

Final Paper

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Genesis 1:26-28 (Imago Dei)

Genesis 1:26-28 details the sixth day of the creation account where God creates humankind out of His own image. Unlike any other creation, God created mankind in His “image” and “likeness” and gave them dominion over all life on earth. Similar to the water and sky animals God created on the fifth day, He blesses mankind to be fruitful and multiply. However, even more, God gives mankind dominion over the earth and commands them to “subdue it.” He sets them above other animals by giving them the authority to rule over other living creatures on earth. Although the verses are not included in this project, in the next few verses, God also gives mankind dominion over plants as well.

This passage is a significant passage that is often cited to define the concept of Imago Dei, a Latin term that means “image of God.” It is a significant Christian theme that refers to the fact that mankind was created in the image and likeness of God. It is a central part of Christian theology that is often used to emphasize the inherent value, dignity, and purpose of human life. Just the fact that mankind carries the image of God suggests the unique and inherent value of human life. Additionally, the passage further emphasizes God-given authority of mankind to rule over all the earth. Clearly, mankind has been blessed to carry the image of God, able to have a unique relationship with Him and also the responsibility to reflect His character through our lives.

Imago Dei is an important theme and emphasized throughout the Bible. In Genesis 9:6, as God is establishing a covenant with Noah after the flood, he emphasizes that human life must be coveted as each carries God’s image. Therefore, those who take the life of another must be punished. Furthermore, in the Old Testament, God continues to command humankind to reflect His character of responsibility, compassion, and justice, suggesting that we are to reflect His

image through our lives (Leviticus 19:18; Job 31:15; Isaiah 1:17). Finally, in the New Testament, Jesus Christ is represented as the perfect example of Imago Dei. Jesus, who is described to be the “image of the invisible God” and the Word that “became flesh and made his dwelling among us” is both fully human and fully divine (Colossians 1:15; John 1:14). He, as the perfect representation of what it means to represent God through our lives, became the perfect sacrifice for our sins. Now, as followers of Christ, Paul appeals that we are being restored and conformed to be more like Jesus (Romans 8:29-30). As we become more like Jesus, we are able to live out God’s original intention of Imago Dei from Genesis 1:26-28.

Genesis 1:26-28 is an important passage for ministry today as it emphasizes the significance of each soul and person. As the passage emphasizes the theme of Imago Dei, we are reminded of the dignity and value of every human being we encounter. As we see that God is concerned over the wellbeing of both soul and body, we are reminded to approach ministry holistically. As each person is created in God’s image, everyone must be treated with respect and dignity and we must intend to share the gospel with the idea of helping others recognize their value in God. Living out Genesis 1:26-28 means to recognize the core identity of each person and to point them to God who holds our value. Furthermore, as people of God, reflecting God’s character. We do not simply love for the sake of loving, we do it because God is a loving God. As those who are created in the image of God, Christians in the modern era are called to reflect Him in an ever changing and rapidly developing society.

Genesis 12:1-3 (Abrahamic Covenant)

Genesis 12:1-3 is a significant passage that marks the beginning of God’s covenant with Abram (known as the Abrahamic covenant) as the patriarch of the Jewish nation. Through this

passage, Abram is called by God to move from his current country, people, culture to the place where God will one day establish the nation of Israel. God's covenant with Abraham is presented in the form of a fourfold promise that, according to _ from *According to Plan: The Unfolding Revelation of God in the Bible*, "will remain at the heart of biblical theology."¹ Furthermore, The passage stands as a significant juncture in the book of Genesis as it stands as a turning point for humanity's relationship with God. According to __ from *New Dictionary of Biblical Theology*, Genesis 1-11 paints a picture of humanity that lives cursed by evil and sin.² Although numerous blessings were given to Adam and Eve at the Garden of Eden, by chapter 3:14-19, these blessings were virtually reversed due to the Fall. Humanity continues on the path of sin and lives under disastrous consequences of living under God's "curse or disfavour."³ Therefore, Genesis 12:1-3 offers hope to the readers as it reveals God's plan to reestablish relationship with humanity through Abram and, ultimately, with all of humankind.

