



Redemptive-Historical Interpretation

1. What is redemptive history?

Heb. 1:1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

2. Meaning is always determined by context.

If Scripture interprets Scripture the final meaning of Scripture is determined by the whole of Scripture *which is revealed along the drama of redemptive history.*

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Example 1:

Galatians 3:16 Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.

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Example 1:

Gen. 15:3 And Abram said, “Behold, you have given me no **offspring**, and a member of my household will be my heir.”

Gen. 15:5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your **offspring** be.”

Gen. 15:13 Then the LORD said to Abram, “Know for certain that your **offspring** will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.

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Example 2:

Rom. 4:13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.

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Example 2:

Genesis 17:4 “Behold, my covenant is with you, and you shall be the father of a multitude of nations. 5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. 6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. 7 And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. 8 And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

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Example 3:

Acts 2:16-21 But this is what was uttered through the prophet Joel:
“And in the last days it shall be, God declares, that I will pour out
my Spirit on all flesh, and your sons and your daughters shall
prophecy, and your young men shall see visions, and your old men
shall dream dreams; even on my male servants and female servants in
those days I will pour out my Spirit, and they shall prophecy. And I will
show wonders in the heavens above and signs on the earth below,
blood, and fire, and vapor of smoke; the sun shall be turned to
darkness and the moon to blood, before the day of the Lord comes,
the great and magnificent day. And it shall come to pass that
everyone who calls upon the name of the Lord shall be saved.’

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Example 5:

Acts 15:15 And with this the words of the prophets agree, just as it is written, “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,
17 that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things 18 known from of old.’

Conclusions:

(1) New Testament authors practice a redemptive-historical exegesis that understands the fulfillment of the Old Testament story culminates in the already-not yet of the first and second coming of Christ.

(2) Can we let amillennials serve in our denomination as masters *and* maintain our high view of Scripture?

Are their conclusions rooted in different *hermeneutical methods*?