

Kingdom Come: Understanding The End Times Through Jesus

When: Sundays, September 9—October 28, 2018

Time: 9:20 am—10:30 am

Where: W248

Class Webpage: www.TheologyClass.org/kingdom

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1. 9/9 Eschatology Overview

2. 9/16 All Things Fulfilled in Christ p. 1

- The Bible is Christocentric
- Jesus and the OT

3. 9/23 Reading Revelation p. 1

- Genre
- Presuppositions
- Christo-centric/Ecclesiology/Worship

4. 9/30 Reading Revelation p. 2

- Survey of Revelation

5. 10/7 Reading Revelation p. 3

- Survey of Revelation
- Understanding Eschatological Views

6. 10/14 All Things Fulfilled in Christ p. 2

- Jesus and the NT
- Already/Not Yet
- Present Age/Age to Come

7. 10/21 All Things Fulfilled in Christ p. 2

- Jesus and the NT
- The Kingdom of God

8. 10/28 The Millennium (Rev 20)/Return of Christ

- Tribulation
- Parousia/Rapture

Recommended Reading:

- Dr. Rob Dalrymple *“Understanding the New Testament and the End Times”* (second edition) 2018. Wipf & Stock Publishers
- Dr. Rob Dalrymple *“Follow the Lamb: A Guide to Reading, Understanding, and Applying the Book of Revelation”* 2018, Weaver Book Company

I. Intro

A. Welcome

1. Class website: www.theologyclass.org/eschatology18

B. Purpose of Class

1. Broader understanding of Eschatology
2. Jesus at the center of the biblical story
3. Reading Revelation
4. The eschatological biblical ethic for the People of God

C. Class exhortations

1. Eschatology is a non-essential for justification
 - a. Essential for sanctification
2. Charity towards orthodoxy
3. Safety and freedom to dialogue

II. Why Eschatology?

A. Eschatology

1. Study of end times (*eschatos*)

B. Where is eschatology in the Bible?

2. Isn't merely the "millennium"
3. Anything relating to God's RULE & REIGN in the restoration/reconciliation of the world
 - a. The (first) coming of Jesus
 - b. The entire period of the "last days"
 - c. The Rule & Reign of Christ
 - i. aka: The Kingdom of God
4. The entire NT is about eschatology
 - a. Final lap of the race

III. What is Eschatology?

A. Everyone has an eschatology

1. Everyone's a theologian
2. What's the best way to understand eschatology?
 - a. Consistency in how we read the Bible
 - b. Would it have made sense to the 1st century Christians?
 - c. Is it missional?
 - d. Is it Christ-centered?

B. The NT is Eschatology

1. Ephesians 1:3-23
2. Hebrews 1:1-4
3. Colossians 1:9-14, 19-23
4. 2 Peter 3:10-18
5. Titus 2:11-15

I. Intro

- A. Interpretive Presuppositions
 - 1. Grammatical-Historical-Christocentric
- B. The goal of interpretation
 - 1. Author's original intent
- C. Weeks 2-8: understanding the biblical story
 - 1. How do all things point to Jesus?

II. Jesus is the climax of the story

- A. To understand biblical eschatology, we need to have a proper understanding of how the Bible (OT/NT) views Jesus
 - 1. Christo-centric
 - a. The entire Bible points to Jesus
- B. How Jesus interpreted the OT
 - 1. **Luke 24:27, 44-46**
 - 2. **John 5:39, 45-47**
- C. 4-part Redemptive-History
 - 1. Creation
 - a. Genesis 1—2
 - 2. Fall
 - a. Genesis 3—Malachi 4
 - 3. Redemption
 - a. Matthew—John
 - 4. Recreation/Restoration
 - a. Acts—Revelation
- D. God's plan to redeem the world
 - 1. Blessings through Abraham
 - a. Genesis 12:1-7
 - 2. The mission of Israel
 - a. Isaiah 49:6
 - b. Isaiah 60:3
 - 3. Fulfilled in Jesus
 - a. John 8:12
 - 4. The mission of God's people
 - a. Matthew 5:14-16

III. How the NT Writers Interpret the OT

- A. Jesus fulfills the story
 - 1. Jesus is God come to rescue from Exile
 - a. Isaiah 40:3 (Malachi 3:1)
 - 2. Jesus inaugurates the last days by sending the Spirit
 - a. Joel 2:28

