



The Pattern of Redemptive History

Clinton Baldwin, Ph.D.

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Redemptive History

- ▶ Redemptive History, that is, the pattern of God's saving activity throughout Scripture is of a covenantal framework

Characteristics of the covenantal Framework

1. There is a mighty act of God
2. Laws emerged from the mighty act
3. Each might act is like and unlike the previous mighty act
4. Each covenantal framework has its distinctive sign or seal



Characteristics of the covenantal Framework

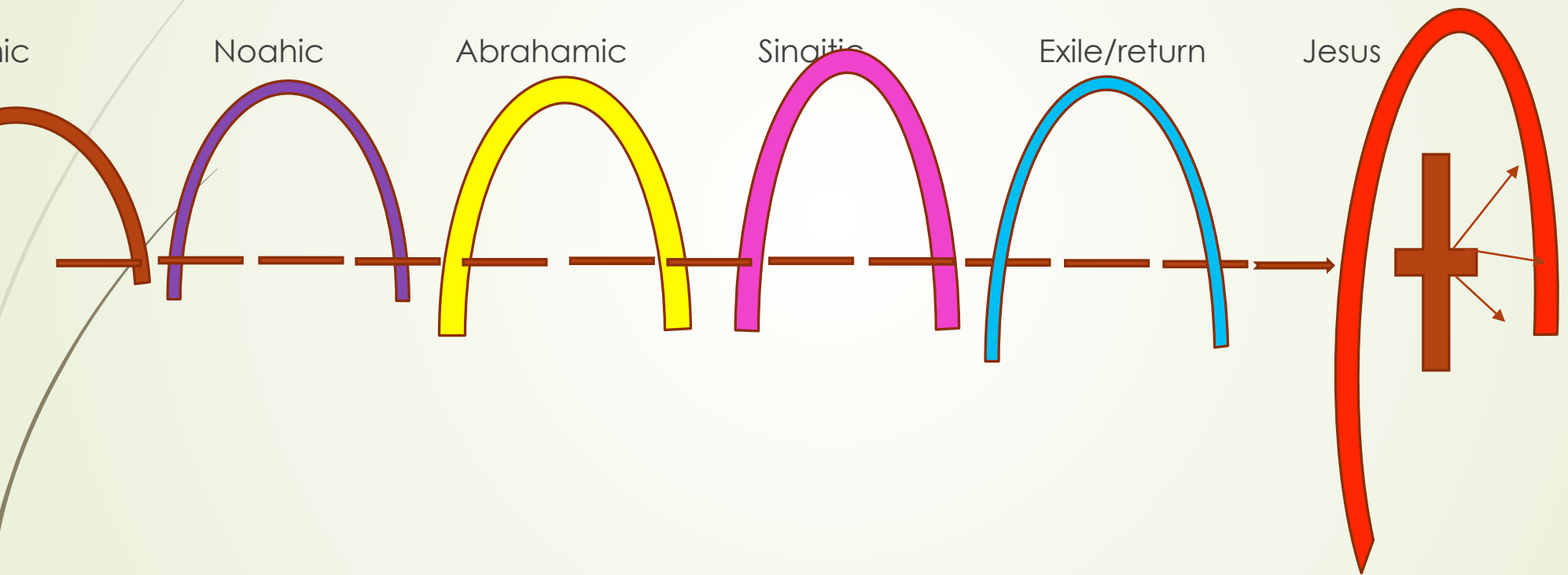
- ▶ The laws that emerged from each covenantal act are an expansion, continuation and discontinuation of the laws that emerged from the previous covenantal act(s)
- ▶ The laws that radiate from each might act are constitutionally grounded on that particular mighty act



The Mighty Covenantal Acts of God

The Creation	Gen 1-2
The Flood	Gen 6-9
The Call of Abraham	Gen 12-15;18
The Exodus from Egypt	Exo 19, 20
The Exile to & Return from Babylon	Mic 7:15-20; Isa 11:15,16; 43:16-19
The Cross Event	Matt 27:26-28

Different Covenantal Framework






The Creation: A Covenantal Model

- ▶ The might act of bringing order out of Chaos (Gen 1:1,2)
- ▶ Genesis is a redemptive story



The Creation: Covenantal Model


- ▶ **Genesis 1:1: In the beginning God created the heavens and the earth. And the earth was without Form and void**
- ▶ Form and void- *tohu wabohu* = chaotic
- ▶ Creation = Act of separating = order



Genesis 1 & 2- A Covenant

Jer 33:20: Thus says the Lord, If you can break My covenant for the day and My covenant for the night so that day and night will not be at their appointed time ...

