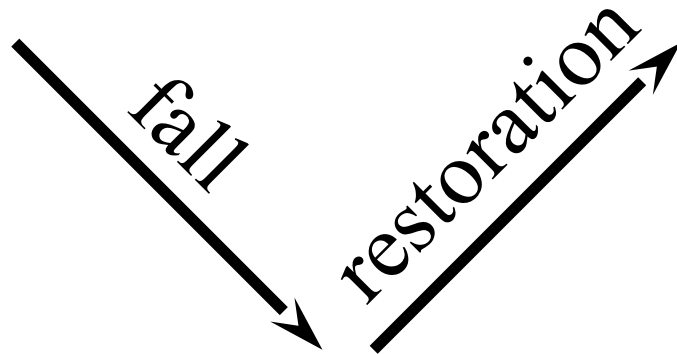
# Plants in Creation

- 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 and 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

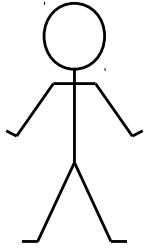
What happened  
once-for-all  
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What examples  
and lessons  
are there  
for us?

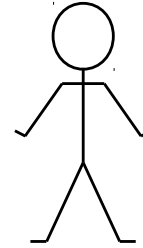
# Exemplary Approach

- How are human beings then like us now?