- b. Acts 2:16-17
- 3. Jesus was the Rock in the wilderness
 - a. Ex 17:1-6 (also Num 20:10-13)
 - b. 1 Cor 10:1-4
- 4. Jesus is the YHWH of creation
 - a. Ps 102:25-27
 - b. Heb 1:8, 10-12
- B. Jesus came to fulfill the law
 - 1. Matt 5:17-18
 - 2. Romans 10:4
 - 3. Hebrews 10:1
- C. Jesus and the Law
 - 1. Blood sacrifices:
 - a. Hebrews 9:12
 - 2. The human priesthood
 - a. Hebrews 7:23-24
 - 3. The food laws
 - a. Mark 7:18-19
 - 4. The entirety of the Law
 - a. Galatians 3:24
 - b. Colossians 2:1-3; 16-17

IV. Israel finds her fulfillment in Jesus

2 Cor 1:20 *For all the promises of God find their Yes in Him. That is why it is through Him that we utter our Amen to God for His glory.*

- A. Jesus is the new Moses/Israel
 - 1. Matthew 1:1-17 Complete connection to David, Abraham, etc.
 - 2. Births
 - a. Moses was born in “distress” as the king of Egypt (Pharaoh) had the male children killed (Ex 1:16)
 - b. Jesus was born in “distress” as King Herod sent to kill all the male children (2:16)
 - 3. Egypt
 - a. Moses/Israel came into Egypt with Jacob (Ex 1:1)
 - b. Jesus fled to Egypt for safety. *“Out of Egypt I called my son”* (Hos 11:1) (Mt 2:13-15)
 - 4. Water
 - a. Moses and Israel passed through the Red Sea (Ex 14)
 - i. and all were baptized into Moses in the cloud and in the sea (1 Cor 10:2)
 - b. Jesus was baptized (3:13-17)
 - i. To fulfill all righteousness (3:15)
 - 5. The Wilderness
 - a. Moses
 - i. Israel wandered 40 years
 - ii. The people grumbled against Moses (Ex 15:17)
 - b. Jesus

- i. John the Baptist prepared the way of the Lord, calling for repentance (3:1-3)
- ii. Was unsuccessfully tempted by the devil for 40 days (hunger/power) (4:1-11)

6. The Law/Mountain

- a. Moses
 - i. Went up onto Mt. Sinai to receive the Law (Ex 19—20)
- b. Jesus
 - i. Went up onto the mountain to give the law (5—7)

7. The Promised Land

- a. Moses
 - i. Went up onto the mountain to see the Promised Land (Deut 34)
- b. Jesus
 - i. Repent, for the Kingdom of Heaven is at hand (4:17)
 - ii. Went up to the mountain (28:16) and commanded to go into all the world (28:19)

B. Jesus and the Vineyard (John 15:1-10)

1. The Vine

- a. Is 5:1-7
- b. Is 27:2-6
- c. Jer 2:21
- d. Jer 6:9; 12:10-13; Ez 15:1-8; 17:5-10; 19:10-14;
- e. Hosea 10:1-2
- f. Hosea 14:7

2. Israel is the Vine/Vineyard

- a. her job is to bring forth fruit
 - i. Israel failed to produce Fruit
- b. Jesus the Messiah FULFILLS Israel's destiny as the true Vine of God
 - i. Jesus embodies God's true intentions for Israel
 - ii. Jesus is the *channel* through whom God's blessings flow
 - iii. Jesus is the *new temple*/fulfillment of the Jewish *festival* symbolism
 - iv. Jesus is the *New Israel* (as the TRUE Vine)

3. The NT is made up of OT Imagery

- a. We cannot understand the context of the NT without an understanding of the OT

V. Christ Fulfills the Mission—God's People continue the Mission

A. Those who curse/bless you I will curse/bless

- 1. The Genesis 12 promise?
- 2. Fulfilled in Christ (Gal 3)

B. The blessings to Abraham are fulfilled in Christ

- 1. Because He is the offspring (not plural)
- 2. There are ONE people of God
- 3. Jesus fulfilled Israel's call
 - a. The Church hasn't *replaced* Israel
 - b. Jesus fulfilled the mission of Israel, and so all who are *in Christ* (Jew and Gentile) are members of true Israel (Gal 3; Rom 11:25-26)

