

Welcome to "Retreat 2010"



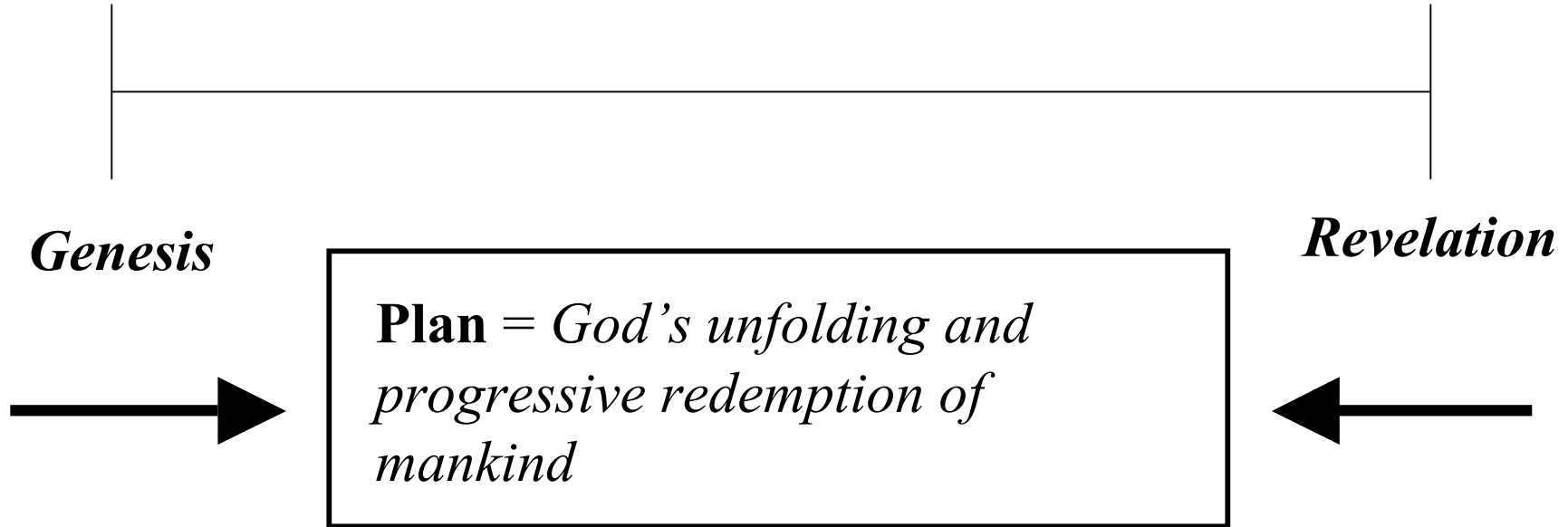
Learning and Living the God-centered Life

