

Lesson 1

Inaugurated Eschatology: the Substratum from which NT Theology Arises

I. Use of the Term “Latter Days” in the OT

A. Some references to the “latter days”

1. Genesis 49:1 – Jacob’s prophecy concerning the future
2. Numbers 24:14 – Balaam’s prophecy
3. Isaiah 2:2 – Some Gentiles submit to God
4. Ezekiel 38:16 – Israel oppressed; Spirit given
5. Hosea 3:4-5 – Return from exile
6. Daniel 2:28 – Empires crumble; Divine kingdom set up
7. Daniel 10:14 – Coming of antichrist; persecution
8. Daniel 12:2 – Resurrection

B. In the OT “latter days” refer to the following:

1. A messianic figure who will subdue Israel’s enemies
2. A time when some gentiles will submit to God
3. Future time of God’s reign on earth
4. Israel’s restoration from exile (Hosea 3; Ezekiel 38)
5. Covenant community compromised/remnant faithful
6. Time of the Spirit/end-time Temple (Ezekiel 38)
7. Resurrection and new creation (Daniel 12:2)

Lesson 2

II. Use of the Term “Latter Days” in the NT

A. Outside of Paul

1. Joel 2:28 and Acts 2:17
2. Hebrews 1:2
3. 1 Peter 1:20-21
4. 1 John 2:18
5. Jude 17-23
6. James 5:3

III. Use of the Term “Latter Days” in the NT, Which Appear to Refer Exclusively to the Future

A. Outside of Paul

1. 2 Peter 3:2-3
2. John 6:39-40, 44, 54
3. John 11:24
4. John 12:48
5. 1 Peter 1:5, 20

Lesson 3

IV. Use of the Term “Latter Days” in Paul’s Letters

- A. 1 Corinthians 10:11
- B. Galatians 4:4-7
- C. Ephesians 1:9-10, 20
- D. 1 Timothy 4:1

V. Conclusion

- A. The NT uses end time phraseology to connote the following:
 1. The promised Messiah has come at last.
 2. The promised reign of God, together with a Davidic king, has begun.
The Enemy has been defeated.
 3. The time of tribulation with deception, false teaching, and persecution has begun.
 4. The time of Israel’s restoration has begun, evidenced by the resurrection of Jesus and the pouring out of the Spirit.
 5. The end-time coming of the Spirit, the Temple, and the resurrection.
- B. NT theology is essentially end-time theology.
 1. The better we understand that the end times have begun and that they’re going on, the better we’re going to understand other doctrines.
- C. Most of the inaugurated references to the “latter days” are in the plural, while the singular references tend to refer to the consummated form of the latter days.

The “Great Tribulation” and the Eschatological Character of Suffering: the Inaugurated End-Time Tribulation as an Ironic Aspect of the Beginning Kingdom

I. Daniel 2:28 and 10:14 Refer to the Latter Days

II. The Use of “Hour” in Daniel 8-12 and 1 John 2:18

A. See Jesus’ statements in Matthew 24, Mark 13, and Luke 21

B. Daniel 8-12 as background for “last hour” in 1 John

1. The time of the enemy’s deception
2. The time of the enemy’s persecution of the saints
3. Opposition to God (covenantal disloyalty)
4. Judgment of the enemy
5. Resurrection of the saints

Lesson 4

III. The Link between 2 Thessalonians and 1 John

A. Parallels between 2 Thessalonians 2 and 1 John 2-3

1. Lawlessness refers to the end-time opponent of God.
2. Both are in an eschatological context.
3. There is deception going on.
4. God’s opponent will ultimately be judged.
5. Both passages make reference to the book of Daniel.

B. A closer look at 2 Thessalonians 2

1. False teachers said the resurrection has already come.
2. The antichrist will have enormous influence in the church.
3. Before the very end of history, two signs must occur: a massive falling away in the church and the appearance of the antichrist.
4. The mystery of lawlessness is already at work.

IV. Practical Implications

A. Personal sin is more than a private battle.

B. The enemy is trying to dislodge our loyalty to God.

Practical Implications of Biblical Theology Viewed through a Redemptive-Historical Framework

- I. The Nature of the Eschatological Tribulation during the Christian Age
 - A. The specific trial and temptation of this age is that Christians are always undergoing deceptive influence against them.
 - B. The primary deceptive influence is the temptation to not believe in Christ and his precepts.
- II. The Deception of Satan, Which Characterized the Beginning of History With the First Adam, is Reproduced Again So that Satan's Deception Characterizes the End of History.
 - A. The sin of lawlessness is being disloyal to God's word.
 - B. The genius of the antichrist (false teaching) is to bring the world's ideas into the church and coat them with biblical language and make them seem acceptable.

