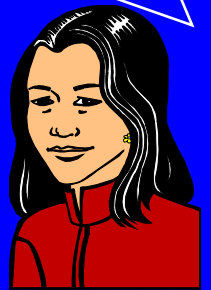


VI. Appreciating Historical Purposes of God

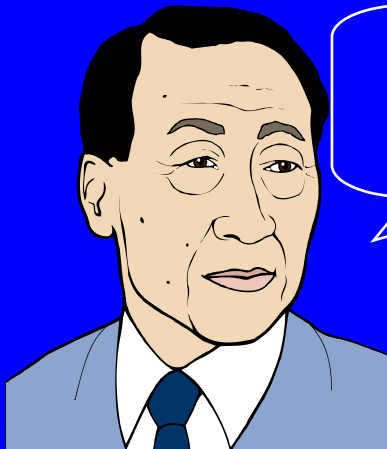


How does
God work in
history?



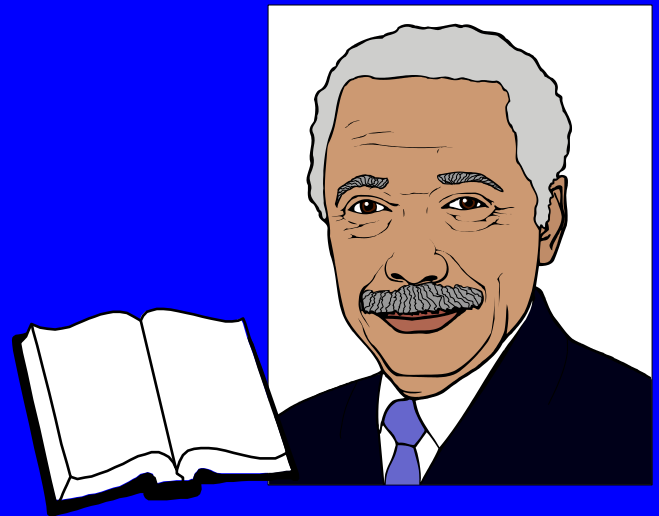
The Challenge

So how do I put
the whole Bible
together?



How do
I start?

The Bible's story
leads to Christ.



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.

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 big
challenge!



A. Time and History

Reading Assignments on History

◆ Required:

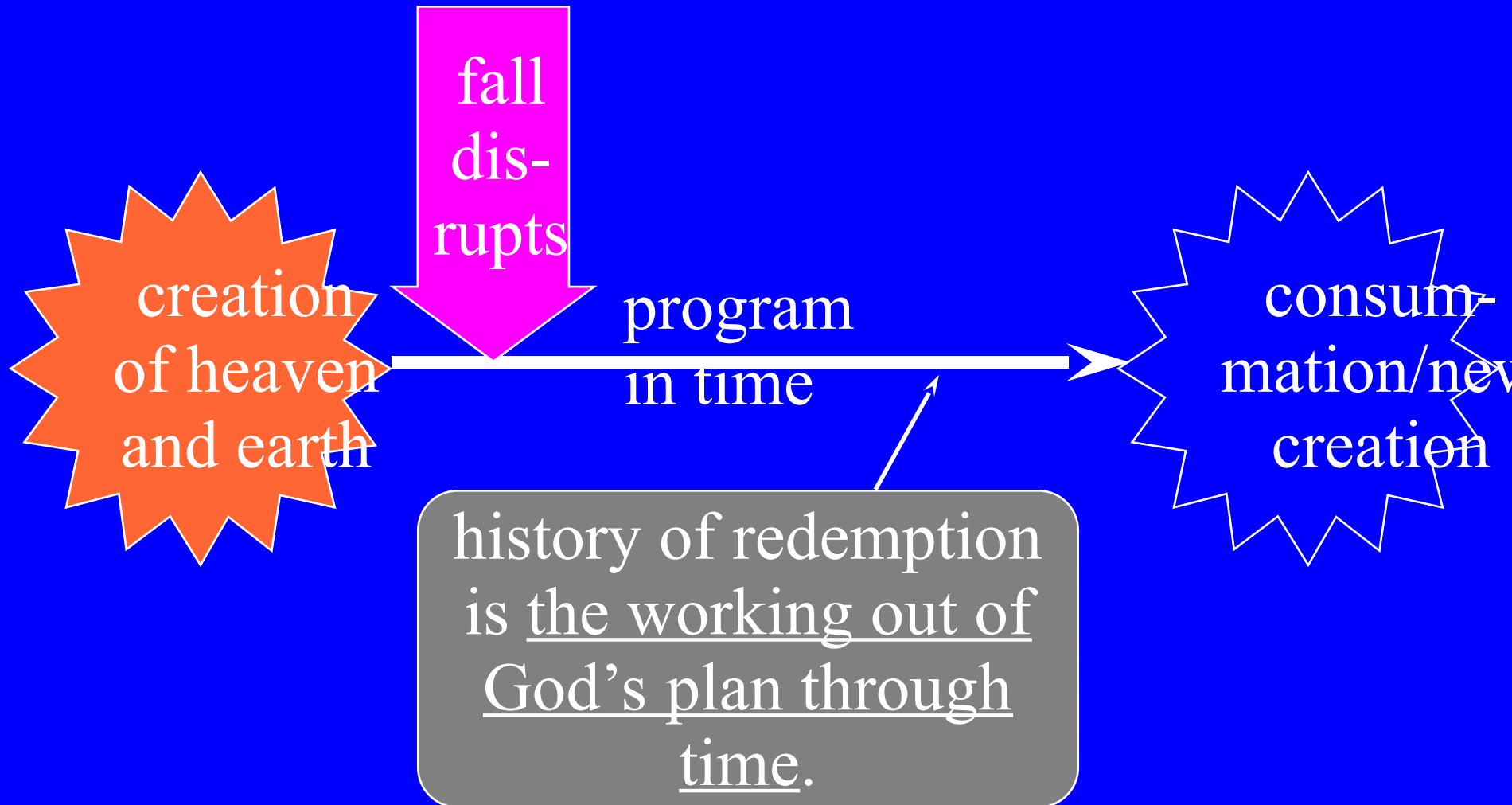
- Ellis, “How the NT Uses the Old,” pp. 209-214
- G. K. Beale, *Handbook on the NT Use ...*, ch. 5
- Greidanus, *Sola Scriptura* (skim) (redemptive-historical preaching)

◆ 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”



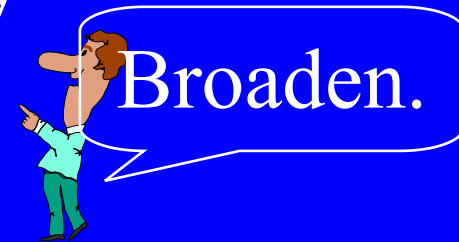
Redemption within Created Order



◆ “Redemption” does not include all



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

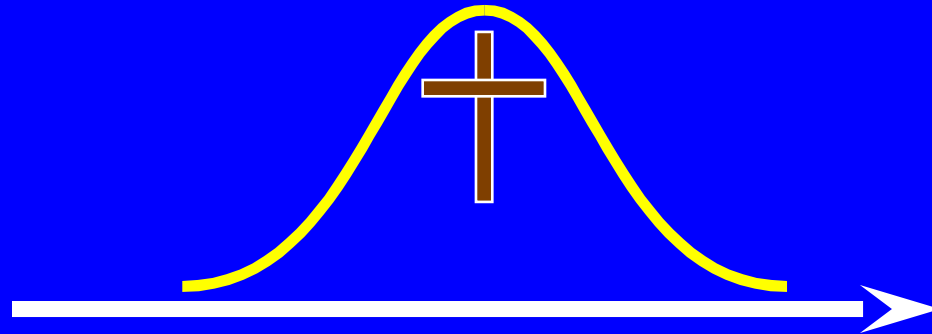


Bible Has Redemptive Focus

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

Focused vs. Flat History

- ◆ Focused, textured history



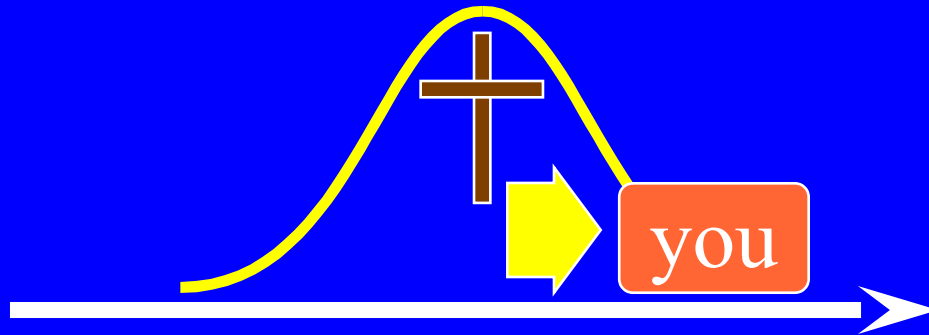
- ◆ Secularized, flat history



Boring.
Nothing
to see.



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 ...!

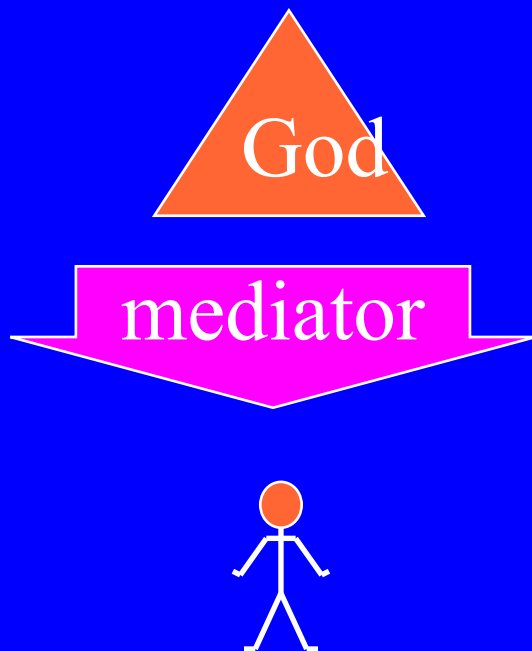


2. The Working of Redemptive History with an Example: Mediators

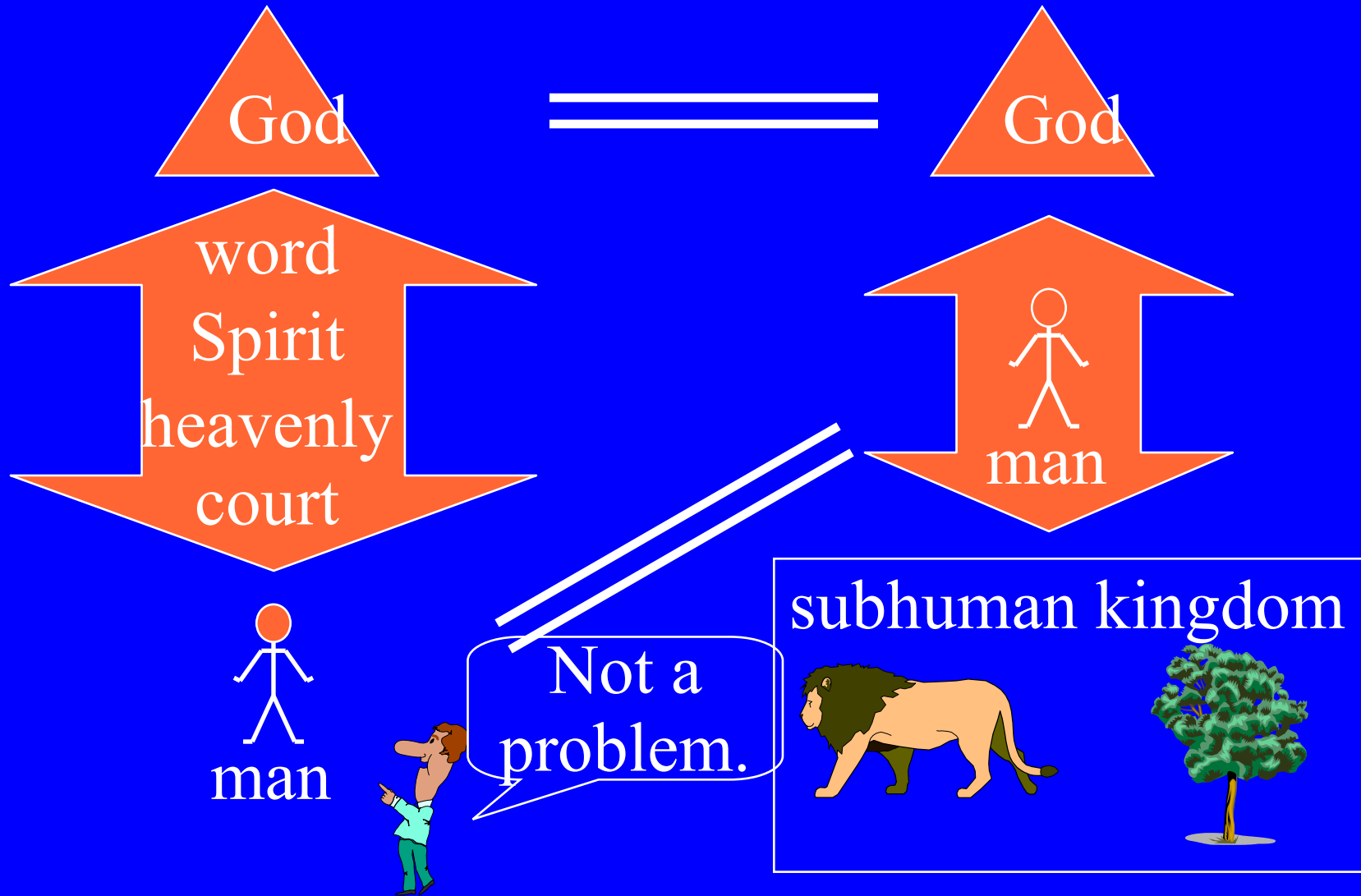
What Is a Mediator?

