

Class 6: Kingdom in Beginnings and Histories

Saturday, February 1, 2014
6:06 PM

Objectives:

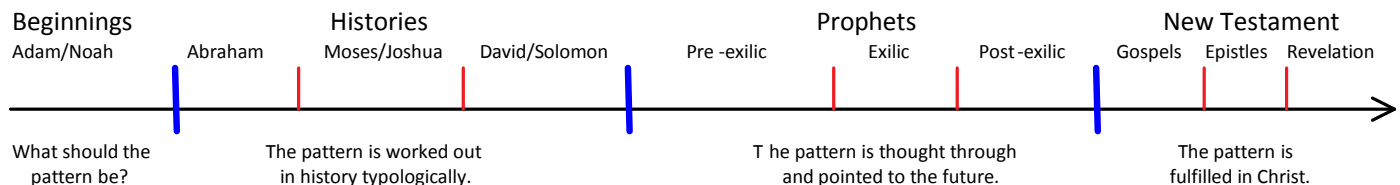
- How is the kingdom of God a useful theme for tracing the story of the Bible?
- How is the kingdom of God portrayed in the Epoch of Beginnings?
- How is the kingdom of God portrayed in the Epoch of Histories?

Kids Objectives:

1. What is theology? (Studying God in the Bible)
2. Who is the center of the Bible? (Jesus is the center of the Bible)
3. What is the gospel? (The story of Jesus and how it applies to me)
4. What is a way to remember the gospel? (God, man, Christ, response)
5. What is typology? (A picture in history that points us to Christ)
6. What is an epoch? (A period of history that points us to Christ)
7. What four main epochs are in the Bible? (Beginnings, Histories, Prophesy, Fulfillment)
8. What is the kingdom of God? (God's people in God's place under God's rule)
9. Where do we see the kingdom of God in the Bible? (Everywhere)

Review:

- What did we discuss last week?



- So, last week we showed that the Bible story can be split into 'chapters' which we call epochs, recognizing their real historical nature
- And we showed that a repetitive pattern plays out across the epochs (introduced, typed, recapitulated, fulfilled)
- But, we didn't describe what this pattern is (I hinted at it several times because it's hard to describe the divisions without the pattern, but we never really discussed it)
- Nor have I defended Goldsworthy's (and my) proposition that the whole Bible is about Jesus and the gospel: The nature of the gospel is such that it establishes Jesus Christ at the centre of the biblical message. Biblical theology, then, is the study of how every text in the Bible relates to Jesus and his gospel. Thus we start with Christ so that we may end with Christ.
- For the next four weeks, I want to examine how the gospel is recorded in each of these epochs - I want to look for the themes and patterns of the gospel and show that these themes and patterns are integral to each of these chapters and all of the chapters find their fulfillment in the last chapter
- Since these next weeks are going to be dedicated to looking for the gospel in the Old Testament, we should remind ourselves what we are looking for: what themes are we going to look for that make up the gospel?
 - ♦ Redemption, Reconciliation
 - ♦ Restoration, Recreation, Revelation

Kingdom of God:

- Since we are trying to tell a story and since we decided earlier that all of these themes are perspectively related and since we are following Goldsworthy's books, it is useful to just choose one of these themes to trace through the Bible
- Goldsworthy uses the theme of restoration of the kingdom of God to trace the story line of the Bible and, although not better than any other theme, it has certain advantages for our understanding:
 - ♦ It is clearly the theme of the New Testament
 - Mark 1:15; Colossians 1:13; Hebrews 12:28; Revelation 5:10
 - Over 100 explicit references to the kingdom of God in the New Testament
 - ♦ Although the word is never used, it is clearly the theme of the Old Testament
 - The history of Israel is the history of the building of a kingdom
 - The New Testament understands the Old Testament to be talking about a kingdom that needed to be fulfilled
 - Mark 11:10

- What is the kingdom of God?
 - ♦ What things are necessary to make up any kingdom?
 - A king
 - A location
 - A people
 - ♦ These are going to be the three things that we are looking for in the kingdom of God
 - People = God's people
 - Location = God's place
 - King = God's rule
 - The kingdom of God can be simply stated as God's people in God's place under God's rule
- Kid's Objective: What is the kingdom of God? (God's people in God's place under God's rule)
- Two questions:
 - ♦ How do we see the kingdom of God?
 - ♦ What does it teach is about the kingdom of God?

