



C O V E N A N T
T H E O L O G I C A L S E M I N A R Y

BS 6004 KINGDOM STRATEGY
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COMPLETED WORK IS TO BE SUBMITTED IN A SINGLE PDF DOCUMENT

1. A cover page which includes:
 - a. Name of course, author and instructor's name with title
 - b. Student's name, degree working toward, and the date completed
 - c. Facilitator's complete title/name the seminary's name and location (Greenville, NC)
2. Separate page & heading for each new section, capitalized at top center of that page SUMMARY, PRECIS, PAPER
3. All papers are to be typed with .5" margins using font & size: Calibri 11 pt. Summaries and book reports are to be double-spaced
4. Grading will be percentage based on questions, outlines, grammar, and theological and philosophical thought and execution of writing forms.

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COURSE DESCRIPTION: BS 6004 Kingdom Strategy

Based on the excellent books *Old Testament Template* by Landa Cope and *Bearing God's Name* by Carmen Imes. The *Old Testament Template* it grants an understanding of God's plan for believers and discipleship by discerning the Old Testament scriptures. The book of Deuteronomy gives God's pattern for discipling the nations. Learn how to apply these principles as you take the mountains God has assigned to you. *Bearing God's Name* gives a view of discipleship based on the Mosaic covenant, specifically the command to bear God's name. The book shows how believers are tasked with being God's representatives and the way we live has an impact on the world around us because we carry God's reputation with us.

The Old Testament Template: Relearning to Disciple Nations God's Way by Landa Cope discusses the role and influence of the Body of Christ in the world we live in. Nations are being reached, but the quality of life in most is unacceptable. Why? After nearly two centuries of dynamic influence, how has the church in the last two hundred years become so contained? What do we do to restore the power of the gospel to change lives and communities as it has done in history? The word of God gives us the insight and the path back to influential faith, a faith with words and deeds. This series initiates a discovery study of the Bible and what it has to say about how we disciple our communities and nations. (ISBN: 978-2839901246)

Bearing God's Name: Why Sinai Still Matters by Carmen Imes discusses what the Old Testament and the Mosaic Law have to do with Christian life today. This book walks through the events that took place at Sinai and their meaning for Christians and discipleship today. The command about "taking the Lord's name in vain" is a theme that is repeated all throughout scripture from Israel heading to the promise land, to Jesus, and is meaningful for us today as we follow Jesus and make disciples in the world. (ISBN: 978-0-8308-5269-7)

ASSIGNMENT FOR CREDIT:

1. **OUTLINE:** The textbook by chapter, using the author's outline, with each chapter heading displayed in Roman numerals, i.e., Chapter one, I, chapter two, II. etc., placing the subpoints as A, B, etc., then to 1, 2, etc., but no deeper, unless the book gives enumerated items.
2. **WATCH:**
 - a. Watch 2-3 of any Youtube Videos by Lance Wallnau on the 7 Mountain mandate
 - i. Summarize what was discussed.
 - ii. Summarize what personally spoke to you.
 - b. Watch the Bearing God's Name book interview with Carmen Imes (Expedition 44)
 - i. Summarize what was discussed.
 - ii. Summarize what personally spoke to you.
3. **PAPER:** write one paper containing the following items:
 - I. a book report (what the book teaches) for each textbook,
 - II. a section that compares and contrasts the two textbooks,
 - III. a section containing your opinion on which textbook presents a more Biblical view and vision of discipleship based on the Old Testament.

Pages according to degree work per degree for book report requirement:

- a. Master: 7
- b. Doctorate: 10

Bearing God's Name: Why Sinai Still Matters
Outline

- I.** Leaving Egypt: Deliverance as Grace
 - a.** Context
 - b.** Liminality
- II.** Surprised at Sinai: Law as Gift
 - a.** Divine appointment
 - b.** Law as grace
- III.** Major Deal: Covenant as Vocation
 - a.** Decalogue
 - b.** Invisible tattoo

YOU CAN CONTINUE THIS OUTLINE

Book Report SAMPLE (Shortened)

Bearing God's Name by Carmen Imes

Leaving Egypt: Deliverance as Grace

Modern Western Christians have a hard time knowing what to do with the Law, many see it as a burden or some kind of pre-requisite for salvation. Carmen Imes begins *Bearing God's Name* by showing how the Law was actually grace. God set Israel free from Egypt before giving the Law and this is echoed in the way we view salvation; we are not expected to be perfect Law keepers before God can save us.

Surprised at Sinai: Law as Gift

The Law was not the burden that many think it to be to the Israelites. We see Moses and the psalmist rejoicing over the Law. The Law itself was not a list of rules but rather a wise way to live in covenant with God in order to be a light to the nations. This was part of the promise to Abraham; that all nations would be blessed through his seed. Torah is not statutory law but better thought of as instruction.

