

EU Annual Conference

UNSHAKEABLE

Jesus' Kingdom of Life and Peace



27/07 - 30/07
ancon20.com

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MAIN SESSIONS

650+ PEOPLE // 4 HUGE SESSIONS // ONE GOD

FOUR HUGE SESSIONS // TWO STUDENT GROUPS // ONE GOD

Main sessions at AnCon are some of the few times of the year when the whole EU is brought together. They are times to celebrate our unity in Christ, to sit under God's word together, and to be challenged to live in light of the glorious reality that Jesus is Lord.

And this year, we're being joined by our brothers and sisters from the Evangelical Christian Union (ECU) of Cumberland Campus (Cumbo) of Sydney University. How good!

Each session we'll hear the Bible read and explained, and as we delve deep into the Word, we'll gaze inwards at our own lives, outwards at the world God has made, and upward, to behold His glory. We'll pray as a community of God's people, speaking with the One who loves to listen. We'll be lead musically in song. And we'll be pushed to think about how we will serve Him, wherever He might take us.

We'll probably be doing some laughing too!

Main sessions at AnCon this year promise to be special. The talks this year will help us explore the Kingdom of God and consider the many ways God is at work in the world now. Your brain will probably explode at some point in the week (don't worry, that's normal), and your heart may well be full to bursting (also normal). But that's okay. You're going to be surrounded by hundreds of other people feeling similar things. And the one thing that binds us all together is the Lordship of Christ.

So bring along your Bible, a pen, your booklet, and maybe a blankie (no shame), and get ready for four main sessions.



MAIN SPEAKER: ROWAN KEMP

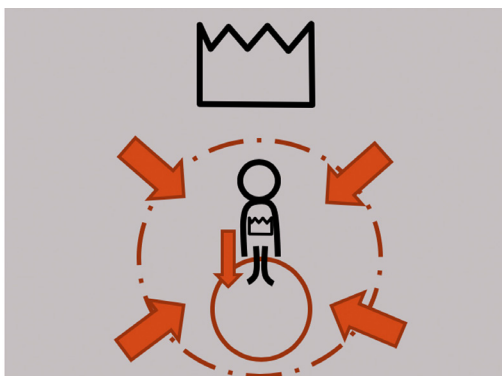
Rowan Kemp is the leader of the EU Staff Team at Sydney Uni. Rowan studied Science at Sydney Uni, graduating with a PhD in Mathematics.

Rowan is married to Jenny, whom he met in his student days at an EU Camp. Rowan and Jenny have five children, live in Ashbury and enjoy being members of their local church, St Matthews.

Rowan has a fierce passion for the Tour de France and other long cycling races.

“Your Kingdom come” || God’s Kingdom Project || Talk 1

1. For what are we longing?
2. God’s Kingdom paradigm: The Garden of Eden (Genesis 1-2)
 - God’s people
 - In God’s place
 - Under God’s rule



God’s rule throughout the created realm (dotted circle), embodied by his image-bearers exercising worshipful rule over God’s world.

3. God's Kingdom rejected: Sin (Genesis 3)

- The appearance of the challenger
- Is God's kingdom lost?

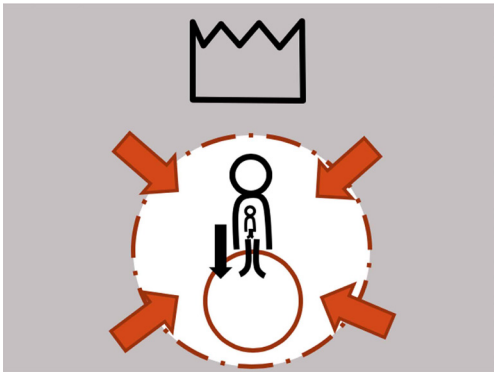
The Evil One (Satan / the devil)

The 'Prince of this world' (John 12.31; Luke 4.5-6)

The 'ruler of the kingdom of the air' (Ephesians 2.2)

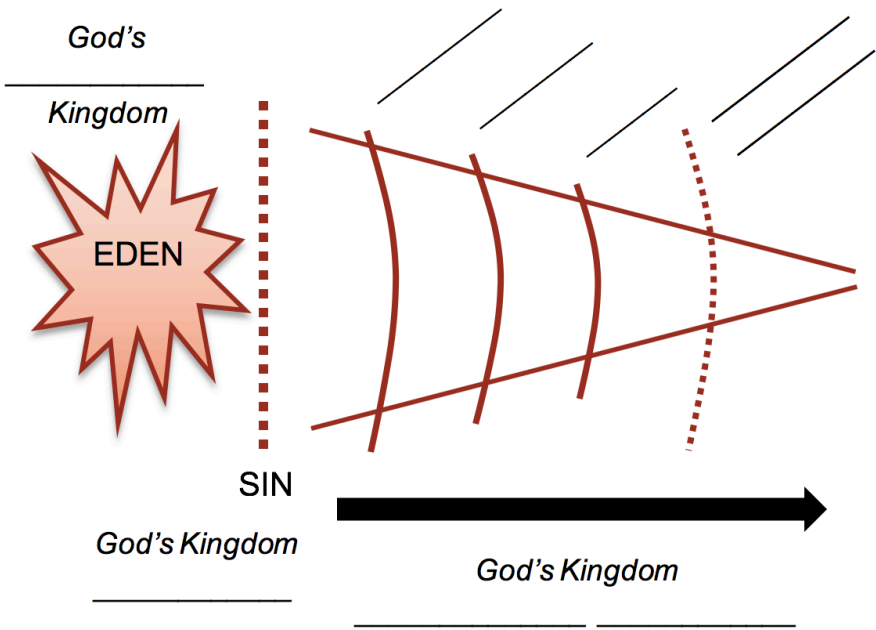
The 'father of lies' and 'a murderer from the beginning' (John 8.44)

The 'dominion of darkness' (Colossians 1.13)