Hosea 6:7: Thus says the Lord, if My covenant for day and night stand not, and the fixed patterns of heavens of heaven and earth I have not established then




Creation: Laws that Emerged (Gen 1:28-31; 2:15)

1. Dress the garden
2. Reproduce
3. Sway dominion over the animal kingdom
4. Refrain from eating of the tree of knowledge of good and evil



The Flood: A Covenantal Framework

- ▶ An undoing of Genesis Creation (Gen 6-8)
- ▶ A recreation of the Genesis 1 & 2 event



The Flood/Restoration: A Covenantal Act: (Gen 9:1-8)

. Laws that emerged

Continuation with Eden:

Reproduce

Eat plant food

Sway dominion over the animal kingdom

Discontinuation:


Eat animal food

bow as covenant sign (Gen 9:1-8)



The Abrahamic Covenant

- ▶ **A promise covenant** :Gen 12: 1-8
 - ▶ i. many descendants 12:2
 - ▶ ii Abraham father of many nations
 - ▶ iii. Kings would come from Abraham
 - ▶ iv. Possess the land of Canaan



Laws Emerging from the Abrahamic Covenant

- ▶ i. Abraham -walk before God with integrity
- ▶ ii. Change his name from Abram to Abraham
- ▶ iii. Observe circumcision as the sign of the coven (all in his household should be circumcised (Gen 17:9-11
- ▶ “Abram kept my commands and laws” (Gen 26:5; see also 18:19)
- ▶ Note: the Abrahamic covenant did not stipulate many laws. It was a covenant consisting mostly of promises. When the promises were met, then the covenant would have exhausted his limits

The Pattern of God's Saving Actions

CREATION	FLOOD	EXODUS
Chaos	Chaos	Spiritual Chaos
Waters cover the earth	Waters cover earth	Red Sea
Spirit (wind) overshadows	Wind blows	Wind blows Ark
Waters divided	Ark	Dry land appears
Dominion	Dominion	Dominion over Canaan
Paradise	New earth	Creation of a people (Canaan)
Covenant	Covenant renewed	Covenant

Covenantal Act: The Exodus From Egypt

Characteristics:

1. The most elaborate system of law in OT
2. Demonstration of who God was, i.e., pegged to the person of Yahweh
3. No moral/ceremonial distinction
4. Indicative-imperative model
5. Torah- a guide, not a blue-print for every situation
6. Torah- document of election

Torah: A Demonstration of Who God Was (in a limited sense)

- ▶ The law was the law of the Lord, Psa 119:1
- ▶ “I am Yahweh who brought you out of the land of Egypt...”
[therefore] . . . Exo 20:1

▶ Holiness Code: Leviticus 17-26

“Because I the Lord your God is holy, then...”

- | | |
|----------------------------------|---------|
| a. no sex with close relatives | 18:6 |
| b. no sacrifice to Molech | 18:21 |
| c. leave edges of field for poor | 19:9,10 |

Keep all my laws: (Lev.19:37; see also 11:44,45;19:2;
20:7, 26; 21:8,15; 22: 9,16, 32; 27,28)

No Moral/Ceremonial Distinctions

- The idea that the laws of the Bible are divided into moral and ceremonial categories is completely alien to the Bible. The Bible writers made no such distinctions. From the perspective of the authors of the Bible all the laws of the Bible were moral, in that, not to obey God in whatever he said would be wrong and immoral
- Thus ancient peoples did not think within these moral/ceremonial/ritual/civil distinctions

No Moral/Ceremonial Distinction

- The section of the law that is supposed to be ceremonial contains laws which are naturally 'moral' in character
- 1. Do not lie with a man as one lies with a woman (Lev 18:7)
 2. Do not have sexual relations with your son's daughter or your daughter's daughter (Lev 18:10)
 3. Love your neighbor as yourself. I am the Lord (Lev 19:18)

Roy Gane, *The NIV Application Commentary: Leviticus, Numbers* (Grand Rapids: Zondervan, 2004) 306, 307.