C. The endtimes people of God

1. God's desire is to dwell among His people
 - a. Exod 29:45; Lev 26:11; Ezek 37:27; Zech 2:10-11; Isa 57:15; John 1:14; Rev 21:3;
2. This was fulfilled in Jesus
 - a. John 1:1-18
3. God continues this through His people
 - a. 1 Pet 2:9-10
4. The people of God are to continue Abraham's mission
 - a. To bless the world (through the Spirit)
5. This will be fully consummated at Christ's second coming
 - a. The marriage of the Lamb to His bride (Rev 19:6-10)
 - b. Heaven invades earth, New Jerusalem (Rev 21)
 - c. Tree of life (Rev 21)

Recommended Resources:

Knowing Jesus Through the Old Testament (Christopher Wright)

God Dwells Among Us (G.K. Beale and Mitchell Kim)

The Unfolding Mystery (Edmund Clowney)

Christ from Beginning to End (Hunter & Wellum)

I. Intro

A. Overview

B. History of Apocalypse

1. Not invented by John
 - a. In the OT
 - i. Dan 7—12
 - ii. Ezekiel 40—48
 - iii. Zech 1—6
 - b. In the NT (apocalyptic)
 - i. Mark 13 (cf. Luke 21; Matt 24—25)
 - ii. 1 Thes 4:13—5:11
 - iii. 2 Thes 2:1-2
 - iv. 2 Pet 3:1-13
 - c. Non-canonical
 - i. 4 Ezra (c. 100 CE)
 - ii. 1 Enoch (c. 300—100 BCE)

2. Familiar literary tradition

C. Interpretive Presuppositions

1. Futurist
 - a. A literal description of future events
 - b. Events happen in the last 3.5 or 7 years before the return of Christ
2. Idealist/Eclectic
 - a. These things happen from the resurrection of Jesus till the 2nd coming
 - i. They are always happening
 - ii. Different from Historicist (not chronological)
 - iii. Therefore, Revelation is more symbolic
 - b. Focuses on the theme/message, not using as a key/map to the future

II. Interpretive Keys

A. Jesus

1. 1:1 The revelation of Jesus Christ

B. The OT

1. A very Jewish book
2. Allusions
 - a. Always look "backwards"
 - b. John is interpreting the OT through the lens of Jesus
3. Scripture interprets scripture
 - a. Especially with hard to understand passages
 - b. Who determines which scripture?
 - c. Revelation can't be understood in a vacuum
 - i. Understand OT imagery
 - ii. John is reinterpreting Daniel through Jesus

- C. John's audience was expected to obey
 - 1. 1:3
 - 2. 22:7
- D. Historical Context
 - 1. Living in a pagan, anti-Christian culture
 - a. Domitian
 - b. Caesar is Lord
 - c. Idolatry
 - d. False teaching

III. The Literary Genre of Revelation

- A. Letter and Prophecy
 - 1. Epistle (cf. 1:4-5; 22:21)
 - a. Single letter to be circulated
 - b. Situational
 - c. Epistolary structure of Revelation
 - 2. Prophecy (1:3)
 - a. Nature of prophets
 - b. The 7 epistles are largely prophetic
- B. Apocalypse
 - 1. 1:1 "*The revelation of Jesus Christ*"
 - a. First word: *revelation*
 - i. Apocalypse = to reveal/unveil
 - ii. Unfamiliar modern way of telling stories
 - 2. Characteristics of Apocalypse
 - a. Presented as divine revelation
 - i. Angel/heavenly intermediary to a well-known figure
 - b. God will intervene in human history (during persecution), overthrow evil empires, establish his kingdom
 - c. Use of images
 - 3. Revelation and the OT
 - a. Uses 400-600 OT allusions
 - b. Always search the OT to find the answers
- C. Symbolism (and the dangers of)
 - 1. Rev 1:1 ... *He made it known by sending his angel to his servant John...*
 - a. *semaino*
 - b. *made it known* (ESV, NIV, NRSV), *communicated it* (NASB), *signified it* (KJV, HCSB)
 - i. *signify*: communicate by symbols
 - ii. noun form is the term used in Gospels to indicate the miracles Jesus did (make known something that people didn't know)
 - c. Dan 2:28 (2:45 LXX) "A great God has made known..."
 - i. John uses the same word
 - ii. Indicates that Revelation is to be understood symbolically
 - d. Order of interpretation?

