

Class 4: Introduction to Biblical Theology

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Preacher: Nick Pezzente

[0 : 00] Take a moment to introduce our Sunday School teacher this morning, Nick. The Bible commands us to outdo one another in showing honor.

So I want to introduce, but I also want to honor Nick. So Nick here is a deacon at Trinity. I've had the joy of knowing Nick for six years. And I'm really thankful for his mission.

So I want to honor you, Nick, because, brother, I've seen Christ in you in the hope of glory. And I've watched you for years walk in integrity and courage, which we could use more of these days.

I've seen you love your family and to love your neighbors. Like the time where you took it upon yourself to help your neighbors get back on the feet after the hurricane. Showing Christ's love to your neighbors.

So, brother, I'm really thankful. I see Christ's likeness in your life. And it's instructing me in what it means to love others the way Christ has loved us. So I'm thankful, brother, and Nick is going to walk us through another theme of the Bible.

[1 : 06] All right. Thanks, brother. Well, praise God for all of that.

It's definitely not on my own record. So, good morning, church. Good morning. So, I want to start today by giving you a word.

I want you to think about the first thing that comes to mind when I say this word. Ready? Church.

So, what comes to mind? Was it stained glass windows? Was it this church building? Was it people or a pastor?

Or maybe it was a picture of the sanctuary with all the saints gathered together. How many of you thought of Adam and Eve in the garden? How many of you thought of the Israelites?

[2 : 06] How many of you thought of Christ's redemptive work on the cross? Or the unity of Jews and Gentiles? Or of God's people in heaven worshiping him? Remember what it is you thought of.

We're going to come back to that at the end of this. What we want to do today is we want to look at God's people in the church through the lens of biblical theology. We're going to look at the biblical story from creation to the fall, through the redemption story, all the way to the restoration of all things.

We're going to see how the Bible portrays a unified message of God's people and the church with Christ at the center of it. So, as we dive into our study today, let's go to the Lord in prayer.

Heavenly Father, we thank you for this day that you've given us. We thank you for this time that we can open up your word and see what it is you have to share with us.

God, we pray that you would be glorified as we see the work that you have done to redeem your people. God, may your church, your people be edified through this study.

[3 : 19] And God, we give you all praise and glory and honor. In Jesus' name, amen. So, as I said, we're going to organize our study by looking at the big themes of Scripture.

Creation, fall, redemption, and restoration. And we're going to see how the theme of God's people unfolds in the story of the Bible. So, we're going to look at Adam and Eve in creation.

We'll see how the fall changes things and the impact of sin. And we'll look at Israel and the church and the story of redemption. And then God's people gathered in restoration.

We'll spend most of our time in the area of redemption. We'll look at Israel and the church focusing on four ways in which the Bible defines God's people.

As a chosen people, a kingdom of priests, a people where God dwells, and a gathered assembly. All right. So, let's dive in.

[4 : 29] Starting with creation. Genesis 1-1. In the beginning, God created the heavens and the earth. Now, God creates domains in the first three days. We see light and darkness, water and sky, land and vegetation.

Then, on the fourth, fifth, and sixth days of creation, God fills those domains. Sun, moon, and stars. Fish in the sea. Birds of the air. And then, on the sixth day of creation, he makes the animals. And then he creates something amazing. Reading from Genesis 1-26-28. Then God said, let us make man in our image. After our likeness. And let them have dominion over the fish of the sea. And over the birds of the heavens. And over the livestock. And over all the earth. And over every creeping thing that creeps on the earth. So, God created man in his own image. In the image of God, he created him.

Male and female, he created them. And God blessed them. And God said to them, be fruitful and multiply. And fill the earth and subdue it.

[5 : 33] And have dominion over the fish of the sea. And over the birds of the heavens. And over every living thing that creeps on the earth. We see in the beginning, God creates a people for himself.

A man and a woman created in his own image. We see that these people are given authority. Under God. To have dominion over all that God had created on earth. Man and woman. They were created as relational beings. To love each other. And to worship God together. Through their obedience. These people were free to commune. And fellowship.

And talk with God. The God of all creation. Genesis 3.8 also tells us that God's presence was among them. Here also what Genesis 2 says.

Describing the responsibility given to this image bearer. Genesis 2.15. The Lord God took the man. And put him in the garden of Eden. To work it and keep it.

[6 : 32] The man God created to work and keep the garden. When you look at the Hebrew words for work. Abda. And keep. Shemar. The man was to be a gardener.

And a guardian. Maintaining the sanctity of the garden. God saw all that he created. And it was very good. What a beautiful picture.

To be a people in perfect fellowship with God. What a wonderful place to be. So from creation. What do we learn about God's people?

Who? And we're going to start again. Okay. There we go.

So what is it we learn about God's people? God made them. They never picked God. They were made by God. Chosen to be his people. And to serve him.

[7 : 36] God dwelt with his people. Adam and Eve could be in the very presence of God. They were created to be co-rulers. Under the supreme authority of God. Man was to be a guardian.

They were relational beings. And together they worshiped God. So. Now let's enter the next big theme.

The fall. It's very apparent as we look out in the world. That it didn't stay this way. Something is not right. Something is broken. What happened?

Well the Bible tells us that sin entered the world. When God's people sought to become like God. God. They in turn desired to take God off his throne.

And put themselves in his place. And thus sin entered the world. Through one man. And death through sin. Not only a physical death. But a spiritual one as well.

[8 : 32] A separation that had to take place. Between man and God. Because no longer could sinful man. Be in the presence of a perfect. Holy God. We have fallen away from God.