***[www.learningandlivingtheword.com](http://www.learningandlivingtheword.com)***

February 6, 2009

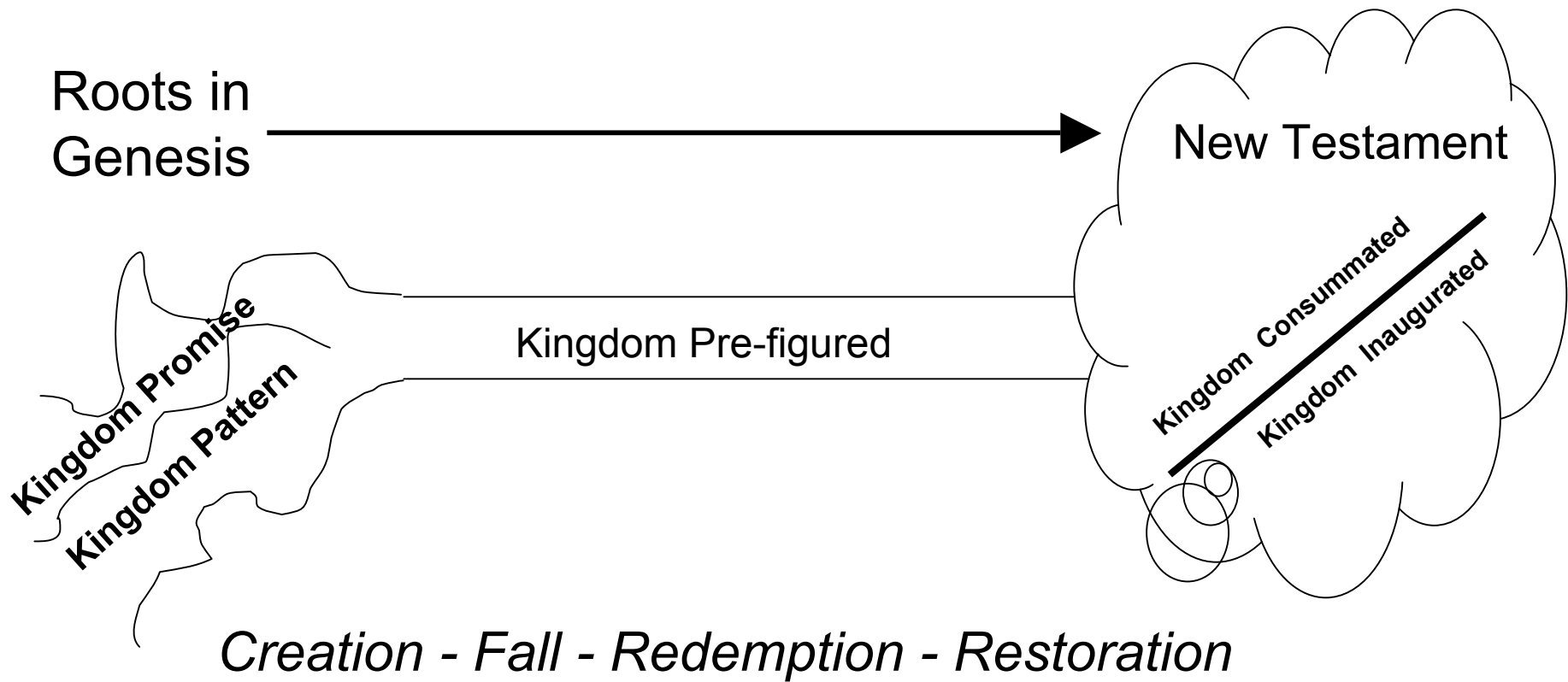
Session #7

**Purpose** = *“the glory of God”*



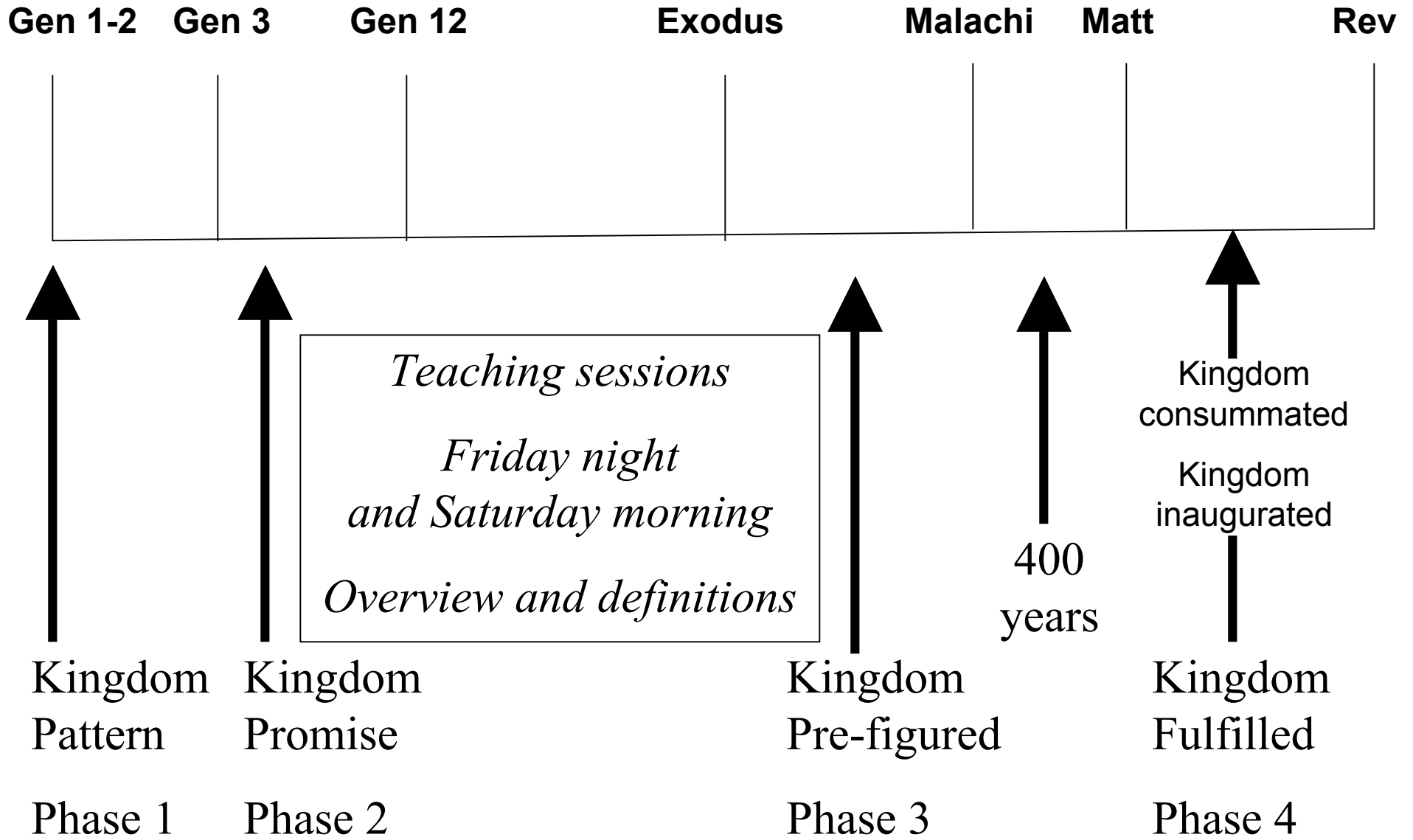
The key to seeing and understanding the plan of redemption in the Bible from Genesis to Revelation is *“the kingdom of God.”*

# The Kingdom of God



The Bible is mostly in a narrative language that shows us that God is headed to an end. It is God's unfolding and progressive plan of how He intends to redeem mankind.

# God's unfolding and progressive redemption of mankind



Phase 1 - the kingdom offered (Genesis 1-2)

Phase 2 - the kingdom promised (Genesis 3-50)

Phase 3 - the kingdom prefigured (Exodus-Malachi) - Israel

Phase 4 - the kingdom fulfilled (Matthew-Revelation) - Christ

➤ part 1 (Matthew-Jude) the kingdom inaugurated

➤ part 2 (Revelation) the kingdom consummated

