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Seeing Jesus
IN THE OLD TESTAMENT

.....
A 10-WEEK BIBLE STUDY

The Son of David

*Seeing Jesus in
the Historical Books*

nancy guthrie

Praise for *The Son of David*

"*The Son of David* is a book about Jesus. Nancy takes the reader through the plot-line of redemption revealed in the historical narratives. All of the heroic figures in the Old Testament were mere pointers to the greater Savior, Redeemer, Shepherd, and King who was to come, namely, Jesus. This book argues very convincingly that all the wonderful promises presented in shadow form have found their ultimate completion in the one who reigns perfectly over his kingdom. Thank you, Nancy, for your humble heart and prayer that desire to see more and more people give their affections to this amazing paradoxical kingliness that leads us to serve others with humility and courage."

Kathleen Um, Director of Family and Women's Ministries, Citylife Presbyterian Church, Boston, Massachusetts

"As Christian growth leaders, we are constantly searching for Bible study material that is scripturally sound and grounded on biblical truths. Nancy Guthrie has a wonderful gift of keeping her studies interesting and challenging. *The Son of David*, perhaps her most inspiring work in the Seeing Jesus in the Old Testament series thus far, is no exception. No matter where students are in their spiritual walk or in their realm of biblical knowledge, they will be inspired as they discover Jesus in the books of the Old Testament."

Kitty Kosman, Christ the King Lutheran Church, Memphis, Tennessee

"Nancy Guthrie's Seeing Jesus in the Old Testament series brings a depth to women's ministries that we desperately need. When you complete *The Son of David*, you will have a wonderful grasp of the historical books, but also your heart will melt as you see Jesus unveiled in every book. John Piper has said, 'Beholding is becoming,' and this is the kind of study that helps us behold our God and, in so doing, become the godly women we long to be."

Dee Brestin, author, *Idol Lies* and *The God of All Comfort*

Praise for the Seeing Jesus in the Old Testament Series:

“I am thankful for a series that ties together the truths of all of Scripture, from beginning to end. Nancy’s humble and genuine examples, careful study, and thoughtful application questions have encouraged women at our church to know and love Jesus, even as they come to know and understand the Old Testament. ‘By grace alone’ is evident throughout this study.”

Melissa Kummerer, Director of Community Life, All Saints Presbyterian Church, Austin, Texas

“These studies are a rare blend of being theologically rich but very down-to-earth, personable, and practical. I am confident when I pick up a study guide by Nancy that it is well researched, challenging to either a young or mature believer, and consistently Word-centered and gospel-centered.”

Yvonne Shorb, Calvary Bible Fellowship Church, Coopersburg, Pennsylvania

“Our women’s groups have delighted in this Bible study treasure. Many women were introduced for the first time to the Old Testament and were able to dig in, understand, and savor its rich meaning. Each week I’ve loved hearing the ah-hahs of those in my group as the Scripture revealing Christ opens up and begins to anchor their faith more deeply.”

Becky Moltumyr, Director of Women’s Ministry and LIFEgroup Connection, Brookside Church, Omaha, Nebraska

“I am constantly searching for authors who can further equip me to teach Christ from all of Scripture. Nancy Guthrie’s Seeing Jesus in the Old Testament series helps readers connect the New Testament to the Old Testament and shows how both point to Christ. Her thought-provoking and practical study questions have helped me turn lectures into discussions. This series has been transformative for me, my staff, and my students. I highly recommend it.”

Rev. David Dobbs, Pastor of Student Ministries, First Presbyterian Church, Rome, Georgia

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Before We Get Started

A Note from Nancy

When Jesus began his ministry, he began with the words, “The time is fulfilled, and the kingdom of God is at hand” (Mark 1:15). Those in his day who heard him say these words had a leg up on most of us in understanding what he meant. They had a sense of kings and kingdoms that we don’t have, living in our modern era. But if we really want to understand the person of Jesus and respond rightly to him, we have to understand what it means that he is a king. And if we want to rightly understand the purpose of Jesus’s ministry, we have to understand what it means that he taught his disciples to pray for his kingdom to come. And the best way to understand the kingdom and the king is to begin in the historical books of the Old Testament, which create for us a context in which we can better understand the kingdom of God as it once was, as it is now, and as it will one day be.

