

S T U D Y G U I D E

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FROM
AGE TO
AGE

THE UNFOLDING OF
BIBLICAL ESCHATOLOGY



From Age to Age

STUDY GUIDE



LIGONIER MINISTRIES

From Age to Age Study Guide
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How to Use This Study Guide

This study guide includes a chapter synopsis, a lesson objective, key passages, key points, and discussion questions from each chapter in *From Age to Age*, as well as questions that focus on a relevant passage of Scripture from each chapter. Participants should first read each corresponding chapter of the book in order to make the best use of this guide.

Chapter Synopsis: This section summarizes the material in the chapter and provides a reminder of what the chapter covered. It serves to help readers remember what they've already read in the book.

Lesson Objective: This section explains the purpose of the chapter and the intended outcome of the study guide lesson.

Key Passages: This section quotes several passages from the chapter so that readers can remember some of the more significant things the author said. It can also serve as a starting point for discussion if the group leader would like to ask questions or provide thoughts related to excerpts from the book.

Key Points: This section outlines many of the basic ideas that the author mentioned in the chapter. It helps readers recall not just the big idea of the chapter but also its supporting ideas and their flow.

Scripture Reading: This section highlights one of the chapter's key points in God's Word. It helps readers identify the scriptural basis of important Christian doctrines and develops their ability to understand Scripture through questions about the reading. These questions are also ideal for group study.

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Reflection Questions: This section provides readers with questions that could be asked of themselves or in a small-group setting. The questions are designed to help readers understand the chapter and apply that knowledge to their lives.

Prayer: This section closes the study with an opportunity to come before the Lord in prayer based on what readers have learned.

The Pentateuch I: Genesis

CHAPTER SYNOPSIS

Since the Bible is one consistent, continuous story, all the various themes of eschatology find their origins in the Bible's beginning. To explain the last things, it is necessary to examine the first things. The book of Genesis begins with a King and His kingdom, as it portrays God as the sovereign Creator of and Ruler over the cosmos. Man acts as God's image-bearing vice-regents on the earth. Through the fall, however, creation is corrupt and the kingdom appears to be lost. But through His covenants with Adam, Noah, and Abraham, God promises to reverse the corruption of man and creation and to restore the kingdom through a conquering figure, identified in Genesis as the seed of the woman and the offspring of Abraham.

LESSON OBJECTIVE

This chapter displays important biblical themes and their origins discovered in the narrative of Genesis.

KEY PASSAGES

As the Creator, God is also the sovereign King over all that He has made, and all that He has made exists to glorify Him. He is the Great King, and the creation is intended to be His kingdom. (p. 21)

By listening to the words of the serpent rather than submitting to the word of God, man allowed Satan to usurp dominion and establish his own "kingdom" in place of God's. (p. 25)

The restoration of God's kingdom and blessing and the redemption of man will

become of primary importance throughout the remainder of the book of Genesis and throughout the entire Bible. (p. 27)

[Abraham] did not live to see the fulfillment of all of God's promises, but he died in faith, and those promises remained the framework of God's eschatological plan of redemption. (p. 42)

KEY POINTS

Creation and Corruption (pp. 17–28): Genesis begins by recounting God's creation of the cosmos, with particular attention paid to man's origins. God creates man not identical to Himself, but in His image, setting man as a king over God's kingdom on earth. Following the story of creation, however, Genesis equally retells the story of corruption. Adam and Eve rebel against God, and in them all humanity is brought under curse. Yet the corruption of sin and the curse of death are met with God's promise for man's redemption and the restoration of the kingdom through a future progeny.

Floodwaters (pp. 28–34): The narrative of Genesis proceeds to prove that man's very nature was corrupted in Adam's sin. The generations after Adam repeatedly recapitulate Adam's rebellion against God; therefore, God sends a flood as punishment for humanity's sins. Yet despite this deluge, God makes a covenant with Noah and his family. In this covenant, God promises salvation from judgment, and after the floodwaters subside, God reestablishes His plan for creation through promises and commands made to Noah.

Covenant Cutting (pp. 34–42): The second half of Genesis details God's dealings and covenant with Abraham and his posterity. In God's covenant with Abraham, several promises are introduced, including promises for offspring, land, kings, and blessing. The garden promise for a serpent-crushing seed and the postflood promise for the preservation of creation are concretely concentrated and carried on in God's covenant with Abraham, Isaac, and Jacob.

Down to Egypt (pp. 43–48): God's promise for offspring began to be fulfilled through Abraham's begetting Isaac, Isaac's begetting Jacob and Esau, and Jacob's begetting his several sons. At the end of Genesis, however, the prospect of God's fulfilling His promises is darkened as Jacob's entire family settles in the land of Egypt, far from the land where the promises for kings and kingdom were expected to be fulfilled.

SCRIPTURE READING

Colossians 1:13–20 [The Father] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

- In this passage's description of creation and Christ, what language resembles or references the description of Adam in Genesis?
- How does this passage's description of creation and Christ differ from Adam's description in Genesis?