then



now



David kills  
Goliath



you be  
brave for God

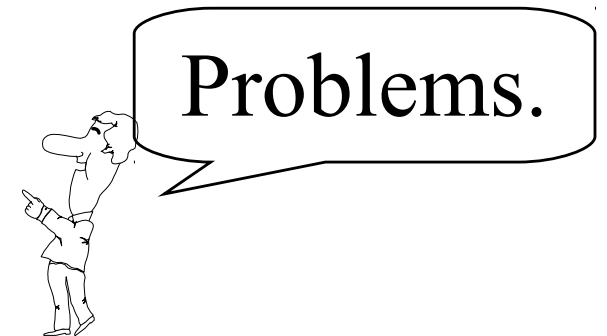
# Value of Exemplary Approach

## 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

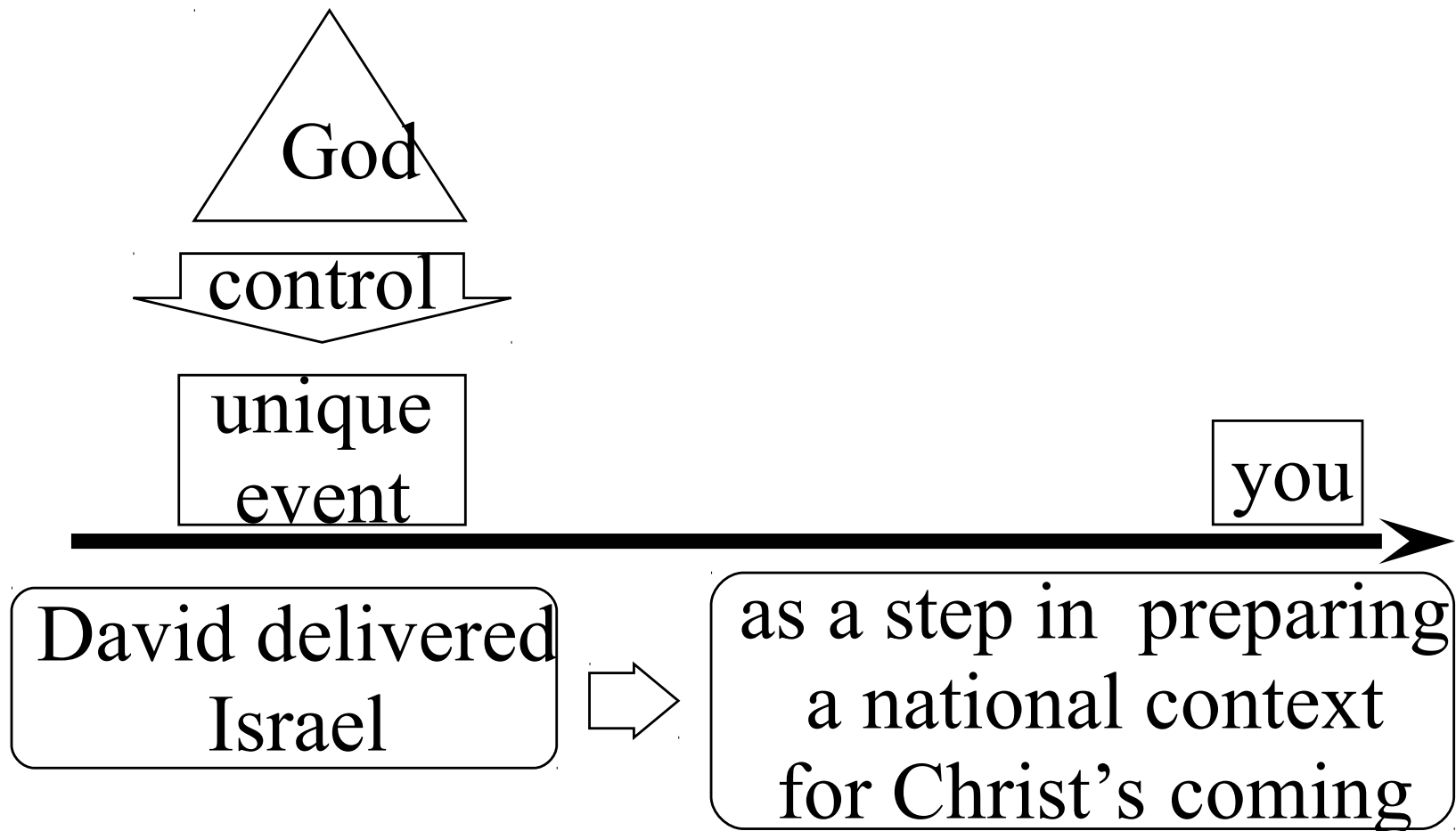
- Man-centered.
- Moralistic; no gospel.
- No Christ.

Problems.