2. Who gets to determine what the symbol means?
 - a. Need to look for clear indicators for meaning
 - i. What did this mean to a 1st century person?
 - b. Allow "scripture to interpret scripture"
 - i. What this does NOT mean
 - ii. What this DOES mean
 - (a) Does the author use other allusions?
 - (b) How does the author UNDERSTAND the scripture he's quoting?
 - (c) Understanding the context of those scriptures before "harmonizing"

D. Apocalypse & Chronology

1. What's the timeline?
 - a. Presents future in the current
 - b. Chronology becomes one of the major hermeneutic issues for the book
2. E.g., Satan falls from heaven in the future tribulation? (12:8-9)
 - a. Luke 10:17-20
 - b. Revelation shouldn't be read sequentially

IV. Themes of Revelation

A. Worship

1. What is true worship?
 - a. Ch 4—5 The One who sits on the throne, and the Lamb
 - b. In the New Jerusalem 22:1-5
2. Warning against false worship
 - a. False worship is tied to the *nations
 - i. Emperor worship/politics Ch 13
 - ii. Paganism
 - iii. False religion
 - iv. Satan 2:13-14; 13:1-4
 - v. Idolatry 9:20
 - b. Rome in the ancient world
 - i. Imperial cult
 - (a) Emperor, military, etc.
 - ii. Christians can't support pagan nations (worship their leaders)
 - (a) Great fear of military/political oppression
 - iii. Revelation is exhorting Christians against nationalism/worship of the state/emperor
 - c. Resist the world
 - i. Martyrdom is the extreme example of protest
 - ii. The people of God resist the charm/delusions of the present world, to look beyond and see a better world

B. Overcome (conquer/victorious) = *nikao*

1. to win in the face of obstacles, *be victor, conquer, overcome, prevail*
 - a. As in battle
2. Jesus became King by overcoming
 - a. 5:5
 - b. 12:11
 - c. 17:14
 - d. 3:21
3. The People of God imitate the King
 - a. 2:7
 - b. 2:11
 - c. 2:17
 - d. 2:26-27
 - e. 3:5
 - f. 3:12
 - g. 3:21
 - h. 21:7
4. Outside Revelation
 - a. 1 John 5:4
 - b. 1 John 2:13
 - c. Rom 12:21

C. Examples (of OT symbolism)

1. Rev 10:8-11
 - a. Ezek 2:8-3:5
 - b. John is being commissioned to be a prophet, like Ezekiel
2. Four Beasts of Daniel 7 with the beast of Rev 13
 - a. Dan 7 (beast)
 - i. lion/eagles wings
 - ii. bear
 - iii. leopard/4 wings of a bird/4 heads/dominion given to it
 - iv. terrifying & dreadful/strong; great iron teeth/10 horns-plus a little horn/horns were eyes like man's, a mouth speaking great things
 - b. Rev 13 (beast)
 - i. 10 horns & 7 heads w/ 10 diadems & blasphemous names on heads
 - ii. like a leopard
 - iii. feet like a bear
 - iv. mouth like a lion
 - v. the dragon gave it his power/throne/authority
3. Seven-bowls of wrath (Exodus plague imagery)
 - a. Painful sores 16:2
 - i. Ex 9:9-11
 - b. Sea like blood 16:3
 - i. Ex 7:17-18
 - c. Rivers/springs of water like blood 16:4 (see above)
 - d. Sun scorched people with fire 16:8
 - i. Ex 9:22-24

- e. Darkness 16:10
 - i. Ex 10:21-22
- f. Water dried up/3-unclean spirits, like frogs 16:12,13
 - i. Ex 14:21-22
 - ii. Ex 8:2-3
- g. Great hailstones 16:21
 - i. Ex 9:22
- h. (also)
 - i. Judgment scene of Daniel 7 and Rev 20
 - ii. Marking or sealing of Ezek 9 with Rev 7
 - iii. Doom of Babylon in Jer 50, 51 with Rev 17, 18
 - iv. Temple imagery and language throughout the Pentateuch

E. Hearing and Seeing

- 1. Literary device
 - a. Marker for original audience (spoken, not read)
 - b. Contrasts for effect
- 2. Voice like a trumpet
 - a. 1:10
 - b. 1:12
 - c. 1:13
 - d. 1:17
- 3. Lion/Lamb
 - a. 5:5-6
- 4. The 144,000 and the Great Multitude
 - a. 7:1-17