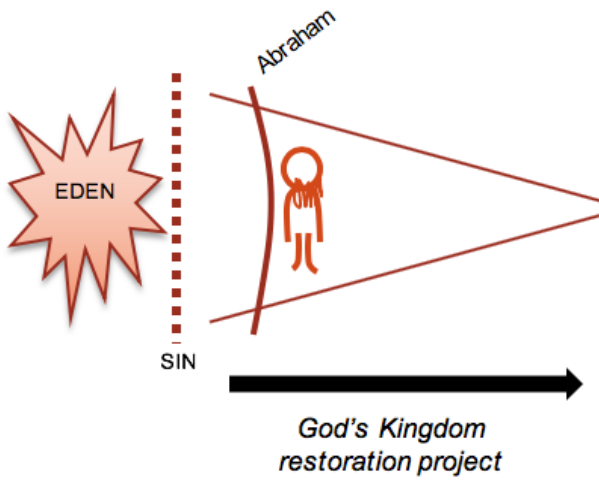


God is still sovereign over all of his creation (big arrows), but humanity has refused his call to be his image-bearers and have put ourselves in charge. Consequently life in the created realm does not reflect God's perfected rule

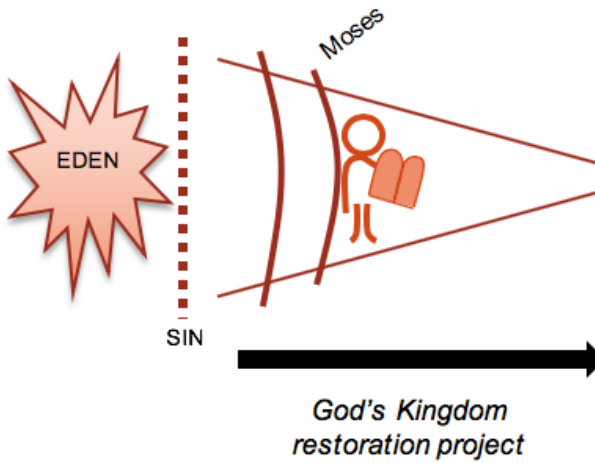
4. God's Kingdom restoration project: the covenants



a. Abraham



b. Moses



Who is king?