But before Adam and Eve left. A promise was made. That pointed to a future descendant. Who would redeem that which was broken. Speaking to the deceiver in Genesis 3.

God says. I will put enmity between you and the woman. Between your offspring. And her offspring. He shall bruise your head. And you shall bruise his heel. There's going to be a struggle.

Between the serpent and God's people. Between a people who will worship God. And an enemy who will want to destroy them. But one will come from the woman.

Down the line of Seth. Who would crush the snake. Unfortunately. These are going to get worse. Before they get better. The curse of sin ran deep.

[9 : 33] With his people. From being exiled. Out of the garden. To murder. To a pervasive wickedness. That spread throughout all humanity. These people.

Who God had created. Who were to find delight. In resting in his presence. Had turned. And sought out their own desires. The wickedness became so great.

That in Genesis 6. We see God's plan. To bring it out of flood. To destroy all of man. So is that it? The end of God's people? Praise God.

Right? His. He saw fit. To be glorified. By his plan. To redeem a people. To himself. Noah found favor. In God's eyes. And God rescues this man.

And his family. While destroying the rest. Of the wicked people. In the world. Well. Now that all the wicked people. Have been destroyed. Surely things would get better. That wasn't the case.

[10:30] Again. We see. Rather than people. Finding pleasure in God. They found pleasure. In pleasing. And glorifying themselves. And the people of the earth.

Gathered together. And said. Let's build a tower. To the heavens. The people were going to show. Their strength. And self-sufficiency. By uniting. And erecting this tower.

To the heavens. But instead. We see. God coming down. To see this tower. And mixing up the languages. Of the people. Resulting in different tribes.

And nations. And tongues. But God wasn't done there. We're going to now follow. The redemptive plan. By looking at what it meant.

To be God's people. Starting with Israel. A chosen people. As the world divided. Into different people groups. God was going to set apart.

[11:27] A people of his own. In Genesis 12. God makes. A promise. To a man named Abram. Also known as Abraham. 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. And I will make you. A great nation. And I will bless you.

Make your name great. So that you will be a blessing. I will bless those who bless you. And to him who dishonors you. I will curse. And all the families of the earth. Shall be blessed.

In this covenant. God makes with Abraham. We see that God has chosen. To build his nation. His people. Through him. This was to be the nation.

Of Israel. Not only that. But through Abram. God was going to bless. God was going to bless. All the families of the earth. God's plan for his people. Is not only national. But it's international.

[12:25] We see God's missionary heart. And desire to reach the world. And how would God. Make this nation. Great. Well. From Abraham.

We have. Isaac. And Jacob. Jacob has 12 sons. Which became the 12 tribes of Israel. Israel. These tribes were established in Egypt. Through God's divine providence.

And when we turn to the book of Exodus. We see that while in Egypt. The nation of Israel grew. And a new king. Of Egypt.

Came into power. And he enslaved. God's people. And it's in Exodus 6. Where God not only declares Israel. As his possession. But he gives his people.

A reason to believe. And to look to him. As their Lord. Speaking of the Israelites. To Moses. He says. I will take you. To be my people. And I will be your God.

[13:23] And you shall know. That I am the Lord. Your God. Who has brought you. Out from under the burden. Of the Egyptians. As a father would lay claim.

To a child as his own. We see God laying claim. To his people. A people. Whom he would lead. Rescue. And care for. It is God. Who is stepping in.

And declaring. That these people. Will be his. And not by any means. Of their own. Listen to what Deuteronomy 7 says. For you are a people. Holy to the Lord. Your God. The Lord.

Your God. Has chosen you. To be a people. For his treasured possession. Out of all the peoples. Who are on the face. Of the earth. It was not because. You were more in number. Than any other people.

That God set his love on you. And chose you. For you were the. Fewest. Of all people. But it be. It was because. The Lord loves you.

[14:18] And is keeping the oath. That he swore to your fathers. That the Lord has brought you out. With a mighty hand. And redeemed you. From the house of slavery. From the hand of Pharaoh. In the eyes of the world.

They just weren't impressive. Like in Lord of the Rings. In a world of. Elves. And wizard. And men. And orcs. And yet they were highly. Valued. A treasured possession. And called.

By the God. Of all creation. To be his people. Now quick moment. To address one question. That comes to mind. Were God's people. In the Old Testament. Only descendants of Abraham.

Primarily yes. But not exclusively. We see that there were others. Outside the line of Abraham. Who would come into the fold. Just as Abraham's faith.

Credited him righteousness. We see the same. With a prostitute. Named Jericho. From Rahab. She helped hide. Israelite spies. And assisted their escape. Why did she do this? Because she believed. [15:17] God. Saying. For the Lord. Your God. He is God. In heaven. In the heavens above. And on the earth beneath. Her faith is what saved her.

We also see. This with Ruth. She was a Gentile. Who followed after God. Because of her mother-in-law Naomi. You may remember her. Famously saying. Your people shall be my people. And your God. My God. Isn't it interesting. That the Old Testament. In there. We have a whole book. Dedicated to Ruth. A Gentile woman.

Being redeemed. By her kinsman redeemer. Boaz. A Gentile. Being redeemed. Sounds like typology. In the making. So we see.

Israel. As a primarily. Descendants of Abraham. But God is also. Reaching Gentiles. As well. So. Now let's talk about.

[16:14] God's people. As a kingdom of priests. After God. Set his people. Free from their bondage. In Egypt. They make camp. In the Sinai wilderness. And this is where.

God makes a covenant. With Moses. On Mount Sinai. 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. 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. What we see. In this Mosaic covenant. Is that there's a condition. If. They obey God.