F. Numbers

- 1. See appendix

IV. Christology in Revelation

A. Son of Man

- 1. General humanity (Psalm 8:4)
- 2. As a prophet (Ezekiel 2)
- 3. In Messianic/Divine terms (Daniel)
 - a. Dan 7:13
 - b. Dan 7:9
 - i. Rev 1:13,14
 - ii. Son of Man is to be worshipped/given dominion/glory and a kingdom/all serve him
 - iii. Son of Man is referring to:
 - (a) Jesus' humanity, role as prophet, Messianic rule and equality with God

B. Alpha & Omega

1. The Alpha & Omega (1:8; 21:6; 22:13)
 - a. Greek alphabet
 - b. "I am the first and the last" (1:17; 2:8; 22:13)
 - i. Isaiah language: 41:4; 43:10; 44:6
2. The Lord God Almighty (1:8; 15:3; 16:7)
 - a. Sovereignty
3. The One who is and who was and who is to come (1:4; 1:8; 4:8)
 - a. A Greek way of saying the divine name, YHWH
4. Jesus/God equality
 - a. God: I am the Alpha and the Omega (1:8)
 - b. Christ: I am the first and the last (1:17)
 - c. God: I am the Alpha and the Omega, the beginning and the end (21:6)
 - d. Christ: I am the Alpha and the Omega, the first and the last, the beginning and the end (22:13)

C. Ch 4—5 throne room, worship given to God/Lamb

1. Rev 4: To the Father/One on the throne
 - a. 4:11
2. Rev 5: To the Son/Lamb
 - a. 5:9-10, 12
3. Rev 5 (duel worship to Father & Son)
 - a. 5:13
4. Rev 7
 - a. 7:15, 17

D. The triumph of Christ

1. The future triumph of Christ is the climax of the Apocalypse
 - a. Jesus is ALREADY the king 1:5
 - i. Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth
 - b. Ch 4—5 the One seated on the throne and the Lamb are worshipped
 - c. Not Yet: 22:6-20

V. What does this mean for us?

A. Conclusion

1. John's reading the OT in light of Jesus, and telling The People of God what it means (and how to live it)
2. It's about Jesus, in light of his fulfillment of the OT, and it would have made sense to its first-century readers

B. Jesus is Lord

1. Resurrected God and Lord of all creation who will come in the future
 - a. JESUS IS LORD
2. We are called to be imitators of Jesus
 - a. Be imitators of Christ
 - i. 1 Cor 11:1
 - ii. Eph 5:1-2
 - b. The first description of Jesus in Rev (1:5 Jesus is the faithful witness)
 - i. Jesus is the model/example, so we can reign on earth as kings and priests
3. We *overcome* by keeping his word (just as Jesus overcame)

Recommended Resources:

Follow the Lamb: A guide to Reading, Understanding, and Applying the book of Revelation (Rob Dalrymple)

Reading Revelation Responsibly (Michael Gorman)

Unholy Allegiances (David DeSilva)

More Than Conquerors (William Hendriksen)

Kingdom Come: Christian Perspectives on the Millennium

I. Millennial Views

A. Pre-Millennial

1. Dispensational Premillennialism
 - a. Historic Pre-millennial
2. Christ will return in power and glory *before* (pre) the "thousand years"
3. Futurist reading of Revelation
 - a. Future Great Tribulation
 - b. Rapture (secret) of the church
 - c. Will defeat and destroy the beast and false prophet
 - d. In the battle on the "great day of God the Almighty" at Armageddon
4. View among Christians:
 - a. Historic-Premill: Widely held through Christian history
 - b. Dispensational: Popular among American laypeople (since 1900s)

B. Post-Millennial

1. Christ will return *after* (post) the "thousand years" in which the dragon is bound
 - a. The church helps usher in God's kingdom
2. Historical reading of Revelation
3. View among Christians: Minority view

C. Amillennial

1. The millennium is not defined by 1,000 years
2. Christ will return after the time that is symbolized as a "thousand years"
 - a. The millennium is not limited to a thousand years, but includes the entire period of time between the first and second coming
3. The prophecies and visions of Revelation are ordinarily to be understood as symbolizing the blessings and trials of the NT church
 - a. The people of God are composed of believers in Christ from every nation
4. View among Christians: Majority position of scholars

