

# *The Drama of Scripture: Part Two*



*The True Story of the World*

# The Bible Presents One Coherent Story

Old Testament  
Scriptures  
**“Someone is  
Coming!”**

The Four Gospels  
**“This is Who We’ve Been  
Waiting For!”**  
Messiah (Christ)  
*The Gospels are **both** epilogue to  
the OT and prologue to the NT*

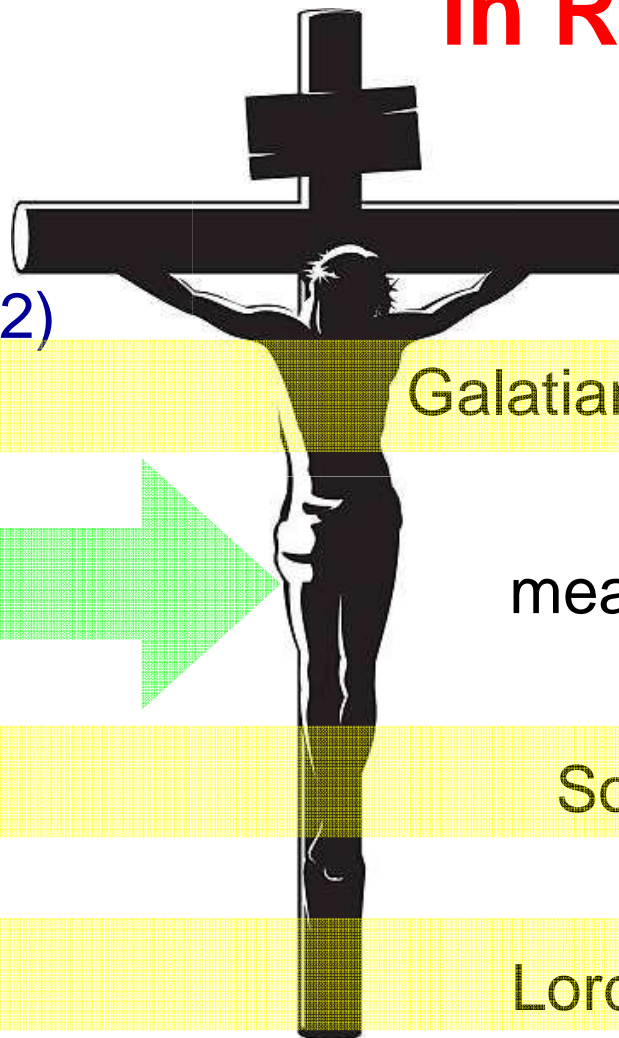
New Testament  
Scriptures  
**“Because He  
Came!”**

Old Covenant  
Sharing the lineage  
of Abraham

**Continuity and Discontinuity**  
*Taking redemption to the next stage*

New Israel (Messianic Community)  
**New Covenant**  
*Sharing the faithfulness  
of Abraham*

# Major Covenants of the Old Testament in Relation to Christ



Creation (Genesis 1-2)  
Creation corrupted (Genesis 3)  
*The Problem*

Promise to Abraham (Genesis 12)  
Land, Nation, Bless all Peoples  
*The Solution*

Law of Moses (Exodus 24)  
*Temporary Solution*

Promise to David (2 Samuel 7)  
Everlasting Kingdom

New Covenant (Jeremiah 31)  
Forgiveness & Reconciliation

Galatians 3 – Jesus the seed

means to the end (Christ)

Son of David – Messiah

Lord's Supper – Hebrews

<sup>6</sup> Just as Abraham “believed God, and it was reckoned to him as righteousness,” <sup>7</sup> so, you see, those who believe are the descendants of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.” <sup>9</sup> For this reason, those who believe are blessed with Abraham who believed.