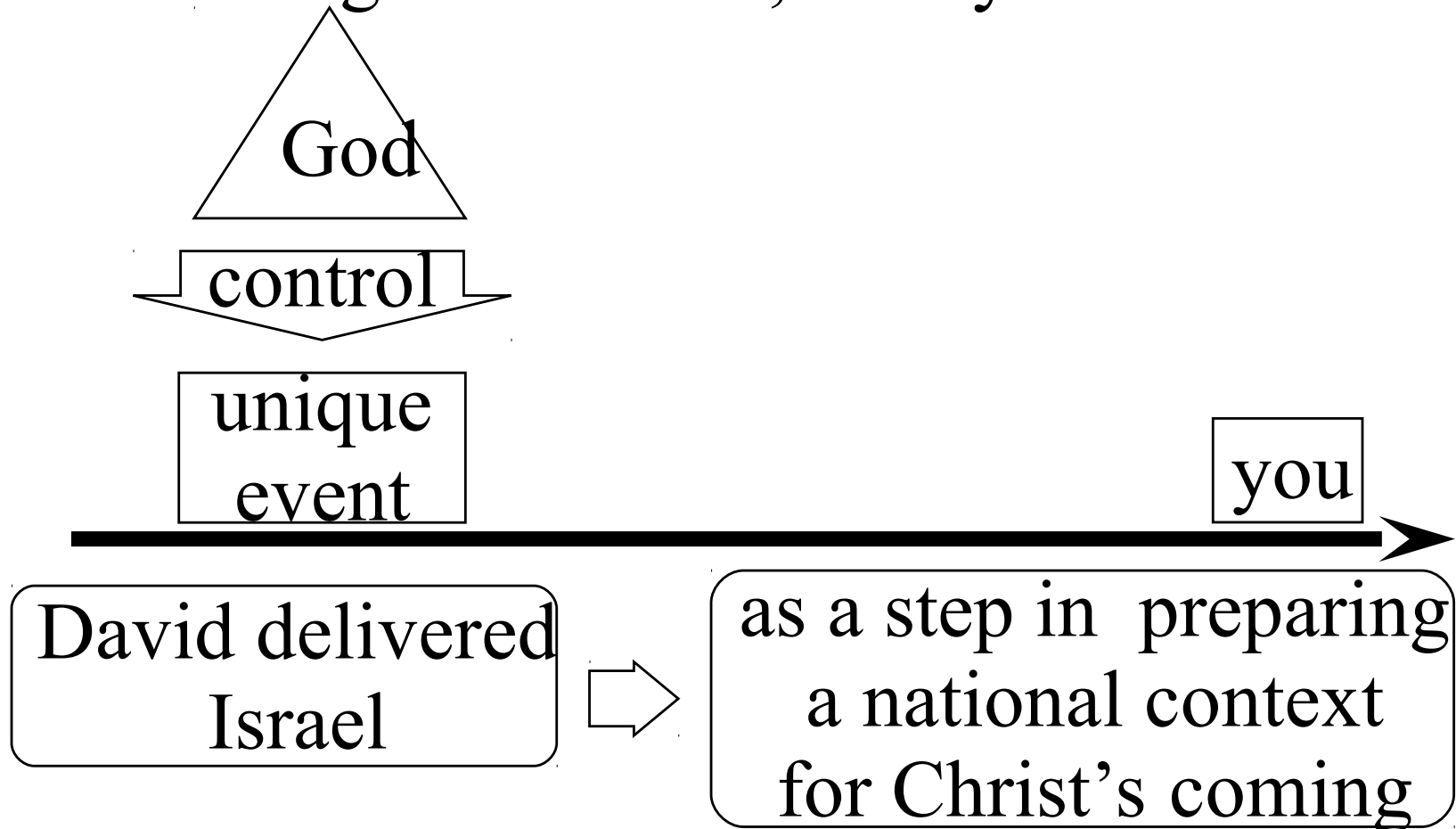
# Preparation Approach

- 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

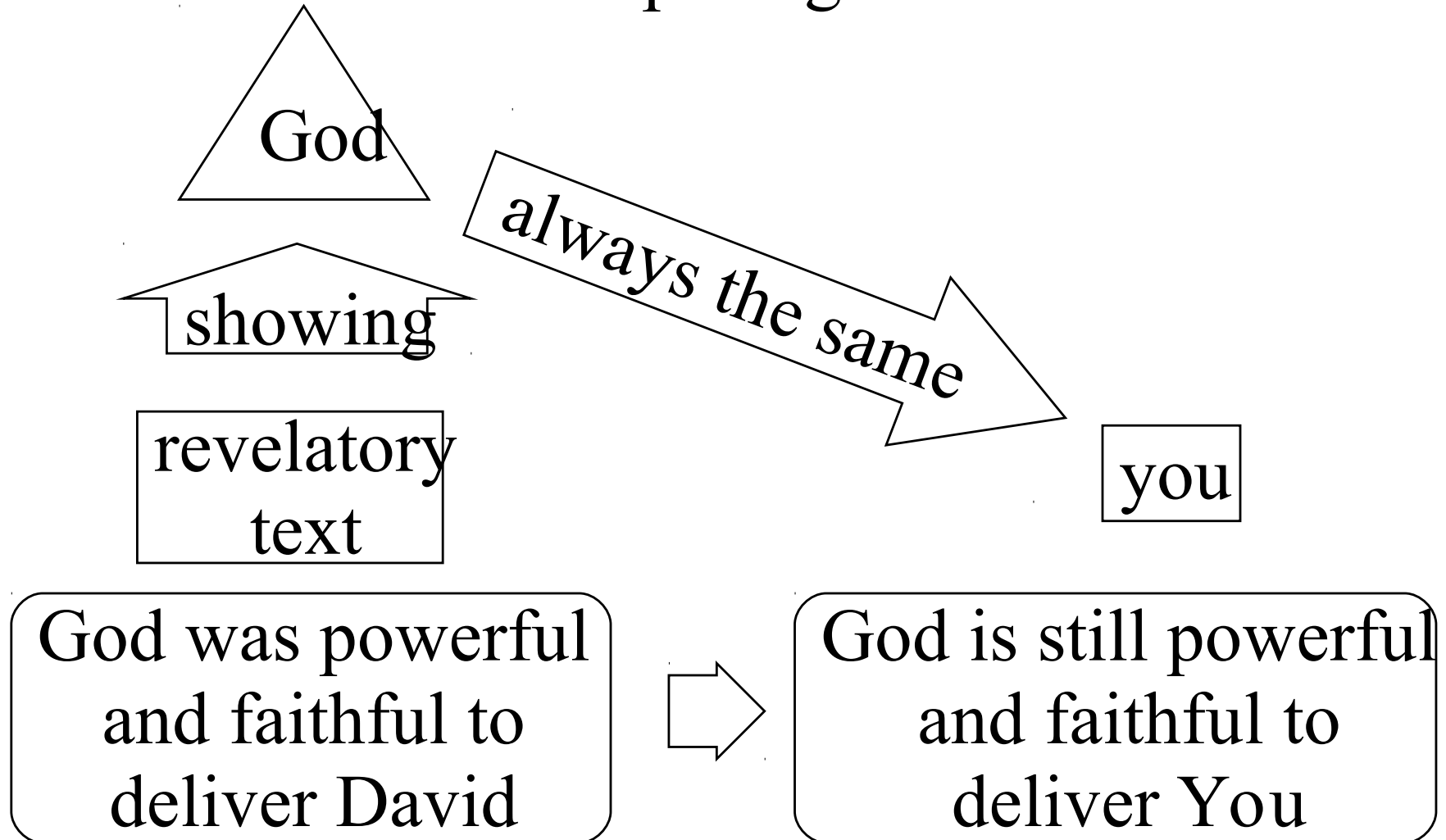
- Recognizes progressive and unrepeatable character of God's working.
- Sets text in its historical context.
- God-centered.