Phase 3 and 4 are the fulfillment of the promise in Phase 2

Phase 2 is the promise of Genesis 3:15 that extends out into the covenant promise to Abraham

Israel and the land is a first level fulfillment of the promise that God gave back in Genesis 3:15

What is happening with Christ is the second level fulfillment of the promise that God gave to Abraham

Israel is the type and Christ is the anti-type or the reality

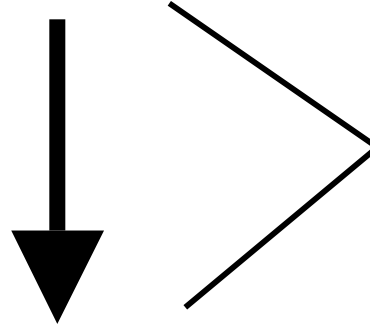
- First level is provisional,
- Second level fulfillment is perfect
  
- First level is temporary,
- Second level fulfillment is eternal

Moses had glory that was revealed in his face but it was a fading glory like the Old Covenant because this represents the provisional nature of this covenant

A better covenant which is the new covenant can be seen in Hebrews;

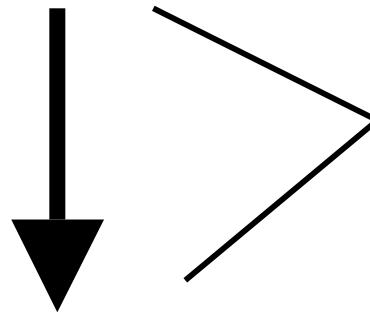
- Heb. 7:22 so much the more also Jesus has become the guarantee of a better covenant.
  
