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"Kingdom through Covenant is hermeneutically sensitive, exegetically rigorous, and theologically rich? a first-rate biblical theology that addresses both the message and structure of the whole Bible from the ground up. Gentry and Wellum have produced what will become one of the standard texts in the field.

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understanding of God's Word as it reveals the structure that supports the narrative of God's message throughout time. The study of the covenants provides a framework for understanding and applying the message of the Bible to life in the new covenant community.

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Foundationally, they argue that "it is through the biblical covenants that God's kingdom comes to this world centered in the person and work of our Lord Jesus Christ"

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(591). They are viewing the development of the covenants (the s is also an important distinction they make from covenant theology) diachronastically.

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Kingdom through Covenant is not a system-driven work, but a careful exposition of the covenants as key to the narrative plot structure of the whole Bible. Kingdom through Covenant emphasizes the importance of the covenant concept throughout Scripture, showing that crucial theological differences

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can be resolved by understanding how the biblical covenants unfold and relate to one another. Rather than looking at covenant as the center of biblical theology, the authors show how the covenants ...

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Classic dispensationalism famously made a distinction between the "kingdom of heaven" (i.e., the fulfilment of the covenant made to David, in which God promised to establish the kingdom of his Son) and the "kingdom of God" (i.e., the moral rule of God in the hearts of

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The disciplines of biblical and systematic
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However, throughout the Bible, while God faithfully meets his covenant commitments, the human parties consistently fail to meet their obligations. Therefore, Gentry and Wellum conclude, "God himself, as the covenant maker and keeper, must unilaterally

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Covenant to keep his own promise through the provision of a faithful, obedient Son" (p. 668). The kingdom is established as God himself keeps both sides of the covenant.

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God's covenant partners are to be his faithful servants, agents of his will. Thus God's kingdom is established through covenant. However, the biblical metanarrative is built on the unfaithfulness of the covenant partners and thus the progressive establishment of God's kingdom through

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"Kingdom through covenant" is our proposal for what is central to the narrative plot structure of the Bible, which we want to develop in detail in the following chapters. If we were to label our view and to plot it on the map of current evangelical discussion, it would fit broadly under the umbrella of what is called "new covenant theology," or to coin a better term, "progressive covenantalism."

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kingdom through covenant was slightly
different from other ways of think- ing

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through the Bible's storyline current in evangelical theology. In evangelicalism, the dominant biblical-theological systems of covenant theology and dispensationalism (and their varieties) are the way that most Christians conceive of the Bible's larger story.

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Man controls his own destiny through his words and the power of his faith. Starting with the false teaching that God "lost control" of the earth when Adam and Eve sinned, exponents of extreme kingdom theology

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believe that God has been looking for a
"covenant people" who will take back control
of the earth from Satan.

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The punishment for covenant violation was
expulsion from the land (which occurred in
the conquest of the Northern Kingdom in 722
B.C. and the Southern Kingdom in 586 B.C.).
When Adam failed in keeping the covenant of
works, God instituted the third covenant,
called the covenant of grace.

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