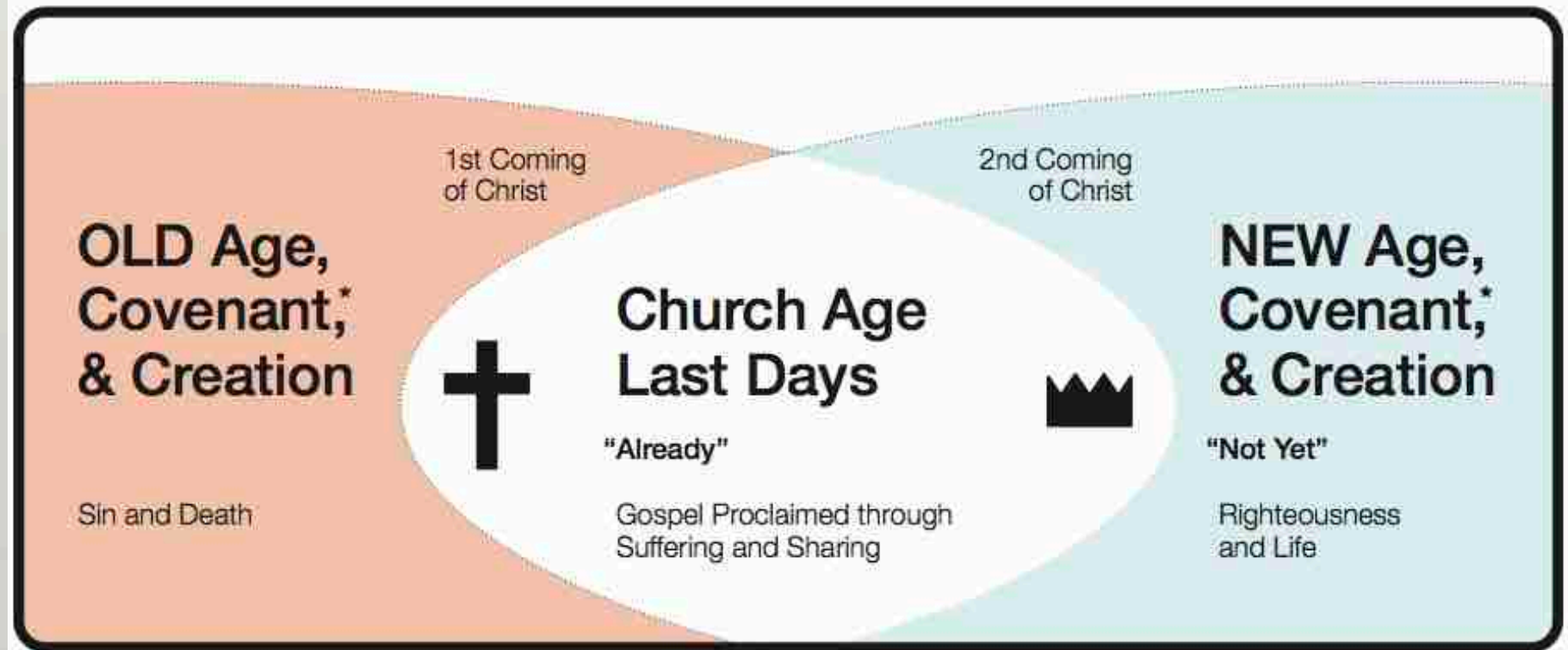


# The Bible Jesus Used

**A Gospel-Centered Glance at the Old Testament**

**Bethlehem Baptist Church, sp 2013**  
**Jason S. DeRouchie**

# Redemptive History & the Overlap of the Ages



## Redemptive History & the Overlap of the Ages

### ❖ **An argument for an Overlap: Hebrews**

- ❖ Heb. 10:9. He does away with the first [covenant] in order to establish a second.
- ❖ Heb. 8:13. In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
- ❖ Heb. 9:26. [Jesus] has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.
- ❖ Heb. 6:5. [They] have tasted the goodness of the word of God and the powers of the age to come.

## ❖ The parallel with last week:

- ❖ Jer. 3:16–17. And when you have multiplied and increased in the land, in those days, declares Yahweh, they shall not more say, “The ark of the covenant of Yahweh.” It shall not come to mind or be remembered or missed; it shall not be made again. <sup>17</sup> **At that time Jerusalem shall be called the throne of Yahweh, and all nations shall gather to it, to the presence of the Yahweh in Jerusalem, and they shall no more stubbornly follow their own evil heart.**
- ❖ Heb. 12:18, 22, 24. For you have not come to [Mount Sinai]. . . . <sup>22</sup> But **you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, . . .** <sup>24</sup> and to Jesus, the mediator of a new covenant.