There are three essential parts to this study. The first is the personal time you will spend reading your Bible, seeking to strengthen your grip on its truths as you work your way through the questions provided in the Personal Bible Study section of each week’s lesson. This will be the easiest part to skip, but nothing is more important than reading and studying God’s Word, expecting that he will meet you as you do. Because we will cover large chunks of Scripture that I will not have time to read through and explain in the Teaching Chapters or videos, the foundational understanding you gain through your time doing the Personal Bible Study will be essential.

As you work on the Personal Bible Study, try not to become frustrated if you can’t come up with an answer to every question or if you’re not sure what the question is getting at. The goal of the questions is not

necessarily to record all of the “right” answers, but to get you into the passage and thinking it through in a fresh way. Certainly some answers to your lingering questions will become clearer as you read the chapter or watch the video and as you discuss the passage with your group.

The second part of each lesson is the Teaching Chapter, in which I seek to explain and apply the passage we are studying. If your group is using the accompanying video series, the Teaching Chapter in the book is the same content I present on the videos. If you are using the videos, you can go ahead and read the chapter as a preview, if you’d like, or simply sit back and watch the video. Or you may prefer to come back and read the chapter *after* watching the video to seal in what you’ve heard. It’s up to you. You can also download an audio or video version of the Teaching Chapters at <http://www.crossway.com>.

At the end of each Teaching Chapter is a short piece called “Looking Forward,” which will turn your attention to how what we’ve just studied in that particular historical book offers insight into what is still to come when Christ returns. In these books of the Bible we find not only the history of what God has done in the past to establish his kingdom but also insight into what he is doing now and is yet to do in the future when “the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever” (Rev. 11:15). This part of the Teaching Chapter is not included in the video, so if you are in a group using the video to take in the teaching, be sure to go back to this part of the Teaching Chapter each week after watching the video, as part of your group discussion or on your own.

The third part of each week’s lesson is the time you spend with your group sharing your lives together and discussing what you’ve learned and what you’re still trying to understand and apply. A discussion guide is included at the end of each week’s lesson. You may want to follow it exactly, working through each question as written. Or you may just want to use the guide as an idea starter for your discussion, choosing the questions that suit your group and discussing key insights you gained through the Personal Bible Study and Teaching Chapter.

Each aspect is important—laying the foundation, building on it, and sealing it in. We all have different learning styles, so one aspect

of the study will likely have more impact on you than another, but all three together will help you to truly “own” the truths in this study so that they can become a part of you as you seek to know your covenant God in deeper ways.

I’ve put together the sections of this study in a way that offers flexibility in how you can use it and in how you can schedule your time working through it. If you are going to use it for a ten-week book study, you will want to read the Teaching Chapter in Week 1, “The Kingdom of God,” before the first meeting. (There is no Personal Bible Study section for the first week.) From then on, participants will need to come to the group time having completed the Personal Bible Study section of the next week’s lesson, as well as having read the Teaching Chapter. You may want to put a star beside questions in the Personal Bible Study and underline key passages in the chapter that you want to be sure to bring up in the discussion. During your time together each week, you will use the Discussion Guide to talk through the big ideas of the week’s lesson.

There is a great deal of material here, and you may want to take your time with it, letting its foundational truths sink in. To work your way through the study over twenty weeks, break each week into two parts, spending one week on the Personal Bible Study section—either doing it on your own and discussing your answers when you meet, or actually working through the questions together as a group. Over the following week, group members can read the chapter on their own and then come together to discuss the big ideas of the lesson.

If you are leading a group study, we would like to provide you with a leader’s guide that has been developed specifically for this study. To download the free leader’s guide, go to <http://www.SeeingJesusintheOldTestament.com>.

