

K-I-N-G-D-O-M

THE STORY OF GOD: How Scripture Fits Together and Points to Christ

with

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Objective: This seminar provides an easily reproducible overview of the Bible's storyline from Genesis to Revelation, from creation to consummation. By tracing the progressive unfolding of God's kingdom program, the Old Testament is shown to supply the foundation for the fulfillment found in Christ and the New Testament.

Part 1: KINGDOM—The Story of God

1. God's KINGDOM Plan in Scripture
2. **K**ickoff and Rebellion ▶
3. **I**nstrument of Blessing ▶
4. **N**ation Redeemed and Commissioned ▶
5. **G**overnment in the Promised Land ▶
6. **D**ispersion and Return ▶
7. **O**verlap of the Ages ▶
8. **M**ission Accomplished • Conclusion

Part 2: Tracing a Biblical-Theological Theme: Temple

Part 3: The Christian and Old Testament Law

KINGDOM: The Story of God

Rom. 1:1–6. Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son, who was descended from David according to the flesh ⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵ through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶ including you who are called to belong to Jesus Christ.

1. Jesus’ KINGDOM Mission

a. Jesus:














b. Paul:

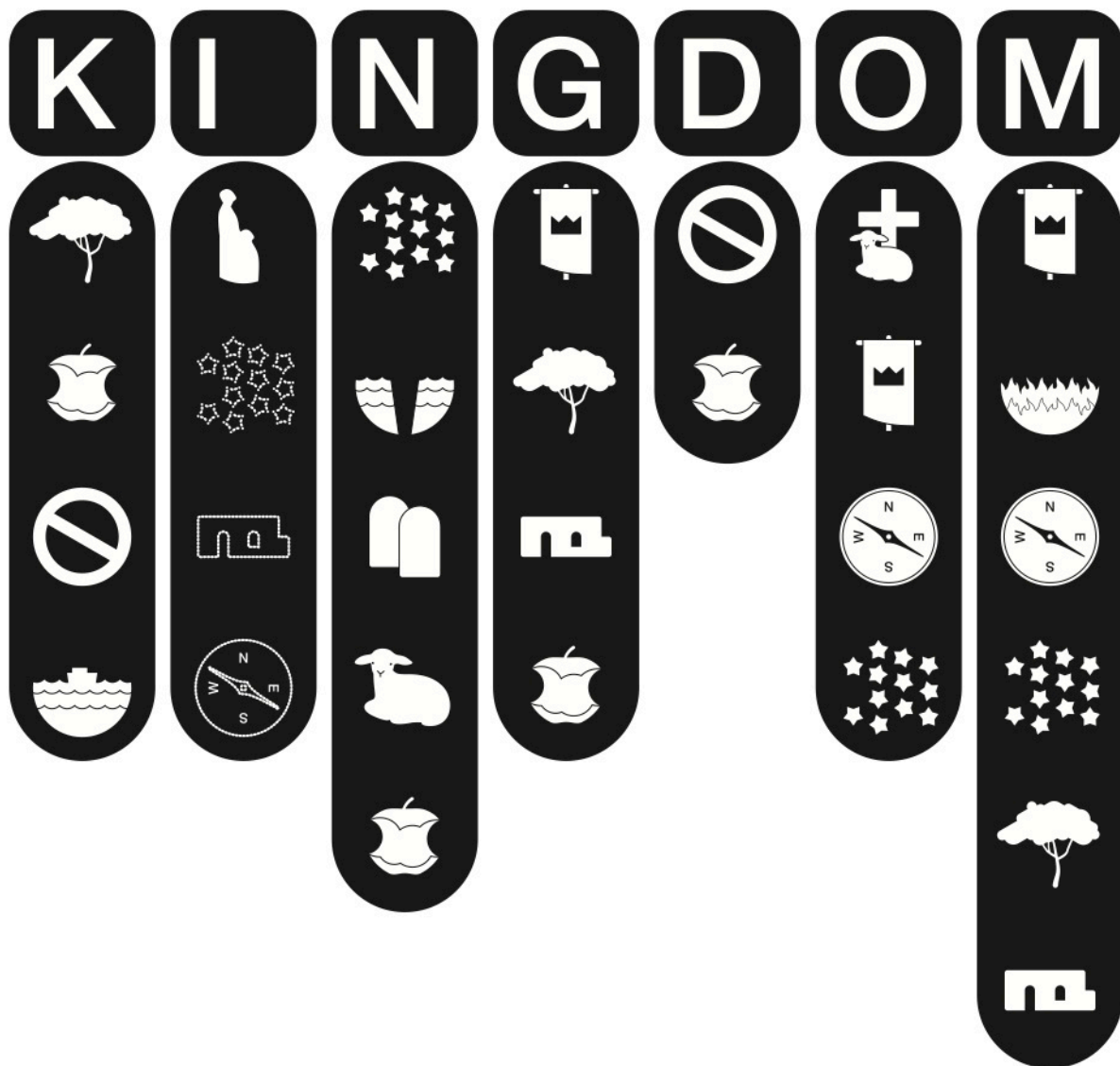
2. God’s KINGDOM Plan in Scripture

Figure 1. God’s KINGDOM Plan at a Glance

OT History (Foundation)	K	<u>K</u>	1. Creation, fall, & flood (ca. ? B.C.)
	I	<u>I</u>	2. Patriarchs (ca. ? B.C.)
	N	<u>N</u>	3. Exodus, Sinai, & wilderness (ca. 1446–1406 B.C.)
	G	<u>G</u>	4. Conquest & kingdoms (united & divided) (ca. 1406–586 B.C.)
	D	<u>D</u>	5. Exile & initial restoration (ca. 586–400 B.C.)
NT History (Fulfillment)	O	<u>O</u>	6. Christ’s work & the Church age (ca. 4 B.C.–A.D. ?)
	M	<u>M</u>	7. Christ’s return & kingdom consummation (ca. A.D. ?–eternity)

Figure 2. God’s KINGDOM Story through Images

- | | | | |
|---|--|---|---|
|  | Paradise enjoyed |  | Blessing to all nations (promise–fulfillment) |
