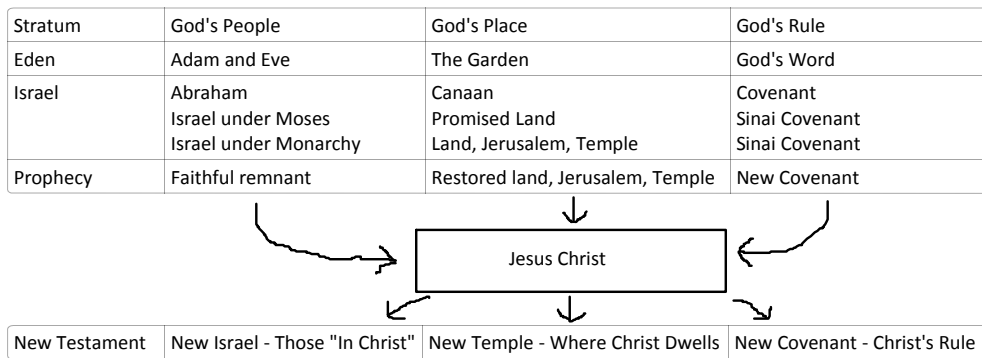


# Flow Chart

Wednesday, May 28, 2014  
7:00 PM

Creation (Genesis 1-2)	Adam and Eve	Garden of Eden	Creator, rule giver, presence
Fall (Genesis 3)	Are no longer God's people	Driven from God's place	Reject God's rule
Promise (Genesis 3)	Eve's Seed	The Tree of Life	Conquering the serpent
Flood (Genesis 6-9)	Noah and Family	Recreated earth	God's command and covenant
Patriarch's (Genesis 12-50)	Abraham and his chosen seed	Promise of Land (Canaan)	Promise of a Son/Blessing Motif (Rule) God's command God's covenant
Promise of Land (Exodus - Joshua)	Israel (Moses/Aaron/Joshua)	Canaan The tabernacle	God's law Hints of a coming king
Promise of a Son (Judges - II Kings) (~Job - Song of Solomon)	Israel	Kingdom of Israel Jerusalem (Zion) The Temple	Davidic King
Pre-exilic Back	God's people have failed to act as His people and will lose their status <ul style="list-style-type: none"> <li>Israel, the servant of the Lord, has failed (Isaiah 42:18-25)</li> <li>The people of God had turned away from God (Jeremiah 2:12-13)</li> <li>God's people are like an adulterous wife to be rejected (Hosea 1:9)</li> </ul>	God's people will be exiled from the land <ul style="list-style-type: none"> <li>God's people will be carried off captive because of their sins (Isaiah 5:13)</li> <li>The sin of God's people has corrupted the land as a de-creation event (Jeremiah 4:22-27)</li> </ul>	God's rule has been rejected by His people <ul style="list-style-type: none"> <li>The Davidic kings have failed to rule God's people and are rejected (Jeremiah 22:24-30)</li> <li>The northern kingdom has set up rival kings in opposition to God (Hosea 8:4)</li> <li>God's kingship has been ignored and rejected (Jeremiah 8:19)</li> </ul>
Pre-exilic Forward <ul style="list-style-type: none"> <li>Amos</li> <li>Jonah</li> <li>Hosea</li> <li>Isaiah</li> <li>Micah</li> <li>Nahum</li> <li>Habakkuk</li> <li>Zephaniah</li> <li>Jeremiah</li> </ul>	God will raise up a new and better people of God <ul style="list-style-type: none"> <li>A remnant of God's people will be preserved (Isaiah 10:20-22)</li> <li>God will raise up another servant, the true Israel, who will not fail (Isaiah 42:1-4)</li> <li>God will raise up a people who will be careful not to turn away (Jeremiah 31:31-34)</li> <li>God will call those who are not His people, His people (Hosea 1:10-11)</li> </ul>	God's people will be restored to a better land <ul style="list-style-type: none"> <li>A new exodus event will bring the people into the new land (Jeremiah 16:14-15, 23:7-8)</li> <li>A new creation will be created by God restoring the perfect land (Isaiah 65:17)</li> </ul>	The Davidic king will be restored and rule over God's people <ul style="list-style-type: none"> <li>God is still king despite His people's rejection (Isaiah 6:5)</li> <li>The Davidic covenant has not been forgotten (Jeremiah 33:17-22)</li> <li>A king will come to sit on the Davidic throne (Jeremiah 23:5-6)</li> <li>The divided kingdom will be again united under the new Davidic king (Hosea 3:5)</li> </ul>
Exilic Back	God's people have been scattered in exile because of their sin	The land has been lost, Jerusalem has been taken and the temple has been destroyed because of God's people's rebellion	The Davidic dynasty has failed and is no longer ruling in the land
