

Introduction

Questions we want to ask of the text:

1. *What is the point of the text?*
2. *Where does this text fall in the biblical story line?* [We look backward in the story and we look forward. We want to figure out what covenantal administration we're under, because the answer to that helps us figure out what continuities and discontinuities exist between the text and our own time.]
3. *How does this text point to Christ?*
 1. Typology: David, temple, sacrifice. They are divinely ordained persons, institutions, or events which God intends to point us to Christ (need NT warrant to designate a type)
 2. Theme: God's mercy, God's love, our sin, call to praise
 3. Storyline: for example, if telling the story of exile, I'll just trace it to the return from exile, the insufficiency of that return, and then the promise of Christ.
 4. God/man/Christ/response: suppose you're reading the condemnation of Israel in Jeremiah. Use these as reflections to teach us about our own sin, which we can do because we know that, aside from being God's special covenant people, Israel stands in for humanity. They are a parable for us.
 5. New Testament makes the link
2. *How do I read this text through Christ? In other words, what does it mean for us? How do we apply it?*

We are going to walk through some New Testament texts today and see if we can answer these questions. I want you to introduce yourself to the people sitting around you because they are going to be your partners.

Luke 4:1-13

The first text we are going to look at is early in the ministry of Jesus. If you have your Bibles turn to Luke 4.

1. What is the point of the text? Unlike Israel, which failed in the wilderness, Jesus has proven to be the faithful Son of God.
2. Where does this text fall in the biblical story line? We are in the New Testament. But we are at the very beginning of Jesus earthly ministry. The Old Testament ends with the people of God going up to Jerusalem from exile. But the language is point to something more. See the verse just before Luke 4.
3. How does this text point to Christ?
 - a. Typology: Christ is the antitype of Israel. [Unlike Israel, which failed in the wilderness, Jesus has proven to be the faithful Son of God. In Luke's narrative the story of Israel's failure continues to be documented in accounts of their refusal to respond to the gospel (cf. Acts 13:46; 18:6; 28:28), and this failure is explicitly linked with Israel's rebellious acts in the wilderness (cf. Acts 7:35–42, 51–53). In ecclesiological terms, Jesus also “fulfills” the destiny of Israel as he accomplishes what Israel was called to perform as God's son (cf. Deut. 8:5). When the foundation story of Israel is evoked, Jesus does not simply embody Israel, but rather becomes the foundation of God's people in the eschatological era. As he did in the past, God is once again calling a “people [laon] for his name” (Acts 15:14).]
 - b. Theme: faithfulness to God
 - c. Storyline: Luke lays out the storyline for us when he calls Jesus the Son.
 - d. God/man/Christ/response: Too often folks identify with Jesus, but what the text is showing us is that we are more like Israel, even though they are not explicitly mentioned.
 - e. New Testament makes the link: Check your cross references!
4. How do I read this text through Christ? In other words, what does it mean for us? How do we apply it? Know that we have been unfaithful and disobedient like Israel.

Read through Psalm 106 this afternoon. Notice the same three-fold pattern of temptation and sin that marked Israel's history: “wanton cravings” (vv. 14–15; cf. Exod. 16:1–12; Num. 11:1–6), idolatry (vv. 19–23; cf. Exod. 32:1–15), and the “testing” of God at Massah/Meribah (vv. 32–33; cf. Exod. 17:1–7; Num. 20:1–13). Are there any areas of your life where you've given in to a similar pattern of sinful craving, false worship,

and testing of the Lord? **Know and Love Jesus the Perfectly Faithful and Obedient Son of God!**

John 11

1. What's the point? Is it to teach us to have faith? To teach us that Jesus can do everything, so ask him for what you need? No, that would be a moralistic sermon. This passage is about the identity of Jesus, and our belief in his identity. The key verses are 25-27 and 40 and 42. Lines up with 20:31.
2. Where does it fall in the biblical storyline? Well, this occurred, obviously in a time of redemption history in which God was revealing that Jesus was in fact his Son, fully God, fully man. And the purpose of signs and miracles in the book of John is to reveal who Jesus is. The purpose isn't what so many faith healers today claim it is.
3. How does it point to Christ? Again, Jesus answers that question explicitly in the passage: "I am the resurrection and the life. Whoever believe in me, though he die, yet shall he live." (John 11:25-26)
4. How do I read this through Christ? Lazarus gives us a foretaste of our own resurrection. It's a good opportunity to discuss hope, both for the discouraged, as well as for those who hope in the wrong thing. You can also use it to discuss the new identity we have as Christians. What should be said for the church as a whole? We are a people who aren't living for this world. Since we're not storing up treasure here on earth, knowing that everyone and everyone will die, but also knowing that we will be resurrected, we can encourage one another to be investing in different sorts of things.

