

# **PASTOR RAY’S BIBLE SCHOOL 301**

## **KINGDOM NATION**

### **Session Six**

#### **“A Theology Of Placement”**

##### **I. Review “Kingdom Nation”**

###### **A God’s Unchanging Purpose**

1. Our subject is “Kingdom Nation”, the term we are using to describe the “redeemed” people of all ages.

2. Individual destiny is always connected with corporate destiny.

a. The principle of the “one” and the “many”, which finds its roots in the Trinitarian nature of God, applies to the redeemed. (See R.J. Rushdoony’s “The One And The Many”, a classic work on the subject of the Trinity)

**Now ye (plural in Greek) are the body of Christ, and members in particular.**

**1 Cor. 12:27 KJV**

**27 Now you (plural form in Greek) are Christ's body, and individually members of it.**

**1 Cor. 12:27 NASB**

3. From before the foundation of the world, God “foreknew” and “predestined” those who would justify, (see Romans 8:28-30). He “sees” this great company of those who believe as ONE, and at the same time as the MANY.

4. This is rooted in the nature of God Himself, Who is “one God”, and yet 3 Persons...corporeity does not disannul particularity. While it is true God sees EACH of His children as individuals, He also sees them as ONE people.

5. The purpose of God is stated in the OLD and the NEW Testaments:

### **Moses speaks to Israel in Ex 19:5-6:**

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

KJV

### **The Apostle Peter speaks the same purpose to the Church in 1 Peter 2:10:**

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

KJV

6. An axiom of logic is that “things equal to the same thing are equal to each other”. Israel and the Church are the “kingdom nation” of God, and therefore, equal in essence and substance.

7. The “father” of “all them that believe”, is Abraham, (Romans 4:11), identifiable as those who “walk in the steps of the faith of Abraham, (Romans 4:12).

8. Abraham is a model and a prototype for all believers, Old and New Testament!

Now the Lord said to Abram, "Go forth from your country, And from your relatives and from your father's house, to the land which I will show you; And I will make you a great nation,

And I will bless you,

Genesis 12:1-2 NASB

a. The FIRST WORDS to Abraham model a CALLING OUT, a SEPARATION (Sanctification) of the man unto God.

b. The NEXT WORD, is a CALLING IN to “the land” God would show him...He called him out for the purpose of placement!

## **II. A Theology Of Placement**

### **A. The Adamic Model**

1. We find “placement” in God’s purpose for man in the ultimate prototype of Adam:

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. 8 And the Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

2. God did not create Adam in the Garden! He created the man, then PLACED Him in the Garden. This is a much overlooked detail, indicating God's purpose of placement is inherent from the beginning!

3. God has a particular PLACEMENT for His redeemed people...But this placement can be lost because of SIN!

**“...therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.**

**Genesis 3:23-24NASB**

4. In the largest (prophetic) sense, MANKIND suffered “Paradise Lost” because of sin...and human history can be understood as **man's attempt to get back to the Garden!!!**

a. Man's “lostness” is not just for God...it's for the PLACE where He once walked with God!

b. Man's governments and policies, throughout history, are man's attempts to restore paradise.

5. Abraham, the prototype of all believers, receives God's call OUT of his father's “country” with the purpose of going IN to “the land” God was PROMISING to him!

6. God deals with man's SIN...the He deals with man's DISPLACEMENT.

7. God's promise to “bless” Abram and to make him a “great nation” was dynamically connected to the PLACE God would accomplish the promise.

8. The “Promised Land” was to be the new “Eden” for Abraham and his descendents!

a. God calls this place the “land flowing with milk and honey” 46 times!

b. The priority of the Promised Land is clear from this point forward throughout the entire Old Testament.

c. Placement is connected to provision!

9. It is arguable whether or not the Garden of Eden was located in what is later called “the land of milk and honey”...but the spiritual truth of God's desire to RETURN man to his proper placement, LOST by Adam in the Fall, is obvious in God's call to Abraham!

## **B. The Abrahamic Model Of Placement**

1. Once God calls Abraham to “Go out”, we might say the rest of the Old Testament, in its entirety, might be understood best by grasping the centrality of the role given to the concepts of “the Land” or “place”.

- Genesis through Deuteronomy is about getting ready to enter the land
- Joshua is about entering the land
- Judges through 2 Chronicles about living in the land
- 2 Chronicles through the Prophets about being DISPLACED from the land through sin (following the pattern of Adam’s loss of Edenic placement through sin)
- The Prophets contains a record of Israel in captivity, a separation from the land in the judgment of God
- Ezra-Nehemiah, etc. on Israel’s return to the land, an exercise still in progress at the birth of Jesus!

2. In his wonderfully important book on “The Land”, theologian Walter Brueggemann puts it better than I:

**“I have come to see that the Old Testament, in its theological articulation, was not all about ‘deeds’, but was concerned with place, specific real estate that was invested with powerful promises and with strategic arrangements for presence in the place as well. Once I had seen that, then it was a ready development to see the dialect in Israel’s fortunes between *landlessness*, (wilderness, exile) and *landedness*, in either possession of the land, as anticipation of the land, or as grief about the loss of the land...”**

**Walter Brueggemann, “*The Land: Place As Gift, Promise and Challenge in Biblical Faith*”, Fortress Press, Minneapolis, 2002**

a. Once we grasp the panorama of this picture, our entire perspective on the old Testament is transformed.