My prayer for you, as you begin this study of the kingdom of God in the historical books, is that it will help you to have a better handle on the story line of the Old Testament. I grew up being taught the many Bible stories of the Old Testament. And I am so grateful for it! But only recently would I have been able to verbalize the most basic flow of Israel’s history from their emergence from slavery in Egypt to the time of Christ. My understanding of where and when certain aspects of Israel’s

history—like the time of the judges, the northern and southern kingdoms, and the two different exiles and returns—was just a fuzzy mess in my mind. Maybe you can relate. Or maybe you are newer to the Bible and you really have little sense of Israel's history or why it would even matter to know about it. Wherever you are in terms of your grasp of the historical story line and timeline of the people of God in the Old Testament, I hope this study will take you a step further. I pray that this study will cause you to see the greatness of King Jesus in new and awe-inspiring ways that will enable you to worship him more fully. I pray it will compel you to want to bend your will and bow your knee before him in greater submission to his kingdom authority in your life.

—Nancy Guthrie



Week 1

The Kingdom of God

Teaching Chapter

Your Kingdom Come

I smiled at a recent tweet sent by our friend Gabe deGarmeaux. It was a picture of his wife and daughter preparing to board their flight to Orlando, and it said, “Watch out Disney, I’m on my way with two more princesses.”

Now, I did not grow up immersed in as much Disney-princess culture as today’s children. In my day *The Magical World of Disney*, the only way you could see Disney movies outside of the theater, aired on Sunday nights at 6:00. And of course, we were always heading out to Sunday night church when it came on. Heaven to me at that point in my life was a Sunday night when, for some reason, we got to stay home from church and indulge ourselves in Disney magic.

But everything has changed since my childhood. First came VHS and then DVD and now digital downloads. Today, even in the car, on our way to school or soccer practice, we can inundate our sons and daughters with handsome princes and beautiful princesses. And what do our daughters want to be on dress-up day? Disney princesses, of course. In fact, I’ve noticed that some little girls insist on wearing their princess gowns and tiaras pretty much every day of the year.

And, really, who wouldn’t want to be a princess with perfect hair, an 18-inch waist, a closet full of ball gowns, and living in a kingdom with a handsome prince and a cadre of servants? I think we can all agree we’d be up for that. But most of us, at one point or another, realize all of our wishing upon a star has proven to have no power to make it so.

Perhaps the reason that stories of kings and kingdoms capture our interest is that they reflect the childlike longings we've trained ourselves to deny. Perhaps there is something deep inside us that knows there really is a kingdom in which we could be cherished by the prince and protected by the king—a kingdom in which no one has to be afraid or go hungry but everyone enjoys peace and safety and perfect love.

Friends, this is not just the fodder of fairy tales or simply escapist denial. It is the hope the Bible holds out to us. The story of the Bible is really the story of a kingdom that you and I are invited to enter into and experience in part now and in fullness forever. It's the story of the true king who rules over his people with perfect love and justice.

The Kingdom as It Once Was

The story of the true king and his kingdom begins this way:

In the beginning, God created the heavens and the earth. (Gen. 1:1)

The Kingdom of God throughout the Bible and throughout history is always this: "God's people in God's place under God's rule."
—Graeme Goldsworthy

The Bible begins by telling us that God is the majestic king over the world. His kingdom is the heaven and the earth he created from nothing. Adam and Eve lived in the perfect garden paradise called Eden as the Creator-King's loyal subjects, enjoying his provision and his presence right there with them. Here is the kingdom of God as

it once was: *God's people*, Adam and Eve, living in *God's place*, the garden of Eden, under *God's rule*, his clear instruction to be fruitful, increase in number, fill the earth, and subdue it, and to eat freely of every tree in the garden except for one. In fact, the kingdom of God throughout the Bible and throughout history is always this: "God's people in God's place under God's rule."¹

God's people, Adam and Eve, lived in God's place, the garden of Eden, and everything about it was good—perfectly good—until they

¹Graeme Goldsworthy, *Gospel and Kingdom*, in *The Goldsworthy Trilogy: Gospel and Kingdom, Gospel and Wisdom, The Gospel in Revelation* (Exeter: Paternoster, 2000), 54.

rebelled against God's rule. A rival kingdom invaded God's kingdom in the form of a serpent who tempted Adam and Eve to reject God as their king. He told them they could be kings in their own kingdom, that their king was withholding something good from them. But it was a lie. And when Adam and Eve rebelled against the loving rule of their king, everything that was once so beautiful became broken. They were forced out of God's kingdom of Eden because, you see, no one who refuses to live in obedience to the King has a place in his kingdom.