Beginnings:

Kingdom Event	God's People	God's Place	God's Rule
Creation (Genesis 1-2) An initial relationship between God and man is set up	Adam and Eve	Garden of Eden	God is sovereign as Creator (He creates by His word, Authority) God is sovereign as rule giver (He rules by His word, Control) God is presently sovereign (He walks in the Garden, Presence)

- How do we see the kingdom of God here? (see chart)
- What does this event teach us about the Kingdom of God?
 - ♦ God's kingdom is created by His sovereignty and is the place where God, man and creation exist in right (perfect) relationship
- (Goldsworthy) - *The pattern of the kingdom of God is this: God establishes a perfect creation that he loves and over which he rules. The highest honor is given to mankind as the only part of creation made in God's image. The kingdom means that everything in creation relates perfectly, that is, as God intends it should, to everything else and to God himself.*

Fall (Genesis 3) The relationship is lost	Are no longer God's people	Driven from God's place	Reject God's rule
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- How do we see the kingdom of God here? (see chart)
- What does this event teach us about the Kingdom of God?
 - ♦ The kingdom of God is created by God's sovereignty but is not synonymous with sovereignty. God's kingdom is defined as the place where God's people willingly submit to His sovereignty. Our first parents did not submit and so the kingdom of God was lost.
- (Goldsworthy, According to Plan) - *God's ultimate purpose for his kingdom means that he will not withdraw his love from the fallen universe. However, the sin of mankind has resulted in the confusion of all relationships between God and the creation, and within the creation. God is still sovereign, and even human rebellion can never thwart his purpose. But this sovereign rule of God in a fallen universe needs to be distinguished from the kingdom of God. The kingdom is God's rule over his people in a realm in which all relationships are perfect. The fallen universe is the very opposite of the kingdom. Only through salvation will the kingdom be restored, for salvation is God bringing all things back to their right relationships. It is the task of biblical theology to describe the way the Bible reveals this restoration as taking place.*

Promise (Genesis 3) The relationship is promised	Eve's Seed	The Tree of Life	Conquering the serpent (rejection of God's rule undone)
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- How do we see the kingdom of God here? (see chart)
- What does this event teach us about the Kingdom of God?
 - ♦ From Genesis 3, God's actions in this world have been according to this promise - to restore the kingdom of God. God is acting to restore a new people of God in Eve's seed. God is acting to bring the people of God back to the land that they might partake rightly of the tree of life. God is acting to restore His willing rule by destroying the one who rejected Him (the serpent).
 - ♦ The restoration promised does not deny the holiness of God but must happen through covering over sin which can only happen through sacrifice
 - ♦ Although restoration is promised, sin is real and there is real loss in this present world - this world is not the kingdom of God and is no longer in right relationship to Him

Flood (Genesis 6-9) The relationship is restored through redemption	Noah and Family	Recreated earth	God's command and covenant
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- How do we see the kingdom of God here? (see chart)
- What does this event teach us about the Kingdom of God?
 - ♦ The restoration of the kingdom of God will be closely associated with total judgment on all who reject His willing rule, that is, God restores His kingdom by destroying those who refuse to obey
 - ♦ The restoration of the kingdom of God is only by the grace of God - Noah found favor with God
 - ♦ The restoration of the kingdom requires obedience - Noah, having found favor with God obeyed God's command, that is, the restoration of God's willing subjects only happens when God's people are willing subjects
 - ♦ The restoration of the kingdom of God will happen through recreation - Genesis 8-9 parallel Genesis 1 closely calling us to see that after judgment God is recreating the world
 - ♦ The restoration of the kingdom of God will happen through a second Adam - closely associated with recreation, Noah is the one man at the head of the human race again
 - ♦ The restoration of the kingdom of God will happen through covenant - God covenants not to destroy the world again until the promise is fulfilled
- How is the gospel in Beginnings?
 - ♦ The gospel is the message that the initial right relationships of the creation will be restored (not mere restoration)
 - ♦ The gospel is the answer to the kingdom lost in the fall
 - ♦ The gospel is the fulfilment of the promise of Genesis 3 - Eve's seed has crushed the serpent and opened the way to the tree of life again
 - ♦ The gospel is the antitype of the flood - Christ has both judged sin and redeemed His people through obedience leading to a New Creation and a second Adam
 - ♦ All of these stories find their fulfillment in the gospel, so all of these stories point to Christ
 - ♦ Christ is the center of the Epoch of Beginnings

Histories

Histories Overview Genesis 12-II Kings	Abraham and his chosen seed (Gen. 12-50)	Conquest of Canaan (Ex.-Josh.)	Crowning of the Davidic King (Judges-II Kings)
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Patriarch's	God's People	God's Place	God's Rule
Promise of a Land	God's People	God's Place	God's Rule
Promise of a Son	God's People	God's Place	God's Rule
Assumed ← Emphasized → Promised/Foreshadowed			