## 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?



# 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

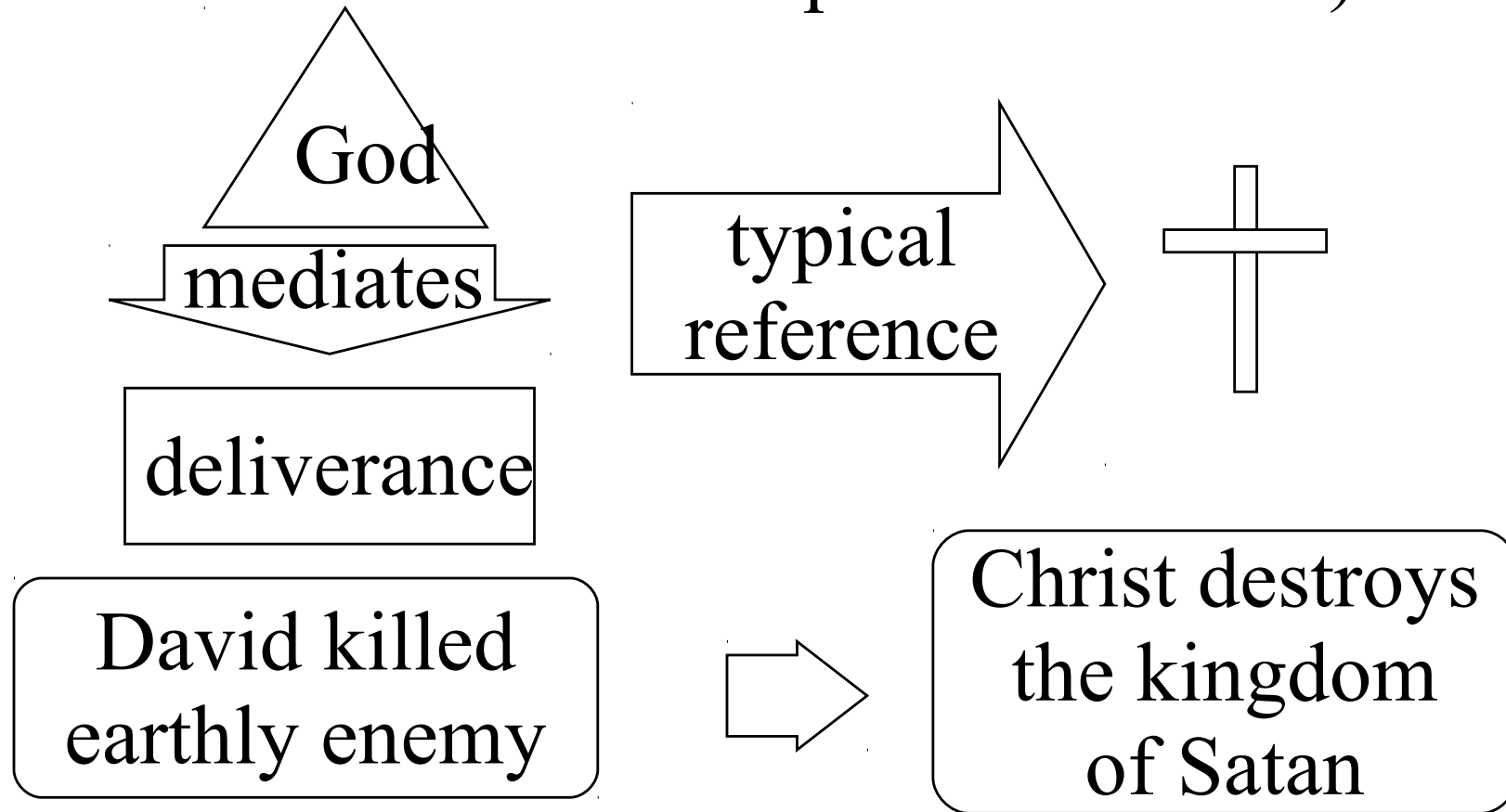
- Thoroughly God-centered.
- Underlines truth holding now.

## 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

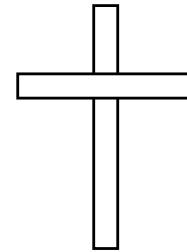
- Thoroughly Christ-centered.
- Underlines unity of the plan of salvation.
- Preaches the gospel.

## minuses

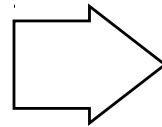
- May sublimate the earlier story.
- May neglect original context.
- May neglect application.

# Fulfillment Approach

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



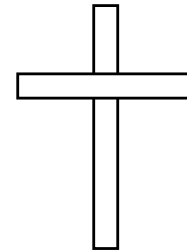
David temporarily  
suppressed an  
earthly enemy



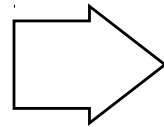
Christ destroyed  
forever the  
ultimate enemy