Lesson 5

- III. The "Son of Man" in the Gospels as a Beginning Fulfillment of the Great Tribulation Prophecy in Daniel 7
- IV. Summary
 - A. The three OT signs of the coming Great Tribulation:
 - 1. Cosmic upheaval
 - 2. Persecution
 - 3. Deceptive false teaching
 - B. The Great Tribulation is already/not yet in nature (see 1 Timothy 4:1-2; 2 Timothy 3:1; 2 Peter 3; Jude 18-19).
 - C. The armor passage from Ephesians 6 is an allusion to the great end-time battle from Isaiah.
 - D. Personal sin has practical implications as it participates in the historical drama of redemption.
 - E. Tribulation escalates with coming of Jesus.

Biblical Theology of Jesus in the Gospels

Introduction: Overview of Biblical Theology Leading Up to Jesus

- A. The first creation
- B. The fall of mankind into sin
- C. The separation of the seed of the woman and the seed of the serpent
- D. Movement toward a new heaven and a new earth recapitulation through redemptive history

I. New Creation as Found in the Genealogies of the Gospels

- A. The genealogy begins with *biblos genessos*.
- B. Matthew is narrating the record of the new age, the new creation, launched by the coming, death, and resurrection of Jesus Christ.
- C. Jesus is called Messiah because he is fulfilling the great Messianic prophecies.
- D. Mention of Abraham is crucial because of the gentile thread woven through the genealogy.
- E. The symbolic value of the “seven” pattern.
- F. The significance of Luke’s genealogy.
- G. Mark 1:1 states “the beginning of the Gospel of Jesus Christ.”
- H. Note the new creation imagery in John 1.

II. Jesus Sums Up Israel in Himself

- A. Jesus comes to do what Israel should have done.
- B. Jesus begins to reconstitute Israel.
- C. Jesus conducts warfare against Satan and his demons.

Lesson 6

III. The Theological Significance of John the Baptist and Jesus’ Baptism

- A. John the Baptist fulfills the first prophetic announcement of Israel’s restoration in Isaiah 40-66
- B. Just as Israel had to go through the sea at the Exodus to enter the promised land, and just as the second generation had to do the same thing at the Jordan as a miniature second Exodus, so again, now that Israel’s restoration is at hand through Jesus, true Israelites must again identify with the water and the Jordan in order to begin to experience true restoration.

- IV. The Redemptive Historical Significance of Jesus' Temptation in the Wilderness.
- A. The "forty days and forty nights" echo Israel's forty years in the wilderness.
 - B. Jesus succeeds in facing the same temptations to which Israel succumbed.
 - C. The defeat of the devil in the wilderness was Jesus' first act of conquering the "Canaanites in the promised land" as true Israel, in this case the devil was the ultimate satanic prince of the Canaanites and all wicked nations.
 - D. After defeating the Devil in the Promised Land, Jesus again is seen as beginning to further fulfill Isaiah's promises of Israel's restoration.

V. Jesus as a Latter-Day New Moses Who Leads Israel Back to God

- A. One of the first indications of this is the "Sermon of the Mount"
- B. Matthew 7:24-27 may be referring to Jesus' re-establishment of the temple in himself as the "rock".

Lesson 7

VI. Jesus' Healings Represent the Restoration of Israel and a Reversal of the Curses of the Fall.

VII. Jesus as the Son of Man (God's Eschatological Adamic Vice-Regent)

- A. The "Son of Man" is equal to the "Son of God."
- B. With the phrase "Son of Man," Jesus intended to reveal himself to be the divine figure of Daniel 7 who was the inclusive representative and head of the plural sons of God, that is, Israel, true humanity.
- C. Paul on the Damascus road sees the man Jesus as the exalted Son of Man and Paul describes him as "Son of God" because that was part of the dual intention of Daniel 7:13.

Lesson 8

VIII. Jesus' Healings Continue to Indicate His Restoration of Creation and of Israel, the Corporate Adam

- A. Healings were acted out parables of Jesus' mission to spiritually heal, i.e. to forgive.
- B. Jesus continues to re-establish the tribes of Israel.
- C. After re-establishing the tribes, Jesus begins to send them out to begin the mission to the ends of the earth, beginning with Israel first.

IX. John the Baptist and His Relationship to the Redemptive-Historical Ministry of Jesus.

- A. Jesus has come to begin to fulfill the great prophecies of Israel's restoration from Babylon.
- B. John the Baptist was the fulfillment of the prophecy that Elijah would come again in the end times.

