

Daniel Morrison

SESSION 7: READING THE GOSPELS

Class Overview

“Now these Jews [in Berea] were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek women of high standing as well as men.” (Acts 17:11–12).

"Raking is easy, but you get only leaves; digging is hard, but you might find diamonds." John Piper, *Future Grace*, 387.

Theologian Grant Osborne (*The Hermeneutical Spiral*, 21-22) says that bible interpretation is:

- Science:
- Art:
- Spiritual act:

Class Schedule

- January 17: What is the Bible?
 - January 24: Genre Matters
 - January 31: Context is Key
 - February 7: Find Christ
 - February 14: Interpretation Lab 1: Old Testament
 - February 21: Interpretation Lab 2: Old Testament
 - February 28: Interpretation Lab 3: New Testament
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I. What are the Gospels

A. Eye-Witness Testimony

B. Genre: Redemptive-Biography

1. *Redemptive*: Gospels are organically tied to the Old Testament and are influenced by OT narrative in terms of style

 2. *Biography*: The Gospels share traits with Greco-Roman biography which is not to be equated to our modern understanding of biography
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II. Interpretive Principle to be Aware of: Typology

A. What is Typology?

1. Typology is not straightforward predictive-prophecy
 2. Typology is “the idea that persons (e.g., Moses), events (e.g., the exodus), and institutions (e.g., the temple) can – in the plan of God – prefigure a later stage in that plan and provide the conceptuality necessary for understanding the divine intent (e.g., the coming of Christ to be the new Moses, to effect the new exodus, and to be the new temple).” –Graham Cole, *He who Gives Life*, 289.
 3. Example: Matthew’s use of Hosea 11:1 in Matthew 2:15
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III. Major Theme: The Kingdom of God

A. The Source of the Kingdom (e.g., Mk. 4:26-29)

B. The Mystery of the Kingdom (e.g., Matt. 13:1-23)

C. The Demands of the Kingdom (e.g., Matt. 6:33; Matt. 13:44-46).