But God, the good king, was not content to make peace with this ongoing alienation. So he began working out his plan to restore his people to his kingdom. He did this by declaring war—not on those who had rebelled against him but against sin and death. And ever since then, two opposing forces have been at war in the world: the kingdom of God and the kingdom of Satan, the seed of the woman and the seed of the Serpent. The Bible makes clear that God is accomplishing this restoration of his kingdom, not through an instantaneous edict but through a lengthy historical process. God began working out his plan to bring his people back to his place to live under his rule by calling one man, Abraham, to himself, making incredible, undeserved promises to him. God promised Abraham that he would be the father of a great people and that he would give this people a place, the land of Canaan, where they would live under his loving rule. When this family grew and was enslaved outside of the place God intended for them, he brought them out and gave them his law so that they would know how to live under his rule in his land. This was to be a land flowing with milk and honey, reminiscent of the garden paradise God's people had once enjoyed. And if they obeyed him there, they would live there enjoying its abundance forever.

This is the part of God's story we're going to focus in on in this study. The kingdom established in the Promised Land of Canaan has much to reveal to us in shadow form about the larger kingdom that God is bringing and the greater king who sits on its throne.

☞ In Joshua, as we witness Moses's successor lead the people of God into rest in the land that God gave to them, we'll see how the greater Joshua, Jesus, leads his people into rest.

☞ In Judges we'll see how God used a series of flawed deliverers to save his people when they cried out to him, all of whom point to a more perfect deliverer who was yet to come. We'll see that Jesus saves people who are bent on doing what is right in their own eyes and transforms us into people who are right in God's eyes.

☞ In the book of Ruth we'll meet Boaz, who shows, in shadow form, how our kinsman-redeemer, Jesus, will cover us with his protection, fill us with his provision, and pay the required cost to secure our stake in God's kingdom land.

☞ In 1 Samuel we'll witness a boy from Bethlehem, David, go out alone against the great enemy who taunts God's people with threats of enslavement, Goliath. With one smooth stone, David will crush Goliath's head. And we will see that he foreshadows another boy born in Bethlehem who will go out alone against the great enemy of sin and death who taunts God's people with threats of eternal enslavement. We'll see that on the cross, and by his resurrection from the dead, Jesus crushed the head of our great enemy.

☞ In 2 Samuel we'll look at David, the king God set on the earthly throne over his people. We'll see in him shadows of his greater son who is even now seated on David's royal throne in heaven and will one day descend to reign in the New Jerusalem forever and ever.

☞ In 1 Kings we'll take a tour of the golden era of Israel during King Solomon's reign—when everything was as it should be and the whole world marveled at Israel's abundance and the wisdom of her king. We'll see glimpses of the way the kingdom of God will one day be when we have peace on every side and the whole world streams to the throne of our king to give him tribute.

☞ In 2 Kings we'll trace the kings who sat on David's throne after him, most of whom had no heart for God as David had. It will become clear that a greater king was needed—a king who would rule in righteousness, not rebellion; a king who would be faithful, not idolatrous; a king who would love God's Word rather than ignore it. In stark contrast to all of the kings who sat on Israel's throne, we'll see the King of kings and Lord of lords who sits on David's throne, before whom the whole world will one day bow.

☞ In Ezra, who taught the Scriptures to God's people, we'll see shadows of the one who was the fulfillment of all that the Scriptures teach. In Nehemiah, who rebuilt the walls of Jerusalem using ruined stones, we'll see shadows of the one who is building his church with living stones—the lives of those who have been reclaimed from the rubble of sin.

☞ And finally, in Esther, we'll see echoes of the one who, not at the risk of his life but at the cost of his life, interceded to accomplish the deliverance of God's people.

As we work our way through this history of Israel, we'll witness the people of God repeatedly proving to be rebellious to God's rule and ultimately being exiled from the place that God had given to them. Remember: no one who refuses to live in obedience to the King has a place in his kingdom. Still, God's commitment remained to have a people for himself, living in his place under his loving rule. In exile, a faithful remnant hung onto God's promise sent through his prophets that he would not only bring the people back but would also come and reign as their king. Through his prophet Isaiah, God told them what the coming king's government would be like:

Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore. (Isa. 9:7)

The prophet Micah told them where this king would come from:

But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days. (Mic. 5:2)

And the prophet Zechariah spoke of his entrance into his royal city:

Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;
 righteous and having salvation is he,
 humble and mounted on a donkey,
 on a colt, the foal of a donkey. (Zech. 9:9)

When the faithful remnant of God's people was able to return to the land, they waited there for the greater king and the greater kingdom to come.

