



The Drama of Redemption: From New Creation to Consummation

A Survey/Biblical Theology of the New Testament

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Interpreting and Living in Light of God’s Word at the End of the Ages

a. What is the Bible? God’s Inspired and Inerrant Revealed Word to His People.

- i. A Divine-Human Book: The Holy Spirit inspired human authors to write the Bible; this is known as the doctrine of “concurrency”:

ESV **2 Peter 1:19-21**: *And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,²⁰ knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation.²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

- ii. A Progressive-Organic Revelation: The New Testament authors assumed the truth of a chronological progressive divine revelation with thematic continuity in their writings and interpretive-theological methods (adapted from Richard Gamble).
- iii. REVELATION- Communication from and Communion with the Triune God: The Bible is the preeminent means whereby the triune God communicates Himself to us and holds communion with us.

- a. The Triune God condescends to have fellowship with us through covenant: self-communication and communion.

- i. Scott Swain wrote, “Communication from the Triune God is a means to communion with the Triune God.”

- ii. J. I. Packer wrote, “God’s purpose in revelation is to make friends with us.”

- b. Through the covenantal word, God creates, redeems, and consummates the world.

- c. The Bible is the Triune God's authorized self-revelation to prevent both ignorance and speculation (revealed and mysterious will, Deut. 29:29).
- d. Holy Scripture as Written Word- Isa. 40:6-8; 2 Tim. 3:16-17; 1 John 1:1-4- The Scriptures are the supreme literary revelation of the Triune God (2 Tim. 3:16-17); the Lord Jesus Christ is the supreme Word-Full/Personal revelation of Triune God (both in His Person and Works).

*^{ESV} **John 1:18** No one has ever seen God; the only God, who is at the Father's side, he has made him known.*

*^{ESV} **Matthew 11:27** All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.*

Written because of generational and geographical expansion...

Human author's die. Writing testifies-witnesses (speaks) long after author's death.

"The need to put God's word into writing arises from the unlimited scope of the triune God's sovereign purpose to manifest his glory through space and time coupled with the mortal limitations of God's authorized speech agents, his prophets and apostles. Scriptures are *viva vox Dei*, living voice of God."

The word of God endures forever.

Bible is verbal witness to covenant (as rainbow, circumcision, baptism, etc).

- e. The Triune God addresses us as covenant creatures.
 - f. We respond to the Triune God in faith and communion with Him.
- iv. Inspiration by the Spirit- 2 Peter 1:19-21; Luke 24:44-48; John 20:21-23; 2 Peter 3:16

God speaks through Holy Scripture, written word.

How? Inspiration... As J. I. Packer says, "Scripture in its entirety is God the Father preaching God the Son in the power of God the Holy Spirit."

Result of Inspiration: Inerrant, infallible, trustworthy Bible. "God's word in servant form."

Incarnation and Inspiration: An Analogy

"The incarnation involved the personal union of God with humanity. Inspiration only involves a productive union between God and humanity."

As the Second Person of the Trinity has assumed the form of a servant (Phil. 2:7) in order to accomplish our redemption, so God's speech has assumed a "servant form" in holy scripture in order to communicate redemptive revelation."

"Because incarnation and inspiration are both enlivening works of the self-same Spirit we may expect to see the Spirit's characteristic fingerprint in both works. In the former he creates a holy and sinless fellowship between two natures in one person. In the latter he creates a holy and infallible fellowship between two authors in the production of one work. And, therefore, just as Jesus is God's word incarnate, the Bible is God's word inscribed."

Importance of the Gospel of John's theology of Inspiration and the Bible: John 5:39-40; 14:26; 15:26; 16:12-15 (cf. 1 Cor. 2:8-16).

v. Holy Scripture's Attributes

1. Clear
2. Sufficient
3. Authoritative- self-authenticating

"As the ultimate source of God's saving self-revelation, Holy Scripture "speaks for itself and proves itself."24 Because Scripture is the supreme and irreplaceable fountain of the saving knowledge of God, it needs no other authorities to establish its authority. Just as light "is immediately most certainly known to us by its own brightness" and "food by its peculiar sweetness," so Scripture's true dignity and authority are known to us by its own intrinsic radiance (Ps. 119.105) and its own intrinsic sweetness (Ps. 19.10).25 Indeed, what higher authority could there be to authenticate God's word and will than God's own voice?26 Because Scripture is God's own Word, it authenticates itself. In the Bible the Lord's sheep hear his voice and follow his lead (cf. Jn 10.3, 14). Because its authority is self-authenticating, Holy Scripture does not depend upon the church to validate its status as God's word."

"Scripture is norma normans non normata—"the norming norm that is not itself normed."

Of course, we must acknowledge that it is the Holy Spirit who enables us to acknowledge and respond to God's authoritative Word in Holy Scripture (Jn 3.3, 5; 2 Cor. 3.14–18; 4.3–6; 1 Thess. 1.5; 2.13). The Spirit enables us to perceive Scripture's inherent brightness and to taste its inherent sweetness."

4. Necessary

vi. Important Foundations for New Testament Theology: *"The Essentials"*

1. Creator-creature Distinction

a. Archetypal Theological Knowledge:

Absolute, comprehensive knowledge of all truths and things that God alone possesses in His self-existence and self-sufficiency (Deut. 29:29). Our creaturely knowledge of God is ultimately rooted in and patterned after God's knowledge of Himself.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! ³⁴ For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵ Or who hath first given to him, and it shall be recompensed unto him again? ³⁶ For of him, and through him, and to him, are all things: to whom be glory for ever. Amen (Rom. 11:33-36).

b. Ectypal Theological Knowledge:

Learning, humble-receiving and responding to the truth that God has condescended to graciously reveal to His people. This is a "pilgrim knowledge"—a knowledge that is always receiving humbly and learning by God's grace and Spirit through God's Word. *We see through a glass darkly* (1 Cor. 13:12).

c. Glory-Theological Knowledge:

The theology of the "blessed" who see face to face. Not fully comprehending, but apprehending as fully as creatures who have been fully redeemed from sin, whose minds and hearts can fully receive what God has clearly revealed.