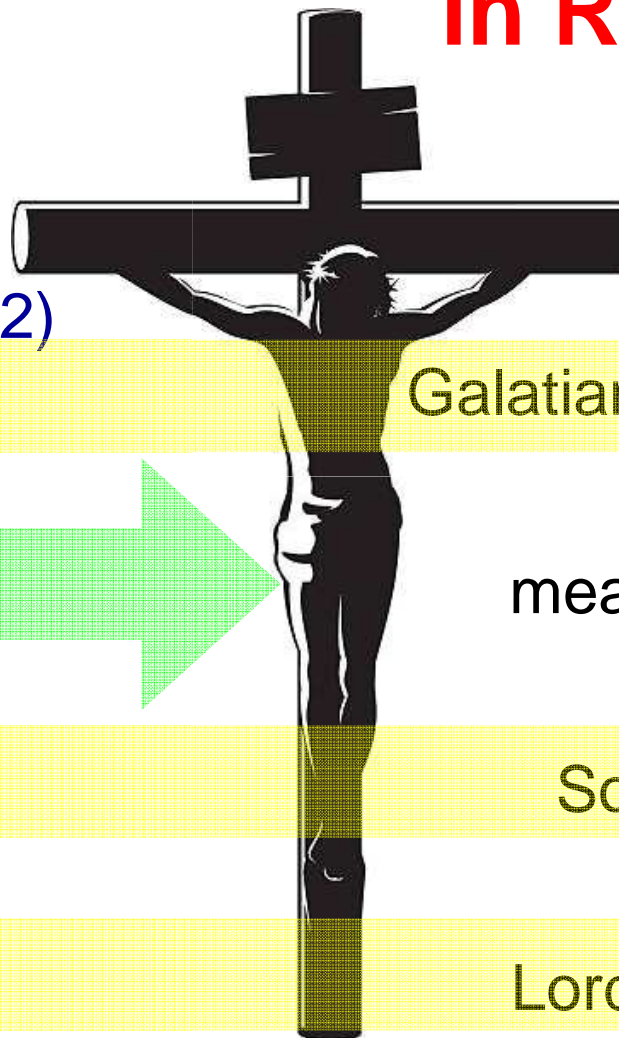
<sup>10</sup> For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” <sup>11</sup> Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” <sup>12</sup> But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—<sup>14</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brothers and sisters, I give an example from daily life: once a person's will has been ratified, no one adds to it or annuls it. <sup>16</sup> Now the promises were made to Abraham and to his offspring; it does not say, "And to off-springs," as of many, but it says, "And to your offspring," that is, to one person, who is Christ. <sup>17</sup> My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. <sup>18</sup> For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise. <sup>19</sup> Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. <sup>20</sup> Now a mediator involves more than one party; but God is one. <sup>21</sup> Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. <sup>22</sup> But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe.

<sup>23</sup> Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. <sup>24</sup> Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer subject to a disciplinarian, <sup>26</sup> for in Christ Jesus you are all children of God through faith. <sup>27</sup> As many of you as were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Galatians 3:1-29 NRSV

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<sup>14</sup> When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup> He said to them, “I have eagerly desired to eat this **Passover** with you before I suffer; <sup>16</sup> for I tell you, I will not eat it until it is **fulfilled in the kingdom of God.**” <sup>17</sup> Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; <sup>18</sup> for I tell you that from now on I will not drink of the fruit of the vine **until the kingdom of God comes.**” <sup>19</sup> Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” <sup>20</sup> And he did the same with the cup after supper, saying, “This cup that is poured out for you is **the new covenant in my blood.**”

Luke 22:14-20 NRSV



<sup>19</sup> The woman said to him, “Sir, I see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” <sup>21</sup> Jesus said to her, “Woman, believe me, **the hour is coming** when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> **But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.** <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth.” <sup>25</sup> The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” <sup>26</sup> Jesus said to her, “I am he, the one who is speaking to you.”

John 4:19-26 NRSV

Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister in the sanctuary and **the true tent** that the Lord, and not any mortal, has set up. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. <sup>5</sup> They offer worship in a sanctuary that is **a sketch and shadow of the heavenly one**; for Moses, when he was about to erect the tent, was warned, “See that you make everything **according to the pattern that was shown you** on the mountain.” <sup>6</sup> But Jesus has now obtained a **more excellent ministry**, and to that degree he is the mediator of **a better covenant**, which has been enacted through **better promises**. <sup>7</sup> For if that **first covenant** had been faultless, there would have been no need to look for a **second one**.

Hebrews 8:1-7 NRSV

<sup>8</sup> God finds fault with them when he says:

“The days are surely coming, says the Lord, when I will **establish a new covenant** with the house of Israel and with the house of Judah;

<sup>9</sup> **not like the covenant that I made with their ancestors**, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord.

<sup>10</sup> This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my **laws in their minds**, and **write them on their hearts**, and **I will be their God, and they shall be my people**.

