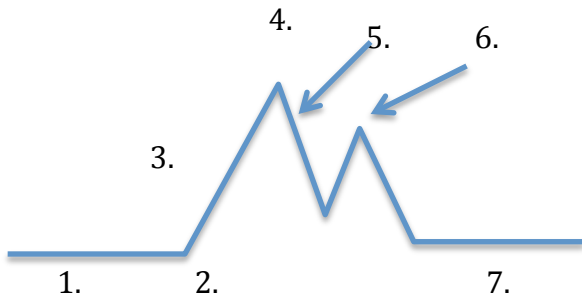


## The Unity of God's Story in the Pentateuch

### What is the Framework of the story of Scripture?



### What is Scripture about?

- Two stories or one?
  - Darby and the Darbyites
    - The main driving theme of Scripture: the end times
    - At the center of the OT: Israel
    - Looks at the Bible in terms of philosophical realism
- We hold to one story throughout Scripture.
  - The true center of the OT is:
  - John 5:39-47; Luke 24:25-27; 44-45
- How else does the story of the OT unify with the NT?
  - Gen. 13, 17 - Gal. 3:26-29; John 10:14-16

### What is the theme of the whole story of Scripture?

- Redemption from a historical and theological context.

“ \_\_\_\_\_ - \_\_\_\_\_ ”

- Is Scripture clear enough about redemption?
  - Erasmus vs. Luther
  - 1.7 “All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

### What is the “inciting moment” of Redemptive History?

- 7.2 “The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.”
  - Covenant (life and death)
  - Probation (new life in view)
  - Fall (status change)

### Notes

1. Setting
2. Inciting Moment
3. Rising Action
4. Crisis
5. Falling Action
6. Climax
7. The Ending Moment

- Curse (environment change)

### **Climax?**

- Heb. 9:26 "... to put away sin by the sacrifice of himself."
- 7.3 "Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe."
- Parallels (Gen. 2 - Rom. 5:12-14):
  - Probationary status: imputation
  - Curse verses fall
    - Curse is the penal stipulations of the covenant.
    - Fall is a covenantal break from God. (Rom. 1:18ff)
  - Covenant headship
  - From one or the other we are identified

### **How is Man Identified in the Story?**

- Covenantal Identity (not a rational identity)
  - What are the means by which God condescends to man?
    - Catholicism: Reason
    - Reformed:
  - 7.1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.
  - You are an addressee of God; your identity is first in your relation to God, and from that relation, the rest of your attributes flow.

### **How does the Redemptive Theme work throughout the Pentateuch?**

- **Genesis:** Every story is a story of redemption in the midst of curse.
  - Adam – God's federal redemption
  - Abraham – God's redemption of all nations
  - Isaac – God's redemption from the hand of his father
  - Jacob and Esau – God's predestined redemption
  - Joseph – God's national redemption

- **Exodus:** Redemption from Egypt
  - God's Deliverance Led by Moses (1:1-18:27)
  - God's Covenant Law Mediated by Moses (19:1-24:18)
  - God's Tabernacle Erected by Moses (25:1-40:38)
  - Shorter Catechism:
    - Q. 42. *What is the sum of the ten commandments?*  
A. The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.
    - Q. 43. *What is the preface to the ten commandments?*  
A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
    - Q. 44. *What doth the preface to the ten commandments teach us?*  
A. The preface to the ten commandments teacheth us that because God is the Lord, and our God, and redeemer, therefore we are bound to keep all his commandments.
  
- **Leviticus:** The signs of redemption from the world
  - To guide the Israelites in the ways of holiness, so they would be set apart from the world and receive blessings instead of judgment as they lived near the special presence of their holy God.
    - Lev. 10 "Strange Fire"
    - The God resided over worship in the OT is the same God of today.
  - Culture (those surrounding Israel) was part of the command of "coming out from among them" (II Cor. 6:14-17) from (Isaiah 52:11).
  - God is not lax in His demand for holiness in relation to our worldly culture.
    - 21.1 . . . But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

- **Numbers:** Redemption amidst unfaithfulness
  - Numbers relates the account of two generations:
    1. a generation that perishes in the wilderness through unbelief,
    2. and a generation placed in Moab with the advantage of having seen firsthand the disastrous results of disobedience.
  - *See Judges 2:10 – the lost generation*
  
- **Deuteronomy:** A history of redemption
  - To encourage covenant-faithfulness as Israel was about to enter the Promised Land under Joshua's leadership.
  - The Israelites on the Plains of Moab were to learn the importance of loyalty to the covenant from the experiences of the previous generation.
  - *Generational Instruction: 6:4-9; 20-25*
    - *See Joshua 24:15 – his review and appeal*

I Peter 1:22-25 God's Word abides and endures forever

- Scripture does not endure and abide by merely existing.
- Generations of true preaching, true interpretation, and true application of Scripture is the true preserving of Scripture.

## Additional Reading

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