They. Would be. God's priests. In a holy nation. To the rest of the world. And it's only a few verses. After this covenant is made. We see all the elders. Of the people. Are gathered.

[17:08] And agree to the terms. All that the Lord has spoken. We will do. God is setting apart. A people. From the. His people.

From the rest of the world. And not only that. But he is also commissioning them. To be a kingdom of priests. They are to be mediators. Of the Lord's presence.

And blessing to the world. Around them. How would a nation. Mediate the presence. And blessing of the Lord. To the world around them. How would they remain holy? Well.

In Exodus. God gives. His people. Laws to live by. In Leviticus. We see. Laws. To atone for their sins. And in Deuteronomy.

We see. Exhortation. To remain obedient. To God. And his laws. Trusting in his faithfulness. So that it may go well. With the people. Listen to Deuteronomy. 5. 33. You shall walk in the way.

[18:03] That the Lord your God. Has commanded you. That you may live. And it may go well. With you. And that you may live long. In the land. That you shall possess. Obedience. Obedience.

Obedience. To God's law. Is what makes them. Holy nation. And sets them apart. From the surrounding nations. In a world. That saw. Murder. And child sacrifice. As an acceptable means. To please a deity. God's people. Demonstrated. The value of human life. Thou shalt not murder. In a world. Where people would covet. And steal. For their own gain. God's people. Demonstrated self-control. And love for one's neighbor. Thou shalt not steal. In a world where. Every day was worked. To not lose out. On profits. Or gain. God's people. Demonstrated. A reliance.

Upon. The Lord. And found. Rest. One day a week. Honor the Sabbath day. And keep it holy. And the list goes on. As the people. Lived in obedience.

[18:56] To God's word. Not only would they thrive. But they would. Demonstrate. To the world. What righteousness. And holiness. Look like. One interesting note.

Before we move on. The words used. In the garden of Eden. To describe. Adam's role. To abdash. And shamar. To keep. And to work.

The garden. These are the same words. Used to describe. The priest's work. To serve God. By ministering. At the tabernacle. And to guard. The temple. From intruders.

Even in the garden. God's people. Had a priestly role. And you could even see. The garden. As a type. Of temple. So with that.

Let's now look at. God's people. Israel. As a people. Where God dwells. Exodus 25. 8 through 9. Says.

[19:54] And let them make. Me. A sanctuary. That I may dwell. In their midst. Exactly as I show you. Concerning the pattern. Of the tabernacle. And all of its furniture. So you shall make it.

So first of all. This is extraordinary. Right? The all-powerful God. Of creation. Desired. To dwell. With his people. That's amazing.

In itself. And he shows his people. How he will dwell. With them. By constructing. This tabernacle. The God. The God. Who has the earth.

As his footstool. Would dwell. In a tent. To be. With his people. What a demonstration. Of God's humility.

And desire. For his people. To be with him. This tabernacle. Included a courtyard. A holy place. And the most holy place. Or holy of holies.

[20 : 50] Where once a year. Yahweh. Would allow. The high priest. After making atonement. For him and the people. To enter. And be with God. That must have been.

An extraordinary experience. The book of Exodus. Concludes. With the construction. Of the tabernacle. And these words. Then the cloud.

Covered the tent of meeting. And the glory of the Lord. Filled the tabernacle. And Moses. Was not able. To enter the tent of meeting. Because the cloud. Settled on it. And the glory of the Lord. Filled the tabernacle. Throughout all their journeys. Whenever the cloud. Was taken up. From over the tabernacle. The people of Israel. Would set out. But if the cloud.

Was not taken up. They did not set out. Till the day. That it was taken up. For the cloud of the Lord. Was on their tabernacle. By day. And fire in it. By night. In the sight of.

[21 : 45] All the house of Israel. Throughout all their journeys. God was their king. Directing them. With a cloud by day. And a fire by night. And he communicated.

Through the priests. And the prophets. To lead the people. It was evident. That this covenant people. Were distinct. From the nations around them. God. So now let's look at Israel.

As a gathered assembly. What also made this people. Of God unique. From other nations. Is that the nation of Israel. As a people. Would gather together. To hear the reading of the law. To confess sins. And worship the Lord. Look at Deuteronomy 4.10. The Lord said to me. Gather the people to me. That I may. Let them hear my words.

So that they may. Learn to fear me. All the days. That they live on the earth. And that they may. Teach their children so. Do you see that phrase?

[22 : 46] Gather the people to me. This is the Hebrew word. Kahal. Which is used to describe. The assembly of Israel. This Hebrew word. Kahal. When translated to Greek.

Is the word. Ecclesia. Which means. Church. It is. The gathering of God's people. To worship. And glorify. The living God. As the people.

Gathered in Deuteronomy. Moses exhorts the people. To love. The Lord. Their God. Obey. His commands. And walk. In his ways.

He also warns them. Of the consequence. If they do not. We see. Blessings. If they obey. And curses. If they disobey. Towards the end.

Of Moses's life. He sees. Where the people are headed. And it's not good. Deuteronomy 31. 29. Says. For I know. That after my death.

[23 : 41] You will surely. Act corruptly. And turn aside. From the way. That I have commanded you. And in the days. To come. Evil will befall you. Because you will do.

What is evil. In the sight of the Lord. Provoking him. To anger. Through the work. Of your hands. So. Thus far.

We've seen. Four ways. In which. Israel were God's people. They were chosen people. They were a kingdom of priests. They were a people. Where God dwells. And they were a gathered assembly.

Next. We're going to talk about. Something new. That's coming. Unfortunately. Moses was right. And God's people. Did not stay true.