As already mentioned, the Abrahamic covenant pronounced in Genesis 12:1-3 plays a central role in the entirety of the Bible. It begins God's plan to establish His people and the Kingdom of Israel, additionally, it points to the coming of the messiah who will one day rescue humanity from sin. Thus, the passage serves as a thesis statement, setting the stage for God's plan of redemption. This theme develops throughout the Scripture as it is repeated many times in the lifespan of Abraham, referenced numerous times throughout the OT, and fulfilled just as God promised. The descendants of Abraham become the people of Israel, the Israelite Kingdom is established in the land of Canaan (1 Samuel), and Jesus is presented in the gospels as the seed of Jesus who came to bless the world. Through it all, God is presented to be faithful. Abraham fails

¹ Alexander, T.D. and Brian S. Rosner, eds., *New Dictionary of Biblical Theology* (Downers Grove: IVP; 2000), 14% by Calibre

² Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove: IVP; 2002), 45% by Calibre

³ Ibid.

to trust God multiple times in his life. However, God not only fulfills his arrangement but continues to remind Abraham that He will remain faithful. Abraham's descendants continue to repeat the patriarch's action, questioning God and even disobeying his commands. God continues to fulfill His promise instead of duly punishing them for their disobedience. Finally, through the genealogy of Abraham, Jesus comes to save and rescue all of humanity from sin. God fulfills His bargain even if the Israelites do not.

Finally, God's grace is revealed through Genesis 12:1-3. Besides the mention of Abraham's genealogy to Noah, nothing about Abraham is mentioned before the passage. Clearly, Abram is incredibly blessed because of God's covenant, but it is not known why he is chosen. It is soon revealed in the very same chapter that it was not about Abram's character or good deeds that makes him suitable for such blessings; it is the grace of God. Abram fails his first test in Egypt to trust God's promise and chooses to find his own way. This theme is repeated over and over throughout his life. However, in His grace, God protects Abraham and provides a way for him to reap the promised blessings. Clearly, Abram was not chosen because he is a good man, but because of God's grace and love to reconcile His relationship with humanity through the descendants of Abraham (Romans 4:3-5).

The themes found in the Abrahamic covenant stand as a significant message to the church and the followers of Christ as it reminds us of the faithfulness of God. Just like Abraham and his descendants, Christians will continue to struggle through difficulties and temptations. More often than not failing to adhere to God's will completely. However, Genesis 12:1-3 reminds us that God is gracious and loving. It was not Abraham's goodness, nor ours, but because of God's goodness that He first reached out to Abram, a sinful man, to engage humanity and begin His redemptive work. In fact, if our salvation was up to Abraham or up to us, we are surely doomed.

Instead, God continues to work with us despite our sinfulness and invites us to walk with Him through our lives as did Abraham. The Abrahamic covenant reminds us that God loves us, He is faithful, and it is through His goodness that we are forgiven and invited back into a relationship with Him.

Exodus 19:1-6 (Mosaic Covenant)

Exodus 19:1-6 is a significant passage in the Old Testament as it details the establishment of the covenant between God and the Israelites at Mount Sinai. Through this covenant, which is commonly referred to as the Mosaic Covenant, the basis of the relationship between God and His people are formed and it outlines the terms and conditions of their relationship. In this passage, the Israelites have left the captivity of Egypt and came upon the Desert of Sinai. Here, Moses goes up to God who directly speaks to him of the covenant. The establishment of the Mosaic Covenant is a significant passage because through it, “the whole theology of redemption and the new life is summed up...”⁴ God has judged and punished the enemies of the Israelites (His people) and redeemed and reconciled them back to himself. Now, if the Israelites exhibit that the redemptive act of God is not manifested only outwardly but through the change of heart and action, they shall be set apart to be God’s treasured possession. Finally, as the people of God, the Israelites have the unique opportunity to represent Him to the rest of the nations, taking on the priestly role for the world. Clearly, this priestly function is a continuing theme of the Abrahamic Covenant where God promised that the whole world would be blessed through his seed.⁵

⁴ Graeme Goldsworthy, *According to Plan* (Downers Grove: IVP; 2002), 45% by Calibre