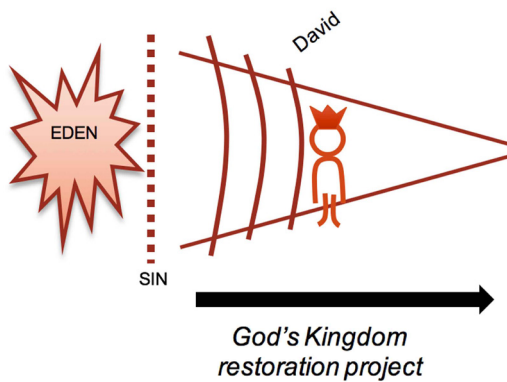
Ps 99.1-5

c. **David:**

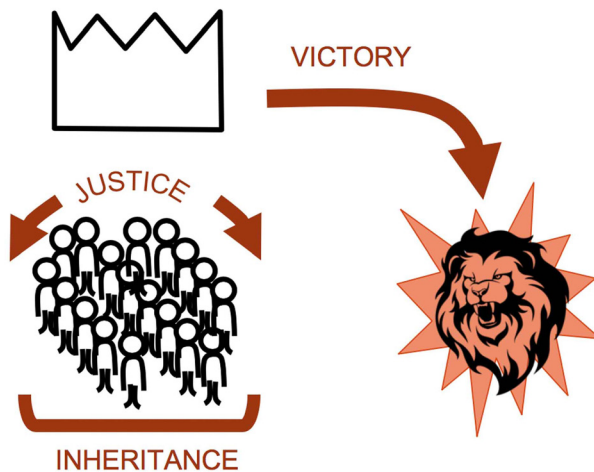
1 Samuel 8

2 Samuel 7

Deuteronomy 17.18-20



5. **How does God establish his kingdom?**



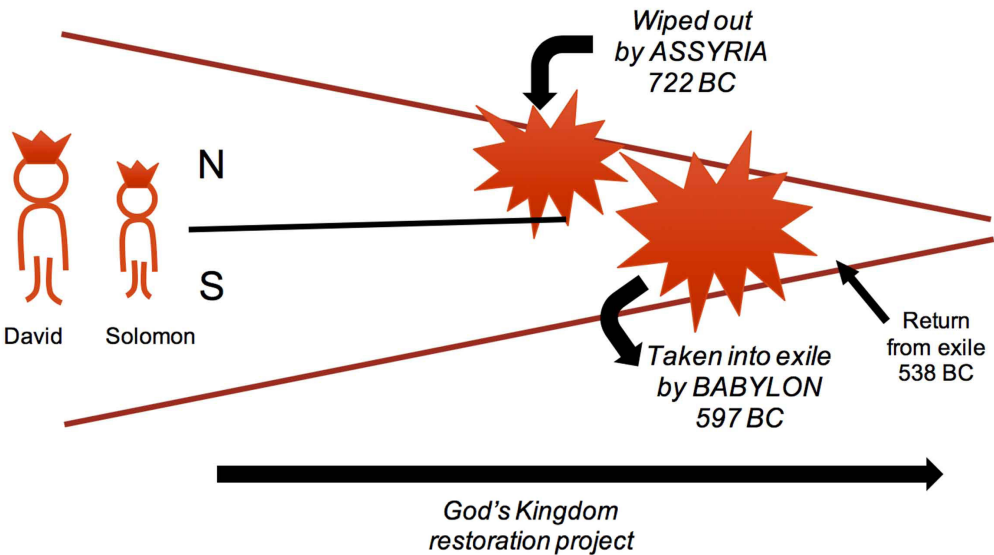
Psalms 146

Deuteronomy 4.37-38

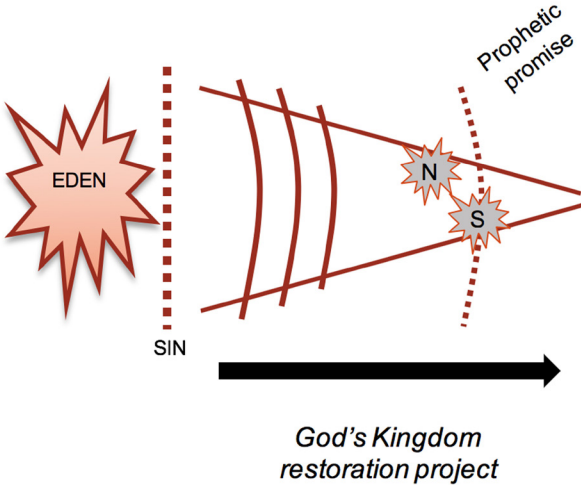
Psalms 47

6. The shadows of the Kingdom

- In person: disappointing ... and worse!



- In prophesy: coming at the all-time low (in exile)



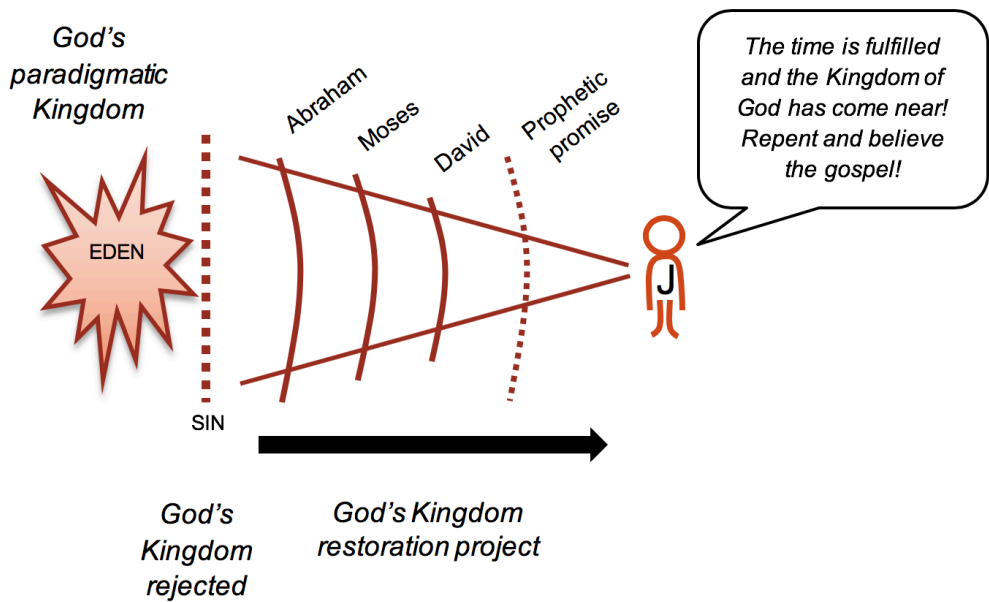
Daniel 2: the KoG that triumphs

Daniel 7: the ruling image-bearers

Son of Man (vv 13-14)

Saints (vv 18, 22, 27)

7. God’s good-news (gospel) announcement!

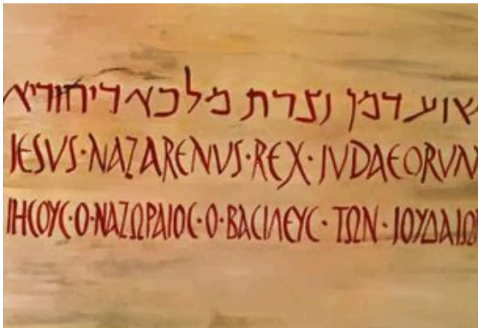


“The Kingdom has come near” || Talk 2

The King & his Kingdom

1. The King in God’s Kingdom

a. Starting at the end?



¹⁹ Pilate also had a sign made and put on the cross. It said: JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰ Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. (John 19.19-20)

- A predictable end for a would-be King?
- Or a strange enthronement?

¹³ “No one has ascended into heaven except the one who descended from heaven —the Son of Man. ¹⁴ Just as Moses lifted up the snake in the wilderness, so the Son of Man must be **lifted up**, ¹⁵ so that everyone who believes in him may have eternal life.” (John 3.13-15)

²³ “The hour has come for the Son of Man to be glorified. ²⁴ Truly I tell you, unless a grain of wheat falls to the ground and dies, it remains by itself. But if it dies, it produces much fruit. ²⁵ The one who loves his life will lose it, and the one who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, he must follow me. Where I am, there my servant also will be. If anyone serves me, the Father will honour him. ²⁷ Now my soul is troubled. What should I say—Father, save me from this hour? But that is why I came to this hour. ²⁸ Father, glorify your name.” [...] ³¹ Now is the judgment of this world. Now the ruler of this world will be cast out. ³² As for me, if I am **lifted up** from the earth I will draw all people to myself.” ³³ He said this to indicate what kind of death he was about to die. (John 12.23-33)

b. Die & Rise: Jesus' strange Kingly expectation

John 10

¹⁴ I am the good shepherd.

The good shepherd lays down his life for the sheep.



¹⁷ This is why the Father loves me, because I lay down my life so that I may take it up again. ¹⁸ No one takes it from me, but I lay it down on my own. I have the right to lay it down, and I have the right to take it up again. I have received this command from my Father.

²⁷ My sheep hear my voice, I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish. No one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all. No one is able to snatch them out of the Father's hand. ³⁰ I and the Father are one.

c. “Are you the King?” – Jesus’ execution

• Pontius Pilate (John 18.33-38)

³⁶ “My kingdom is not of this world,” said Jesus. “If my kingdom were of this world, my servants would fight, so that I wouldn’t be handed over to the Jews. But as it is, my kingdom is not from here.”