|  | Fall, sin, rebellion |  | Giving of the law |
|  | Exile; paradise lost |  | Penal substitutionary atonement |
|  | Waters of judgment |  | Conquest; kingdom established |
|  | Patriarchs |  | Saving/atoning work of Christ |
|  | Much offspring (promise–fulfillment) |  | Fires of judgment |
|  | Land, home, rest (promise–fulfillment) | | |

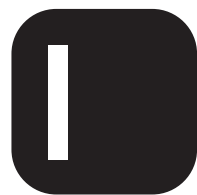




Kickoff and Rebellion

Gen. 1:27–28. So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”





Instrument of Blessing

Gen. 12:1–3. Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”





Nation Redeemed and Commissioned

Exod. 19:4–6. You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.





Government in the Land

2 Kgs. 17:14–15, 18. But they would not listen, but were stubborn, as their fathers had been, who did not believe in the LORD their God. ¹⁵ They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the LORD had commanded them that they should not do like them. . . . ¹⁸ Therefore the LORD was very angry.



D Dispersion and Return

Dan. 9:11, 19. All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. . . .¹⁹ O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.



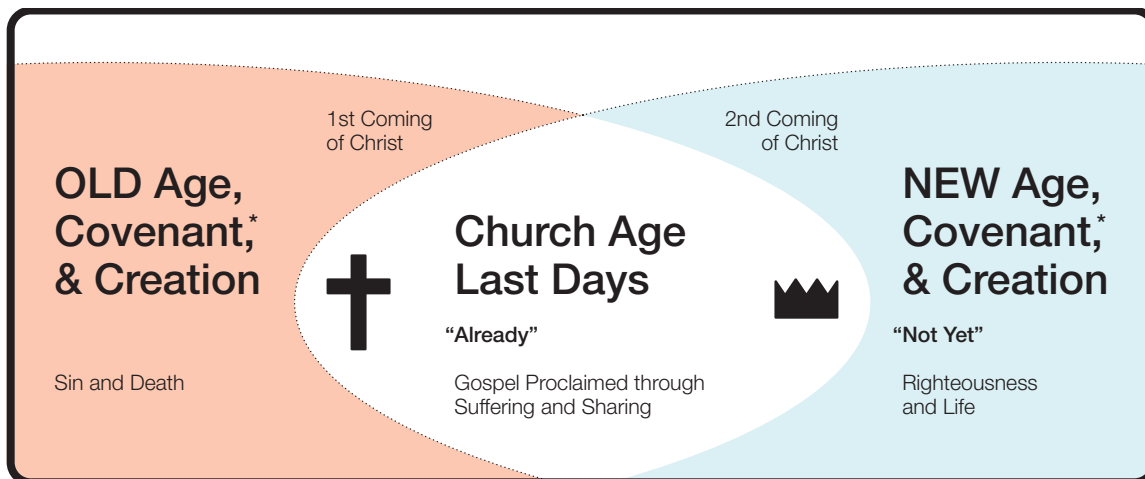


Overlap of the Ages

2 Cor. 5:17, 20–21. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. . . .²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.



Figure 2. Redemptive History and the Overlap of the Ages



*At one level, the Old and New Covenants do not actually overlap, for Jesus “makes the first one obsolete” and “does away with the first in order to establish the second” (Heb. 8:13; 10:9). At another level, however, because the Old (Mosaic) Covenant represents the age of death in Adam, the writer of Hebrews can add, “And what is becoming obsolete and growing old is ready to vanish away” (8:13), noting that while “the end of the ages” is already upon us (9:26), the consummation of “the age to come” has not yet be realized (6:5; cf. 2 Cor. 3:11).



