

The Unity of the Scriptures

What does “The Unity of the Scriptures” mean?

What I understand the question to be is,
“How much if any of the OT carries over into the NT?”

Does the NT make the OT unnecessary?

Does the NT tell us all we need to know about Jesus?

Brother Todd Wilson was prophetic when he opined that every speaker at this conference would refer to 2 Timothy 3:16. And so I will. When Paul reminded Timothy that he had learned the Scriptures from his youth and that he was assured by them, what Scriptures did Timothy have?
Do we need to be concerned at all with the OT?

There are people who pride themselves on being “NT” believers. By that they mean that the OT has no relevance in their faith and practice. Some refer to the two divisions of the Bible as the “Old Bible” and the “New Bible.” It is popular and accepted by some people, even some pastors, to carry a “Bible” that contains only the NT and sometimes the Psalms.

Then there is the theological struggle between Covenant Theology and New Covenant Theology.

You already know that the word “Testament” is the same word as “Covenant.”
So we have the Old Covenant and the New Covenant.

The basic presupposition of [Old] Covenant Theology is that everything in the OT is carried over into the New Testament age **unless** the NT specifically abrogates or changes it.

The basic presupposition of New Covenant Theology is that nothing in the OT is carried over into the New Testament age **unless** the N T affirms it.

Although they have mostly changed on this view, the leading proponents of New Covenant Theology taught that even the Ten Commandments had been discarded and only the “commandments” of Christ were obligatory.

Brother Jim Gables explained the struggle between the Old Covenant and the New Covenant camps in a series of eighteen Wednesday night studies. He demonstrated that neither camp can be consistent in their basic presuppositions.

Those two presuppositions are convenient summary statements except that they are impossible to maintain. Brother Gables gave an excellent example from Deuteronomy 22:9-11:

9 "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

If you are a consistent Old Covenant theologian, for you it is sin to produce and eat hybrid corn and other such vegetables and fruits because the NT does not abrogate this OT law.

10 "You shall not plow with an ox and a donkey together.

If you are a consistent Old Covenant theologian, for you it is sin in principle to drive a vehicle that is built of parts from different countries of origin because the NT does not abrogate this OT law.

11 "You shall not wear a garment of different sorts, such as wool and linen mixed together.

If you are a consistent Old Covenant theologian, for you it is sin to wear a garment that is not all made of one material because the NT does not abrogate this OT law.

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Now you may think those are irrelevant or even silly examples but the point is that the NT does not address these specific laws or many other OT laws and so according to the basic presupposition of Old Covenant theology those laws are still in effect.

A rejoinder may be that only the “moral” law is in view by the Old Covenant theologian. But as Brother Gables pointed out **all** the OT laws were “moral”!

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Now in order to be an equal opportunity ridiculer the basic presupposition of New Covenant Theology is just as untenable.

Most New Covenant theologians would teach that giving our “tithes and offerings” is a New Testament duty. But following the New Covenant principle that unless the NT affirms an OT law that the law is abrogated.

Most Christians have been taught that tithing is a New Testament duty.

However, as Brother Gables pointed out there is nothing in the New Testament to support tithing as a principle for the Christian. The only references to tithing in the NT are only commentary on the OT. In fact, a careful study of tithing will show that the purpose of the OT tithe was mainly to support the tabernacle and the temple and the priesthood. Where is your temple? Every believer is a priest!

Besides that the OT tithes were closer to 27 percent than to only 10 percent.

An example of what Christians have been taught is from a famous Baptist preacher, R. G. Lee, who using Malachi 3:8, said,
“There are two kinds of church members, tithers and thieves.”

Malachi 3:8
"Will a man rob God?
Yet you have robbed Me!
But you say,
'In what way have we robbed You?'
In tithes and offerings.

Then Brother Gables continued with the NT Principles of Giving and proved that while the NT does not command tithing and that giving is voluntary; the Christian is generous and cheerful in their support of the local church and missions.

With that as a starting place let's see if we can develop a theology of:

The Unity of the Scriptures.