To their word. While Israel was to be. God's people. Separating themselves. And being a light. To the rest of the world. They eventually fell. Into the ways.

[24 : 36] Of the world. And the sins. Of the nations. Around them. Even though. Israel had. Yahweh. As their king. They eventually. Wanted to be like.

The other nations. And have a human king. To rule over them. So. God gave them Saul. And then David. And then came Solomon.

And one thing about Solomon. Was that. He built. A magnificent temple. For God. To dwell. Among his people. In. In the land. Where they settled. But ultimately.

The nation of Israel. Was divided. Under Solomon's son. Rehoboam. The two nations. Now. Israel in the north. Judah in the south. Had a series of bad kings. And good kings. But eventually. They became. Exiles in another land. For about 70 years. With this. Downward.

[25 : 32] Spiral. Of the Israelites. Into their captivity. How could they be a blessing. To the nations. As we see in Hosea. The people. Who were to be a holy bride. Became unfaithful.

And prostituted themselves. To other gods. Yet God's. Faithfulness. Would never waver. He would restore. His bride. We see in Jeremiah. That God is going to establish.

A new covenant. Jeremiah 31. 31 through 34. Says. Behold. The days are coming. Declares the Lord. When I will make. A new covenant. With the house of Israel.

And the house of Judah. Not like the covenant. That I made. With their fathers. On the day. When I took them. By the hand. To bring them out. Of the land of Egypt. My covenant. That they broke. Though I was their husband.

Declares the Lord. For this. Is the covenant. That I will make. With the house of Israel. After those days. Declares the Lord. I will put. My law. Within them. I will write it. On their hearts.

[26 : 26] And I will be their God. And they shall be my people. And no longer shall. Each one. Teach his neighbor. And each his brother. Saying. Know the Lord. For they shall. All know me.

From the least of them. To the greatest. Declares the Lord. For I will forgive their iniquity. And I will remember. Their sin no more. Look and see. How God is the one.

Working all things. He brought them out of Egypt. He made the covenant. With Israel. He will make a new covenant. He will put the law. Within his people. He will write it.

On their hearts. He will be their God. And he will forgive their iniquity. And he will remember. Their sin no more. It is God. Who is doing this. And working. All things together.

We can see this covenant. Beginning with the Jews. And extending to the Gentiles. This idea of God doing something. To reach the Gentiles. Is also affirmed in other passages.

[27 : 19] We hear what it says in Isaiah 56.8. The Lord God who gathers the outcasts of Israel. Declares. I will gather yet others to him. Besides those already gathered.

In this verse. Isaiah is prophesying. That salvation would reach all peoples. I will gather yet others to him. Besides those already gathered. A promise that extends beyond the Jews.

Now how would this be done? Despite Israel's turning away. God has been preserving a remnant. A people who would continue to follow God.

And through whom. One would come to crush the serpent. Quoting from the prophet Micah. The disciple Matthew writes. And you O Bethlehem.

In the land of Judah. Are by no means least among the rulers of Judah. For from you shall come a ruler. Who will shepherd my people Israel.

[28 : 16] Who would this ruler be? Who would this shepherd be? Approximately 400 years. Between the Old Testament and the New Testament.

Have gone by. With no word from God. And then. It's in this little town of Bethlehem. We get these words in Luke 2. For unto you is born this day in the city of David.

A savior. Who is Christ the Lord. The long awaited king has arrived. It's Jesus. Jesus. And it is for him.

Who the people would later. Lay down their cloaks and palm branches. Declaring. Hosanna. Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father David.

Hosanna in the highest. Now. During this time of Jesus. The Jewish people. Are under Roman occupation. The idea of a ruler.

[29 : 14] And a savior. Was one who was going to. Free them from the oppression. They were under. It is their idea. That he was going to. Set up his kingdom. With them.

As his people. They're right about a coming kingdom. But. Christ did not come to establish his kingdom on earth. This time. Christ came to build the kingdom of God.

Or sometimes referred to as the kingdom of heaven. Which we'll see later. He came to fulfill the word spoken by the prophet Isaiah. The spirit of the Lord is upon me.

Because he has anointed me to proclaim the good news to the poor. He has sent me to proclaim liberty to the captives. And recovering of sight to the blind. To set at liberty those who are oppressed.

To proclaim the year of the Lord's favor. Jesus Christ is the climax. Of this beautiful redemption story. Of God's people.

[30 : 11] The purpose for Christ's coming. Was to set his people free. From the bondage of sin. Through his death on the cross. And resurrection from the grave. In doing so. He accomplished the plan of redemption.

That was set in motion from the beginning. What's apparent. Is that Christ was bringing in something new. And God's people. Would never look the same. They would become the church. Now Jesus only referred to the church. A couple times in his ministry. Once in Matthew 16. When he spoke to Peter. About being the rock. On which he would build his church. And one other time in Matthew 18.

When Jesus gives practical wisdom. On how to address sinful offense. By someone within the church. These are two explicit areas. Where we see Jesus talking about the church. However, we see other passages.

Where Jesus is talking about the reality. Of what will happen. And be realized in the church. Before we go on. A quick note. Back on typology. Looking back at that story of Ruth.

[31 : 13] Is true that we see Boaz. As a type of Christ. This typology is evident. When we see Boaz. Was from Bethlehem. Jesus was from Bethlehem. Boaz was a kinsman redeemer.

And we see Jesus as a redeemer of sinners. Boaz brought a Gentile in the family. And Jesus. Made the way for. For Gentiles. To enter into the family of God. And if you dive in.