Mission Accomplished

Rev. 22:1–5. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ² through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. ⁴ They will see his face, and his name will be on their foreheads. ⁵ And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.



5d. Key Resources for Further Study¹

- Alexander, T. Desmond. *From Eden to the New Jerusalem: An Introduction to Biblical Theology*. Grand Rapids: Kregel, 2009.
- Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids: Baker, 2011.
- Bruno, Chris. *The Whole Story of the Bible in 16 Verses*. Wheaton, IL: Crossway, 2015.
- Carson, D. A. *The God Who Is There: Finding Your Place in God's Story*. Grand Rapids: Baker, 2010.
- *Dempster, Stephen G. *Dominion and Dynasty: A Theology of the Hebrew Bible*. NSBT. Downers Grove, IL: InterVarsity, 2003.
- *DeRouchie, Jason S. *Understanding and Applying the Old Testament: 12 Steps from Exegesis to Theology*. Phillipsburg, NJ: Presbyterian & Reformed, 2017, forthcoming.
- *DeRouchie, Jason S., ed. *What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible*. Grand Rapids: Kregel, 2013.
- Dumbrell, William J. *The Faith of Israel: A Theological Survey of the Old Testament*. 2nd ed. Grand Rapids: Baker, 2002.
- Gentry, Peter J., and Stephen J. Wellum. *God's Kingdom Through God's Covenants: A Concise Biblical Theology*. Wheaton, IL: Crossway, 2015.
- *_____. *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. Wheaton, IL: Crossway, 2012.
- Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, IL: InterVarsity, 2002.
- Hafemann, Scott J. *The God of Promise and the Life of Faith: Understanding the Heart of the Bible*. Wheaton, IL: Crossway, 2001.
- *Hamilton, James M., Jr. *God's Glory in Salvation through Judgment: A Biblical Theology*. Wheaton, IL: Crossway, 2010.
- _____. *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns*. Wheaton, IL: Crossway, 2013.
- House, Paul R. *Old Testament Theology*. Downers Grove, IL: InterVarsity, 1998.
- Merrill, Eugene H. *Everlasting Dominion: A Theology of the Old Testament*. Nashville: B&H Academic, 2006.
- *Naselli, Andrew David. *Understanding and Applying the New Testament: 12 Steps from Exegesis to Theology*. Phillipsburg, NJ: Presbyterian & Reformed, 2017, forthcoming.
- Roberts, Vaughn. *God's Big Picture: Tracing the Storyline of the Bible*. Downers Grove, IL: InterVarsity, 2003.

¹ These are resources that I believe will be helpful in various ways to the student of the Scriptures. Not all the books listed are unified in their theological perspectives or interpretive approaches, and all claims need to be evaluated carefully up against the Bible, which supplies the highest authority for the Christian.

*Schreiner, Thomas R. *The King and His Beauty: A Biblical Theology of the Old and New Testaments*. Grand Rapids: Baker, 2013.

Van Pelt, Miles V., ed. *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*. Wheaton, IL: Crossway, 2016.

Williamson, Paul R. *Sealed with an Oath: Covenant in God's Unfolding Purpose*. NSBT. Downers Grove, IL: InterVarsity, 2007.

Wright, Christopher J. H. *Knowing Jesus through the Old Testament*. 2nd ed. Downers Grove, IL: InterVarsity, 2014.