- Heb. 8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. Heb. 8:13 When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
  
- Heb. 12:24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

The Suzerain King



*A covenant of works*

The Vassal King



*A covenant of grace*

The People

**It is works for the vassal so that it might be grace for the people that he represents  
This is the overriding point of the 4 gospels for Jesus is offering salvation for all who  
will believe in Him**

## Oaths or Covenants

*An oath or covenant is a divinely sanctioned commitment*

Divinely sanctioned doesn't mean divinely approved but it means that the covenant has sanctions in it which normally includes blessings and curses

Deuteronomy 27:11-26 and Deuteronomy 27:26 is the verse that the apostle Paul quotes in Galatians 3:10 which says

For as many as are of the works of the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.”

Paul is saying that if you do not render complete obedience to the Law throughout your whole life then you are under a curse

Notice in Deuteronomy 28 that the blessings are mentioned in verses 1-14 and in Leviticus 26

This is an example in the Bible of a covenant or an oath and it has these sanctions attached that if you obey there will be blessing but if you disobey there will be a curse

A key for us to understand is that every covenant in the Bible does not operate under the same principle.

Though all covenants have blessings and curses not all covenant relationships are conditioned on the human partner

There are two types of covenants in the Bible

One is a covenant of grace in which God Himself takes the sanctions

And covenants of law or works in which the sanctions are taken against the human partner

The simple way to tell the difference is to ask the question; who is taking the oath by which the covenant is taking place

The oath is recognized by the language my I be under a curse if I don't do everything stated in this covenant

Should God take the covenant on Himself then it will be a covenant of grace

Should man take the covenant on himself then it will be a covenant of works

In the covenant with Abraham who takes the oath and the answer is God Himself as we see in Genesis 15:17 as God passes through the animal halves

When you come to the covenant at Mount Sinai then you see it is a covenant of Law because it is Israel that is agreeing to do what God says.

## *Historical Context*

And this is the place where the people of Israel are trying to forestall the judgment of God in which they promise to keep the law as it relates to the releasing of slaves

### **Turn to Jeremiah 34:18-20**

*Jer. 34:18 'I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts—*

*Jer. 34:19 the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf—*

*Jer. 34:20 I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth.*

This is a symbol for us to understand that in Genesis 15 when God passes through the halves of the animals that God Himself is taking on the curse.

## Definition for the "Kingdom of God"

The Kingdom of God has come when God exercises His sovereign power, to bestow His holy realm, on His holy people, through His obedient King (God place, God's people and God's rule)

The obedient King is the federal head that is administering the kingdom

The kingdom of God is seen in the Bible in 3 ways:

1. The kingdom of God can be seen with Adam and Eve in the garden of Eden
2. The kingdom of God was bestowed upon Israel through a number of vassal kings in their redemptive history and the most famous king was David
  - *This was a provisional kingdom that was a type and shadow of what was going to come*

3. Finally kingdom of God comes when Christ comes and now God is bestowing His holy realm, on His holy people through His obedient King

## The Mosaic and Dividic Covenant

Genesis 12 is where we first see the Abrahamic promise which is an expansion of the mother promise that we see in Genesis 3:15. And it is the mother promises because it gives birth to all the other promises that we see in the Bible

The two main aspects of the promise are that of the:

- Seed
- Land

The Seed will crush his head and we see those two genealogies traced for us in Genesis 5 (Adam to Shem) and Genesis 11 (Shem to Abraham)

This means that Abraham will be the one through whom this seed promise will come

The Land is the second part of the promise and we see this in Genesis 13:10

Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.