Major Deal: Covenant as Vocation

When we think of the Torah most people's minds will go straight to the 10 commandments, or rather in Hebrew, the ten words. Many denominations count these in different ways. Yahweh begins with reminding the Israelites that he brought them out of Egypt and so they are to have no other gods or make any images (because God has already made an image; humankind). The next commandment is where people get confused: to not take the Lord's name in vain. Imes shows how the Hebrew here actually mean to lift up or carry the name, it has nothing to do with speaking but more to do with how the Israelites carry God's reputation and bear his honor. We come to this conclusion by looking at the same phrasing of "bearing" with Aaron and the priesthood. The priest would bear the names of the tribes on their outfit in the temple as representatives of them before the Lord. In the same way Israel was to represent God before the nations as good witnesses. This shows that the purpose of the Law was for Israel to be good representatives of Yahweh to the nations.

Now What? Appointed for Service

The concept in the previous chapter continues in the analysis of the suzerain and vassal treaty formulas from the Ancient Near East (ANE). We see that in this culture a great king would promise provision and

protections to the vassals and the vassals would in turn honor the king through obedience. Yahweh is gracious as gives ways to rectify the covenant when broken through sacrifice and purity.

Yahweh should be seen as gracious in the Law because he did lay out what he desires which was absent in the other ANE cultures who had to guess what their gods expected. In the eyes of and ANE person through would have been exceptional. Yahweh is a God who wants to dwell with his people and sets up plans and wise ways of living to host his presence through the tabernacle and the priesthood. An important connection to the name command is found here where Yahweh's name is on the high priest's outfit and he serves as a mediator between God and the people.

Striking Out: From Mt. Sinai to Mt. Zion

We continually see in the Old Testament (OT) that the Israelites are called to look back to Sinai and remember. This is meant to remind them that they are provided for and protected by God. We see that Israel's biggest enemy was not so much the other nations but rather it was themselves. Israel complained and broke the covenant and thus blasphemed Yahweh's name before the nations in the way that they lived as His representatives.

What Yahweh Sees: The Faithful Few

The prophets in the Bible were not so much fortune tellers about what was going to happen in the future (though this did happen from time to time), but rather they were covenant enforcers that called God's people back to faithful covenant living and proper name bearing. Israel did not heed the prophets and God punished Israel by sending them into exile. This was especially bad if we have the name bearing command in mind because of that the ANE culture would have thought about Yahweh. They would have assumed that Yahweh was a weak God and couldn't protect His people and so this act by Israel of bearing God's name in vain as displayed in Ezekiel 36:20 shows that the phrase "in vain" deals with how the nations and others perceive God.

The remnant in the OT were the group that still stayed faithful to the covenant and name bearing vocation. This was a small group and through Israel was God's chosen people the remnant were the ones who were obedient and through this Yahweh promises a New Covenant in which the Law is written on hearts and not on stone. And this being us to Jesus the true name bearer and remnant of Israel.

Just Give me Jesus: The Gospel Witness

The gospel of Matthew picture Jesus in the story of Israel and as the fulfillment of the purpose of Israel; to bear God's name as a light before the nations. Jesus is the true Israel. He is also the rescuer of Israel as the new and better Moses. The transfiguration account shows us that Jesus is superior to the Law (Moses) and the Prophets (Elijah) and Yahweh says to listen to Him. We listen to Him because Jesus shows what true covenant and light bearing living looks like.

Blog Tag: The Mission of Jesus

Throughout the New Testament (NT) the writers are equating Jesus with God's saving name from the OT. We see that those who call on the name of the Lord shall be saved, that Jesus is given the name above all names, and all shall bow at his name. This shows Jesus as prophet, priest, and king; the mediator between Yahweh and man (remember Aaron and bearing Yahweh's name). Jesus calls his Apostles to take his name to the nation and baptize them in the Name. In Romans 8 we see that our purpose is to be conformed into the likeness of Jesus who if the true image and name bearer, so our mission is to be a light unto the nation and bring them into this process so they too may bear Yahweh's name and Jesus' name.

Who Let You In? Gentiles and the Mission of God

In early Christianity in the Bible, we see many issues with including the nations into God's people. It's interesting that we see God put His name on many things in the OT like Israel, the temple, Jerusalem, but we see one instance that the gentiles bear his name. This reference in Amos is what James refers to at the Jerusalem council to give the ok for gentiles to not have to become Jews in order to be reckoned among the name bearing people. We also see this in Peter's interaction in Cornelius in Acts and in Revelation and the 144,000. In revelation we see the group John heard was from every Jewish tribe but when he looked, he sees a mixed multitude from every tribe and nation. God's plans were always to have diverse family of name bearers.

