

OUTLINE OF CHRISTIAN INTERPRETATION OF THE BIBLE

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- I. The Christian interpretation of the OT is in light of the Paschal Mystery of Christ
 - A. Creation, paradise, sin, expulsion
 - B. Final exodus, forgiveness, new creation

- II. Hope, promises; concrete things, images, types
 - A. Biblical interpretation, Jewish, Christian
 - B. Continuity, rupture, task, firm hope

- III. The P covenant = Promise; Noah, Abraham; underwent development in Judaism
 - A. Abraham to “inherit the world,” Rom 4:13-25; hope (v. 17);¹ Acts 2:39
 - B. The “Promise” fulfilled in the NT: Acts 13:23, 32-33 (Ps 2)
 - C. All Scripture fulfilled; Acts 24:14-15; 26:4-8
 - D. Holy Spirit as End Time gift (Acts 2:17, 38-39; 10:45), life (John 6:63; Rom 7:6; 8:2), hope and love (Rom 5:5)
 - E. Holy Spirit as Promise of the Father, Luke 24:49; Acts 1:4-8 (cp. restoration of Kingdom)
 - F. The Holy Spirit and the Resurrection (linked in Rom 8:11)

- IV. The Crucifixion
 - A. The Messiah had to suffer; Luke 24:18-27; why? (from Gen to Rev *via crucis*)
 - B. It was fitting/necessary ‘that our guide to salvation be a fellow brother’, Heb 2:10, 17
 - C. There is no redemption without blood, Heb 9:22; NT fulfills models [types] of OT, 9:23+ (eschatological salvation); see “example” in John 13:15; 2 Pet 2:6; Jas 5:10
 - D. Christ’s example/final Exodus; leader; we *in him*, with firm hope (Heb 6:19); his resurrection is first fruits, Holy Spirit our pledge (2 Cor 1:20-22; 5:5; Eph 1:13-14; Rom 5:5)
 - E. We fill up suffering lacking in Body of Christ, Col 1:24; Messianic birth pangs: back to Eden, with firm hope now, Gen 3:15-16; cf. Rev 12:1-6

- V. Salvation
 - A. God is the Promise
 - B. Everything has to do with nearness, access, to God; eternal life as knowledge/intimacy with God and Jesus Christ, John 17:3; 1 John 5:20
 - C. In Christ Jesus we have this access, Rom 5:1-11; Heb 4:14-16; 10:19-23
 - D. This was the goal (“end,” Rom 10:4) of the Torah (all Jewish Scripture), including its center, Leviticus (Yom Kippur, Lev 16); Rom 3:21-26
 - E. Access to God in Heb through clean conscience, Heb 9:11-14; Christ as eschatological high priest à la Melchizedek (see Heb 1:5, 13 for combination Pss 2 + 110; in gospels, Ps 2 is in background of baptism, Mark 1:11, Ps 110 in Passion, Mark 14:62)

¹ Same as Isaianic New Exodus (Second Isaiah), where God is creator and redeemer (can redeem because is creator).