Here we have a comparison between the land of Canaan and the garden of Eden

The land of Canaan is described as a land flowing with milk and honey. And God is going to be with His people in a temple and be with His people like He dwelled with them in the Garden of Eden  
The Abrahamic promise means that Abraham's seed will inherit the land of Canaan

The Bible is God's written instruction to us to show how God fulfilled this promise

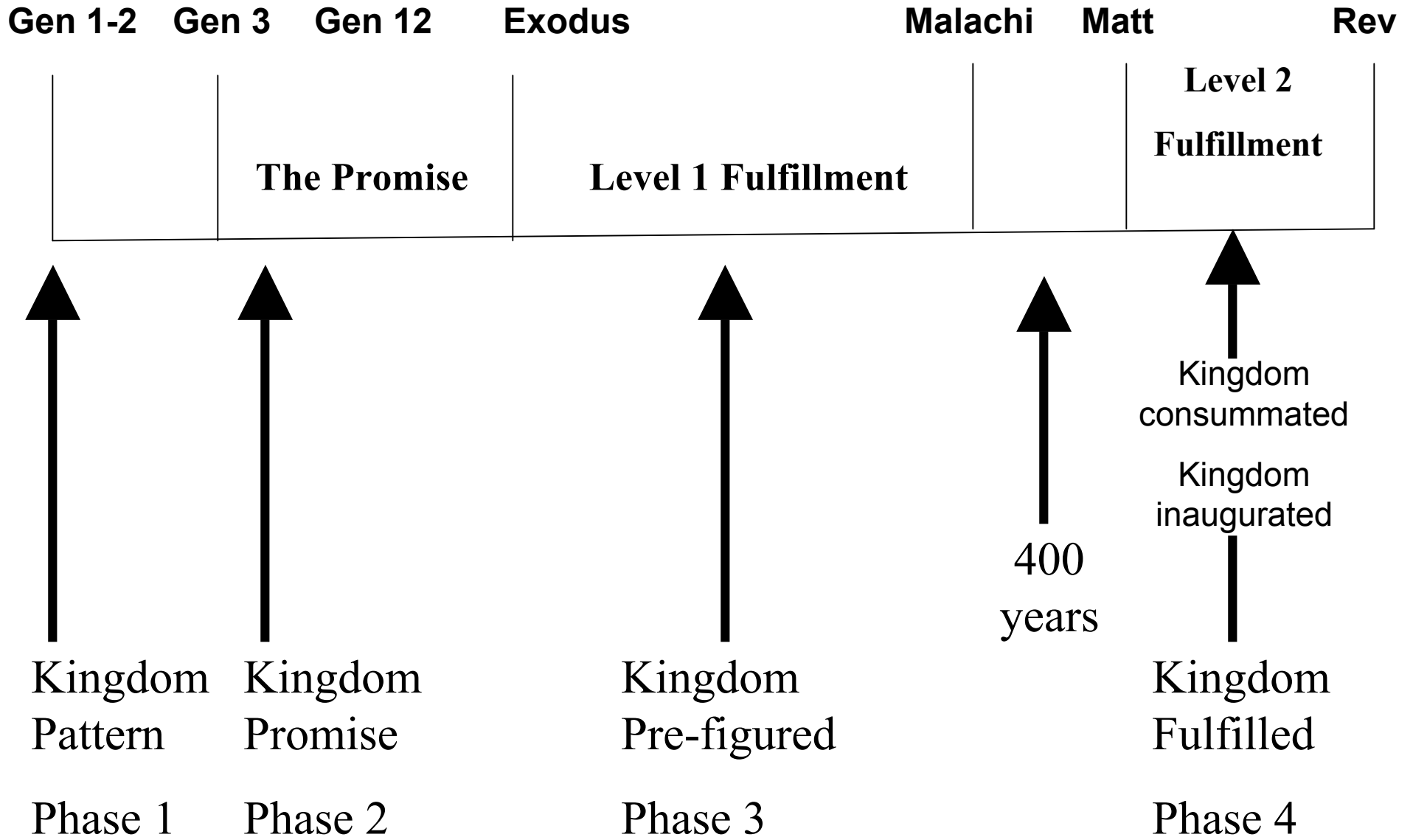
And God fulfills this promise in two stages

