TITLE PAGE

Eschatology

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INTRODUCTION

The purpose of this course is for students to grow in their knowledge of the Scriptures and the doctrines relating to the Last Things. We will also cover various hermeneutic principles.

COURSE CONTENT

The course is divided into 8 lessons. We begin by noting the Greek and Old Testament views on the resurrection. We then consider Jesus' words on eternal life and the last things before turning to consider the intermediate state and the delay before Jesus returns. Jesus' return, the resurrection, the final judgment and the eternal state follow. The last three lessons deal with hermeneutics, to increase our understanding of the Old Testament prophecies, the role of the temple and the new creation.

COURSE MATERIALS

The lecture notes are a full exposition for this course. The students are required to read them thoroughly along with the Scriptures. Students are also required to read one of the following books, *The Millennial Maze by* Stanley Grentz or *God, Heaven, and Har Magedon* by M. G. Kline, or *The Theology of the Book of Revelation* by Richard Bauckham.

COURSE OBJECTIVES

To study Eschatology with other students;

To acquire a detailed knowledge of the theories of Eternal Life;

To develop a deeper understanding of God's work in this world;

To understand the nature of the Resurrection body;

To understand the nature of the Final Judgment;

To understand the three main millennial views;

To understand the hermeneutics of biblical Eschatology

STRUCTURE OF THE COURSE

This course has been organized into eight consecutive lessons. The lessons order may be varied as advised in the introduction.

COURSE REQUIREMENTS

1. Participate in 15 hours of common teaching time.

2. Complete the Bible study exercises as contained in the 8 lessons.

3. Read one of the required books for the course.

4. Write two short assignments after lessons one and two. Combined these should be no more than 7 pages at the Bachelor's level and 12 pages at the Master's level.

5. Complete the Exam based upon the questions at the end of the lessons.

COURSE EVALUATION

1. Student Participation (15%): One point may be given for each class hour attended.

2. Student Homework (40%): Five points will be given for completing the questions at the end of each lesson.

3. Student Readings (10%): Students will be given credit for completing the required reading.

4. Student Paper (15%): Students will prepare two short essays at the end of lesson one and two.

5. Student Exam (20%): Students will be examined by an exam drawn from the questions at the end of each lesson.

BENEFITS OF THIS COURSE

The course will introduce students to Scriptural eschatology by aiding them to understand and interpret Jesus' words, apocalyptic literature, and Old Testament prophecy. It will provide students with a clear understanding of things that must still take place before Christ's return and will explain the nature of the judgment and the final state.

Introduction

Structuring this course was difficult due to the many ways that eschatology is taught throughout the world.

Eschatology in England is currently dominated by Amillennialism and Postmillennialism. Since the two systems are closely related–each expecting a single return of Christ, a resurrection, a judgment, the bringing in of the new heaven and the new earth, all of which occur at the same time–structuring a course that deals with these areas is straightforward.

Over the last hundred years in America, Premillennialism has dominated the fundamentalist and evangelical landscape. In this system, Christ returns on a number of different occasions, there are a number of resurrections and up to four judgments. The system also sees two separate tracks for Israel from the church. These structural considerations are so important and complex that they tend to control all the other issues of eschatology. Teaching in this environment requires another approach, one that argues the millennial position early on, as only then can one go on to speak about the other issues.

In order to deal with both of these situations I opted for a compromise.

If this course is being taught in areas that are mainly post and amillennialist, I suggest that student simply follow the lesson plan and read either Meredith Kline's *God, Heaven, and Har Magedon* (if their English is good) or as an alternative Richard Bauckham's *The Theology of the Book of Revelation,* or if they still desire to know more about all the millennial views, they can read Stanley Grentz's *The Millennial Maze*.

On the other hand, if the course is being taught in an area that is heavily influenced by Premillennialists thinking, I suggest two changes: first, that students must read *The Millennial Maze* and second, students might find it helpful to re- order the course material so the issue of the millennial positions is dealt with earlier. This will allow students to make more sense of the chapters on the resurrection, the judgment and the final state. Students should begin with chapters one, and two and then read chapters six through eight as these chapters address the issue of Premillennialism directly and then end with chapters three through five that deal with the second coming, the resurrection and the judgment and the final state. Re-ordering the material is strongly advised.

We are always to remember that these things are written to give us comfort and hope that our labor for the Lord is not in vain.

Julian Zugg,

Belize City,

2010

Lesson One. The Greeks and the Old Testament on Life after Death

In this lesson we will consider the idea of life after death from the Greek perspective and Old Testament understanding. The Greek understanding is important as many people still think like this today.

1.1. The Greek Idea of Eternal Life

In the Greek world, there was no bodily resurrection from the dead; "Outside of Judaism, no one believed in resurrection." (Wright, 35) Wright notes that they did believe in an afterlife as they held that the spirit of man (separated from the body) continued.

1.1.1. Homer

Homer's two works, the Iliad and the Odyssey, were a paradigm for the early Greeks. They describe that persons were buried with coins in their mouths to pay the ferryman to take them to the underworld over the river Styx. The dead are shades, ghosts, phantoms–they look like men but they are not full human beings, they cannot be touched–they live in Hades (the underworld), under the rule of the god Hades. They are sorely tormented and sad at their state and troubled by what they have done. Hades offered no comforts or prospects, only a profound sense of loss. (Wright, 44)

1.1.2. Platonic Shift

The later rise of Platonism meant that instead of the body being real and the soul the shadow of the body, Plato, held that the soul was real and the body was the shadow. This shift in perspective now meant that Hades was not a bad place–it was a good place, a place where the soul was set free. The body died but the Spirit of man lived on. (Wright, 129)

1.1.3. Gnostic Thought

In the 1st century AD, Gnosticism developed. Like Platonism, Gnostics had a marked dualism between the soul and the body. Gnostics argued that the immortal soul is imprisoned in the body, it has forgotten its origin and that salvation was enlightenment, a reminder of the true nature of the spirit and a freeing of it from the material world.

In conclusion, the Greeks did believe in an afterlife, an afterworld. They believed that the spirit continued after death. The soul was immortal but there was no bodily resurrection.

Question for student discussion: How does this view reflect views of death and the afterlife today?

1.2. The Old Testament Idea of the Last Days/the Resurrection

The Old Testament stresses the continued existence of the soul after death and it stresses the resurrection of the body. To oversimplify, the difference between the Jewish view and the Greek view was that the Greeks believed in soul immorality, the Hebrews believed in a bodily resurrection upon a new physical earth.

1.2.1. The Fall: The Nature of Life and Death

In today's world we speak of death as no longer living; we are either alive or we are dead. This is not the biblical view of death. Biblically, life and death are defined by our relationship to God. Those who have His favor have life; those who are under His curse have death. This concept goes beyond life in this world. To know God's favor is everlasting life, life beyond this life. To be under His judgment is eternal death, being in a state of judgment forever.

The biblical view of death is seen in the Garden of Eden. Adam was created mortal, but he could achieve immortality by obedience. He would have lived forever in blessed fellowship with God. Instead he sinned and sin led to death that manifested itself in a). a conscience for sin, b). an alienation from God, (Adam hid from God and God cast man from the garden) c). physical death–a separation of the soul from the body. The final stage is when the soul and the body (resurrected and joined) are fully cast out from God's sight and blessing into outer darkness. Daniel speaks of those who will be raised for shame and everlasting contempt. (Dan. 12:1, 2) Jesus warns of the place where the worm does not die and the fire will not be quenched. (Mk. 9:48)

This biblical idea of life and death is relational, not a question of existence or non-existence. God's covenantal relationship is seen in His relationship to Abraham and Israel. (See 2 later.)

1.2.2. Four Old Testament Words for Death

The Old Testament has four key words that speak of death–Sheol, Abaddon, the Pit, and the Grave. The four words are virtually interchangeable and they point to the same thing, a place of gloom and despair, where one can no longer enjoy life; where the presence of God is withdrawn. (Wright, 88, 89)

Isaiah 14:9-11 gives a picture of some activity in Sheol when the great king comes down to Sheol.

Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will answer and say to you: "You too have become as weak as we! You have become like us!" Your pomp is brought down to Sheol, the sound of your harps; maggots are laid as a bed beneath you, and worms are your covers.

"This indicates that there is some human activity, movement, and some physical reality, a place where people lived. At the same time the earthly kings' power now counts for nothing in this "world". It is better to view Sheol, not as a place, but as a status. "Sheol" is the Old Testament manner of asserting that death does not terminate human existence. The psalmist cannot conceive that communion with God can ever be broken, even by death." (Ladd, 194)

In Psalm 16:9, 10, David speaks of the hope of deliverance from Sheol:
Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption.

1.2.3. Speaking to the Dead. Samuel (1 Samuel 28)

Is speaking with the dead possible? The Old Testament forbids attempting it (Deut. 18:9-11) and it is seen as dangerous and futile. In Isaiah 8:19 it states: *And when they say to you, "Inquire of the mediums and the necromancers who chirp and mutter," should not a people inquire of their God? Should they inquire of the dead on behalf of the living? To the teaching and to the testimony!* It will only bring ruin; instead, they are to turn to the true and living God. He will give it to those who seek Him.

Saul breaks this commandment when he calls a witch to summon dead Samuel. As she raised him, the witch was given supernatural knowledge and she recognized Saul. She saw a god, or a spirit from the world of the gods. The passage indicates that it is Samuel and he does know the future; Yahweh is taking away from Saul the kingdom, victory and life itself.

Bavinck (*The Last Things,* 48) argues that what is actually happening is unclear. He argues that the rest of Scripture teaches that there is a total break between this life and the next; it is impossible to cross over once one dies. "Death is a total break with life on this side of the grave." (55) He notes that Saul never sees Samuel or even speaks to him. Everything is done through the witch. She is in a hypnotic state (v.12) and she sees Samuel as he was in this life. (v.14) These factors indicate that we need to read this section with care.

2. Looking to a Resurrection

There is not a great deal in the Old Testament concerning resurrection, but what there is points us to a resurrection of the physical body after death.

2.1. The Patriarchs

In Genesis, the plot of land which Abraham buys to bury his wife and himself in is in the Promised Land. Joseph asks that he should be buried with the bones of his forefathers in the Promised Land. All of the patriarchs took care to be buried in Israel, awaiting the fulfillment of the promise that they would inherit it. (Gen. 49:29-33; Heb. 11:13-18, 22) This points to a future hope of a bodily resurrection.

2.2. Enoch and Elijah

Enoch and Elijah are two examples in the Old Testament of persons not dying. These events actually happened, they were not the norm, but they do show that in the light of Christ coming, death will not rule over the people of God.

2.3. The Hope of Israel and the Prophets

With the birth of the nation, the stress on the individual Patriarchs switches to the hope of the nation. God's promises of future blessing are addressed to the nation at large. As with the patriarchs, the center of God's blessing is relational–based upon their covenant with the everlasting God. The prophets look forward to God being faithful to His covenant to save them and they looked forward to these blessings overflowing to the nations. (Isa. 11:1-9; 42:1,4; 61:1-11; Ps. 72:1-4,8,12; Ps. 89:35-39)

The prophets saw this deliverance in very "this world" terms. (Isa. 61:1-11) God would restore the blessing of the Garden of Eden and far more. He would raise the dead and give them a glorious new creation. This great salvation would come through the Covenant Messiah. (Ps. 16: 8-11)[1] Through Him the Temple would be restored, the New Jerusalem would come, and as the Davidic king, He would rule all things.

As already noted, Israel's hope in resurrection life is based upon her relationship with God. Because of God's covenant and eternal nature, Israel has hope. This means that the hope of eternal life is not based on anything in man; rather, God has covenanted to be their God and He is sovereign and eternal; therefore, He will keep His promises, even through death. Human frailty and death are met by strength in and from God. It is because Man/Israel is in covenant with God that she must live. Habakkuk summarizes the position. *Are you not from everlasting, O LORD my God, my Holy One? We shall not die.* (Hab. 1:12)

Nevertheless, I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. (Psa. 73:23-26)

Jesus refers to this in Luke 20: 37. But even Moses showed in the *burning* bush *passage* that the dead are raised, when he called the Lord *"the God of Abraham, the God of Isaac, and the God of Jacob." For He is not the God of the dead but of the living, for all live to Him.* The Scripture climaxes with God fulfilling His covenantal promises in living with men forever in a new heaven and new earth.

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Rev. 21:1-4)

Wright (106) stresses that their hope was that God would help to right the wrongs, that God's justice would be revealed and that God's eternal love to them would endure so they would live.

3. Daniel-Old Testament Eschatology & the Resurrection

The book of Daniel is so important in understanding both Old Testament Eschatology and General Eschatology. Many of the key ideas, apocalyptic literature, a time of persecution, the revelation of the man of sin, the coming of God's kingdom, all occur in Daniel and are repeated in the new creation

[1] How we read the prophets is at the heart of the dispensational/covenantal theological dispute. We will consider this in more detail in lessons 6-8.

3.1. Setting

Daniel is set during Israel's exile. Israel is scattered amongst the wicked nations who attack God's people, trying to make them conform to their ways and their gods. They turn God's people away by seduction (Dan. 1) or direct threat. (Dan. 3, 6) By faithfulness and God's aid, Daniel and his colleagues stand firm, eventually overthrowing their oppressors. Daniel can be divided into two parts. In Chapters 1-6, God shows that He is the ruler of history, and in 7-12, God prophetically reveals the future to Daniel. At the time, the exact meaning of these prophecies is hidden to Daniel, sealed up, but they become a source of great strength to the people of God in the future.

This setting, Israel persecuted and scattered in the wicked nations (Even though Israel would later be restored to the land, the restoration was never absolute; she was always under foreign/Roman dominion.), makes Daniel relevant to the church in the New Testament. The church is also scattered and persecuted and in a fallen world under the power of the devil, waiting for the return from exile and the full establishment of God's kingdom.

A key feature in Daniel is the persecution of the church and God's assurance to the church that God is in control of history. In chapters 2-6, God shows His control over the history of men and nations. God also shows that He does not remove the church from persecution; rather, God upholds them through it. Persecution reaches its high point in one individual in the Old Testament antichrist figure–Antiochus IV Epiphanes in 164 BC. He particularly persecuted the church in the Old Testament.

Jesus refers to Daniel to speak of the fall of Jerusalem in 70 AD. (Matt. 25) Both Jesus and Paul use Antiochus to speak of the coming of the last and final antichrist at the end of the world. (Matt. 25, 2 Thess. 2:1-10, and see later lessons 2, 3.) Antiochus is a type, one who points forward to the greater Antichrist who will persecute the New Testament people of God.

Third, the period of persecution is followed by the establishment of the kingdom of God at the end of each vision. (See Daniel 7, 8, 11.) This teaches that the period of tribulation and the destruction of the Antichrist occur when Christ's kingdom and the resurrection occur. Daniel climaxes by stressing the future resurrection of all men, believers to glory and unbelievers to shame. (Dan. 12:1, 2)

3.2. Apocalyptic Literature

Daniel 7-12 describes the future using types and figures, including apocalyptic literature and typology. This type (genre) of literature occurs in Old Testament future prophecy (Ezekiel), the Olivet Discourse (Matt. 24, 25; Mk. 14) and the book of Revelation. Olyott defines apocalyptic literature in the following manner: "most apocalyptic literature was written to encourage faithful people in times of persecution. The themes are always the same–the growth of evil, God's care for His people…They are revelations from God, extraordinary dreams and visions." (88)

Apocalyptic literature is not to be interpreted literally; God uses symbols to help us understand the forces and powers that are at work in the world. Other Scripture in the same book often interprets the symbols. In Daniel, the symbols in 7-12 are to be

interpreted from Daniel chapter two. In this case the historical chapters help us interpret the later apocalyptic. In chapter eight we are told of a vision of a ram and goat that are interpreted later in the chapter as the kings of Media and Greece. (8:20, 21) Daniel illustrates the twin principles that the Bible interprets itself and we are to understand the unclear symbols by clearer historic passages. We are to use Scripture to interpret Scripture.

3.3. Interpreting the Apocalyptic Literature

The key eschatological passages are chapter two, chapter seven, chapter eight (the beasts that correspond to the four kingdoms of chapter two), chapter nine (the 70 weeks prophecy), chapter 11, (the man of sin) and chapter 12 (the future resurrection).

3.3.1. The Four Part Statute

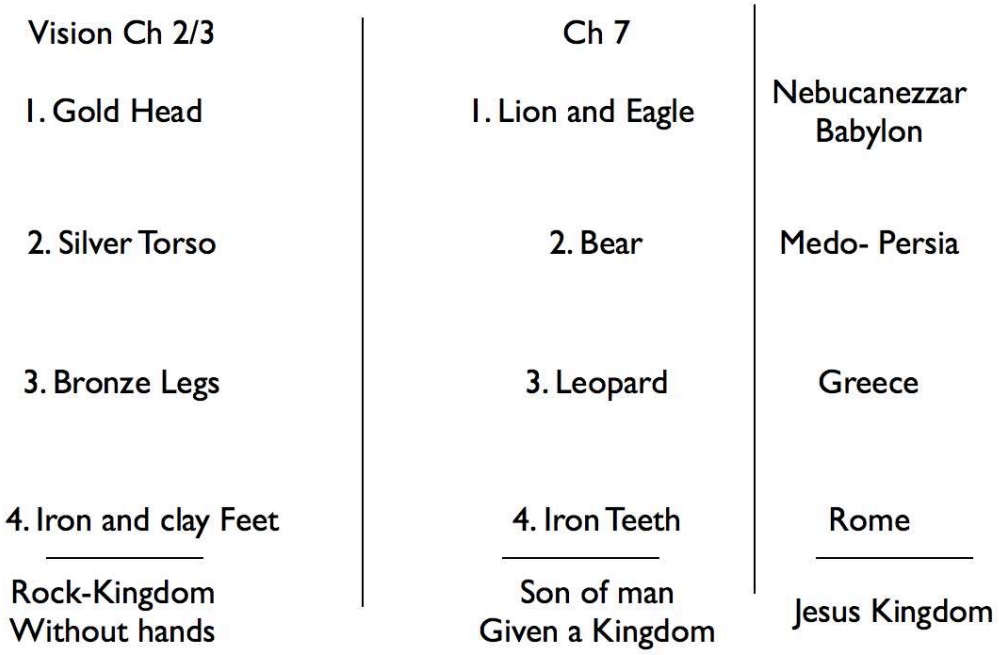
The first prophecy concerns the statue and the four kingdoms. In chapter two Daniel gives the prophecy and interprets it for us. Daniel tell us that the first kingdom is Nebuchadnezzar (head of gold 2:32, 38), then the Medo-Persian Empire (Silver, 2:32, 39), then Greece (Bronze 2:32, 39), Rome (Iron mixed with clay 2:33, 34) and the coming of the last great eternal kingdom, the kingdom made without hands (2:34, 44). It is in this future kingdom that Daniel finds hope.

Daniel 2:44 *And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold.*

The words "without hands" introduce a powerful theme that runs throughout the rest of Scripture. To be made without hands is to be made by God (Isa 66:1, 2), to be eternal and to be without weakness or taint of sin. Christ's kingdom and the new covenant are made without hands, by God's power, not by human strength and sin. (Acts 7:44f; 17:24; Mk.14:58; 2 Cor. 5:1; Col. 2:12, 13; Heb. 9:11-24) Christ brings in this kingdom at His coming and it is God who makes the New Jerusalem, and brings it down from heaven to men. (Rev. 21, 22)

3.3.2. The Four Beasts from the Sea

The historical chapter two is related to the prophetic chapter seven. Chapter two interprets chapter seven. In chapter seven, Daniel has a dream. This involves four beasts. (Daniel 7:3ff) *And four great beasts came up out of the sea, each different from one another.* These four beasts mirror and represent the same kingdoms from chapter two. As chapter two ended with the eternal kingdom, so here chapter seven ends with the Son of Man being given a kingdom. The Ancient of Days gives the Son a Kingdom and power, one that will not pass away. (Dan. 7:13, 14, 18, 27) He sits in judgment over all things. (7:10) The diagram below shows the parallels.

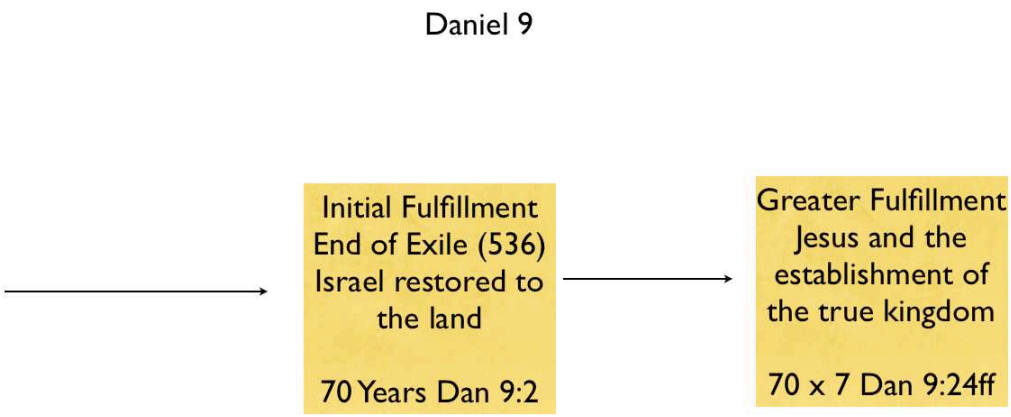


3.3.4. 70 Year/Week Prophecy [2]

This introduces the idea of typology - the 70 weeks point to the 70-year exile. Just as Israel's exile will be over in 70 years, even so, the real exile for God's people will be over in 70 weeks, 70 x 7 or 490. This is the time Christ returns.

In chapter nine, Daniel is reading when he sees that Jeremiah has prophesied that the exile would last 70 years. Daniel sees that the time for exile is already nearly over. God then uses 70 in another way. Daniel is told that there will be a true restoration in 70 weeks. It is then that the Messiah will come. 70 weeks is 70 x 7 (a week having 7 days) and so the Messiah will come in 490 years. The exile ends, but it does not fully end until the Messiah has truly come.

[2] The 70 week prophecy is one of the most difficult in Scripture. The description above is a very simple summary. For a fuller description see Kline, 146-153.



This dual level of prophecy, typology, an initial event that points to a far greater event in the future, occurs in a number of places. In Matthew 24, 25 Jesus speaks of tribulation, of the fall of Jerusalem and at the same time, He also speaks of the end of the world. (Matt. 25) Many see the fall of Jerusalem to be a type of the persecution that will occur at the end of the world. (See lesson 2.)

The man of sin revealed to Daniel is also a type. Daniel speaks of him as the Old Testament picture of the height of persecution and wickedness, but Jesus also refers to him and stresses that he, and events similar to Daniel, will come again. (Matt. 24) Later, in 2 Thessalonians 2:1-10, Paul speaks of waiting for the man of sin to be revealed just before Christ returns. The man of sin, who occurs at the end of the Old Testament in Daniel, is a type of the Antichrist who will occur at the end of the New Testament.

3.3.5. The Spiritual Battle for Israel

Daniel stresses that Israel is engaged in a spiritual battle.[3] In Daniel 10:11-14, 20, we are told the angel and Michael the great prince (seems to be an angel) were engaged in a spiritual battle.

And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come."

[3] This spiritual battle is a common theme in the book of Revelation, which stress the spiritual powers that operate behind the visible realm.

This indicated a spiritual battle, when the wicked forces stop the angel from getting through to him. The princes of the kingdom of Persia indicates a powerful angel, one who is ruling over Persia, one powerful enough to hold up God's messenger for 21 days until Michael, God's angel, assists him so he can reach Daniel.