You'll see even more. So. Let's look. At how. The four ways. In which. Israel operated. As God's people.

Have changed. With the church. Through this new covenant. Found in Christ. So first. Let's see the impact it made. To God. His chosen people.

Christ changed everything. And we see the gates of salvation. Open wide for all. Jews. And Gentiles alike. During Jesus' ministry. He describes.

[32 : 13] The kingdom of God. Reaching people. From all over. We see this. In a conversation. Jesus has. With the centurion. Who came.

Asking Jesus. To heal his servant. This Gentile centurion. Demonstrated. Incredible faith. Christ was willing. To go to that man's home.

And heal his servant. But. The centurion. Believed. That Jesus. Just needed to say the word. And he would be healed. Listen to Matthew 8.

10 through 12. When Jesus heard this. He marveled. And said to those. Who followed him. Truly I tell you. With no one in Israel. Have I found such faith.

I tell you. Many will come from east. And west. And recline at the table. With Abraham. Isaac. And Jacob. In the kingdom of heaven. While the sons.

[33 : 10] Of the kingdom. Will be thrown. Into outer darkness. Into the place. Where there will be weeping. And gnashing. Of teeth. Notice what Christ says.

About the kingdom of heaven. And the sons of the kingdom. The kingdom of heaven. Will be filled. With people from all over. Reaching Jews. And Gentiles alike. But some of.

Ethnic Israel. Descendants of Abraham. By natural birth. Would not be part. Of God's kingdom. God made a promise. To Abraham. That he would be the father.

Of a great nation. And that all nations. Would be blessed. What better blessing. Than Jesus Christ. And the joy of salvation. Offered to all people. And what about this great nation?

This has been fulfilled. Not in the Israelites. Because of heritage. But from all. Who put their faith. In Christ. And are grafted. Into this family. Paul affirms this.

[34 : 11] When he writes. In Romans. But it is not as though. The word of God. Has failed. For not all. Who are descended. From Israel. Belong to Israel. And not all.

Are children of Abraham. Because they are his offspring. But through Isaac. Shall your offspring. Be named. This means. That it is not. The children of the flesh. Who are the children of God.

But the children. Of the promise. Are counted as offspring. Brothers and sisters. This is you and I. Both the Jews. And Gentiles. Who have put our trust.

In Jesus Christ. Christ. This is the church. We are recipients. Of what God promised. To Abraham. God's people. Are no longer found.

In a national tribe. But in an international church. This is the fulfillment. Of what we saw in Isaiah. And in Genesis.

[35 : 08] All nations are blessed. I will make you a great nation. I will gather others. Besides those already gathered. Great. Is God's faithfulness.

One note I want to make. And not ignore. In addition to God's. Chosen people. Expanding. To the Gentiles. We see in scripture. That God. Calls.

And has chosen his people. Or predestined us. For adoption. Through Christ. Now to do this topic justice. It would require. A whole nother Sunday school. But what is clear.

Is that it is. By God's grace. And his loving kindness. That he would look upon us. And call us. His sons and daughters.

Just as Israel was. We are chosen. And desired. As a people by God. Through no means of our own. All right.

[36 : 06] Next. Let's look at. The church. Now as a kingdom of priests. Like Israel. We are to set ourselves. Apart. As a holy people.

First Peter 2. 9 says. But you are a chosen race. A royal priesthood. A royal priesthood. A holy nation. A people. For his own possession. That you may proclaim.

The excellencies. Of him. Who calls you. Out of darkness. And into his marvelous light. As a royal priesthood. We are a people.

To proclaim the excellencies. Of our savior. A priesthood. Proclaiming the good news. Of the gospel. To the world. What is more. Is that. We. Believers.

In Christ Jesus. Are considered. A holy nation. This is. The nation. Promised. To Abraham. Long ago. And fulfilled. In the church. Through Christ. As we share.

[37 : 02] The good news. Of the gospel. And exemplify. The fruits. Of the Holy Spirit. We are mediating. God's presence. And blessing. In the world. As we serve. One another. As we love.

Our neighbor. As we pray. For others. Here and abroad. These are just. A few ways. In which. That is being done. As a holy nation.

Seeking. To live. Holy life. We too. Are to live. Lives. In obedience. To God's word. Just like. The Israelites. But. We no longer. Depend.

On. Ritual. Acts. Of the sacrificial system. To atone. For our sins. It is through. Faith. And trust. In the final. Sacrifice. Of Christ.

And his blood. Shed. At Calvary. God willing. We'll dive into this. More. Next week. And as we pursue. A life of holiness. A life.

[37 : 59] Pleasing. To our heavenly father. We are being sanctified daily. By the work. Of the holy spirit. In our lives. Now. That leads us.

To. A church. To people. Where God dwells. And let's see how this has changed. As we think of the work of the holy spirit. In our lives. We can't get away.

From Christ. Redeeming work. How Christ. Redeeming work. Has changed. How God dwells among his people now. I want to go back.

To Christ's time of ministry. And when he was speaking. To the Samaritan woman. At the well. Jesus said to her. Woman. Believe me.

The hour is coming. When neither on this mountain. Nor in Jerusalem. Will you worship the father. You worship what you do not know. We worship what we know.

[38 : 56] For salvation. Is from the Jews. But the hour is coming. And now here. When the true worshipers. Will worship. The father. And spirit. And truth.

For the father. Is seeking. Such a people. To worship him. God is spirit. And those who worship him. Must worship. In spirit. In truth. We see here.

That. Worshiping God. By his people. Will no longer be bound. To it. By a specific temple. Or location. True worshipers of God.