# 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.



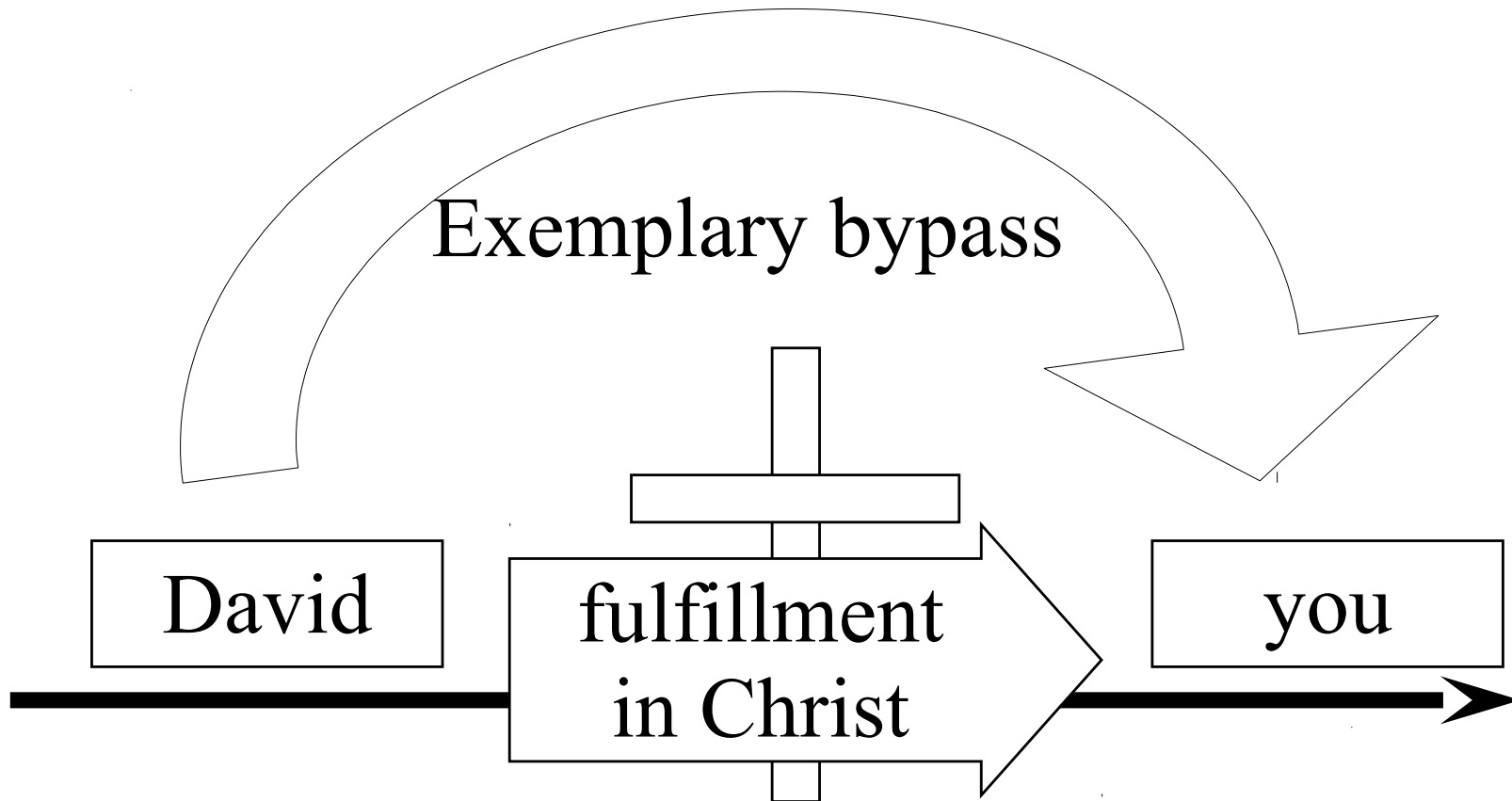
David temporarily  
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earthly enemy



Christ destroyed  
forever the  
ultimate enemy

# Comparing Approaches

- Do we bypass Christ and his work?