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The importance of the Mosaic Covenant is emphasized throughout the Old Testament as it is referred to repeatedly as the basis of Israel's relationship with God. It is renewed in Deuteronomy 29:1-15 as Moses reminds the Israelites of his faithfulness even through their lack of obedience. Moreover, when the Israelites continue to disobey throughout the OT, God sends his prophets to call the Israelites to repentance, reminding them of the covenant they had made with God and the consequences of their disobedience. Its theme of establishing a unique relationship with the Israelites continues even in the New Testament. In the NT, the Mosaic covenant is represented as foreshadowing of the coming of the messiah, Jesus. The Son of God comes to completely fulfill the law, which the Israelites could not do, and establish a new covenant. This time, between God and all of humanity. Jesus' perfect fulfillment and renewal of the covenant is further emphasized in the Epistles. Apostle Paul frequently contrasts the Mosaic covenant with the new covenant established by Christ. He emphasizes that the law could not bring salvation but rather serves as a tutor to lead people to Christ (Galatians 3:24). Finally, the author of Hebrews emphasizes that the Mosaic covenant was temporary but the new covenant through Christ is perfect and eternal (Hebrews 8:6-13).

Exodus 19:1-6 highlights a few things about God. First, it shows that God is a deliverer. He rescues the Israelites from slavery in Egypt and continues their journey towards the promised land. God punishes His enemies and provides for His people. Second, readers can observe that God is holy. He requires His people to be holy and set apart as well. As His people, the Israelites must reflect his character. Third, God is sovereign. God, in his sovereignty, chose the Israelites as His own people and through whom he will bless the world. He is the one who made the decision to establish a covenant with the Israelites and continues to follow through with his arrangement. Lastly, God is gracious and merciful. Despite the Israelites continued disobedience

and rebellion, He continues to extend His grace and mercy towards them. As He did through the establishment of the Mosaic covenant, He continues to bring His people back to Himself. These theological themes are significant for the church ministry today. It reminds us that a sovereign God is on our side. Although we are imperfect, a perfect God fights for us, delivers us, and brings Him back to His care. Although we will continue to struggle to be faithful in our relationship with God throughout the entirety of our life, God will remain faithful. In all circumstances, we can return to God, who, in His love, will forgive us and restore us.

2 Samuel 7:1-17 (Davidic Covenant)

2 Samuel 7:1-17 is what is known as the Davidic Covenant where God speaks through His prophet Nathan to king David. David, after the establishment of the Israelite kingdom, is concerned over building a temple for the Lord. At first, prophet Nathan confirms the king's desire as he believes that the Lord is with him and will bless his desires. However, God comes to Nathan in the night and tells him otherwise. In his prophesy to Nathan, God is clearly not concerned over a dwelling place. In fact, He is seen to move with His people and dwell among the Israelites wherever they go. This was the same case for David. God shares that He has been with David from the very beginning and that He will now further bless him. Instead of David building a house for the Lord, God says that He will, in turn, build a house for David. However, through a descendant of David, God will establish a kingdom that will last forever. And this descendant will be the one who will build a house for God. This descendant will be God's son and He will be his father.

The Davidic Covenant found in 2 Samuel 7:1-17 is clearly an important passage that establishes a special relationship between the house of David and God. Here, we see that God

promises to make David's name great through his rule as king of Israel. He will take care of the nation of Israel and its people. Furthermore, God points to the future after David where He will raise up one of his descendants who will establish a kingdom that will last forever. At first, this seems to be Solomon who succeeds David and builds a temple for the Lord (1 Kings 6).

However, knowing that Solomon's reign and kingdom does not last forever, readers can be certain that it is pointing to another, a promised messiah; Jesus Christ. Therefore, when the Davidic Covenant speaks of a descendant that will be God's son and who will have to suffer, it is clearly pointing to the coming of Jesus. Jesus, as the messiah, will establish a kingdom that will last forever.

2 Samuel 7:1-17 echoes throughout the Bible. In Matthew 1:1 and Luke 1:32, Jesus is represented as the "Son of David." Additionally, Jesus is referred to as the "Son of God" in Matthew 3:17, Mark 1:11, and Luke 3:22. The authors are clearly representing Jesus as the fulfillment of the Davidic Covenant. Furthermore, Jesus is seen coming and preaching the arrival of the kingdom of God and demonstrating its powers (Mark 1:14-15). Jesus Christ, the messiah, is established as the true house and temple of the Lord (John 2:19-21) and this messiah now lives within and amongst us, even the gentiles (Colossians 1:27). Finally, through Jesus, all believers are granted citizenship to the kingdom of God (Ephesians 2:19-22). Christ is the chief cornerstone of God's temple and we are joined together with him as temples where "God lives by his Spirit."