³⁷ “You are a king then?” Pilate asked.

“You say that I’m a king,” Jesus replied. “I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to my voice.” (John 18.36-37)

- **Soldiers (John 19.2-3)**

- **Jews (18.38-19.16)**

¹⁴ It was the preparation day for the Passover, and it was about noon. Then Pilate told the Jews, “Here is your king!”

¹⁵ They shouted, “Take him away! Take him away! Crucify him!”

Pilate said to them, “Should I crucify your king?”
“We have no king but Caesar!” the chief priests answered.

¹⁶ Then he handed him over to be crucified.
(John 19.14-16)

d. “He is the King!” – Jesus’ resurrection

⁴⁴ Jesus told them, “These are my words that I spoke to you while I was still with you—that everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.” ⁴⁵ Then he opened their minds to understand the Scriptures. ⁴⁶ He also said to them, “This is what is written: The Messiah will suffer and rise from the dead the third day, ⁴⁷ and repentance for forgiveness of sins will be proclaimed in his name to all the nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ And look, I am sending you what my Father promised. As for you, stay in the city until you are empowered from on high.” (Luke 24.44-49)



² ... the gospel he promised beforehand through his prophets in the Holy Scriptures ³ regarding his Son, who as to his earthly life was a descendant of David, ⁴ and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord. (Romans 1.2-4)

2. Establishing the Kingdom

a. The King announces his Kingdom

- In his preaching

The time is fulfilled and the Kingdom of God has come near! Repent and believe the gospel!

Mark 1:15



It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose.

Luke 4:43

- Reflected in his deeds of power

¹⁷ The scroll of the prophet Isaiah was given to Jesus, and unrolling the scroll, he found the place where it was written:

¹⁸ The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me

to proclaim release to the captives
and recovery of sight to the blind,
to set free the oppressed,

¹⁹ to proclaim the year of the Lord's favour.

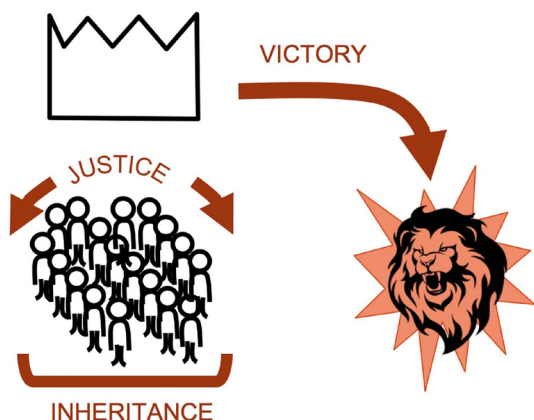
²⁰ He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on him. ²¹ He began by saying to them, "Today as you listen, this Scripture has been fulfilled."



If I drive out demons by the finger of God, then the kingdom of God has come upon you.

Luke 11:20

- Jesus' preaching and deeds of power identify the real problems!



The real enemy

"Give to Caesar the things that are Caesar's, and to God the things that are God's." (Luke 20.25)

"No one can enter a strong man's house and plunder his possessions unless he first ties up the strong man." (Mark 3.27)

"Your sins are forgiven." (Mark 2.5)

"Lazarus, come out!" (John 11.43)

The present injustice

"Woe to you, scribes and Pharisees, hypocrites! You shut the door of the kingdom of heaven in people's faces. For you don't go in, and you don't allow those entering to go in." (Matthew 23.13-14)

"Zacchaeus, hurry and come down because today it is necessary for me to stay at your house." (Luke 19.5)

"I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth." (Matthew 8.11-12, NRSV)

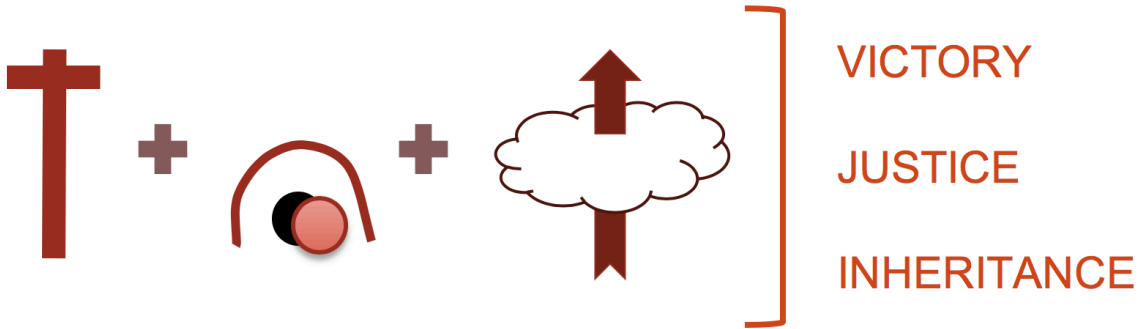
"Blessed are the poor in spirit, for the kingdom of heaven is theirs. (Matthew 5.6)

The lasting inheritance

"Store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in and steal. For where your treasure is, there your heart will be also." (Matthew 6.20-21)

"Whoever does the will of God is my brother and sister and mother." (Mark 3.35)

b. The King establishes his Kingdom



i. Justice

- Sin condemned – in Jesus' death

³ God condemned sin in the flesh by sending his own Son in the likeness of sinful flesh as a sin offering, ⁴ in order that the law's requirement would be fulfilled in us who do not walk according to the flesh but according to the Spirit. (Romans 8.3-4)

- Righteous vindicated (1 Timothy 3.16) – in Jesus' resurrection

But not just for Jesus!

