

# Class 10: Kingdom Fulfilled

Monday, March 24, 2014

7:43 AM

## Objectives:

- How is all of Scripture about Christ?
- How is Christ the fulfillment of the Kingdom of God?
- How are we part of the Kingdom of God?
- How should we read and understand the Bible?

## Kids Objectives:

- How is all of Scripture about Christ? (Christ fulfills everything in the Old Testament as the antitype)
- How is Christ the fulfillment of the Kingdom of God? (Christ is God's people in God's place under God's rule)
- How are we part of the Kingdom of God? (If we are in Christ we are in the Kingdom of God)
- How should we read and understand the Bible? (We should read and understand the Bible in Christ)

## Christ is the fulfillment of all Scripture

Kingdom Event	Character	Christ
Creation (Genesis 1-2)	Adam was the son of God and the father of the human race and represented them before God	Christ is the greater Adam, the true Son of God and the representative of His people (Rom 5:14-19)
Fall (Genesis 3)	Adam failed in his representation before God	Christ stood where Adam (and Israel) failed (Matt 4:1-11, Heb 4:15)
Promise (Genesis 3)	An offspring of the woman was promised to crush the serpent	Christ has defeated the powers of this world (Col 2:13-15)
Flood (Genesis 6-9)	Noah, a righteous man, was chosen by God to deliver his family from the flood of God's wrath	Christ, the righteous man, is a new Noah who delivers His people from the flood of God's wrath (1 Pet 3:20-21)
Patriarch's (Genesis 12-50)	Abraham was promised that his descendant would inherit the land Joseph was humbled and sent to Egypt in order to be exalted and provide salvation for His family according to the plan of God	Christ is the promised offspring of Abraham (Gal 3:16)  Christ is the greater Joseph who was humbled and exalted to provide salvation according to the plan of God (Phil 2:5-11, Acts 4:26-28)
Promise of Land (Exodus-Joshua)	Moses delivered the people from bondage in Egypt and gave the law to the people Joshua led the people into the promised land	Christ is the deliverer, the Passover lamb and the lawgiver (John 8:31-35, 1 Cor 5:7, John 14:21) Christ is the one who leads into the land (John 14:2-6)
Promise of a Son (Judges-II Kings)	David was a man after God's own heart and was promised a son who would reign forever Solomon ruled wisely over his people giving them a place of wealth and plenty and built the temple for the glory of God	Christ is David's greater son (Matt 22:41-45)  Christ is the greater Solomon full of wisdom who builds the temple (Matt 12:42, John 2:18-22)
Pre-exilic Prophets (Looking Forward)	A remnant was promised through the suffering servant who will not turn away from God's law, will lead God's people into the new land, and will restore the Davidic dynasty	
Exilic Prophets (Looking Forward)	God's people will be gathered again and the reason for their exile will be removed so that they will possess the land and build a temple of greater splendor under the Davidic prince	<u>All reflections of history pointed forward to Christ</u> Christ is the preacher of salvation (Luke 4:17-21) Christ is the suffering servant (Matt 12:15-21) Christ is the Son of Man (Matt 26:63-64) Christ is the struck shepherd (Matt 26:30-32)
Post-exilic Prophets (Looking Forward)	A better remnant will be saved through a better gathering of God's people a better temple being built and a more full possession of the land under the sovereign rule of the Davidic king	

## Christ is the Kingdom of God

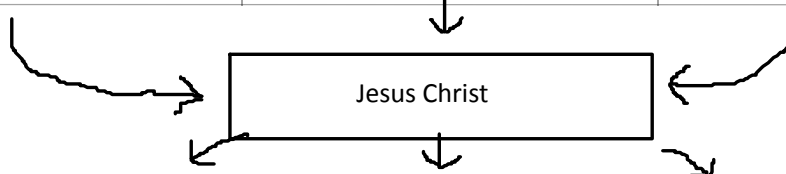
God's People	God's Place	God's Rule
Christ is the Second Adam • (Romans 5:14-19) Christ is the promised seed of woman • Matthew 1:22-23 Christ is the greater Noah • Matthew 24:37-39 Christ is Abraham's chosen seed • (Galatians 3:16) Christ is Israel (God's servant) • (Matthew 12:15-21) Christ is the remnant of Israel • Romans 9:6-8	Christ is God's sanctuary Christ returns to the tree of life • Revelation 2:7 Christ is the creator of a new earth Christ leads into the promised land • (John 14:2-6) Christ is the new tabernacle/temple • (John 2:18-22) Christ rules the new Zion • Revelation 14:1	Christ is the God of creation • Colossians 1:16 Christ is the defeater of the serpent • Revelation 12:9-10 Christ is the promised son • Matthew 2:6 Christ is the great lawgiver • (John 14:21) Christ is the Davidic king • (Matthew 22:41-45) Christ is the Son of Man • (Matthew 26:30-32)