This passage is significant to the Christian ministry now as it reveals to us that Jesus is the fulfillment of the Davidic Covenant. Through Jesus, the promised kingdom of God (that will last forever!) has been established and believing in him grants us citizenship as well.

Furthermore, as mentioned above, we are now children of God and as we replicate the life of

Jesus through ours, we partake in being the temple where the Holy Spirit dwells. Therefore, the Davidic Covenant is a powerful representation of God's sovereignty and grace, as He planned it thousands of years ago for us to have such a relationship with Him. Now, we are evangelists who call for others to partake in this very kingdom!

Psalm 2 (A Messianic Psalm)

Psalm 2 is credited to King David in Acts 4:25. It is a Messianic Psalm that points to the coming of the Messiah who will establish and reign over all nations. Through it, David is seen to be amazed at the pride and arrogance of nations and people who dare to conspire against God. Instead of feeling threatened, the Lord laughs at them. His superiority is expressed through the fact that His anger and wrath terrifies those against Him. When nations "rise up" against God, He comfortably "sits" (ESV) or "enthroned in heaven" (NIV), a posture of control and lacking any anxiety. The sovereign Lord has already devised a plan: He has put a king in position over Zion, what is considered to be a holy mountain.

Recognizing God's sovereignty, in the second half of the Psalm, David proclaims the Lord's decree. Verses 7-9 is David's recall and remembrance of the covenant God made with him in 2 Samuel 7:11-16 on the day of his coronation. Knowing the promises of God and His faithfulness to keep it, David warns kings and rulers of the earth. Before anything, as leaders, they must first recognize God as Lord and serve Him over all. Therefore, everyone should establish a relationship of peace and harmony with God's anointed (David writing about himself) or God's anger will lead His enemies into destruction. Instead, "blessed are all who take refuge in him."

Knownst to the author or not, in Psalm 2, David is directly speaking of both his own rule as the king of Israel and the coming of the Messiah, Jesus Christ. The chapter clearly points to the coming of the Son of God who will rule over all nations with justice and righteousness (Psalm 2:6; Jeremiah 23:5-6; Zechariah 9:9-10). Clearly, when God is seen to say “I have installed my king on Zion, my holy mountain,” it has a double meaning of both David and Jesus. It is a messianic message that communicates God’s salvation plan to already be in motion. As God has set David king over Zion, He has already planned and established Jesus’ rule over the earth. Similarly, the promise given to David speaks directly of Jesus Christ who is in fact, a direct descendant of David himself (Matthew 1:1), All the earth has been given to Jesus and those who conspire against him will be met with destruction whilst those who take refuge in him will be blessed. Clearly, this theme of salvation that can only be found through Christ echoes throughout the Bible (Psalm 34:8; Proverbs 16:20; Romans 10:9). Recognizing Jesus as Lord and King, according to Paul, is the only way to salvation. David's covenant, which is the central theme of this Psalm, is fulfilled in the coming messiah, Jesus Christ (Acts 13:22-23).

Psalm 2 is an amazing chapter that is significant to Christian ministry today. As already established, it is a messianic psalm that speaks not only of David but of Jesus Christ which makes its message relevant not only to the original readers but also to us. It teaches us that God is ultimately victorious. Nations, rulers, and people may conspire and rise against God, but He, who is the creator, ruler, and sovereign Lord, will not be shaken. As followers of Jesus and made children of God through him, we have hope in finding refuge in Him. In every place of persecution, doubt, and anxiety, we need not fear as our relationship with God has been reestablished through Jesus. Finally, as this is a messianic psalm, we can be certain that Jesus is the Lord who fulfilled all that is written about him.