²³ For all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. (Romans 3.23-26)

[Jesus our Lord] was delivered up for our trespasses and raised for our justification. (Romans 4.25)

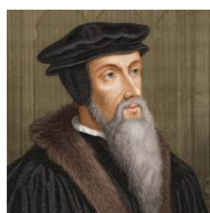
Therefore we were buried with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in newness of life. (Romans 6.4)

- **Purified and empowered to live righteous lives**

¹¹ For the grace of God has appeared that offers salvation to all people. ¹² It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³ while we wait for the blessed hope—the appearing of the glory of our great God and Saviour, Jesus Christ, ¹⁴ who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2.11-14, NIV)

ii. Inheritance

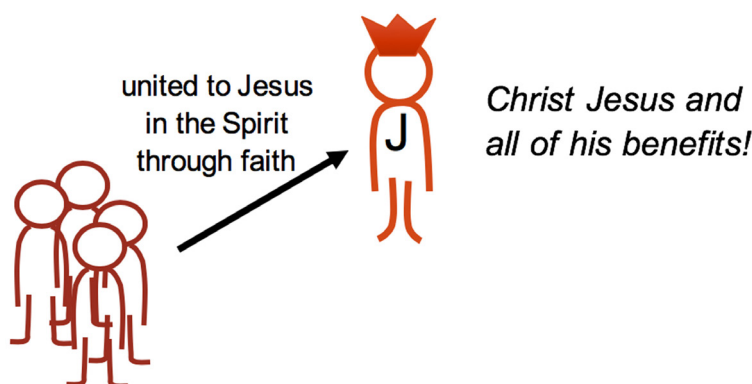
Jesus the King is our inheritance!



John Calvin
Institutes 4.17.11

For the promises offer Christ, not for us to halt in the appearance and bare knowledge alone, but to enjoy true participation in him. And indeed, I do not see how anyone can trust that he [sic] has redemption and righteousness in the cross of Christ, and life in his death, unless he relies chiefly upon a true participation in Christ himself. For those benefits would not come to us unless Christ first made himself ours.

‘in him’, ‘united with him’, ‘with him’ by grace in the Spirit through faith



- his death is our death (past and present)
- His life is our life (present and future) (Romans 6.4-5)
- his reign is our reign (present and future) (Ephesian 2.6; 2 Timothy 2.12)
- his Spirit is our Spirit (Galatians 4.6-7)
- where he is we will be (John 14.2-3)

iii. Victory

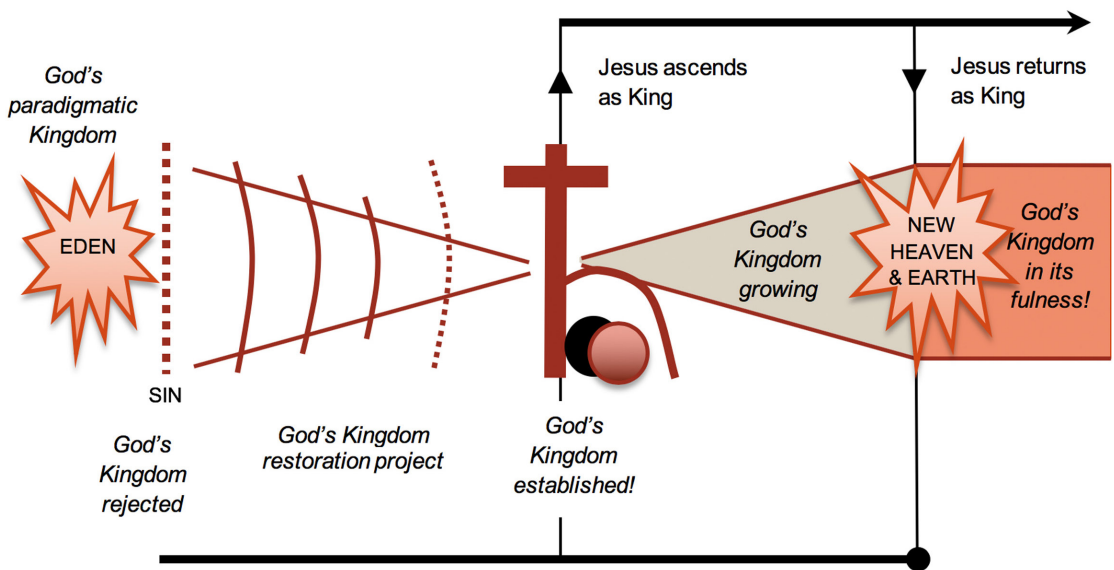
- over sin (Romans 6.6-7, 10-14)
- over the flesh (Galatians 5.24-25)
- over death (1 Corinthians 15.54-58)
- over the devil and evil powers (Hebrews 2.14; Colossians 2.15)
- over everything! (1 Corinthians 15.24-26; Ephesians 1.19-23)

c. God's Gospel for the world!

... ¹² giving thanks to the Father, who has enabled you to share in the saints' inheritance in the light. ¹³ He has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves. ¹⁴ In him we have redemption, the forgiveness of sins. (Colossians 1.12-14)

- real change now
- yet not completed – more to come when Jesus returns!

Acts 1.1-11 (cf. Acts 28.30-31)

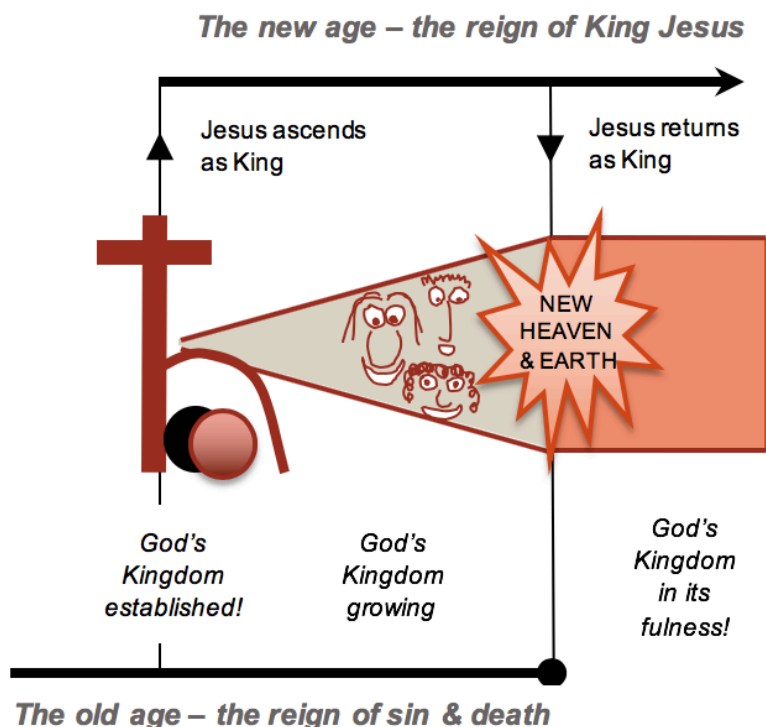


- living in the 'now-but-not-yet'

“The Kingdom of God is like...” || Talk 3

The Character of the Kingdom

What is the church?