➤ First God does so in a provisional way when He brings Israel out of Egypt and redeems them and brings them into the land of Canaan

➤ Second God fulfills this promise in its entirety in Christ who redeems us and brings us into the new creation itself

Here we can see that the Bible can be divided into 3 main sections

# *God's unfolding and progressive redemption of mankind*



Section 1 - The book of Genesis - The Promise

Section 2 - Exodus - Malachi - The first level of fulfillment

Section 3 - The New Testament - the second level fulfillment

It is primarily a story of these two fulfillments

And the first fulfillment which is Section 2 is not the real fulfillment but rather it is a provisional fulfillment in type and shadow

So you could say that the first level of fulfillment becomes a further promise and Israel became aware of that fact with the rebuilding of the temple after exile.

Because it was not as glorious as the temple of Solomon and there were cries of joy and sadness because the older people remember how glorious the first temple had been under Solomon

And we see that the people are looking for something to come that will be more glorious

This is what the prophets proclaim when they tell the people that God is going to rebuild the temple, put you into a new land and give them an obedient King

How does the Mosaic Covenant fit into this first level of provisional fulfillment since we have this in Exodus?

**Turn to Exodus 2:23-25**

Moses and the burning bush and what God said to him in **Turn to Exodus 3:5-6**

Isn't this the same thing that God promised to Abraham in **Genesis 15:18-21**?

God is saying in Exodus 2 and 3 that the time has come for God to fulfill His promise and He is going to do it!

And you know the story, God sends Moses to Pharaoh and tells him to let His people go

Then we see a series of judgments and the hardening of Pharaoh's heart in and through these 10 different judgments

This happens until Exodus 12 which is the Passover and God prepares the people for that which will happen next

### **Turn to Exodus 12:12-13**

Meredith Kline writes an article on this verse called the "Feast of the hover over"

The verb pass over means to hover over, so when the destroying angel comes then he is looking for each house that is not protected. So you have God hovering over each home so that He protects from destruction.

This is a picture of Christ whose righteousness covers over us to shield us from the wrath of God.

Then we have after the Passover the plundering of Egypt by the Israelites of all gold, silver and costly things. By the way this is what will be used to build the tabernacle.

Exodus 13 and 14 the people are in the wilderness and hymned in by the Red Sea and so God makes a way for them to go between the parted waters and survive whereas Pharaoh and his army comes through and they are killed

Turn to the song of Moses in **Exodus 15:17-18**

Here we are seeing the promise that God made to Abraham is being fulfilled. And you are going to start to read a lot about the land.

But in principle the kingdom of God has come with power at this point, keep in mind this is provisional

In Exodus you already have a shadow of the second coming of Christ

We see in Exodus a foretaste of what it will be like for them to take the land when there is a battle with the Amalekites and we see Joshua leading the troops in battle (Exodus 17)

And 3 months later you come to Mt. Sinai;

Turn to **Exodus 19:1-6**

God is going to appear as fire and smoke and we call this a theophany which means a physical representation of God Himself.

God is omnipresent and is not restricted to time and space but He uses these types of representations to show Himself to these people in a tangible and real way

This is the same thing we see with God's first encounter with Moses in which He says in the burning bush, don't come any closer for the place you are standing is holy ground

Why is it holy? Because God is there  
And God gives Moses this promise that they will come back and worship Him at this mountain (Exodus 3:12)

In the ancient near Eastern cultures they had this idea that the gods lived on mountains

Even the Greeks had this idea with Mount Olympus

Why is that?

Because the mountain symbolically reaches up into the heavens where the gods dwell

So God shows His presence in this that is consistent with what the culture will understand when they read

We learn in Ezekiel about a mountain of God that was in the garden of Eden

Ezek. 28:14 “You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.