Broad definition:

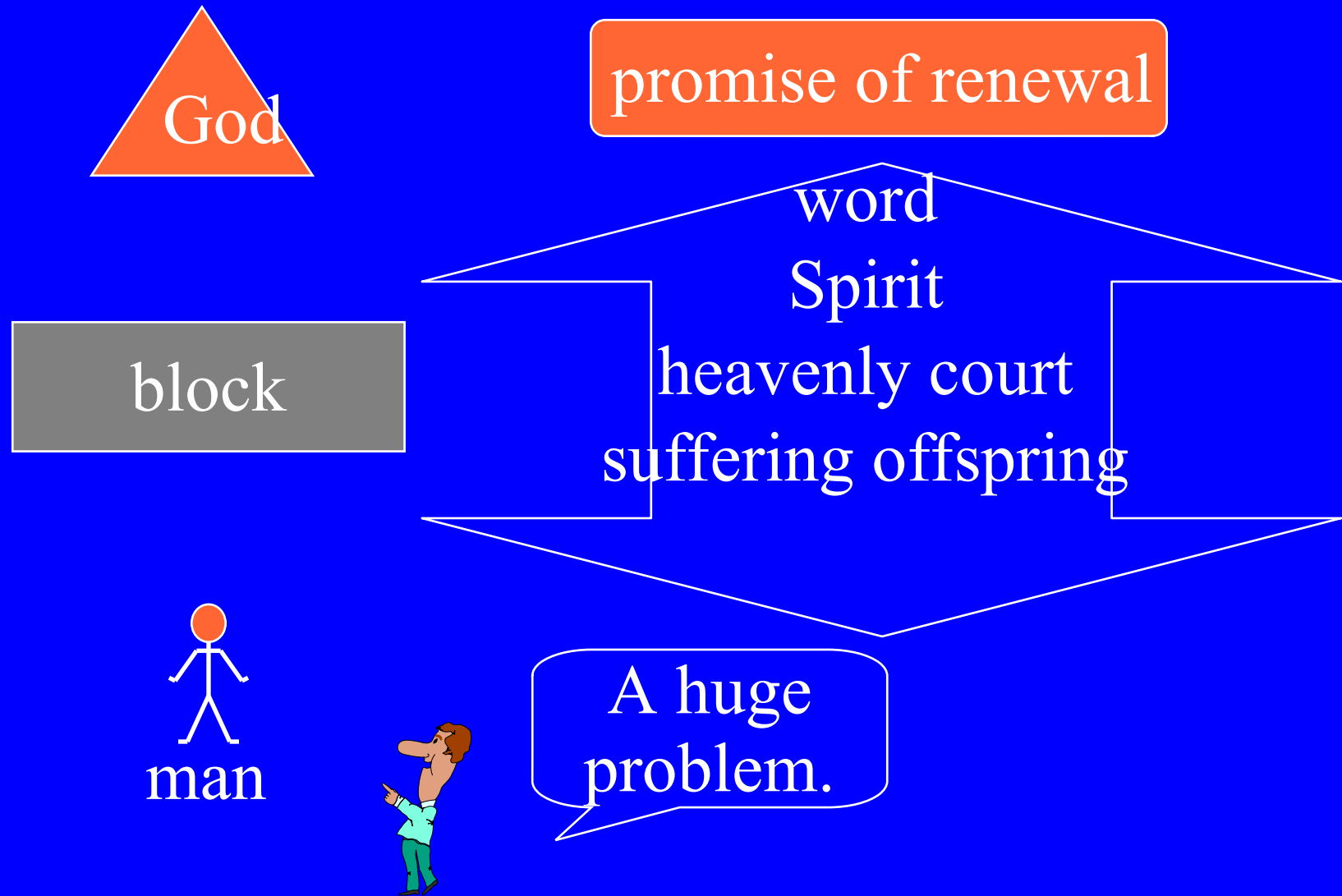
- ◆ One who brings divine authority, power, and presence to another.



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.

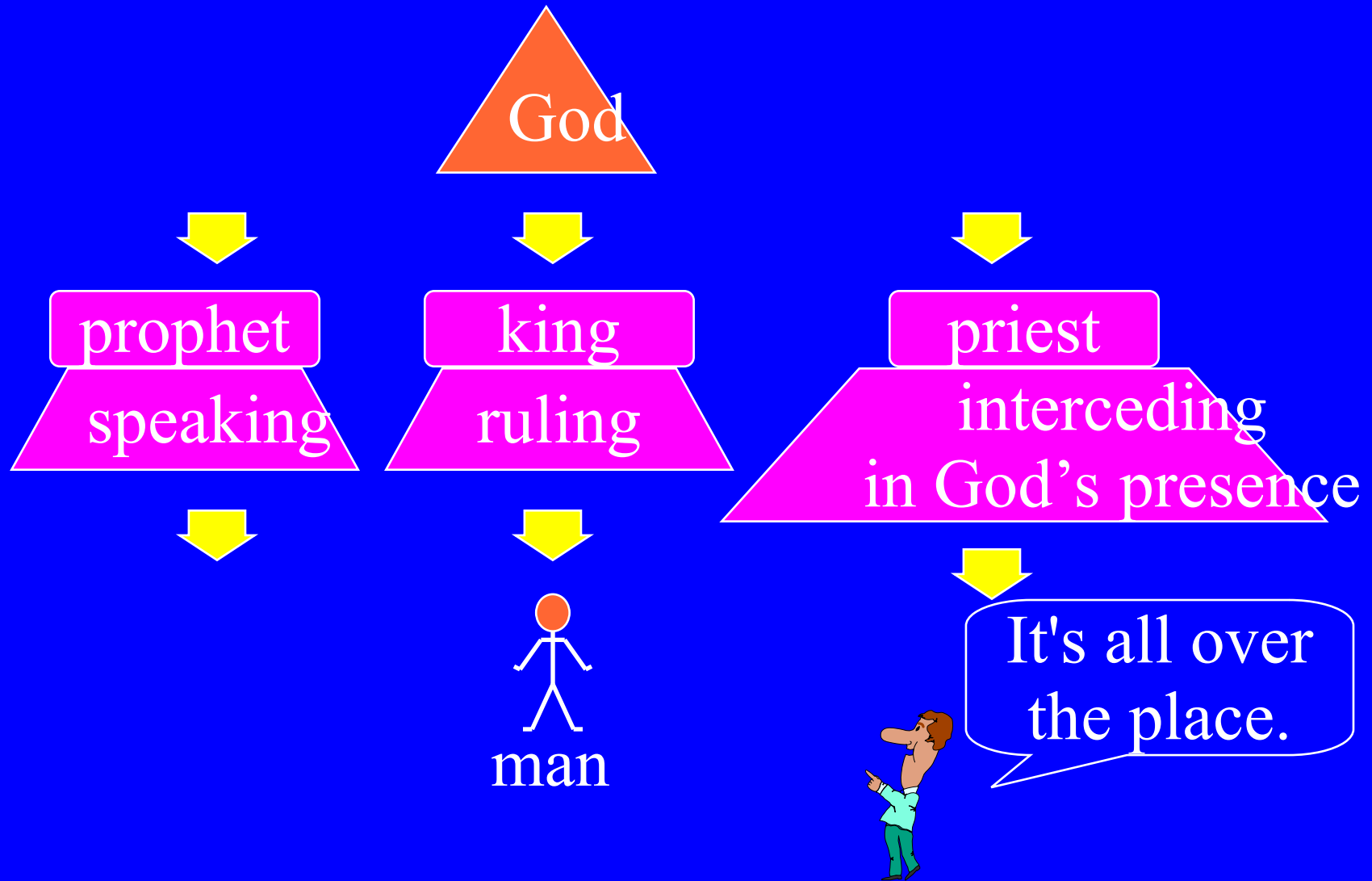
Moses as Mediator

- ◆ 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?

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 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.



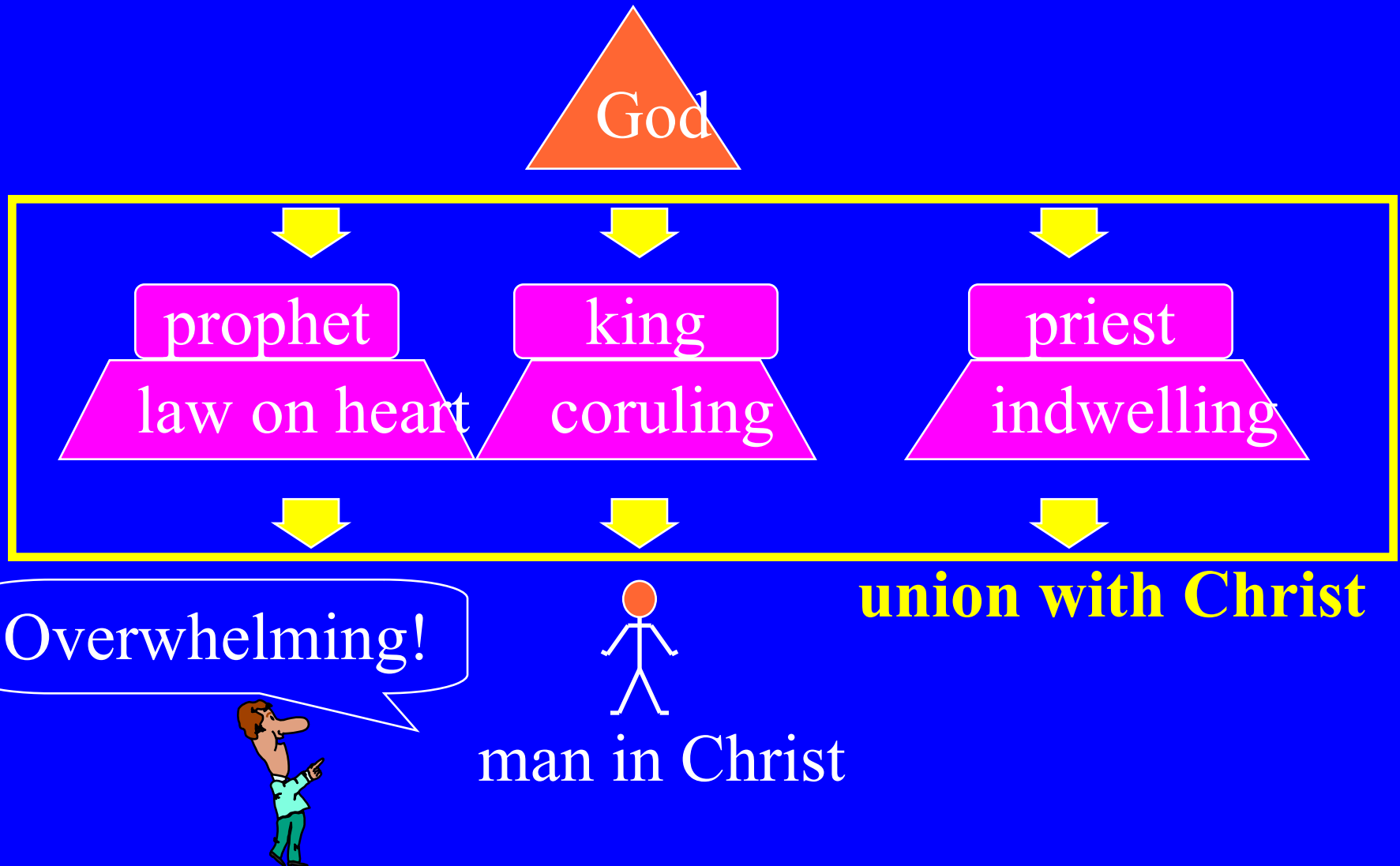
Implications of the OT Pattern

- ◆ 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.

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

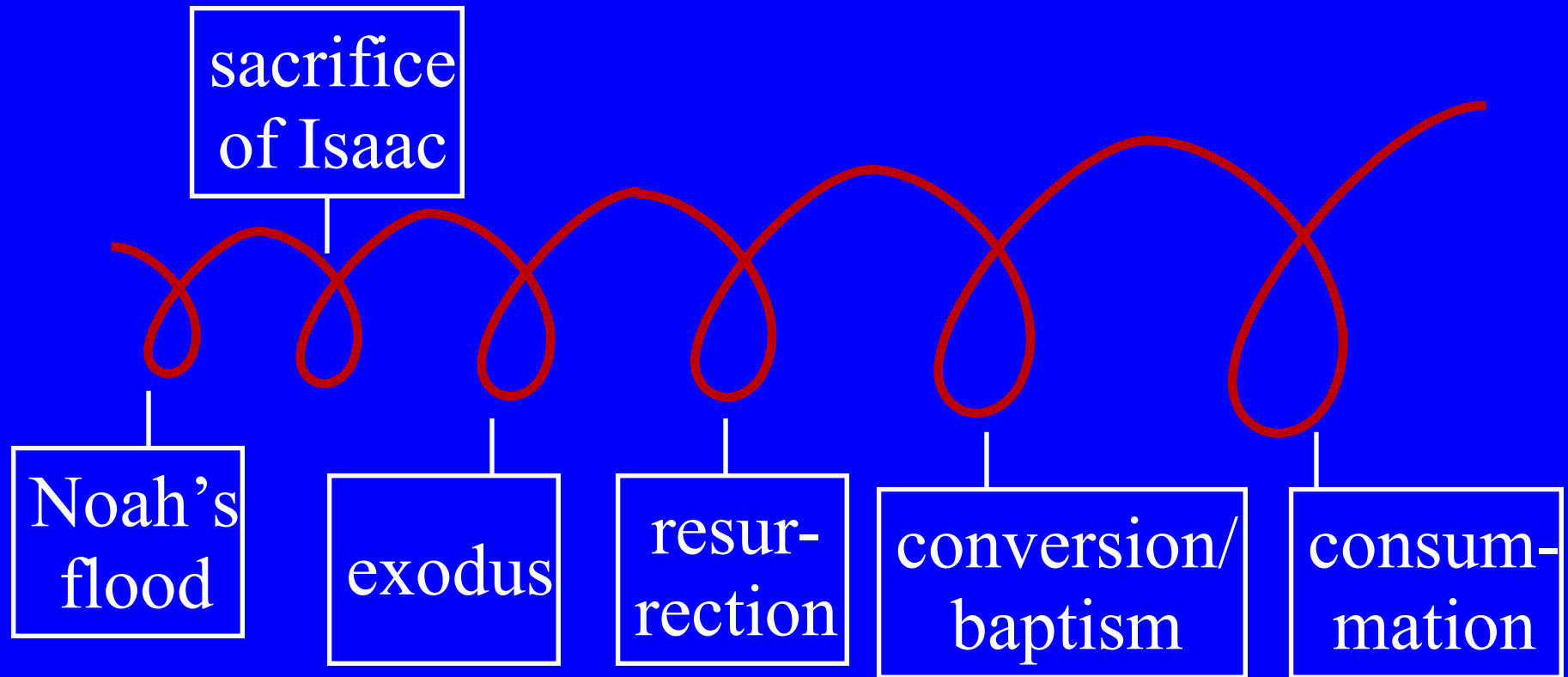


man in Christ



And even
more!