X. Jesus Begins to Announce Coming Judgment on Israel.

- A. This is a development of John the Baptist's earlier condemnatory statements about the leaders of Israel in Matthew 3:7-12.
- B. Nevertheless, Jesus offers the "rest" promised by the OT.

XI. Jesus Redefines What a True Israelite Is.

- A. Because Jesus is not only restoring Israel but also is restoring all of creation, including gentiles, the true people of God cannot any longer be marked out by certain nationalistic badges which sometimes distinguish nations from one another.

Lesson 9

XII. Jesus Continues to Heal in Fulfillment of Isaiah's Prophecy of the One Who Would Restore Israel.

- A. He has come to heal the fragmented world, not merely of Israel, but also of the Gentiles.
- B. Israel's religious rulers reject Jesus as the one who is to restore Israel to her God.

XIII. The Parables Indicate the Rejection of National Israel as the People of God and Indicate How the Eschatological Kingdom Is Beginning in the Ministry of Jesus.

XIV. Jesus is "Greater than John the Baptist."

XV. The Theology of the Bread Miracle

XVI. After Crossing the Sea, Jesus' Miraculous Healings Again Demonstrate That He Has Come to Restore Creation from the Curse of the Fall and to Restore True Israel from the Covenant Curses of the Exile.

Lesson 10

XVII. Israel's Idolatry with respect to the Law Will Bring a Curse on Them, Which Will Lead to the Salvation of the Gentiles.

A. Matthew 13 relates back to Isaiah 6.

B. Israel of Jesus' day was idolatrous because she had worshipped tradition in place of God and his word.

C. Therefore, Matthew 15 and other related texts show that Jesus' application of Isaiah 6:9-10 to his Israelite contemporaries indicated that what had happened in Isaiah's day was happening again; Israel was being judged for her idolatry, committing herself to something else besides God.

XVIII. Jesus Warns the Disciples Not to Evaluate Him by the Worldly Standards of the Pharisees but by a Christocentric Lens.

XIX. Therefore, the Disciples Should Perceive That Jesus is the "Son of Man" and the "Son of God".

XX. The Disciples Should Perceive How Jesus is Going to Accomplish Ironically His Mission as "Son of Man" and as "Son of God".

XXI. John the Baptist as Fulfilling the Prophecy of Elijah's Promised Coming to Restore "All Things" and His Death As the Precursor to Jesus the Messiah's Coming to do the Same and to Die.

XXII. Jesus Continues to Conquer the Promised Land with His Newly Organized Israelite Army.

XXIII. Entrance (and Status) into the Inaugurated Kingdom

XXIV. Two Chief Characteristics of True Membership in the Inaugurated Kingdom: Repentance over Sin and Offering Forgiveness

XXV. The Pharisee's Testing Question About Marriage and the Inbreaking New Creation

XXVI. The Rich Young Ruler and Entrance into Eternal Life and Kingdom of Heaven

XXVII. Status in the Kingdom is Bestowed by Pure Divine Grace.

XXVIII. Jesus Continues to Heal in Continuing to Restore Israel.

XXIX. Jesus Presents Himself as a Latter King David in Entering Jerusalem on a Donkey.

XXX. Jesus Announces Formal Judgment on Israel.

XXXI. The Religious Leaders Demonstrate Their Unbelieving and Apostate Attitude, for which They Deserve Judgment, by Trying to “Trap” Christ into Making a Heretical Statement by Which they could Condemn Him as a False Teacher.

XXXII. Jesus Pronounces on the Scribes and Pharisees Judgmental Woes for Their Unbelief and Willful Disobedience; He Announces that the End of National Israel as God’s People has come.

Lesson 11

A Redemptive Historical Perspective on the Temple

I. Reasons Why the Garden of Eden Was the First Temple

- A. It was a unique place of God’s presence.
- B. Genesis 2:15
- C. The tree of life was probably the model for the lampstand placed directly outside the holy of holies in Israel’s temple.
- D. Israel’s later temple had wood carvings in the form of floral arrangements.
- E. Not only was Adam to guard this sanctuary, but he was to subdue the earth according to Genesis 1:28.

II. Noah’s Ark Was the Temple of God’s Presence in the Second Creation.

- A. The word for Noah’s ark, not in Hebrew but in Greek, is the word that’s used in the Greek OT for the ark of the covenant in Israel.
- B. Noah’s ark had three levels, just as the later temple in Israel had three distinct parts.
- C. Detailed architectural plans (Ezekiel 40-48; Revelation 21).
- D. The ark was where God’s unique presence was during the flood.
- E. Noah was a priest.

