

A Brief Overview of Scripture

by Fr. Dustin

When God created the world, He intended it to be His temple—the place where heaven and earth would overlap, and He would dwell with His creation. Humanity was created to serve as priests and kings in this cosmic temple, caring for creation, offering it back to God in thanksgiving, and reflecting His glory into the world. However, humanity failed in this vocation (the first “Fall”). We turned inward, seeking to make ourselves “gods,” and as a result, we were cast out of paradise and subjected to death. Yet death was not merely a punishment but a merciful consequence, preventing us from remaining eternally separated from God.

God began His work of restoration by “recreating” His people. He called Abraham and his descendants to be the solution to Adam’s failure, tasked with reflecting God’s covenant faithfulness and bringing blessing to the nations. However, Abraham’s descendants fell into slavery in Egypt, representing another “Fall” and “death.”

Once again, God acted to “recreate” His people, this time through the formation of Israel. He delivered them from Egypt (the Exodus), gave them the Law as a guide for covenant living (mirroring the commandment in the Garden of Eden), and brought them into the Promised Land. God vowed to dwell among them through His presence in the Tabernacle and, later, the Temple—so long as they lived in obedience to His Law (see the closing chapters of Deuteronomy).

But Israel rejected God as their King and demanded a human king instead (another “Fall”). These kings enslaved the people, neglected the vulnerable, and led Israel away from God (as Samuel warned in *1 Samuel 8*). As a consequence, God allowed Israel to be exiled to Assyria and Babylon, a profound experience of “death.” The Prophets interpreted this exile as both judgment for sin and an opportunity for renewal, promising that God would one day gather His people and restore them.

By the time of Christ, the people had returned to the Promised Land, but they remained under foreign oppression and enslaved by a new “Pharaoh,” the Romans. Worse still, God’s presence had not returned to the Temple. In this sense, Israel was still in exile, awaiting a new Exodus to bring true freedom.

Christ came as the fulfillment of Israel’s story and vocation. He was the new “Moses,” giving us the Spiritual Law written on our hearts, and the new “Joshua,” leading His people into the true Promised Land. He inaugurated a new Exodus, forming a new covenant community—the Church—centered on trust in Him (a better translation of “belief”) rather than ethnic lineage. This new community is the New Israel, called to reflect God’s covenant faithfulness to the world and to embody His Kingdom through sacramental life and Table Fellowship.

Through His death, Christ became the Passover Lamb of this new Exodus. He defeated the ultimate “Pharaohs” that had enslaved humanity: sin, death, and Satan. By His resurrection, He inaugurated the Kingdom of God, reclaiming the world for His Father and demonstrating His victory through the healing of illnesses, the forgiveness of sins, and the casting out of demons. This Kingdom is here already, though not yet fully realized.

The freedom we receive in Christ calls us to live a particular way of life: one governed by the rule of love. This love is made manifest when we bear one another’s burdens and live in harmony with God and neighbor. Through this way of life, we participate in the mission of Christ and anticipate the renewal of all creation.

Finally, Christ promises to come again to complete this Exodus. At His return, He will raise us from the dead, defeat the last enemy (death), and transform the old world into a new heaven and earth. In this new creation, heaven and earth will be united, and we will share fully in God’s life, becoming partakers of the divine nature (*theosis*). This is the ultimate fulfillment of God’s plan: a world where His glory fills all creation, and His people dwell with Him forever.