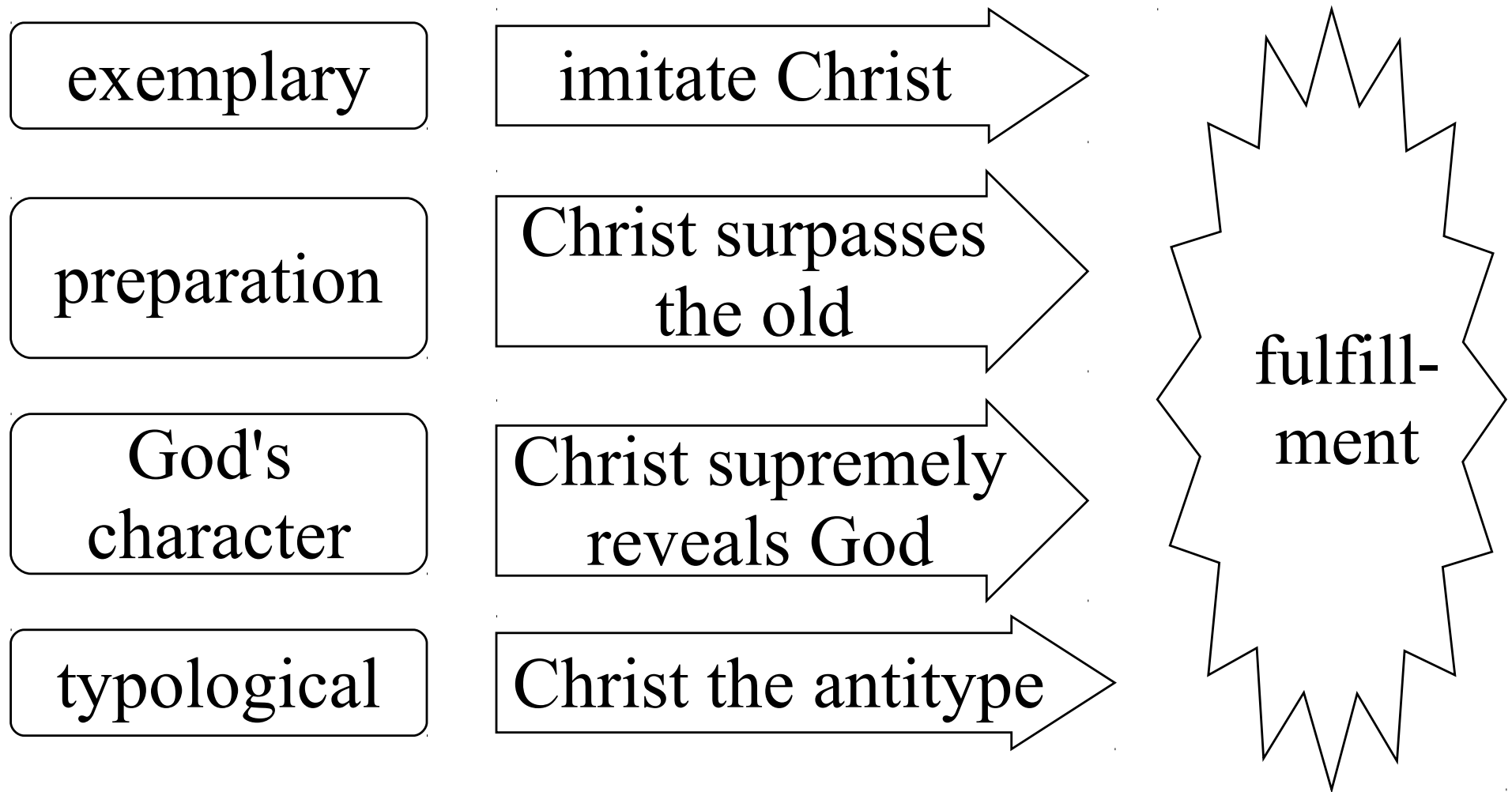
# Some Validity in All Approaches

- 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.



Courage!

## 13. Diachronic Analysis

See attached explanation.

# Parts of Diachronic Analysis

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



Backwards and  
forwards

# 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 its sources.
  - Continue backward.
- Part b:
  - Ask what is added at each later stage.