I. 1st Century Jewish Theology

A. Why Jesus' Baptism? (Matt 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34)

1. OT ends with exile (2 Chron 36)
 - a. Israel in slavery on the land God gave them
 - b. Exile, also the presence of Yahweh
 - i. Immanuel: Matt 1:23 (Isaiah 7:14)
2. God would come to deliver Israel from exile
 - a. Isaiah 40:3
 - b. Mark 1:2-3
3. Israel needed to repent to return from exile
 - a. Ezra 9:6-15
 - b. Neh 9:6-37
4. John's baptism was of repentance (Luke 1:77)
 - a. Luke 1:77 (3:3)
 - i. Mark 1:4

B. God's Kingdom is inaugurated in the coming of Jesus

1. John the Baptist and Jesus announce the near presence of the Kingdom
 - a. Matthew 3:2; 4:17
 - b. Mark 1:14-15
 - i. This is the long awaited restoration of Israel and the Kingdom of God
2. Jesus is currently ruling
 - a. Matt 28:18
 - b. God's people are to pray for the continued coming of the kingdom
 - i. Matt 6:10

C. The kingdom of the evil one continues to exist

1. Praying 6:10 affirms the conflict of two existing kingdoms
2. This is expressed in many of Jesus' parables
 - a. Matthew 13:39 (Wheat and Tares)
3. Exorcisms
 - a. Jesus allowed the demons to enter the swine
4. The devil still has a place, even after the resurrection
 - a. Rev 12

D. Already-Not Yet

1. Tension: we live in the last days, yet the last days are not here; we experience the 'powers of the age to come' and yet we still sin, suffer, and die
2. In the present the believer lives in the tension of the already and not yet

II. Present Evil Age/Age to Come

A. The "Present Age"

1. What is it?

- a. That which contains sin and sinful people, and is ruled by Satan
 - i. The Creator-God seemed to be hiding His face
 - ii. A time of Israel's misery/exile
 - iii. Evil-men were flourishing
 - iv. Israel wasn't perfectly keeping Torah, wasn't being God's true humanity
 - v. Is in need of a messiah

2. Biblical description

- a. Matt 13:39
- b. John 12:31
- c. John 14:30
- d. John 16:11
- e. 1 Cor 2:6
- f. 2 Cor 4:4

B. The "Age to Come"

1. What is it?

- a. The Kingdom of God, which has already come by means of Christ's life, death, resurrection, and the coming Spirit.
 - i. The renewal of the created world
 - ii. God's people would be restored
 - iii. Evil men would receive justice
 - iv. Israel would keep Torah from the heart
 - v. The Messianic age

2. Biblical description

- a. Mark 10:30
- b. Matt 12:32
- c. Mark 3:28-30
- d. Eph 1:21
- e. Heb 6:5

C. How can the Kingdom of God be here if there is so much evil?

1. Biblical view of the Two Kingdoms

- a. Not spiritual vs. physical
- b. Both are spiritual and both are physical

2. God's children live in two kingdoms

- a. We live in the kingdom of the world as aliens
 - i. 1 Pet 2:11
- b. We've been delivered from the present age
 - i. Gal 1:4
- c. The present age is passing away
 - i. 1 John 2:15-17
- d. And are already members of the Kingdom of God
 - i. Phil 3:20

3. Jesus the Messiah is ruling now
 - a. Eph 1:3-23
 - i. 1:19-23
 4. D-Day & V-Day
 - a. D-Day has come in the cross, and Jesus' victory over Satan
 - b. V-Day is awaited by God's people, when the decisive victory over Satan and the kingdom of the world finally passes away (Rev 21:1)
- D. Cautions of how we view the two ages
1. Over-realized Eschatology
 - a. Over emphasis what you already have
 - b. 1 Cor 4:8
 2. Under-realized Eschatology
 - a. Don't appreciate all you have in Christ