Jeremiah 31:31-34 (new covenant)

Jeremiah 31:31-34 is a crucial passage in the Old Testament that announces a new covenant that God will make with His people. In the passage, God proclaims to the prophet Jeremiah that He will establish a new covenant with both the house of Israel and Judah. He specifically states that it will be distinct from the Mosaic covenant that was made after He brought the Israelites out of Egypt, which the Israelites broke. Instead of written on stone tablets, the new covenant will be written on the hearts of the people. Through this, God will be the God of His people and the people will belong to Him. It signifies a personal relationship with God where His people will not only follow His will externally, but also internally. Finally, verse 34 signifies that under this new covenant that He will establish, everyone will know God. He mentions that all people, from the least to the greatest, will be forgiven of their sins and invited into a relationship with God. This announcement of the new covenant develops throughout the Old and the New Testament as it is mentioned in Ezekiel 36:26-27, Matthew 26:28, and Hebrews 8:6-13.

As God declares that ‘the days are coming,’ the establishment of a new covenant in this passage points to the coming of the messiah. Through the life, death, and resurrection of Jesus, a new time or era of God’s salvation history will begin. It also shows that, in this new covenant that is established through Christ, all sins will be forgiven and remembered no more. This points to the plan for Jesus to be the perfect sacrifice: he will completely fulfill the Mosaic Laws and die for the sins of all mankind. As the perfect sacrifice, no longer will the people of God be in need of making amends for sin through sacrificing animals. Furthermore, through Jesus, all people will be invited to know God personally. Christ, who reveals God’s plan for salvation and

the coming of the Kingdom of God, everyone will have the opportunity to learn and partake in God's plan. Finally, as the coming of the new covenant is being pronounced in the context of the restoration of Israel, it can be noted as indicating that God will one day restore all nations back to His Kingdom.

Overall, Jeremiah 31:31-34 is a significant passage for the Christian ministry today. Although the passage indicates an impending establishment of a new covenant, we see that God is ultimately fulfilling his promise made to Abraham and Moses. God is faithful and all that He does revolves around fulfilling the covenant made with His people. As the promises made by God were filled with a plan to love, bless, and rescue His people, Christians can be rest assured that this good God is still working out His plan of salvation through our lives. Furthermore, we can be comforted knowing that God desires to have a personal relationship with us. There was a time where God had to remain in distance as we were sinful and unable to restore ourselves. Now, in the new covenant established through Jesus, we are able to stand in restored relationship with God in intimacy.

Matthew 4:23-24 (ministry of Jesus)

Matthew 4:23-24 is a significant passage found in the Gospels as it centers on Jesus and his ministry to indicate him as the promised messiah. After Jesus is baptized and successfully completes his test in the wilderness, he moves from Nazareth to Capernaum, located on the northwestern shore of the Sea of Galilee. He then called his first disciples, Simon Peter, Andrew, James, and John and began his ministry in earnest. In this passage, Jesus is seen to travel throughout Galilee, teaching in the synagogues and preaching the good news of the Kingdom of God. He performs many miraculous healings and news of his ministry spread throughout the

region, attracting large crowds and followers. Through the passage, several aspects of Jesus are revealed.

The passage highlights Jesus' authority and power as the Son of God. As he is able to heal the sick and the diseased, it is clearly evident that Jesus is not just a prophet or a teacher. He is the promised messiah who would come and save the people of God. This messiah proclaims the Kingdom of God and announces that it is being established through him. Through him, God's mission to establish a genuine relationship with His people will be fulfilled. The arrival of God's kingdom is directly demonstrated through the miraculous healing Jesus performs. These aspects about Jesus found in Matthew 4:23-24 directly fulfill Old Testament prophecies regarding the messiah.

Isaiah 35:5-6 speaks of the messiah who will come and heal the blind, deaf, and the mute. This passage points to the miraculous healing ministry of the messiah and directly connects to Jesus' ministry. Additionally, the proclamation of the Kingdom of God is referenced in Daniel 7:13-14 where Daniel sees a vision of the coming messiah who will be given all the authority, glory, and power. This messiah will be given dominion over all the nations. Furthermore, Jesus' ministry in healing the sick points to Psalm 103:13 which testifies that the Father's compassion will be exhibited through the messiah. Finally, the spreading of the good news of the Kingdom of God was prophesied through Isaiah 52:7. The arrival of Jesus is truly a joyful moment for humanity as God's ultimate plan for salvation through Christ has come.