My basic presupposition as to **The Unity of the Scriptures** is neither Old Covenant theology nor New Covenant theology in principle but says that the NT interprets the OT and when the NT quotes or alludes to the OT that is what the OT meant. It does not matter what the OT prophet might have understood the passage

to mean; it does not matter what the rabbis in the time of Christ thought the OT passage meant; when a NT writer, inspired by the Holy Spirit, quotes or alludes to an OT passage and interprets it, then that is what the passage meant.

The Bible begins with a prophecy. It was spoken by God to Satan in the presence of fallen man. It was the Gospel proclaimed in mysterious language that the only two people on earth could not fully understand. However, the rest of the Bible is a declaration of the faithfulness of God in Christ to fulfill the promise.

Genesis 3:15

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."

The NT interprets the OT:

**“In the Old Testament God meant what He said;
in the New Testament God says what He meant.” John Wilmot**

God meant what He said in Genesis 3:15 but the interpretation waits on the NT for God to say what He meant.

Simply put, you cannot understand your NT apart from a foundation in the OT.

Therefore there must be a Unity of the Scriptures.

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There is a perspective on the four gospels by George Morrison that should help us lay the foundation for seeing just how necessary it is to have the OT in your mind when you come to read and interpret the NT.

Referring to Jesus the Christ:

The Fact of Jesus - Mark's Gospel

Mark is thought to be the earliest of the Gospels.

It is notable that in Mark there is no genealogy; he does not say a word about His lineage or ancestry of Christ. There is no attempt to explain the fact of Christ by relating it to the long past. The *first* thing is to have Jesus shown to us, to be confronted with Him as a living person.

His Relation to the Old Testament - Matthews's Gospel

Matthew relates Jesus to the past.

If you want to understand Jesus you must go back to David and Abraham. Christ is "the son of David, the son of Abraham." You must know David and Abraham in order to know the Christ. In other words, if you want to understand the Lord, you must take in the whole of Jewish history. Without Him it [Jewish history] is inexplicable. It was to Him that all the sacrifices pointed. It was of Him that all of the prophets wrote ["For the testimony of Jesus is the spirit of prophecy" Rev 19:10]. That is why, for all of its difficulties, we can never dispense with the Old Testament. Christ is the son of David, who is the son of Abraham.

His Relation to Adam - Luke's Gospel

Luke does not trace the lineage to Abraham, he traces it to Adam: "which was the son of Seth, which was the son of Adam." Beyond the parent of the Jewish race stands the parent of the human race. Beyond the representative of Israel stands the representative man. To understand the Christ calls for more than the history of Israel; it calls for the long story of humanity. Much in Christ will always be veiled unless you know the pages of the Old Testament. Christ is the son of Adam; He is vitally related to humanity. Matthew says, "If you want to understand Him, you must lay your hand upon the Jewish heart." Luke says, "If you want to understand Him, you must lay your hand on the human heart." And Luke is full of tender human touches: Roman officers are touched; the Good Samaritan is there. In Luke there is neither Jew nor Greek, bond or free. He is the son of Adam.

His Relation to God - John's Gospel

What is the lineage that John gives? David, Abraham, or Adam?
“In the beginning was the Word, and the Word was with God, and the Word was God.” And, “the Word was made flesh and dwelt among us.”

Mark gives us the fact of Jesus and bids us to contemplate that.

Matthew relates that fact to Jewish history; and Luke to the whole history of man. Then comes John, after a lapse of over 30 years, and says, “All that is not enough. If you want to understand the Lord you must relate Him immediately to God.” The glory of the Man John had known is that of the only begotten of the Father. He comes from Abraham. He comes from Adam. Yes, but there is another lineage: “...the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us.”

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Brother Mark asked me for a Scripture that I would be working out of and I gave him Romans 4:23.

Romans 4:13-25

13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect, 15 because the law brings about wrath; for where there is no law there is no transgression.

A careful reading of verse 13 would suggest to you that Paul is “misquoting” Genesis 17:1-8.

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. 2 And I will make My covenant between Me and you, and will multiply you exceedingly." 3 Then Abram fell on his face, and God talked with him, saying: 4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5 No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 And I will establish My covenant between Me and you and your descendants after you in their generations, for an

everlasting covenant, to be God to you and your descendants after you. 8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

There is nothing in Genesis about Abraham being the "heir of the world."