An eschatological outpost of Jesus' disciples
living out the vision and values of his coming Kingdom
in the power of his Spirit

Hebrews 11.8-16

1 Peter 2.11

Philippians 1.27

'I urge you, as
foreigners and exiles
...'

'As citizens of heaven,
live your life worthy of
the gospel of Christ'

1. Kingdom inclusion

- **Sinners and outcasts**
 - o Table fellowship with outcasts: Luke 5.27-31
 - o Restoring those cut off: Matthew 8.2-4; Luke 7.36-50
- **Gentiles**
 - o Gentiles included through faith even as some in Israel miss out: Matthew 8.5-13, 15:21-28
- **Beyond social boundaries**
 - o Women esteemed: Matthew 28.1-10; John 20.10-18; Luke 8.1-3
 - o Children welcomed: Mark 10.13-16
 - o All one and all heirs in Jesus!

²⁸ There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus. ²⁹ And if you belong to Christ, then you are Abraham's seed, heirs according to the promise. (Galatians 3.28-29)

cf. 1 Corinthians 12.13; Colossians 3.11

- **Love to enemies**

⁴³ "You have heard that it was said, Love your neighbour and hate your enemy. ⁴⁴ But I tell you, love your enemies and pray for those who persecute you, ⁴⁵ so that you may be children of your Father in heaven. For he causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ For if you love those who love you, what reward will you have? Don't even the tax collectors do the same? ⁴⁷ And if you greet only your brothers and sisters, what are you doing out of the ordinary? Don't even the Gentiles do the same? (Matthew 5.43-47)

cf. Galatians 6.10

2. Kingdom reversal

‘The first shall be last and the last shall be first’

- o Worldly wealth and poverty for Jesus’ sake (the rich young man): Matthew 19.16-30
- o Parable of the Generous Landowner: Matthew 20.1-16 (given as explanation of above - God’s grace and generosity is the reason for this principle)
- o Greatest in the Kingdom: Mark 9.33-35 (cf Matthew 20.17-28 re Son of Man as ransom for many)
- o Inclusion of Gentiles but exclusion of some Jews in Kingdom of God: Luke 13.22-30 (the narrow door)
- Other examples of same principle:
 - o Receiving the Kingdom of God like a little child: Mark 10.13-16 (cf Matthew 18.3-4 on humility; cp Parable of Pharisee and Tax-collector Luke 18.9-14)
 - o Parable of the Mustard Seed: Matthew 13.31-32 (looks small, grows big)
 - o Parable of the Yeast: Matthew 13.33 (looks small, affects the whole dough)
 - o Blessed are the poor, hungry, weeping and hated; Woe to the rich, well fed, laughing and esteemed: Luke 6.20-26
 - o Lose your life to save it, saving your life will lose it: Mark 9.34-38
 - o The gospel message of the cross: 1 Corinthians 1.18-25
 - o Boasting in our weaknesses (that show God’s strength): 2 Corinthians 12.7-10

3. Kingdom judgment

a. A mixed field/community

- Parable of the weeds: Matthew 13.24-30 (cf parable of the net: Matthew 13.47-50)

b. Membership of the Kingdom is about the heart (not mere deeds)

- Not everyone who says, 'Lord, Lord' will enter the Kingdom of heaven: Matthew 7.21-23

c. But it is seen in deeds/obedience (not without deeds): 'the measure you use is the measure you'll receive'

- Do not judge lest you be judged: Luke 6.37-38
- Parable of the unmerciful servant: Matthew 18.21-35
- Parable of the sheep and the goats: Matthew 25.31-46

d. Results in 'haves' having-more and 'have-nots' losing what they have

- Parable of the Talents: Matthew 25.14-30 (cf. Luke 19.26)
- Parable of the Sower: Matthew 13.12 (cp. Parable of the measure: Mark 4.24-25; cf. Luke 8.18)

e. So treat sin seriously!

- In yourself: cut it off, gouge it out — Mark 9.43-49
- In others: Matthew 18.15-18

4. Kingdom preciousness

- Parable of the treasure in the field & the pearl of great value: Matthew 13.44, 45

5. Kingdom priority

‘Seek first your Father’s kingdom’

- Over material concerns: Luke 12.22-34

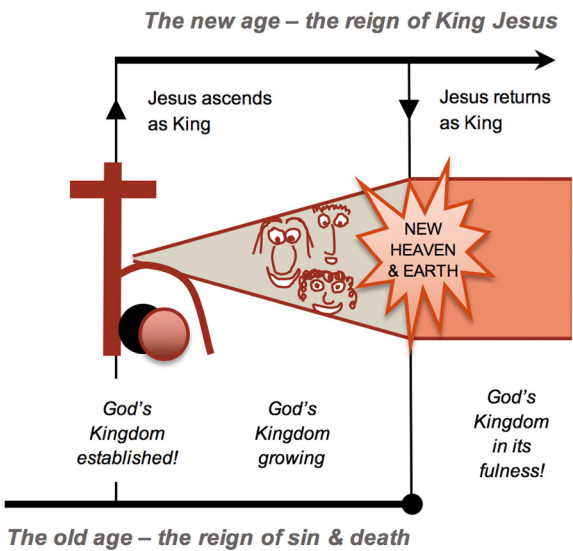
- Over family ties: Luke 9.57-62




“Be Alert” || Talk 4

Waiting for the King

The ‘now-but-not-yet’-ness of the Kingdom of God

An eschatological outpost of Jesus’ disciples
living out the vision and values of his coming Kingdom
in the power of his Spirit



	Now in the 'overlap'	When Jesus returns
		
		
		

1. Waiting for the King (I)

When will Jesus return?