“We should recognize that the Bible does not delineate categories such as those stated above. They are more recent analytical constructs. Biblical law does not even make the sharp distinctions between religious and secular categories to which we are accustomed. Since every aspect of life as the people of God came under his jurisdiction, laws belonging to what we would classify as the religious and secular domains often appear together. For example, the “religious laws of Exodus 22:20, 28a-30; 23:10-19a appear in contexts primarily relating to secular life.”



Indicative-Imperative Principle

- ▶ Laws obligatory based on the indicative/imperative principle

Indicative = What God has done (i.e. covenantal act)

Imperative = The required human response

Indicative-Imperative Principle

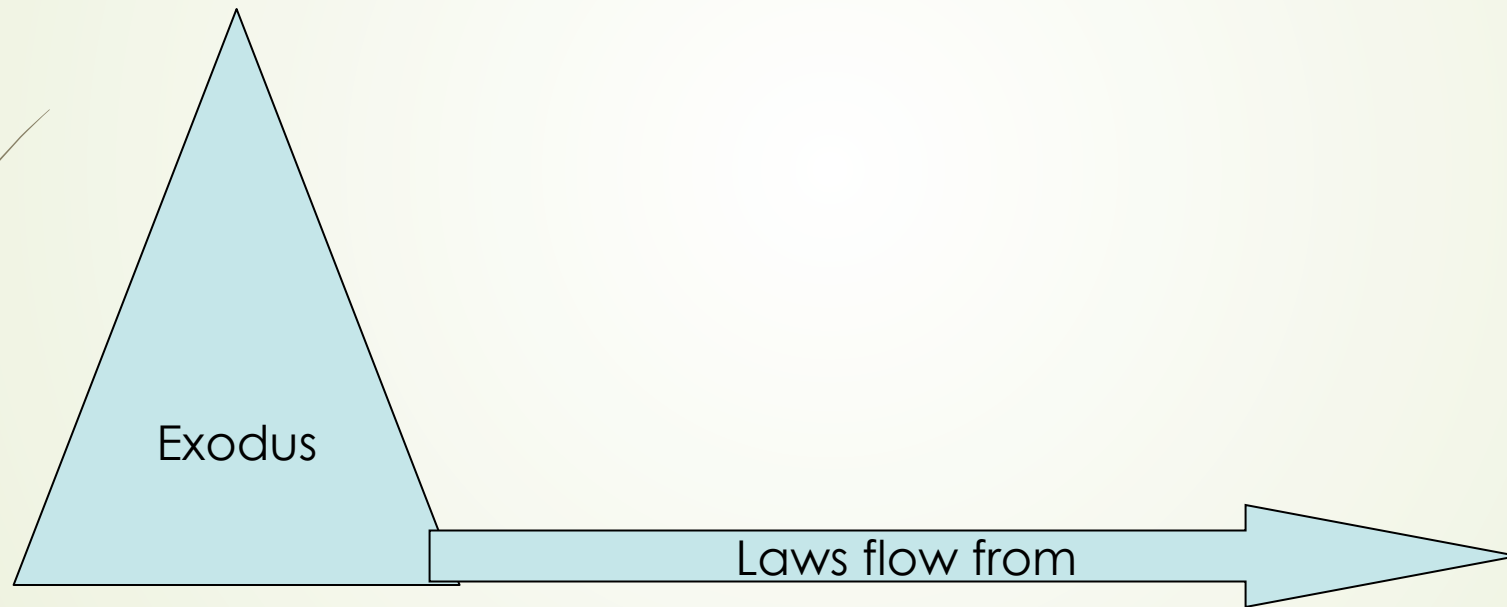
Note how the following commands are based on what God did for Israel.