Will worship him. In spirit. Speaking of. The Holy Spirit. Dwelling. In each believer. Listen to what Paul says. Also in Ephesians. So then.

You are no longer. Strangers and aliens. But you are. You are fellow citizens. With the saints. And members of the household of God. Built on the foundation of the apostles and the prophets.

[39 : 54] Christ Jesus himself being the cornerstone. In whom the whole structure. Being joined together. Grows into a holy temple. In the Lord. In him.

You. You also are being built together. Into a dwelling place. For God. By the spirit. Paul gives us. A great image.

Of this. New. Temple. As a picture. Of all of us. Who are. In Christ. Being built together. Where Christ is our cornerstone.

And we are. All joined together. On a foundation. Of the apostles and prophets. We are the new temple. The new dwelling place. Of God.

Next. Let's look at the church. As a gathered assembly. The church. Is a gathered people. Where Christ. Is the head. And we are the body. Ephesians 1.

[40 : 54] 23. Through 23. Says. And he put all things under his feet. And gave him. As head over all things. To the church. Which is the. Which is his body. The fullness.

Of him. Who fills all. In all. As of the church. We are representatives. As the body. Of Christ. As Israel.

Was a nation. That would assemble. For times of worship. The church today. Is an international gathering. Around the world. Just like what we're doing today. We worship. We sing praises. Encourage one another. Hear the words. Of God. From the Bible. Confess our sins. To one another. And offer up. Acts of love. And service. There is unity.

In the church. Galatians 3. 28 through 29. Says. There is neither Jew. No Greek. There is neither slave. No free. There is no male. And female.

[41 : 51] You are all. One. In Christ. Jesus. As we gather. We need to remember. That we are one family. Listen to what Jesus says.

While he was still speaking. To the people. Behold. His mother. And his brothers. Stood outside. Asking to speak with him. But he replied.

To the man. Who told him. Who is my mother? And who are my brothers? And stretching out his hand. Towards his disciples. He said. Here are my mothers. Here. Are my brothers.

Here are my sisters. For whoever does the will. Of my father. In heaven. Is my brother. And sister. And mother. Brothers and sisters. Although we are not related by blood. Or maybe direct descendants. Of Abraham. We are part of the family.

[42 : 47] By faith. This is a great gift. God has given us. So let us treat one another. As family. With all our faults. And all our failures.

Let us love one another. And spur. One another on. In the faith. We have a belonging. In the family of Christ. So.

Now we come. To the last big thing. Restoration. As a church. We are longing. For Christ's return. When all is made new.

We can see a connection. Between how Israel. And the church. Operate as God's people. But there is also a connection. Between God's people. In the garden. And God's people. In the kingdom of heaven.

When Christ returns. And all things are restored. Listen to some of these passages. That speak. To this coming kingdom. And how it compares.

[43 : 49] To the garden of Eden. In the garden. God made. And chose Adam and Eve. To be his people. Mark records Jesus. Saying that. He will come again.

And gather all his people. Back to himself. And then. They will see. The son of man. Coming in the clouds. With great power. And glory. And when he sends out. The angels.

And gather his. Elect. From the four winds. From the ends of the earth. To the ends of heaven. In the garden. God dwelt among his people.

And because of the fall. They were sent out. Of his presence. In the kingdom of God. We are reunited. Behold. The dwelling place. Of God.

Is with man. He will dwell with them. And they will be his people. And God himself. Will be with them. As their God. In the garden.

[44 : 45] God walked among his people. In their presence. In the kingdom of God. We will see God. Face to face. Once again. No longer will be there. There be anything a curse.

But the throne of God. And the lamb. Will be in it. And his servants. Will worship him. They will see his face. And his name. Will be on their foreheads. In the garden.

God gave authority. To his people. Over creation. In the kingdom of God. The people will be given authority as well. We see this. In Paul's letters. To the Corinthians. In the garden.

God commanded his people. To be fruitful. And multiply. In the kingdom of God. The people. Will be as numerous. As the sands. Revelation says. After this.

I looked. And behold. A great multitude. That no one could number. From every nation. From all tribes. And peoples. In languages. In languages. Standing before the throne.

[45 : 44] And before the lamb. Clothed in white robes. With palm branches. In their hands. And crying out. With a loud voice. Salvation belongs. To our God.

Who sits on the throne. And to the lamb. Brothers and sisters. As people of God. We have a wonderful future. To look forward to.

A future. Worshipping. The eternal king. We will be able to. Bask in the joy. Of our savior. Worshipping him. As intended.

In a world restored. To what it was meant to be. With no more death. Or mourning. Or crying. Or pain. The old will pass away. And all things. Will be made.

New. Brothers and sisters. Enter into the joy of the Lord. So friend. If you're here listening.

[46 : 41] And this. To this. And you feel a stirring desire. In your heart. To be part of this family of God. Consider Jesus. Consider his death. And resurrection. The price he paid. With his blood for you.

We are all. Sinners. But we can take hold of Jesus. And be credited with his righteousness. And we too. Can belong to this family. In Christ. If that's you. Please come see me.

Or one of the pastors. Or elders. And we would love for you. To be part of this family. So. As been tradition with this study. We're going to close. With a hymn.

So. We're going to close with. Great is thy faithfulness. And I'll start. And if we can all join along. Great is thy faithfulness.

O God my Father. There is no shadow of turning with thee.

[47 : 44] Thou changest not. Thy compassions they fail not.

Thou thou hast been. Thou forever will be. Great is thy faithfulness.

Great is thy faithfulness. Lord. Morning by morning.

New mercies I see. All I have needed.