The tenor of this section points beyond the merely human to another, spiritual, realm; it indicates that there are mighty and powerful spiritual forces at work in this world on a national level and that Israel is given special protection by God. This theme is repeated in Revelation with the beast and the dragon and the war in heaven. [4]

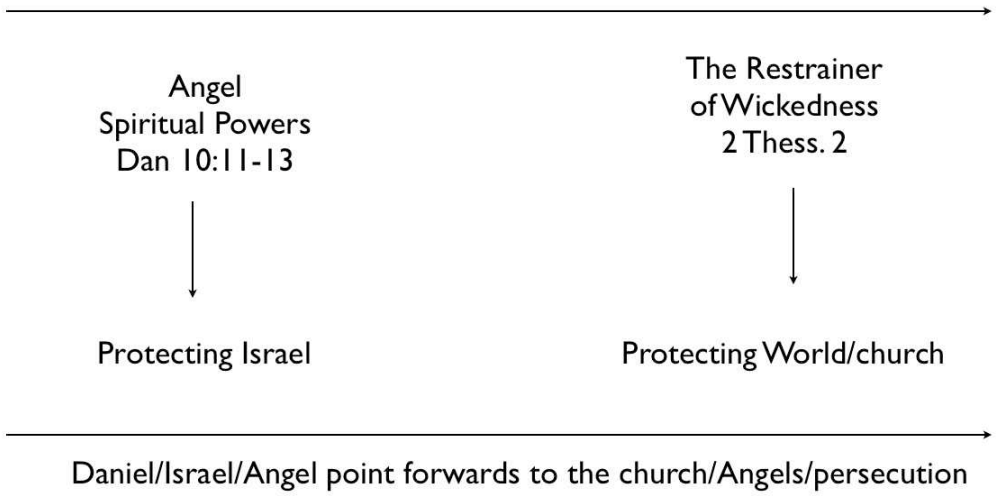
3.3.6. The Little Horn- Antiochus Epiphanes

The theme of the little horn, the Old Testament antichrist is developed through chapters 7, 8 and 11.

1. In the vision in chapter 7 (See 7:8.), we are told of a horn who comes from the Iron Beast. He arises at the end of the vision and then the vision leaves him to turn to the final vision of the Ancient of Days and the establishing of the kingdom of the Son of Man. The switch indicates that his earthy kingdom is destroyed and replaced by God's true kingdom.

I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

[4] Paul seems to develop this idea in the concept of the "the restrainer of wickedness" in 2 Thess. 2:6, 7. The argument will be that just as Gabriel restrains evil, fighting for Israel to protect her, in the New Testament there are spiritual powers restraining wickedness. Paul speaks of a restrainer who will be taken out of the way to allow wickedness to increase. One theory argues that this is an angel restraining wickedness in the world who will be removed at the time of great tribulation.



2. The vision of Daniel 8. In this vision he arises from the four horns that replace the goat.

Dan. 8:9 *Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them. It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper. Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."*

In 8:17 the angel tells Daniel that this is a vision from the time of the end. Like chapter 7 the vision ends with his destruction. *By his cunning he shall make deceit prosper under his hand, and in his own mind she shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand. The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now.* (8:25, 26)

3. Vision of Daniel 11, 12

The fullest account of the little horn is found in chapter 11. Chapter 11 is divided into two parts. In the first part it outlines the history and suffering that would occur to the people of God under a particular man, Antiochus Epiphanes. In the second part it goes beyond that suffering to stress something even greater–the rise of the final antichrist, the man of sin who will oppose God. This is a difficult section. While it clearly focuses upon actual events - the martyrdom of faithful Israelites under Antiochus Epiphanes that occurred in 160 BC, the description also seems to go further and indicate another greater figure that will arise at the end of time, the antichrist. In addition, Jesus warns of the coming "abomination of desolation" (Matt. 24) and Paul uses the terminology from Daniel 11 in which Paul refers to the man of sin who sits in the throne of God, claiming to be God (in a description from Daniel) to speak of the rise of the antichrist. (2 Thess. 2 indicates that something more than just the original man is involved.)

Daniel 11:30-12:4 divides into two parts. It begins by talking about the man, and then it rolls into the final antichrist and the last judgment.

Dan 11:30-39: 200 BC-----→

Antiochus Epiphanes

Daniel 11:39-12:4 ---------→The Antichrist

Part One:

Daniel 11:30 *For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. When they stumble, they shall receive a little help. And many shall join themselves to them with flattery, and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.*

Antiochus Epiphanes was famous; many called him 'the madman', cunning, powerful, foolish, greedy, immoral and very violent. He was the northern ruler who came down and took over the southern empire. He sought to control Israel. He attacked Jerusalem and undertook "a systematic attempt to blot out every trace of the Jewish religion and to introduce the thought and culture of the Greeks." There was no limit on his attempt at savagery. He dedicate the temple to Zeus, he sacrificed swine on the Altar and made adherence to the Jewish religion a capital offence. (Carson, *Matthew* 500) He defiled the sanctuary and stopped the daily sacrifices. (11:31)

He seduced and flattered many Jews to follow him, and they did. Some had wisdom and they actively taught others to resist the sedition. (11:32) They continued, even though they were persecuted, put to the sword and martyred. It was a long, harsh, cruel persecution; it tested faith. God used the persecution to purify them. (11:35) Many professors fell; others were tested and tried in the furnace of affliction. "Knowing that God would call a halt to this, in His own appointed time, they never gave in." (Olyott, 156)

At this point he speaks blasphemies against the God of gods. He set up the abomination of desolation first discussed in 9:27. All of these events which were recorded in the 6th century came to pass in 160 BC. We have a historical record of them.

Part 2: 11: 36-45

Beyond Antiochus

Daniel 11:36 *And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done. He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all. He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price.*

Up to verse 35 the section gives a complete and accurate history, but the next verses go further. It speaks in terms that are too big to merely be Antiochus. In Daniel 12:1 it speaks of trouble that has never been since Israel was a nation. The section also speaks of nations that no longer exist–Edom, Moab and Ammon. Each of these nations had been hostile to Israel in the beginning. Like the 70 year prophecy, they are types which point forward to other nations who will be hostile to Israel (and the church) in the future. [5] This technique of using past nations as symbols is used again in apocalyptic sections in Ezekiel and in Revelation. It is a common apocalyptic tool. The last section in verse 36ff goes far beyond him. As earlier, the events in these final sections are followed by the final judgment in chapter 12. Here Daniel discusses the resurrection and eternal life, the things at the end of the world.

This vision of Antiochus is a double prophecy, one that goes beyond this terrible persecution and points us to one greater than Antiochus who will come at the end of history. As Jesus says, history is full of small antichrists, false messiahs, and those who rise up to persecute the people of God. They are forerunners, prefiguring the coming of the one and final antichrist to come. (Matt. 24:15, 23-25)

In verse 36 we are told that *a king arises who is all powerful. He will speak against all things, even against God.* Here it moves into apocalyptic and prophetic language, more symbolic than literal. In verses 37-38 he is a cruel man without love or pity. He worships a god of power, the god of fortresses. He devotes everything to this end. He will honor those who help him in his quest. (38-39) In verse 41 we are told he will persecute the church, the people of God. The wicked nations–Edom, Moab and Ammon–were not in existence at the time of Antiochus; rather, they are symbolic of the enemies of the people of God. Since they hate the people of God, they will escape the antichrist's anger. His power will go to the whole world. He will completely dominate. (42-44) He will set up his throne/tent. And he shall pitch his palatial tents between the sea and the glorious holy mountain. (45). Paul refers to this in 2 Thessalonians 2:4, *"who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God."* The passage ends with his destruction (45) and then moves on to the Resurrection and Judgment in Chapter 12. [6]

3.3.7. The Resurrection-Daniel 12

Daniel 12:1-4 takes us to the end of time. It is a passage to comfort the martyrs of Israel and the Church.

Daniel 12:1 *"At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

[5] This points us to an important point, apocryphal language uses symbols; it should not be read literally. Those symbols were the symbols used in the time the book was written. If we understand the symbols in their original context, this will help us to understand what they show in the future.

[6] Chapters 11 and 12 are part of the same prophecy; the chapter division between them is an unfortunate later division.

And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase."

Daniel tells us that God will allow wickedness to expand and there will be a time of great trouble and suffering upon the earth. In this period, God will protect His own. The names of God's people will be written in the book. He will not deliver them *from* suffering; He will deliver them *through* suffering. God chooses not to deliver many from death; rather, they are delivered out of death by resurrection into eternal life. (See also Luke 10:20.) At the end of time, God will raise all men from the dust and separate the good from the wicked. God will resurrect both the wicked and just. The righteous, who have suffered martyrdom, are called the wise, and God promises that those justified will shine like the brightness of the stars. "Like" points us back to Genesis and the heavens, the sun and the moon rule the day and the night. In the resurrection they will be leaders and rulers in God's new creation. To shine has a royal connotation; God-given rulers are to provide light to the world. The saints will receive the kingdom. The dead are raised to a state of glory and rulership, as in the original created order. In the resurrection God will reverse the action of wicked pagans; He will raise the martyrs', those teachers who kept Israel on course to a glorious life.

He will also raise the persecutors; they will be raised, judged openly and publically and will inherit eternal shame. God will put right the wrongs.

Daniel is told to seal up the book. Olyott (162) notes that it was a custom to seal up a book for future generation in the library. Daniel 12 is to be read at first to persecuted Israel in the final days, and it should also bring hope to the church as she is persecuted in this world.

4. Conclusion

The Scriptures teach life after death. God promised His people a new life with a new resurrection body. All men will be raised from the dead–some to blessing, and the others to eternal shame.

5. Summary

The pagan world believed in immortality and a spiritual afterlife, but it did not believe in a physical resurrection and a new creation. The Jews looked forward to a resurrection of the body in a renewed creation. Their hope was built upon God's power and His covenant. The great hope in Daniel was that God Himself would set up His great eternal kingdom that would last forever.

Lesson One Questions

1. Define the Greek way of thinking about life after death under Homer and Plato?
2. What is the biblical definition of life? Does the Bible stress a physical resurrection?
3. What hope did Abraham and Joseph have? How did they show their hope?
4. What prophecies point to the future hope of Israel?

5. What is the relationship between God, the Covenant and eternal life? Give a verse to prove your answer.
6. What is apocalyptic literature?
7. When will the *kingdom without hands* appear and what is it?
8. Explain the angelic conflict in Daniel.
9. Who is the man of sin in Daniel? What does he do? Give two answers to this question.
10. What passage in Daniel promises a resurrection? Will all men be raised and what will happen to the righteous.

Assignment One

Write a short essay (2-3 pages) on:

What is apocalyptic literature? Where do we see apocalyptic literature in Daniel? How do we interpret the symbol of beasts in Daniel? How do we interpret the kingdom made without hands? What do we mean by two levels of prophecy in Daniel 9? How are the nations symbolic? Who is the Old Testament Antichrist?

Lesson Two. Jesus' Teaching on Eschatology in the Gospels

This lesson looks at the gospel teaching of the kingdom of God. We will consider these four aspects from the gospels: A. general eschatological expectation at the time of Jesus, B. the coming of the Kingdom, C. Jesus' teaching on His return and D. Jesus' resurrection.

2.1. Jewish Expectation at the Time of Jesus

At the time of Christ, there were many teachings in Israel about the resurrection and the future state. We will just focus upon the two major ones, the Pharisees' and the Sadducees' teachings.

The Sadducees were strict conservatives. They claimed to read only the first five books of Moses (the Pentateuch) and so they claimed to deny the resurrection. (Acts 23:8) To Josephus (an early Jewish historian), they were a type of Hellenistic philosophical school. He records that the Sadducees believed that the soul perished with the body. (Ant 18:16)

There are two principle passages that discuss this issue.

In Matthew 22:23 Jesus states, [7]

The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob' ? God is not the God of the dead, but of the living."

Jesus teaches the following: 1.that the Scriptures and the reference to Abraham in the Pentateuch teach the resurrection, 2. that God's covenant and name are bound up with the life of His people and 3. in the resurrection life there will be no more marriage, as each member of the church shall be fully married to Christ.

In Acts 23:7-9 Paul is before the Jewish authorities in Jerusalem. Paul defended his claim that Jesus had risen from the dead by stressing the reality of the resurrection and man having a soul, a Spirit, in the intermediate state. The Pharisees respond by arguing that maybe an angel (a soul in the intermediate state) had spoken to him. The Pharisees held

[7] See also Mark 12:18; Luke 20:27.

that since the resurrection was still to come, the dead were currently like angels and spirits, presently disembodied; yet, in the future they will receive embodiment. (Wright, 133; See v. 9.) In this debate, the Pharisees are affirming not that Jesus has risen (they limit their reply to the reality that he has seen an angel (spirit), that someone from the intermediate state has spoken to them), but rather that there is an intermediate state and a resurrection.

At the time of Christ, the Pharisees were the dominant party. [8] Wright (Resurrection, 193) summarizes their position: "the resurrection is the ultimate prize, the reward for a life of holiness and torah observance. There were two schools, the Shammaites and the Hillelites. The Shammaites insisted on physical continuity between the previous body and the future one. Hillelites argue for a totally new creation, since the skin and flesh will have corrupted completely."

The Pharisees looked forward to a single day of the Lord, the Kingdom of God and the Judgment of God. They had a two-age theory–this age (now) and the age to come (Heaven).

Paul agreed with the Pharisees' idea of a resurrection, only for Paul the crucial thing was that in Jesus the resurrection had already occurred.

The idea of an intermediate state is also mentioned in Acts 12:14-16. The church for a period believed that they have seen the dead soul of Peter. In Acts 12:15 the Christians speak of seeing "Peter's angel". This indicates that they thought that Peter had been executed and they were seeing him in his disembodied state.

2.2. Jesus' Teaching on the Coming and Nature of the Kingdom

Jesus taught that when He came, the kingdom of God had already come. Jesus stresses that the Spirit of God is already working and so the kingdom is present. Jesus is the strong man who binds Satan, plundering his kingdom.

But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad. (Matt. 12:28-32)

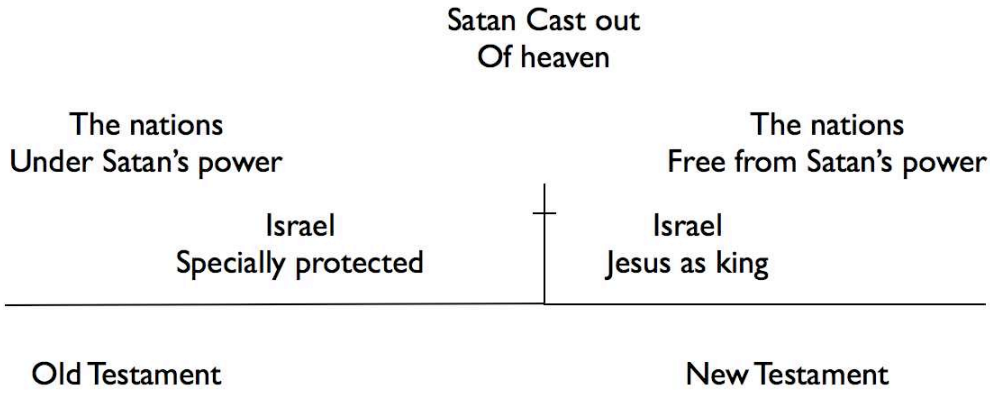
John 12 is a parallel passage. Jesus indicates that at the cross, Satan will be defeated and that this will lead to the coming of the Gentiles as they are freed from his power.

John 12:30 *Jesus answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out.*

[8] The movement ended after AD70 and after that date the scribes who took over.

And I, if I am lifted up from the earth, will draw all peoples to Myself." This He said, signifying by what death He would die.

The picture is that all the nations were under the power and hold of Satan. In Jesus' death, He defeats Satan and Satan's hold over the nations is lost. This allows the gospel to go forward to the ends of the earth. In contrast, Israel is in a special position. She has been redeemed from amongst the nations. She is under guardianship of God and angels (See Daniel 9) and yet she is still, in some sense, under the strong armed man and still waiting for the full redemption that her kingly Messiah will bring. In Jesus' coming and death, He defeats Satan; He establishes His kingdom in Israel and then through the preaching of the gospel, His kingdom is extended through the world. [9]



2.3. Jesus' Teaching on the Last Days

Jesus spoke about the final judgment and heaven on a number of occasions. We will consider these general sections first and then consider His specific teaching about His second coming.

2.3.1. Rich man and Lazarus (Luke 16:19-31)

This story is often used to show the terrors and nature of hell. We must be careful not to press this story too far. It is a parallel and allegory, not literal or contradictory. Like all these stories, there is one central point–that "if people do not hear the word of God, a miracle, such as a resurrection will not convince them." (Ladd, 195)

2.3.2. Marriage and the Resurrection (Luke 20:27-40)

In Jesus' answer He asserts that there is life after death. He also asserts that there will be no more marriage after death and in resurrection life we shall be single, serving God like the angels. This has huge implication for marriage. Marriage is an old creation

[9]See also Kline's *God, Heaven, and Har Magedon*, 180-185.

ordinance; it points forward to the final relationship between Christ and His church. (Eph. 5:21ff) Marriage was never intended to be permanent; it is an aid for this life, for comfort, childbearing, support, and mutual assistance in preparing the couple for eternal life. In the new creation, the elect will be fully made up, and each individual's personal relationship with Christ will replace the comfort of the current married state.

2.3.3. The Raising of the Dead

Jesus raised many men and woman to life. This was a bodily resurrection, not just the soul, but it was not a full resurrection as will occur on the last days. These men died again; they did not yet have their glorified bodies. They point to the reality that Messiah has come–the arrival of the new creation in His resurrection in its first phase.

2.3.4. Thief on the Cross

Luke records Jesus' words to the dying thief. Jesus says to him, "Today you will be with Me in paradise." (Lk. 23:43) Jesus indicates that both His own soul and the soul of the thief on the cross will be in paradise. The word *paradise* is used three times in the New Testament. (Lk. 23:43; 2 Cor. 12:3; Rev. 2:7) It is used in Ezekiel 28:13, 31:8 to refer to the Garden of Eden and as a sign that the Messianic Age has arrived. (Ezek. 36:3, Isa 51:11) This indicates that when Jesus dies He has opened the way into a renewed Garden of Eden, the final perfect paradise of God for His people. (For a further explanation of this see lesson 6, 7.)

2.4. Olivet Discourse – Jesus' Teaching on the Future.

Jesus' main teaching on the future state occurs in Matthew 24, 25; Mark 13 and Luke 21.

2.4.1. Introduction

This section is complex and the interpretation is difficult as Jesus speaks both about the destruction of Jerusalem and the final judgment. This creates a hermeneutical problem as to how each part relates to the other.

This passage is repeated in Mark 13 and Luke 21. It is apocalyptic or prophetic-apocalyptic, and it includes a number of Old Testament quotes, partially from the book of Daniel. (Carson, 488)

There are a number of ways that the verses are interpreted and interpretation is difficult. [10]

First, some commentators try to neatly divide up the verses that speak to the temple and those that speak to Jesus' final coming. This is very difficult to do.

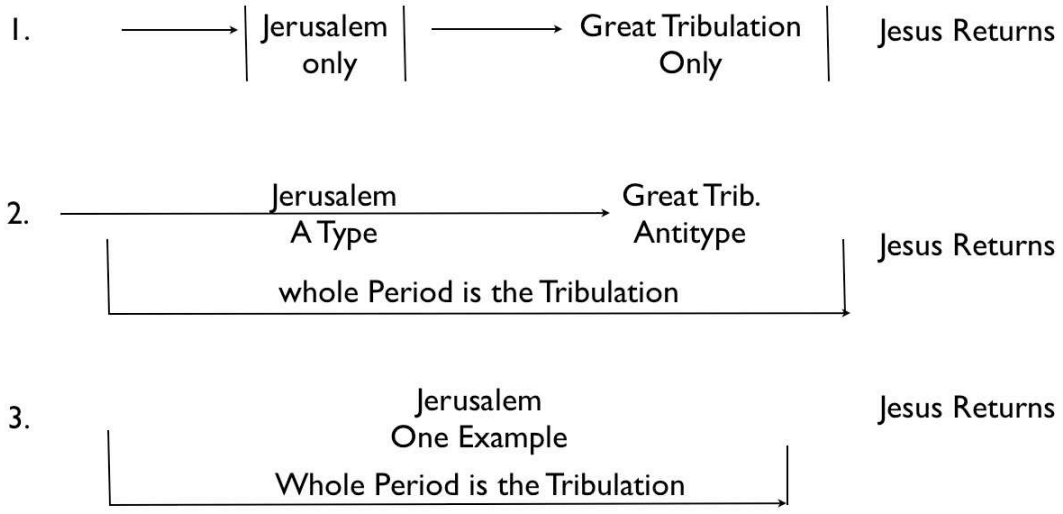
Second, Hendrickson argues that Jesus uses prophetic foreshortening or typology. Jesus begins by speaking of the coming judgment upon Jerusalem and then he goes on to speak about the end of the world. Hendrickson links both parts. He argues that the end of Jerusalem is a type, a foreshadowing of the end of all things. Just as things in the Old Testament–the temple–pointed forward to things that would happen in the New

[10] See Carson, *Matthew*, 488-495 for an overview of the systems of interpretation and further resources.

Testament–Jesus Christ's coming–so the destruction of Jerusalem is typical; it would point forward to the final end of all things. (846)

Third, Carson (Matthew) argues that the way the disciples asked the question in two parts, at the beginning of the section, means that the disciples thought of the destruction of the temple and the end of the world as a single event. Jesus warns them that there will be a delay before the end, "a delay characterized by persecution and tribulation for His followers. The fall of Jerusalem is a violent example of a display of judgment, but it is not a type pointing to the final judgment." After the period of tribulation Jesus will come immediately. The warnings are for the whole of this period, from the Ascension to His second coming. The tribulation will come, and this generation will experience every part of the tribulation. Only the Father knows the exact time of the return. (Carson 495)

Fourth, preterits argue that the whole prophecy is fulfilled at the time of the fall of Jerusalem. This is based upon their understanding of Jesus' words that all events have to be fulfilled in this generation.



Hendrickson and Carson provide the most consistent interpretation and so we will draw on both of these in our analysis. Although the issues are complex, the main point is not. Jesus wants to tell the disciples that He will come, but not immediately. When they see judgment, suffering, and persecution, this does not yet mean the end is near. In this period of tribulation, from the Ascension to the Second Coming, the disciples are to watch and wait, for He will come to judge the world.

2.4.2. The Background

Matthew 24:1 *Jesus left the temple and was going away, when His disciples came to point out to Him the buildings of the temple. But He answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down." As He sat on the Mount of Olives, the disciples came to Him*

privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?"

The disciples are still focused upon the temple. They think they are being pious but they are wrong. Jesus' attitude to the literal temple is very different. Jesus has said that He is the Temple; (John 2) that man's relationship with God has shifted to Him, not the temple. Further, Jesus has recently condemned the temple. (Matt. 23, Lk. 11)

The disciples ask two questions–when will the fall of Jerusalem be and when will the end of the age occur. (This refers to the final judgment and consummation; see Matt.13:39, 40, 49; 24:3; 28:20.) Jesus responds, but it is unclear how He separates the two questions in His answer. He clearly says the temple will be destroyed, but how does His answer relate to the end of the world. The disciples expect the end to be soon. Jesus warns them that there will be a period of time before He comes again. He stresses that in this time they should be alert, ready, as they wait for His return.

2.4.3. Only the Beginning of Birth Pains (4-14)

And Jesus answered them, "See that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. All these are but the beginning of the birth pains. Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for My name's sake. And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come."

Jesus stresses that from the time He ascends to when He returns, there will be great suffering and there will be many mighty and destructive events. We will see wars, famine, and earthquakes. The church will suffer tribulation. Many will fall away. He states that false prophets will deceive even within the church. This time will include coldness, an increase in lawlessness, a falling away from love–the chief commandment for Matthew 22:36-40. Many who profess will fall away (See Dan. 11:41.) and many will be betrayed.

During these periods, Jesus says we are NOT to worry. These are NOT the signs of the end. They are only the BEGINNING of birth pangs. The image is that the new creation will be born through suffering, just as a woman gives birth through labor pains. (See Romans 8:19, 22) The pains actually stress the gap before He comes. These are the beginning of the beginning of the end.

During times of persecution, many will turn to saviors, anyone who can save them. Hendrickson warns us that in this period there will be many who will mistake the signs and claim to know when Christ will come again. They will be mistaken. He argues, in

contrast, God has given us this word that teaches us that we cannot know exactly when He will return so that we might not be led astray. (852)

2.3.4. The Gentile Witness and Mission

(v.14) Despite persecution, the gospel will be preached to all nations. The gospel will be a "testimony" in the nations, a powerful and effective witness in and to them. (Matt.8:4, 10:18 describe the witness in Israel and Rev. 11 speaks of the church being a witness to the nations.) This does not mean that everyone will hear the gospel, or that everyone will receive the Gospel; rather, just as the gospel was preached in Israel, so it will be preached throughout the world. Only after the gospel has been preached to all nations will the end come. The preaching of the gospel to the nations is "a" reason why Jesus delays His coming. Peter says, "*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance."* (2 Pet. 3:9)

2.4.5. The Fall of Jerusalem/ the Great Tribulation (Matt. 24:15-23)

So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.