The Kingdom at Hand

And then the King came, saying:

The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel. (Mark 1:14–15)

All that the kingdom of Israel had been pointing toward for centuries was becoming a reality with the coming of the true King.

When Jesus became flesh and dwelt among us, the kingdom of heaven broke into the realm of earth. Have you ever been outside while it is raining and yet you can see the sun breaking through the clouds somewhere in the sky? That is a picture of this reality. The incarnation of Christ was the glory of heaven breaking through the veil that separates heaven

and earth. All that the kingdom of Israel had been pointing toward for centuries was becoming a reality with the coming of the true King.

Yet Jesus didn't really seem like a king, at least not like the kind of king the Israelites were expecting. Kings are born in palaces, not in cattle stalls. Kings expect to be served, not to serve. Kings robe themselves in royal garments, not with a towel so that they can wash everyone's feet. Kings are crowned with gold, not with thorns.

Clearly Jesus was not going to be a king, and his was not going to be a kingdom like the kings and kingdoms they were used to. This became evident when Jesus stood up and began to teach. The paradoxical wisdom of the kingdom of God he spoke of was quite different from the accepted wisdom in the kingdoms of the world. He said that the greatest

people in God's kingdom are those who serve. He said that we should love our enemies and that it is more blessed to give than to receive. He said that the only way to save your life is to lose it.

Jesus taught people to pray, "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven" (Matt. 6:9–10). How do you think his will is done in heaven? In his heavenly throne room all creatures serve him with a glad yes, yes, yes. There is no pause to determine whether his command suits their preferences or will fit in their busy schedules. Of course, this is not at all what it's like here on earth. Jesus taught us to pray that this disparity of obedience between heaven and earth will be eradicated. And one day it will be.

Throughout his earthly ministry Jesus was constantly pulling back the curtain to reveal what the kingdom of God will be like when his kingdom comes in all of its glorious fullness. He healed those with diseases, showing that sickness and disease have no place in his kingdom. He commanded the demons to depart, because nothing evil will have its way forever in his kingdom. He stilled the sea, showing that all nature submits to his command in his kingdom. He fed multitudes, revealing the abundant satisfaction to be found in his kingdom. He raised Lazarus to life, previewing the day when the bodies of all his kingdom subjects will be raised to resurrection life.

In the obedience of his life, Jesus revealed the perfect righteousness that permeates his kingdom. By his sin-atonement death, Jesus proved that sin and death no longer get the last word in his kingdom. In his resurrection he previewed the future hope of those who will populate his kingdom. And in his ascension he entered into the current realm of his kingdom.

Jesus came telling us exactly how we should respond to his kingdom at hand. He did not say, "Follow my example; try real hard to live like me." Instead, he said, "Repent and believe in the gospel." What does that mean? To repent is much more than shedding tears over your past. It is to identify your sin and sinfulness and turn your back on it so that you can pursue Christ. It is to turn away from greed and toward gospel-empowered generosity. It is to turn from always giving in to lust

without a thought and toward battling against it through the power of the Holy Spirit. It is to turn from your determination to run your own life the way you please to saying “Jesus is Lord” and to really mean it. That’s repentance.

To believe is, first, to know the content of the gospel, that anyone can be right with God—acquitted, forgiven, restored, adopted—through trusting faith in Jesus’s atoning death and victorious resurrection. But to believe is more than just knowing this. It is to come under it, to rest in it, to take it into the very center of your life.

Jesus comes to us as our true King, saying to each of us: “Repent and believe the gospel.” So I have to ask you, as we get started in this study, *have you ever come to repentance?* Life in the kingdom is not about self-improvement, trying to become a better person or a more spiritual person. To be in the kingdom of God is to recognize that your sin is an offense to the king and to choose to abandon it so that you might pursue and please the king. *Have you believed—going beyond just knowledge about Christ to putting your whole confidence in him?* If you walk away from this study having learned everything there is to know about the history books of the Old Testament, yet you never turn toward the King in repentance and belief, all the time you spent increasing your knowledge will serve only to make you even more responsible for your defiant rebellion or your informed apathy toward the King.