<sup>11</sup> And they shall not teach one another or say to each other, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.

<sup>12</sup> For **I will be merciful toward their iniquities**, and **I will remember their sins no more.**”

<sup>13</sup> In speaking of “**a new covenant**,” **he has made the first one obsolete**. And what is obsolete and growing old will soon disappear.

Hebrews 8:8-13 NRSV

Now even **the first covenant had regulations for worship and an earthly sanctuary.** <sup>2</sup> For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. <sup>3</sup> Behind the second curtain was a tent called the Holy of Holies. <sup>4</sup> In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; <sup>5</sup> above it were the cherubim of glory overshadowing the mercy seat. **Of these things we cannot speak now in detail.** <sup>6</sup> Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; <sup>7</sup> but only the high priest goes into the second, and he but once a year ... <sup>11</sup> But when Christ came as a high priest of **the good things that have come**, then through **the greater and perfect tent** (not made with hands, that is, not of this creation), <sup>12</sup> he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

Hebrews 9:1-12 NRSV

<sup>13</sup> For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! <sup>15</sup> For this reason he is the **mediator of a new covenant**, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant. <sup>16</sup> Where a will is involved, the death of the one who made it must be established. <sup>17</sup> For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Hebrews 9:13-17 NRSV

<sup>18</sup> Hence not even the first covenant was inaugurated without blood.  
<sup>19</sup> For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, <sup>20</sup> saying, “This is the blood of the covenant that God has ordained for you.” <sup>21</sup> And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. <sup>22</sup> Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. <sup>23</sup> Thus it was **necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these.**

Hebrews 9:18-23 NRSV

<sup>24</sup> For Christ did not enter a sanctuary made by human hands, a **mere copy of the true one**, but he entered into heaven itself, now to appear in the presence of God on our behalf. <sup>25</sup> Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; <sup>26</sup> for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. <sup>27</sup> And just as it is appointed for mortals to die once, and after that the judgment, <sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

Hebrews 9:24-28 NRSV

Since **the law has only a shadow of the good things to come and not the true form of these realities**, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach.

<sup>2</sup> Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? <sup>3</sup> But in these sacrifices there is a reminder of sin year after year.

<sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

<sup>5</sup> Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,  
but a body you have prepared for me;

<sup>6</sup> in burnt offerings and sin offerings  
you have taken no pleasure.

<sup>7</sup> Then I said, ‘See, God, I have come to do your will, O God’  
(in the scroll of the book it is written of me).”

Hebrews 10:1-7 NRSV



<sup>8</sup> When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), <sup>9</sup> then he added, “See, I have come to do your will.” He **abolishes the first in order to establish the second.** <sup>10</sup> And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. <sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” <sup>13</sup> and since then has been waiting “until his enemies would be made a footstool for his feet.” <sup>14</sup> For by a single offering he has perfected for all time those who are sanctified.

Hebrews 10:8-14 NRSV

# Type anticipates Antitype : Shadow images Substance

Type / Shadow

Earthly

Old Covenant

Law of Moses

Code of Law points to  
need for forgiveness

(hence, repeated animal  
sacrifices)

Temple cultus

Priestly class

Israel according to the  
flesh (elect vessel of

blessing through example)



Antitype / Substance

Heavenly

New Covenant

Grace & truth (John 1:17); the  
Way, the Truth, the Life (John  
14:6-7) ... discipleship (person)

Forgiveness through faith in  
Christ (atonement)

Worship in Spirit & truth

Priesthood of all believers

New Israel / Temple of the Holy  
Spirit / Messianic community  
(blessing all peoples "in Christ")

# Old Covenant Practices versus New Covenant Practices

Priesthood class: clergy / laity distinctions  
Sabbath (seventh day)  
Tithing  
Elaborate (sensual) liturgy:  
Instrumental music, burning of incense, etc. Performance oriented  
Annual Passover observance  
Sacrifice: perpetual burnt offerings



Priesthood of all believers: no clergy / laity distinctions  
Sunday (first day)  
Giving as able as needed  
Simple (Spiritual) liturgy: a cappella singing, prayers, exposition of Scripture, etc.  
Participation oriented  
Christ our Passover, once for all  
Sacrifice: holy lives, transformed lives

***“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.”***

Matthew 5:17