III. The Features of Israel's Temple Resemble God's Temple in Heaven.

- A. The statuette cherubim around the Ark of the Covenant reflect the real cherubim who stand guard around God's throne.
- B. The curtains that separate the holy of holies from the holy place are woven with blue thread.
- C. The curtains separating the holy of holies had needlework on it of the stars representing the heavens.
- D. The temple was divided into three levels.

IV. Christ and His Followers Are a Temple in the New Creation of the New Exodus Out of Sin.

- A. Christ is the temple toward which all earlier temples looked and which they anticipated.
- B. Not only is Christ the temple but the church is also the temple.

Lesson 12

Proposed Centers for Biblical Theology

I. Different Approaches and Methods for Doing Biblical Theology

- A. Some possible centers for the Old Testament:
 - 1. God
 - 2. Israel
 - 3. God and Israel
 - 4. Election
 - 5. Promise
 - 6. Covenant
 - 7. Kingdom
 - 8. Creation
 - 9. Communion with God
 - 10. Revelation

II. The OT is the Story of God who Progressively and Teleologically Reestablishes His New Creational Rule over People by His Word and Spirit Through Promise, Covenant, and Judgment unto God's Glory.

A. Some possible centers for the New Testament:

1. Anthropology
2. Salvation History
3. Covenant
4. Love
5. Christology
6. Justification by Faith

III. The NT is the Story of the Beginning End Time Rule in a New Creation over People by God's Word, Son, and Spirit through Already and Not Yet Fulfillment of Promise, Covenant, and Judgment at Christ's Death and Resurrection for God's Glory.

IV. Biblical Theology is Nothing Else than the Exhibition of the Organic Progress of Supernatural Revelation [Inbreaking New Creation] in Its Historic Continuity and Multiformality.

The Damascus Road Resurrection Christophany as an End Time Pauline Framework of Thought

I. Paul Experienced the New Creational Kingdom.

- A. This is evident from the Christophany as a resurrection appearance, which marked the beginning of the last days.
- B. The presence of the idea of resurrection in Judaism.
- C. NT evidence on resurrection as New Creation.

Lesson 13

II. The Damascus Road Christophany Is the End Times Center of Paul's Thought.

III. The Use of the OT in Acts 26

- A. Luke wants to portray Christ as speaking as the Lord of the OT who gave prophets their vocations.
- B. Jesus is the divine commissioner of the OT.
- C. Paul's prophetic function was to preach salvation and judgment.

- IV. The Reflection of the OT Theophanic Visions in the Three Damascus Reports.
- A. The use of the double vocative i.e. Moses Moses, Abraham Abraham etc.
 - B. The question or response of the man who says “here I am.”
 - C. The self-presentation of the one appearing, who was God.
 - D. The mission given to the person from God.
 - E. This pattern may be observed in Genesis 31, 46:2; Exodus 3; 1 Samuel 3.
- V. The Significance of Heaven in the Damascus Narratives
- A. The “cloud of heaven” in Acts 1:9 is an allusion back to Daniel 7:13.
 - B. The resurrection of Christ and pouring out of the Holy Spirit is an allusion back to Joel 2:28.
 - C. The church is associated with Christ in his reign from Heaven.
- VI. Paul at the Damascus Road Was Made an End-Time Prophet.
- A. Paul was an apocalyptist—one who has experienced the open heaven and is writing about the unveiled heaven.

The Damascus Road Christophany and Paul’s Conversion / Call

- I. The Vision of the Risen Christ as the Only Explanation for Paul’s Conversion
- A. There is debate as to whether this is a “conversion” or a “call.”

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- B. Christ appeared to Paul and Paul saw him.
 - C. This has application to nominal Christians today. Paul thought that he was a true believer, who was doing God’s work, when in fact he was not.
- II. The Damascus Christophany as Paul’s Apostolic Commission.
- A. Not only was Paul converted at this event, but he was also given a prophetic apostolic commission.
 - B. The Damascus Christophany constituted both Paul’s regenerative understanding of the gospel and his apostolic commission.

III. The Damascus Road Christophany Influenced the Whole of Paul's Theological Thinking.

- A. There are at least four passages that reflect this experience: 1 Corinthians 9:1, 15:8-10; Galatians 1:13-17; 1 Timothy 1.
- B. Another passage that alludes to Paul's conversion is 2 Corinthians 4:6.
- C. After the Damascus Road experience Paul no longer evaluated Christ "according to the flesh".
- D. Paul describes unbelieving Israel in Rom 10 in terms of the unbelief that he had prior to the Damascus Road experience.