And God came in the Spirit of the day as He dwelled in Eden and the mountain shows the connection between heaven and earth  
At Mount Sinai God establishes this Mosaic covenant with His people

### **Turn to Exodus 20:1-2**

Then God gives the 10 commandments

This covenant is going to be like an ancient near Eastern treaty

In this you have what is known as the preamble: I AM the LORD your God

You have the historical prologue: who brought you out of the land of Egypt

Stipulations of the covenant: the specific commands

The blessings and the curses of the covenant: we have an example of this in the third and fifth of the ten commandments but also you see these flushed out in Leviticus 26 and also in Deuteronomy 27 and 28

The tablets had to be preserved and there was a curse associated with anyone who tried to alter the wording

Just like in the ancient near eastern treaties there was a clause that said should you change this wording then may the vultures come and pluck out your eyes

We should not think of God just giving Israel a bunch of laws in the abstract but should think of this as the very constitution of the nation of Israel

This covenant that God makes with Israel defines them as a theocracy and this is the way they must live in order to be blessed in the land

Turn to **Exodus Chapter 24:1-8** where you have the actual treaty ceremony

The blood of the covenant here is not atonement for sin  
This time the blood is being sprinkled on the people and it become for them an oath that should they not keep it then they will fall under judgment, they will be under a curse

The way to know if the covenant involves works is to ask who is the one taking the oath

- If God takes the oath it is grace
- If people take the oath then it is a covenant of works based on obedience

## **Turn to Leviticus 18:5**

So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

What this means is not eternal life but rather long life in the land is how they will be blessed

But though it is talking about a temporal life, it is still built upon the condition of keeping God's commandments

## **Turn to Leviticus 26**

and so it reads how judgment will come upon them if they are disobedient

**Deuteronomy 27 and 28** the blessings and the curses follow and these things again are based on the obedience of the people

The Abrahamic Covenant is at the base or the root of everything that is going on in the book of Exodus

God has promised to make Abraham's seed into a great nation and bring them into the land of promise as their inheritance

When the second generation is getting ready to go into the land, then Deuteronomy is the second preaching of the Law to the people Deuter means second and Nomos means law, so it is the second giving of the law

Moses warns the people in Deuteronomy 9 that they are not to say that it is because of their righteousness

Turn to **Deuteronomy 9**

When Israel enters into the land it is solely due to God's grace Even though the Abrahamic Covenant is by grace alone there seems to be a bit of tension introduced which is going to be based on works or the law

We saw this in Leviticus 18:5 and Leviticus 26

This seems to be a bit of a puzzle but if we turn to Galatians 3 we will see how Paul is able to resolve this problem

Turn to and read **Galatians 3:15-24**

Paul is using the Mosaic and the Abrahamic Covenants for his discussion here

Paul's use of the word covenant in Galatians 3:15 and promise in Galatians 3:16 are the same thing

The word for seed is "zera" which is a collective singular

Paul is pointing out to us here that the fulfillment of the promise is ultimately in Christ.

In Galatians 3:17 Paul is making sure we understand that the covenant the God made in the form of the Mosaic covenant does not nullify the covenant that He made with Abraham.

So here is the question, how could the Mosaic Covenant nullify the Abrahamic Covenant?

Or said another way, what would have to happen in order that the Mosaic Law could nullify or invalidate the Abrahamic Covenant?

Paul in context here is arguing against those Christians who used to be Pharisees, who said that believing in Jesus and be baptized was not enough but also these Gentiles in order to become genuine Christians they needed to be circumcised and keep the entire Mosaic law.

They believed that the Abrahamic Covenant was still in force but they thought the Mosaic Covenant was a conditional covenant that God was adding on so that if you want to receive the blessings that God promised to Abraham then you have to keep the law.

If you only had the OT and never had the NT be written, isn't that the interpretation you would come up with?

God first gives the promise to Abraham about his descendants and the land but when they get into the land then God puts a condition on it.

So Paul is teaching that the Abrahamic covenant cannot be changed because like in a man's covenant once it has been ratified then it can't be changed

The only way that the Abrahamic covenant could have been invalidated would be to hold the view of those Judiazers who were adding the condition of works to salvation

Because in their view the promise that God gave to Abraham was not a guaranteed promise but now it was a conditional promise

When God made that promise to Abraham it was God who was the only One who walked between those pieces

Therefore God bound Himself to this covenant and said that He will fulfill it no matter what

This was an irrevocable promise that can't be changed into a conditional promise

Why the Law? It was added because of transgressions, and because of transgressions means;

It was added in order to cause transgressions, in the sense that it turned sins into transgressions.