The Kingdom as It Is Now

While the kingdom was “at hand” at the King’s first coming, it did not come in power but rather in weakness. On Pentecost God poured out his Spirit on his people, empowering his people to take the gospel of his kingdom to the ends of the earth. Today, the kingdom of God is spreading across the world as the gospel goes out and is embraced by those who repent and believe.

The kingdom of God is no longer bound up with one nation in one country. That was a picture of things to come. God’s kingdom comes now as people bow to Jesus as king. At its simplest, the kingdom is where the King is; it’s where he rules and reigns. As he rules and reigns in your life, that is the kingdom. As he rules and reigns amongst his

people, the church, that is the kingdom. Everywhere his will is done—everywhere his justice is accomplished, his righteousness is lived out, his gospel is loved—is the kingdom. Everywhere his subjects are saved by his hand, everywhere his enemies are vanquished by his power, everywhere his commandments are obeyed, that is the kingdom.

So if you want to know how to enter the kingdom of God, it is to pray, “Your kingdom come, your will be done in my life, in my heart, on this earth, in the same way that your will is gladly done by all of the angels of heaven.” It is to say, “Jesus is Lord”—Lord over my choices, Lord over my finances, Lord over my future—Jesus is Lord over this family, Lord over this church, Lord over this company, Lord over this land. To become a Christian is to ask God to set up his throne as the supreme King of our hearts. We don’t receive Christ as Savior and then at some later point, as it suits us, make him Lord. Jesus is Lord. And when he opens our blind eyes to see ourselves as dead in our sin and makes us alive, we are awakened to the reality of his supreme lordship. Calling upon Christ for salvation is bowing the knee to his kingship. It is never anything less than that, because he is never anything less than the true King. What saves people is the grace of the King who reigns over them.

So if being a citizen of the kingdom of God is welcoming the rule and reign of Christ, it makes no sense that someone who has truly come under the loving rule of King Jesus would continue to live a life of pursuing ongoing rebellion against the ways of the King and the kingdom. But we must also admit that we all have territory in our lives, in our hearts, that we have yet to cede to the rule of our King, areas about which we say to our King: “Everything else in my life you can have your way with, but not this. This, I will continue to manage and control.”

Oh, how we need our good King to refuse to surrender his claim to any and every area of our lives! How we need his kingdom to come to us in all of its loving rule!

And it does come to us even now as we live in this world as citizens of heaven. For now, the kingdom of God is *God’s people* (all of those joined to Christ, living on earth as citizens of heaven) in *God’s place* (the temple being built with living stones, the church) *under God’s rule* (the blessings of the new covenant). For now, the kingdom of God is a

community of sinners washed clean by the blood of the King, seeking to please the King, longing for the return of the King.

And evidently it is not only redeemed people who long for the return of the King. All of creation longs for the kingdom to come in all its fullness and glory.

For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. (Rom. 8:19–21)

All of creation is crying out in longing for the King to come, for the kingdom to come. That's because, while the kingdom of God is here now, it is not here in the way it will be one day. For now, we live in an in-between time—in between the time Jesus established his kingdom and the time when he takes his throne and exercises his authority over all things. For now, every skirmish with that same old sin, every bout of cancer, every corrupt politician, every report of abuse, every picture of a hungry child, and every breakup of another family just increases our longing for our King to come and set things right for good. We want our King to come in justice, punishing evil and rewarding good. We want his reign of grace and truth to spread throughout the world, throughout the entire creation.

And one day it will. One day his kingdom will come. His will *will* be done on this earth in the same way it is done in heaven. Heaven will come to earth when Jesus, the King of heaven, comes to earth.

The Kingdom as It Will Be

When Jesus comes again, God's kingdom will be completely restored—even better than it once was in Eden—in what the Bible calls the new heaven and the new earth. God's people, people from every tribe, tongue, and nation, will live in God's place, the new heaven and the new earth, under God's rule, where we will worship him around his throne.