Colossians 1:12-14

1. What is the point of the text? Paul wants the Colossians (and us!) to give thanks to God for our great salvation. To this end he borrows the language of the exodus to describe the new exodus that God has performed for the people of God in Christ. At first glance this seems like a complicated way of saying that God has caused the Colossians to hear and receive the gospel. That is what Paul is saying. But, by expressing their salvation using the "grammar or vocabulary or accent" of the Exodus, Paul wants to

bring to our minds a whole world of imagery related to Israel's exodus from Egypt and her entry into the promised land. Paul intentionally links these two great saving works of God (the exodus and the cross). But he does so in a way to make us see the cross of Christ as something greater. God's work in saving His people through the cross of Christ is a new and greater exodus. This should fill our mouths with thanksgiving (not murmuring) and our hearts with praise.

2. Where does this text fall in the biblical story line? Paul is writing this after the death and resurrection of Christ. It is under the New Covenant, where God is said to be writing his law on peoples hearts. He does this through the proclamation and belief in the Gospel of Jesus Christ.
3. How does this text point to Christ? Paul is clearly saying that the redemption, the forgiveness of sins, the share in the inheritance, the deliverance. All the language here was accomplished by the life, death and resurrection of Jesus. It is being used typologically from the Exodus and the deliverance from Babylon to its antitype, the deliverance from the death and the domain of the devil through Christ.
4. How do I read this text through Christ? In other words, what does it mean for us? How do we apply it? The one main application we should draw from this passage is to **remember and give thanks for this new exodus God has worked in Christ.** Why does Paul use this exodus language in the context of a prayer of thanksgiving? I think it's in part because of the way that Israel responded to what God had done for them. Instead of giving thanks to Him, they grumbled against God and forgot His saving works. Paul's allusions to the exodus event are given in the context of beckoning the Colossians to give thanks for the new exodus they have experienced in Christ. Israel was redeemed and yet they grumbled. In Christ, we've been redeemed with a greater exodus. Will we give thanks or will we murmur and complain like Israel? Christian, how quickly we forget what God has done for us through a new a better exodus. How quickly we are prone, like Israel, to complain. Let's repent of this and ask God to fill our mouths with thanksgiving and our tongues with praise.

Christian, are you thankful for this great salvation, for this new and greater exodus that God has worked through His Son on your behalf?

Illus: Imagine you were in Egypt just after the Exodus, just after that first Passover. If you stopped Israelites in those days and said, "Who are you and what's happening here?" what would they have said?

They would have said something like this:

“I was a slave. I was under the power of a cruel master. I was under a sentence of death. But in His mercy and grace, God sent a deliverer. I took shelter under the blood of the lamb and I escaped that bondage, and now God lives in our midst and we are following Him to receive our inheritance in the glorious Promised Land.”

Does this sound familiar, Christian? Do you recognize this language and this accent? Who are you, Christian? What has happened to you? Are these words not true of you?

“I was a slave. I was under the power of a cruel master. I was under a sentence of death. But in His mercy and grace, God sent a deliverer. I took shelter under the blood of the Lamb and I escaped that bondage, and now God lives in our midst and we are following Him to receive our inheritance in the glorious Promised Land.”

What a God! What a great salvation He has worked for His people, for His glory! Amen.

Concluding remarks:

At the very beginning of this course we said Biblical theology is the discipline of learning how to read the Bible as one story by one divine author that culminates in the person and work of Christ, so that every part of Scripture is understood in relation to Christ.

We also said it was important because it helps us read the Bible rightly, so that we can engage with the world rightly.

Hopefully we have demonstrated in various ways (tools, themes, workshops) how to read any passage of Scripture canonically meaning within the context of the whole Bible. A few other practical recommendations for you:

1. Grab a Biblical theology. There are good ones out there. Grab something by Graeme Goldsworthy or Vaughn Roberts, they are great introductory demonstrations, similar to this class.
2. Listen to the sermons, make notes of how the preacher puts the text he is preaching on within the context of the Bible.
3. Get a reference Bible and read it. Reading the Bible just straight reading it can help you see the connections and themes. And cross-references are there to help make the connections sometimes.

If you have any questions or would like to dig into this further always feel free to reach out.