Summary: The Robertson Spiral



← **Pattern of resurrection life** →

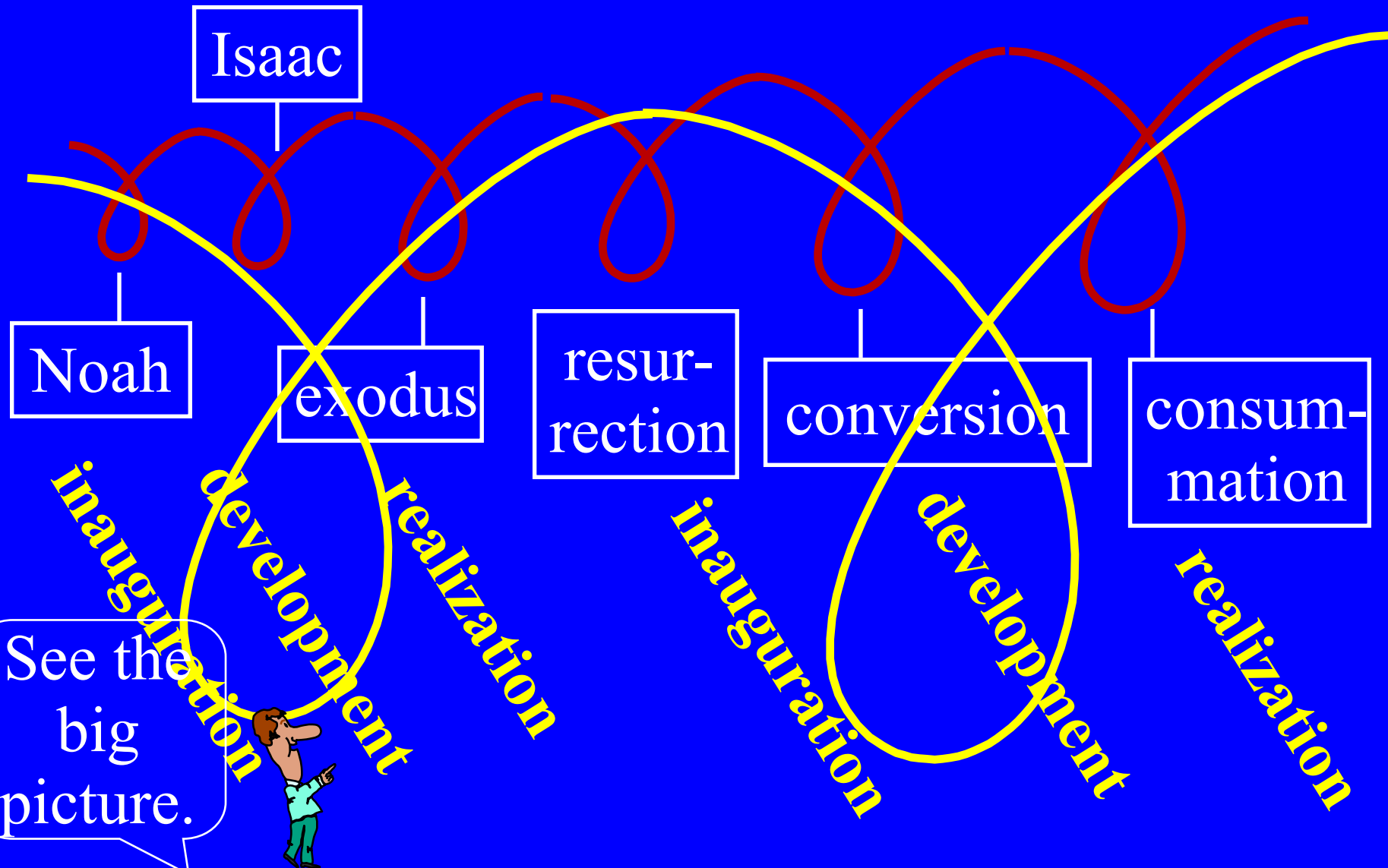
Principles from the Spiral

- ◆ 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.



Patterns are Both Larger and Smaller



Wheels within Wheels

inauguration

promised seed
(Gen. 3:15)

development

patriarchs

realization

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

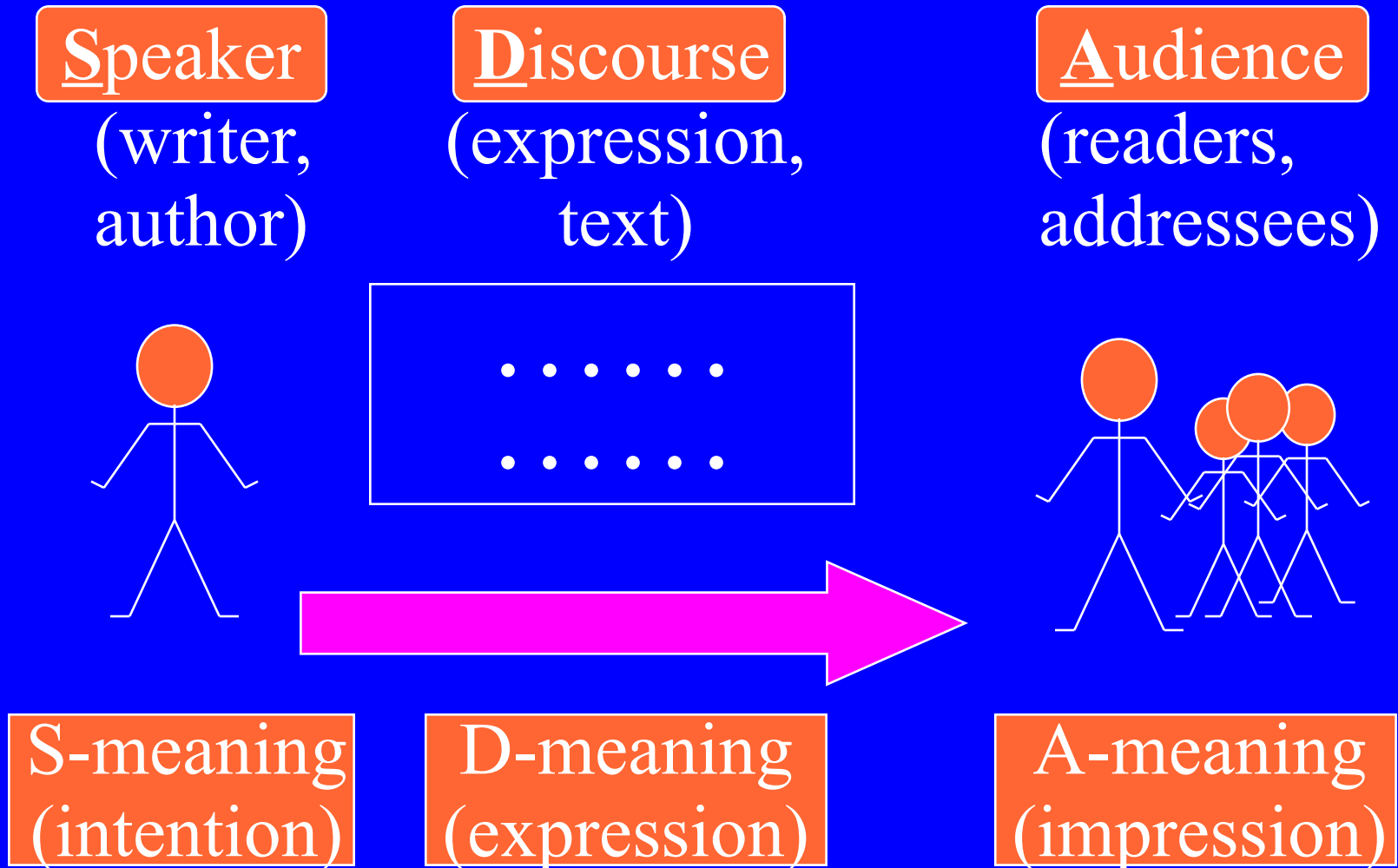
transmission

sources

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

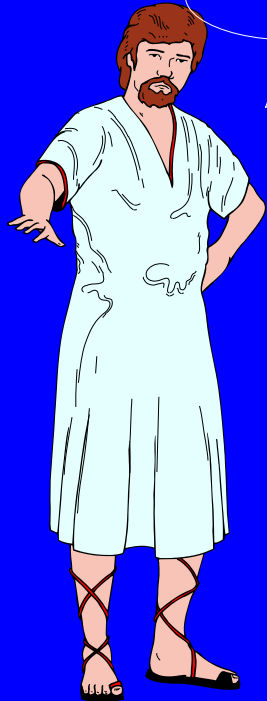
audience
analysis

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

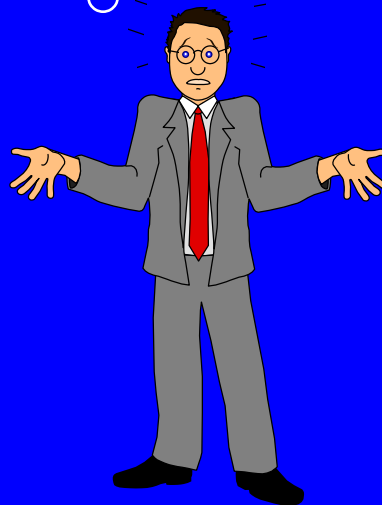
S-meaning

≠

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?

Nuancing the Approaches

Speaker

what he said,
not
everything else.