III. The Temple

- A. The First Temple
1. Temple: The special place where God dwells with His people
 2. Genesis 1—2
- B. The Biblical Temple
1. The Garden temple where God dwells/walks
 - a. Walking back and forth Gen 3:8
 - b. The Fall—expelled from the Garden, lost that intimacy with God
 2. OT Temple
 - a. God chose to limit His presence
 - b. High priestly access only
 - i. Holy of Holies
 - ii. Just as Adam had unique access to God (Garden)
 - c. God walked with Israel
 - i. Lev 26:12
 - ii. Deut 23:14
 3. The Temple is fully realized in Jesus
 - a. John 2:18-22
 - i. Matt 26:60-62
 4. Continued on in the people of God
 - a. Acts 1:1-11
 - b. 1 Cor 6:15-20
 - i. 2 Cor 6:14-18
 5. Culminates in the New Jerusalem
 - a. 1. Rev 21:1-7
 - i. Rev 22:1-5
 6. Therefore: God's end purpose is an earthly/global Garden-temple

C. The eschatology of the Temple

1. The OT tabernacle/temples symbolically pointed to the end-times reality that God's presence, which was limited to the holy of holies of the Old Covenant, was to be extended throughout the whole earth in the New Covenant.

a. Global expansion designed: Adam and Eve were commanded to "be fruitful and multiply"

b. Global expansion executed: Jesus' disciples to "go out to all nations"

D. The Garden-Temple Foreshadowed

1. Adam was placed in the Garden to "cultivate/work and keep it" (Gen 2:15)

a. Num 3:7-8

2. The "Tree of Life" is the model for the Lampstand, which is placed outside the Holy of Holies

a. The Lampstand is common in the OT

i. Zech 4:2

ii. Rev 1:12-13, 20

b. The lampstand is the Jewish *Menorah*

i. A small, flowering tree with seven branches coming from the trunk

ii. Represents an image of God's presence, sitting outside the HOH

iii. Lamps cast out light in a dark temple that had no windows

iv. The sole light source for the priest to accomplish his duties

v. The temple would be a dark, the little lampstand would cast off light into the whole room, pushing out the darkness

c. The Churches are Lampstands

i. Matt 5:14-16

ii. So when the church (collectively) is described as the "seven-lampstands" in Revelation 2—3, John is communicating something about the role that the People of God have in the world

3. Israel's later temples had wood carvings and a garden-like atmosphere to reflect Eden

a. 1 Kings 6:18, 29, 32

4. Eden's entrance faced east, and was on a mountain

a. Gen 3:24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

b. Israel's temple faced east and was on a mountain

i. Exod 15:17

c. Ezekiel's end-time temple faced east and was on a mountain

i. Ezek 40:2, 6

E. Mountain

1. A symbol of refuge and security, where God meets people
 - a. Eden was on a mountain
 - i. Ezek 28:13-16
 - b. God/burning bush was on Mt. Sinai (Exod 3)
 - i. Moses goes up the mountain to receive the Law (Exod 20)
 - c. Jerusalem/the Temple is on a mountain
 - i. Jesus goes up the mountain to give the Sermon on the Mount (Matt 5—7)
 - d. John is taken up to a mountain to see the holy city of Jerusalem (the New Jerusalem) come down from heaven to invade earth (Rev 21:11)
 - e. Dan 2: The cornerstone becomes a mountain

IV. Jesus and the Temple

A. The physical temple points us to Jesus

1. Jesus is the physical and spiritual reality—a full realization—of God's dwelling
 - a. Fulfills the temple: God making His dwelling in/among His creation
 - i. Lev 26:11-12
 - ii. John 1:1-18
 - iii. John 2:18-22
2. Jesus IS the temple!

B. The Holy of Holies

1. The inner chamber is where Yahweh's glory rested
 - a. The ark of the covenant was placed in the HOH
2. Dimensions
 - a. HOH was a perfect cube, 20 cubits per side
 - b. The high priest had access (to God's presence in that small room) one day a year
 - i. Offer atonement for the sins of Israel
 - ii. Only the high priest experienced God's presence
 - c. The HOH is a cube/square room, accessed by one person, once a year
 - d. The curtain tore at Jesus' death
 - i. Matt 27:51

3. Revelation's Holy of Holies

- a. Rev 21:10-11, 15-17, 22-26
- b. The city is the new Holy of Holies
 - i. All God's people have continual access to His glory
- c. The final Temple is Yahweh Himself
 - i. Coming down to the new earth, to fill the whole creation
 - ii. New temple-city is pure gold (like the HOH was lined with gold)
 - iii. The old HOH was a 20 cubit square, and was accessed once a year by one person