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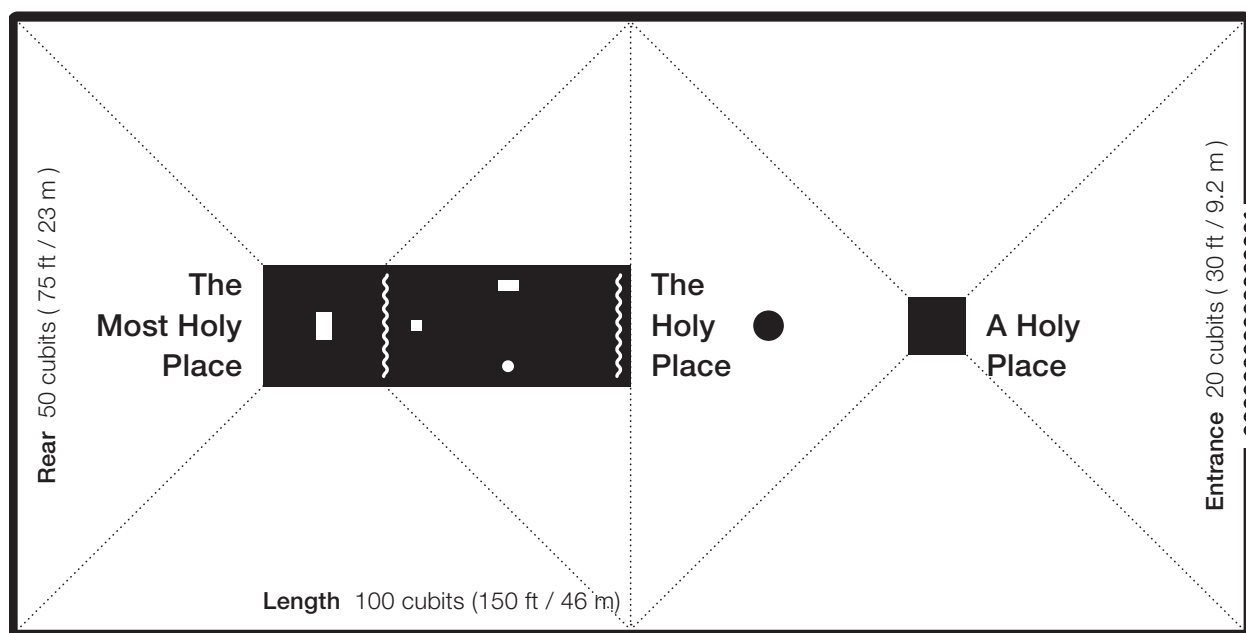
Tracing a Biblical-Theological Theme: **TEMPLE**

Rev. 21:22. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

1. Creation as a Temple

2. The Tabernacle, Solomon's Temple, and Haggai and Zechariah's Temple

Figure 3. The Tabernacle Structure



3. Jesus as the Temple

4. The Church as the Temple

5. New Jerusalem and No Temple

- b. Determine the theological significance of the law, clarifying what it tells us about God, assessing how Christ's law-fulfillment impacts the law, and stating in a single sentence the love-principle behind the law.

- c. Preserve both the portrait of God and the love principle behind the law but change the context, all in light of Christ's new covenant work.

3. Case Studies

Figure 4. General Content Distinctions of Old Testament Laws

<i>Rom 13:8–10. Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments ... are summed up in this word: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.</i>	
Criminal	Laws governing offenses that put the welfare of the whole community at risk; the offended party is the state or national community, and therefore the punishment is on behalf of the whole community in the name of the highest state authority, which in Israel meant Yahweh. SAMPLE ISSUES: Kidnapping and homicide; false prophecy and witchcraft; adultery and rape.
	<i>Exod 21:23–25. You shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.</i>
Civil	<i>Deut 17:8–9. If any case arises ... within your towns that is too difficult for you, then you shall arise and go up to the place that Yahweh your God will choose. And you shall come to the Levitical priests and to the judge ..., and you shall consult them, they shall declare to you the decision.</i>
	Laws governing private disputes between citizens in which the public authorities are appealed to for judgment or called upon to intervene; the offended party is not the state or national community. SAMPLE ISSUES: Accidental death and assault; theft and destruction of property; limited family issues like premarital unchastity, post-divorce situations, and the mistreatment of slaves.
Family	<i>Deut 11:18–20. You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. You shall write them on the doorposts of your house and on your gates.</i>
	Non-civil, domestic laws governing the Israelite household. SAMPLE ISSUES: Marriage and inheritance; the redemption of land and persons; family discipleship and care of slaves.
Ceremonial / Cultic	<i>Lev 20:25–26. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean. You shall be holy to me, for I Yahweh am holy and have separated you from the peoples, that you should be mine.</i>
	Laws governing the visible forms and rituals of Israel's religious life. SAMPLE ISSUES: The sacred sacrifice, the sacred calendar, and various sacred symbols like the tabernacle, priesthood, and ritual purity that distinguished Israel from the nations and provided parables of more fundamental truths about God and relating to him.
Compassion	<i>Deut 24:17–18. You shall not pervert the justice due to the sojourner or to the fatherless, or take a widow's garment in pledge, but you shall remember that you were a slave in Egypt and Yahweh your God redeemed you from there; therefore I command you to do this.</i>
	"Laws" dealing with charity, justice, and mercy toward others. SAMPLE ISSUES: Protection and justice for the weak; impartiality and generosity; respect for persons and property.
Prepared by Jason S. DeRouchie and Kenneth J. Turner. The categories are taken from Christopher J. H. Wright, <i>Old Testament Ethics for the People of God</i> (Downers Grove, IL: InterVarsity, 2004), 288–301, which he adapted from Anthony Phillips, <i>Ancient Israel's Criminal Law: A New Approach to the Decalogue</i> (New York: Schocken Books, 1970), 2, 13. For an expanded version of this material that includes biblical texts with the sample issues, see DeRouchie, ed., <i>What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible</i> (Grand Rapids: Kregel, 2013), 466–67 (App. 1, Fig. A.1).	