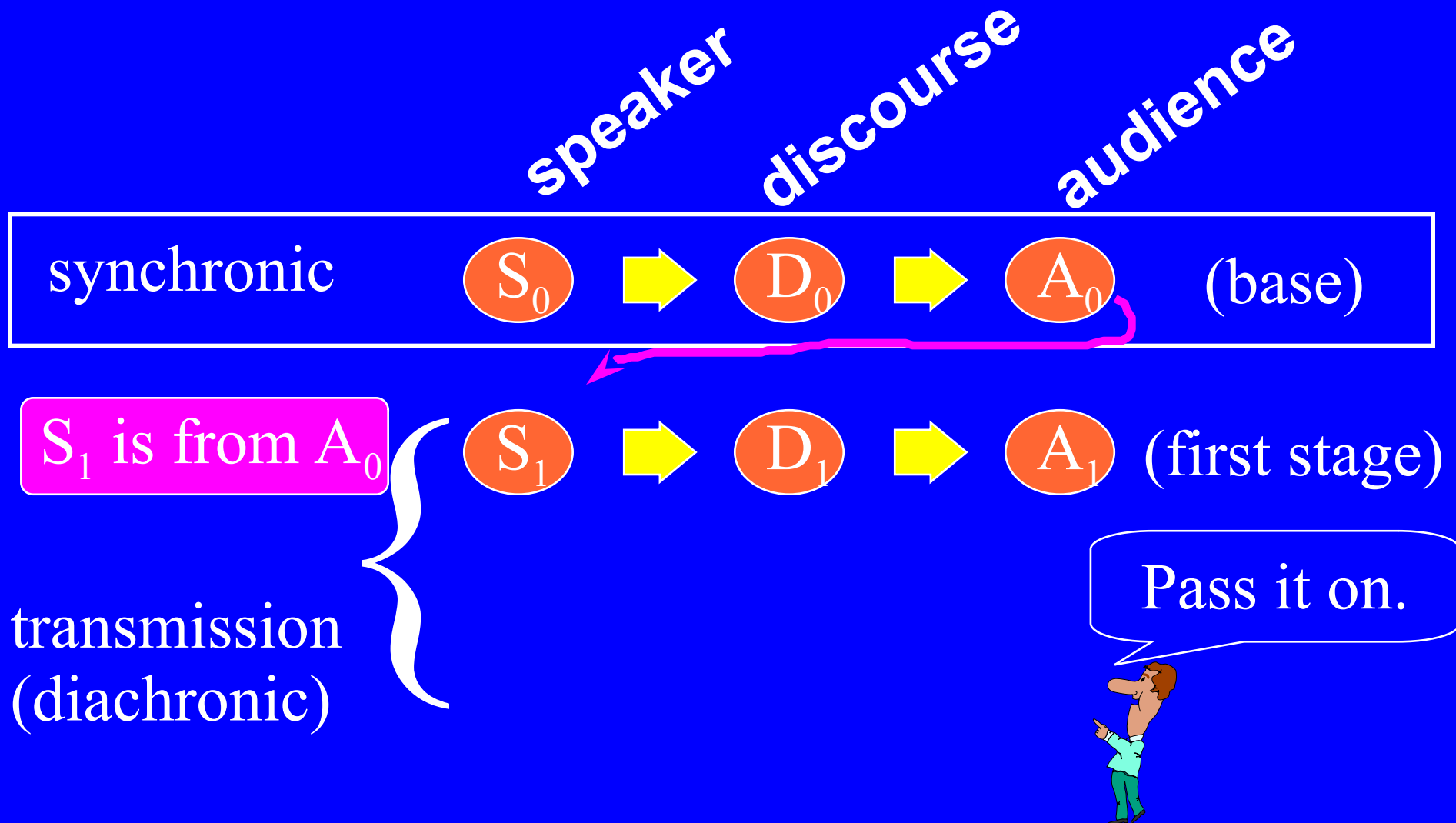
Discourse

expression,
knowing the
circumstance,
speaker
to audience

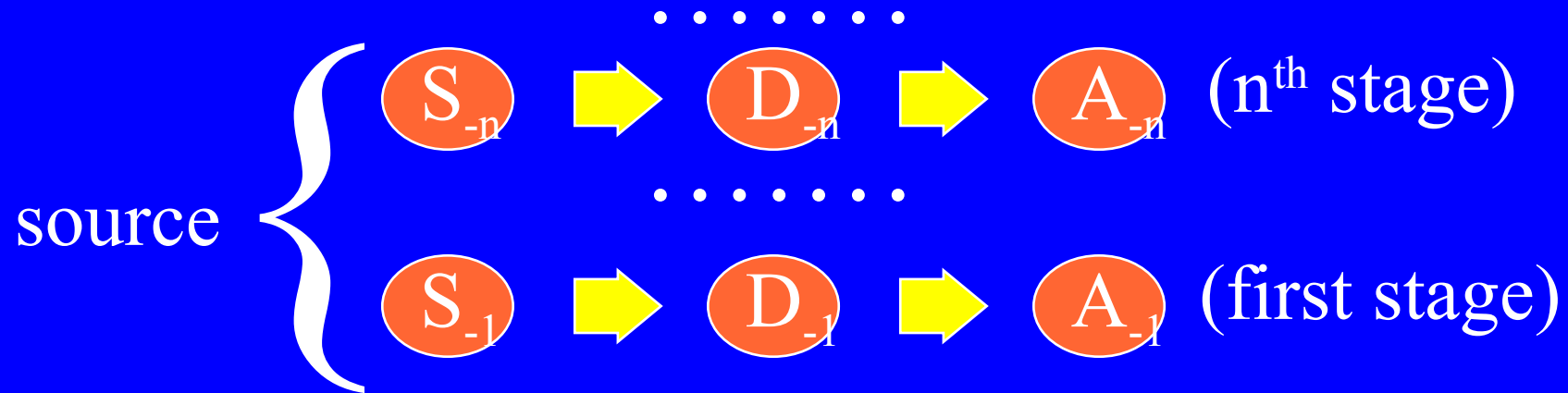
Audience

actual,
not
intended effects

Communication in Two Stages



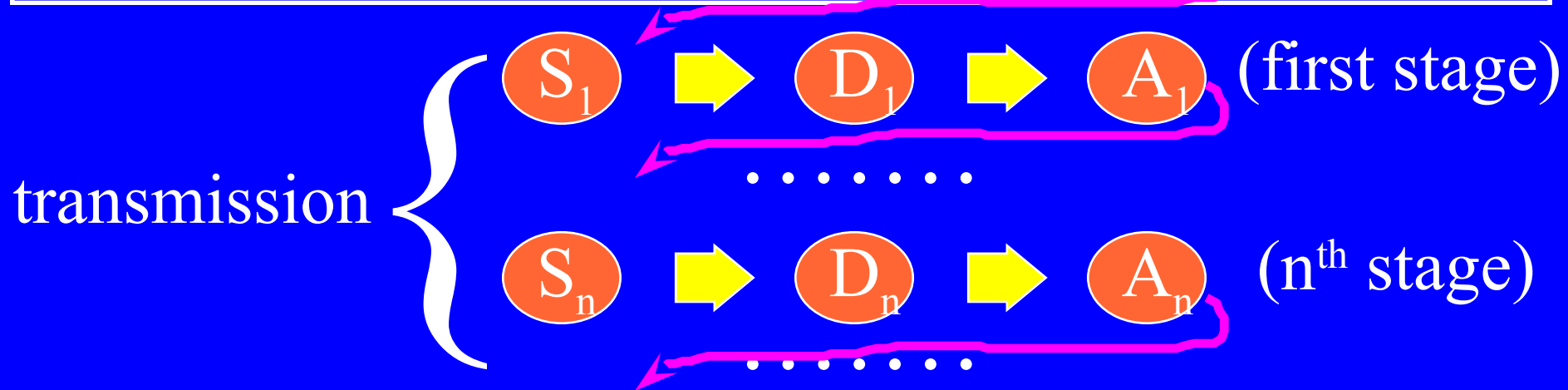
Communication in Many Stages



synchronic

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

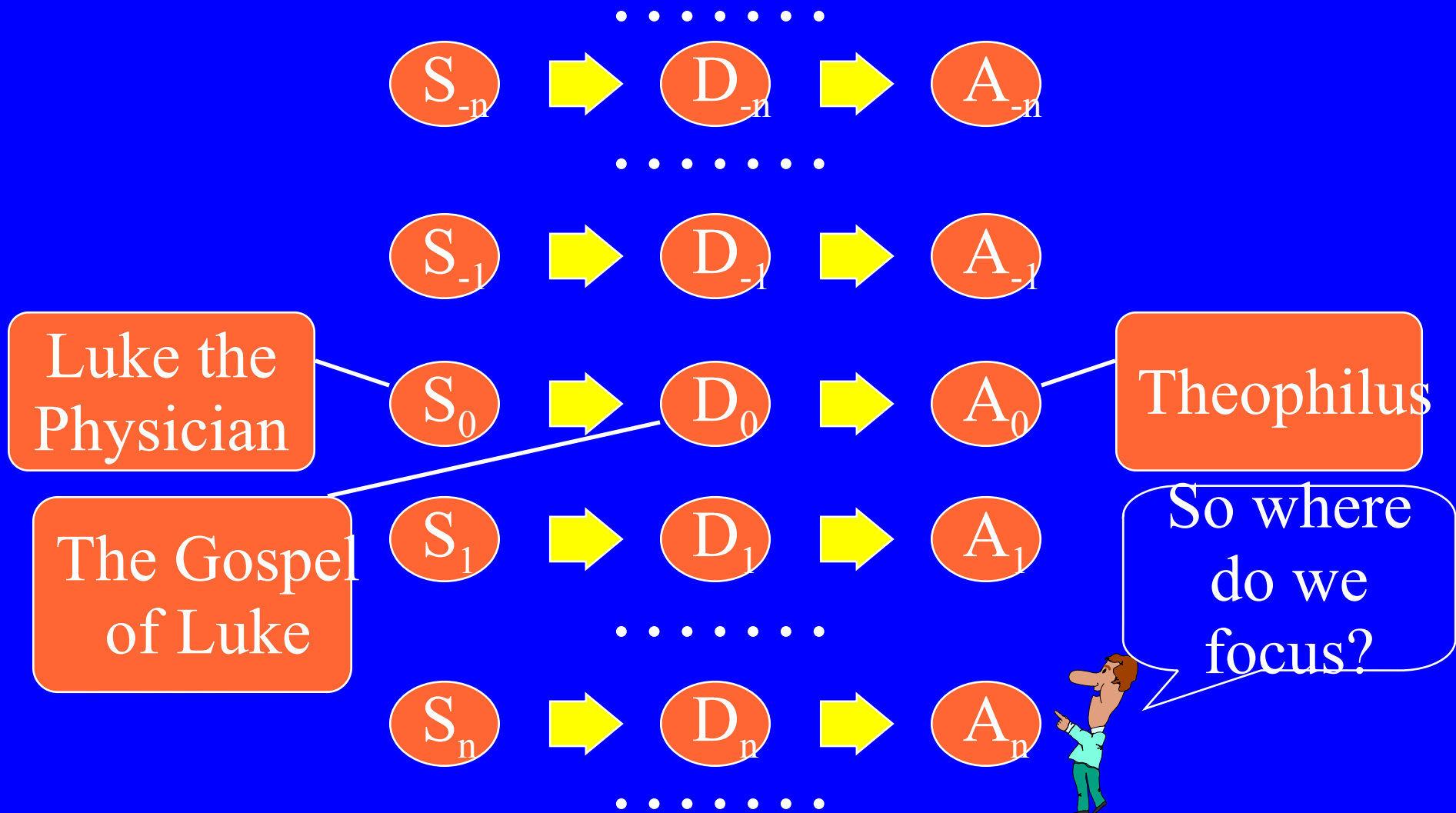
A single stage labeled $S_0 \rightarrow D_0 \rightarrow A_0$ (base) is shown inside a white rectangular box. It consists of three orange ovals connected by yellow arrows pointing right.



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.

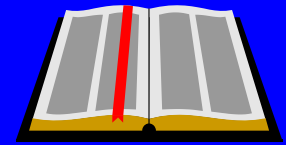
The authority of derivatives is real.

They express an original.

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.

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.

Public Meaning in Luke 18:35

Εγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς
Ἰεριχὼ 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.

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.

Tempting.



5. The Bible Reaching Us

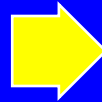
Problem: Merely Overhearing?

- ◆ 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.

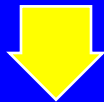
Reckoning the Situation



common
instruction,
belief content



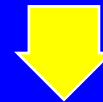
philosophy
of history
and culture



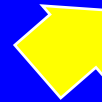
understand
redemptive epochs
and redemptive-
historical changes



see the nature
of analogy bet-
ween situations



understand cultures



application

Sufficiency of Scripture

- ◆ God gives sufficient instruction at 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.



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.

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.



Triunal Meaning

Speaker

Discourse

Audience

God the
Father
intends

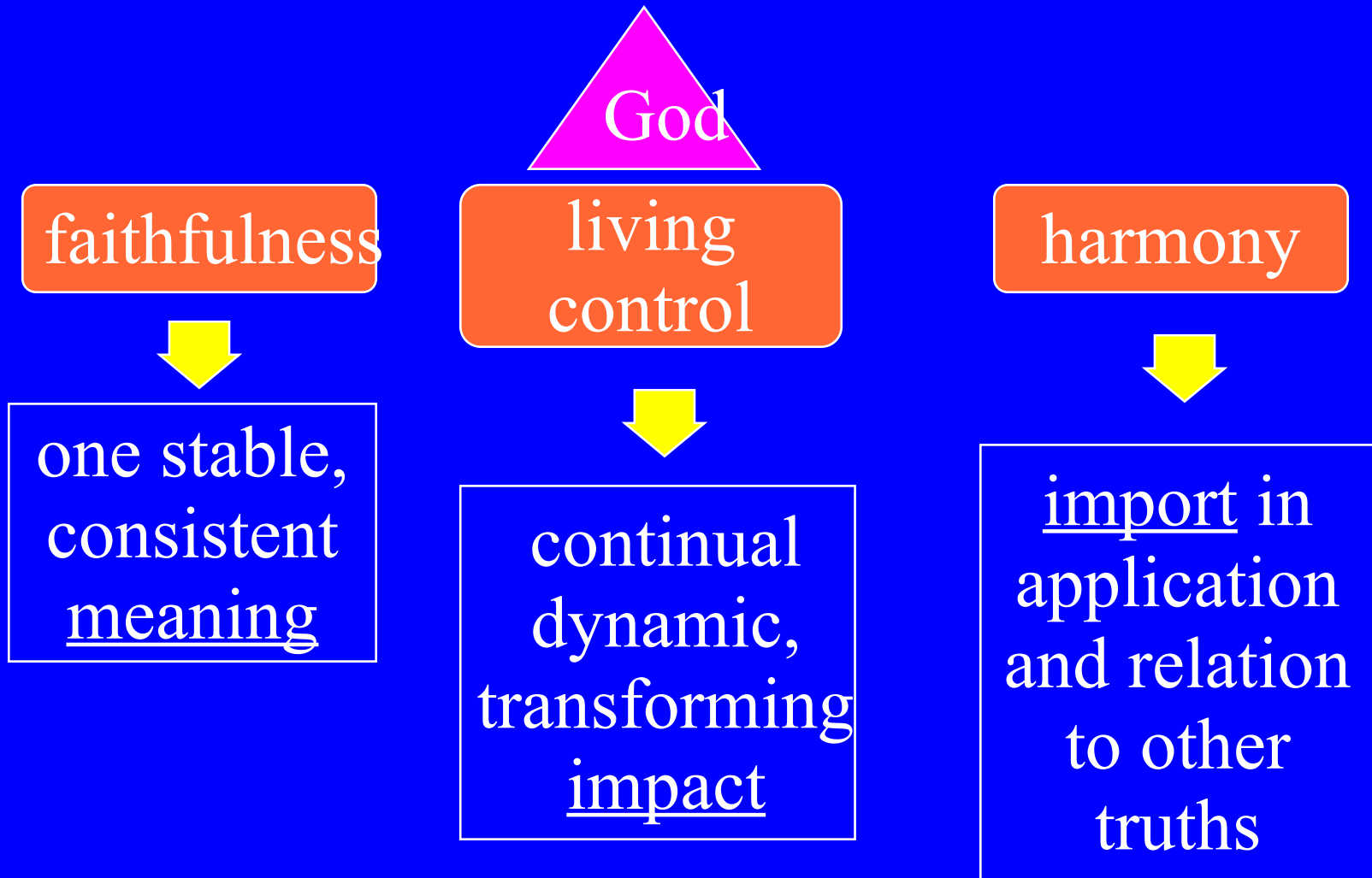
God the Son,
the Logos,
expresses

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

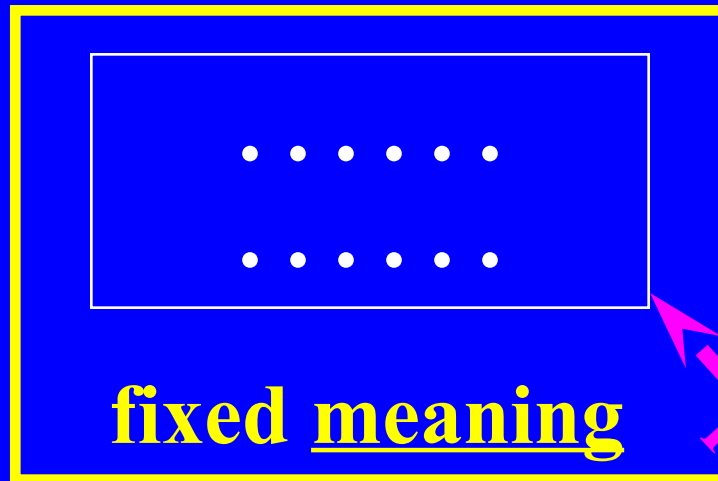
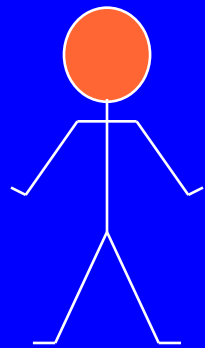


Perspectives on Communicating

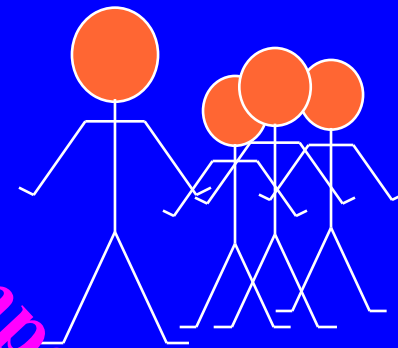
Speaker

Discourse

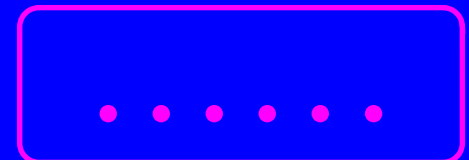
Audience



dynamic impact



import in
relation



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 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.

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.