Do you sometimes wonder what God is doing in the world, where this world is headed? The goal of God's work in history is this: his king-

dom come, his will done on earth as it is in heaven. When his kingdom comes in all its fullness, all will acknowledge his lordship. At the name of Jesus every knee will bow, in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10–11). What is God's by right will be his in fact. God's people, all of those whose names are written in the Book of Life, will be in God's place, which will extend to every corner of the earth, under the rule of the King of kings.

No more rebellion will be tolerated when his kingdom comes. "That ancient serpent, who is called the devil and Satan, the deceiver of the whole world" (Rev. 12:9), will be destroyed forever by King Jesus so that a loud voice in heaven will be heard saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God" (Rev. 12:10).

No more sickness will be tolerated when his kingdom comes. No more mental illness, no more birth defects, no more metastasized cancer, no more diabetes, no more drug addiction.

No injustice will be perpetrated when his kingdom comes. No ethnic cleansing, no economic oppression, no sexual abuse.

No sinful patterns will be accommodated when his kingdom comes. No gossipy comments. No envious thoughts. No lustful looks.

No natural disasters will bring catastrophe when his kingdom comes. No one will drown in a tsunami or starve in a famine.

When his kingdom comes there will be no darkness, only glorious light; no more tears, only ongoing joy; no more death, only never-ending life.

Your kingdom come, Lord Jesus!

My friend Gabe sent another tweet a couple of days after he had sent the tweet warning Disney that he was on his way with two more princesses. It was a picture of the crowd walking down Main Street at Disneyworld. It said, "Looking forward to the day I get to be in a real kingdom with the King." Me too, Gabe. Because while it will be wonderful to live in a kingdom where there is no more sickness, no more pain, and no more tears, the best thing about the kingdom will be the

King seated on the throne at the very center. The face that will capture our attention will be the face of the King. This is why it makes no sense for those who want nothing to do with Jesus to say they want to go to heaven and have every right to go to heaven. It is the presence of Jesus, the King, that makes heaven what it is now and what it will be when his kingdom comes to earth. And his kingdom *is* going to come; *he* is going to come.

Behold, I am coming soon. . . . I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star. (Rev. 22:12, 16)

The Son of David is going to come and reign. Throughout this study of the Old Testament historical books, we'll have the opportunity to see more clearly the kind of king who is coming to reign over us forever.

There is only one kingdom that proves true, one kingdom that will last forever, one kingdom with a King on the throne worthy of worship and able to reign over this world and to reign in our hearts in true righteousness. And it is not wishing upon a star that will make this dream come true. It is bowing before this great King and gladly coming under his righteous rule. His reign in your life begins with the prayer he taught us to pray: "Our Father in heaven, hallowed be your name. Your kingdom come."

Discussion Guide

Your Kingdom Come

Getting the Discussion Going

1. Throughout history and in literature and the movies there are plenty of kings and kingdoms. What are some of the good things and some of the bad things we've picked up from world history, great literature, and modern films about how kings and kingdoms work?

Getting to the Heart of It

2. Perhaps you've never thought of the garden of Eden as a kingdom. What can we learn about how our King interacts with and what he expects from his kingdom subjects from what we know about the experience of Adam and Eve in the garden of Eden?

3. Nancy went through a list of what we'll get to observe in this study and how we'll see Jesus in the Old Testament historical books, Joshua through Esther. What did you hear that was new or intriguing to you, or perhaps different from how you've studied these books in the past?

4. The Gospel writers tell us that Jesus began his ministry by proclaiming that the kingdom of God was "at hand." If Jesus said the kingdom was "at hand," why did he teach his disciples to pray for the kingdom to come?

5. When Jesus announced that the kingdom was at hand, he called people to “repent and believe in the gospel.” What does it mean to repent? And what does it mean to “believe in the gospel?”

6. How does participating in a Bible study about the historical books, in which we’re seeking to discover how they point us toward Christ, honor our King?