## Implication 1: In Christ, we are the kingdom of God

- In Christ is at the center of the great promises of the New Covenant
  - There are at least ninety references to believers being 'in Christ' in the New Testament
  - All of the New Covenant promises can be summed up as being in Christ
  - If Christ is the kingdom of God (as we just showed), then, as members of the New Covenant in Christ, we are in the kingdom of God
- So, in Christ we are entering the kingdom of God
  - We have been put into the kingdom of His beloved Son (Colossians 1:13)
  - We are to pray for the coming of the kingdom (Matthew 6:9-10)
  - We are to seek the kingdom of God before all else (Matthew 6:33)
  - We have received the kingdom (Hebrews 12:28)

God's People	God's Place	God's Rule
We are in the Second Adam • Romans 5:17 We are the family of the greater Noah • Hebrews 2:11-13 We are the chosen race + royal nation • I Peter 2:9 We are the elect exiles of the dispersion • I Peter 1:1	We follow Christ to the tree of life • (Revelation 2:7) We follow Christ to the new earth • John 14:3 We are a temple built up in Christ • Ephesians 2:19-22 We have come to Mount Zion • Hebrews 12:22	We have been freed from the serpent • (Revelation 12:9-10) We obey the great lawgiver • (John 14:21) We are ruled by the Davidic king • Revelation 5:5-14

Stratum	God's People	God's Place	God's Rule
Eden	Adam and Eve	The Garden	God's Word
Israel	Abraham Israel under Moses Israel under Monarchy	Canaan Promised Land Land, Jerusalem, Temple	Covenant Sinai Covenant Sinai Covenant
Prophecy	Faithful remnant	Restored land, Jerusalem, Temple	New Covenant



New Testament	New Israel - Those "In Christ"	New Temple - Where Christ Dwells	New Covenant - Christ's Rule
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## **Implication 2: We must read the Bible in Christ**

- A. If "In Christ" is our only link to the Kingdom of God, then we must relate to all the revelation of the Kingdom "in Christ"
1. Although I think we all already know this, sometimes it's tempting to come to the Bible and read it as though all parts of it were written directly to us and apply to us in straightforward ways without explicitly tying them to Christ
  2. In some parts of the Bible, this works well (e.g. the epistles), but in other parts of the Bible we get farther and farther away from the text and applying it directly to ourselves doesn't work well or is a haphazard task
    - a. (Goldsworthy, Gospel and Kingdom) *To illustrate the problem of this gap of time, culture and theology, let us suppose that we, as contemporary Christians, open our Bible at one of Paul's letters. We read some of his theological exposition and then move on to the exhortation to live consistently with the truths of the gospel. Granting that certain adjustments have to be made, certain allowances for the fact that Paul wrote nineteen hundred years ago to some people in Asia Minor or Italy, we nevertheless do not feel that this is a serious barrier to our understanding. More important, we do not find that this gap seriously inhibits us from accepting Paul's words to, say, the Galatians as God's word to us. The reason is obvious: Paul addressed a group of Christians on the basis of the gospel and we recognize that despite the difference in time and culture, there is sufficient common ground theologically between the first and the twentieth centuries for us to hear the words as if addressed to us.*  
*As we analyze what has been happening, we see that we have recognized almost intuitively that, from the point of view of God's revelation and God's dealings with men, the Christian church in all ages is one. It belongs to the same era of God's dealings. The limits of this era at one end are the birth of the New Testament church at Pentecost, and at the other the return of Christ in power and glory to judge the living and the dead. Whenever we come to a text outside these bounds, the gap is widened, and greater care and skill is required to bridge it.*  
*Let us take a short step back from our clearly defined 'gospel' era. In Acts 1 Luke describes a situation - the post-resurrection appearances and ascension of Jesus - that is dramatically different from ours in that it occurs before the giving of the Holy Spirit. There is a uniqueness about this period, also shared by the Pentecost narrative in Acts 2, which raises the question how much can such a unique period provide information which applies directly to us? After all, we do not share the situation of the people as they waited for the once-for-all beginning of a new era...*  
*In the same way we may continue to move further into biblical history increasing our distance from the normal Christian situation to which we belong. The Gospels, for example, contain much narrative dealing with a time which is not only pre-Pentecost, but also pre-Resurrection and pre-Crucifixion. We may not simply assume that narrative about disciples and their relationship to Jesus in his earthly life provides normative instruction for us. We know that we have to make adjustments for the fact that our relationship with Jesus, who is not here in the flesh but in heaven, is by faith and through his Spirit dwelling in us. We now look back on the finished work of Christ in his life, death and resurrection, while the narratives of the Gospels only anticipate this completion. It may be, for example, that John 1:12 does have relevance to modern evangelism, but we may not assume this until we have examined the original significance of the passage. It speaks of Jesus coming physically and literally to the Jews as their Messiah, he came to His own people, but they would not receive him. The Jews as a whole did not acknowledge him as the Christ, but those who did were made children of God. If we find this problem faces us even in the New Testament, we find much greater difficulty in the Old Testament. For there we are not only in a pre-Resurrection situation; we are in a pre-Incarnation and pre-Christian one.*
  3. If there is a gap between us and the Old Testament, the only bridge across that gap is Christ - we are only in the kingdom in Christ so the only way we can approach the revelation of the kingdom is to approach it in Christ
    - a. (Goldsworthy, Gospel and Kingdom) *In chapter four, hermeneutics, or interpretation, was described as the process of determining how ancient biblical text has general relevance here and now. We may now put this a little more exactly: hermeneutics aims at showing the significance of the text in light of the gospel. To interpret an Old Testament text we establish its relationship to the revelation of God in Jesus Christ. In order to do this we draw upon our knowledge of the structure of revelation that biblical theology has opened out for us.*
    - b. So before we decide what a text means for us, we must determine how a text relates to Jesus - how it points to Jesus and how Jesus fulfills it for us - and we need to do this in light of the text, we can't just make sloppy generalizations without actually doing the work to see what the Bible is truly teaching us
    - c. In other words, if you can't tell me what a text tells us about Jesus then you can't tell me what a text means at all, there is no meaning for us in the Bible outside of Jesus Christ