Stability and Development

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

Gen.
3:15

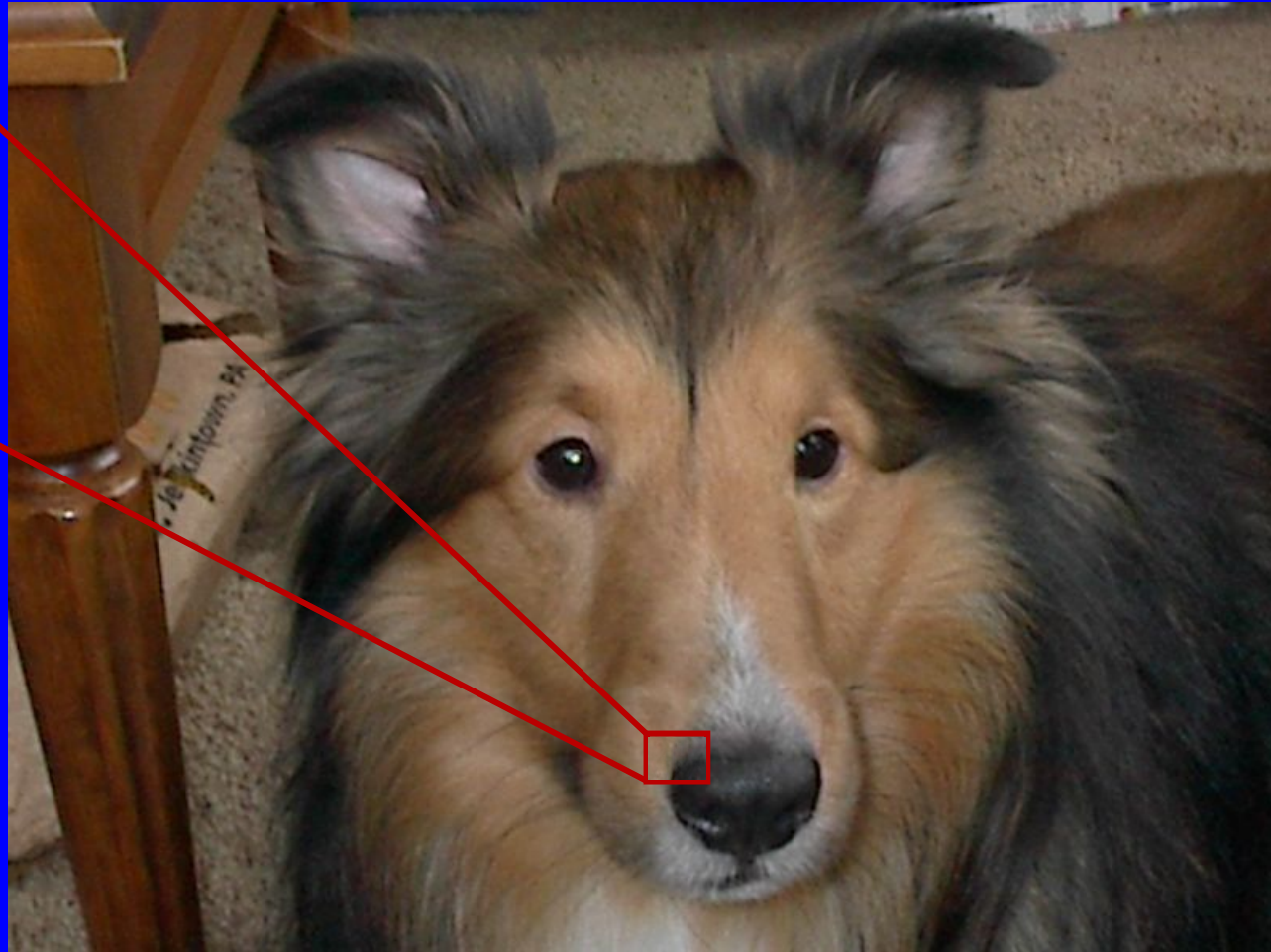


Col. 2:15;
Heb. 2:14;
Luke 11:20-22

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.

7. Summary on Meaning

Divine Meaning

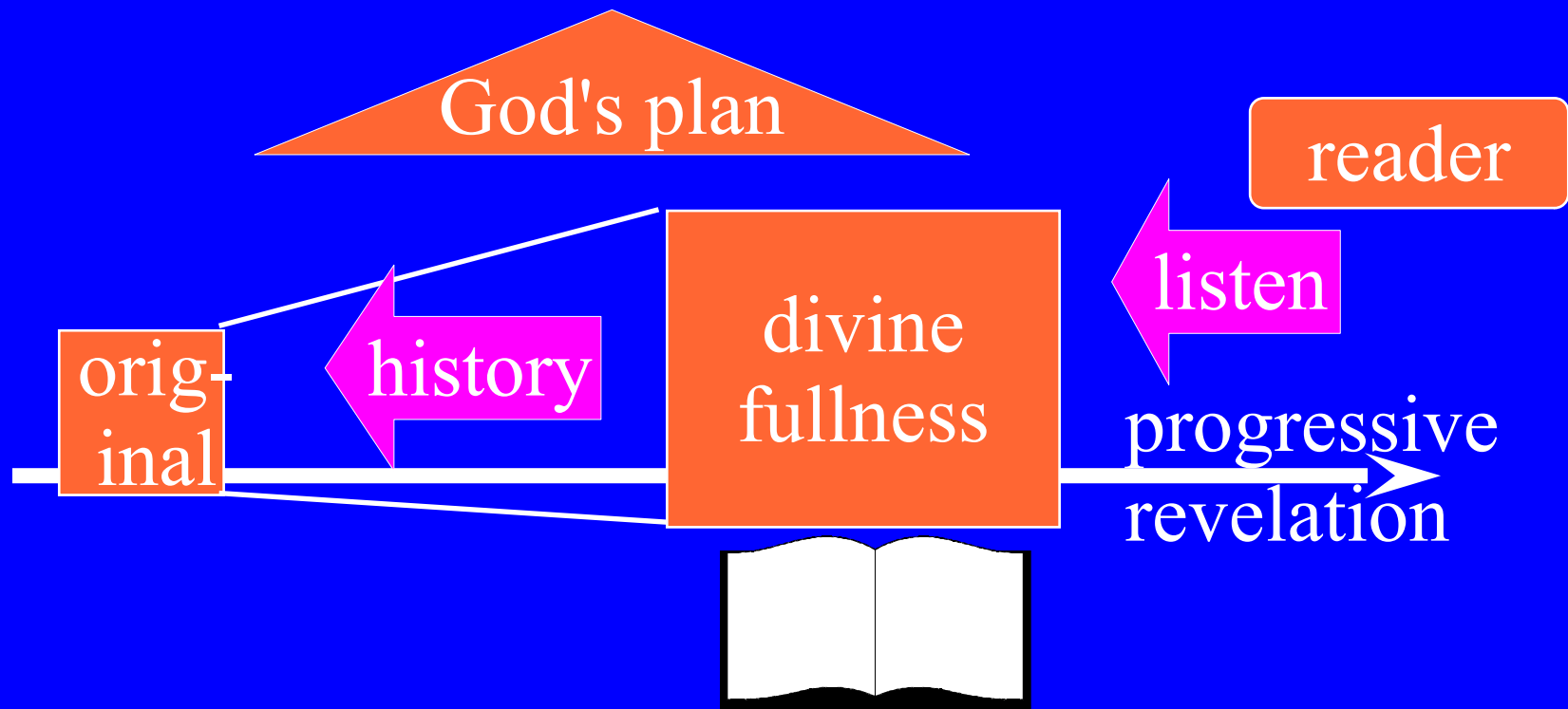
- ◆ Meaning originates in God.
- ◆ God has you in mind (Rom. 15:4).
- ◆ Starting merely with human author creates problems.
 - avoiding God
 - assuming noninspiration
 - humanity and history devoid of God

Divine 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

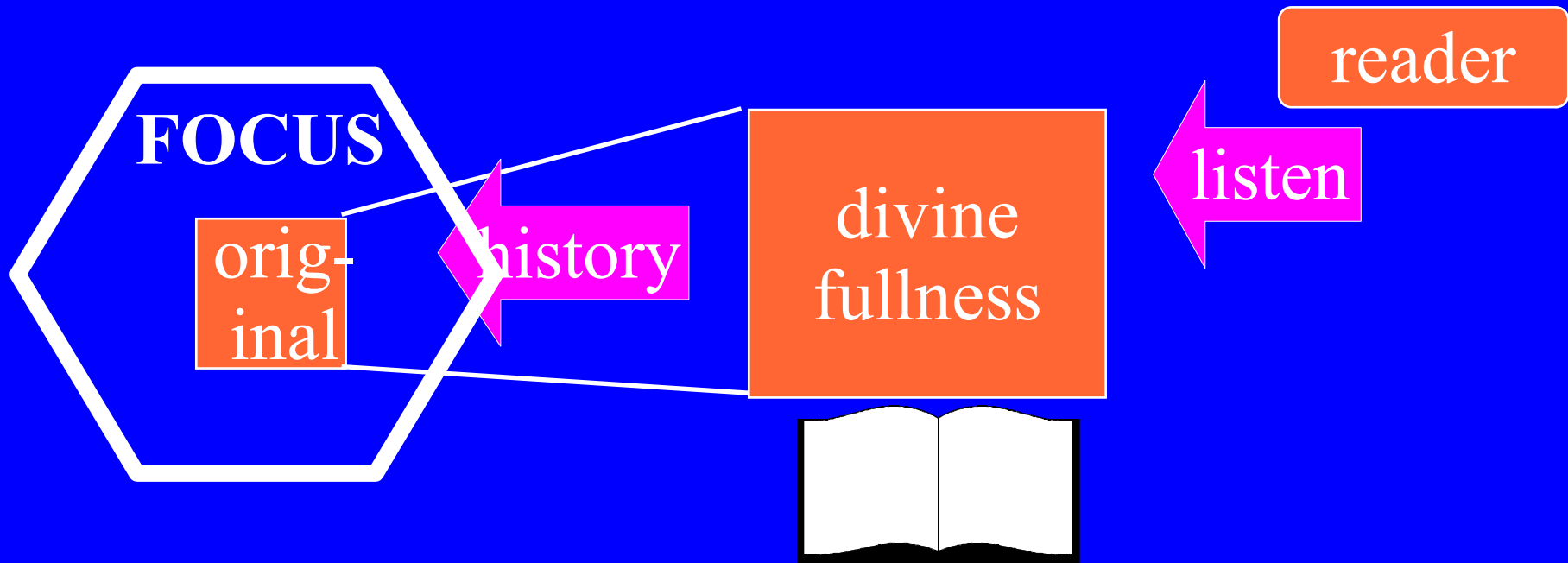
From Divine to Human

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



Focusing on the Original Time

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



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.



Meaning in Relations

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



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.



What about Strange Uses?

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

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

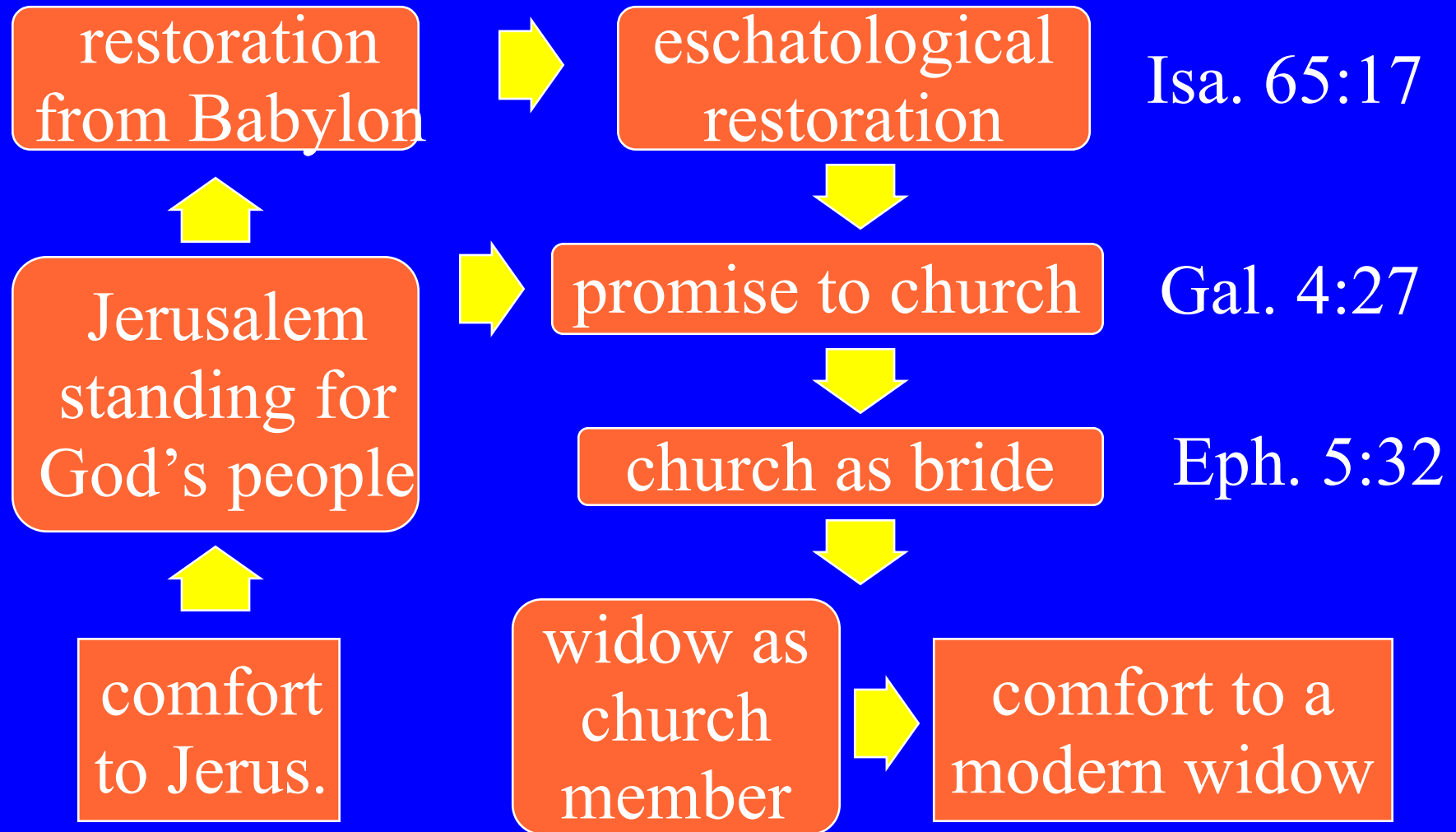
⁴“Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. ⁵For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer,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

comfort
to Jerus.