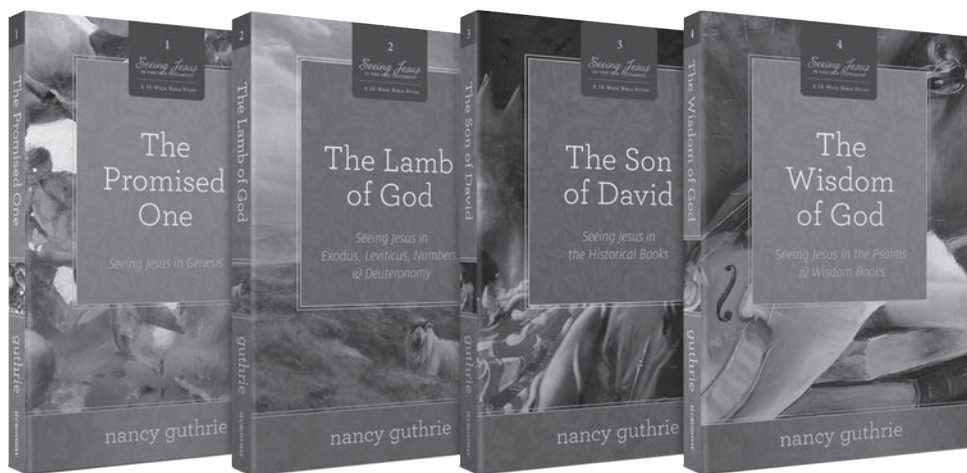
Getting Personal

7. In regard to our submission to the King, one approach is to listen to his Word and then evaluate whether we agree with it before we choose to obey. Another approach is to say yes even before we know what it is because we are confident his commands are always for our good. What difference do you think it would make in your life if you were to have a “yes” posture to God’s Word rather than a posture of “wait and see”?

Getting How It Fits into the Big Picture

8. Several times we heard Graeme Goldsworthy’s formula for the kingdom of God: God’s *people* in God’s *place* under God’s *rule*, though these things look slightly different in different eras or ages of the kingdom. See if together you can identify who God’s people were in creation, then in Old Testament history, and then who they are in our current age and in the age to come. Try to do the same thing for God’s place and God’s rule.

Also Available in the Seeing Jesus in the Old Testament Series



A ten-session DVD companion is also available for each study.

Coming May 2014

The Word of the Lord: Seeing Jesus in the Prophets

Book 5 in the Series

SeeingJesusInTheOldTestament.com

*“Your kingdom come, your will be done,
on earth as it is in heaven.” (Matthew 6:10)*

What kind of king and what kind of kingdom are we asking for when we pray this prayer Jesus taught us to pray? A study of the Old Testament Historical Books—Joshua through Esther—enables us to see the kingdom of God not only as it once was, but also as it is now, and as it will be one day.

Over ten weeks of guided study, relevant teaching, and group discussion, seasoned Bible teacher Nancy Guthrie traces the history of the people of God from the time they entered the Promised Land through a series of failed kings, exile, and finally their return to await the true King. Readers will see Jesus as:

- the greater Joshua who leads his people into rest;
- the greater Boaz who has done all that is necessary to redeem;
- the greater King who will sit on David's throne forever;
- the greater Restorer who is building his church from ruined stones.

Gain a fresh perspective on Israel's history and God's kingdom, a broader understanding of Jesus as the fulfillment of Scripture, and much more when you join with Nancy on this incredible journey to see Jesus in the Old Testament!

** A leader's guide is available as a free download at SeeingJesusInTheOldTestament.com and a supplemental DVD of Nancy's teaching is also available for purchase.*

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“All of the heroic figures in the Old Testament were mere pointers to the greater King who was to come. This book argues very convincingly that all the promises presented in shadow form have found their ultimate completion in the one who reigns perfectly over his kingdom.”

KATHLEEN UM, Director of Family and Women's Ministries, Citylife Presbyterian Church, Boston

“Brings a depth to women's ministries that we desperately need. . . . A wonderful grasp of the Historical Books . . . melting your heart as you see Jesus unveiled in every book.”

DEE BRESTIN, author, *Idol Lies* and *The God of All Comfort*

.....



nancy guthrie teaches the Bible at conferences around the country and is currently pursuing graduate studies at Covenant Theological Seminary. She is the author of more than a dozen books and editor of *Jesus, Keep Me Near the Cross* and *Be Still, My Soul*.