- **He is ready**

“Look, I am coming soon, and my reward is with me to repay each person according to his work.” (Revelation 22.12)

⁵They will give an account to the one who stands ready to judge the living and the dead. [...] ⁷ The end of all things is near. (1 Peter 4.5-7)

- **He is waiting**

⁹The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. (2 Peter 3.9)

- **No-one knows the day or hour**

Now concerning that day and hour no one knows—neither the angels of heaven nor the Son—except the Father alone. (Matthew 24.37)

- **Does the Bible give us a more specific timeline?**

- o Matthew 24 (cp. Mark 13 & Luke 21)

Jesus announces judgment on Jerusalem – the disciples ask ‘When?’

³While Jesus was sitting on the Mount of Olives, the disciples approached him privately and said, “Tell us, when will these things happen? And what is the sign of your coming and of the end of the age?”

- o Revelation 20 and millennialism

2. Following the King

a. Through suffering ... and to glory

²²And Jesus said, “The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.” ²³ Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. ²⁴ For whoever wants to save their life will lose it, but whoever loses their life for me will save it. ²⁵ What good is it for someone to gain the whole world, and yet lose or forfeit their very self? ²⁶ Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels. (Luke 9.22-26, NIV)

“It is necessary to go through many hardships to enter the kingdom of God.” (Acts 14.22)

¹⁶ We are God’s children, ¹⁷ and if children, also heirs—heirs of God and co-heirs with Christ—if indeed we suffer with him so that we may also be glorified with him. (Romans 8.16-17)

b. Submission to authorities

Key passages:

Mark 12.13-17: ‘Give to Caesar what is Caesar’s and to God what is God’s’ (cf. Matthew 17.24-27)

Romans 13.1-7: ‘God’s servant to do you good, an agent of wrath; give what you owe’ (cf. 1 Peter 2.13-17)

¹⁸ So they called for them and ordered them not to speak or teach at all in the name of Jesus. ¹⁹ Peter and John answered them, “Whether it’s right in the sight of God for us to listen to you rather than to God, you decide; ²⁰ for we are unable to stop speaking about what we have seen and heard.” (Acts 4.18-20)

Revelation 12-19

Talk 4: “Be Alert”

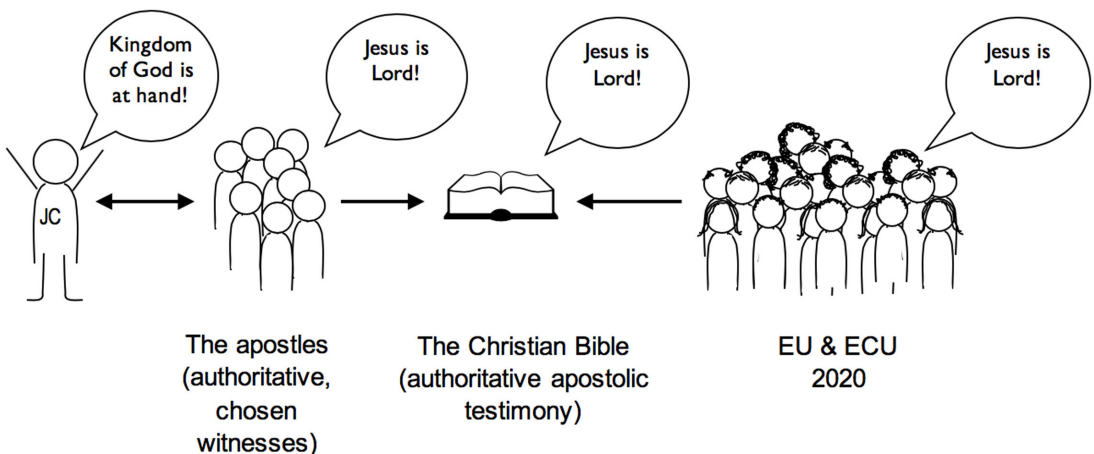


Oliver
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Nations*, 156

It was possible for the apostolic church to look at the relation of church and secular government from one of two angles. On the one hand, government could be seen as thrust back by Christ's victory to the margins, there to be reauthorised to perform a single function of which the world outside the church stood in need for the time being. On the other hand, it could be seen as goaded by Christ's victory to a last desperate assertion of itself, momentarily overwhelming the church's solidarity in and alternative, massively smothering solidarity of refusal. Either way the victory of Christ was the key to the relation. The Messianic age was to be the age of ultimate choices and conflicts, in which the pluriform structures of political mediation would be propelled to a simple decision between two governments: the creative government of the Word of God and the predatory self-destructive government of human self-rule. In this age that decision must underlie all other decision.

3. Proclaiming the King

- in word



- **shining as lights**

4. Presence of the King

“And remember, I am with you always, to the end of the age.” (Matthew 28.20)

5. Waiting for the King (II)

How do we wait?

- **alert readiness ... with thankfulness**

Therefore be alert, since you don't know what day your Lord is coming. [...] This is why you are also to be ready, because the Son of Man is coming at an hour you do not expect.
(Matthew 25.42, 44)

- **Parable of the home owner (Matthew 24.43-44)**
- **Parable of the wise and foolish servants (Matthew 24.45-51)**
- **Parable of the 10 bridesmaids (Matthew 25.1-13)**
- **Parable of the talents (Matthew 25.14-30)**
- **Parable of the sheep and the goats (Matthew 25.31-46)**

²² Instead, you have come to Mount Zion, to the city of the living God (the heavenly Jerusalem), to myriads of angels, a festive gathering, ²³ to the assembly of the firstborn whose names have been written in heaven, to a Judge, who is God of all, to the spirits of righteous people made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which says better things than the blood of Abel.