Conclusion

Discipleship and the OT comes down to name bearing; to represent God well before others and be a good witness by living by Godly wisdom. This does not always look the way successful in the worlds eyes and

may actually produce suffering in this life. But ultimately to be a name bearer is to be like Jesus who is the true Israel and name bearer, and we are called to carry that name.

Comparison

Landa Cope's *The Old Testament Template* (OTT) and Carmen Imes' *Bearing God's Name* both address how the follower of Jesus should use the Old Testament (OT) and the formula *per se* that we find there for discipleship today. OTT addresses the discipleship of the nations where *Bearing God's Name* seems to focus on the individual and the Christian community. Both approaches are Nobel and use scripture to support their claims.

OTT is founded in the Seven Mountain Mandate approach but with a keen eye on where discipleship is lacking in today's church. Cope goes into great detail about the tragedy of just making converts and how this has led to Christians feeling secure about their eternity but lacking in actually following what God tells us to do. She sees the purpose of the church (the people, not the building) in being a vehicle to disciple the nations in which each mountain of influence can be overcome by employing the principals taught by Moses in Deuteronomy.

In *Bearing God's Name* Imes lays out the vision of God for his people is to bear His name well. By doing this we will be a light to the nations. Imes focus within the book was looking at Israel as individuals and how this relates to community. God's law as she sees it is not a set of rules or a template but rather the way to shine God's light to others through the way we live our lives. Imes connects this vision in the OT to Jesus and the Jesus communities in the NT. We see that Jesus was the true image and name bearer and we are called to see the fulfilment of that OT purpose in Jesus, so we now reflect him. The principals of the OT and NT for name bearing are the same but the vehicle is different. The aim of bearing God's name is to shine God's light to the nations and call them out of darkness and into God's kingdom.

Comparing the two approaches we see much overlap. One could employ both at the individual and corporate/national level. Both call for a lifestyle of honor to the Lord in our homes and place of vocation. Yet

we need to ask the question if God has actually called us to overtake the mountains of society or whether we are called to pull the nations into God's kingdom. Cope seems to advocate the former and Imes the latter.

Opinion

Comparing the two approaches to using the OT for discipleship I see that Imes view is the more consistent one when we examine the biblical text. Cope does a great analysis of the ordered way that Israel was set up in the Bible and how God gave much wisdom in ordering His nation, but the OT never calls us to apply this to the world today. Can we just proof-text our way through the OT to make our view fit? I feel that this is a bit of what Cope has done in OTT. This view, as in the Mosaic covenant, was for Israel. Gentiles are not part of the Mosaic covenant. In Jesus there are big picture things that apply to us such as name bearing but the strategies marked out in the Law, though wise, are not commands or formulas for us today.

The question of foundations comes to my mind even more than that of using the OT as a formula for kingdom success. The foundation Cope puts forward in the Seven Mountain Mandate (7mm) position is starting from a faulty view of what God has called the church to. If this was God's call, why do we not see it in the OT such as Cope is suggesting? When considering Israel why didn't God just leave them in Egypt to take over the mountains of society there? Instead, God calls people out of the world into His way of living and into His kingdom rather than to take over worldly structures to make them look Godlier. I feel that the 7mm foundation is incorrect and so when you start with the wrong foundation you get the whole mission wrong.

Israel was not called to overtake the mountains in pagan society but rather to call people out of that way of living by coming into their community to walk with Yahweh. We do see the mentioning of sharing the gospel before kings as Cope brings up as her basis for this way of thinking, but sharing the gospel is telling the kings there is another king whose name is Jesus.

Imes details that we are to live like Jesus and reflect the one who was the true image and name bearer. Jesus when tempted by the devil was told he could have the nations if He's just worshipped the devil. Instead, He chose to not give into the temptation of power and achieving status on that mountain and rather to bear God's name and His purpose from the kingdom that is not of this world. We can also look to the prophets that

were part of society but spoke as a prophetic voice calling people to covenant faithfulness and back to justice rather than overtaking with powerful positions. And finally, the way of Jesus is cruciform. It looks like the cross. Power is through suffering and serving, and I think this is one place where though the 7mm call for servant leadership, it looks more like acquisition of worldly power in the name of the Kingdom.

Overall Cope's template of the OT is impressive, and I like a lot of what she had to say but I do not agree with the foundations and use of Deuteronomy. I understand this is focused on the OT but let's see more where the OT lines up with Jesus and what he calls us to do. I find that lacking in OTT. Imes' book was also impressive in that it is calling the church to a way of living that connects God's intentions for Israel to Jesus and on to the church as bearing God's name before the nations in a way that calls people out of darkness rather than overtaking the systems of the kingdom of darkness.