3. Using the principle of “first the natural, then the spiritual”, (PRBS 101 Course as the principle set forth in 1 Corinthians 15:46), we make the following typological connections:

**Abraham=the Believer**  
**The “Calling Out”=Sanctification**  
**The “Calling In(to) “The Land”=The Believer’s calling to geographical and spiritual placement**

4. Following in the “steps of the faith of Abraham” involves a “looking” for spiritual “land”, or placement, which is inherently promised to us.

**“... and He brought us out from there (Egypt) in order to bring us in, to give us the land which He had sworn to our fathers.’**

**Deuteronomy 6:23**

**NASB**

- a. God saves us out of “Egypt”, the world)
- b. He brings us OUT to bring us IN to the “land” He has purposed for us

5. In this construct, what Israel experienced “in the natural”, the Believer will experience “in the spiritual” dimension...the discovery of the primacy of placement.

**8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.**

**Hebrews 11:8-10**

**KJV**

6. Here we see another contrast between Nimrod, looking to build the “city of man” or “Babylon” and Abraham, who was looking for the “city of God”, that which God ordered and built, the “New Jerusalem”.\*

a. The New Testament equivalent of what Abraham looked for is admittedly, somewhat obscure...however, we can clearly see the principle of placement as a priority.

### **C. Suggested Applications**

1. Abraham represents the “individual” believer as well as the “corporate” (Federal) representative of “all who believe”. The first thing we must know is that God places a priority on placement. He calls us OUT to take us IN.

a. We may go out “not knowing where we are going”, but we must know “what”, we are looking for, that there is a PURPOSE behind our calling.

b. The inner yearning to get back to Eden is in every human being...the seeking out of proper placement is a motivational drive for all who believe.

2. This “placement” concept has many applications:

- **Geographical**-Where God would place us, the city we live in, is important
- **Occupational**-The work God wants us to do, the occupational placement we seek is part of the picture. God “placed” Adam in the Garden because that’s where his “job

assignment” was. God called Abraham and his descendents to the Promised Land because THAT is where He would “grow” the Kingdom-Nation

- **Relational**-Abraham’s call was “out” of his “father’s household”, from the old associations and relationships, so he could “connect” Abraham with those called of God. The “city” he looked for might be understood relationally, since Jesus called the Church a “city” in Matthew 5:14 and the people of God are (corporately) called “New Jerusalem” in Revelation 3:12 and (even more clearly) in Revelation 21:

**And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.\***

**Revelation 21:2-3                      KJV**

**\*PLEASE tell me you are not looking for a city of brick and mortar with golden streets! The “city” of God is the “bride” of Christ, the “tabernacle” God indwells, the very people of God! Again, we have the carnality of the dispensationalist (mis)interpreters of scripture to thank for the fuzzy thinking that is plaguing so much of the church today!**

- **Spherical**-The first purpose of God for man was “to have dominion”. (Genesis 1:26-28) Since man is physically bound to one place at a time, the concept of “spheres” of placement must be considered. No man will be able to legitimately “take dominion” outside of the proper placement by God in his particular “sphere”. Conceptually, the Adamic race was designed to “have dominion” over the earth. But practically, THE man Adam was assigned to the Garden. Adam’s placement determined his provision, his occupation, and his “sphere” of dominion. For example, a MAN has authority over his WIFE, but not other men’s wives! Ministers have authority (dominion) ONLY WITHIN the sphere or “measure” properly assigned to them. The Apostle Paul addresses this principle in his 2<sup>nd</sup> letter to the Corinthians:

**13 We will not boast about things done outside our area of authority. We will boast only about what has happened within the boundaries of the work God has given us, which includes our working with you. 14 We are not reaching beyond these boundaries when we claim authority over you, as if we had never visited you.**

**2 Cor 10:13-14                      NLT**

- **Ecclesiastical**-God “sets” or “places” “every member of the Body as pleases Him”...meaning that placement in a local church is an indispensable ingredient in the life and growth of every member of Kingdom-Nation. No member of the body can live, much less grow, without being vitally connected to the body itself. We are ONE in Christ, Who is the Head. Holding a “high view” of the Church as the Body of Christ and our dynamic placement in it is a key to dominion.

### **III. The Divine Pattern For The Kingdom Nation**

## **A. The Abrahamic Model For Placement**

1. Walking in the steps of the faith of Abraham, the ‘father’ of all them that believe, will place a priority on placement.

2. The call of Abraham was to “come out” that he might “go in”...both principles involving placement.

3. The CONDITION for finding proper placement and remaining in it was OBEDIENCE to God’s law-word!

4. God’s BLESSING is proper PLACEMENT...God’s judgment always brings DISPLACEMENT!

**The...story is told in ancient Israel about promise-possession-loss, the completion of the story is in loss, wherein Israel forfeits the land, is deported to Babylon...(making) land loss the culminating point in the narrative...Joshua-Kings ends with deportation and ...kinship-in-exile...deportation lingers as definitional for Israel’s faith.”**

**Brueggemann, ibid.**

5. Time and again, Old Testament themes consistently revolve around the land and placement. The message to us is clear...we need a sound theological understanding of the principle and power of placement. Land and property has played a fundamental role throughout human history:

- All the wars of human history have been fought over some issue with “land”
- The Middle East conflict is all about the LAND
- Ideological systems compete in a war of ideas over PRIVATE PROPERTY-is it a human device or is it ethical in nature?
- Who owns the earth? Who allocates the stewardship of it?

6. We have seen the principle of placement in the life of Abraham. In our next class, we’ll extrapolate the principle as it was later expressed in how God delivered the Abrahamic nation, and how it was all about PLACEMENT!