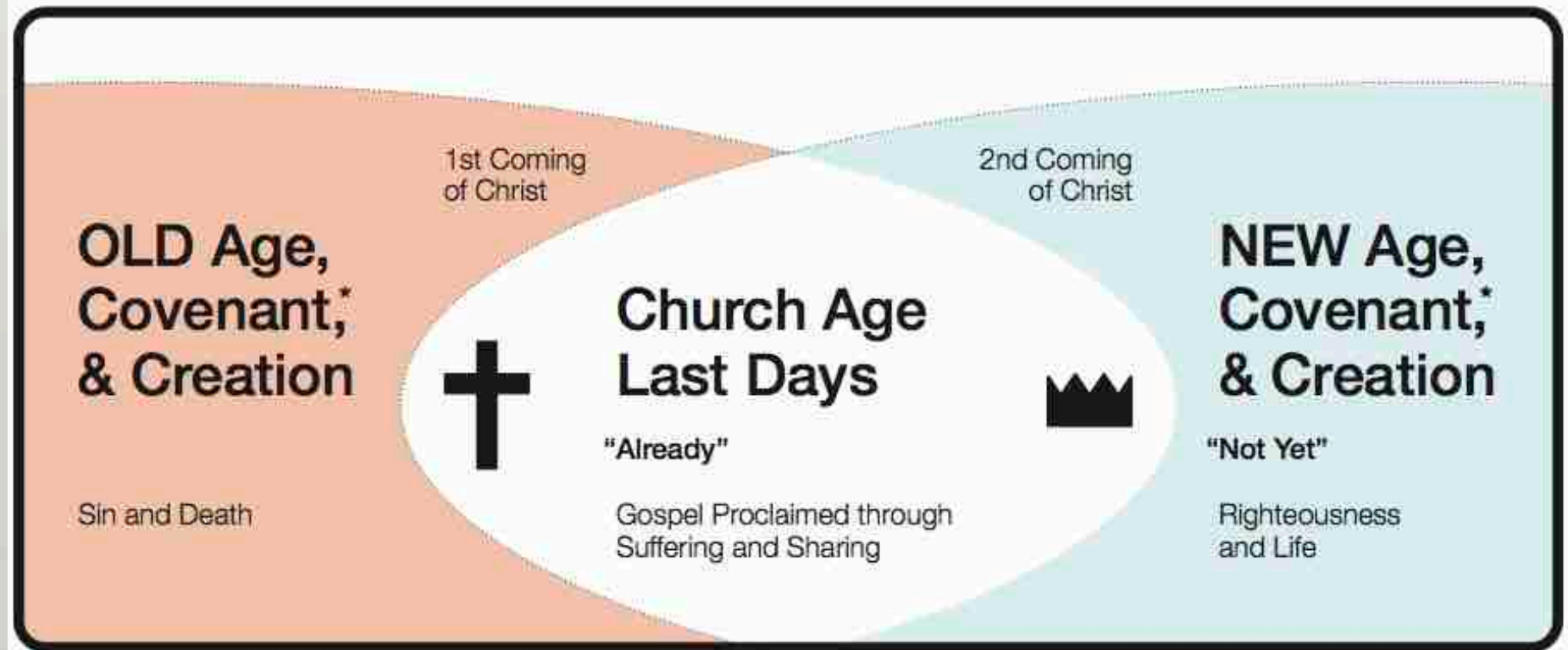
❖ Heb. 12:26–29. At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” <sup>27</sup> This phrase, “Yet once more,” indicates **the removal of things that are shaken**—that is, things that have been made—in order that **the things that cannot be shaken may remain**. <sup>28</sup> Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, <sup>29</sup> for our God is a consuming fire.

❖ Already but not yet. The “shaking” mountain is a symbol of the old covenant, whereas that which “cannot be shaken” is the new covenant. One day, “things that are shaken” will be removed “in order that the the things that cannot be shaken may remain (v. 27).

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- ❖ Already but not yet. The “shaking” mountain is a symbol of the old covenant, whereas that which “cannot be shaken” is the new covenant. One day, “things that are shaken” will be removed “in order that the the things that cannot be shaken may remain (v. 27).
- ❖ The kingdom already. We have *already* received a kingdom that is directly associated with God’s reign and Christ’s mediatory role in the new Jerusalem (v. 28 with vv. 22, 24).



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## ❖ An Expanding People with New Identity (Jer 12:14–17)

### ❖ The “evil neighbors”:

- ❖ Persecutors of the “house of Judah” (12:14)

- ❖ False teachers (12:16)

### ❖ The possibility for “evil neighbors” to become family (12:16):

- ❖ If they “learn the ways of my people”

- ❖ If they “swear by my name, ‘As Yahweh lives’”

- ❖ “Built up in the midst of my people”

### ❖ No “listening” means destruction (12:17)



## ❖ **A New Exodus and a New David (Jer 23:5–8)**

### ❖ **The hope of restoration and better shepherds (23:1–4; cf. 3:15)**

❖ **Jesus the good shepherd (John 10:11, 14, 16), the great shepherd (Heb 13:20), and the shepherd-Lamb (Rev 7:17)**

❖ **Elders as “shepherds/pastors” (Eph 4:11) who “shepherd” God’s church (Acts 20:28)**

- ❖ The hope for the new king David, whose identity will be “Yahweh is our righteousness” (23:5–6)
- ❖ 1 Cor 1:30. And because of him you are in Christ, who became to us wisdom from God, righteousness and sanctification and redemption.
- ❖ Phil 2:8–9. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.
- ❖ 2 Cor 5:21. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

❖ **The hope of a new exodus (23:7–8)**

- ❖ **Luke 9:30–31**. And behold, two men were talking with him, Moses and Elijah, <sup>31</sup> who appeared in glory and spoken of departure [lit., exodus], which he was about to accomplish in Jerusalem.
- ❖ **Eph. 1:7**. In [Jesus Christ] we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.
- ❖ **Col. 1:13–14**. [The Father] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

## ❖ One People under Yahweh and the New King David (Jer 30:8–11)

- ❖ The promise of Jacob's salvation (3:7)
- ❖ The identity of the characters (3:8)
  - ❖ Nebuchadnezzar's Yoke (see 27:12)
  - ❖ Jacob's neck
  - ❖ Foreigners who once served with Nebuchadnezzar
- ❖ The promise of foreigners serving “Yahweh their God and David their king” (30:9; cf. 23:5–6)
- ❖ The reaffirmation of Jacob's deliverance (3:10)
- ❖ The assertion of the nations' destruction (3:11) – implications?