Jesus now returns to speak of the destruction of the temple. Commentaries are divided: if this verse only refers to tribulation in Judea and Jerusalem (Hager 701ff) or if it contains an additional reference to the great tribulation immediately preceding Christ's second coming (Hendrickson) or if it is just an example of the suffering that the church will face in all ages. Carson argues the former, Hendrickson (857) argues that the fall of Jerusalem is a type, pointing to the great tribulation and final judgment. Since Jesus quotes Daniel (v15) this indicates that one event can be fulfilled in a number of ways. Further, Paul uses Daniel and even Matthew 24 in 2 Thessalonians 2 to point to the final antichrist. Jesus' language also points to typology. When speaking of the fall of Jerusalem He speaks of the great tribulation, such as will never be repeated, and then says that "immediately" He will return. While the fall of Jerusalem was terrible, there have been greater sufferings and if "immediately" is read to only refer to after Jerusalem's fall, then Jesus was mistaken. It is better to think of the fall of Jerusalem as a type pointing to the antitype, the final great tribulation and the immediate return of Jesus at the end of the world.

Jesus' teaching on Jerusalem's fall is divided into (1) The exhortation to flee (vv.15, 16), (2) the urgency of fleeing (vv.17-18), (3) the difficulty of the flight (vv.19-20), (4) the horror of the tribulation (v.21), and (5) the divine shortening of the tribulation.

Jesus stresses the immanent destruction of Jerusalem. (See parallel Luke 21:20.) Luke 21:20 *But when you see Jerusalem surrounded by armies, then know that its desolation has come near.* The "desolation" shows the severity of the tribulation. No suffering, either before or later, will compare with the suffering of that time. Terrible suffering occurred in the final 6-month siege of Jerusalem. (See Josephus J.W. 5:12.3. SS 512-518.) If the time not been cut off, even the elect would have perished, so the time is shortened.

2.4.9. Warning against "False Christs"

23 Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it. For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. See, I have told you beforehand. So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the vultures will gather.

This next section (23-28) either is peaking of the events in the fall of Jerusalem, when many false messiahs arose, or later. The key theme is wait, do not be deceived, for Christ will come in an unmistakable manner. False christs shall come, but the church is not to be deceived by them, the end is not yet. Jesus warns that in this period a. there will be false christs, b. they will act with power, with signs and wonders, c. they will mislead and d. even misled the elect if possible.

The key Jesus gives is that they will claim that He will come locally, in secret, whereas the key test or proof of His coming is that He will come powerfully, publically and openly. There will be claims that He is in the inner wilderness, inner rooms, remote, and isolated places. This is not so. When He truly does come, He will come openly, publically and powerfully. It will be clear to all.

His coming is illustrated by the phrase, the Corpse and the Vultures. Hendrickson (861) notes two interpretations. Hager suggests that just as when you see a dead body, you see vultures, even so when Christ comes you will see Him, He will not be hidden or in secret. Hendrickson (862) develops the idea further. Just as vultures swoop down upon a carcass, even so, when the world has degenerated into a carcass–the world's cup is full of iniquity as Canaan was ready–then Jesus shall come. He argues the final "tribulation" to which the wicked will subject God's children is the very act that shows that the world is ripe for judgment. Due to that, immediately after that severest of all trials, the Son of Man arrives.

2.4.10. The Immediate Signs of Christ's Coming (Matt. 24:29-31)

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send out His angels with a loud trumpet

call, and they will gather His elect from the four winds, from one end of heaven to the other.

Jesus has already said that His coming will be open/cosmic. Now He develops the nature of His coming further. Jesus says He will come "immediately". How does this relate to the fall of Jerusalem? It cannot be immediately after the fall, so it must be immediately after final great tribulation. This is the position of both Hendrickson and Carson.

Verse 29 indicates a mighty convulsion. The language is powerful and we do not know how much is to be literal and how much figurative. Hendrickson and Carson argue that is should be read literally since it is coupled with Jesus' literal appearing. The cosmos will be affected. These mighty convulsions do not destroy the human race, they prepare for His coming. The sign of the Son of Man precedes Him. The banner and trumpet will be unfurled in heaven as He comes to the earth in Power.
All those of the earth, who rejected Him will mourn. They will see Him coming on the clouds, with power and great glory. (Dan. 7:13,14, Matt. 26:64) He will send His angels; loud trumpet (Lev. 25) and He will gather His elect from the four corners. (See Rev. 6:15, 16) These events happen in rapid succession. This brings this world to an end.

2.4.11. The Lesson from the Fig Tree (Matt. 24:32-35)

Matthew 24:32 *From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.*

Jesus ends the description of His coming with practical applications. Jesus begins by making two points. These things, tribulation, points to His coming, but the exact time of His is coming is not known. The term "This generation" is difficult. Jesus says all these things must occur in this generation. First, this must refer to the generation of Jesus' day. Second, "All these things" must be read in parallel with the branch becoming tender. As such it refers to the trials of the age before Jesus comes again. Jesus own generation did experience either the foreshadowing of these things (Hendrickson) or they entered the period of tribulation itself, although not the climax of it. (Carson)

Jesus ends this section by claiming the very authority of the Old Testament and the Creator God.

2.4.12. Always be Ready

Jesus now switches to how we are to respond to this teaching. Because of space I have shortened the section, but it is vital that students spend time reflecting upon it. What does Jesus' second coming mean for me? How am I to behave in the light of the fact He will come again? Jesus tells us about the future, so we might know how to live for Him in the present.

Matthew 24:36 *But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man.*

"If the Son Himself does not know the time of the Parousia, how cheerfully should we his followers rest in ignorance that cannot be removed, trusting in all things to our heavenly Father's wisdom and goodness, striving to obey his clearly revealed will, and leaning on his goodness for support." (Broadus) (Carson, 508)

For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. (24:38-41)

These verses stress that the Son will come at an unknown time. The world will not know when He will come, rather they will be continuing with their daily lives and so His coming will be a shock. Jesus illustrates the sudden nature of His coming from Noah's day. Just like when the flood came, men will continue to eat, drink, and marry as if things were going to continue forever. (See also 1 Pet. 3:20-21.) The *two men* also stress the unexpectedness of the event. Two men will be working and two women will be working as they have all their lives, and yet their final division will be sudden and swift.

2.4.12. Being Watchful, Ready and Faithful

The next sections continue to stress some aspect of watchfulness. Watchfulness is to be passive, a waiting (To catch the thief, 24:42-44), active and doing one's duty (the faithful steward and the wicked steward, 24:45-51). Foresight and wisdom as one waits are important (the five wise and foolish virgins, 25:1-13) and Jesus promises that responsible living will be rewarded in the end (the parable of the talents, 25:14-16). (Carson, 509) Jesus ends this section with a description of the final Judgment. (We will consider this in lesson 6.)

2.5. Jesus' Resurrection

All the gospels record Jesus' resurrection. He was raised on the third day.

Jesus resurrection was a vindication of His life and claims. The Jews crucified Jesus because He claimed He was the Son of God. Although there are a number of other resurrections in the Scripture, none of them had claimed to be the Messiah. Jesus alone made that claim and God vindicated His claim by raising Him from the dead. Jesus' resurrection is the proof that God had accepted Him and His work. (Rom. 4:25; 1 Tim. 3:16ff)

Jesus arose with a human body. His resurrection was not merely spiritual. The body could be seen and touched and could eat. (John 20, 21) It could also do other things that a normal body could not do–enter locked rooms and disappear. Jesus remained with the disciples 40 days upon earth. When Jesus ascended on high, His local, physical human body ascended into a location, heaven. Jesus' human, resurrected body is currently in heaven.

The physical resurrection of Jesus is proof that all those in Christ will also rise from the dead. Due to our union with Christ, we share the same confidence that we too will arise from the dead with a new resurrection body. Any discussion of our resurrected human bodies has to be tied to the nature of Christ's resurrected human body.

Conclusion

Not all the Jews at the time of Jesus' expected life after death. Jesus taught that those who trusted Him would have eternal life. In Matthew 24 and 25, Jesus taught the things that must still come to pass before He returned.

Summary

The Pharisees believed in the resurrection. The Sadducees did not. Jesus rebuked the Sadducees by teaching that there is life after death, but we shall become like the angels in heaven, being married to Christ. He told the thief on the cross that he would be with Christ immediately after death. Jesus warned the disciples not to be taken up with the signs or false christs. When terrible signs occur, they are to wait patiently. He warned that Jerusalem would fall and that His coming would not be in secret, but it would be open and public.

Lesson Two Questions

1. What did the Pharisees and Sadducees believe concerning the resurrection?
2. Give two texts to support your answer in question one.
3. Explain Jesus' words in John 12 concerning Satan.
4. What did Jesus teach about marriage in the Resurrection?
5. What does the word "paradise" mean in Luke 23:43?
6. Briefly describe the three theories we used to explain Matthew 24 and 25.
7. What is Jesus' main lesson in 24:1-4?
8. Will Jesus' second coming be open or secret?
9. What ethical implications flow from Jesus' teaching in Matthew?
10. Describe Jesus' physical body at His resurrection.

Assignment Two

Write a half page essay describing how you are thinking about Jesus' coming. What stress does this put in your preaching and teaching?

Lesson Three. The Intermediate State and the Delay

Jesus did not return immediately and many believers have died waiting for His return. In this lesson we consider what happens to believers when they die before the Lord's return and build upon Jesus' teaching in Matthew 24 and 25 as we consider certain events that must occur before Jesus returns.

1. The Intermediate State

We begin with what happens to a believer upon death. The Reformed position has always been that when a person dies, their soul immediately departs to be with Christ, awaiting the resurrection of the body. We will look at statements by Christ in Hebrews, Paul in 2 Corinthians and John in Revelation.

1.1. Jesus' doctrine of the Intermediate State

In lesson 2 we considered Jesus promise to the thief on the cross. (Lk. 23:43) Jesus uses the term "this day" which indicates immediate blessing. This verse indicates that Jesus promised to the thief on the cross that he would immediately go to be with Him in glory. The term "paradise" is used of Eden, of the new creation. Paul states in his heavenly vision (2 Cor. 12:3) *And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— and he heard things that cannot be told, which man may not utter.*

1.2. The Intermediate State in Hebrews

Hebrews 12:18 For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I tremble with fear." But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Heb. 12:18-24)

This passage contrasts the approaching of God under Moses at Sinai in the old covenant and coming to God in Christ under the new covenant. The church is called Mount Zion, the city of the living God, heavenly Jerusalem, the firstborn in heaven (those who have already died) and the spirits of the righteous men made perfect. This seems to be a picture of the church as she already meets in heaven. It indicates that the dead are with Christ, have communion with Him and each other, and are made perfect. They are currently worshiping with the angels in heavenly worship. It indicates that the church is conscious of being God's community in the intermediate state–she has real fellowship with other saints in heaven, even at this stage.

Bavinck (*The Last Things,* 72) states: "the joy of heaven, to be sure, first of all consists in communion with Christ, but further, in the fellowship of the blessed amongst themselves as well. And just as this fellowship upon earth…does not infringe upon the fellowship of the believers in Christ, but rather reinforces and enriches it, so it is in heaven." (See further Bavinck, 72, 73.)

Heaven is pictured as a feast–eating with Abraham, Isaac and Jacob. (Matt. 8:11) The sacrament of communion is a foretaste of what will occur in heaven. Jesus makes this clear in Luke 22:14, 15: *And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God."*

1.3. Book of Revelation

When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. (Rev. 6:9-11)

And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (Rev. 14:13)

These verses indicate that the spirits, the dead martyrs, are conscious and they interact with Christ as they wait for the full resurrection. It is a state of blessing and peace, but not of full glory as they await the resurrection of their bodies.

1.4. Paul's Doctrine of the Intermediate State

Paul's letters address the issue of death before Christ's return. In a number of places Paul writes to the church to comfort them. Paul speaks of their dying as falling asleep or those who have fallen asleep. (1 Cor.11:30; 15:6, 18, 20; Eph. 5:14; 1 Thess. 5:10) (The term is used throughout the New Testament. In Acts, Stephen is said to have fallen asleep in death.)

Paul does not directly develop a doctrine of the intermediate state. There are two principle references.

In Philippians 1: 20-24 Paul contrasts living and dying.

according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you.

What does Paul mean when he says he will "be with Christ"? Ridderbos (498-506) develops two lines of argument. If we read the whole paragraph, Paul seems to speak in

general terms. If he lives, he obtains more fruit for his work; if he dies, he departs to be with Christ, which is better as he is no longer subject to trials and hardship of this life. To live or to die seem to refer to being alive or generally being with Christ. The phrase "to be with Christ" does not seem to be a specific reference to the intermediate state. In fact, the term is used in 1 Thessalonians 4:17 to refer to being in the final state after the resurrection: *Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.* Having noted this, Ridderbos also suggest that since in Philippians Paul does not refer expressly to the resurrection, the passage might indicate that Paul hopes to be with Christ, immediately after death.

2 Corinthians 5:1-5 is another difficult passage. Paul has been stressing that even though they suffer, they will receive eternal glory. (2 Cor.4:17) This leads Paul to say: *For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on* we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.* (2 Cor. 5:1-4)

Paul is contrasting his earthly, visible, temporal body, already under assault, with the eternal, invisible hope of eternal life. This raises the same issue as Philippians 1:20ff: is Paul speaking in verse 1 about what happens immediately after death or the final state. In verses 2 and 3, Paul goes on to speak of groaning, of desiring to put on a further body, not to be unclothed but further clothed; in verses 1-5 Paul seems to be talking about the final state. Paul longs to put off the body of death in order that he might put on the full body of life.

However, in 2 Corinthians 5:8 Paul seems to stress leaving one body but not yet moving to another body. He states, "*Yes, we are of good courage, and we would rather be away from the body and at home with the Lord."* The contrast developed is between being "away from the body" and "home with the Lord"; rather than, away from the body versus fully clothed in the resurrection. If this is correct, it points to the intermediate state.

Other aspects to Paul's theology must also be considered. Union with Christ is a central Pauline theme. In 1 Thessalonians 4:16 he speaks of "the dead in Christ" or those who have "fallen asleep" in Christ. (1 Cor. 15:18) Union is absolute and once made is never broken. It is union with Christ in every stage of their existence. It is absolute and will not be separated even by death. *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through Him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.* (Rom. 8:35-39)

If these verses do develop a doctrine of an intermediate state:

1. It is not a separate hope of existence.

2. It is related to and bound up with the general resurrection from the dead.

3. The period does not have the full redemptive significance that the final resurrection has. (That is Paul's main focus.)

We can say that Paul does not develop a distinct doctrine of the intermediate state: he speaks of it in the negative–it is to be taken away from the body, outside of the flesh–it is to be hidden with Christ in heaven, but he does not explain it any further.

1.5. Reformed Confession on the Intermediate State

Two major Reformed documents are the Heidelberg Catechism and the Westminster Confession. These summarize the Reformed churches' doctrinal position.

Heidelberg Catechism, Question 57

What comfort does the "resurrection of the body" afford thee?

Answer: That not only my soul after this life shall be immediately taken up to Christ its head; (a) but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.

(a)Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; Luke 23:43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. Philipians1:21 For to me to live is Christ, and to die is gain. Philippians 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. (Williamson, The Heidelberg Catechism, 102)

The Westminster Confession, Chapter 32

Man after Death, and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none. (Williamson, The Westminster Confession of Faith, 328)

2. Other Theologies of the Intermediate State.

In this section we will consider other theologies of the intermediate state.

2.1. Roman Catholic Theology

The Roman Catholic churches hold that there are three places that the dead go–Purgatory, Limbus Partum and Libus Infantum

2.1.1. Purgatory

Only those who are perfectly pure go to heaven. Those who still have venal sins, and have not borne the punishment for those sins must be cleansed. (This is most of mankind.) They enter into purgatory. This is not probation, but purification and preparation for entrance into heaven. They suffer from being absent from God and suffer positive pains. The amount of suffering required is a question of degree. The pope has jurisdiction over purgatory, and he can grant indulgences if he chooses.

There is no support for this doctrine in Scripture: (see Bavinck, 64-66) The main objections are that Christ's work is not enough and it undermines the doctrine of justification by faith. (Berkhof, 687)

2.1.2. Limbus Partum

Limbus refers to the two places on the fringe or outskirts of hell. Limbus Partum is the place where the Old Testament saints went, waiting for Christ to come and free them from the grave. This is the Roman Catholic interpretation of the Apostles' Creed, that He descended into hell to go and fetch His saints. (Berkhof, 687)

2.1.3. Limbus Infantum

This is the place where all unbaptized babies go. They cannot enter heaven or the kingdom of God, so excluded from heaven; they are on the outskirts of hell, where the fires do not reach. (Berkhof, 687)

2.2. Soul Sleep

This argues that the soul continues to exist, but in an unconscious state. It is based upon the idea that Scripture usually says that death is sleep. (Matt. 9:24, Acts 7:60, 1 Cor. 15:51, 1Thess. 4:13)

This is interpreted not as a sleep of the body, but a sleep of the soul. Those who reject this idea point out that the Scriptures only say that the person sleeps, not the soul or the body. Due to this, it is dangerous to build a doctrine of "soul" sleep from these texts. In addition, the idea cannot be reconciled with a number of texts that indicate a conscious life after death. (Acts 7:59; Heb. 12:22-25; Rev. 6:9, 7:9, 20:4) It is better we treat this as a euphemistic statement based on the similarities of the dead and the state of sleeping as we see it now.

2.3. Annihilationism, Conditional Immortality

No existence at all of the wicked after death. Annihilationism says man was created immortal but God made man mortal due to his sin. Conditionalism argues that man was created mortal, but God promised to give man the gift of eternal life if they obeyed. In both cases, they argue that the soul that does not accept Christ ceases to exist.

There are a number of arguments against this position.
1. Sinners and saints will continue to exist after death. (Eccl. 12:7; Matt. 5:30, 46)

2. The wicked will suffer eternal punishment, always conscious of the pain that they will feel. (Mk. 9:43, 48)

3. This is a misunderstanding of the idea of life and death in the Scriptures. It uses a human concept of death, not a biblical one. Life is to have God's favor; death is to be under His judgment. (See lesson 1.)

4. It is debatable if non-existence can be called a punishment; if we can do what we like and then cease to be without any consequences there is no justice.

2.4. Further Probation after Death.

Some argues that there is a further state of probation after death, a second chance. A key passage is 1 Peter 3:19.

1 Peter 3:18-20 *For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit, in which He went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.*

The verse is difficult.

Even if it did teach another chance, it would only apply to those who lived before Christ, not all people. This is not how the doctrine is presented, however. Further, even if Christ did preach to them, it does not mean that they will all be saved. In Noah's day they were wicked and rejected that call. Lutherans argue that His preaching was really an announcement of His triumph.

A better way to take this text is to contrast the *flesh* and the *Spirit*. The former refers to life in the old creation, before Christ. The latter refers to the life in the new creation, being filled with the Holy Spirit. Jesus entered the old creation and preached the gospel and was then raised by the power of the Spirit to new life. (Rom. 1:3, 4; 8:11) Jesus entered into the prison of the flesh to redeem us from the flesh so we might enter into the freedom of Spirit. The period of time before and after Noah is a parallel.

3. The Delay before the Second Coming

Matthew 24,245 (and parallel passage in Mark 13, Luke 21), Romans 9-11 and 2 Thessalonians 2 all tell us about the period before Jesus returns. Paul is clear that Christ will not return until certain fixed events occur. Jesus first coming was in the fullness of time. (Gal. 4:4, Eph. 1:10) In the same manner, Jesus second coming will occur in their proper time (1 Tim. 2:6) or due time. (Tit. 1:3). There is an order that things will happen in this world. Christ will be revealed "in his own time." [11]

At the same time Paul also stresses that Jesus' second coming is also called a mystery, both as to the things that precede the mystery (2.Thess. 2:1-11) and to the mystery itself. (1 Thess. 4:13-18)

[11] Paul develops this line of thinking in Romans 9-11. In Romans 11, the fullness of Israel (Rom 11:12) is dependant upon the coming of the Gentiles. (11:25) The "fullness" is the full number, an eschatological fullness. It is implied that the end cannot come until this fullness has been revealed. (Ridderbos, 511)

The two fold dynamic, that there are indicators and that it is difficult to assess exactly when he will come, are in tension. The bottom line is that when these things happen we will know; the unclear will become clear. To draw a parallel, the Old Testament told us a great deal about Jesus' coming, but these things only became really clear, when Jesus actual came. This same principle applies in the New Testament. We are told certain things that will precede Jesus' coming, but at the same time what those things mean will only become clear at the time when Jesus actually comes. When we look back at Christ's first coming it looks simple and clear but it was not the case before he came.

3.1. Things that Precede Christ's Coming

Christ will come suddenly as a thief in the night. (1Thess. 5:1) In 2 Thessalonians 2:1-10 Paul outlines a number of things that must happen before He comes. These are: 1. the man of lawlessness/sin must be revealed, 2. there will a falling away, 3. the one who restrains will be taken away, 4.the antichrist will then be revealed. 5. and then Christ will come.

2Thessalonians 2:1-5 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things?

3.2. Man of Lawlessness

Paul stresses that the man of lawlessness, or the man of sin, must first be "revealed" in his own time. (v.6, 9) "Revealed" is apocalyptic language, indicating that at present he is hidden, that the time for his revelation has not yet been manifest, but in the future it will be.

The word "man" points to a human nature. He is not pre-existent. He is a type of Adam, a particular, singular and representative man bringing godlessness to a more coherent unity. This flows from Paul's two-Adam theology.

Although there are those who argue that the antichrist is a principle which is constantly being revealed (See Jesus warning about many antichrists and John's statement[12]), Paul expressly calls him a man, and that unlike the principle of antichrist from John which is already in the world, the man of sin has yet to be revealed, indicting a particular focus. Paul draws upon Daniel 11:36ff (Lesson 1) [13] particularly the prophecies of Antiochus Epiphanies: 1. He is the man of sin 2. who exults himself against God and 3. sits as God (taking God's honor) in the temple of God, taking God's place. (Dan. 11:31) [14] The man

[12] Berkouwer, *The Return of Christ*, 265ff argues that the antichrist is a principle, rather than an individual.
[13] Carson and others notice the link between Jesus' teaching in Matthew 24 and 2 Thessalonians, suggesting that Paul drew on Matthew 24 for 2 Thessalonians.
[14] See also Isa. 14:13, 14; Ezek. 28:2; Isa. 11:4ff. We should also note the parallels between the deception of Pharaoh and his destruction by the Spirit of God in the Exodus and the picture in 2 Thessalonians.

will lead a great falling away. (Dan. 11:32) Since the battle between God and Satan is waged through men, Satan empowers him to be the anti-messiah in the final revelation of ungodliness. The empowering of the man of sin by Satan is to be a foil against Christ. Jesus is raised to overthrow Satan and the antichrist is raised to overthrow Jesus. (Ridderbos, 512) He is man. Ridderbos notes; "in him, the humanity hostile to God comes to a definitive eschatological revelation." (514) "The man of sin is the last highest revelation (humanity) inimical to God." (Ridderbos, 515) He stands as the representative of the whole power and history of man in hostility to God. He is the image of the antichrist and he is a caricature of the Christ.

The man of sin will come with signs, power, and wonders, even as Christ did. His power is like that given to God. He is called the son of perdition, the name of Judas the betrayer. He exists to fight everything that Christ does in this world. He seduces those who do not love the truth, the gospel, and those who follow a lie.

Those "following a lie" are those who have rejected the gospel and so they are powerless to stop any further deception.

3.3. The Restraint, 2 Thessalonians 2:6-8

[6] And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. And then the lawless one will be revealed.

The mystery of lawlessness is currently at work, but only in a limited manner. At present it is being restrained. The word means to (restrain, to hold fast, to keep under). Paul speaks of the restrainer in both masculine and neuter terms. Paul indicates that at present there is a power or a person which prevents the man of lawlessness from appearing, checking the outbreak of satanic ungodliness before the time that is appointed for it. (See also Rev. 20:2; Lk. 8:31.) The power is either angelic (Dan. 10:13, 21; 12:1) or even God Himself.

