



C. Each one of the metaphors for the church has a job to do for describing something about our union in a church

D. Each of these metaphors gets put into practice locally

E. The metaphors aren't really metaphors but shadows

CONCLUSION

Questions?

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Biblical Theology Core Seminar

Class 6: The Story of the People of God

Introduction: Mixed Metaphors, Anyone?

I. The Story

Why are there two genealogies for Shem?

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

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

C. Christ as the New Adam, Abraham, Israel, David, Image, King, Priest, Son of Man, Son of God, Seed of Abraham

D. A New People Through Union With Christ

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

Galatians 3:29: “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

Galatians 6:15-16: “Neither circumcision nor uncircumcision means anything; what counts is the new creation. Peace and mercy to all who follow this rule—to the Israel of God.”

Genealogy gives way to re-genealogy, or regeneration.

F. Church as Regenerate and Baptized

See Acts 2:36-38

G. 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.”

H. The people of god and the New Jerusalem

II. Biblical Theology Tools

A. Covenants

B. Continuity/Discontinuity

C. Typology

D. Promise/fulfillment

III. Systematizing it All

A. The Church is a Justified People

B. The Church is a United People