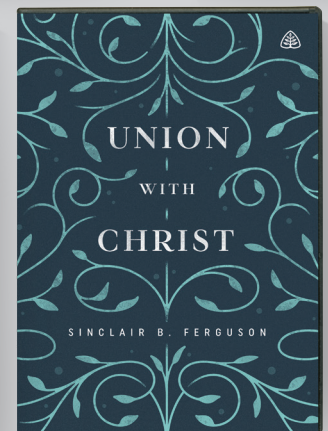
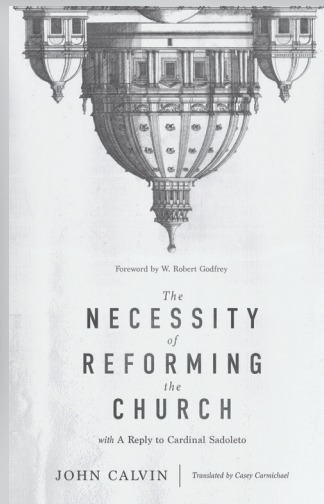
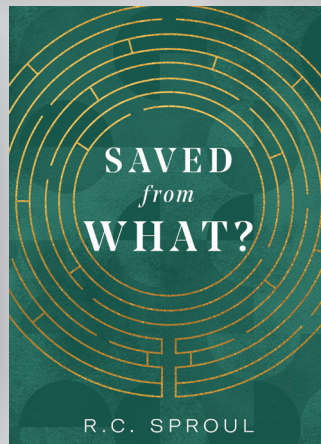
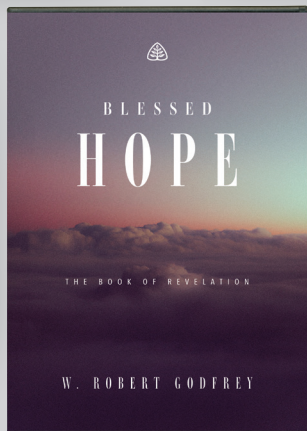
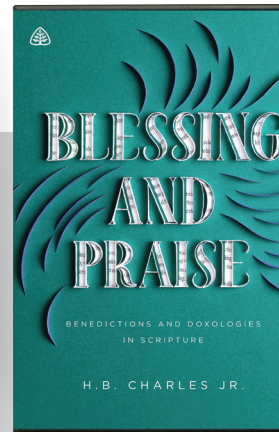
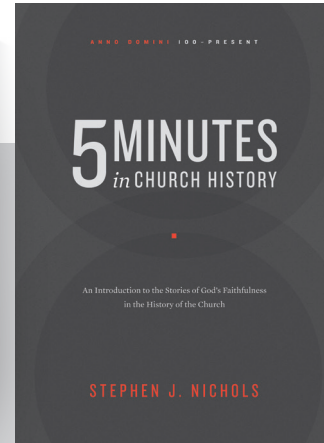
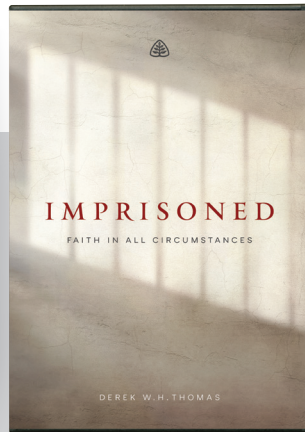
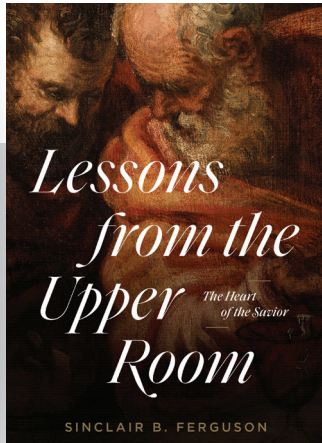
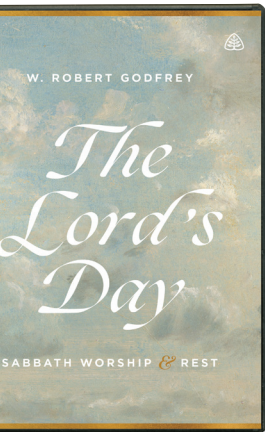
REFLECTION QUESTIONS

1. What are the two major sections of Genesis? What two promises regarding progeny are central to their respective sections?
2. What does God's covenant with Noah reveal about the relationship of God's kingdom to all creation?
3. What is the significance of God's promise to Abraham concerning land?
4. In Genesis 49, how is God's kingdom related to the words that Jacob speaks to his son Judah?

PRAYER

- Praise God as the holy Creator and the merciful Redeemer of His kingdom.
- Confess your own readiness to rebel against God's decrees.
- Thank God for His promises, through which we receive redemption.
- Ask God that His Holy Spirit would lead you into greater obedience to the seed of the woman, Jesus Christ, *the* offspring of Abraham, as you rest daily in His obedience.

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