- The Decalogue- Exo 20:1, 2; Deut 5:1-6
- Be kind to strangers- Exo 23:9
- Keep the weekly Sabbath- Deut 5:15; Exo 20:1,2
- Observe the feast of unleavened bread (Exo 13:3-6)
- Redeem the first born
- Pay tithe
- Refrain from oppressing the aliens
- Repent towards God

Exo 13:3-16; Lev 23:41-43; Isa 2; 43; Amos 2:9-10; 3:1-2

Exodus: Basis of Obedience

Exodus represented salvation for Israel





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Israel's worship was an act of recounting the mighty acts of God in their history

Psa 66:1-6; 71:15-17; 76; 78; 105; 106; 107; See also, Deut 11:7,8; 6:20-24; 7:7-11; 10:17-19; 27:9

The principle is, God first does something for us before he asks us to do anything for Him

All His commands are based on his prior mighty acts of grace. Grace always precedes law

Torah as Guide

Torah was not intended to stipulate every minute course of action. It was intended to be a general guide.

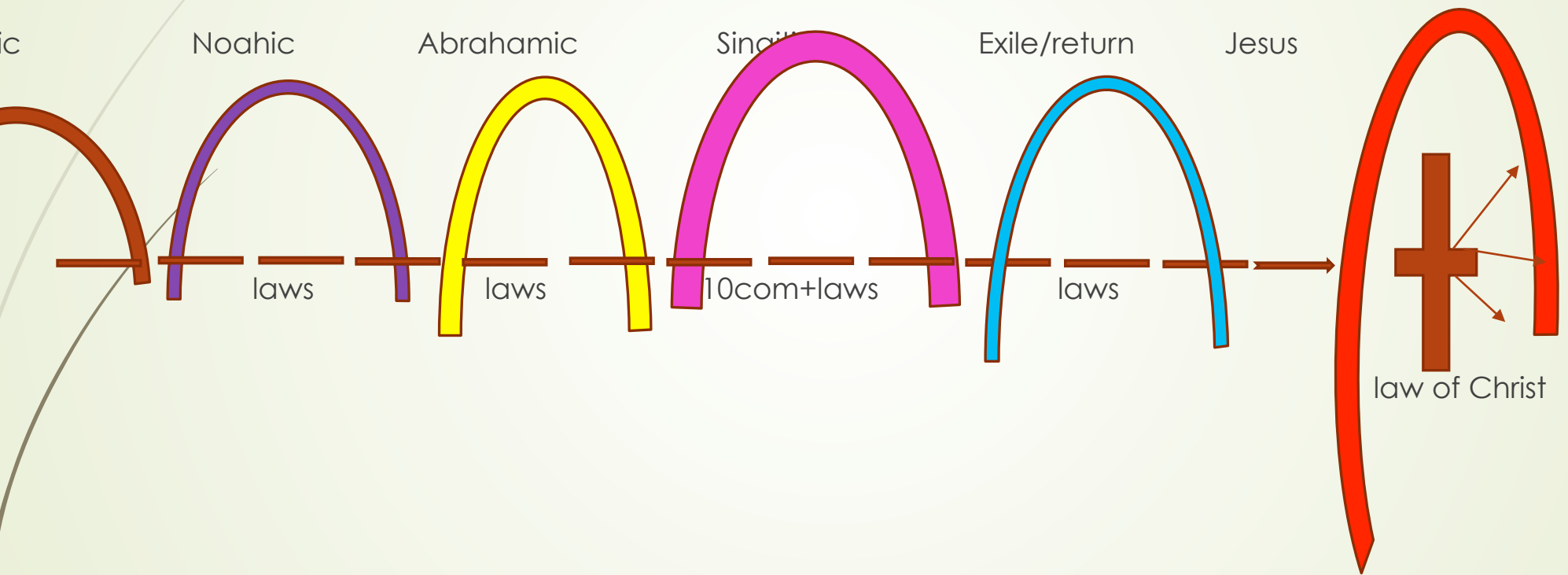
- ▶ Violator of Sabbath- no stipulation: Num 15:32-36
- ▶ The centralization of the Passover: Exo 12:7, 46;
Deut 16:5-8
- ▶ The re-wording of the Decalogue: Exo 20:1-17; Deut 5-21; Exo 34: 10-28
- ▶ The *Ummin Thummin* that communicated the direct voice of God ([Exodus 28:30](#); [Leviticus 8:8](#); ([Numbers 27:21](#))).