But Paul is not misquoting God's promise to Abraham, he is interpreting it. Under the Holy Spirit Paul is expanding the promise far beyond Jewish exclusivism and as Paul will go on to prove in the letter to the Romans, God has always justified individuals based on faith and not on ethnicity, tribe, or tongue.

16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all 17(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore "it was accounted to him for righteousness."

23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.

What Paul wrote about Abraham and imputed righteousness was not limited to Abraham or the Jews but was intended to encourage Gentiles and Jews: "... but also for us. It shall be imputed to us who believe in Him."

What I suggest to you is that you prioritize your time so that you can read your Bible every day. My method for devotional reading is to read about three chapters in the OT and then about three chapters in the NT. Without a following a rigid

schedule of daily readings it often surprises me how I will read something in the OT and then read about the interpretation in the NT. That should not be a surprise because about two-thirds of the NT is a commentary on the OT.

By the way I keep a notepad with my devotional Bible and most of my thoughts for this message on “The Unity of the Scriptures” came to me while I was simply reading my Bible and not while doing specific studies with my topic in mind.

There is a summary statement regarding the Unity of the Scriptures in Revelation 19:10:

“... Worship God! For the testimony of Jesus is the spirit of prophecy.”

The OT prophecy is almost all about Christ and His Church.

When the apostles and the other writers of the NT, under the supervision of the apostles, began to preach that Jesus of Nazareth was the Christ the only Scriptures they had was what we call the OT.

Dr. Timothy George was giving an overview of his commentary on Galatians and said, “Paul ran a pretty good New Testament church with only the Old Testament.”

Just this past week as I was reading in the Book of Acts at Chapter 24 and verses 10-16 where Paul is defending himself before Felix, you can read the passage for the context, Paul says:

Acts 24:10-16

¹⁰ Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, ¹¹ because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship. ¹² And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. ¹³ Nor can they prove the things of which they now accuse me. ¹⁴ But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. ¹⁵ I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead,* both of *the* just and *the* unjust. ¹⁶ This *being* so, I myself always strive to have a conscience without offense toward God and men.

Paul says that the Way, i.e. Christianity, the Church, is based on

“... all things which are written in the Law and in the Prophets.”

Then before King Agrippa:

Acts 26:19-29

¹⁹ "Therefore, King Agrippa, I was not disobedient to the heavenly vision, ²⁰ but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance. ²¹ For these reasons the Jews seized me in the temple and tried to kill *me*. ²² Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come — ²³ that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."

²⁴ Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!"

²⁵ But he said, "I am not mad, most noble Festus, but speak the words of truth and reason. ²⁶ For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. ²⁷ King Agrippa, do you believe the prophets? I know that you do believe."

²⁸ Then Agrippa said to Paul, "You almost persuade me to become a Christian."

²⁹ And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."

Paul was preaching the New Testament Gospel from the Old Testament!

... saying no other things than those which the prophets and Moses said would come — ²³ that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."

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When God justified Abraham by faith what was it that Abraham believed?

Galatians 3:5-9

⁵ Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith? — ⁶ just as Abraham "*believed God, and it was accounted to him for righteousness.*"⁷

Therefore know that *only* those who are of faith are sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, "In you all the nations shall be blessed."* ⁹ So then those who *are* of faith are blessed with believing Abraham.

It is my firm conviction that if a preacher cannot preach the Gospel from the OT it is because the preacher does not know the Gospel.

There is one God, one Gospel, one means of justification by faith. The difference between what Abraham believed and what any NT believer knows is only in the degree of information about Jesus of Nazareth. Abraham believed that God would provide a Substitute sufficient to atone for his sin. What more does any sinner need? It is Christ alone; justification by faith alone!

In John Chapter 8 where the context is Jesus versus the Pharisees; Jesus told the most religious men who ever lived that they did not know God, He said:

John 8:56

56 Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

What was it that Abraham saw? In faithful obedience to God to sacrifice his son Isaac, Abraham was about to plunge a knife into the heart of Isaac when he saw a ram caught in the thicket. Here is the sacrifice that God will provide, a Substitute; The doctrine of Substitution!