4. A climactic, fulfilled, perfected Garden

V. The Temple and the People of God

A. Where is the Temple now?

1. Where God's people are
 - a. Acts 1—2
 - b. God doesn't live in buildings made by human hands
 - i. Acts 17
2. God's people are the temple
 - a. 1 Cor 6:15-20
3. God's people are a kingdom and priests, and to be a light to the world
 - a. Rev 1:4-8
4. God's People are being restored in their role to function as Image Bearers
 - a. Restoring Adam's call, as we're conformed to the Image of Christ (Romans 8:29)

B. So what do we do?

1. Be a light to the world
 - a. Bless the world
 - b. Be the temple of God
 - c. Be fruitful and multiply
 - d. Because God's Kingdom (rule & reign) are already here
2. But should God's people expect?
 - a. Tribulation
 - i. Even to the point of death
 - b. Overcome the evil one (just like Jesus did)
 - i. By faith and the power of our testimony
 - ii. To live in the present evil age, even though the age to come is here
3. Serve the temple of Yahweh and guard it against things that are unclean
 - a. Enjoy the presence of the One seated on the throne
 - b. Worship Him day and night

Recommended Resources

Rob Dalrymple, *"Understanding the New Testament and the End Times"* (2018)

G.K. Beale & Mitchell Kim, *"God Dwells Among Us: Expanding Eden to the End of the Earth"* (2014)

J. Daniel Hayes *"The Temple & the Tabernacle: A Study of God's Dwelling Places from Genesis to Revelation"* (2016)

I. Tribulation

A. Expect Tribulation

1. Tribulation

- a. “Distress, trouble, persecution, and suffering experienced by God’s people as a part of living faithfully in a world opposed to God.”

B. The present suffering of the people of God

1. Proclaimed by Jesus

- a. Matt 24:9
- b. John 16:33
- c. For the gate is narrow and the way is hard that leads to life, and those who find it are few.

2. Proclaimed/experienced by the early Christians

- a. Acts 14:21-22
- b. 2 Cor 6:4
- c. Rev 7:14
- d. Acts 20:23
- e. Col 1:24
- f. Phil 3:10
- g. 1 Thes 3:1-5
- h. 2 Thes 1:4
- i. 2 Cor 4:16-18
- j. 2 Tim 3:10-13

C. The people of God are to be imitators of Christ

1. Being a disciple is striving to live like Jesus

- a. 1 Cor 4:14-16
- b. 1 Cor 11:1 B
- c. Eph 4:31—5:2
- d. 1 Thes 1:6
- e. 1 Thes 2:14
- f. Heb 13:7

D. The people of God and the great tribulation?

1. Great Tribulation

- a. Rev 2:22
- b. Rev 7:14
- c. Matt 24:21

E. Theology of Tribulation

- 1. Jesus said His followers would experience tribulation
- 2. The early church experienced tribulation
- 3. The people of God are to imitate Jesus
- 4. Therefore: we expect tribulation, even great tribulation. This isn’t something we escape

II. The Parousia

A. 1 Thes 4

1. The Rapture

a. There will be a “rapture” of the church

b. 4:17 “will be caught up”

i. *Harpazo*

2. Theology of the rapture

a. *Secret Rapture* followed by a visible Rapture?

b. When Jesus returns, the church meets him in the air (*Parousia*) and then the Kingdom of God will be fully ushered into a New Heavens and New Earth!

B. 1 Thes. 4:13-18

Books on Eschatology:

Beale, G.K. *God Dwells Among Us: Expanding Eden to the Ends of the Earth*. IVP

*Dalrymple, Rob, *Understanding The New Testament and the End Times*

Grenz, Stanely. *The Millennial Maze* (IVP)

Storms, Sam, *Kingdom Come*

How To Read Revelation:

*Dalrymple, Rob, *Follow the Lamb: A Guide to Reading, Understanding, and Applying the Book of Revelation*

Gorman, Michael. *Reading Revelation Responsibly*. Wipf and Stock, 2011

Commentaries on Revelation:

Bauckham, Richard, *The Theology of the Book of Revelation*

Beale, G.K. *Revelation: A Shorter Commentary*. Eerdmans, 2015

Hendriksen, William. *More Than Conquerors*. Baker, 2002, 4th ed.

Keener, Craig S. *Revelation*. NIV Application Commentary. Grand Rapids: Zondervan, 2000

Mounce, Robert H. *The Book of Revelation*. NICNT. Eerdmans, 1977

Poythress, Vern *The Returning King*