Matthew 4:23-24 is a crucial message to the church's ministry today because it clearly indicates Jesus as the messiah. A quick survey of the Bible through Biblical Theology reveals that all signs that pointed to the coming of the messiah are fulfilled in Jesus. Furthermore, through the passage, Jesus displays how we must replicate his ministry. It is indicated in the

Great Commission found in Matthew 28:18-20 that Jesus taught his disciples to replicate what he did through his ministry. As we are called to the same mission, we can learn from this passage that we are to proclaim the good news of the Kingdom of God, demonstrate its power through healing and deliverance, and make disciples of all nations just as Jesus indiscriminately did for those around him.

John 1:1-18 (Messiahship of Jesus)

John 1:1-18 is a prologue to the Gospel of John in which the author presents Jesus with the theological framework that he is the Word (*logos*) made flesh. The author begins his discourse by first presenting Jesus as the Word of God who was with God the Father from the very beginning. In fact, Jesus as the Word is presented as God himself, displaying the Son's unity with the Father within the Trinity. Furthermore, it is through the Word that all things were created, paralleling Genesis 1 where God speaks the universe into existence. This Word made flesh in Jesus is the very source of the light and this Jesus, unlike humankind, does not succumb to darkness.

The author further details the origin of Jesus and foreshadows his life on earth. Jesus was born of a virgin through the will of God. Although he came to Earth, his very creation, the majority of humankind did not accept him. However, for those who do believe in Christ, they are invited into a renewed relationship with God. The Son of God comes with grace, truth, and peace. Until now, what guided the people of God was the law through Moses. But now, Jesus, who is God and the Son of the Father, have made Him known to the whole world. Finally, to prepare the people for the arrival of Christ, John the Baptist was sent as the witness to testify concerning the coming of the messiah.

John 1:1-18 is a significant passage that connects all of the Bible to the life, death, and resurrection of Jesus Christ who is the promised messiah. The passage clearly indicates that Jesus was present in the Creation account of Genesis. This testifies about Jesus that He is God himself, a clear indication of his divinity, authority, and power. The author testifies that Jesus is the very source of life, the light that shines through the darkness. This clearly mirrors passages in Psalms (Psalm 27:1) and the prophetic books (Isaiah 9:2) that symbolize light as God's presence and darkness as sin and evil. Jesus, fully divine, is perfect and sinless. Furthermore, the author emphasizes the humanity of Christ as he testifies of the incarnation of the Word in Jesus. It is clearly evident that the passage is connected with Isaiah 7:14 where a virgin birth signifies the coming of God to dwell amongst humankind ("immanuel"). Moreover, Isaiah prophesied that this messiah will be a "Wonderful Counselor," "Mighty God," "Everlasting Father," and "Prince of Peace" (Isaiah 9:6-7). Undeniably, the Son of God comes with the gift of salvation (Isaiah 53:11; John 1:12-13), and all of the Bible, especially the story after Christ in the NT, hangs on the nature of Christ as the messiah (Romans 10:9-10). As such, this passage presents Jesus as the Messiah and proves this point by connecting him to the prophecies in the Old Testament and his very nature as God himself.

John 1:1-18 is a crucial passage of the Bible that plays an important role in the Church's ministry today. It teaches the followers of Christ that Jesus, as the light of the world, provides salvation by reestablishing our relationship with the Lord. Brief, yet with depth, the passage connects the whole of the Bible to Jesus. Clearly, a quick review of this passage teaches us who we serve and who we are to replicate and preach to the rest of the world. This passage is almost a kind of a "cheat sheet" that can be dissected to teach us and others about who Jesus is. Jesus is

the messiah who fulfilled the Law. Now, instead of leaning on the old formula of the Law, we can rejoice in finding salvation through Christ who is full of grace, truth, mercy, and love.

Acts 2:14-36 (Jesus the Promised Messiah)

Acts 2:14-36 is Peter's testimony of Jesus Christ and affirmation that Jesus is indeed the promised messiah. At the moment of Pentecost, crowds of people watch Peter and his fellow brothers and sisters and are amazed at what is happening. Although it was clear to Peter that this was a moment that God had prepared and planned for all eternity, some were convinced that they were drunk. Peter addresses the crowd that what they see is what has already been prophesied by prophet Joel (Joel 2:28-32). He testifies that the life, death, and resurrection of Jesus is a clear indication that he was the promised messiah. Furthermore, he quotes David from Psalm 16:8-11 and states that he was in fact prophesying about the death and resurrection of Christ. Clearly, when David speaks of the tomb still being present and the body not experiencing decay, he is not talking about himself. Peter affirms that it is Jesus. Finally, Peter again quotes David from Psalm 110:1 where David writes about a conversation between two Lords. It testifies that Jesus, who is exalted to the right hand of God after the ascension, is now waiting for his enemies to be defeated.