Ordained through angels, is hinted at in Deuteronomy Chapter 33:2, but the angels were there when the Law was given to Moses by God

The word mediator here is the idea of a person who is a go between. And that person is Moses who is the go between between God and the people

Until the seed would come to whom the promise had been made.

The Law begins at Mount Sinai and it ends with the death, burial and resurrection of Christ

The Abrahamic Covenant and the new covenant are not different. In the new covenant you have the full flower whereas in the Abrahamic Covenant you have the seed

This is the idea of progressive revelation

The Mosaic Covenant came 430 years after the Abrahamic Covenant and it was added until the seed would come

It has a beginning point around 1400 BC and it has an ending point around 30 AD when Christ died and rose again

Galatians 3:20 - here is what we can learn. When Moses was the go between in the Mosaic Covenant we can tell this is different than the Abrahamic because with Abraham there was no go between it was just God Himself

The very fact that Paul asks the question in Galatians 3:21 proves that we are on track with the Law as a covenant of works

May it never be that God would be contradictory to Himself and that He would start out with this covenant of grace and then change mid stream to a covenant of works

The Law was given to Israel as a custodian for a temporary period of time as a pedagogue

God never gave the Law to Israel as a means for their justification

God put this in place with the nation of Israel in order to show the world that no one can keep the Law and that the only way it can be kept is through Christ

Summarize;

The Law is only a covenant of works at the type and shadow level  
It is not a like the covenant of works that God gave to Adam  
Adam received a covenant that would require perfect obedience and had Adam done so he would have obtained eternal life

The law that God gave Israel is similar to the law that God gave Adam but doesn't require perfect obedience, for no one could have done that, but only a general obedience as a nation

The life offered to Israel was a long life in the land of Canaan as a blessing if they obeyed but it was not eternal life

God is obviously putting the Mosaic in place to teach us about the covenant with Adam

There is a spiritual principle that is being taught here;  
The land of Canaan is a picture of heaven, the new creation  
God is saying if you want to dwell in heaven, if you want to dwell in God's holy presence, then you will have to keep the Law perfectly and if you don't then you do not deserve to be in heaven

The point of the nation of Israel in the OT is to ultimately show that they could not keep the Law and that is true for the whole world

Human beings after the fall are not capable of producing the righteousness that God requires in order to be admitted into heaven

The whole purpose of the Law being added is to show that we can't keep it

God gives the Law in order to teach us that He requires a perfect righteousness in order to dwell in His inheritance

Since the land of Canaan is a type of heaven the lesson that God is teaching is that heaven must be earned by righteousness

And this is Paul's point in Romans 2

Rom. 2:13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

There is no one who has done the Law perfectly but Christ and yet this is still the standard

God wants to show us what is required and that also there is no one who meet His requirements

Israel's failure is also the representation of the failure of all of humanity

Look at Romans 3:19

Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Who are those Paul means when he says they are under the Law?

Answer - the Jews or the nation of Israel

So that every mouth and the whole world would know that they could not keep it. This is why God gave the Law to Israel

Israel is a micro view of all of humanity

So if Israel can't keep the Law then we need to understand that no one can do it

God didn't give the Law to Israel as an alternative way for them to be saved, but God gave them the Law so they could not that no one can be justified by works of the Law

We are to conclude that no flesh, either Jew or Gentile will be justified by the Law

By entering into a covenant of works with the nation of Israel, God is setting in place the historical context for the incarnation of Christ

Because Christ is born within the matrix of the Mosaic Covenant, Christ's obedience and His sin bearing under the Law has symbolic significance

Christ had to live a perfectly righteous life in order that we could receive that status before God

**Turn to Romans 2:13, Romans 3:19, 20 and 21**

Romans 2:13 - this is what God requires, the doers of the Law will be justified in God's sight

Romans 3:19-20 - no flesh shall be justified in His sight by keeping the Law

Romans 3:21 - but now apart from the Law, God has manifested a righteousness from Christ that we receive by faith alone