3.4. The Apostasy, 2 Thessalonians 2:8-12

[8] And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion that they should believe the lie that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

With the revelation of the man of sin, godlessness reaches its peak. Paul calls this the "falling away" and the "mystery of godlessness." Satan will place his power at the antichrist's disposal–he will be able to do great and lying signs, signs that will deceive–they will lead men astray. Those who are already deceived will be totally deceived; they will be locked into the destruction to which they are bound. (v.10-12) The deception is

related to the gospel. Because they do not believe the truth (the gospel of Christ), they fall under his power and sin. (See 1 John 2:18, 22; 4:3; 2 John 7.) Although men are already falling away, with the coming of the man of sin, this will increase and come to a full expression, an explosion of sin, still to be distinguished from the present godlessness in compass, design, and consequence. This is the apostasy. (Ridderbos, 526)

The apostasy has a dual cause. In verse 9 Paul stresses that lawlessness is caused by the power of the devil. In verse 10 this event is looked at from God's side: God sends then strong delusion (probably through the devil), because they loved the lie, God hardened them–He gives them up to it, fixing their destruction.

3.5. The Destruction of the Man of Sin

The man of sin will be revealed. Wickedness is full but he will be destroyed when Christ comes again. Paul says that the lawless one will be "consumed with the breath of Christ's mouth and destroyed with the brightness of His coming." The antichrist cannot stand; he is destroyed when Christ returns.

3.6. Jesus' Second Coming

Paul speaks of Christ's second coming in 1 Thessalonians 4:13-18 and 2 Thessalonians 1. We will consider these in the next lesson.

4. John's view of the Apostasy and the Man of Sin

In lesson 2 we considered Jesus' warning about the rise of false prophets. We turn now to John's concept of the antichrist. John is the only one who uses the term "antichrist".

1John 2:18 *Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.* 1John 2:22 *Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.* 1 John 4:3 *and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.* (See also 2 John 7.)

The term *antichrist* can mean either one who takes Christ's place (in place of) or one who takes his place to oppose him. Berkhof suggests the latter. (701) It is a technical name; it is in the singular. John stresses antichrist is a principle at work in this world; evil that fights against the people of God. In 1 John 4:3 (above), John speaks of the spirit of antichrist, who was coming and now is. In John (certainly in Paul) it might also refer to a series of forerunners, little antichrists, who typically point to the final antichrist.

Berkhof (701) suggests that just as the Kingdom of God is more clearly defined over time, even so the principle of the antichrist will come into clearer view over time. Throughout the Old Testament, the wicked nations opposed God's kingdom. At the close of the Old Testament, the principle reaches a climax in one man, Antiochus Epiphanes. This pattern will repeat itself in the New Testament. As the kingdom goes forth, there will be many who oppose the truth, many antichrists, but at the close of the age, the antichrist will climax in one person.

Paul stresses that Jesus will come suddenly, like a thief in the night, but before Jesus returns, certain things have to take place. In 2 Thessalonians, Paul stresses that before Jesus' return there will be a great apostasy and the man of lawlessness will be revealed. Jesus will then destroy him at His return. Men believing the Devil's lies will cause the apostasy, as well as, God hardening them in their sin, so they wait for judgment.

Conclusion

The Scriptures comfort us with the teaching that when we die, our souls will immediately go to be with the Lord and consciously enjoy blessing from that time onwards.

Summary

Jesus teaches the thief on the cross that when he died, he will immediately go to be with Christ. The Scriptures do not teach purgatory, soul sleep, or conditional immortality, or a second chance after death.

Paul's view of history is that Christ's coming will only happen after the man of lawlessness, and antichrist is revealed and many fall away.

Lesson Three Questions

1. Describe Jesus' words to the thief on the cross.
2. Describe the verses in Hebrews that point to an intermediate state?
3. Name three Roman Catholic positions on life after death?
4. What is the doctrine of soul sleep? Is it biblical?
5. What is the Annihilationism and conditional immortality? Critique them.
6. What passage does Paul refer to in describing the man of lawlessness?
7. Describe the man of lawlessness in 2 Thessalonians.
8. How is the Apostasy described? Who causes the Apostasy?
9. Who uses the term "antichrist"? Give texts.
10. Is the antichrist a person or a principle? Discuss.

Lesson Four. Jesus' Revelation, the Resurrection and the Judgment

Scripture indicates that Jesus' will be revealed, the saints will be raised and changed, He will bring the final judgment and then the new heavens and the new earth will dawn.

1. Jesus' Revelation

We considered Jesus' words in Matthew 24, 25; yet now we turn to Paul. Paul never lays down a single comprehensive outline of how Christ will come. The principle reason for this is that Paul had already taught these things to the church and so they were expected to know them. (1 Thess. 5:2; 2 Thess. 2:5; 1 Cor. 6:2, 3) Since they have already been given a systematic teaching, Paul's concern is to correct and highlight certain aspects of Christ's return which they have misunderstood. Paul does stress that Christ will come after the revelation of the antichrist and apostasy. Upon His return, Christ will defeat the antichrist, all the dead will be raised and changed; there will be a final judgment and the new creation will be fully established.

1.1. Paul Uses Four Words for the "Revelation" of Christ

Paul uses four words to define the revelation of Christ upon His return: the coming or *Parousia*, the appearing or "*Ephinay*", the revelation of Christ, and the Day. We will consider the Greek background to the first two words as the Greek adds important information that is not obvious in the English translation of these words.

1.1.1. *Parousia* (coming)

The word indicates the coming, arrival, and presence. It is translated as "coming" in English and Paul either speaks of the coming of "Christ" or the "Lord Jesus". In Greek it is often linked to the coming of a dignitary–kings, generals and gods. "Parousia" to Paul is a technical term indicating, not the first coming, but the glorious revelation of Christ, the ultimate revelation of His glory. (Ridderbos, 529)

1 Corinthians 15:23 *But each in his own order: Christ the firstfruits, then at His coming those who belong to Christ.*

1Thessalonians 2:19 *For what is our hope or joy or crown of boasting before our Lord Jesus at His coming? Is it not you?*

(The term is also found in 1Thess. 3:13, 1Thess. 4:15, 1Thess. 5:23.)

1.1.2. *Epiphany* (appearing)

Paul uses this term to speak of the appearing of the Lord Jesus and His kingdom. The term is used of both His first and second coming, 2 Timothy 1:10, but mainly refers to His last definitive second coming. In Greek it indicates the solemn, glorious appearing of a ruler.

1Timothy 6:14 *to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,*

2Timothy 1:10 *and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,*

2Timothy 4:1 *I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:*

1.1.4. Revelation of Christ

Jesus' second coming will also be a revelation. Christ is currently hidden (Col. 3:1-4), but He Himself will be revealed to the church and to the world. Paul develops this thought in Colossians 3:4*: When Christ who is your life appears, then you also will appear with Him in glory.* In 1Corinthians 1:7 he states: *so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ.*

1.1.4. The Day

Paul uses the expression "the Day" to speak of Christ appearing.

1Thessalonians 5:4 *But you are not in darkness, brothers, for that day to surprise you like a thief.* (See also 1 Cor. 3:13; 2 Tim 1:12, 18.)

The term the day comes from the Old Testament; the Old Testament looked forward to the Day of Yahweh, God coming for judgment. (Ridderbos, 530; D.R. Davis, RTS Lectures, 2000) Paul refocuses this general hope on Christ; it is the day of Christ, Messianic and Christological. (1 Thess. 5:2; 2 Thess. 2:2; 1 Cor. 5:5; Phil 1:6) It is when HE will come for judgment.

Key Pauline passages on the return of Christ include 2 Thessalonians 1:7-10 and 1 Thessalonians 4:15-18. In 1Thessalonians 4:13-18, Paul links the coming of Christ from heaven with His holy angels. (1 Thess. 3:13, 4:16; Matt. 24:31) This builds upon the Old Testament day of the Lord and God's revelation at Sinai. (Isa. 66:4; Jer. 10:25; Ps. 68:36; Isa. 2:11, 17)

1.2. 2 Thessalonians 1:5-10

In 2 Thessalonians1, Paul writes to the persecuted church to comfort them in their suffering. He stresses that Christ's coming will bring division; He will come to vindicate His saints and bring vengeance upon those who oppose Him. Paul draws on Psalms 67:36 and 88:8.

2 Thessalonians 1:5 *This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with His mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory*

of His might, when He comes on that day to be glorified in His saints, and to be marveled at among all who have believed, because our testimony to you was believed.

Paul stresses that judgment of the wicked will occur with Christ's appearing, when Christ comes. Christ will bring rest to His saints and judgment upon their enemies. The picture of judgment upon His enemies draws upon Exodus 3:2; Isaiah 2:11, 17; 66:4, 15; Jeremiah 10:25 and Psalm 68:36. The believers in Thessalonica are to take comfort from this.

1.3. 1 Thessalonians 4:13-18

Paul stresses the importance of the return of Christ for those who have already died; those who have fallen asleep in Christ. [15]

1Thessalonians 4:13 *But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.*

Paul's aim is not to provide a systematic theology, it is to bring comfort and to show that those who have died are in the same position as those remaining alive when Christ comes. Paul stresses that when Christ returns, believer's who died will be raised from the dead, even as Christ Himself rose again, and they will appear at His side. This will happen first; then, those who are still alive at His coming will be changed and together with those who are raised, they will all ascend in the clouds to meet the Lord in the air.

Jesus will return with a shout, with the voice of archangel, and the sound of the trumpet. This is apocalyptic language; using present world images, voices, and trumpets to show the nature of His coming. Paul describes this last great event by using Old Testament theophanies, the Day of the Lord and the role of angels. This all points to Christ's divine nature and honor as the Messiah. (Matt. 25:31, Matt. 13:39, 49, Matt. 16:27; Ex. 19:16; Matt. 24:31; 1 Cor. 15:32; 1 Thess. 4:16)

Paul links the glorification of believers with Christ's appearing. In 2 Thessalonians 2:1 he states: *Now concerning the coming of our Lord Jesus Christ and our being gathered together to Him, we ask you, brothers.* In Colossians 3:4 he states: *When Christ who is your life appears, then you also will appear with Him in glory*. In 1Thessalionians 4:14 he states: *For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep.*

[15] For *fallen asleep*, see lesson 3.

John makes the same connection in 1 John 3:1, 2: *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

2. Resurrection - 1 Corinthians 15

Like Daniel, Paul believed "that there will be a resurrection of the dead, both of the just and the unjust." (Acts 24:15) Since Christ has come, His life, death and resurrection are the center of His theology. Christ's physical, bodily resurrection, the change in His human nature, is the pattern and template for the resurrection of all those in Him. (For the hermeneutical importance of the resurrection see lesson 7.)

In 1 Corinthians 15 Paul writes to counter a claim that Jesus had not been raised bodily from the dead. In response, Paul argues that the resurrection of the body is foundational to the Christian faith. Paul argues that believers are united to Christ and union means that a denial of the bodily resurrection of believers is the same thing as a denial of Christ own bodily resurrection. The union between Christ and the church is absolute; it cannot be broken. If we deny a believer's resurrection, we must deny Christ's resurrection. Paul also stresses that without Christ's resurrection and return, life loses its meaning. (v.34)

This is a lengthy passage and so we will divide it up into six sections and a conclusion.

2.1. The Historical Tradition of the Resurrection (1-11)

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For l delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the twelve. Then He appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. Whether then it was I or they, so we preach and so you believed.

This is the first written witness to the resurrection in the New Testament. (Wright, 317) Paul stresses that there were 500 witnesses including himself. Paul's gospel is based upon the resurrection of Jesus. Without the resurrection there is no gospel. Paul argues that they are being saved if they hold on to the truth. Greek is in aorist, they have been saved but they must continue to the end. Their salvation is "Present continuous"; salvation is once but it is not exhausted. It is progressive. – they must continue. "We do not exhaust the meaning salvation by our experience when we first believe." (Morris 200) The Corinthians need to hold fast to the doctrine of the bodily resurrection of Christ. They must know it and particularly they must know the specifics of the resurrection.

Verse 3. Paul speaks of passing on what he had received (the tradition). He expands upon the resurrection in verses 3-8.

a. The Christ/Messiah died: The word Christ/Messiah is a royal description. Paul will emphasis the resurrection and kingly rule in verses 20-28

b. For our sin: The resurrection is proof that sins were dealt with. If there was no resurrection, there is no proof that sin was dealt with.

c. In accordance with the Scriptures: The resurrection is a fulfillment of the biblical promises.

d. He was buried: Proof of His death

e. He was raised: The Greek verb is a perfect, stressing a single event with ongoing consequences. This refers to a bodily resurrection.

f. On the third day. This fulfills biblical prophecy and typology. (See Hos. 6:2, Ezek 37.)

g. Christ's resurrection had witnesses (V.5-7): Paul stresses that Christ was "Seen by" and "appeared to"–words that occur 39 times. The word can be read as a vision or a real event. In this case it has a clearly objective sense, a real event. Paul speaks of Cephas (an early way of referring to Peter) and the 12, probably refers to the apostles after the replacement of Judas. The 500 are all witnesses. Some have died and some are still alive, living witnesses. Paul mentions that Jesus revealed Himself to James, the brother of Jesus; an event not recorded anywhere else. The fact that Paul was included with the apostles, indicates that final reference to the apostles does not refer to the 12 but to the apostles in the general sense of *witness* or *messenger* in a broader sense? Paul's list seems to be chronological. Because it does not include the women (possibly since they were not legal witnesses in the ancient world), it is not a complete list. Last of all, Paul speaks of Christ's revelation to himself. Paul notes that he saw Jesus when the revelations of Jesus were coming to an end; they were no longer the norm. "Afterwards" Jesus revealed Himself to Paul. This late revelation to Paul means that Paul thought of himself as last in importance. Paul did see the same Jesus as the others, only he saw Him last, just before the revelations of Jesus stopped. Paul's persecution means that he does not deserve the title of apostle, but he still claims the title and since it was a particular grace given to him, he worked harder - that too was a particular grace given to him.

2.2. The Core Argument (12-28)

The heart of Paul's argument is that due to the link between believers' resurrection and Christ's resurrection; if believers are not raised, Christ Himself was not raised. Further, if Christ was not raised, there is no salvation and Christianity is worthless. Christians who have died have perished; those who are still alive are struggling for nothing.

But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that He raised Christ, whom He did not raise if it is true that the dead are not raised. For if the dead

are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. (13-17)

This is a two-part Argument: First, Paul argues that the resurrections are linked, and if there is no resurrection of believers then Christ Himself cannot have been raised. To reverse the argument, since Christ was raised, we know there is a resurrection. Gaffin notes: "what is striking is that Paul can argue in both directions, not only from Christ's resurrection to the resurrection of believers, but also back from the resurrection of believers to Christ's. A denial of a future resurrection of believers implies a denial of Christ's resurrection. (13, 15, 16) (*By Faith*, 61)

Second, Paul stress that if there is no resurrection, all is hopeless. *Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied.* (18, 19)

Paul develops a secondary argument. If there is no resurrection of the body then Paul and others are false witnesses because they declared that God raised Christ from the dead.

Paul also develops theological consequence of Christ's resurrection. In 15:17 he argues that if Christ has not been raised, we are still in sin, sin has not been dealt with. The new age is one in which sin has been fully dealt with. Christ's death, without a resurrection, means all would be condemned, not justified. (2008, Morris) The resurrection is proof the power of sin is broken. (Rom. 4:25)

2.3. The Certainty and Wider Implications of Christ's Resurrection (20-28)

For Paul the resurrection brings in "the age to come, the time of restoration, return, covenant renewal and forgiveness." (Wright, 332) The resurrection has corporate and creational significance. Christ resurrection leads the resurrection of the church and brings in the new creation

V 20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. For "God has put all things in subjection under His feet." But when it says, "all things are put in subjection," it is plain that He is excepted who put all things in subjection under Him. When all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things in subjection under Him, that God may be all in all.

In verse 20 the Messiah is called the first fruits of those who have died. 1. Paul develops his argument by relating Christ with Adam. He argues that as all are linked to Adam so all are linked to Christ. 2. Adam's sin brought death; Christ's obedience brings life. 3. He then applies this to Christ's kingship and resurrection. 4. Paul then goes through the implications of this. Christ was to be the first fruits, He is the head of the new created order to bring God's word under His rule.

The terms "first fruits" and "firstborn" of the creation describe union. "Firstfruits" is used in the Septuagint. (Neh. 10:36, Ezek. 44:30) The firstfruits represent the entire harvest, an initial portion relating to the whole. Jesus resurrection is not just the first one, or an example; rather, Jesus' resurrection is the first of the batch. Because Jesus was raised and we are united to him, we will be raised. The relationship is so strong that Paul can say that if we deny a believer's resurrection, we deny Christ has been raised. (1 Cor. 15:13) Union means that the two are linked, so what happened to one must happen to the other.[16] Gaffin argues that we must not think of two resurrections, but one resurrection with two aspects, two episodes of the same event, just temporally distinct. (By Faith, 61)

Firstborn from the Dead: Christ is firstborn over both creation and the church. In Colossians 1:15, 16 Christ is the firstborn, because things are created in Him. The "firstborn" is a status of uniqueness, of dignity. It does not stress the time. (See Ex. 4:22, Israel is God's firstborn; Ps. 88:27, David's son will be firstborn over the creation.) Christ enjoys that exulted status. (Gaffin, *Resurrection*, 38)

The term firstborn is related to the term *Firstborn from the dead*. (Col 1:18) *And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*

The word *firstborn* does not imply solidarity itself. (Gaffin, *By Faith,* 61) but there is solidarity in the word, "from the dead." (61) He is the first *from out of* or *from* the dead. Jesus' bodily resurrection is the same as those who sleep. He is the "actual beginning of the general event." (Gaffin, *Resurrection,* 35)

Because we are already united to Christ and Jesus is already raised, we are already said to be seated and raised, reigning with Christ in the heavenly places. (Eph. 2:5, Col. 2:12, 13, 3:1; Rom. 63:4) The inner change will be completed when Jesus is fully raised from the dead.

Christ's great work is through resurrection and judgment to bring all things to their final state. Once this is finished, the work of Christ as king and mediator is complete. (1 Cor.15:28, Rom 11:36, 1 Cor. 8:6)

1Corinthians 15:26 *The last enemy that will be destroyed is death. For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.*

Romans 11:36 *For of Him and through Him and to Him are all things, to whom be glory forever. Amen.*

[16] "Firstfruits" is representative of the organic unity between Christ and believers. Gaffin, *By Faith, Not by Sight,* 61.

Christ has completed His work, He has defeated all His enemies and He has established His kingdom. He is currently reining in glory, bringing all things to completion. When things are complete, the kingdom is then passed to the Father.

How do we understand the ending of the kingdom when other verses stress that the kingdom is eternal? In 2 Timothy 2:12 Paul states: *If we endure, we shall also reign with Him.* Romans 8:17*: and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.* Ephesians 5:5: *For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.* (See also Col. 1:12. Eph 1:4, Rom. 8:29.)

Ridderbos suggest that sometimes Paul is Theocentric, focusing upon God and sometimes he chooses to stress Christ as the center. There is no contradiction–Paul is just stressing two different aspects, both prove a new life and that "all things are from God, through God and unto God." In Corinthians Paul is stressing that the work of salvation is completed, but the reign of Christ for and with the Father now enters a new phases.(550) He will continue to be the Son and everlasting King and He will maintain the same reincarnation status He had before. (Phil. 2:9ff, Eph. 1:21)

The Messiah came in order to renew human life, over a new creation, something that man could not do himself. Paul uses Psalm 8:7 to stress man's rule over creation and Psalm 110 to stress Jesus' rule over His enemies. Jesus is the Messiah, the King, the Human Ruler who brings the creation into the rule of God. The center of Jesus' reign is the defeat of death in the future. This has already occurred in Jesus' resurrection. When Jesus was raised from the dead, all those who are in Him were raised with Him, but it has yet to be fully realized in our bodies.

2.4. Practical Consequences of Denying the Resurrection (29-34)

Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? Why are we in danger every hour? I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." Do not be deceived: "Bad company ruins good morals." Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

Paul's notes two implications of denying the resurrection. The first area is the baptism for the dead. (v. 29) Why do they baptize for the dead? It is unclear what Paul means in this section and this the only time the word is used. Paul then asks if Christ has not been raised, what profit is there for all his labor and the dangers he has undertaken as an apostle. (v.32) Paul says that if Christ has not risen; he has suffered all these things in vain and if there is no resurrection, then why not merely live for the present. Why suffer at all? [17]

[17] See Wright on Isaiah 22:11-14, 339.

Paul concludes this section by exhorting them to not keep company with those who deny the bodily resurrection, stressing that those who claim such thing do not know God. He exhorts them to wake up and to stop sinning.

2.5. What will the New Body be Like? (35-41)

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as He has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

Paul develops his teaching of the new body through a series of contrasts, particularly the seed and the plant and the naked body and the clothed body. (2 Cor. 5:3, 4)

The seed/plant analogy shows continuity. The seed leads to the plant and at the same time discontinuity–the plant is very different to the seed. Further, the resurrection body is not natural progression; rather, the new body is due to a deliberate change from God. The new body will "come to life" (passive, 36). It is made alive (See John 12:24.) In verse 38, God "gives it a body." The new body is a work of the sovereign God; it is a gift, a work of grace.

Paul builds upon the seed, by stressing that there are many kinds of bodies in the world, each fit for its own duties. As such the resurrection body has its own kind.

2.6. The Different Types of Bodies or Flesh (42-44)

Paul explains the resurrection body by four contrasts:

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (1Cor. 15:42-44)

Paul explains the nature of the resurrection body by contrasting it with our present body. Paul develops four contrasts: 1. Corruptible versus Incorruptible, 2. Dishonor versus Glory, 3. Weakness versus Power and 4. the Physical body versus the Spiritual Body.

Paul defines the spiritual body in 1 Corinthians 2:14, 15 in which he says, *The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one.*

A spiritual person is one indwelt, guided and made wise by the Creator Spirit. (Wright, 350) In this context, it refers to the Spirit operating upon one's physical life, allowing it to function in a new and greater manner. It is the contrast between what we call *usual human life* and those *indwelt by the Spirit* of God. (1 Cor. 12-14)

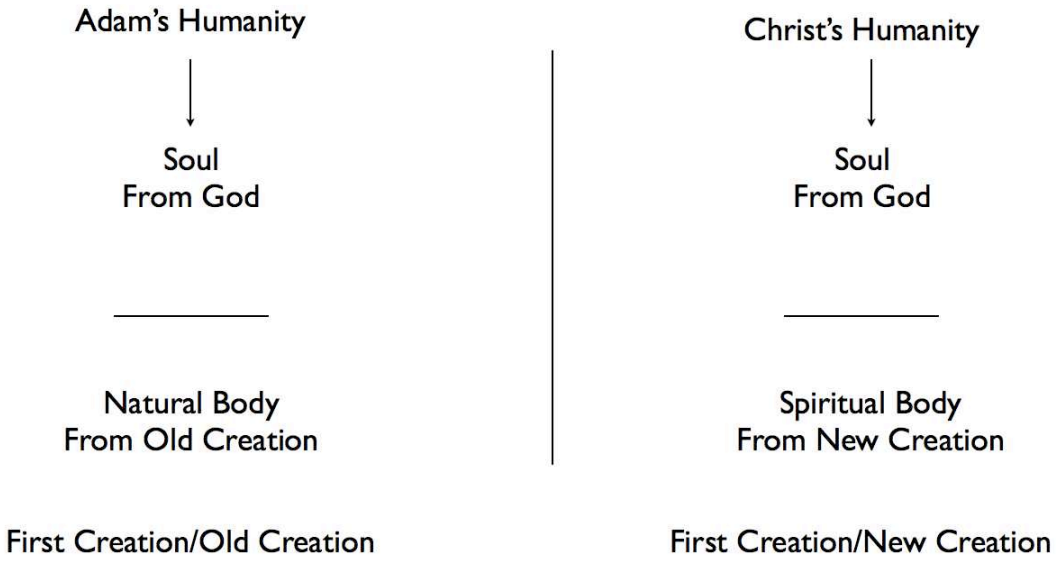
The original body of Adam (Gen. 1:26) is a body animated by the human spirit, in contrast, the Holy Spirit of God animates this body.