- B. In five hours we've tried to cover the story of the whole Bible to do just that
  - 1. But we've hardly covered every story in the Bible, we've just hit highlights
  - 2. Clearly my purpose isn't to tell what every story in the Bible means - I haven't made it so that you don't need to study and interpret these stories on your own
  - 3. Instead I've just given an overview of the story, a framework and a background by which you can interpret each story
  - 4. I've given you a big picture into which you can start to fit all the little pictures into
- C. Since there is, obviously, still much study and interpretation to do, I want to end tonight by reminding ourselves of rules for interpretation that we discussed five weeks ago so we know how to start fitting the little stories into the big story (Goldsworthy, Gospel and Kingdom):
  - 1. *Identify the way the text functions in the wider context of the kingdom stratum in which it occurs*
    - a. First determine which epoch/sub-epoch the text you are studying is in
    - b. Relate the text to the themes that happen in that epoch
    - c. Show how the text points to the themes that are central to that epoch and show how the themes that are central to that epoch help explain the text
    - d. Relate the text to similar events in earlier epochs (if any) showing how the theme of the text is developed across epochs to the text's present
    - e. Determine the central, Christ-centered, gospel-oriented theme of the text at hand
  - 2. *Proceed to the same point in each succeeding stratum until the final reality in the gospel is reached*
    - a. Once the central teaching of the text is understood, start looking forward into future epochs/sub-epochs to see how similar themes are treated as epochs continue
    - b. Look at how the theme is developed and clarified as more revelation is given
    - c. Look at how the theme relates to the major themes in the other epochs
    - d. Determine how the trajectory and development of the theme of the text is pointing to Christ and the gospel
  - 3. *Show how the gospel reality interprets the meaning of the text, at the same time as showing how the gospel reality is illuminated by the text*
    - a. Once the central theme and the gospel trajectory is determined, move to the final epoch and determine how the theme of the text is fulfilled in Christ
    - b. Look at how the trajectory of the theme is culminated in Christ and the ultimate expression of the theme is in the gospel
    - c. Finally, determine how we, as members in Christ who fulfills the theme, are part of this theme and therefore ought to live this theme out in our lives as an expression of the gospel
- D. Obviously, these rules don't make this an easy job, and there are still many, many passages in the Bible that I come to every year in my Bible reading that I'm just not 100% sure what to do with, but knowing that we need to understand these passages in Christ and knowing some general rules to follow can help us as we read through the Old Testament to guide our views to Christ. It might be of benefit to finish with an example to show how these rules work out as we read the Old Testament: Rahab.