Torah as Document of Election

- ▶ Document of election means, that instrument which served to set Israel apart as the chosen of Yahweh. This function of Torah underlined its ethical demands. Exo 19:1-6; Deut 5:15; Eph 2:13-14; 2Cor 3
- ▶ Therefore, law and covenant used interchangeably throughout the OT Exo 34:28; 2 Kings 22: 8; 23: 2, 3; Psa 78:10; Isa 24:5, 6

God chose Israel and designated them as His special people. He therefore gave them an entity to symbolize their special status. That entity was the Torah (law)

LAWS GIVEN WITHIN CONTEXT OF COVENANTS



Jesus: The Mightiest Act and New Covenant

➤ Jesus fulfilled or recapitulated all the major themes and personalities of the OT

➤ He is:

New Creation:

Lk 1:35

New Exodus:

Lk 9:30

New Exile:

Phil 2:6-8; Gal 3:10-13 // Deut 27:26

New Moses:

Matt 1-3; 5-7

New Adam:

Rom 5

New David:

John 13:18 // Psa 41:9

New Elisha:

John 6:9-13 // 2Kings 4:42-44

New Israel:

Matt 2:15; John 15:1 // Isa 5:1-7

New Covenant:

Matt 27:28

New Torah:

Matt 5:17-18; John 5:39; Rom 10:4



Jesus the Constitutional Basis For Obedience

- ▶ This is my beloved son listen to him (Lk 9:35)
- ▶ “If you love me keep my commandments” (John 14:15)
- ▶ “You have heard that it was said but I am now saying to you” ” (Matt 5: 27-43).
- ▶ In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son whom he appoints heir of all things (Heb 1:1-2)




Jesus the Constitutional Basis For Obedience

- ▶ Husbands are commanded to love their wives as Christ loves the church (Eph 5:25).
- ▶ Be humble as Jesus was humble (Phil 2:5-11).
- ▶ Accept people as Jesus accepted them (Phil 2:5-11).
- ▶ Forgive as Jesus forgave (Col 3:13).



Jesus the Constitutional Basis For Obedience

- ▶ In view of God's mercies . . . " (Rom 12:1).
- ▶ "Since you have been raised with Christ set your minds on things above" (3:1).
- ▶ Imitated me as I imitate Christ (1Cor 11:1).



Ellen White, *Gospel Workers* (Washington: Review and Herald, 1915), 315

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption— the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers (emphasis supplied).



Jesus the Mightiest Act of God

- ▶ The Christ event, a covenantal event
- ▶ A recreation of Gen 1:2 // Luke 1:35
- ▶ Jesus is the New creation
- ▶ The new Exodus (Luke 9:34,35- departure- Greek- *exodus*)



Some Implications

- ▶ God adopts and adapts His directives for ideal benefit of humanity
- ▶ Jesus is God's definitive revelation through which all other revelations of God must be defined and measured
- ▶ God's saving actions (grace) always precede laws and color the nature of those ensuing laws
- ▶ Jesus' expositions on the law were not an elaboration of the ten commandments or any other code, but an elaboration and exposition of his person



Some Implications

- ▶ The fact that God gave a law, or act in a particular manner at one point in history, does not mean that, that same law or action is binding for all time and places
- ▶ Laws are not obligatory today because they are a part of the ten commandments
- ▶ The ten commandments is not the gold standard for law
- ▶ List at least four other implications
- ▶ For clarifications on this study, please see, *The Person of Jesus: God's Obligatory Sabbath*, Chapter 2 & *Justification By Faith: More Than a Concept a Person*, Chaps 8; 9 & 10.