This passage is a significant part of the New Testament as it marks the beginning of the Church. On the Day of the Pentecost, Peter and his fellow brothers and sisters receive the Holy Spirit and begin speaking in tongues. Clearly, people around them who are observing this are confused and dumbfounded by what they see. Peter takes this as an opportunity to testify about Jesus and practically "connect the dots" that all the Jews and residents of Jerusalem may know that Christ is the messiah that they have been waiting for. The theme of Jesus' Lordship and

messiahship is obviously echoed throughout Scripture as Peter himself mentions Joel and David as those who prophesied about Jesus. Finally, although it is found in verse 37-38, after establishing the coming of the Holy Spirit, the Lordship of Jesus, and the eventual doom of His enemies, Peter does what the Church has been assigned to do: call people to repentance. It echoes the theme that Jesus is the messiah and salvation is found in him alone.

Acts 2:14-36 is a powerful passage that is significant to the Christian ministry today. First, it shows us how the first Church began. As the Holy Spirit came upon the first Christians, apostle Peter speaks with conviction and power. His testament to Jesus as the messiah is so simple and straightforward that it can be used practically as a blueprint for evangelism. Moreover, it highlights the importance of the Holy Spirit. The outpouring of the Holy Spirit on the Day of Pentecost reminds us of the power of the Spirit's presence among us. His coming is a sure assurance that God is with us and working through us.

Revelation 22:1-5

Revelation 22:1-5 is the final section of John's vision in the Book of Revelation and the conclusion of the Biblical Canon. It is a significant passage that provides the readers a glimpse of what the future is for those who believe in Jesus Christ. In the passage, John describes seeing the vision of a river of the water of life that flows from God and the Lamb (Jesus). Furthermore, he also mentions that on each side of the river stands the tree of life. This with the river of life indicates the eternal life that believers will have in God's presence. Also, the passage describes that the fruits and leaves of the tree of life are a source of blessings to God's nation and its people. John mentions that the curse brought about from the disobedience of Adam and Eve (The Fall) will be no longer. Death, decay, suffering, and sorrow of humankind and all the earth will

be resolved. He goes on to describe the absence of night and darkness. As the Lord himself is the light, other sources of light are not needed either. Finally, this kingdom, described by John, will reign forever.

This passage is the culmination of the Biblical Theology of God's redemptive plan. As John is describing the glimpse into the kingdom of God, it is evident that his redemption of mankind is ultimately fulfilled. John specifically mentions the river of life (Ezekiel 47; John 4:14; Revelation 7:17) and the tree of life (Genesis 2:9; Revelation 2:7), and prophecies about the coming time of God's kingdom where His followers will be met with eternal life in His presence. God will ultimately remove the curse that came from the Fall and all its negative effects will be reversed. His creation will be completely restored to His original plan, shalom. Finally, the passage describes that believers of Jesus will see the face of God, bear His name on their foreheads, and reign forever with Him. It signifies the complete restoration of the relationship with God that we were intended to have from the moment of creation. God's redemptive plan has been in the works from the very beginning, and it came to fruition through Jesus Christ. As those who trust and follow Jesus, we will ultimately reap the fruits of blessing that God promises to the citizens of His kingdom.

Revelation 22:1-5 is a passage of hope that is significant to Christian ministry today. It shows us that God's plan of redemption has always been in place and has already seen its fruition through the life, death, and resurrection of Jesus. However, John's vision in this passage is a further encouragement as it shows us our ultimate destination that is filled with blessings of God. Although our life is yet filled with suffering, pain, and mourning, we can be rest assured that God's redemption will come true. As believers and followers of Christ, we are comforted knowing that our ultimate destiny is to be in the presence of God and to reign forever with Him.

In direct contrast to what we experience in life here on earth, we can look forward to the joy and hope of eternal life. Now, as those who know what lies ahead of us, we partake in God's mission to invite others into this kingdom. We are agents of hope as we get the opportunity to share the message of salvation that comes through Jesus Christ.

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