And Abraham understood that God would provide a sufficient Substitute, and he saw it and he was glad. The NT explains to us what was the real meaning of the ram caught in the thicket.

Are you trusting a sufficient Substitute or do you yet cling to some amount of self-righteousness?

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How does Paul regard the OT Scriptures? Keep in mind that the subject is the Unity of the Scriptures. Since the spirit of the OT prophets was about Jesus and the Gospel, does that not demand the Unity of the Scriptures; i.e. the use of the OT to support the claims of Christ and the apostles?

That is what we saw when Paul was on trial before Felix and Agrippa.

Let's take a look at a few passages in the Book of Romans:

It always helps if you are reading in your Bible along with me.

Romans 1:1-4

1 Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God ² which He promised before through His prophets in the Holy Scriptures, ³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, ⁴ *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Romans 4:23-25

²³ Now it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was raised because of our justification.

Romans 7:7

⁷ What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "*You shall not covet.*"*

Romans 13:8-10

⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "*You shall not commit adultery,*" "*You shall not murder,*" "*You shall not steal,*" "*You shall not bear false witness,*"* "*You shall not covet,*"* and if *there is* any other commandment, are *all* summed up in this saying, namely, "*You shall love your neighbor as yourself.*"* ¹⁰ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

Romans 16:25-27

²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith – ²⁷ to God, alone wise, *be* glory through Jesus Christ forever. Amen.*

A concordance search of the four Gospels that I did turned up no less than 104 references by Jesus Himself to the OT. That is the subject of Brother Gables message for Sunday evening; "Christ's Use of the Scriptures." Now I have not discussed either this message or his message with Brother Gables.

If you have not realized it already the NT is full of references to the OT prophets as the basis for the Gospel.

Acts 3:24-26

24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' 26 To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

Acts 10:43

To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

Jesus explained why He taught by using parables:

Matthew 13:16-17

16 But blessed are your eyes for they see, and your ears for they hear; 17 for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The prophets and righteous men did not understand the full intent of what they wrote and heard because it was God's purpose that we had to wait on the NT to interpret the OT.

**"In the Old Testament God meant what He said;
in the New Testament God says what He meant."** **John Wilmot**

At the betrayal and arrest of Jesus:

Matthew 26:56

But all this was done that the Scriptures of the prophets might be fulfilled.

It was Paul's practice to go to the synagogues and preach Christ.

Acts 18:4

And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

What did Paul reason from? The only Scripture that Paul had was the OT.

The Lord Jesus preached from the OT.

Luke 4:16-22

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 "The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;

19 To proclaim the acceptable year of the LORD."

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them, "Today this Scripture is fulfilled in your hearing." 22 So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"

In the same manner students and believers in the OT Scriptures needed to be taught the meaning of the OT.

Acts 18:24-28

Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. 27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; 28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

My conclusion regarding the Unity of the Scriptures is that it means the Unity of the Church. The Church is not an afterthought, or God's "Plan B" brought into history because the Jews rejected the Kingdom offered by Christ.

Jesus did not "offer" the Kingdom to anyone He proclaimed that the Kingdom of God was "at hand"!

The Unity of the Scriptures also means the CONTINUITY OF THE CHURCH.

The Universal and Invisible Church includes every believer from Adam to the last saint who is chosen, called, and justified before the end of this present age.

The following quote is from a commentary on Colossians by Charles D. Alexander.

"The servant becomes a son, the child becomes the inheritor, and therefore the altered status must be regarded as a new beginning, but not a new person. This was what Christ was indicating when He said to Peter "On this rock I will build my Church" - not a new Church which never before existed, but the Church in the endowment of her full privileges, released from the bondage and servitude of the O.T. into the enjoyment of the full liberty and privilege and standing of the N.T.