leap?

comfort to a
modern widow

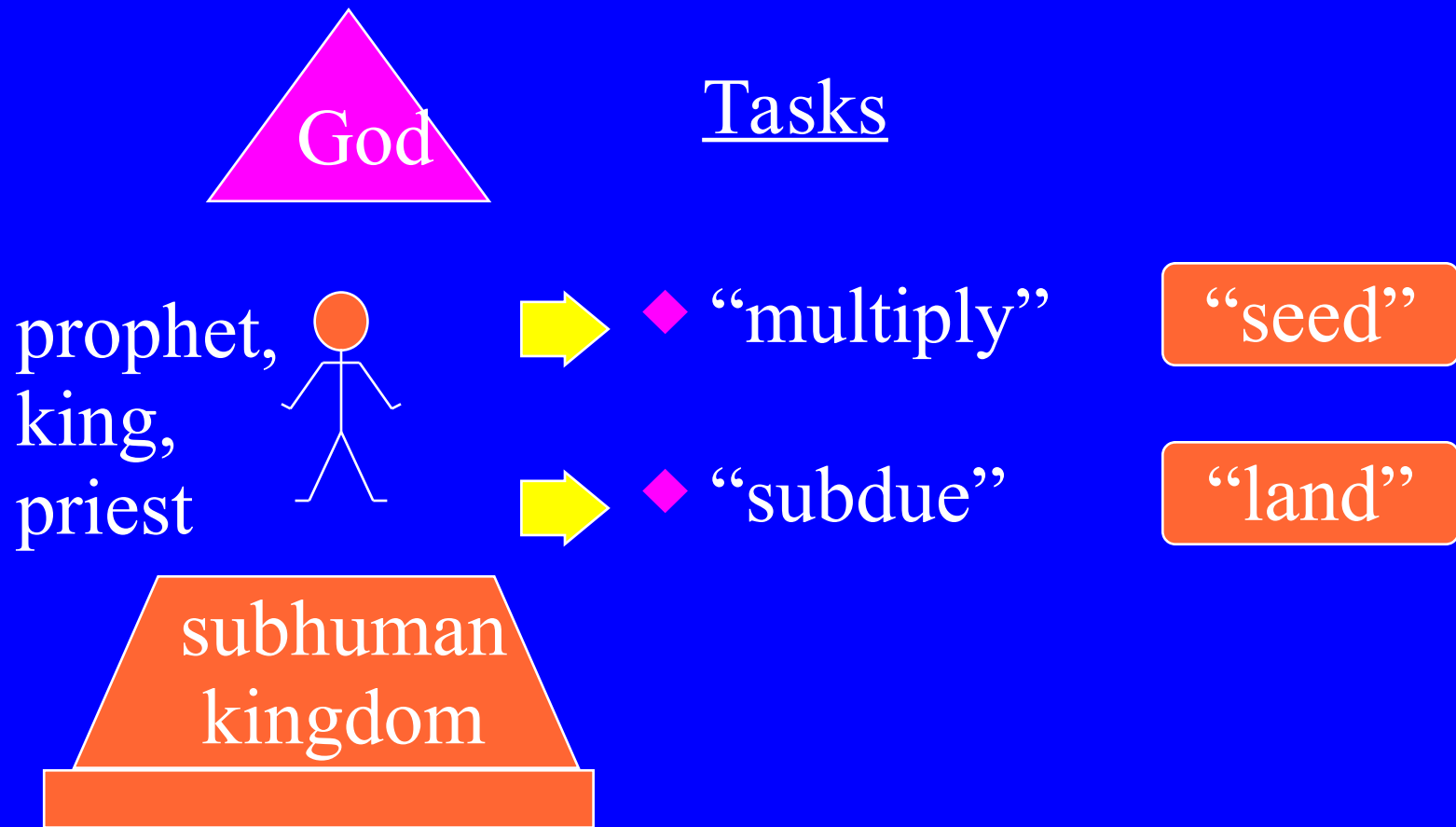
The Indirect Connection



8. Tracing Redemptive-Historical Themes

Israel and Palestine

Seed and Land in Creation



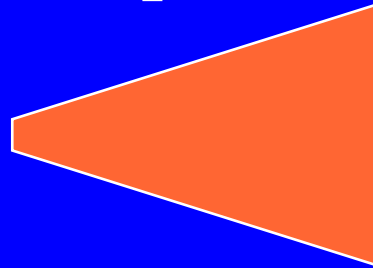
One Representing a Whole

seed

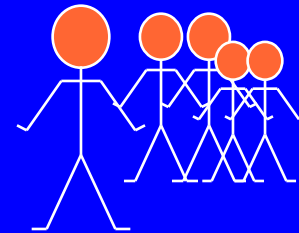
◆ Adam



representing

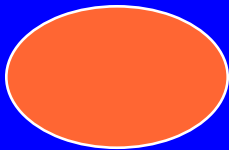


human race

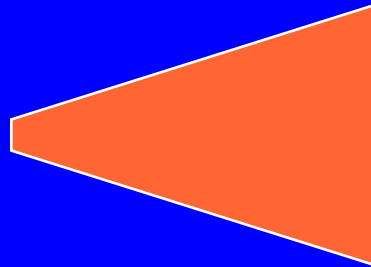


land

◆ Paradise



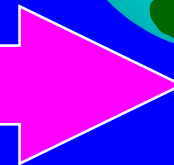
representing



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

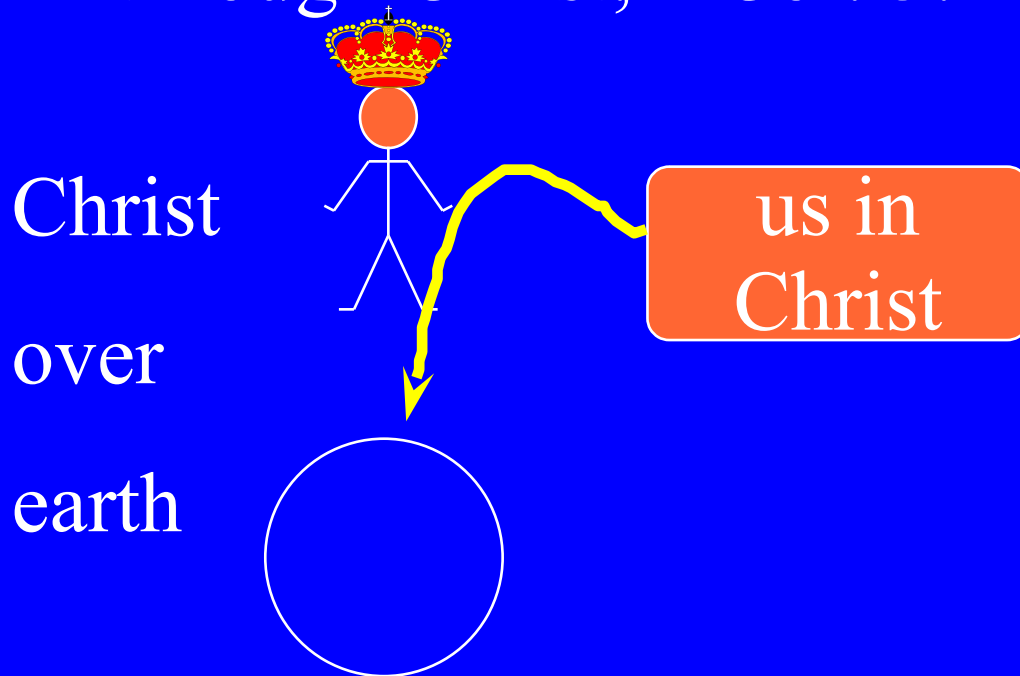


Seed in NT Times

- ◆ 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.

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.

Continuous Organic Growth

seed

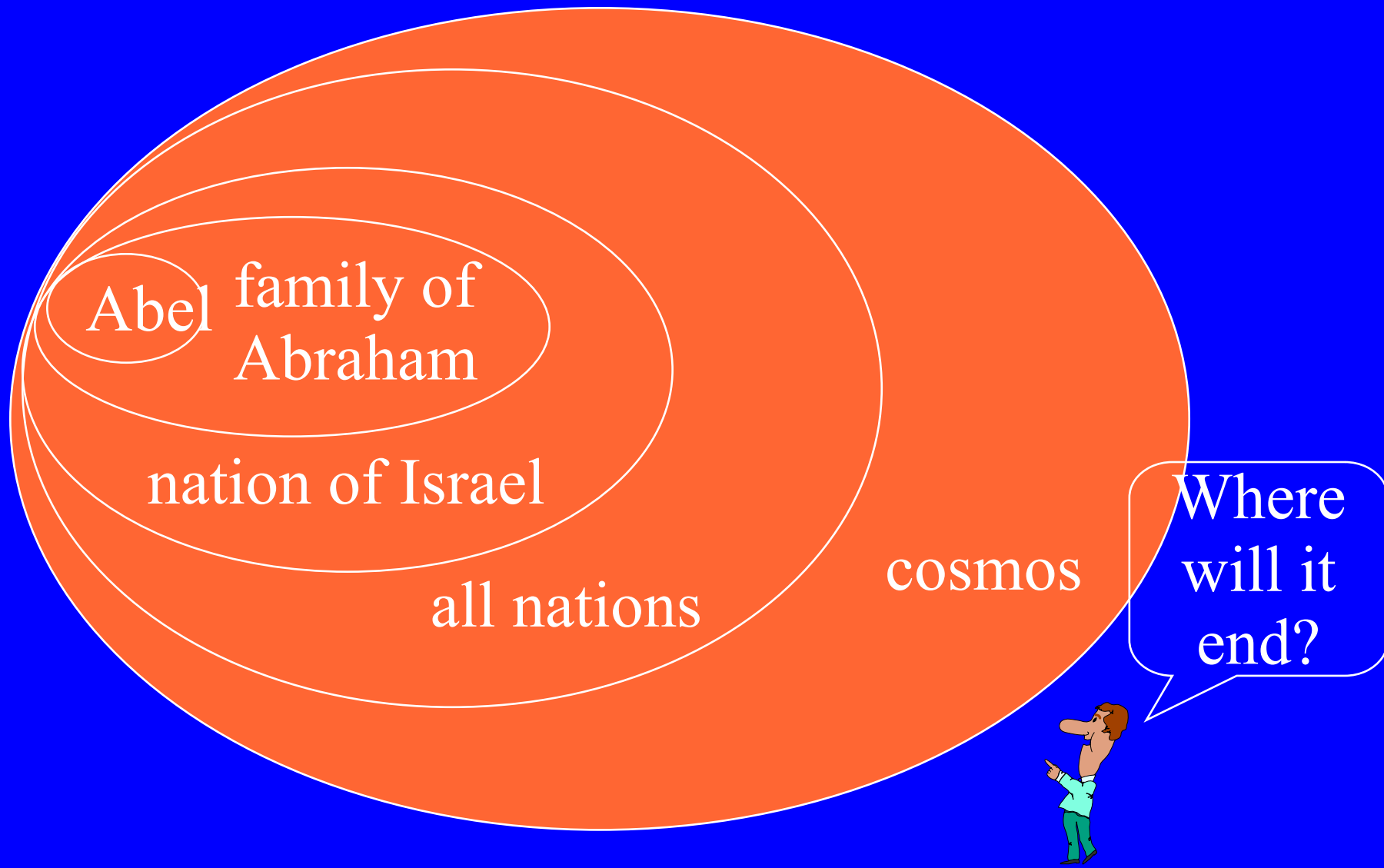
land

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

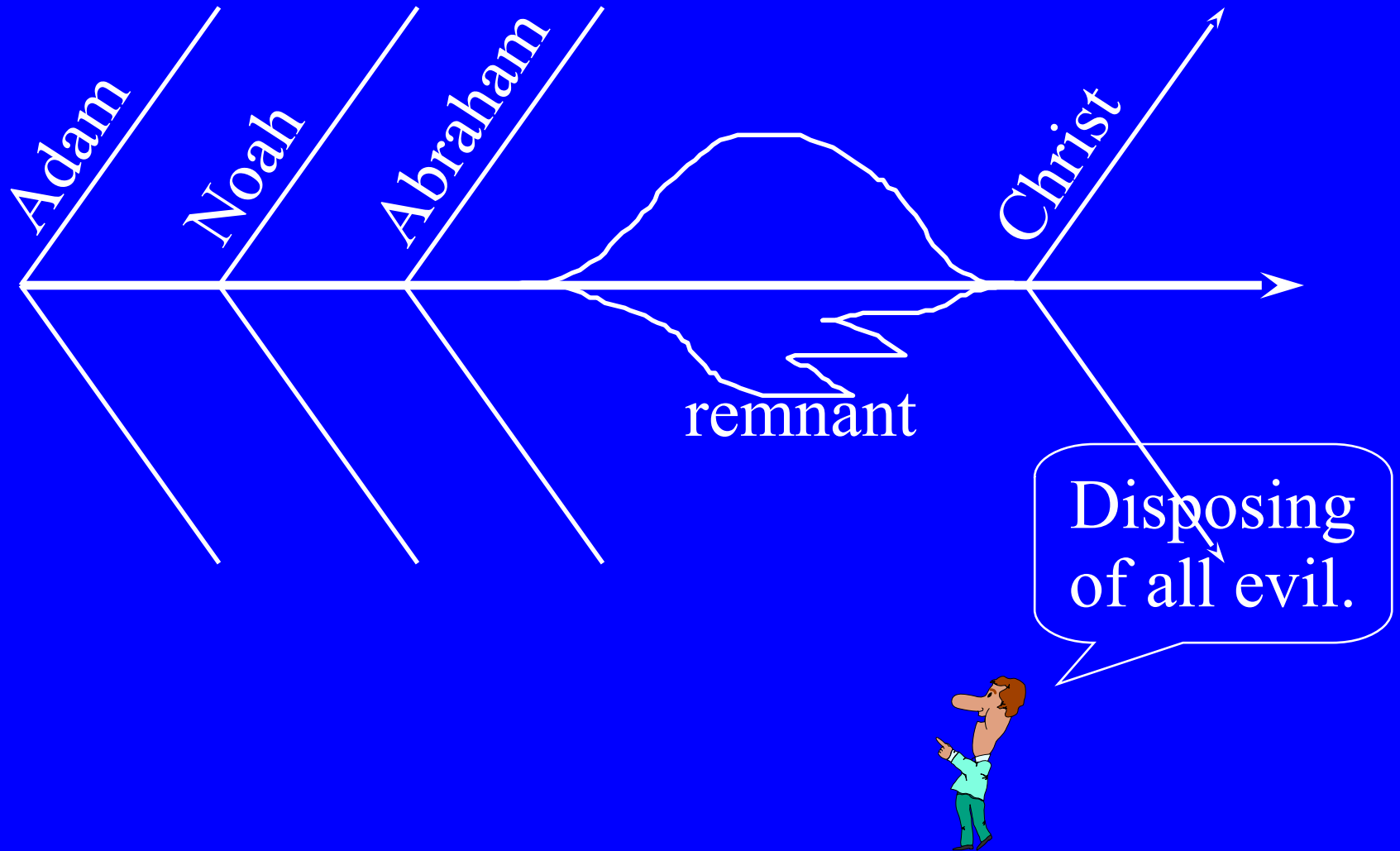
expansion

Paradise
looking at Paradise
cave, altars
Palestine
all earth in principle
all earth in fullness