Thy hand hath provided. Great is thy faithfulness.

[48 : 45] Lord unto thee. Summer and winter.

Springtime and harvest. Sun, moon and stars. In their courses above.

Join with all nature. In manifold witness.

To thy great faithfulness. Mercy and love.

Great is thy faithfulness. Great is thy faithfulness.

[49 : 46] Morning by morning. New mercies I see. All I have needed.

Thy hand hath provided. Great is thy faithfulness.

Great is thy faithfulness. Lord unto me. Pardon for sin.

The peace that endureth. Thy own here presence.

To cheer and to guide. Strength for today. In bright hope for tomorrow.

[50 : 52] God bless. Lord unto me. God blesses the Lord. Amen. Lest is all mine. Let us know. Amen.

Lord unto me. Lord unto me. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. New mercies I see All I have needed Thy hand hath provided Great is Thy faithfulness Lord unto me Amen So this concludes our biblical theology study Of God's people in the church So God willing we will Begin to look at the biblical theology of sacrifice Next week And I look forward to seeing you then So let's close today in prayer And I would be happy to take questions And I'd love also to hear What came to mind for you With the word

Church At the beginning of this And has anything changed After today So let's go to the Lord in prayer Father Lord God We thank you for this day We thank you for your word As you've shown us This mighty work you have done To draw us unto yourself Father Lord we give you All praise and glory For it is you Who are doing this work And it is you Who are continuing to do the work In your people Father God we thank you And we give you praise and glory And honor in Jesus name Amen Okay So Any questions Tom So Maybe you said But do you think that In the garden That they were like the church In the same way we are In the sense that like God only dwelt among them

What was in them Like they were temples Of the Holy Spirit So to speak I know this is really speculative Yeah Yeah And could you Just for the sake of Folks who are going to watch later Could you repeat the question Just to the Yeah No go ahead So Let me just reiterate Make sure I got the question right So Would you say that Adam and Eve in the garden Were like the church today Is

that right Yeah Yeah I could see in a sense They were When we look at these These main ideas Right You know Of they were chosen people You know God has made Adam and Eve Right To be his people They're God's people are people Who God dwells among And so we see that In the garden They're As God's people To be a royal priesthood I think that was When you look at those two words To keep In the Hebrew

[54 : 18] The Hebrew language I feel like that was a beautiful Way to just demonstrate Like sort of the priestly nature And to also Live in obedience to God Right Because God had given them In that case That command Not to eat of the fruit Right And in a similar manner Right As the church We're commanded to Obey God And to remain faithful To his word Right To pursue him And By them remaining obedient I see this worship So In a sense I could see it Like the church And Unfortunately Just like us They are sinners As we are And we see the result Of that So Tom Does that answer Your question?

Yeah Go ahead I picture the Gathered Assembly Out over there In the sanctuary Where you asked What came to my Church But I really loved How you pointed out God's missionary heart Even in the Old Testament Beginning with Abraham His desire To bless all the nations And I wonder how you would think How does Why does God Care so much about Them not living Amongst the Canaanites Because I think people Get confused That God is different Back then Than he is now Like now God Cares about the nations Back then God Really didn't care About the nations Based on What Based on the Canaanites And Israel Living amongst them But what was God's Like What was his purpose And why he gave Those directions About the Canaanites With Israel So what was God's purpose In separating God's people From the Canaanite people And not having Sort of Where we see today With the church Where we're all In like Amongst the nations But God sort of Had them together Yeah I think part of that Is the idea of God protecting his people And guarding them From the ways Of the other nations Right I think as a ruler God is caring for And leading his people In a way To be a holy And righteous nation To set those people apart To make sure that That nation And its entity Was to be Different Or separate From the world Around them And if they were to If they were to Bring in Other cultures It could definitely Ruin that That nation And that That desire for them To be a holy nation And that's actually What we see happening Right Now we do also As the church Have the same Calling To be set apart Right To be a holy nation To be a priesthood The difference is It's You know As opposed to One large nation We now have Catharines Everywhere as the church

But we all Are being called To the same thing To love the Lord Your God To serve him And only him Right And obey him And to worship him Alone So Yeah That's a great question Dean Do you have a question So In terms of Emphasis in the Old Testament New Testament I mean It seems like In the Old Testament Is there a big emphasis On like lineage And based on Like you know The chosen People And what not What is one of our Is it faith Or the lineage Or the both Or has that changed Over the course Of the New Testament Yeah Yeah Great question Dean I think What we see Is that It was really Never about the lineage Right It was about The faith Of the people And them being Obedient to God Even You know When Christ was talking About how Even those Who are of You know That kingdom They are not Going to be part Of the kingdom Of heaven Because they Themselves

Will not have A heart of faith Or putting their Trust in God So that was They were While part of a lineage And part of a nation Right And a people Of heritage Descendants of Abraham We still see that You know God was also Bringing in other people Right With like the stories Of Rahab And Ruth So It wasn't just that The important part Was their faith And obedience To God And so that's what We see there Does that help Dean?