Exilic Forward <ul style="list-style-type: none"> <li>Daniel</li> <li>Ezekiel</li> <li>Lamentations</li> <li>Obadiah</li> </ul>	<ul style="list-style-type: none"> <li>God's people will be gathered again and God will be their God (Ezekiel 37:15-23)</li> <li>God's people can still be distinctly God's people even during exile, not like the nations around them (Daniel 3:16-18)</li> <li>God will remove the reason of their exile (Ezekiel 11:17-21, 36:24-28)</li> </ul>	<ul style="list-style-type: none"> <li>The temple will be rebuilt in greater splendor (Ezekiel 40-44)</li> <li>The city of Jerusalem will be rebuilt in the center of the land (Ezekiel 48)</li> <li>The land will again be divided among the people of God (Ezekiel 47-48)</li> </ul>	<ul style="list-style-type: none"> <li>The Davidic dynasty will again rule in the land (Ezekiel 37:24-25)</li> <li>A prince of Israel will rule in the land and be associated with the temple (Ezekiel 45-46)</li> <li>The Son of Man will be given authority to rule over the nations (Daniel 7:9-14)</li> </ul>
Post-exilic Back	The gathering of the people of God has not been enough, God's people are still sinful and in rebellion against God	The return to the land has not been enough, God's people do not possess the land and are still under foreign rulers. The building of the temple is not enough as its glory is far less than the previous temple.	The return of the Davidic governor is not enough, the Davidic dynasty is not sovereign in the land and is subject to other sovereigns.
Post-exilic Forward <ul style="list-style-type: none"> <li>Chronicles</li> <li>Ezra</li> <li>Nehemiah</li> <li>Esther</li> <li>Haggai</li> <li>Zechariah</li> <li>Malachi</li> <li>Joel?</li> </ul>	<ul style="list-style-type: none"> <li>There must be a better remnant and a better gathering of God's people (Zechariah 13:7-9)</li> <li>The better remnant will be provided with God-given righteousness through a mediator (Zechariah 3:1-5)</li> </ul>	<ul style="list-style-type: none"> <li>There must be a better return to the land and a better city to be built (Zechariah 2:1-12)</li> <li>There must be a better temple coming (Haggai 2:2-9)</li> </ul>	<ul style="list-style-type: none"> <li>The Davidic dynasty will be the portal of God's rule (Haggai 2:20-23)</li> </ul>
Christ is the Kingdom of God	Christ is the Second Adam Christ is the promised seed of woman Christ is the greater Noah Christ is Abraham's chosen seed Christ is Israel (God's servant) Christ is the remnant of Israel	Christ is God's sanctuary Christ returns to the tree of life Christ is the creator of a new earth Christ leads into the promised land Christ is the new tabernacle/temple Christ rules the new Zion	Christ is the God of creation Christ is the defeater of the serpent Christ is the promised son Christ is the great lawgiver Christ is the Davidic king Christ is the Son of Man
In Christ we are in the Kingdom of God	We are in the Second Adam We are the family of the greater Noah We are the chosen race + royal nation We are the elect exiles of the dispersion	We follow Christ to the tree of life We follow Christ to the new earth We are a temple built up in Christ We have come to Mount Zion	We have been freed from the serpent We obey the great lawgiver We are ruled by the Davidic king



- (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.
- (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.