Picturing Expansion



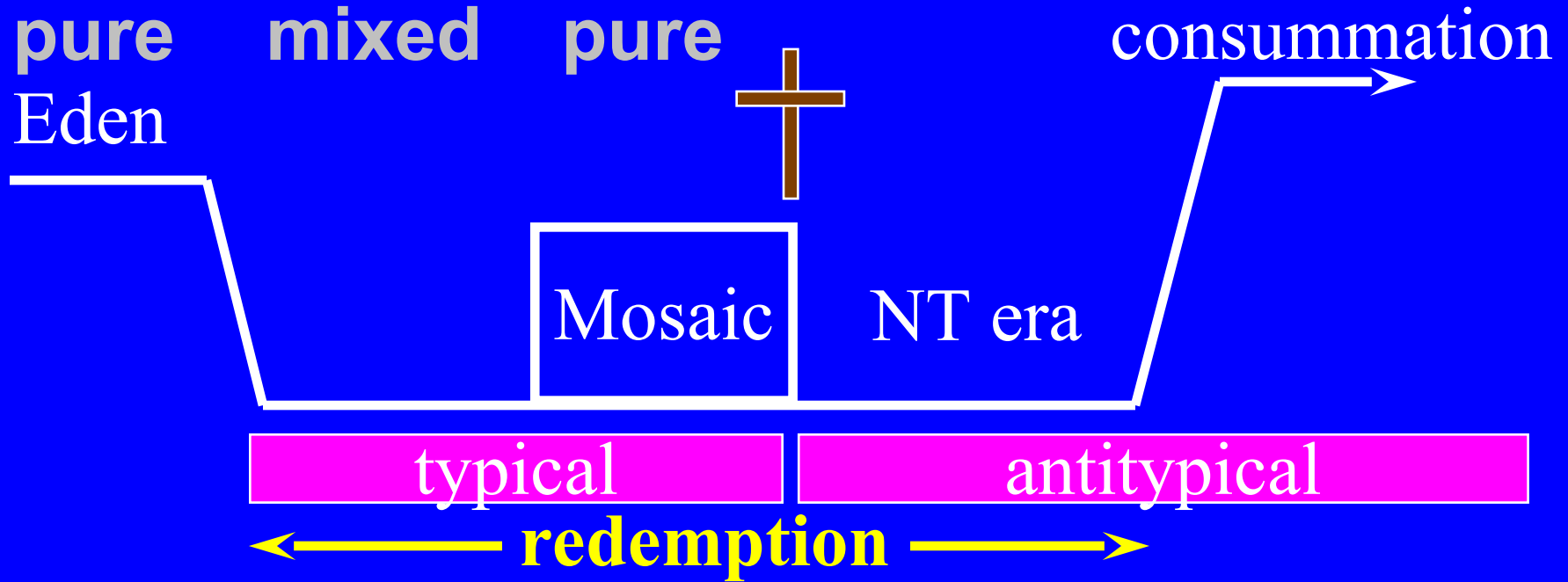
Cutting Off



Discontinuity in Separations

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

Structural Relations among Epochs



- ◆ Any intermediate epoch is a “parenthesis.”

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.

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.

Creation

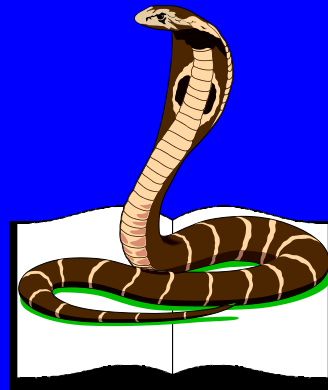
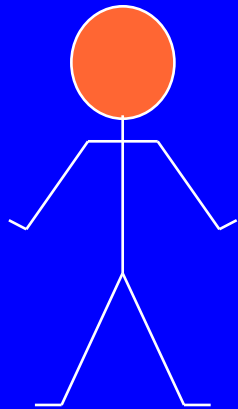


speaks

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

The Fall

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



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.

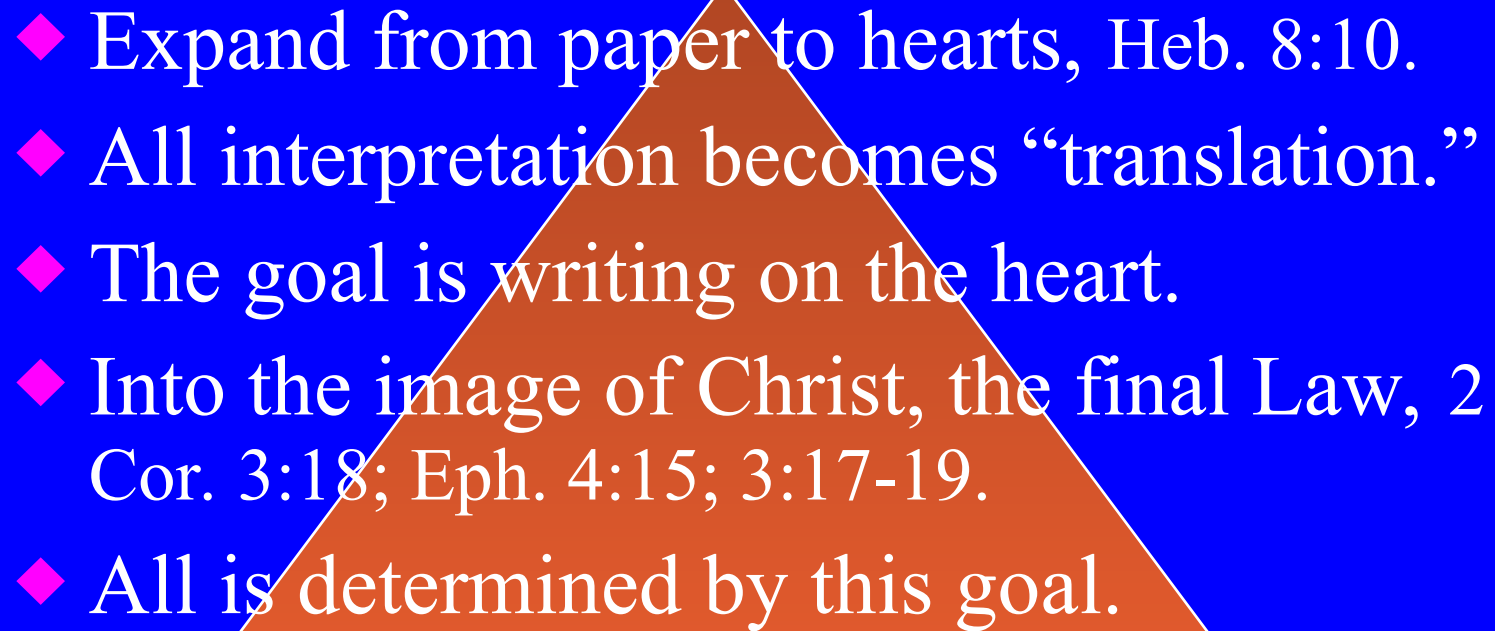
Promise grows in specificity.

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

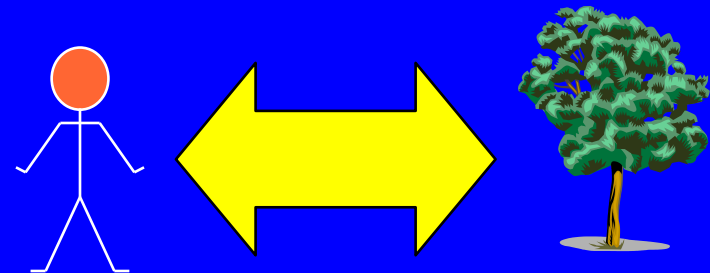
Bible Translation as a Perspective

- 
- ◆ 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.

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.

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.

12. How to “Preach” a Historical Text

What Is the Controversy?

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

redemptive-
historical

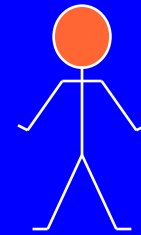
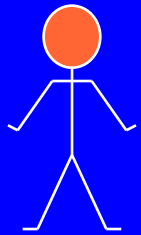
exemplary

What happened
once-for-all
in God's plan?

What examples
and lessons
are there
for us?

Exemplary Approach

- ◆ How are human beings then like us now?
then now



David kills
Goliath

analogy

you be
brave for God

Value of Exemplary Approach

pluses

- ◆ Identifies with people.
- ◆ Direct, forceful application.

minuses

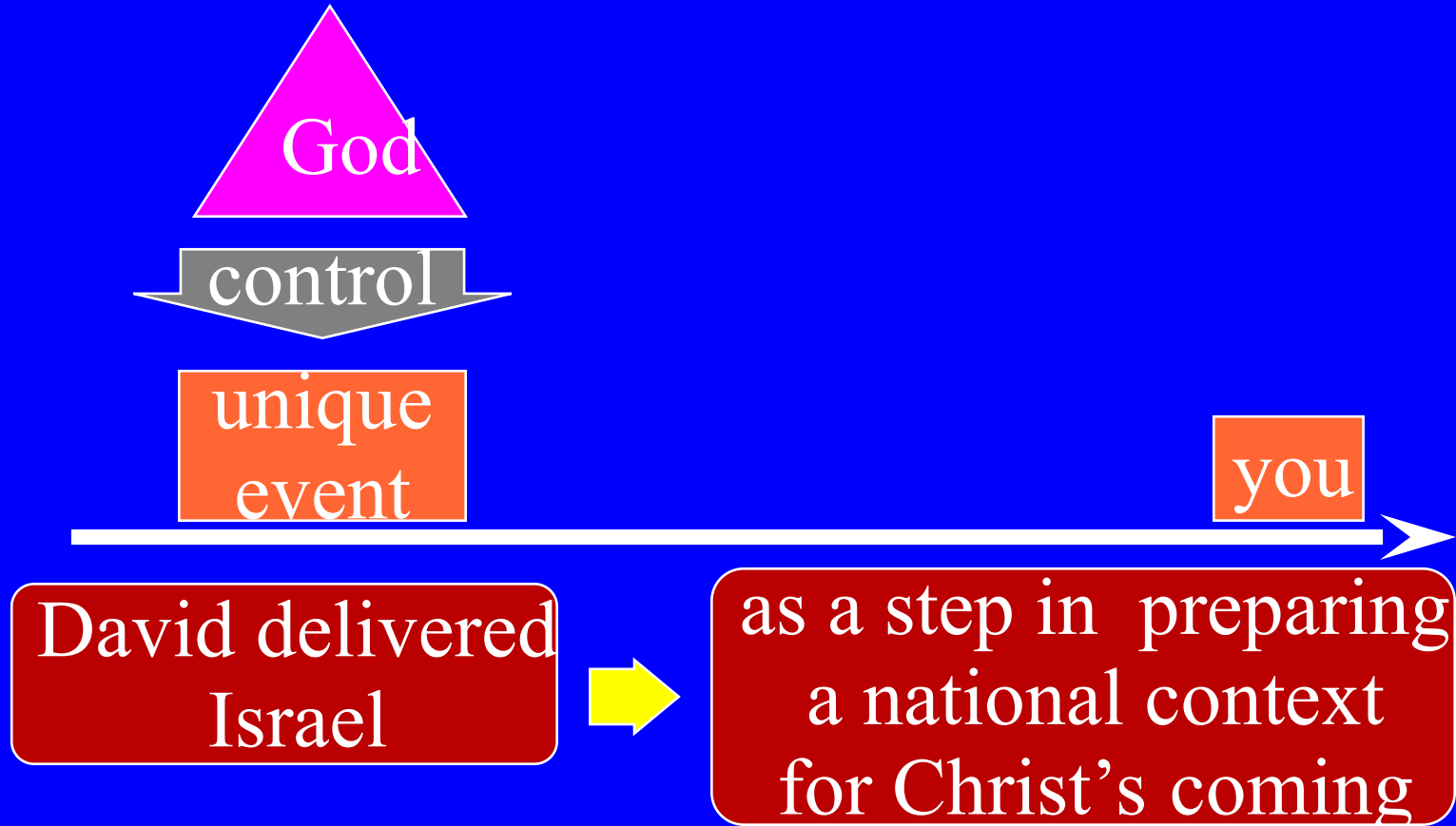
- ◆ Man-centered.
- ◆ Moralistic; no gospel.
- ◆ No Christ.



Problems.

Preparation Approach

- ◆ How did God work history forward?



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.