Paul continues to explain the nature of the resurrection body by contrasting Adam and Christ. (Vv.45-49)
Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

Adam was originally in the image/likeness God, of the old creation. (1 Cor. 11:7) In the resurrection, we will be in the image and likeness of God in the new creation as revealed in Christ.

Adam is the first type of humanity. Christ, raised from the dead, indwelt by the Spirit is the second type of humanity, a humanity connected to Christ, raised by Christ and the power of the Spirit. (1 Cor. 3: 17, Spirit of the Lord) Adam's fleshly nature was related to the old creation, taken from the dust, mortal, perishable, physical, of the earth, earthly. Christ's human nature is taken from the heavenly realm. It represents a new type of body, animated by the life giving Spirit. Just as we bore the image of the former, even so, we will bear the image of the latter. The heavenly man is one who bears the new resurrection image. We share in Christ's image and so we are seen as heavenly. The new body is not just a spirit, it is a body brought forth by and through the power of the Spirit. Due to this, it is imperishable, immortal and the model of glory and power. (42, 43, 48, 53) (Ridderbos, 545)

In the original creation, man was made of two parts. Adam was made with a body made from the dust of creation and a soul, made by God. In the new creation Christ has already been given a new spiritual body, one made fit for His new life in the new creation. As we already noted in Lesson 2 and when considering the words firstfruits, we, the new humanity in Christ will also be given a body like Christ's, a heaven body. The new-creation man will be given a Spiritual body with his soul. In addition, this new spiritual body and soul will be filled with the Holy Spirit, who will continue to dwell with us and has already been given to us as a guarantee.



Christ became the life giving spirit through the resurrection. He has the Spirit, and He gives the Spirit. (2 Cor. 3:17) The change of being in Christ by the Spirit is expressed in three ways: Christ will conform us (Phil. 3:21), we will take His image (1 Cor.15: 49), and Paul speaks of us being both conformed to and bearing the image of Christ. (Rom. 8:29)

2.7. Conclusion: (50-58)

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed- in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."
"O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Paul brings the section to a conclusion. Paul begins by stressing the negative– the mortal cannot inherit the kingdom of God. The dead will be raised and we will be changed. He then goes on with the positive. The corruptible will put on incorruptible. This "Must occur", without the new body we cannot enter into the new creation. (Rom. 8:19) The new body and the new creation are linked.

The change from mortality and death will be complete, as at that time sin and death will have been fully dealt with. The change we will undergo means that death itself will be swallowed up. Jesus has brought the victory and so death, sin and the law can no longer affect us.

Paul ends with a practical exhortation. Because Christ has brought the victory, we are to be steadfast in our hope, immovable; to abound in works for the lord, knowing that nothing we do is in vain. It will all be validated in the resurrection.

Conclusion

Jesus will return at the end of time. His return will bring comfort to His saints and judgment upon His enemies. In 1 Corinthians 15, Paul argues that all Christians must believe in the resurrection of the body.

Summary

Jesus will return on the last day. Trumpets will herald His return and He will come in the clouds. These descriptions are based upon Old Testament Scriptures. In 1 Corinthians 15, Paul argues that due to our union with Christ, all believers will be raised with a new spiritual body, just like Christ's own body. This body will be incorruptible and imperishable, fit for the new creation.

Lesson Four Questions

1. What four words does Paul use to describe Jesus' second coming?
2. What does the Greek word "*Parousia*" mean?
3. Describe the events of 1 Thessalonians 4:13-16.
4. How is Christ's return said to be a comfort for persecuted believers?
5. What does the word *firstfruits* mean?
6. What is Paul's core argument for why believers must be raised?
7. Is Jesus currently reigning? When will He stop?
8. What are the practical consequences of denying the resurrection of the body?
9. Give four contrasts between the old and new body.
10. What practical conclusion does Paul draw in 1 Corinthians 15?

Lesson Five. The Judgment and the Future State

This lesson will consider the last of final judgment and the nature of the future state.

1. The Judgment

The Scriptures are clear the Jesus will return and judge all men. (Rom. 2:15,16; 3:9-18). This judgment will be according to works (2:6); he will show no favoritism or partiality in the judgment. (2:11) The judgment concerns open and hidden things. (2:16) (See also Eph. 6:9; Col. 3:24, 25; 1 Thess.1:10)

The Old Testament repeatedly teaches God will judge His people. In the New Testament the role of judge is given specifically to Christ. God's judgment seat becomes the judgment seat of Christ. (2 Cor. 5:10) As we shall see, Christ's position as judge is a reward for His mediatory work. (2 Thess. 1:8, 2:8; Rom. 14:10)

Romans 14:10 *But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.*

2 Corinthians 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

1.1 The Already of the Judgment

Paul stresses that the final judgment and wrath of God is already manifest in this world. (Rom.1:18) God's present wrath is a foretaste and a warning of the judgment to come so men might repent. (Rom. 2:4, 3:26) The judgment already in the world serves to separate the church from the world, just as the final judgment will separate the wicked and the righteous. (2 Thess.1:4-10) The very fact that the world persecutes the church is evident both of the world's condemnation and the church's worthiness to stand in the final judgment.

The present judgment of Christ upon the church also operates upon the church. Any who take the Lord's Supper who are in open unrepentant sin will be judged. *For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged.* (1 Cor. 11:30, 31) This chastening is a warning that those might examine themselves to change so they will be able to stand in the judgment.

1.2. The Judgment at the Revelation of Christ

We have already seen that all will stand before the judgment seat of Christ, both believers and unbelievers. (Rom. 2:1-16, with Rom. 14:10, 11; 2 Cor. 5:10) The same judgment will lead to a separation between the wicked and the just. The unbelieving are separated for judgment and destruction. (2 Thess. 1:8ff) In contrast, the saints will be raised upon Christ's return, they are changed (glorified) and go to meet Him at His appearing. (See 1 Thess. 4:17 above.) The change in believers' nature, secured by Christ means that believers will already be glorified and already posses resurrection bodies before the judgment. John makes this clear in 1 John 3:2 *Beloved, now we are children of God; and*

it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

The above verse clearly shows that the blessing of the believers will not be a surprise to them. We will not all be standing in a long line wondering who is righteous and who is wicked. Due to events that precede, the believers will be changed and purified when Christ returns before the judgment; their status will be fully known to them before the final judgment. They will join Him on the right hand. (Matt 25: 32ff)

In addition, the church is also said to share in Christ's honor as judge. In 1 Corinthians 6:1, 2 we are told, *Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?*

In conclusion, although all will be judged, the distinction between the wicked and the just will have already been made before the final judgment.

There will also be a distinction in the very nature of the judgment; the same fire of judgment that will bring judgment and torment upon the wicked; will be used to sift a believer's works to examine them. Their works will be tested, tried with fire to test it. (1 Cor. 3:11) In 1 Corinthians 3, 4 Paul says that the believer's life is one of building. We build when we do the works that God has prepared beforehand that we may walk in them. (Eph. 2:10) The works, the building that our lives have made, will be tested upon the last day. Those who have built well, their works, their building, will remain. Those who have built badly, their works, their building will be burned up. The fire is to test their works, though it will not consume them in judgment as it does the wicked.

Paul states: *each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.* (1Cor. 3:13-15)

Paul tells us what our own attitude to the judgment should be by explaining his own. Paul attitude is *Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.* (1Cor. 4:1-5)

Paul indicates that all are to show themselves faithful stewards to God. We are to concentrate on this stewardship, and we are not to concern ourselves with what other think of us (there are many hidden things that we do not know; we do not know a person's natural corruption and we do not know the spiritual trials and temptations that person is subject to by the devil). Paul also warns us that it does not matter what we think

of ourselves. That too is irrelevant. The thing that really matters is what the Lord thinks of us. This means that we are to be humble and faithful and wait for Him.

1.3. The Standard of Judgment

Paul teaches that all men will be judged according to their knowledge. (Rom. 2:12) In Romans, Paul divides people into two categories, the Gentiles (without the law), the Jews (with the law). The law will judge those who know the law; those who do not have the law will not be judged by the law, but by their conscience, the image and law of God written on their heart. We can add a third category to this, those who have heard the gospel. The greater light of the gospel will judge those who have heard the gospel.

The more knowledge one has, the greater the person's responsibility will be. In Matthew 11 Jesus states that the proud and self righteous Pharisee with great knowledge, but who has not followed Christ, will be in a worse position than those who seem to be very wicked but did not have the gospel preached to them.

Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the Day of Judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you." (Matt. 11:20-25)

The cities of Tyre and Sidon were outside the scope of Israel and so outside of His ministry. In contrast, Jesus had preached in *Chorazin* and Bethsaida and they had great knowledge and so greater responsibility. In the same way, Sodom, a violent sexually immoral city, will bear less blame than Capernaum, a seeming moral city but one in which was a center of Christ's ministry for three years and had not responded to Him in repentance and faith.

2. The Last Judgment: Formal, Legal and Public

The main focus on the last judgment will be Christ's vindication and victory (not our own states, however important that will be to us). Christ's role as the great judge is a vindication of His work on earth and in heaven. Christ will formally, openly and publicly be proclaimed to be God's Messiah. On that day all the nations will see Him and publically acknowledge Him to be Lord. Paul says every knee will bow and every tongue will confess Him, even those who have not wanted Him to rule over them. Believers will bow and confess His name willingly, unbelievers will be forced to do so, even though they do not want to.

Phil. 2:5 *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the*

point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The open, public and formal display of Christ as God's Son is also necessary as at present Christ's rule is hidden. (Col. 3:1-5) In contrast, His return will not be hidden but open. Faith will be turned to sight for believers and the unbelief of the wicked will be exposed.

The open vindication of Christ will include the open, public and formal vindication of Christ's church. (Col. 3:1-5, 1 Jn. 3:2, 1 Thess. 4ff) At present the church lives by faith, and her relationship is hidden with Christ from the world. She is not honored and in many cases she is persecuted. On the Day of Judgment her hidden life with Christ will be formally and publicly manifested, her present justification will be formally, openly and publicly decreed by God before all men and she will be honored before men and angels.

Justification, the ability to stand at the judgment is also by faith. (Rom. 5:1) In the final judgment the hidden righteousness of God that had been received by faith will be revealed. Galatians 5:5 *For we through the Spirit eagerly wait for the hope of righteousness by faith*.

It is the church's hope that Christ is the one who judges and He Himself has brought salvation and has been vindicated in His own resurrection. No one will be able to bring any charges against His people. (Rom. 8:33) They will be with Him in the judgment.

3. Jesus' Statements of the Judgment

In lesson 2 we began to consider Jesus' statement about His return in Matthew 24 and 25. We now return to that section to consider Jesus' teaching about the rewards and punishment in the final judgment.

3.1. The Son of Man Coming in Glory to Judge (Matt. 25:*31-46)*

"When the Son of Man comes in His glory, and all the angels with Him, then He will sit on his glorious throne. Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats. And He will place the sheep on His right, but the goats on the left. Then the King will say to those on His right, 'Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? And when did we see You a stranger and welcome You, or naked and clothe You? And when did we see You sick or in prison and visit You?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brothers, you did it to Me.' "Then He will say to those on His left, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did

not visit Me.' Then they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into eternal punishment, but the righteous into eternal life."

Jesus continues to speak about the judgment. His return will be followed by the judgment and He will divide the righteousness and the wicked. This will be a time of accounting. In these verses Jesus uses the title, the Son of Man (a reference to Daniel 7). Jesus is honored with judging (a role given to Yahweh in the Old Testament) and all nations must come before Him. Earlier Jesus made the point that the gospel has gone out to all nations and so they will all stand before Him. (v.14) The judgment of the nations is also mentioned in Acts 17:31, Romans 14:10-12, 2 Cor. 5:10, and Rev. 20:11-13.

Jesus will separate from the nations the sheep from the goats. The right hand is the place of honor. The righteous will fully inherit the eschatological kingdom that they had begun to experience in this world. (Eph. 1:13, 14) This kingdom was prepared for them from before time. (Eph. 1:14, 15)

The judgment is based upon two interrelated issues. First, how have we blessed the poor and needy and second, have we have done it for Christ's sake? The type of actions mentioned–visiting, cup of cold water–point to helping with basic needs of life. They are remembered, no matter how small. The wicked are judged because of their lack of good deeds towards Christ's people, showing they do not care for Jesus, the "LORD." (See Matt. 7:21-23.) [18]

Finally, Jesus says one will go away into eternal punishment while the other will go away into eternal life. The final state of each is eternal; the comparison between eternal life and death indicates that each lasts as long as the other.

3.2. Faithful Steward (Matt. 25:*14ff)*

The Last of the Parables of Jesus from the Olivet discourse is Matthew 25:47ff. It stresses the need to continue to be a faithful steward of the Master. In the illustration He speaks of money, but it applies to all talents and gifts we are given for service.

"For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents

[18] In these statements, Jesus gives us "a" test of the judgment, not the only test. It is important but not complete and it should be read in conjunction with other statements.

came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

The parable stresses the master only returned "after a long time" indicating both a period of delay and a time and opportunity to work with the gifts each was given. The master then returns to settle accounts. The passage teaches a great deal about how God will settle all of His accounts with us on the last day. Some of the lessons are listed below.

1. We will give an account for our gifts. 2. There is a reward for our labor. 3. Not all gifts and rewards are equal. 4. The reward, like the original gift, is gracious. The talents were gifts to the servants at the beginning. The master then further rewards them as to how they had used those gifts. The grace of the rewards is also stressed. All the rewards were extreme. They were given talents, but they were rewarded with "much". This indicates that God's judgment of our works is very gracious and He rewards us far more than we deserve. [19]

In contrast the other servant is seen as wicked and lazy. When challenged, he justifies himself and then turns the blame on the Judge. The Judge rejects his self-defense and points to the true nature of his actions. He is judged and cast into outer darkness, where there is weeping and gnashing of teeth.

In summary, Jesus teaches that faithfulness leads to more blessing; unfaithfulness results in loss even of one's initial blessings.

[19] Contrast this parable with the workers in the vineyard in Matt.20:1-8. In this parable the disciples are still thinking about privilege status and power. Jesus stresses that although they each work for different lengths through the heat of the day, at the same time they receive the same reward, one denarius. Some are faithful for longer but each receive the same wages. All kingdom rewards depend upon God's Sovereign grace and this grace does not always work as we expect it to. Jesus warns us that the first shall be last and the last first.

4. The Future State/ the New Creation

4.1. The Description of the final State of the Blessed

Jesus promises the righteous a New Heaven and a New Earth. (Matt.19:28, Heb. 12:27, 2 Pet. 3:13) Paul sates that even the present creation yearns for the revelation of the sons of God (Rom. 8:22ff) and the new creation will be revealed when the glorious sons of God are revealed at the time of the judgment.

There is a debate as to if it is completely new, or a reconstituted earth. 2 Pet. 3:10ff is a key passage. *But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells.*

The Lutheran position is that it is a completely new earth. The Reformed position is that it is a reconstituted earth, purified by fire, refined and made new. (Rom. 8:22f, Rev. 21:5) [20] [21] By this action it is set free from the curse and the bondage of decay. The re-creation is vital, as the old order is tainted by curse, sin and the fall. (Gen. 2) The fruitful earth has become a graveyard. The blood of Abel cried out to God from the earth, as a witness to wickedness. God will not allow us to remain on a sin-tainted earth. (Gen. 4:10) The new heaven and earth are cleansed and free from any taint of sin. *But there shall by no means enter it anything that defiles, or causes an abomination or a lie.* (Rev. 21:27)

4.1.1. Pictures of Blessing

The blessings God will place on the redeemed are described in a number of ways. It is pictured as eternal life, not just life that goes on forever; rather, life in its fullest sense–in the very presence of God enjoying His presence. Heaven is a place of joy and fellowship with God and Christ.

Revelation 21:1-5 *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of*

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[20] Kline, *God, Heaven, and Har Magedon* states: "Redemption is a recovering and restoration of the original. The person who experiences redemption in Christ remains the same person, even though the transformation from the sinner, dead in sins to the saint alive forevermore in Christ is so radical as to be called a new creation. Likewise it is the heavens and the earth that undergo the convulsive shaking and consuming conflagration of the final judgment that re-emerge as the 'new" heaven and the "new" earth, however great the alteration that has taken place in the eschatological crisis……[In this same context Peter says] the pre-deluvian heavens and the earth "perished" in the flood waters, making way for the present heavens and the earth, and yet there is solid continuity between our post-deluvian world and the pre-deluvian world that "perished"." (1 Pet. 3:5-12). (22)

[21] See also 1 Corinthians 15 above that indicates continuity and yet "newness' of the resurrection body with our current bodies.

God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

Heaven is described by a number of figures and images. None of these images are complete in themselves, but each can be added to the other to give us a composite picture. Heaven is seen as a marriage feast, indicating fellowship, joy and plentiful provision. (Lk. 22) It is a place of worship. (Rev 4, 5, etc) The saints, along with the angels, worship God. The idea of worship is repeated in Hebrews 12:23ff. Hebrews also refers to heaven as the eternal Sabbath rest for the people of God. There is no more suffering in heaven– no more death, crying and pain. (Rev. 21) It is a place where the Spirit is poured out in full and we have union and communion with Christ, by the Spirit (Eph. 1:13, 14), and with one another; a place where the height, the depth, the width and breadth of the love of God is revealed. (Eph. 3:18, 19) Believers will have a corporal body, like Christ's own body (1 Cor. 15) and will share in His inheritance. (Rom. 8:15, 16)

By reading Hebrews in conjunction with Genesis 1, 2 and John 5, we see that heaven seems to be a place of work, but joyful, restful work. In Genesis, God formed the heaven and earth for the first 6 days and then rested on the seventh day. The resting on the seventh day is the rest from creation, but God continues to work in some limited sense in governing and sustaining all things. Jesus refers to this in John 5:17 *"My Father has been working until now, and I have been working."* Jesus worked while on earth, but cried out, "It is finished" on the cross. Now He still continues to work and to rule, but in a new way. Likewise the church, when she has overcome, will rest even as He does. There will be work, but it will be joyful and easy, without the curse. (Gen. 3:17, Matt. 25:14, 30)

Just as each person has a unique role in the church, even so each person will have a unique role in the new creation, to do the "good works that God ordained beforehand that we should walk there in." (Eph. 2:10, 1 Cor. 12:1ff)

In the new creation, we will be both body and soul. The new creation is material. Christ's body is a spiritual body and we will share in that body. This new body will be Spirit made, Spirit indwelt and yet still physical. (See lesson 4.)

4.2. The Description of Everlasting Condemnation

The Scripture teaches that there will be a continued existence of the wicked after death. (Matt. 24:5; 25:30, 46) The punishment is eternal, as seen by the "age" and "everlasting." Although these are not always literal, the exact same words are used to show the duration of the blessed in heaven indicating a parallel. *And these will go away into everlasting punishment, but the righteous into eternal life."* (*See* Matt. 25:46a above.) There are also a number of related words which describe hell that indicate the eternal period. Jesus speaks of punishment without end, an unquenchable fire, a place where the worm does not die.

Hell is described in a physical and local manner. *And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame*

*than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire. (*Matt. 18:8, 9)

It is called "*Gehenna*" (a land or valley). The name is linked to a place just outside Jerusalem. In 2 Kings 23:10 it describes a valley in which the wicked idolaters sacrificed their children to Molech, making them pass through the fire. This became an impure area, a valley of the despised and in Jesus' day it was used to burn the offal of Jerusalem. In Matthew 13:42, hell is called the furnace.

The idea of hell being "outside" is a common theme. (Matt. 8:12, 22:13, 25:30) The wicked are cast outside, away from the light and blessing of God. Heaven and hell are not seen as up or down; rather, heaven is seen as inside with God, knowing His blessing, and hell as outside, away from His presence and blessing.

The inside-outside idea occurs throughout the Scripture. The scapegoat was taken outside the camp and Christ was crucified outside the gate, indicating being outside is a place of judgment.

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. (Heb. 13:11, 12) This image is used to show the throwing out of the man who tried to attend the wedding feast.

So he said to him, "Friend, how did you come in here without a wedding garment?" And he was speechless. Then the king said to the servants, "Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth." (Matt. 22: 12, 13)

In Revelation, the wicked are outside the New Jerusalem, the new heaven and earth, while the saints are within it. *But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.* (Rev. 21: 27)

Donald Macleod argues that outside is a description of hell. He states: "these are only hints, but it seems safe to move from them to the conclusion that Hell is outside the cosmos. The cosmos is the realm of order and beauty, the sphere within which law operates. Hell has no part of that. It has neither order or beauty, it is outside, the final black hole where the writ and law of logic do not run……It admits of no explanation and knows no logic. It is simply an anomaly, it's origin a mystery, the reason for God's allowing it a mystery." (*Behold your God,* 129)

In Revelation the place outside of judgment is also called the "Lake of Fire." Rev. 20:10: *The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. It is the place that the beast, the false prophets and the fallen angels are cast into.* (Rev. 20:14, 15)

If we combine these three images, it is outside, a place of judgment, of fire and darkness. Man is under God's wrath, lacking His favor and under the powerful dominion of sin that leads to more sin and so the hurt, pain and the tragedy will continue. Man is also under the positive judgment of God upon sinners. It affects the whole man. The resurrected body of the wicked will suffer (the fire, darkness); the soul where conscience is smitten. It is a place of anguish, grief, weeping, and gnashing of teeth. As we have already noted, the judgment will be according to knowledge and the degree of punishment will be according to knowledge (See Matt. 11:22, 24.)

Conclusion

The return of Christ, the judgment, and the final state all occur as one event at the end of history. Christ will judge all men on the last day, and the new creation will be introduced.

Summary

All men will stand before God at the judgment. The judgment of the wicked leads to the final everlasting state. The judgment of the righteous will test their works. Even if their works are not found worthy they will be saved. The judgment leads to the final state. The blessed are now with God forever, enjoying eternal life. The wicked will be cast outside of God's presence and the new creation.

Lesson Five Questions

1. All men will stand before the judgment. True or False?
2. Is the judgment already at work in the world? Explain.
3. Explain what it means that a believer's works will be tested by fire.
4. Explain Paul's attitude to the final judgment.
5. The final judgment is mainly about Christ. Explain.
6. Will a believer's standing be a surprise to believers on that day?
7. Explain what we mean by gracious rewards?
8. What is the test of judgment Jesus gives in Matt 25:31ff?
9. Give four pictures of heaven from the examples given.
10. What do we mean by hell is "outside"?

Lesson Six. The Four Millennial Views

This lesson considers the four principle views on the Millennium. The Millennium idea stems from a Latin word meaning "thousand years" and it is used to refer to an extended period of time between Christ's first and second coming. This period is often linked to the 1000 years in Revelation 20:1-6 in Premillennialist's thinking. There have been 3 main views in the history of the church–Premillennialism, Postmillennialism, and Amillennialism. [22]

A common theme in amillennialism and postmillennialism is that Jesus' coming, the resurrection, the judgment and the new creation form a single unit. They are not separated.

Premillennialism argues for two comings of Christ. The first coming is before the tribulation, when He comes to rapture His saints. The second coming is 7 years later, when He comes to establish His worldly kingdom. This reading contradicts the plain meaning of Matthew 24:29-31 where Jesus warns that He will come after the tribulation, not before. Paul teaches this in 2 Thessalonians 2 and as we have seen, it is the teaching of Daniel. Christ only returns once.

A second critique is Premillennialists' misunderstand the word *Parousia*, arguing that the term refers to the rapture. They argue that Jesus will come twice, the first time for His saints (the *Parousia*, the rapture) and the second time His saints at the end of the current period. The understanding of the word *Parousia* is incorrect and idea that flows from it, the rapture, is also incorrect. In lesson 5 we considered the word *Parousia.* In 2 Thessalonians 2: 1, 2, 8, Paul uses the word *Parousia* and "Day of the Lord" (the coming of God in final judgment) interchangeably, indicating that both terms refer to the same event, the single return of Christ. *Parousia* does not point to the rapture or a two stage coming of Christ at the end times. [23]

Finally, no text teaches two resurrections separated by 1000 years. In Daniel 12:1, 2 we are told that at the end there will be a resurrection in which both the wicked and the righteous will be raised. In Matthew 13 (kingdom parables) the separation of the good and evil occurs at the end. (See also Jn. 5:25-29; Phil. 3:20, 21; 1 Thess. 4: 15, 16.) In all cases the resurrection and judgment occur "at the coming of the Lord, which is also the Day of the Lord" (Berkhof, 714)

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[22] For an understanding of the history of the millennial views, see Stanley Grentz, *The Millennial Maze*. For Classic Dispensationalism, see Ryrie, *Dispensationalism Today.* For an understanding of the recent Progressive Dispensationalism, see Darrel Bock's work of the same name. Vern Poythress's work *Understanding Dispensationalists* is also useful. The leading Amillennial Systematic Theologian is Berkhof. Wayne Grudem's *Systematic Theology* can be consulted for an alternative view.