2. **Covenant and Kingdom: KING * COVENANT * DWELLING OF GOD WITH HIS PEOPLE** (elsewhere explained in more detail, but part of the foundation of NT Theology).
3. **Progressive Revelation:** Historical events of divine revelation are revealed in both highs and lows, both peaks and valleys, in phases and advancements, etc. Heinrich Bulling called this “the history of the progression of the word of God.”
4. **Advancement and Aspiration for a Personal and Public Piety** (Acts 20:18-32):

ESV Acts 20:18-20, 27-28: And when they came to him, he said to them: "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, 19 serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house ... For I did not shrink from declaring to you the whole counsel of God. Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

5. Distinction between Indicative and Imperative:

- a. Indicative
- b. Imperative

6. Distinction between Descriptive and Prescriptive theology:

- a. Descriptive: Holy Spirit through author merely describing something that happened, but not endorsing it as an example of how to live or what to do.
- b. Prescriptive: Holy Spirit through author teaching what is required of all believers, and how they are to live.
- c. Application/Example: This is the difference between a doctor describing a medicine to treat a disease and actually prescribing it for you to consume and use in your life.

7. **Combination of learning and humility:** Submission to the Holy Spirit speaking through the Word. Importance of being both “graced” and “gifted/knowledgeable”.

b. How does the New Testament Interpret the Old?

Important: We should learn from the way that the New Testament authors interpret the Old Testament. The way that they interpret Old Testament Scriptures should be our pattern and guide for interpreting in the new. For example: Amos 9:11-12; Acts 15:

^{ESV} **Amos 9:11-12:** *"In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, ¹² that they may possess the remnant of Edom and all the nations who are called by my name," declares the LORD who does this.*"

^{ESV} **Acts 15:13b-18:** "Brothers, listen to me. ¹⁴ *Simeon has related how God first visited the Gentiles, to take from them a people for his name.* ¹⁵ *And with this the words of the prophets agree, just as it is written,* ¹⁶ *"After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,* ¹⁷ *that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things* ¹⁸ *known from of old.'*

Read and Meditate Upon following Scriptures: Note both Inspiration of Holy Spirit and the Primary Subject/Character of Scripture revealed by Holy Spirit (cf. John 16:12-15):

Matthew 5:17; Mark 12:36; Luke 24:27, 46; John 5:39, 46; 20:9; Acts 1:16; 4:25; 10:43; 26:22-23; 28:23; Romans 1:1-2; 16:25-26; 1 Corinthians 15:3-4; Galatians 3:8; Hebrews 3:7; 1 Peter 1:10-11, 25

Bible Speaks of Jesus Christ: Luke 24:44: TNK (Tanakh- Law, Prophets, and Writings)- Hebrews 1:1-3; 2 Cor. 3:14-18; John 5:45-57

What is typology? Goppelt defines typology as "historical facts—persons, actions, events, and institutions--...that are considered to be divinely ordained representations or types of future realities that will be even greater and more complete."

Vern Poythress defines typology as "a special example, symbol, or picture that God designed beforehand, and that He placed in history at an earlier point in time in order to point forward to a later, larger fulfillment."

Examples to Typology:

Animal sacrifices → Final Sacrifice of Christ

Temple as Dwelling Place of God → Christ the Dwelling Place of God

Priests in the OT → Christ the High Priest

Prophets in the OT → Christ the Prophet

Kings in the OT → Christ the King

Fulfillment takes place preeminently in Christ:

^{ESV} Ephesians 1:9-10: ...Making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

^{ESV} 2 Corinthians 1:20 For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.

Major themes of the OT that meet in the NT and are **progressively escalated and advanced:**

Examples:

King/Covenant/Dwelling of God → (Escalates progressively and eschatologically) to Jesus the King of Kings of Lord of Lords, the New and Final Covenant, and the Dwelling Place of God with man in Jesus Christ.

King / Covenant / Dwelling
Gen. 3:15 → Gen. 12:1-3 → 2 Samuel 7:12-17
Matthew 1:1-17

Historical Offices of Prophet, Priest and King → (Escalates progressively and eschatologically) to the Perfect Prophet, Priest, and King, the Lord Jesus Christ. Note the teaching of the Westminster Confession of Faith (7.5):

This covenant [of Grace] was differently administered in the time of the law, and in the time of the gospel;(1) under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come,(2) which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,(3) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.(4) (1)2 Cor. 3:6,7,8,9. (2)Heb. 8,9 & 10; Rom. 4:11; Col. 2:11,12; 1 Cor. 5:7. (3)1 Cor. 10:1,2,3,4; Heb. 11:13; John 8:56. (4)Gal. 3:7,8,9,14.

Promises
Prophecies
Sacrifices
Circumcision
Paschal Lamb
Types and Ordinances

All of these “*foreshadowing Christ to come*”—this is typology.

Prophet
Priest

King

c. Important to note in special revelation both the horizontal and vertical dimensions:

- i. Vertical: Revelation-receivers from God through the Word of Truth by the Holy Spirit.
- ii. Horizontal: progressively revealed through time/space, real history: through typology, covenant, eschatology:
 1. Typology
 2. Covenant
 3. Eschatology

**d. What is a very important part of learning the Old? 1 Corinthians 10:1-11;
Romans 15:4; 16:25-27**

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