

Understanding and Interpreting the Bible

Some Examples of how to dig in an apply the text

DAVID AND GOLIATH 1 SAMUEL 17

What is its message? Is it just a story of valour akin to Theseus and the Minotaur?

We need to place this story into the context of God's great promise to his people Israel- his covenant with them which is the foundation of the Old Testament.

Who is Goliath? – The Enemy of the People of God

Who is David? - Champion of the People of God

The story can be seen as a **type** 'a way of setting forth the biblical history of salvation so that some of its earlier phases are seen as anticipation of later phases, or some later phases as the fulfilment of an earlier one' -**prototype**

David foreshadows and typifies the Greater Son of David the divine conqueror Jesus Christ. He fought and defeated the greatest enemy of God's people Satan through his triumph on the Cross. The story also illustrates the nature of Christian warfare e.g. Ephesians 6 and 2 Corinthians 10 v 4

Stephens Speech to the Sanhedrin in Acts 7

The context is the charge against Stephen that he had been challenging the authority of the Temple. He was accused of blasphemy. He responds by giving a wonderful exposition of OT history- key events – showing how often in their history had God's people misunderstood what He was doing and had rejected those who God had raised up as deliverers. That is why he picks out in particular Abraham, Joseph and Moses who form the bulk of his address. In the Joseph narrative it is the claims that Joseph makes for himself that incite his brothers to kill him – claims which of course are ultimately vindicated. The Sanhedrin (the Jewish body who put him on trial) rejected Christ and his followers for essentially the same reason. Joseph's forgiveness of his brothers is a marvellous picture (a type) of the forgiveness that Jesus extends to those who bow before him.

Again, with Moses the fundamental purpose of the passage is to show the Jewish nations rejection of the one sent by God to deliver them (see verses 27-28 7 39 of Acts 7). Moses perhaps more than any other figure in the OT is a

type of Christ. (See verses 20-22). Stephen uses the childhood of Moses to stir up images of the childhood of Jesus – v 23 and Luke 7 v 16. Jesus is the one who came to free his people from slavery, not slavery to the Egyptians but slavery to Sin. However, in 26-29 we discover that Moses was not recognised by the people. Stephen shows that God's grace was not merely rejected by the fathers but rejected with hatred. In rejecting Moses, the people were rejecting God who had appointed him. (See John 1 v 11)

Stephen's speech was not so much a self-defence as a testimony to Christ. Jesus the Messiah had come to replace the temple and fulfil the law, which had both born witness to him.