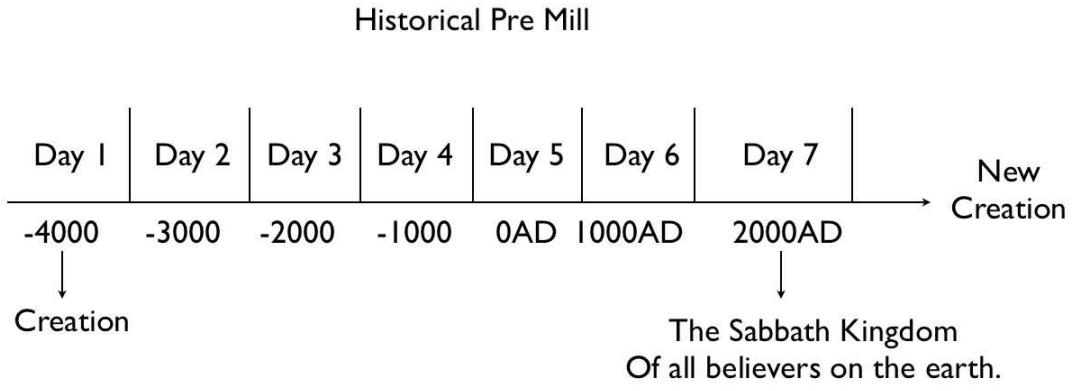
[23] We can say that Christ only comes once, but the same event is described in a number of ways. (See 5:1.1. below.)

1. Premillennialism [24]

Pre millennium is divided into two types–Historic or chiliasm and Dispensationalist Premillennialism. In this view the millennium occurs before Christ's return. Christ will return and His return will usher in a 1000-year reign upon the earth of great blessing.

1.1. Historical Millennialism – The Church will reign on earth for 1000 years

This view was held by many early Church Fathers, (c.f. Irenaeus) and has always had a minority following throughout history. This view claims that world history is divided into 6000 years, one year for each day of creation based upon 2 Peter 3:8. *"But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day."* At the end of the 6th day the antichrist will be revealed. He will seat himself in the literal temple of God and will persecute the saints. Jesus will return, destroy the antichrist, raise the saints and begin His 1000-year reign upon the earth, the seventh day, the Sabbath, the rest or the millennium. Jesus' return is to Israel in fulfillment of the Old Testament prophecies. He will rule Jerusalem, the temple will be rebuilt and the earth will produce in rich abundance. At the end of the period the wicked shall be raised for final judgment and then a new creation will appear in which the redeemed will live with God forever. This view has been held from the time of the early church.



[24] For those interested in more information on Premillennialism, see Saunders, 45-54.

1.2. Dispensational Premillenialism (Israel will reign upon the Earth for 1000 years)

This is a recent view from 1890's that grew out of dispensationalism. It was developed by Darby (with the *Doctrine of the Rapture*) in 1890 and was promoted in USA from the 1920's by Scholfield and later Ryrie.

In American, fundamentalism was reacting to German liberalism that had argued that the Bible was merely a symbolic book, one that should not be taken literally. In response, American fundamentalism stressed that the entire Scripture should be read absolutely literally, never in a symbolic, typological, prophetic or apocalyptic manner. As a result, dispensational theology is forced to stress the literal, physical fulfillment of all Old Testament kingdom, temple and Jerusalem prophecies. It is forced to divide the Bible into two periods: the period of the kingdom (according to this scheme, most Old Testament and future prophecies concerns Israel and the millennium) and the present period of the church. It holds that Israel and the Church are two separate entities. Israel will inherit the earth; the church will inherit heaven.

1. Classic Dispensations divide the period of the world into seven periods.

2. Israel holds a special place in God's plan, not just in the Old Testament but also into the New Testament. Jesus came to Israel, but they rejected the Messiah and the earthly kingdom. Jesus withdrew to heaven for a period and He will come again later to establish His kingdom in accord with all the unfulfilled prophecies from the Old Testament.

3. Before Jesus left the earth, He founded the church, a completely separate thing from the kingdom. The church period is a period of grace, in which Jews and Gentiles joined together in the church. This was an interim measure, a stopgap for God's real plan. In this scheme, Christ is head of the church, but not its king. In this period the gospel will be preached to the nations, but it will not be successful.

4. Jesus first return: Jesus will return. There will be a seven year period between His first and His second return. He will come for His saints, but leave the wicked (the rapture). They will be caught up in the air; the living saints will be transfigured, and they will go to the marriage supper of the Lamb.

4.1. The first half of the seven years. The remnant of the Jews will preach the gospel, and there will be many conversions. Israel will be reconstituted.

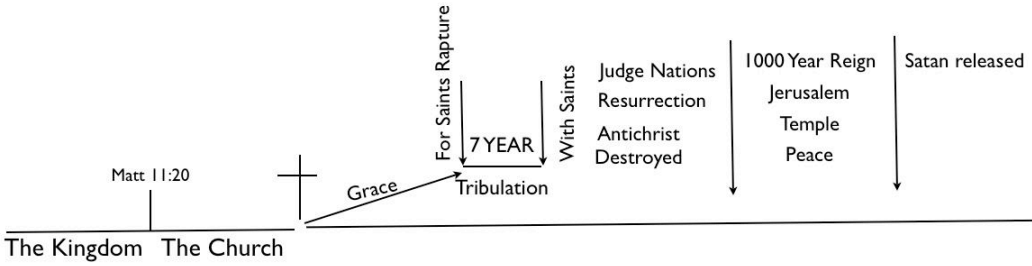
4.2. The second half of the seven years. There will be a great tribulation. Antichrist is revealed and God's wrath is poured out upon the human race.

5. At the end of this time, Jesus will come a second time, this time to earth with His saints. He will judge the nations. The nations are judged, the saints who died in the tribulation will be raised up, the antichrist destroyed, and Satan judged.

6. An earthly, visible natural kingdom of Israel will be established. Jesus, the Davidic king, will be on His throne in Jerusalem. From Jerusalem He will rule the nations with a

rod of iron. (Rev. 20:1-6) In this period the temple is rebuilt and sin and trespass offerings are made again. The kingdom will bring a period of universal peace. The world will be converted, either by gospel or might and power.

7. At the end of the millennium, Satan will be released for a short while. Gog and Magog will arise to fight the Holy City. God will intervene; He will cast Satan into the pit. Then the wicked dead are raised and judged before the great white throne of judgment. (Rev. 20: 11-15) Then God will bring in the new heaven and the new earth. Israel will dwell upon the earth; the church will dwell in heaven.



Criticism: First, the most powerful argument in favor of the system is that it is based upon a literal interpretation of the prophets in the Old Testament. It is true that the prophets seem to stress a literal renewal of Israel, but as we shall see, this is based upon an incorrect understating of how to read the Scriptures. A literal interpretation is simply impossible. The size of the temple in Ezekiel 40-48 cannot fit upon the Mount of Olives; in fact it would stretch from Jerusalem to Rome. There would have to be the resurrection of now dead nations–Moab, Edom. According to this theory, they and the Egyptians, Assyrians and Babylonians must reappear. The sons of Zadok will have to be priests (Ezek. 44:15-41, 48:11-14) and the sin and trespass offerings will have to be re-offered for atonement. (Ezek. 42:13, 43:18-27) Jesus Himself does not interpret the Old Testament prophecies literally. He says He is the new temple and He, not the temple, is the true source of living water. (Jn. 2:18-22, 4:7. See lesson 7, 8 for a fuller interpretation.) Jesus interprets the Old Testament in a typological and symbolic manner.

Second, dispensationalists split Israel from the church. The postponement theology–the idea that God's plan for Christ to set up Israel upon the earth failed and so Jesus had to postpone His kingdom because of Jewish unbelief–is unbiblical. Scholfield argues it occurs in Mathew 11:20 and others suggest Matthew 12. Jesus Himself teaches that although He had to begin His ministry to the lost sheep of Israel in accordance to prophecy, He understood that they would reject Him and that the gospel would go out to

the Gentile nations. (Gen. 12:1-3, Matt. 8:5-13, Jn. 4:1-42) Jesus never preached two different gospels. Jesus did establish His kingdom when He was upon the earth. (Matt. 11:12, 12:28; Lk. 17:21; Jn. 18:36, 37) The church and the kingdom and the gospel of the kingdom and the gospel of the church are closely related, not two separate things. (See Acts 1:3-8.)

Third, the restoration of the temple and the temple sacrifices created theological problems. What purposes could those sacrifices accomplish? They cannot pay for sin as this would be against Scripture (Heb. 10:1-8) and attack the finished work of Christ. A literal fulfillment would be a denial of New Testament claims that Jesus is the temple (John 2) and the church is the temple of God (1 Cor. 6:19) and yet this is what must be maintained if the temple is to be rebuilt. This is an indirect attack on the death of Christ; it also fails to see that the Old Testament looked forward to the end of the order of Aaron and Israel and the beginning of the priest according to the order of Melchizedek (Gen. 14, Ps. 110 Heb. 7), the new priestly order completely. Further, this is an attack on the present kingly reign of Christ. Acts sees Jesus as already ruling this earth as the Davidic king from His coming through to His resurrection.

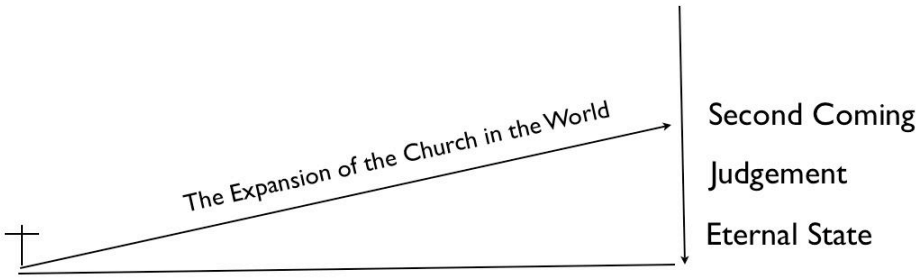
Fourth, the splitting of the resurrection, judgment and the kingdom is unbiblical. The Scripture links these three events in Jesus' second coming. The idea of multiple judgments, multiple resurrections, and the secret rapture has no Scriptural foundation.

Finally, there is far too much weight put upon the symbolism in Revelation 20:1-6. This text is used as a paradigm, a controlling structure to interpret all the other clear texts in Scripture. It is a good rule that we are to work from what is plain to what is not plain. It is a symbolic book; a fully literal interpretation of this passage contradicts the rest of the clear statements of the Scripture.

2. Post Millennialism [25]

This developed in the 1600's in the Netherlands. It argued that in the gospel period there will be a 1000 year reign when the gospel will go forth powerfully unto the ends of the earth, leading to a period of rich spiritual blessing for the church. This will be done through the Holy Spirit. Christ will return after the world is evangelized, the Jews converted and the church will be pure. At the end there will be a time of apostasy, immediately preceding the return of Christ. The severity of the apostasy is debated and in the overall scheme the time of tribulation is not stressed. Jesus will return, there will be a resurrection and a time of judgment. The eternal kingdom begins. The kingdom of God is present and spiritual and Christ is already reigning. Postmillennialist have a biblically optimistic view of the future.

[25] For a short history of postmillennialism see Saunders, 72-75.



Criticisms: A key idea is that the church will experience a period of great spiritual blessing before the Lord returns, a Spiritual worldwide golden age. This fails to consider a number of facts. First, that Jesus says that as long as the church is in exile, in this world, we will have tribulation. The kingdom parables and Jesus' eschatological discourse (Matt. 24, 25; Mk. 13, 14) stress that the kingdom will expand, but the world will continue to be wicked. The view also fails to account for the specific tribulation we see just before Christ will come. (See 2 Thess. 2: 3-11, 2 Tim. 3:16, Rev. 13.) It is difficult to reconcile this with passages that stress that the final end of the world will be accompanied by a great cataclysmic events, the end will be a crisis, something so great that it will be as the flood. Jesus calls the end of the old and the beginning of the new, the regeneration. (Matt.11:28)

Second, the model contradicts the idea of suffering/tribulation and discipleship in the church. It does not fit the discipleship model of Jesus. Jesus said that through much tribulation we will enter into the kingdom of God. This model looks to a golden age of the church, down playing the cost of discipleship. The fall, the world and the curse mean that this creation will always be a place of tribulation for the church.

The view is inconsistent with the fact that there can be no real victory until the last enemy death has been destroyed. Jesus' great victory is not just the gospel, spiritual salvation, but the full redemption of soul and body and a new creation. Anything less than that is not a true reflection of a gospel victory. There can be no victory until sin and death are defeated.

3. Amillennialism [26]

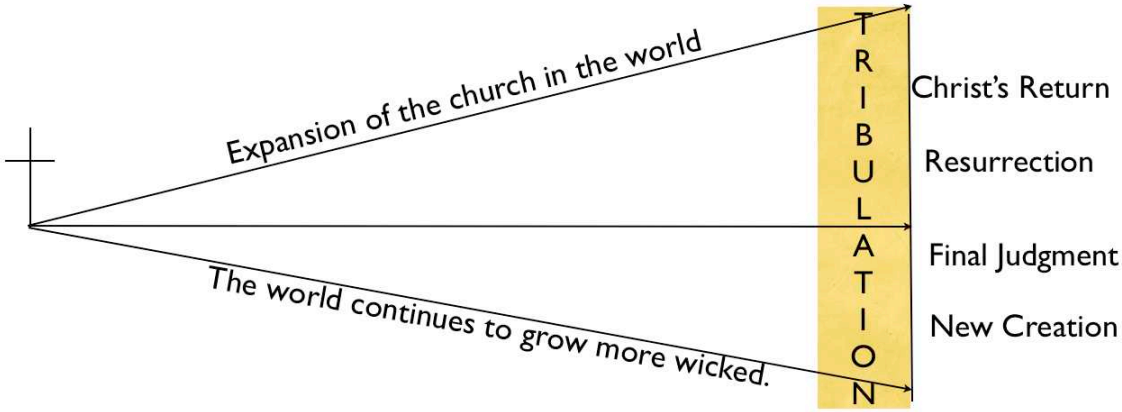
This position does not look for a millennium, a prolonged period before or after Christ, rather it stresses that the whole period from the first to the second coming of Christ is the

[26] For a short history of Amillennialism see Saunders, 61, 62.

millennium. During this period it stresses that there will be a maturing of both good and evil, of the church and the world. The church will grow and mature and at the same time wickedness likewise grow and mature. The position of mutual growth is seen in the parables of Matthew 13: 24-30, 37-43, the parable of the weeds in the field, and the parable of the dragnets in verses 47-50.

Then He left the crowds and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of Man will send His angels, and they will gather out of His kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear. (Matt. 13:36-43)

Because the church is in the world, amillenniumists expect the whole period to be marked with tribulation. They also see a heightened period of tribulation at the end, with the revelation of the antichrist, the deception, the increase of lawlessness. This final wickedness will end with Christ's return, the destruction of the antichrist, the resurrection and the final judgment. (Matt. 24; 2 Thess. 2:1-10) At the judgment the good and the bad will be separated. The kingdom and the new creation, a New Heaven and New Earth will come in their fullness and God will rule forever.



Classic Amillennialism argues for the following events between the first and second coming. (Berkhof, 697-703)

1. The Calling of the Gentiles. (Matt. 24: 14; Mk. 13:10)

2. The Conversion of the Fullness. (all elect Israel, Rom. 9-11)
3. The Great Apostasy, Tribulation. (Matt. 24: 9-12, 21-24)
4. The Revelation of the Antichrist. (Dan. 7, 9, 11; 2 Thess. 2, 3,4)
5. Signs and Wonders increasing at the End of the Age.
6. Jesus' Return, Resurrection and Judgment.
7. The New Heavens and the New Earth.

Both amillennial and premillennial views hold that we are currently in the millennium. Post and amillennial both say they are optimistic about the future. Amillennialists are optimistic that the church will always grow, despite troubles (we see this in the Book of Acts), and that Christ will bring in all His elect, but at the same time, they expect persecution from a wicked world, persecution that will increase at the end when the antichrist is revealed. (2 Thess. 2) The Scriptures speak in re-occurring patterns about persecution and deliverance. In Noah's day the word was very wicked, but Noah maintained his witness. At the time of Israel, the world, Egypt, persecuted Israel until the end, when God came and delivered her. The flood and the salvation from Egypt provide paradigms for a future deliverance.

7.5. Millennial Views-Conclusion [27]

Any of these views can be held within the Westminster Confession of Faith, that simply stresses the return of Christ, the judgment and the New Creation, but we must be aware of the implications of the various views. Strict Premillennialism is inconsistent with a number of scriptural doctrines and so must be treated with care.

The Westminster Confession, Chapter 32 states:
I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

[27] Another Protestant view of the 'end times' is known as Preterism. This view differentiates between the concept of 'end times' and 'end of time', and promotes a different understanding of these prophecies, in that the Preterist believes these events took place in the first century, more specifically in year AD 70, when the Jewish Temple was destroyed and animal sacrifices were stopped. In this view, the 'end times' concept is referring to the end of the covenant between God and Israel, rather than the end of time, or the end of planet Earth. Unlike all the other Christian theological systems, Preterism holds an exclusive and unique view on the nature and timing of the 'End Times', in that Preterists teach the 'end times' to be in the first century (Saunders, *AD Millennial Positions, A Survey*, 42) For a helpful explanation of Preterism see Saunders, 71-80 and www.apocalipsis.org/preterism.htm.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body. (Williamson, Supra)

Conclusion

There are 3 main millennium views, Premillennialism (which stresses Christ will come back before the Millennium), Postmillennialism (which stresses Christ will come back after the Millennium), and Amillennialism (which argues that we are now in the millennium.

Summary

Historical Premillennialism has been found in the church since the church Fathers. They divided the creation into six days, the seventh being the Sabbath rest when Jesus shall return with the church to reign upon the earth for 1000 years. God will then bring in the New Creation.

Dispensational Premillennialism is a recent movement. This stresses the rapture, two plans–one for Israel and one for the church–a literal reading of Scripture with Israel returning to live on the earth, while the church lives in heaven.

Postmillennialism and Amillennialism both stress that Christ will come, the judgment will occur, and God will bring in the new heaven and earth at the end of time.

Lesson Six Questions

1. Name the three major theories we have discussed?
2. What is the crucial issue regarding the timing of the return, the judgment and the second coming?
3. What position does the Westminster Confession teach?
4. Describe Historical millennialism. When was this held?
5. When and through whom was dispensationalist teaching propagated?
6. Briefly outline the Premillennialists system?
7. Name 3 criticisms of the Premillennialists system.
8. What is Postmillennialism?
9. Amillennialism is pessimistic. True of False?
10. Outline the elements of Amillennialism according to Berkhof.

Lesson Seven. Understanding the Scriptural Hope (Part 1)

In lessons seven and eight we will consider how to understand the Old Testament prophecies about Jesus' second coming. As we saw in lesson one the Old Testament looked forward to a glorious future day of the Lord. This is portrayed in terms of a glorious healing of the creation, a place of prosperity of earthly happiness. It includes ideas such as the lion will lie down with the lamb and the wealth of the nations will enter Jerusalem, and a new Heaven and Earth. How are we to interpret these prophecies and similar prophecies about the restoration of the new temple?

There are three main ways that these prophecies have been understood. In the premillennial system these prophecies are understood literally. Israel will be restored and Christ will reign upon the earth for 1000 years and the temple will be rebuilt. After this period Israel will continue to reign upon the earth for eternity, while the church will inherit heaven.

In amillennialism and postmillennialism these prophecies have been applied to the church in this age. The church will grow and prosper, and the Old Testament prophecy about the glory of the Lord filling the earth will be fulfilled in this present creation. They interpret the prophecies to Israel symbolically. In these prophecies, the church is the new temple and it receives the blessings of God. Amillennialism has also taken a symbolic reading, applying the prophecies to the church, but arguing that the symbolism of a glorious future is mainly fulfilled in the new heaven and the earth. These three readings raise the question–how are we to interpret the Old Testament prophesies?

In this section we will develop three ways, foundational paradigms, we must apply to understand the fulfillment of the Old Testament. These are union with Christ and typology. We will consider G.K. Beale's [28] argument in interpreting the Old Testament temple and the temple prophecies.

The principles are:

First, the Old Testament is a type, a copy and a shadow of the antitype that is fulfilled in Christ's coming. This is important for understanding and interpreting Old Testament prophecy. A physical and literal understanding of Old Testament prophecy is to make the type greater than the antitype.

Second, union with Christ means that what happened to Christ happens to His church. Just as Christ's coming was two-fold, an initial coming and fulfillment of the Old Testament and a second coming and fulfillment of the Old Testament, the church also experiences a two-fold fulfillment of the Old Testament promises.

[28] Beale, *The Temple and the Church's Mission.*

Third, we will consider Beale's argument in *The Temple and the Church's Mission*. Beale argues that the temple was not something new; rather, the temple given to Israel was based upon and pointed back to the original Garden of Eden in the old creation. Once we grasp that the temple was based upon Eden, the original creation, we will understand the nature and function of the temple in a new way. It will also allow us to understand the Old Testament prophecies, that just as the Old Testament temple does not focus on the plain literal meaning; rather, it looked back to the original creation, even so the prophecies of the new temple do not point to a new literal temple; rather, they point to the coming of the new creation, the fulfillment of the old creation and its replacement with the new heavens and the new earth itself.

1. Typology

Paul argues that the world revolves around two representative figures, Adam and Christ. (Rom. 5:14) Adam is created from and so represents the present creation; Christ comes from and so represents the new creation.

And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. (1 Cor. 15: 45-47)

Romans and Corinthians teach that Adam and the whole of the old creation is a type, pointing to the antitype, Christ. Adam is the first man, a type (Rom. 5:14), and Jesus was the second Adam, the last Adam, the antitype. In Romans 5:14, Paul states: *Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.* Adam is the type, the copy, the lesser; the antitype is the greater, the reality. In asserting the type-antitype links, Paul claims that it was always God's plan to replace the original creation with the new creation.[29]

Adam is also connected to the old creation. He is made from the dust. In a parallel passage in 1 Cor. 15:46-49 Paul states that since Adam was taken from the ground, and the spirit was breathed into him, even so the natural man precedes the spiritual man. Adam comes before Christ.

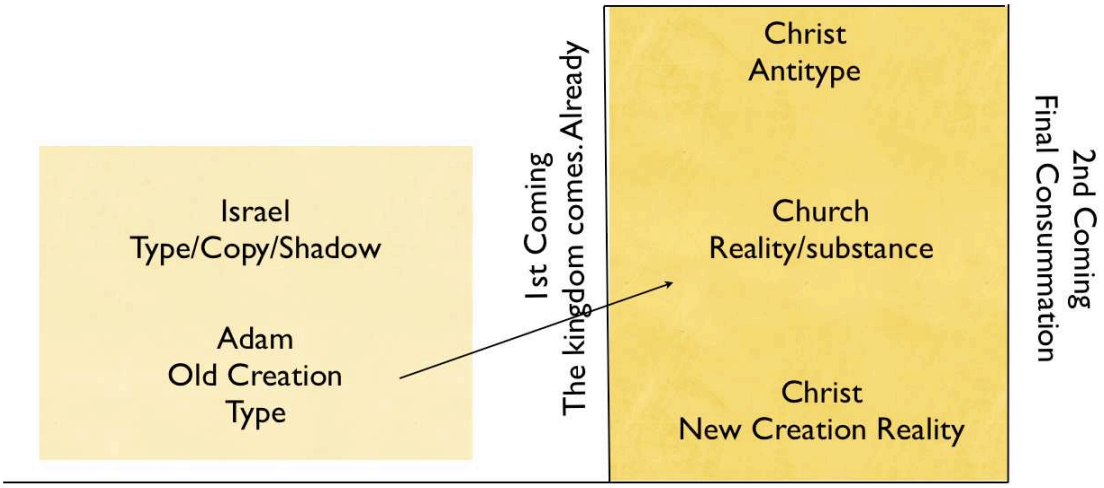
*However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. (*1Cor. 15:46-49)

Paul argues that the order and the manner in which both Adam and Christ were created indicates God's plan to begin with a creation from the dust and to replace it with a later heavenly creation. It is because Israel is part of the old creation that Paul calls it a shadow or a copy, and the new creation in Christ the reality, substance. (Col. 2:17)

[29] In lesson 1 we considered how Antiochus Epiphanes was a type of the antichrist. Typology was also considered in Lesson 2, Matthew 24 and Lesson 4 in 2 Thessalonians 2:1-10.

*Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ. (*Col. 2:16, 17)

Jesus, the second Adam is an undoing of the curse and Adam's fall; in Christ the New Creation dawns.



The implications of the old creation being a type pointing to a greater reality are immense. Not only is Adam a copy, but everything that flows from him in the flesh is also a copy. The nation of Israel is a copy, the temple is a copy, the priesthood is a copy and the kingdom in the Old Covenant was a copy. In contrast, Christ, the church and the new creation are the antitype, the true aim of all things. We must remember this as we consider how we are to read the Old Testament prophecies about Israel, the temple, the kingdom, and future prophecies concerning Israel. Typology offers an interpretive grid through which we are to understand these prophecies. Typology helps us to see that the Old Testament should not be read literally, but it must be read in the light of the fulfillment in Christ, a fulfillment that has already begun to be revealed and has not yet fully been revealed.

1. A Two-Part fulfillment of the Old Testament Hope

The Old Testament seems to point forward to a single coming, a single day of the Lord. It does not distinguish between the first and second comings of Christ. It is only in the New Testament that we see that Christ will come the first time with grace and a second time with judgment. The first time Jesus comes He begins to fulfill the Old Testament prophecies, the second time He comes He will fully fulfill them.

We see this applied in the kingdom and in the temple. At Jesus' first coming He claims to be the temple. Jesus replaces the temple. All prayer is to be made to Him and He is the place where God meets man. Forgiveness of sins can be found in Him alone. At the same

time, we will see the temple continues in the church (1 Cor. 3, 6) and the whole of the new creation will be the temple as it covers the whole earth. (See lesson 7, 8.) Jesus as priest is where God meets man, but at present Jesus is in heaven, away from men. He meets them through His Spirit and word, but He will see them face to face, then He will be revealed. (Col. 3:1-5) Finally, in Jesus Christ there is the forgiveness of sin, but this forgiveness is only made perfect upon His return, when the souls of all will be perfected and the new heaven and earth will appear without sin.

We see the same two-fold appearing in His kingdom. Jesus preached the coming of the kingdom when He came and His miracles show its arrival and nature. In Christ the kingdom and new creation are already here. In Matthew 12:28-30 Jesus says *But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad.*

Jesus came as the king of the Jews but upon His resurrection became the king over all nations. *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.* (Matt. 28:19, 20)

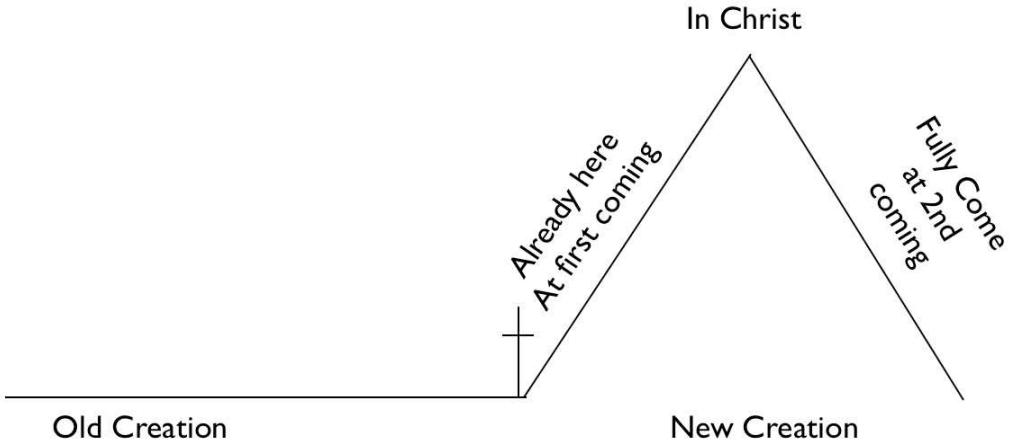
At the same time, Jesus has not yet been revealed in His fullness and the full power of the kingdom waits until His second coming.

Further by our union with Christ, the church, both Jew and Gentile, share in both parts of Christ's work. (Gal. 3:28) They are in Him; they are one with Him and so they do His works with Him. In Him they reign with Him. (1 Cor. 6:1, 2) In Him they are all kings and priests to God. Peter states this clearly in 1 Peter 2:4ff.

1Peter 2:4ff Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, "Behold, I lay in Zion, A chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," and "A stone of stumbling and a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

Believers, the church, are already fulfilling this role and yet they too will fully enter in to their role in the new creation. (Col. 3:1-5, 1 Jn. 3:1, 2)

Finally, we are to remember that Jesus has already brought in the new creation and all those united to Him have already entered into it (1 Cor. 5:17)–a new creation currently hidden in Christ that will be manifest when He returns. As we are already in the new creation, we already experience the blessing of it, particularly adoption as sons and the gift of the Spirit. (Gal. 4:4-6)



The resurrection of Christ brought in a new phase. Christ's resurrection brought in the new creation. The old creation is passing away, but the new creation is already here. At the same time, the full effects of the union and the resurrection have not yet been manifest. The resurrection brings so much more, a fulfillment of all the Old Testament hopes of a new creation. The radical nature of what Jesus has already done must be considered when interpreting the Old Testament Scriptures.

If we combine typology, the two-fold nature of Christ's coming and our union with Him, we will better understand the nature of the Old Testament prophecies. Israel was a type, the temple and the priesthood were types, and even the Davidic kingdom was a type. All these types have been fulfilled in Christ's coming. He is the true Israel, David's greater son, and the true priest and the temple. The types pointed to Christ and are fulfilled in Him, by union in His people, the church and through the whole of the new creation. All of the prophesies to Israel must be read through this lens. In short, the two-fold nature of Christ's coming means that the promises to Israel must be fulfilled in a two-fold manner, an initial fulfillment and a final fulfillment when He comes again.

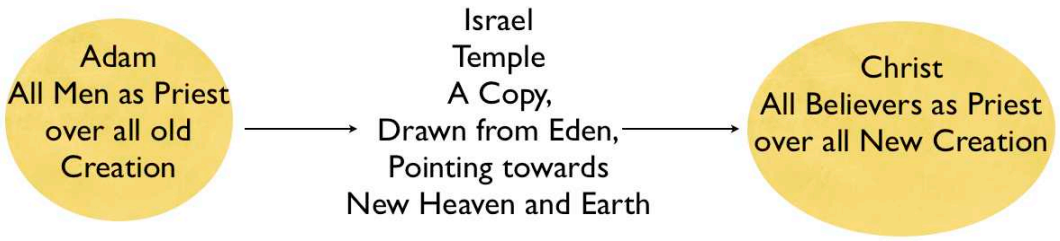


3. Understanding the Temple in the Old and New creation

In this section we will turn to a more detailed look at the nature and function of the temple. We will consider whether the temple was something new in Israel's life, or if it did not teaching something new, but rather was referred back to the old creation account of Genesis 1, 2. Beale.[30] The temple points back to man's original position in creation and the Garden of Eden. The temple reflects the creation. In addition, the old creation and the temple are types pointing forward to the new creation, the new heavens and the new earth. Beale argues that in the beginning, the whole of the old creation and the garden in Eden were the temple and so, in the new creation, the whole of the new heavens and the new earth will be the temple, one in which Christ and the church fill as kings and priests to God.

This argument is important as the idea that the temple was just a copy, a shadow, given to Israel, pointing backwards and forwards helps us to understand the nature and purpose of the temple prophesies and how they relate to Israel and the new Creation.

[30] For a similar line of argument see Kline, *Images of the Spirit*, 35-56 where he speaks of Adam being a priest to God over the original creation. He also develops this argument in *God, Heaven, and Har Magedon, 65-68.*



We will develop the argument in three parts. First we will make the link between the Garden of Eden and the temple, proving that the temple was a copy of the Creation. Second, we will consider how the temple is fulfilled in Christ's first coming (in accordance with the two-fold nature of His coming) and third, we will consider how the temple will be fulfilled in Christ's return and the establishment of the new creation, (when He comes again a second time).

3.1. The Garden as Temple

Beale (66ff) identifies a number of facts that show that the temple was a copy that finds its origin in the original garden. [31]

3.1.1. The Three-fold Division of the Garden and Temple

The Garden of Eden is the first temple. The original creation was divided into three–the Garden, Eden and the rest of creation. (Gen. 2:8-10)

Gen. 2:8 *And the LORD God planted a garden in Eden, in the east, and there He put the man whom He had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden*

In this scheme, the garden is found "In Eden" and a river flows out of it into the rest of creation. Eden was the place that God met with man. The garden was man's dwelling and man was to extend the garden until the garden covered the whole creation. (Gen. 1:28)

The three-fold division is repeated in the temple. There is the Holy Place of God (Eden), the holy place for the priests (the garden), and outside the temple if everyone else. Each

[31] I have identified 6 of these below. Readers must understand that the six are illustrative and do not exhaust Beale's argument.

of the three areas shows increasing holiness. First we have Eden, God's dwelling; second, the garden, Adam's workplace; and third, the world outside the garden, not the garden but still "very good".

Further, the words used for God "meeting man" in the garden are the same as the word that stressed God being in the midst of Israel.

Leviticus 26:12 And I will walk among you and will be your God, and you shall be my people. (*And they heard the sound of the LORD God walking in the garden,* Gen. 3:8.)

Because the LORD your God walks in the midst of your camp, to deliver you and to give up your enemies before you, therefore your camp must be holy, so that He may not see anything indecent among you and turn away from you. (Deut. 23:14)

3.1.2. Adam was the First Priest to God

Adam was God's first priest. He was commanded by God to cultivate and keep the garden. This agricultural command is the same word used of the priests serving and guarding in the tabernacle in 1 Chronicles 9:23 and 2 Chronicles 23:19. This indicates that Adam is God's initial priest, the one who serves in the garden to keep and guard it, even as the later priests were told to do. (See Deut. 23:14, Num. 3:6-7, 32.) In Ezekiel the priests are temple wardens. (40:45, 44:24) Adam was to guard the temple, to stop any unclean thing (the serpent/Satan) from entering into the garden. Adam is both king and priest in the garden. Since Adam is to be fruitful, multiply and fill the whole earth, Adam was to extend the garden throughout the creation. The whole of the old creation was to be turned into the garden through God's priests as His image bearers. (Beale, 82; Kline 1989:55-56) The aim is for the entire earth to become the garden, the new temple. In Psalm 8, the psalmist claims that the ultimate goal of humanity was to fill the whole earth with God's glory. From Psalm 8, Beale notes the following: God's name is to be glorified throughout the earth. (vv.1, 9) This is to be achieved through humanity in God's image, (v.5) who spread his rule over all the works of God's hands. (Vv.6-8)

Adam failed: he allowed the serpent, an unclean thing, to beguile him, and he sinned. This defiled the original garden and so unclean Adam could not remain in the garden/holy place of God, and was exiled.

Because Adam failed to guard, the cherubim now took the role of the guards– cherubim stood guard at the entrance of the garden. (Gen. 3:24) We see a parallel role for the cherubim in the temple. The Ark of the Covenant was guarded by two cherubim. (Ex. 26:18-22) The cherubim and palm trees were also represented in the holy place and on the doors. (1 Kings 6:27, 6:32-35)

3.1.3. The Tree of Life and the Temple Lampstand

The tree of life in the garden is paralleled with the temple lampstand. The temple lampstand was a "small flowering tree with seven protruding branches from a central trunk. (Beale, 71) This points back to the original tree in the garden. The tree of life was in the garden, near Eden. Likewise the lampstand is placed just outside the holy place. The provision of food in the holy place parallels the food in the garden. It is God who supplies man's needs.

3.1.4. Eden and the Water of Life

God's dwelling, Eden, is the first source of water. Water is used as a powerful metaphor running through the Scriptures. A river flowed out from Eden into the garden and from there it became four riverheads, watering the earth. (Gen 2:10) In Ezekiel 47:1-12, a prophecy concerning the temple, the same link is made. Here we are told that the waters flowed from under the Altar. Jesus, in John 4 and John 7, makes the link between God and water. In both cases the water flows from Christ to the people and is called the Holy Spirit. (Jn. 7:37-39) The idea climaxes in Revelation 21:1-2, the water flows from beneath the throne in the New Jerusalem going outward to heal all the nations. The water motif links the old creation to the temple. The abundance of water in the new creation indicates an abundance of the outpouring of the Holy Spirit in the new creation. Just as the Holy Spirit upholds all thing in the present creation, (in Genesis 2 He is seen as hovering over the depths of the creation), the Spirit will be poured out in the new great river, filling the new creation. (Rev. 22:1) (We will consider this section in more detail later.)

3.1.5. Gardens as a place of Precious Stones

Genesis 2:12 mentions precious stones, gold and onyx stones, in or near Eden. The tabernacle and the ark were made of gold and there were gold and precious stones in God's throne. The New Jerusalem is pictured as being paved with gold and precious stones.

3.1.6. East Facing Entrance

The garden is in the east of Eden and the Cherubim stand guard at the east side when man is driven out. (Gen. 3:8, 24) The entrance from the outside into the temple is also east facing. In Ezekiel the prophecies stress that the future tabernacle would be entered from the east.

The points above indicate that the temple pointed back to the original Garden of Eden, the old creation, and it also looks forward to the coming of the new creation. This informs us how we are to understand nature and the function of the temple in God's plan and it assists us in interpreting any future prophecies concerning the temple.

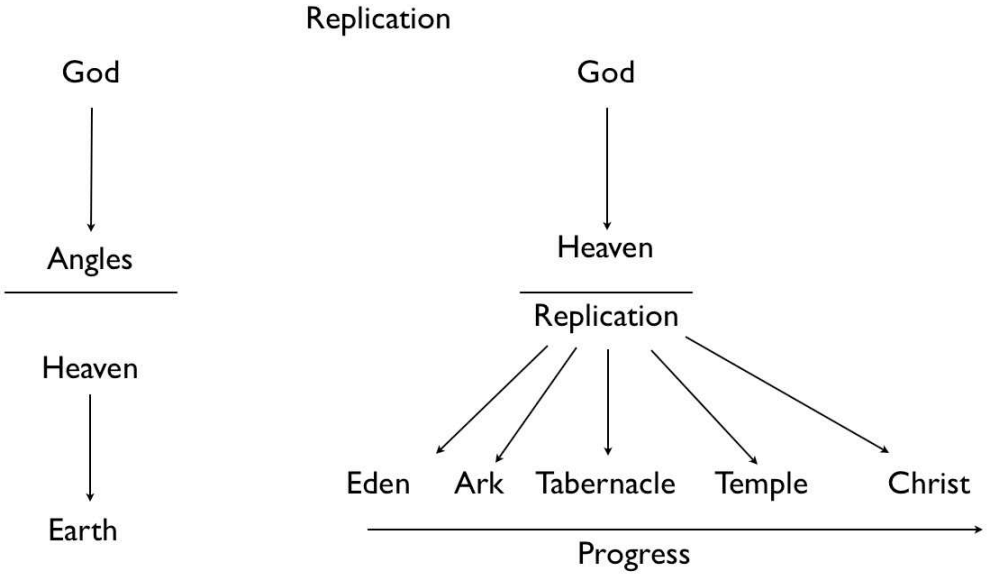
4. Excuses: The Replication Principle

Building on what we have learned above we will now consider Kline's replication principle (31, 32). Kline argues that everything created reflects God. This dominates all of God's works. The idea of replication is true in the current heavenly realm; the angels replicate God and are called the sons of God. (Ps. 82:1) This is also true of the earthily realm. The earthly realm also reflects the glory of God and the heavenly realm.

The paradise sanctuary of Eden was the original, symbolic replica of heaven. Kline goes on to argue that there have been a number of such replicas. In the old pre flood world, Noah's ark was a replica of heaven. In the post flood world, the temple and the tabernacle were also replicas of heaven. Each had to be made according to God's specific instructions (Gen. 6:13-22, Ex. 25:9, 1 Kings 6:38, 1Chr. 28:12, 19) in order that they might rightly reflect the heavenly realm.

Hebrews 8:5 *who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."*

Heb. 9:23 *Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.*



Conclusion

Interpreting the Old Testament is difficult. The Old Testament must be interpreted by using what we know in the New Testament. The Garden of Eden and the temple are copies of heaven themselves.

Summary

In order for us to understand the Old Testament prophesies we need to understand that the Old Testament is a type; the New Testament is the reality. This reality has already come in Christ. We also need to understand that the temple prophecies pointed back to the original old creation. The temple is not something new, something with an independent existence. Both Eden and the temple are earthly replications of the heavenly reality. Christ is the full replication; the reality and the new creation will join the heaven and earth.

Lesson Seven Questions

1. What is typology?
2. What do we mean that the whole of the Old Testament is a type, and the New Testament is the antitype?
3. How are we to understand Israel and the prophecy concerning Israel in the light of typology?
4. How many comings of Christ did the Old Testament seem to point to?
5. In what way is Jesus the temple?
6. In what ways does the church fulfill Israel's priestly typology? Explain 1 Peter 2:4ff in your answer.
7. What are the implications of Matthew 12 and 28 for Jesus' kingly reign?
8. Explain Beale's argument concerning the temple.
9. What six things does Beale argue that show the temple points to the old creation?
10. What is Kline's replication principle?

Lesson Eight. Understanding the Scriptural Hope (Part 2)

In lesson 7 we saw how the temple was modeled on the garden and pointed back to the old creation and in this lesson we will continue Beale's argument by looking at how the temple prophecies are fulfilled, initially at Jesus' coming and then finally at His second coming when He brings in the fullness of the new creation.

1. Jesus and the Church as the New Temple

As we have seen, the new covenant and new creation come in two parts. Jesus' resurrection began the new creation, but it has not yet come in its fullness. In His first coming, Christ and His people are seen as fulfilling certain aspects of the temple.



1.1. Christ- the Son of Man

Jesus uses the title, the *Son of Man* from Daniel 7:13-27. At a time between Jesus' Death and His Ascension, Jesus entered into the heavenly court of Daniel 7 and was given all authority. He is already reigning as the King of kings. This is recorded in Matthew 28:18-20 and Acts 2:32, 33.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

1.2. Jesus is the Temple (John 2:18-22)

The temple was a type, it pointed to Jesus and it was fulfilled in His life, death and resurrection. Christ builds the new temple and by His dominion He extends the Temple over the whole creation.

John develops the argument of Christ and the new temple in John 2:14-22. Christ cleanses the temple (that was defiled) and then states that He will pull down the temple and rebuild it in three days. John 2:19 *Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.*

While Christ builds the new temple, the old one becomes obsolete. Jesus is greater than the temple. In Matthew 12:6, He expressly says that He is the fulfillment and greater than the Old Testament types in all three of His offices– Prophet, Priest and King. Jesus is greater than Jonah as a prophet because He will actually die for three days and rise again. (Matt. 12:39-41) Jesus is greater than Solomon because He is a greater king. (Matt. 12:42) Jesus is greater than the temple because God's presence is more manifest in Him than in the temple.

The true glory of the temple is that God's glory rested upon it and by it men could meet with God. Christ has replaced the temple. In the Old Testament, it was not the temple that mattered; it was the presence of God in the temple, the Shekinah glory that mattered. (Num. 14:10, 1 Kings 8:10, Ezek. 1-8) The glory of the temple now rests on Christ. (Matt.17:1, 2)

Although there are many prophecies that speak of the priesthood and temple continuing, there are also prophecies that warn that the priesthood in its current form will be replaced by a new eternal priesthood based on Melchizedek, not based upon Aaron/Israel. In Psalm 110:4 David looks forwards to a new priestly king, no longer of the order of Aaron. This is fulfilled in Christ and so replaces the priesthood of Israel.

The LORD has sworn and will not change His mind, "You are a priest forever after the order of Melchizedek."

This refers to Christ; under the new covenant, the old earthly Aaronic priesthood has been fulfilled by an eternal and heavenly priesthood of Christ, one "after the order of Melchizedek." In a detailed argument, the writer of Hebrews applies this to Christ and shows the superiority of the new priesthood over the old Aaronic one. (See especially chapter 7-10.)

Jesus pours out His Spirit upon the Church (Acts 2); the church is now the true temple of God, indwelt by His Spirit. 1Cor. 3:16: *Do you not know that you are God's temple and that God's Spirit dwells in you? [17] If anyone destroys God's temple, God will destroy him. For God's temple is holy and you are that temple. 1Cor. 6:19: Or do you not know*

that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own.

The worship of the whole church now replaces the worship of the more limited Aaronic priesthood. The church is now a spiritual sacrifice to God. Paul speaks of Christ our Passover (2 Cor. 5:2) and Christ as a redemption (Rom. 3:24) propitiation. (Rom. 3:25) Christ death fulfills all the Old Testament sacrifices. They were only a copy; the reality was Christ. Jesus not only fulfilled the sacrifices, He changed the very nature of the sacrifices, as the old sacrificial system had no power in it. (Heb. 10:1-4) The work of the church is now seen as being a sacrifice to God. (Rom. 12:1) In 1 Peter 2:5 the church now offers spiritual sacrifices through Jesus Christ. Paul speaks of being an offering, a drink offering, and a sweet smelling sacrifice. (Rom. 15:6, Eph. 5:2, Phil. 4:18, 2 Tim. 4:6, Heb.10:10,11) We must remember that this is the reality: the Old Testament sacrifices were only earthy, fleshly, ineffectual copies of this. (Often, because the Old Testament sacrifices are so real and physical, we tend to think that they are the reality and what we have here is the copy. That is backwards. The church offers the reality to God in a way that Old Testament Israel never could.)

In the original creation, God breathed into Adam and he became a living being. In the new creation, Christ tells the disciples to wait for the Holy Spirit; He breathes upon them and says 'receive the Holy Spirit'. In this action Christ:

a. Makes man fit for the new creation

b. Makes them a priestly cast having the Holy Spirit indwell them

c. Equips them to go into all the earth to spread the gospel to the entire world. Just as Adam's seed in the image of God was to fill the creation, even so Christ's seed, indwelt by the Spirit, takes His image into the whole world.

The outpouring of the Spirit at Pentecost means that the Spirit of Christ was now poured out in the church; through union with Christ and His Spirit, the people of God are now the new temple.[32] The Holy Spirit who indwelt the original temple now indwells the spiritual temple, the church, indicating they have full and immediate access into God's presence. As Adam should have extended God's kingdom temple throughout the world, the church as God's priest-kings is God's temple throughout the creation. Jesus as the Priest-King fulfills Adam's mandate.

The indwelling of the Spirit means "the church grows and expands in Christ thought the present age". (Beale, 395) (Eph. 4:13-16) Peter stresses that Christians are living stones, being spiritually built up into Him. (1 Peter 2:5) All Christians are the spiritual, Levitical priesthood. (Isa. 66:21; Beale, 398) They are priests–they mediate between God and an unbelieving world, they offer prayer to the holy place, and they offer their bodies as a spiritual sacrifice. Paul speaks of his work as a spiritual sacrifice; he is poured out as a drink offering. Though his mission, the priesthood of the Gentiles is created.

[32] For a short explanation of the significance of Pentecost, see Gaffin, *Perspectives on Pentecost.*

2. Jesus' death and the New Creation

While we normally focus on the atonement aspects of the cross, we have also seen that Christ's death/resurrection is the first fruits from the dead and if any be in Christ, he is a new creation. As such there are a number of indicators that show Jesus' death and resurrection point to the end of the old creation and the beginning of the new creation. We will focus upon four things: the darkness on the cross, Jesus' words to the thief that this *day you will be with me in paradise* (Eden), the veil of the temple and the many raised to life.

