

The Doctrine of the Two Kingdoms

Lesson 3-The Two Kingdoms in the OT

Seeing the Two Kingdoms (common kingdom and redemptive kingdom) in Genesis 3 & 4

- Genesis 3:14-19** **-Redemptive Kingdom-**There is a clear _____ made between two groups of people and there will be enmity between them-The seed of the woman and the seed of the serpent
- Common Kingdom-**_____ humanity is cursed with painful childbearing and toilsome work ending in death

“Thus Genesis 3:14-19 teaches both that a fundamental spiritual antithesis will divide believers from unbelievers and that a cultural commonality will result in many shared activities and experiences among them all.”¹

- Genesis 4** **-Redemptive Kingdom-**we see the _____ between the those who are not in the redemptive kingdom with those in the redemptive kingdom (Cain and Abel)
- Common Kingdom-**under the common kingdom the general blessing of God is seen in that oftentimes _____ make great advancements in civilization (Gen. 4:20-21), yet at the same time there is among unbelievers a growing pride in their wickedness (4:23-24)

“Human history, it seems, will be a tale of great accomplishments combined with great evil.”

The Noahic Covenant and the Common Kingdom

While the common kingdom is already _____ it is after the flood that the specifics terms and details of this kingdom are given by God.

The Noahic Covenant is made with all humanity and is about life under the sun. There are features that are very similar to the Adamic covenant (like be fruitful and multiply) but different. The Noahic Covenant is about the _____ of humanity on the earth and is not about salvation. Even the sign of the covenant is shared universally by all showing the commonality of this covenant.

The Noahic Covenant calls humanity to fill the earth and to exercise _____.

“God never indicates that they can attain life in the world-to-come through obedience...this covenant promises preservation of the natural and social order, it never promises redemption.”

The Abrahamic Covenant the Redemptive Kingdom

After the flood the earth’s population again begins to grow (Genesis 10). Again, we see that the natural man under the common kingdom can accomplish great things but also is given to _____ (specifically the wickedness of pride)-Genesis 11.

“Believers in the true God should acknowledge and appreciated the God-ordained character of the common kingdom, but must always be on guard against its tendency toward rebellion. It has both divine origins and demonic proclivities.”

¹ All quotes taken from David VanDrunen’s book “Living in God’s Two Kingdoms”

The Scriptures show us that the heart of man is still evil after the flood. However, all _____ is not lost. In Genesis 12 we see a different kingdom being specified by the Lord (again like the common kingdom this kingdom was already operative but was not formally given until God's dealings with Abraham).

The Abrahamic covenant is not made with all humanity but specifically with one man and those that would come from him. This covenant was not simply about preservation but about _____ (righteousness coming through faith in the promise) for a specific people. Evidence that this covenant was not for all is that the sign of the covenant is limited only to a select few (unlike the Noahic covenant).

“This covenant does not unite the human race in a common experience and enterprise but separates and distinguishes a part of the human race from the rest of it, precisely through its religious faith and worship...Unlike the Noahic covenant, this covenant is not about preserving this present world but about opening up the gates of the world-to-come.”

How Abraham lived in the Two Kingdoms

While being a part of the redemptive kingdom Abraham was still part of the common kingdom and as such engaged in many activities along with _____. He “participated in military conflicts of the ancient Near East” (Genesis 14), “participated in his pagan neighbor’s commercial life” (Genesis 23), “engaged in moral and judicial disputes with his pagan neighbors” (Genesis 20), “entered into covenants with civil rulers of the lands in which he lived” (Genesis 21).

“Here, then, is a major clue as to what Christian life in the two kingdoms ought to look like today. Abraham and his descendants were ‘sojourners’ and ‘strangers’, precisely what Christians are called to be. As participants in the Noahic covenant, they joined in the cultural activities with their pagan neighbors in the common kingdom. As participants of the Abrahamic covenant, they were simultaneously citizens of the redemptive kingdom, remaining radically separate from their neighbors in their religious commitment as they trusted in the true God for justification and eternal life.”

The Nation of Israel in the Two Kingdoms during the Babylonian Exile-Jeremiah 29:4-7

Life during the Babylonian exile again took on a two-kingdom form. The Israelites were to remain _____ from their neighbors in terms of worship and religion, but they were to live within the common kingdom as productive and beneficial citizens.

“They were not to pursue their cultural labors physically separated from or economically and politically distinguished from the cultural life of their pagan neighbors. Their cultural life would not be intertwined with that of unbelievers...for a period of seventy years the Israelites were to live in exile in Babylon, pursuing ordinary cultural activities and seeking the welfare of the very people who had destroyed the Promised Land. But they were to remain distinct from the Babylonians in their religious commitments to the true God and to maintain their hope of returning to Canaan...Their time in Babylon was thus a time of both loving and serving their Babylonian hosts and of longing for the day of Babylon’s destruction.”

In the OT we see that there are two kingdoms at work. There is the common kingdom that involves everyone and there is the redemptive kingdom that is at work in the offspring of Abraham. God is ruler of both kingdoms and both kingdoms have a different _____ (one is about preservation the other is about salvation). In the OT we see the saints (Abraham to Moses and then during the Babylonian exile) living in the two kingdoms, living as sojourners in the common kingdom and as citizens of heaven in the redemptive kingdom. They are both a set apart people and a people sharing much of life in common with their unbelieving neighbors.