

## PATTERNS IN THE STORYLINE

- 1) Exegesis always begins with the grammatical-historical method and sensitivity to genre.
- 2) The story is propelled forward by the development of various themes.
- 3) The story structured by covenants.
- 4) The story is also held together typology: you get a type of something, and then you get it again, and then you get it again.
- 5) The is propelled forward by the dynamic of promise and fulfillment.
- 6) The story involves both continuity and discontinuity.
- 7) The story focuses on Christ.

## SYSTEMATIZING IT ALL

- 1) God rules all things and will call all humanity to judgment. Therefore...
- 2) There is no such thing as spiritual neutrality, whether in public or private. There is only one standard of righteousness and justice—a biblical one.
- 3) God's special people exist to model what is required of all humanity: a true politics. This in turn should lead to discussions about...
- 4) The witness of the church, and how its evangelism is tied to its deeds. Which in turn is tied to...
- 5) The role of God's law in the life of God's people.
- 6) The institutional nature of the people of the new covenant, and how they should be marked off by the signs of the covenant: Lord's Supper and Baptism.
- 7) The church as the regenerate people of the kingdom.
- 8) The church's mission and whether we can say the kingdom extends further than the regenerating work of the New Covenant.



## Biblical Theology Core Seminar **Week 3: The Story of Kingdom Through Covenant**

In *Gospel and Kingdom*, Graham Goldsworthy tells the story of the whole Bible through the simple framework of God's people, in God's place, under God's rule.

The idea of "kingdom through covenant" comes from the excellent book by Peter Gentry and Stephen Wellum called *Kingdom Through Covenant*.

### I. RETRACING THE STORY—KINGDOM THROUGH COVENANT

From the beginning of Scripture to the end, God establishes his kingdom through covenants. These covenants give structure to the Bible as a whole.

#### ***Creation and the Adamic Covenant***

Genesis 1:1; 1:26-28

What is a covenant? "A solemn commitment, guaranteeing promises or obligations undertaken by one or both covenanting parties, sealed with an oath" (Paul Williamson, NDBT). Or: "A covenant is the constitutionalization of a relationship" (Elazar, *Covenant and Polity*). It involves the coming together—con-gregating—of separate parties by a morally binding pact that establishes lines of authority and the boundaries of a political community.

Adam is a "son." "This is the book of the generations (Greek: *biblos genese-os*) of Adam. When God created man, he made him in the likeness of God. **2** Male and female he created them, and he blessed them and named them Man when they were created. **3** When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth."

Does Adam and Eve's Genesis 3 revolution succeed? Keep reading in Genesis 5. And also...

#### ***Noahic Covenant***

Genesis 9:1-17. Covenants sign: rainbow. Noah, a new Adam.

All humanity remains accountable: "Say among the nations, 'The LORD reigns!'" and "he will judge the peoples with equity" (Ps. 96:10).

### **Abrahamic Covenant**

Genesis 12, 15, 17. Abraham, a new Adam. Covenant sign: circumcision.

Common Covenants → Special Covenants  
Adamic, Noahic                      Abrahamic, Mosaic, Davidic, New

- And God *blessed* them. And God said to them, "*Be fruitful and multiply...*" (Gen. 1:28)
- And God *blessed* Noah and his sons and said to them, "*Be fruitful and multiply...*" (9:1, 7)
- [God promises Abraham] 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*. I will *bless* those who *bless* you... (12:2-3)
- I may make my covenant between me and you, and may *multiply* you greatly... I will make you exceedingly *fruitful*... And I will give to you and to your offspring after you... all the land of Canaan... (17:2, 6, 8)

What's the relationship? (C) \_\_\_\_\_ → (S) \_\_\_\_\_

See Exodus 1:7

### **Mosaic and Davidic Covenants**

What's the relationship between the Abrahamic and the Mosaic/Davidic?

The Mosaic and Davidic covenants \_\_\_\_\_ the Abrahamic promise.

Israel is called a "son." They are a corporate Adam: Exodus 4:22-23; 19:5-6; 20; 24:7-8.

Covenant sign: circumcision.

Deuteronomy 17:18-20; 2 Samuel 7. David and his offspring was to specially represent the rule of God and God's kingdom to the people of God, and he was to represent God to the people. David, too, was to be a kind of new Adam, a special son of God, representing and imaging his heavenly father.

Psalm 2:7-8: The Lord said to me, "You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage.

But...they rebelled.

### **New Covenant**

Isaiah 53-55; Jeremiah 31:31-34; Ezekiel 36:21-24

What's the relationship between the Mosaic (old) and New covenant (new)?

NOT corporate to individual. NOT obedience required to no-obedience-required

1) (Old) People's obedience depends on \_\_\_\_\_ →

(New) People's obedience depends on \_\_\_\_\_

2) (Old) God \_\_\_\_\_ → (New) God \_\_\_\_\_

### **Fulfillment in Jesus: Who Is Jesus?**

Matthew 1:1: "The book of the genealogy (Greek: *biblos genese-os*) of Jesus Christ, the son of David, the son of Abraham."

Who is Jesus? The new \_\_\_\_\_.

The son of \_\_\_\_\_.

The son of \_\_\_\_\_.

Now look to Matt. 2:14-15. He is the new \_\_\_\_\_.

Turn to Matt. 5:17. Jesus fulfills the \_\_\_\_\_ and the \_\_\_\_\_.

### **Church**

See Matthew 26:26-29. 1 Peter 2:9. Galatians 6. We are the new Adams, sons, the new Israel, Abrahamic children of the promise.