Darkness covered the earth as Jesus hung on the cross. *Now from the sixth hour until the ninth hour there was darkness over all the land.* (Matt. 27:45) The darkness represents the withdrawing of God's presence in judgment, which counters or opposes the blessings of light in His original creation. The absence of light, the withdrawing of light at the time of judgment, points to God's judgment of the whole of the old creation.

On the cross, Jesus then says that He would see the thief in Paradise. This indicates more than merely being with Christ; rather, as we have seen, the reference to Paradise links us to Eden and to the Garden. It also points us forward to the new garden, new Eden, new creation. Jesus indicates that He and His death mean that the man will be with Him in the new creation. (See lesson 2.)

When Jesus died the veil of the temple was torn in two. The temple veil separated the Holy place from the people. The tearing indicates that the people now have access into God's presence. The veil also had a picture of the starry heaven on it. Since the temple points backward and forward to the creation itself, the tearing of the temple veil indicates the end of the old creation and the beginning of the new creation. In Christ's death the veil of the new creation has been torn, and we can already share in it, even though it has not yet come. (Beale, 189-190)

The resurrections that occurred at Jesus' death point to the same thing–that sin and death have been overcome and the new creation has dawned.

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. (Matt. 27:51-3)

At Jesus' death the old creation was judged and the new creation was opened.

3. The New Jerusalem, the New Heaven and the New Earth as the Temple

The Old Testament prophecies are partly fulfilled in Jesus' first coming, but they await the full or complete fulfillment in Jesus' return and the establishment of the new heavens and the new earth.

Just as the original creation was the temple (in an unfulfilled state), so all of the new creation is the temple in its fulfilled state. (Rev. 21, 22) In his commentary on revelation, Beale links the whole of the new creation with Jerusalem. Although Jerusalem comes down from heaven, it is the center of the new creation and fills it. The idea is that the

New Jerusalem, which fills the whole new creation, is the new temple; it is the place where God meets with man. That it is made with gold and it is a cube all point to its function.

Rev. 21:1 *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*

We are expressly told that it is the place that God is with man. (Rev. 21:3, 4) *"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people."* We are expressly told that there is no temple in it, as God and the Lamb are its temple. Revelation 21:22 *"But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple."*

Just as the glory of God filled the temple, so the glory of God will fill Jerusalem and the new creation. Revelation 21:10 *And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God…"*

Beale argues: (368) "It was this divine presence that was formerly limited to Israel's temple, and began to expand through the church and which will fill the whole heaven and earth, becoming equal with it, then the eschatological goal of the garden of Eden domination of the entire creation will finally be fulfilled." Since this was the goal, the Bible ends with Revelation 21-22 showing its climax.

Since it is the temple, it is holy; no unclean thing can enter into it. In Revelation (21:27) we are told the unclean are excluded from the city, temple and new creation. (Rev. 21:8, 22:15, 21:27) The lake of fire, the place of judgment for the wicked, is outside of the new creation.

We are also told that the city temple, the New Jerusalem, is pure gold. In 1 Kings 6:20-22, the whole of the Holy of Holies was paved with gold on the walls, floor and ceiling. The city is a cube and is gold. (Rev. 21:16) This also represents the Holy of Holies which was itself a perfect cube of 20 cubits. (1Kings 6:20)

While in the old temple, the high priest, with God's name on His forehead, could only enter the holy place once a year; now all of God's people have His name on their foreheads and they can all enter His presence all the time.

God's throne is now in the midst of His people. Now the throne is in the center of the city and the ark (His footstool) is no longer found. (Isa. 66:1) The outer courts have fallen away and all have access to the Holy Place. Jesus has entered the holy place; with His people and they all live in the very Holy of Holies.

In Daniel we considered the term "made without hands." God makes the new temple, heaven and earth without man's help, so God Himself can dwell there. [33]

4. A test Case - Water in the Creation and New Creation

We will test Beale's argument by considering the symbol of water, from its inception in the creation/garden, in the temple prophecies, at the time of Christ and in its fulfillment in the new creation.

The first reference to water is in the creation. In Genesis 1:1,2 we read: "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters."

As we have already seen, the waters flowed out from Eden into the whole earth. Genesis 2:10 *Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel; it is the one, which goes toward the east of Assyria. The fourth river is the Euphrates.*

The theme of water reoccurs in the temple prophecies in Ezekiel, chapters 40-48. These prophecies speak of the temple being rebuilt. In Ezekiel 47, God promised that He would send out living water from beneath the altar of the temple, and this water would flow as a mighty river into the world.

The Scriptures imply both an initial fulfillment in Jesus' coming and a greater fulfillment in the new heavens and the new earth.

In John 4 Jesus says that He will give better waters than those from Jacob's well. Jacob gave literal water, but Jesus says that those who believe in Him to them He gives living waters. John 4:13 *Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."* Water becomes a symbol for the powerful life-giving Spirit.

The idea that water symbolized the life-giving Spirit is developed further and linked to the temple and Ezekiel's prophecy in John 7.

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. (7:37,39)

In these verses, Jesus is standing at the temple. Jesus uses the water image to point to the living water He will bring. In Ezekiel, the water flowed from under the altar, but here

[33] For the symbolism of the mountain see Kline, *God, Heaven, and Har Magedon.*

Jesus claims that the water flows from Him. Jesus replaces the temple. He is the true altar and from Him flows not just water, but living waters, a reference to the Holy Spirit. What we do see is that the very physical prophecies of the Old Testament are fulfilled in a non-literal, symbolic manner. The temple and water point to none other than Christ and the Holy Spirit themselves. Further, in line with the twofold fulfillment of prophecy, this initial fulfillment does not exhaust the prophecy. John refers to Ezekiel again in Revelation 21 where he applies the outpouring of the Spirit to the whole of the new creation and the new earth. [34]

The full outpouring of the Spirit will occur in heaven. This is the complete fulfillment of Ezekiel 47. The Holy Spirit will be poured out from Christ and will fill the creation in a greater way than He filled the original creation in Genesis 1.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. (Rev. 22:1, 2)

In the new heavens and earth, Jerusalem is the new temple. The Father and Son dwell in their midst. From them flows a river into the whole of the creation. From John 7 and Ezekiel 47 we know that this river represents the Spirit of God flowing from God, Christ/the temple into the whole of the new creation. The new creation will be filled with the presence of the Spirit. This is the full outpouring of the Spirit that began at Pentecost and so all believers and heaven itself will be filled with the fruit of the Spirit. "*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."* (Gal. 5:22,23) Because of our union with Christ, we join in these promised blessings. Creation and the Church will both be filled with the Spirit.

As we have seen, Beale's argument concerning the link between the temple and the creation–that it is fulfilled in a twofold form–is the best way to consider the nature of the old creation and the temple in history and prophecy. The use of typology and Beale's interpretation of the new creation, the temple and the New Jerusalem and the river of life all point to a symbolic fulfillment of the temple prophecies.

5. Additional notes on Heaven

In this section we will consider a number of other aspects of the new creation.

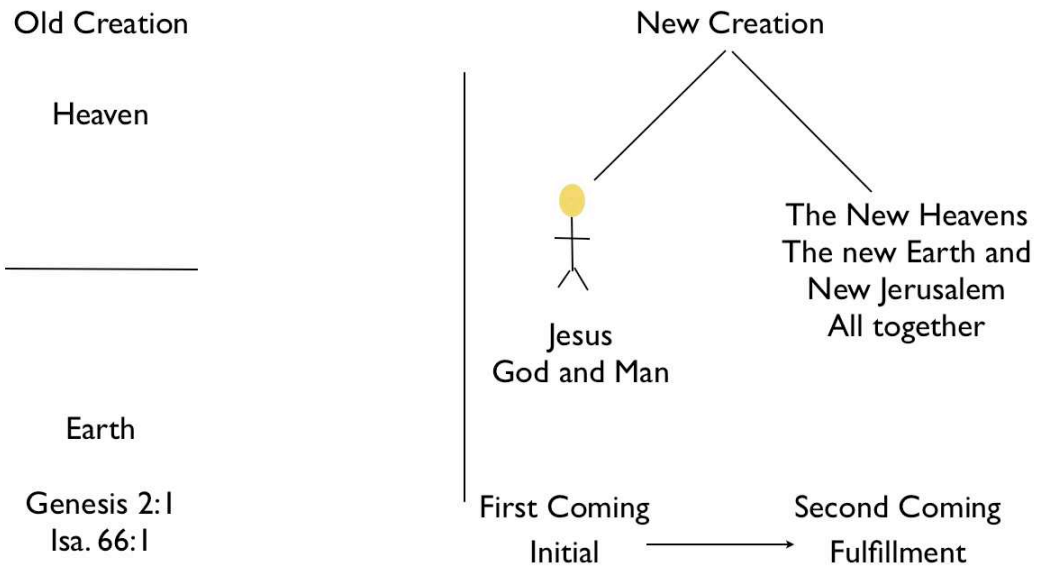
5.1. The End of the Separation of the Heaven and Earth

In the new creation there will no longer be a separation of the heavens and the earth. In the Old Testament there is clear divide between heaven and earth. God made the heaven and earth in Genesis 1:1, 2. He then completed forming the earth over the following 6 days. (The use of the word *heaven* in Genesis 1 may confuse us, the first use of the term points to the heavenly realm, God's realm; the second use points to the physical sky.)[35] The distinction between God's heaven and material creation is maintained in Isaiah 66:1, 2. God is in heaven and the earth; the limited abode of men cannot contain Him. In the

[34] Advanced Exegesis, RTS Lectures, Dr. John Currid, 1991

[35] Kline, *God, Heaven, and Har Magedon*, 10.

coming of Christ, this changed. The Holy Spirit prepared a body for Him and He was raised by the power of the Spirit into New Resurrection life. (Rom. 1:3, 4; 8:11) In Christ, in the new creation God exists in both places. (See Rev. 21:1-4 above.) Jesus in His own body joined the place of God and man. This means that in the new creation men with resurrection bodies will no longer be separated from God; rather, the people of God will dwell with Him. (Rev. 21:1-2)



5.2. Our Interpretation of the Nature of the New Creation

How are we to understand the book of Revelation when it speaks of the temple as a city of gold and uses other such images to point to the new creation?

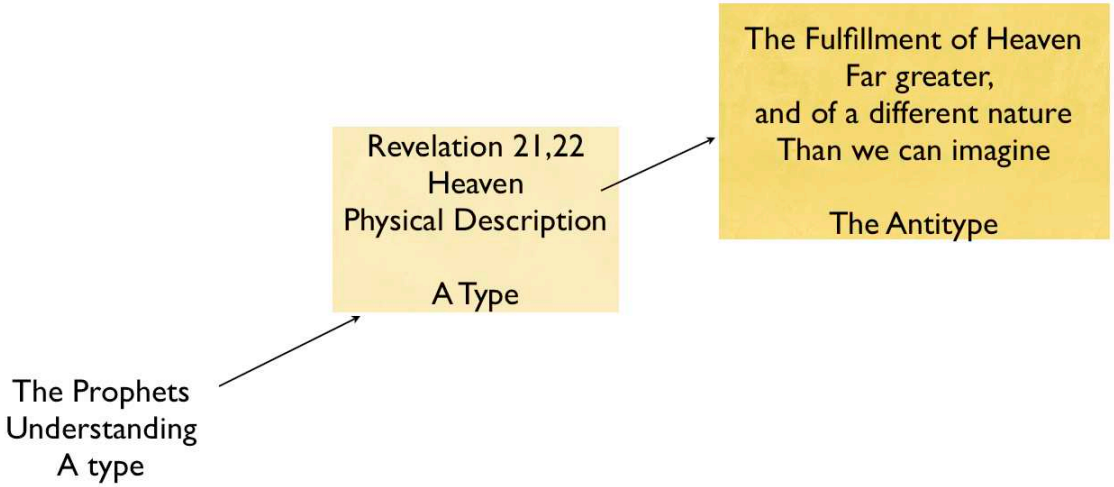
We have already seen that we are not to interpret these images literally. A better way is to see that God uses the image of wealth from the old creation to point forwards to the great and yet to be seen, or understood, glory of the new creation.

The old creation begins with a garden, one that needed man to extend it over the earth. The new creation is a city, fully fit for a habitation of God and of His people. The old creation is material; the new creation is something so new, so Spirit filled that all we can do is use symbols to point to it. The descriptions of gold, silver and pearls, the walls and Jerusalem being upon a mountain, all describe the riches and security of the new heavens and the new earth.

From this we see that the picture of heaven, of the New Jerusalem, is the last type in the Scriptures. Just as the types in the Old Testament were fulfilled in Christ, even so heaven will be manifest by something far greater than has ever entered into the heart of man.

Paul points to this in 2 Corinthians

I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows and he heard things that cannot be told, which man may not utter. (2 Cor. 12:2-4)



5.3. Closing Prayer in Revelation

We end this course with the concluding words from the book or revelation that show us our attitude to the things. Rev. 22:17 *The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price. I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!* The grace of the Lord Jesus be with all. Amen. (Rev. 22:18-21)

Conclusion

Jesus brings in the new creation in His death and resurrection. The Old Testament prophecies must be read through this lens. Ezekiel 47 is initially fulfilled in Jesus' coming and it will be completely fulfilled in the new creation.

Summary

The Old Testament prophecies are fulfilled in Jesus' first coming; He is the temple. The church indwelt by the Spirit is the temple. In Christ and the church, Adam's initial mandate is being fulfilled; the temple is being extended into the entire world. This will be completed when Christ returns. Christ, the temple and the new creation completely fill

the whole creation. The images of heaven we have at present use images from this creation to show us something far greater than we can imagine.

Lesson 8 Questions

1. Why is the term “the Son of Man” important?
2. Explain the importance of John 2:14-22.
3. It is not the temple that is important; it is the presence of God in the temple that is important. Explain.
4. Explain why the order of Melchizedek ends the Order of Aaron.
5. What four images at Jesus’ death point to the coming of the new creation?
6. Explain the tearing of the veil from the perspective of the new creation.
7. Explain how Jesus interprets the prophecy of Ezekiel in John 4 and John 7.
8. Explain Ezekiel 47 being fulfilled in Revelation 21.
9. Explain the idea that the separation of the heaven and earth is ended.
10. Explain how we are to understand the golden New Jerusalem in Revelation 21, 22. Is it literal?

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INSTRUCTOR'S MANUAL

LESSON ANSWERS

Lesson One Answers

1. The Greeks believed the soul continued after death. Homer held it was a terrible ghostlike place. Later Plato believed it was a place where the soul was set free.
2. The Bible stresses a physical resurrection. Life is to have God's full favor and blessing.
3. Abraham and Joseph believed in a bodily resurrection. They wanted their bodies to be buried in the Promised Land.
4. Hab. 1:12; Ps. 73:23-26; Isa. 11:1-9; Isa. 42:1, 4; Isa. 61:1-11; Ps. 72:1-4,8,12; Ps. 89:35-39.
5. We will live forever due to God's covenant. Because we are in covenant with God, and He is sovereign and will not die, we too will live forever. Hab. 1:12.
6. "most apocalyptic literature was written to encourage faithful people in times of persecution. The themes are always the same- the growth of evil, God's care for His people…. They are revelations from God, extraordinary dreams and visions. It is Christ's own kingdom, set up by God. It first appears at Christ's first coming and is consummated at His second coming.
7. The kingdom made without hands is God's own kingdom made by Christ. It begins at His first coming and is consummated in His second coming.
8. The angelic conflict in Daniel shows us that behind the powers of this world there are mighty spiritual forces at work.
9. The man of sin is Antiochus Epiphanies. He persecuted the church of God. He is the Old Testament antichrist figure and one like him will become the New Testament antichrist figure.
10. Daniel 12:1, 2. All men will be raised, the righteous will be vindicated and shine like the stars in heaven.

Lesson Two Answers

1. The Pharisees believed in the bodily resurrection as the reward for righteous living. The Sadducees did not believe in the resurrection.
2. Matthew 22:23, Acts 23:8.
3. In John 12 Jesus teaches that His death is the defeat of Satan and the judgment of the world. In Jesus' life and death Jesus judged Satan, defeated him and threw him out of heaven.
4. Their will be no marriage in the resurrection, we will be like the angels.
5. The word refers back to the Garden of Eden and the original creation. Paul uses it to point to the new creation. (Ezekiel 28:13, 31:8, 2 Cor. 12:3)
6. The first tries to neatly divide up the first coming of Jesus from the second coming. The second argues the fall of Jerusalem is a type, pointing to the final antitype, Jesus' second coming and the last judgment. The third argues that the fall of Jerusalem is just an example of the tribulation of the whole period.
7. Jesus says we are NOT to worry. These are NOT the signs of the end. They are only the BEGINNING of birth pangs.

8. Open.
9. We are to watch, wait, work and be faithful for His return.
10. Jesus' body could be seen, touched and could eat. It could also appear, disappear and pass through doors.

Lesson Three Answers

1. Jesus says that this day, immediately he will be with Christ.
2. Hebrews 12:18-24.
3. Limbus Partum, (where the Old Testament saints went waiting for Christ) Limbus Infantum, (where unbaptized babies go) and Purgatory (where men go to suffer and cleans themselves of their sins).
4. That the souls of men sleep until the final resurrection. No, they go to be with Christ.
5. They both argue that the soul ceases to exist after death. This is contrary to Jesus' words that speak of eternal punishment.
6. Daniel 11:32
7. He is a human being. He is not pre-existent. He is a type of Adam, a particular, singular and representative man bringing godlessness to a more coherent unity.
8. An explosion of sin. Men believe a lie and God hardens them in it.
9. Only John. 1 John 2:18, 22; 1 John 4:3.
10. A person, Paul indicates he will be manifest specifically on the last day.

Lesson Four Answers

1. Parousea (Coming), Epiphany (appearing) Revelation and Day of the Lord
2. It means to come with great honor and glory.
3. Jesus will return, the dead will rise first and be changed, the living will be changed and together they will go to meet Him in the air.
4. He will save them but judge their enemies.
5. The first part of the whole harvest.
6. If believers are not raised in the body, Christ has to been raised. This is due to the union between Christ and believers.
7. Yes, when He comes again and gives the kingdom to the Father.
8. There is no point to life and sin has not been paid for.
9. Perishable versus Imperishable, Dishonor versus Glory, Weakness versus Power, Natural body versus Spiritual body.
10. Because Christ has brought the victory, we are to be steadfast in our hope, immovable; to abound in works for the Lord, knowing that nothing we do is in vain. It will all be validated in the resurrection.

Lesson Five Answers

1. True

2. Yes, In Romans 1:19 ff God's wrath is already revealed.
3. God will test our works to see if they have been done for Him.

4. He does not even judge himself, as Jesus' judgment is the only one that matters.
5. The big news on the Day of Judgment is that Jesus will openly and formally be declared to be God's son.
6. No, they will be standing with Him and judging with Him.
7. God will reward us, but the reward will be far greater than we deserve.
8. Love for Him manifest by loving and helping His people.
9. A banquet, a wedding, the Sabbath, a place of working for God, and a place where there is a body and soul.
10. Outside is away from the presence, fellowship and blessing of God.

Lesson Six Answers

1. Amillennialism, Postmillennialism, Premillennialism.
2. Does Jesus come once and there is one resurrection and judgment or does He come a number of times?
3. Any of the three millennial positions are valid.
4. There are 6 days; each is a thousand years. The seventh day will be the time of the earthly kingdom for all believers, both Jew and Gentile. Then Jesus will bring in the judgment and the new creation.
5. Darby (1890) Scholfield (1905) and Ryrie (1950-70's)
6. The system argues that Jesus comes to establish a Jewish earthly kingdom but He was rejected, He then funded the church. He will bring the church period to an end with the secret rapture and then He will return to live upon the earth in a literal Jerusalem for 1000 years. At the end of this period Satan will be released, there will be the final war and Satan will be judged. The church will remain in heaven and Israel will inherit the earth.
7. Extreme literalism, the splitting of Israel from the church and there are theological problems with the restoration of the temple.
8. This states that there will be a glorious period of gospel expansion before Christ returns.
9. False.
10. The Calling of the Gentiles. (Matt. 24: 14; Mark 13:10), (2) The Conversion of the Fullness (all elect Israel, Rom. 9-11) (3) The Great Apostasy, Tribulation (Matt. 24: 9-12, 21-24) (4) The Revelation of the Antichrist (Dan. 7, 9, 11; 2 Thess. 2 3,4) (5) Signs and Wonders increasing at the End of the Age.(6) Jesus' Return, resurrection and Judgment (7) The New Heavens and the New Earth.

Lesson Seven Answers

1. This is the use of something in the Old Testament that points to Christ as a greater fulfillment in the New Testament.
2. The Old Creation points forward to the coming of the New Creation.
3. Israel, the temple and the promises of restoration are types pointing to their fulfillment in Christ, the Church and the New Creation.
4. Just one.

5. Jesus fulfills the temple's mission. He is the meeting place of God on earth and the place where sins are forgiven.
6. The church is the true fulfillment of what the priests of God under the Old Testament looked forward to. They are a royal priesthood, a kingly nation.
7. Jesus has cast out Satan and now has all power and authority over all the nations of the earth.
8. Beale argues that the temple is not something new; it points back to the original creation and points forward to the new creation in which we will all be kings and priests.
9. The threefold structure, Adam as Priest, the tree of life, the water in Eden, the gold in the garden and east-facing entrance.
10. Everything created replicates God in some fashion, in heaven and earth.

Lesson Eight Answers

1. Jesus calls Himself the Son of Man and so links Himself to the great figure in Daniel 7.
2. Jesus says He is the temple; He fulfills its function and so all temple prophecies must find their fulfillment in Him.

3. God showed His pleasure by dwelling in the temple. When God left the temple in Ezekiel, the temple soon fell. It is not the building that is important; it is God's presence in the building.
4. David promised there would be a new and greater priesthood, one based not on Aaron's line but upon Melchizedek's line. The coming of Christ, according to the order of Melchizedek, ends the Order or Aaron.
5. The darkness on the Cross, the term *paradise*, the tearing of the veil and the resurrection in Jerusalem.
6. The veil had images of the garden upon it. The rearing of it indicted the old creation had passed away and the new creation without a veil was here.
7. The water refers to the work of the Spirit. Since Christ is the temple, it now flows from Him.
8. The temple is now the New Jerusalem, the water is the Holy Spirit, and the river is now the whole new creation.
9. Jesus as the God-Man brought the division between heaven and earth (man's dwelling place) to an end. God makes this explicit in revelation 21 as He now dwells with His people in the new creation.
10. It is not literal. It use present day images of wealth and power to show what we cannot yet understand, the wealth and power of the new creation.

EXAM

1. Define the Greek way of thinking about life after death under Homer and Plato?
2. When will the *kingdom without hands* appear and what is it?

3. Who is the man of sin in Daniel? What does he do?
4. What passage in Daniel promises a resurrection? Will all men be raised and what will happen to the righteous?
5. Briefly describe the three theories on Matthew 24, 25 listed.
6. What does the word *paradise* mean in Luke 23:43?
7. What did the Pharisees and Sadducees believe concerning the resurrection?
8. It there one resurrection for Christ and His people or two? Explain your answer.
9. Explain the concept of first fruits.
10. What do we mean when we say that Israel, the temple and the kingdom are just types?
11. What verse in Hebrews points to an intermediate state?
12. What passage does Paul refer to for the man of lawlessness?
13. Who and what is the restrainer?
14. When will the man of sin be destroyed?
15. Who uses the term antichrist? Give texts.
16. Is the antichrist a person or a principle? Discuss.
17. The Bible links the return of the Christ, the resurrection and the judgment. True or false?
18. How is Christ's return said to be a comfort for persecuted believers?
19. What are the practical consequences of denying the resurrection of the body?
20. How does Paul describe the new body? Give four contrasts.
21. What do we mean that all men will be judged by their knowledge?
22. What do we mean by the last judgment will be formal, legal and open?
23. Describe the final state of the wicked. Is hell a physical place? Use text.
24. What is the idea of inside and outside in the judgment?
25. Describe Historical Premillennialism. When was this held?
26. What is Postmillennialism?
27. Outline the classic amillennialist position.
28. Briefly describe Beale's argument about the temple, the creation and the new creation.
29. What do we mean by the fusion of heaven and earth? Explain by reference to Christ and the new creation.
30. Are we to expect streets of gold in heaven? Support your answer.