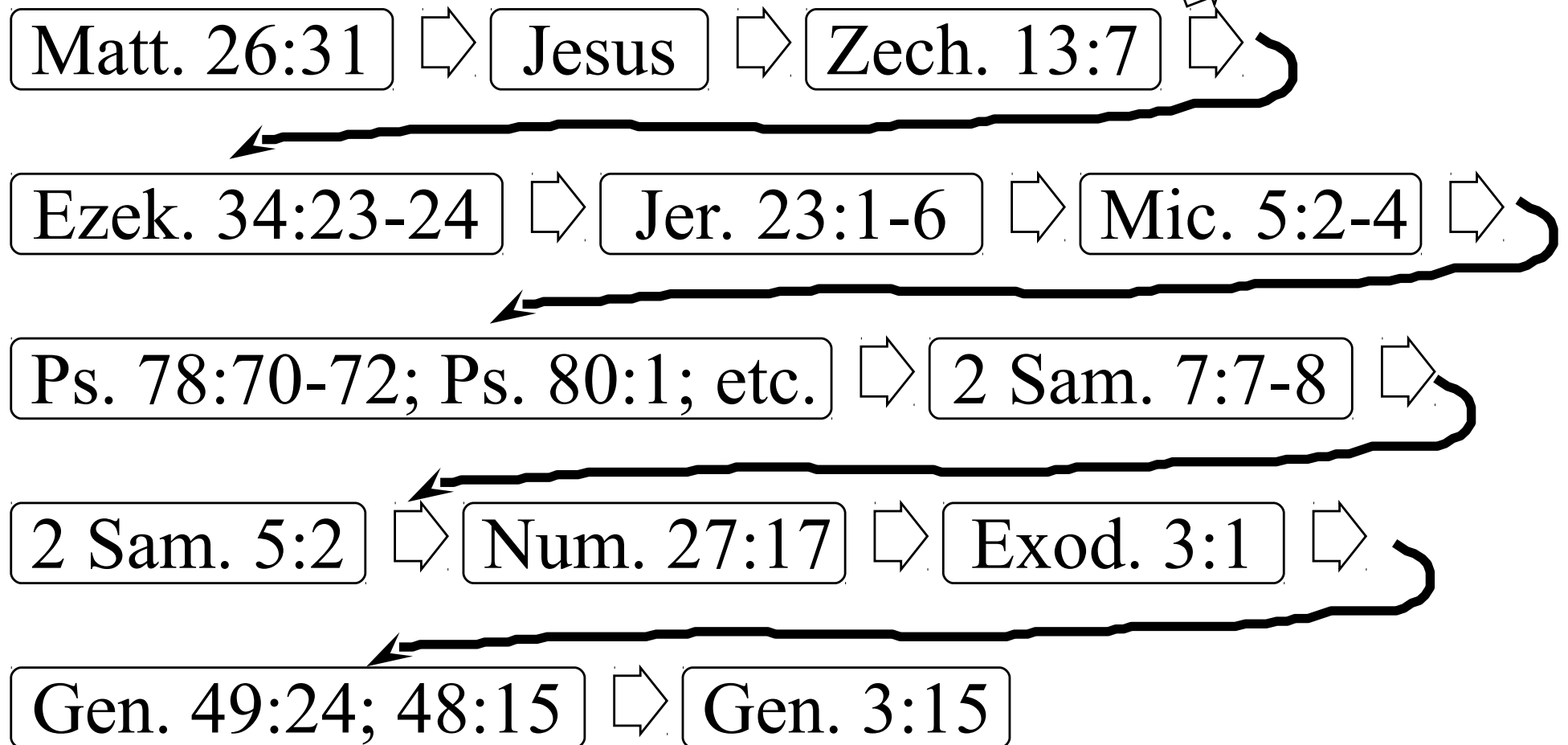


Backwards and  
forwards

# Diachronic Analysis Part a

- Part a. Trace sources backward.

Isa. 53



# 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

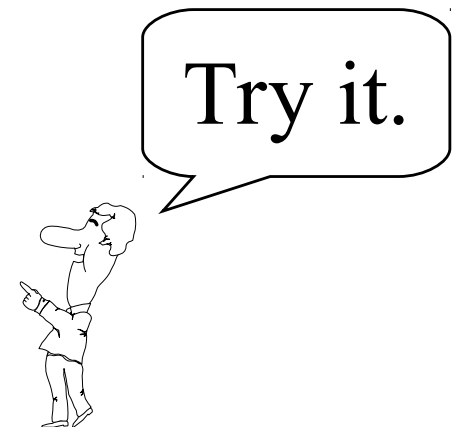
Zech. 13:7 ♦ He shepherds in suffering

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 or 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 or 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.

Try it.

