

Lighthouse All Church Retreat Seminars

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From Eden to the New Creation: How Biblical Theology Helps Us Read the Bible as One, Unified Story

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I. Introduction

- a. The Bible as Story

- b. Not Missing the Forest for the Trees

II. Definition

- a. “Biblical theology is principally concerned with the overall theological message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this, it must work with the mutual interaction of the literary, historical, and theological dimensions of the various corpora, and with the inter-relationships of these within the whole canon of Scripture.”—Brian Rosner in the *New Dictionary of Biblical Theology*

1. Helpful Illustrations

2. The Teleological Nature of Scripture

- a. From the Greek word *telos*, which means end, goal, or purpose

- b. Working from creation/Eden to new creation

III. Biblical Theology in Practice

a. First Adam (old creation) to Second Adam (new creation)

- Image Bearers and Vice-Regents

- The Fall from Blessing to Cursing

- The First Gospel

- Tracing the Line of the Serpent and the Seed of the Woman

- Noah, a Second Adam?

- The Patriarchs
 - The Abrahamic Covenant and the Reversal of the Curse

- Narrowing the Line of the Seed to Judah

- Exodus, Leviticus, Numbers

- Deuteronomy

- The Former Prophets (Joshua, Judges, Samuel, Kings)
 - The Davidic Covenant

 - Solomon, the Chosen Seed (1 Kings 1–11)?
 - Paradisaical/Edenic Conditions Described

 - Solomon, Just Like Adam and David

- New Promises of Hope in Ezekiel 34–37 and Daniel 7

- Ezekiel, a New Eden, and a Better David

- Daniel and the Son of Man

b. God's Edenic Presence ———▶ Tabernacle, Temple, and New Jerusalem

- The Tabernacle (Exodus 25–31)

- Solomon's Temple (1 Kings 6)

- The Future Temple (Rev 21–22)

IV. Biblical Theology and Its Relevance for Our Lives

a. How Biblical Theology Helps Us Read Our Bibles

- It gives us a greater view of God
 - “...narrative [is] primarily theological in nature. In other words, biblical narratives are primarily about God and God’s redemptive activity among humanity and their authors’ claim to reveal God truthfully. This may seem like a truism, but we often focus our attention on the ethical dimensions of narrative rather than on its theological dimension. In other words, it is too easy to ask the question of narratives, what should I be like? Rather than, what is God like? Or, what is God doing? The ethical question is not inappropriate. Yet, our primary interpretive emphasis should be theological. By centering our attention on the theological question, we will be in a better position to hear well the ethical stance of the text.”—Jeannine K. Brown
 - “The shaping of character is rarely the direct aim of biblical narrative; we are not told stories about Abraham, Moses, Jesus, or Paul chiefly in order that we might let our characters be shaped by theirs. The primary concern of biblical narrative is to expound the gospel, to talk about God and what God has done, rather than to talk about the human characters who appear in God’s story.”—John Goldingay

- It reminds us not to get too bogged down by the details

V. Resources for Further Study

a. Introductory

- “What Is Biblical Theology?” by James M. Hamilton Jr.
- The Bible Project on YouTube
- Short Studies in Biblical Theology series

b. Intermediate

- “From Eden to the New Jerusalem” by T. Desmond Alexander
- “The Drama of Scripture: Finding Our Place in the Biblical Story” by Michael Goheen and Craig Bartholomew

c. Advanced

- “Dominion and Dynasty” by Stephen Dempster
- “The King in His Beauty” by Thomas R. Schreiner
- The New Dictionary of Biblical Theology. Edited by T. Desmond Alexander and others
- Free Biblical Theology lectures by Thomas R. Schreiner on The Master’s Seminary YouTube page