

1.2a The Theme of the OT, the NT, and Scripture as a Whole (discussion)

2A. Biblical basis for covenant (i.e. promise) as the unifying theme of Scripture

1B. Implicitly (by good and necessary consequence *because the word covenant....*)

1C. Before the Fall

In the garden of Eden, God gave the promise of life in the 6-1 paradigm of history (Gen 1.1-2.3) and in His command of obedience regarding the tree of knowledge (Gen 2.17). The disobedience of the first Adam necessitated the coming of a second Adam in order to fulfill the promise of life. Since the fall, history is redemptive.

2C. Following the Fall (“first gospel promise” in Genesis 3:15).

Sovereign administration: “I will put enmity between you (the serpent) and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” one-sided guarantee?

2B. Explicitly

What two major things do we assume if we use the NT to interpret the OT?

What must we avoid when interpreting the OT by the NT?

1C. Hebrews 13:20

The covenant family that was purchased by the blood of the eternal covenant (Heb. 13.20) consists of those given to Christ as his people before he partook of flesh and blood (Heb. 2.11-14; cf. Jn 17). From these NT texts we can draw two important implications.

a) The certainty of God’s covenant intention is clearly evident. How per these texts?

b) Because it is Jesus who crushed the serpent’s head at the cross, then His anticipated covenantal mediation must lie behind all the redemptive acts in history by which the seed of Eve is called forth. Heb.2.11-14, He died for His covenant children, the offspring of Abraham, 2.16.

2C. Hebrews 4:1-4

Verse one mentions the promise of entering God’s rest that still stands. This promise has its roots in creation (vs. 3, 4). The seventh day rest (that God entered) promised the end of history. The six-one creation week is a paradigm of history. Thus, Sabbath keeping is a sign that points ahead to the goal of history: God’s rest, and our rest with Him in His rest.

3C. Luke 22.20

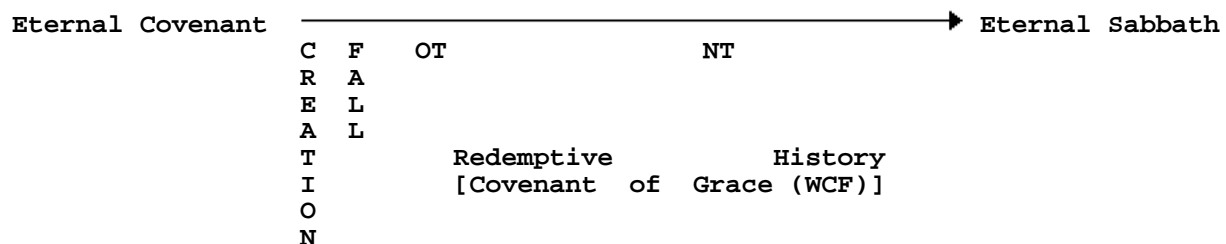
In Luke’s account of the last supper, Jesus refers to new covenant secured by his blood: “This cup is the new covenant in my blood which is poured out for you” (22:20). What contrast is asserted here? Do we not have the fundamental shift from the OT to the NT? (cf. Mat 5.17; 11.11-12).

4C. Genesis 12:1-3; 17:1-22

God promised Abraham a land, a nation, and a blessing (Gen. 12:1-3). This promise is called the covenant of circumcision (Gen. 17:2, 10). Like the Noahic covenant, the Abrahamic covenant extends in time to all the remaining years of human history. Thus, NT Christians are Abraham’s seed according to this circumcision covenant: “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:29).

The promise to Eve and the promise to Abraham converge in anticipation of Christ (Gal. 3:16). In summary therefore:

History (His story) is God’s Christ-centered
covenantal dealings with His image bearer
on earth promising eternal Sabbath
as the realization of His eternal covenant



Why do we place OT and NT on the line of history and what two things about Scripture does this indicate?

Is “covenant” the theme (“center”) of Paul’s theology in his thirteen NT letters (cf. Gaffin, *By Faith*, 20-24, 53)?