

Biblical Theology Core Seminar
“The People of God”
Week 7 (03.01.2023)

Introduction

Mixed Metaphors, Anyone?

The Story

Why are there two genealogies for Shem?

Called-Out Special Covenant Members: Nation, Seed, Children

Sons of God, Son of Man, Image, King, Priest

JESUS, Messiah, as the New Adam, Abraham, Israel, David, Image, King, Priest, Son of Man, Son of God, Seed of Abraham

A New People Through Union With Christ

Church as Israel, or Seeds of Abraham, but *Through the Promise*

Matthew 3:9-10. Jesus says to the Pharisees and Saducees, “And **don’t presume** to say to yourselves, ‘We have Abraham as our father.’ For I tell you that **God is able to raise up children for Abraham from these stones.** The ax is already at the root of the trees. Therefore, every tree that doesn’t produce good fruit will be cut down and thrown into the fire.”

Romans 9:6-8, where Paul explains this further. “6 Now it is not as though the word of God has failed, because not all who are descended from Israel are Israel. 7 Neither is it the case that all of Abraham’s children are his descendants. On the contrary, your offspring [seed] will be traced through Isaac. 8 That is, it is not the children by *physical* descent who are

God's children, but the *children of the promise* are considered to be the offspring [seed]."

Galatians 3:29.

And if you belong to Messiah, then you are Abraham's **seed**, heirs *according to the promise*.

Galatians 6:15-16:

"15 For both circumcision and uncircumcision mean nothing; what matters instead is a new creation. 16 May peace come to all those who follow this standard, and mercy even to the Israel of God!"

The movement from the Old Covenant to the New is the movement from genealogy to re-genealogy, or regeneration.

Church as Regenerate and Baptized

In **Acts 2:36-39**, Peter preaches,

36 "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah."

37 When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brothers, what should we do?"

38 Peter replied, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for

you and for your children, and for all who are far off, as many as the Lord our God will call."

Many of the Metaphors for the Church Root in the Old Testament

Like Israel, Greg Beale observes, the church is called the

"beloved of God"

(Deut. 32:15; 33:12; Ps. 60:5; Isa. 44:2; Jer. 11:15; Hos. 2:23; Rom. 9:25; Thes. 1:4); **"church"**

(see LXX of Deut. 23:2-3; 31:30; 1 Sam. 17:47; 1 Chron. 28:8; Neh. 13:1);

"son(s) of God"

(Exod. 4:22-23; Deut. 14:1; Isa. 1:2, 4; 63:8; Hos. 1:10; 11:1; Matt. 5:9; Rom. 8:14, 19; 9:26; Gal. 3:36; 4:6);

"Abraham's seed"

(Gal. 3:26, 28);

children of the "Jerusalem above"

(Gal. 4:26, 31);

"fellow citizens" with the Jewish "saints"

(Eph. 2:12, 19);

a "Jew...inwardly" and "the true circumcision"

(Rom. 2:26-29; Phil. 3:2-3);

the "temple"

(1 Cor. 3:10-17; 6:19; Eph. 2:20-22);

"the bride of Christ/God"

(Isa. 54:5-6; Ezek. 16:32; Hos. 1:2; 2 Cor. 11:2; Eph. 5:25-27);

a "vineyard" or "cultivated field"

(Is. 5:1-7; Jer. 12:10; Ezek. 19:10; Joh 15:1-11; 1 Cor. 3:5-9);

an "olive tree"

(Isa. 17:6; Jer. 11:16; Hos. 14:6; Rom. 11:17, 24);

“sheep”

(Jer. 23:1; 50:6; Ezek. 34:6f; Mic. 2:12; Matt. 10:6; 25:22-23; John 10:1f; 21:16-17; Heb. 13:20); a (special)

“people”

(Exod. 19:15; 23:22; Deut. 7:6; 14:2; 26:18; Tit. 2:14; 1 Peter 2:9-10);

a “royal priesthood and holy nation”

(Ex. 19:6; 1 Peter 2:9);

a “chosen race” and “the Israel of God”

(1 Peter 2:9; Gal. 6:16);

the “image of God.”

The people of God and the New Jerusalem

II. Biblical Theology Tools

Covenants

Continuity/Discontinuity

Typology

Promise/fulfillment

III. Systematizing it All

The Church is a Justified and Holy PEOPLE

The Church is a United PEOPLE

Each one of the metaphors for the church has a job to do for describing something about our union in a church family with other PEOPLE of God.

Each metaphor teaches us something different about what a church and its members are like. To describe the church as a “family” is to speak about its *relational intimacy* and *shared identity*. To call it a “body” is to say that its members are *mutually dependent* but have *different roles*. To refer to it as the “temple of the Spirit” is to say that God *specially identifies himself and dwells with these people*. The language of “vine and branch” communicates the church’s *dependence on Jesus and his Word* for its life. Do you see?

There’s nothing on earth like the local church.

Each of these metaphors gets put into practice *locally*, among other PEOPLE.

The metaphors aren’t really metaphors but shadows.

CONCLUSION