²⁵ See to it that you do not reject the one who speaks. For if they did not escape when they rejected him who warned them on earth, even less will we if we turn away from him who warns us from heaven. ²⁶ His voice shook the earth at that time, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” ²⁷ This expression, “Yet once more,” indicates the removal of what can be shaken—that is, created things—so that what is not shaken might remain. ²⁸ Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful. By it, we may serve God acceptably, with reverence and awe, ²⁹ for our God is a consuming fire. (Hebrews 12.22-18)

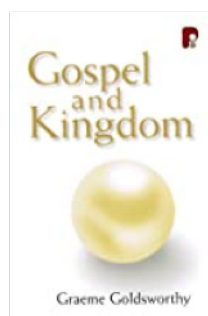
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Rowan's 'Bits & Pieces'

Here are some resources that I found useful in thinking through The Kingdom of God. If you want to dig deeper (which I'd encourage!) then these may be helpful starting points.

THE CHRISTIAN BIBLE

The best way to learn about the Kingdom of God is to go to the source: God's Word to us in the Christian Bible! In particular, I found reading through the Gospels wonderfully enriching, comforting and challenging as we hear Jesus' teaching on the coming Kingdom and what it means for us now. The Kingdom of God was a clear focus of Jesus teaching, ministry, death and resurrection, so it is hard to go past taking the time to listen to what he says and reflect on what he does.



GOSPEL AND KINGDOM (Graeme Goldsworthy)

A modern-day classic, now back in print, explaining how the Bible fits together under the theme of the Kingdom of God, with the Gospel of Jesus Christ at the centre. An easy read for Uni students (not very long), and it is a shame it not as widely read as it used to be. This is from where I drew the 'God's People in God's Place under God's Rule' paradigm introduced in Talk 1. This book has also been released as part of the single-volume, 'The Goldsworthy Trilogy', which is great value for money and well worth reading. If you want

to get a richer picture of how the Bible fits together, you could follow up 'Gospel and Kingdom' with Graeme's other book, 'According to Plan'. Or you could do the EU Equip course, 'Teaching The Bible' which spends a considerable time developing your ability to read the different parts of the Bible in light of the whole Bible story

GOD'S BIG PICTURE (Vaughan Roberts)

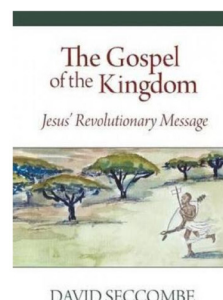
Vaughan decided that Graeme Goldsworthy's 'Gospel and Kingdom' was too difficult for some, and so repackaged Graeme's ideas in his own way. This is from where I drew inspiration for the 'God's Kingdom ____' (paradigm, rejected, restoration project, etc) labels.



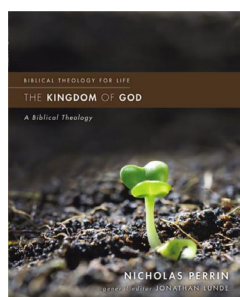
THE GOSPEL OF THE KINGDOM. JESUS' REVOLUTIONARY MESSAGE

(David Seccombe)

A recent (2016), very accessible and thoughtful book tracing through the Kingdom of God in the Bible, but also with theological and practical reflection for our life now as disciples of Jesus. If you were going to read one book on the theme of the Kingdom of God, apart from the Bible, I would choose this one. David writes very well, and is easy to understand – he communicates rich ideas clearly. Thanks to Danny Mullins for recommending this excellent book to me.



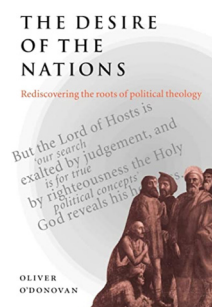
THE KINGDOM OF GOD. A BIBLICAL THEOLOGY (Nicholas Perrin)



A very recent book (2019) which traces the Kingdom of God theme through the Bible in considerable depth, albeit at times in an idiosyncratic fashion (eg focussing on Jesus' 'I am' statements as a way of understanding Jesus role in the Kingdom – do these statements when combined form a comprehensive enough framework for discussing Jesus as the King?). Nicholas is helpfully clearly focussed on showing how Jesus fulfils the OT Kingdom expectation, but at times his exegesis might see more in the Bible text than is actually there (IMHO). But that makes us open our Bibles and see whether we agree or not, which is a good outcome! We read this book as the EU staff AnCon bookclub (respect! – Alice, Anna and Brian) and had many interesting discussions about lots of Bible passages as a result. It is light on application, but not absent.

THE DESIRE OF THE NATIONS. REDISCOVERING THE ROOTS OF POLITICAL THEOLOGY (Oliver O'Donovan)

In front of you lies a city of gold! Alas it is overgrown in thick, seemingly impenetrable jungle. Legends are legion of those who entered that jungle, only to turn back as the true challenge of the task became apparent. That is this book. The sentences are too long, the grammar sophisticated and many paragraphs are in need of refuelling stations so that regular mortals can get to the next one. But the content – his reflections on what the Bible says about the Kingdom of God, what it means for the church and for our understanding of worldly government — is gold. From here I drew the 'Victory – Justice – Inheritance' framework used throughout the talks. Tips: 1) don't go into the jungle alone – do it with some friends; 2) read the journals of those who've hacked into the jungle before you. Only after I'd finished the talks did I discover a series of blog posts by Christian author Tim Chester summarising Oliver's book (google it) – yeah, that would've been helpful...



You can never have too much
space for note taking || **NOTES**

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."

Hebrews 12:28-29