This doctrine of the continuity of the Church has far reaching consequences for the interpretation of the prophecies. That which was earthly and geographical in the O.T. is spiritual and heavenly in the N.T. The prophets

spoke in ancient times in terms and figures of the Church as she then was, as the nation of Israel with all her apparatus of an earthly throne an earthly priesthood, temple and city and with natural boundaries and topographical details. Prophesying of the N.T. glory of the Church they could speak in no other terms, and hence the many prophecies which speak of the exaltation of the earthly city, the elevation of the throne of David above the nations of the world, the glory of Jerusalem or Zion as the bride of Jehovah, exalted above the hills and all nations flowing into it, the subjugation of the world, the new and mild nature of the wild beasts, and the earth “filled with the knowledge of the glory of the Lord as the waters cover the sea”. When we say that these are figures of speech descriptive of the new and exalted character of the Church in the N.T. we are being no more than logical. We go further and say it is impossible to interpret consistently these prophecies in the literal or natural sense, for if we do we shall stumble headlong into the same error which the Jews of Christ’s day committed when they rejected Christ because in their literal and natural interpretations He did not fulfill the prophecies of the expected kingdom.

The Jews never understood the spiritual nature of the promises and were wedded to the false view that the Mosaic Law along with its priesthood and its temple was a permanent feature of the Lord’s arrangements on earth. But Paul tells us in Hebrews that “The priesthood being changed there is made of necessity a change also of the law” (Heb. 7, vs.12). “There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof” (Heb. 7, vs.18) “If the first covenant had been faultless there should no place have been found for the second” (Heb. 8, vs.7). The change of covenant is prophesied in Jeremiah 31, vs.31-34 and it is an extraordinary indictment of the state of evangelical theology today that there is an almost universal stumbling at the words with which the New Covenant is introduced in Jeremiah – “with the house of Israel and with the house of Judah”.

The claim is made on O.T. grounds that this New Covenant does not belong to the Church at all but to the Jew of a generation yet future, whereas Paul in Hebrews views it as already being in full operation in his day two thousand years ago - the change having taken place, the Old Covenant having been disannulled and the New Covenant having been set up in the blood of Christ whose heavenly priesthood began to operate for the Church when He rose from the dead, and the Temple having fallen along with its priesthood when the veil of the Temple was rent at the moment of His death.

And what covenant is it that Christ inaugurated at the last supper when He took the cup and said, “This cup is the N.T. in my blood”? Are there two New Covenants, a Jewish one and a Gentile one? And upon what covenant do we Gentile Christians rely for the forgiveness of our sins if it is not this New Covenant of which Jeremiah speaks, there being no other New Covenant? Who therefore can deny that “Israel and Judah” here mean the church? At the time of the prophecy the church was still under the tutors and governors of the old Law but from the time of the Cross Church has been free - the Son has made her free (John 8, vs.36). She is the true successor of the Church of the O.T. in unbroken continuity and the heir to the promises made to Israel – “All the promises of God in him (Christ) are yea and Amen”.

Our friends cannot dispose of this argument without rending the N.T. away from prophecy and covenant promise and leaving the Church (as indeed a formidable element in the Church does in fact leave her) without a prophecy, without a lawful existence, and without a valid future.

The Church must learn afresh to interpret prophecy as the N.T. interprets prophecy -- in spiritual and heavenly manner, as enduing her with the realisation of all the hope and expectation of the righteous in those far off days when it was revealed unto them that “not unto themselves but unto us they did minister the things, (namely the prophecies) which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from heaven”. (1 Peter 1, vs.10-12)

As a final text find Ephesians 3.

According to the Apostle Paul the mystery of the ages is revealed in the Gospel and the eternal purpose of God is His Church. There is nothing after the Church!

Ephesians 3:8-13

⁸To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹and to make all see what *is* the fellowship* of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;* ¹⁰to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, ¹¹according to the eternal purpose which He accomplished in Christ Jesus our Lord, ¹²in whom we have boldness and access with confidence through faith in Him. ¹³Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

That is my case for the Unity of the Scriptures.

You must have the OT as the foundation for any interpretation of the NT; but you absolutely must interpret the OT with the NT and not the other way around.

We sing “The Sands of Time Are Sinking” the first line of Samuel Rutherford’s last words which he called Immanuel’s Land.

And glory, glory dwelleth In Immanuel’s Land

On his death bed Rutherford said, “The two Covenants are one.”

One God, one Savior, one Gospel.

The New in the Old Concealed; the Old in the New Revealed. {Augustine}

“In the Old Testament God meant what He said; in the New Testament God says what He meant.” John Wilmot

Repent and believe in the Gospel.