Patriarch's (Genesis 12-50) A path to new relationship is plotted	Abraham and his chosen seed	Promise of Land (Canaan)	Promise of a Son/Blessing Motif (Rule) God's command God's covenant
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- How do we see the kingdom of God here? (see chart)
- What does this event teach us about the Kingdom of God?
 - ♦ The restoration of the kingdom of God will happen through two (or three) promises: land, offspring (and blessing)
 - ♦ The restoration of the kingdom of God requires faith in God's continued fulfilment of His promises
 - ♦ The restoration of the kingdom of God will happen through God's sovereign grace in election
 - ♦ The restoration of the kingdom of God will happen through rejection and adversity - God is not only sovereign over those who oppose them, but He ordains all things toward the restoration of His kingdom
- How is this sub-epoch particularly associated with God's people?
 - ♦ Abraham is chosen as the 'new Adam' - it is from him that the people of God will descend
 - ♦ The promise to Abraham is passed down from generation to generation by the sovereignty of God
 - ♦ So, the patriarchs' story is a story about how God is going to make a new people who will be the people of God
 - ♦ Genesis 17:7 - *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.*

Promise of Land (Exodus-Joshua)	Israel (Moses/Aaron/Joshua)	Canaan The tabernacle	God's law Hints of a coming king
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- How do we see the kingdom of God here? (see chart)
- This is a bigger section, what events happen here?
 - ♦ Exodus: Moses' calling, 10 plagues, Passover, Exodus, Provision, Covenant/Law, Tabernacle instructions, Covenant breaking, Intercession/glory displayed, Tabernacle built
 - ♦ Leviticus: Sacrifices, Priesthood, Day of Atonement, Holiness in daily life, Holiness in worship, covenant blessings and curses
 - ♦ Numbers: Israel prepares to enter the land (moving the tabernacle, cleansing the camp), Seven episodes of rebellion, judgment, and redemption, God blesses His people, Another generation prepares to enter the land
 - ♦ Deuteronomy: A review of the covenant before they enter the land, Covenant history, Covenant core, Covenant commands, Covenant confirmed, Covenant succession
 - ♦ Joshua: Entering the land, Taking the land, Dividing the land, Serving God in the land
- What does this event teach us about the Kingdom of God?
 - ♦ The kingdom of God can only be restored when God's people are released from bondage (related corollary: the people of God are in bondage until God acts to redeem them)
 - ♦ The kingdom of God will be restored by the appearance of a mighty prophet called, appointed and empowered by God
 - ♦ The kingdom of God will be restored by the mighty actions of God's power (signs and wonders) in order to glorify God (know that I am God, God's name) and cast down all who oppose Him
 - ♦ To restore the His kingdom, God judges and destroys those who set themselves up in opposition to Him
 - ♦ The sacrifice that covers sin to restore the kingdom is meant to turn away wrath so that God's judgment will pass over the one covered (propitiation, the blood of the lamb turning away God's wrath; corollary: God's people are subject to judgment as well unless covered)
 - ♦ The restoration of the kingdom of God again will happen through covenant in which God binds Himself to His people and teaches them how to live before Him in His land
 - ♦ The restoration of the kingdom of God will again mean that God is present with His people
 - ♦ God's presence with His people in the land is dangerous because God is holy and cannot dwell with sin, therefore God's people must be scrupulously holy in His land
 - ♦ God's place cannot be entered by sinful people who rejected God's covenant love, but sinful people will not and cannot subvert God's purpose to bring His people into His land
 - ♦ God's place will be won through the successful conquest of the leader of God's people who will be named 'God saves'
- How is this sub-epoch particularly associated with God's place?
 - ♦ Although the people of God are clearly seen (being Israel, e.g. Exodus 6:7 - *I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.*), the next verse describes the theme of the story (Exodus 6:8 - *I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.*"")
 - ♦ Also, God's rule is seen through lawgiving, but lawgiving is still tied to the concept of land - the passage is about how the people of God are going to enter the land - the people of God and the rule of God are associated with the land in this part of the Bible
 - ♦ So the section starts with the people of God in bondage apart from the land and ends with the people of God serving God in the promised land
 - ♦ Since the entire section is focused on land, we can make several observations:
 - The presence of God dwelling with His people is closely associated with God's place - God's presence is in God's place - so the tabernacle is built as they prepare to enter the land so God may dwell with them in land
 - The presence of God in the land means that God's people must be scrupulously holy in order to enter the land