Value of Preparation Approach

pluses

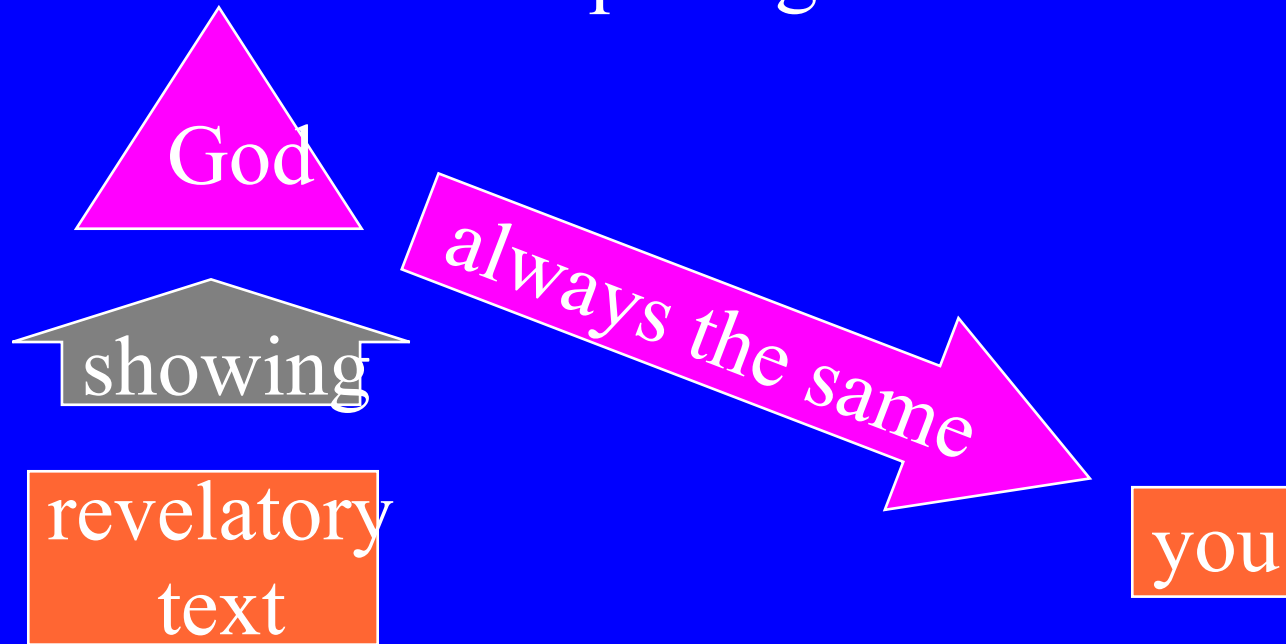
- ◆ Unrepeatable events.
- ◆ Text in its historical context.
- ◆ God-centered.

minuses

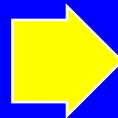
- ◆ Loses sense of commonality.
- ◆ Lecture without application.
- ◆ Not wholly Christ-centered.

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

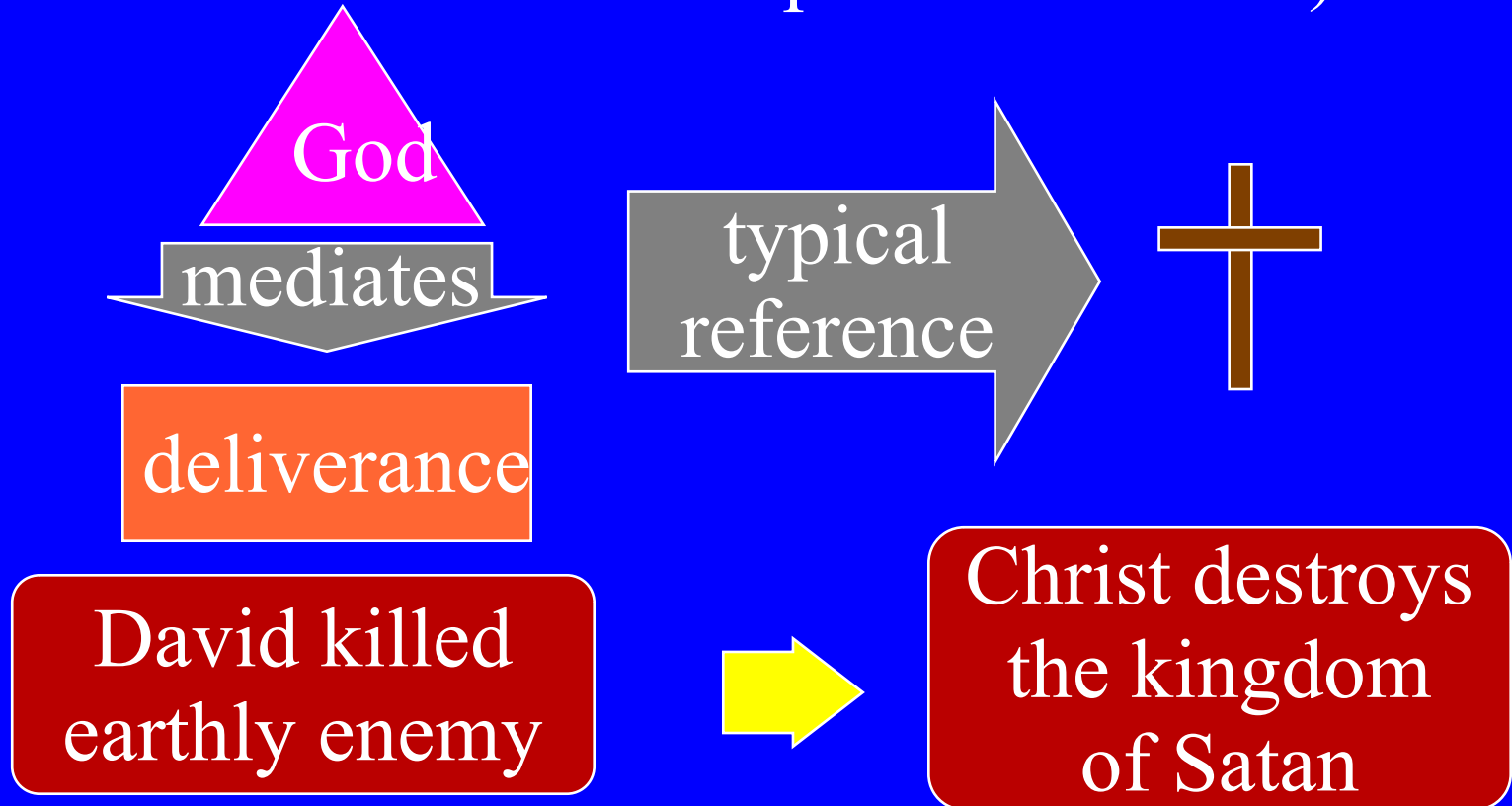
- ◆ Thoroughly God-centered.
- ◆ Underlines truth holding now.

minuses

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

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.

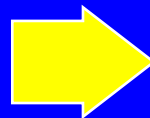
minuses

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

Fulfillment Approach

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

David temporarily
suppressed an
earthly enemy

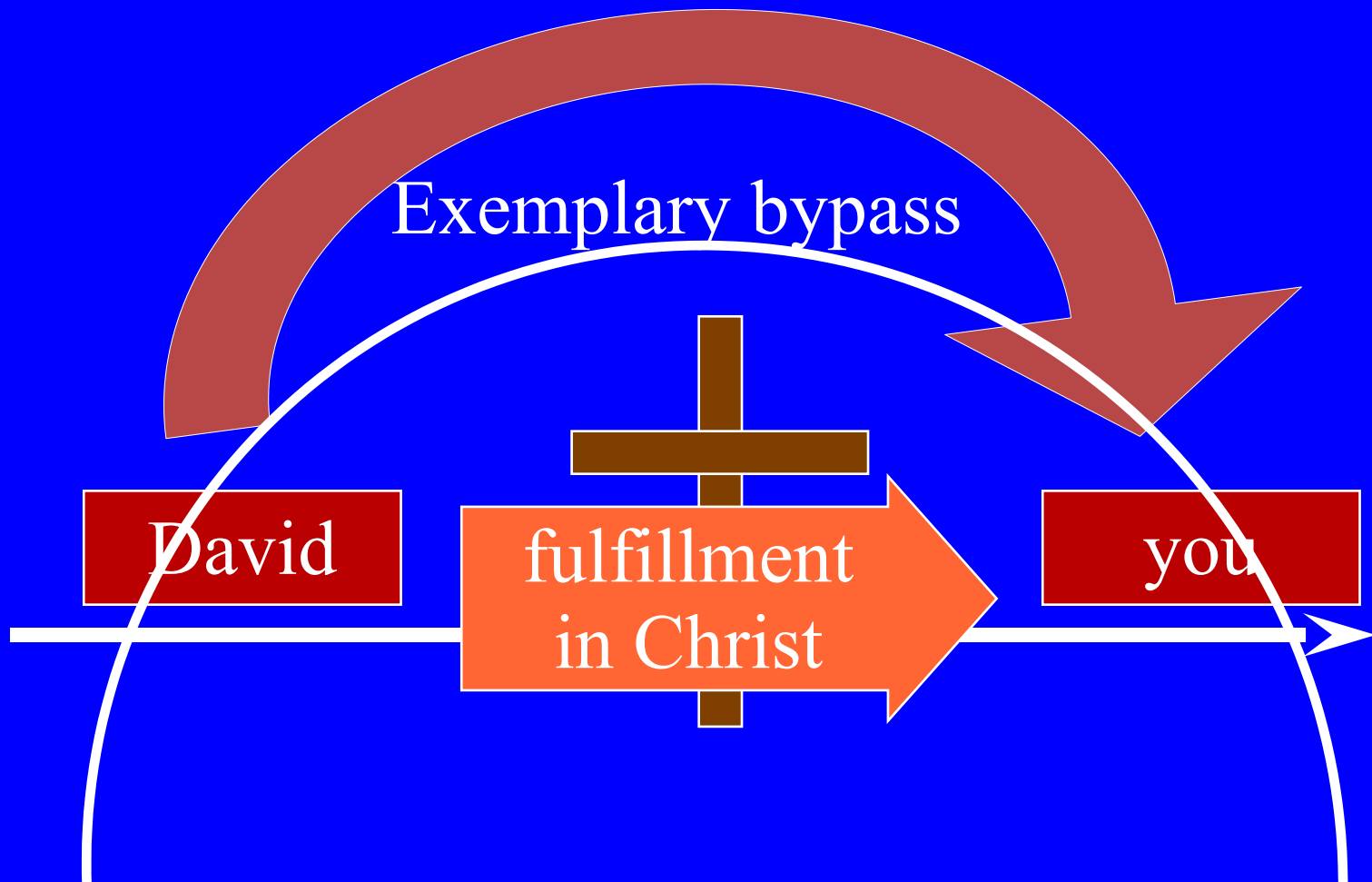


Christ destroyed
forever the
ultimate enemy



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.

Merging Approaches in Fulfillment

exemplary

imitate Christ

preparation

Christ surpasses
the old

God's
character

Christ supremely
reveals God

typological

Christ the antitype

fulfill-
ment

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.

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

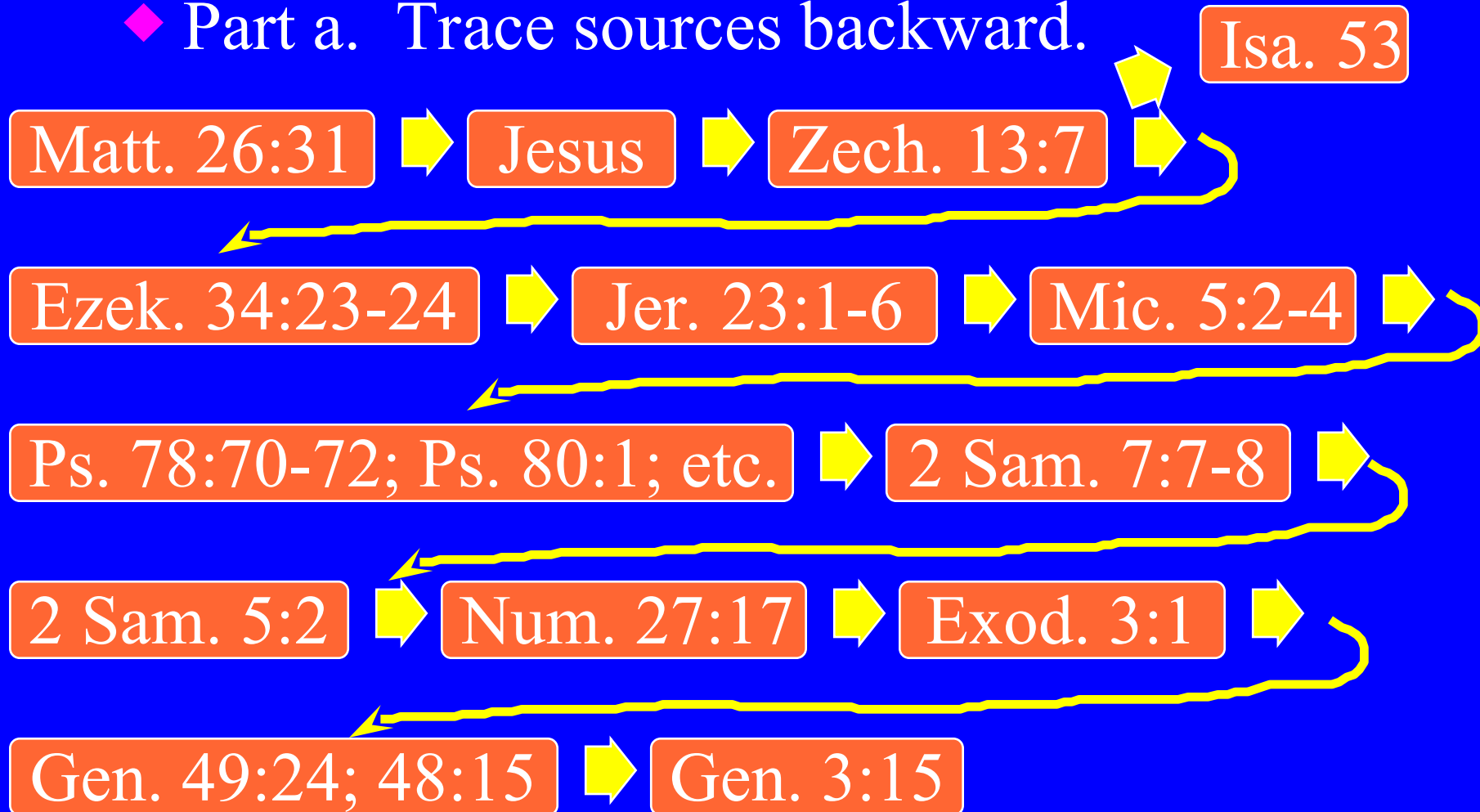
- ◆ Part a:
 - Find immediate source or sources.
 - Pick one source, and find its sources.
 - Continue backward.
- ◆ Part b:
 - Ask what is added at each stage.



Backwards
and forwards

Diachronic Analysis Part a

◆ Part a. Trace sources backward.



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.



Try it.