[58 : 32] I would just like To add to that I think there's So much in the Old Testament About God's love For the non-Jew I mean The whole story Of Jonah Being sent Amen That city Amen To bring them Into the fold And just this morning I read Nebuchadnezzar My servant And he was The king Of the Chaldeans And you know The destroyer Of Jerusalem And of course Cyrus too So I think God's heart Has always been For everyone But Like you said He calls us To be set apart The church To be set apart I love that example Elizabeth With the With Jonah Because you really See the difference Between You know The heart of God Versus the heart of man

And even those Who are called To be his people Right Didn't even want You know Nineveh They didn't even Want them to repent Because they knew God was going to Demonstrate love And patience And kindness With that nation Right But yeah That's a great example Of God Showing a

heart For people Outside Of Israel I love that Yeah When you have A three line When he First breaks The covenant With Abraham It's To be a blessing For all nations And then With Moses There's all these Rules about how You treat the foreigner One tool For the native And the foreigner So it's And there's I remember reading Something about Like There might have been Some additions Crossing the Red Sea With Israel Because they saw What God did And went We want to be Part of that Yeah Ben that's great That's a great Observation there Yeah Elizabeth So when I thought Of the church The word that came

To my mind Is that We're the bride Of Christ But I just wondered How men feel About that Because You know I see the bride As constantly Perfecting herself And making herself More beautiful More loving And being cherished By Jesus And that's how I picture the church So I wonder About that How do men Think about the idea Of being a bride Yeah Well I don't think I can speak for all men But what I love About that Personally Is One it's a reminder That he is the one Leading Right In the relationship And not I And so when I look To see how As a bride How the Lord Is going to treat me I think as a man And as a husband I like to see How then Ought I

To be treating And leading my wife As well So I think it's a great example And I'm I don't I mean I like it Personally I love the fact That God has You know Used sort of a wedding Right between a groom And a bride To depict How this relationship And this This covenant Between him And his people Are formed So Yeah It's the comments That you mentioned There's all these rules About Deuteronomy You kind of mentioned it But God's concerned For the poor The foreigner The soldier And It's amazing How The people of Israel Because they were slaves They were a treat The outsiders With With charity And love And you see That Boaz And Boaz Is following Mosaic law And not Delighting everything He had So that the foreigner To come outside And eat And it's amazing How That the people of God

Are always Concerned Those who are The least of these And I just see That throughout the church That You know Rome Back in Rome They never throw babies Out in church Because no one wanted them The church would come in And take them And take the babies Yeah I think God Was really Showed the church People Proclaiming the excellencies Of him involved Because we were slaves To sin And now We can Show that same love And honor To those Whom the world Rejects Yeah As unworthy And not worth Amen Amen Brother Amen Anything else?

[63 : 23] Okay Do you think Okay There Is there a sense That Jesus Is The people of God Is it being carried through And kind of Climates at Jesus Or does it Kind of Or does it Go a different route I guess Is Jesus Is Jesus A Instance Of I don't know Yeah This is why I'm not quite sure I'd phrase this question But we see a lot of themes Where it's So the theme of David Would be a clear one Where Jesus is David And then we have Other themes Like covenant Where Jesus isn't The covenant But he's the blood Of the new covenant

So how does Jesus Relate to The people of God In that way Yeah so I think In some respects I think we see Jesus As fulfillment of But in other respects Too I think we see Jesus As like Not the church But there is a definite Like relation With the church Where I think it was With Saul Of Tarsus Right Where he's like Why do you persecute me Right He has He has Such a Connection With his church Right As his people It's like What you do to them Is like doing it to me Right And so I think I think that's what we see I don't know if I would say Like the church is Jesus Per se But like There is this connection That Jesus has With his people And the church So that's to me If you follow the thread Of remnant Yeah You have a clear case Where that one

You do get Jesus is the remnant And I was wondering Yeah Yeah No I know When we were talking earlier Like that would be That would be a great Biblical theology study Up to see What do we see As the outcome Of the remnant Through that So Yeah Yeah No it's a great question Ben Great question Yeah Laura And also Just thinking about Ben's question Makes me think That there are many ways In which Jesus Recapitulated Israel's journey He went Yes He came out of Egypt He There are places As you can see In the book of Matthew Where he There's a feeding There's a great feast And then he crosses water And that happens Twice in Matthew So in many ways In which he fulfilled What the nation of Israel Was supposed to do Right So he fulfilled the law He did what

Israel could not That's right And then I guess The question is How does that go forward Into the church Like I can clearly see Him as representing Israel But then how does he Which doesn't I'm not an interesting Ben's question Yeah Yeah Yeah It's interesting Then what Then what goes forward Yeah In a way He becomes a new Abraham Right The father Of a new people I know But

it's continuous too So yeah Yeah No that's a great observation Yeah But he's made I think it also speaks To how Theologically We become united With the Christ And we become One with him And then What we are He took on And so that we might Become part of him And so he is the church And he served In that sense Yes He perfected it And then when God Sees us He sees him And eventually We will come like that And participate In the divine Relationships Of the father and the son And the holy spirit Having him Yeah Yeah I was going to add

Also about the bride That I You know Scripture is saturated With both male And female images Of the ideal followers Of Jesus And it's not Just masculine It's not just feminine You get all Of these different images And God also Will use You know Those images In many ways I mean Jesus Says I'm like a mother And he wants to gather Her kids together And you see God And I think that Gets back to The early chapter Of Genesis Where men and women Are both made In the image of God And they both Reflect his Glory His likeness So individually In a beautiful way Amen I think I was going to add Too For the The bride that was I don't think It's instructive On So much So much instructive On how The husband Should relate To his wife As it is

[68 : 27] An illustration Of how God Relates to us In a way That a healthy Marriage Has a husband Who You know Loves his wife And you know I mean Like most of the guys That I talk to About their relationship Like they just Want to hang out With her You know That's so cool And it's It's not It's not a chore It's what What they want to do You know In the same way You know God with the church He wants to hang out Yeah That's beautiful Amen Yeah Yeah I really like How you know This is God is doing All of this Amen Right It is his work All the way through Glory be To him alone Anything else Well

Thank you everybody We appreciate it