The Eschatological Character of Paul's Anthropology

I. The Significance of the Image of God in Theology

- A. Genesis 1 and 2 provide a pattern of subduing and ruling.
- B. The same pattern may be observed in Hebrews 1.

Lesson 15

II. The Practical Exhortation from the Image of God

- A. Man is now able to fulfill the divine command of Genesis 1:28 by being in Christ.
- B. The purpose of the Christian is to be conformed to the image of Christ (Rom 8:29; 1 Cor 15:49; 2 Cor 3:18, 4:4; Eph 4:24; Col 3:10).
- C. Christians subdue and rule in Christ by believing and overcoming through suffering (Rom 8; 2 Cor 10:3f. 13:4; Phil 3:10f.).

III. The Image of God According to Seyoon Kim

- A. The eschatological hopes of the OT and Judaism
- B. The OT's and Judaism's tendency to narrate its history in terms of the actions of a few representative individuals and the relation of this to Jewish eschatology.
- C. Important for the present purposes is that some Rabbis could say that Adam lost the divine image through his fall.
- D. Key corporate, federal representatives are seen as either losing or restoring the image for man.

Lesson 16

IV. The Relationship between the Latter Day New Creation and Reconciliation

A. Texts which are crucial to understand the relationship between reconciliation and eschatology.

1. Colossians 1:15-20
2. Romans 5
3. Romans 11
4. Galatians 6
5. Ephesians 2:13f.
6. 2 Corinthians 5:15-17

V. The Relationship between Sanctification and New Creation

Lesson 17

Sanctification, Justification, and the Relationship of Christ to the Law

I. A Summary of Sanctification as it Relates to New Creation

- A. Sanctification is the process of being set apart from the old creation to the new.
- B. The indicative for those who are in the new creation precedes the imperative of how they are expected to live.
- C. The “old man” and “new man” correspond to the old creation and the new creation.
- D. There are at least three reasons why Christians sin.
 1. The influence of the devil and his demons
 2. The influence of the fallen world
 3. The fallen bodies of believers
- E. Although the good works of a Christian do not cause his or her salvation, they do indeed validate the authenticity of that salvation.
- F. Although Christians are to be assured that the one in whom God works salvation will ultimately be saved, it is appropriate for Christians, when they are in patterns of sin, to question whether they are truly among God’s people.
- G. The imperative nature of God’s commands must be understood in the context of the indicative.

Lesson 18

II. The Law as an Eschatological Doctrine

- A. There are some instances where Paul looks unfavorably upon the law.
- B. On other occasions the law is regarded as positive.
- C. The apparent contradiction may be accounted for by the overlapping of the ages, the old creation and the new creation.
- D. While the law once centered on ethnic distinctions, the new covenant centers on Christ. Thus, ethnic laws do not apply to the church.

III. Justification by Faith and New Creation

- A. Paul believed that he was guided by the law in persecuting Christians who appeared to him to be apostate.
- B. Paul understood justification from the Damascus road revelation.
- C. Paul realized on the Damascus road that justification was by grace alone.
- D. He also realized on the Damascus road that justification was through faith alone.
- E. A fourth distinction that Paul realized on the Damascus road was that justification was not only for Jews, but also for gentiles.

IV. The Relation of Eschatology to Justification

- A. Justification is a declaration of righteousness applied by grace and accomplished through redemption and propitiation in order to demonstrate God's righteousness.
- B. The end-time judgment has been pushed back to the cross in Christ.
- C. The end-time righteousness has been declared for us in Christ.
- D. The resurrection of Christ is crucial to understanding justification.

Lesson 19

V. Concluding Comments on Justification

- A. The sinless life of Christ worked out a perfect righteousness for his people.
- B. In some cases the term "sanctification" is used in a similar way as justification.
- C. Because we are not a consummated new creation, but still in progress, no "good work" can be considered perfect (free from sin).
- D. The battle is not between the "old man" and the "new man," but between Satan, the world, our physical bodies, and indwelling sin.

The Eschatological Conception of the Church

I. The Community of the New Creation

- A. Jesus and, consequently, the Church is true Israel.

Lesson 20

- B. The Church as the new Israel; a brief survey from the gospels.
- C. The Church as new Israel; the view of Paul.
- D. The Church, as the new Israel, relates to eschatology.

Lesson 21

II. The Relationship of Eschatology to true Israel, the Church

- A. Gentiles may become true Israel by virtue of being united with Christ.
- B. The NT presents promises of the OT as being fulfilled unexpectedly.
- C. Israelite prophecies of restoration are applied to the Church.
- D. The concept of exile is applied to the Church.

The Eschatological Role of the Spirit

I. The Holy Spirit as the Equipper of the Messiah

II. The Spirit Was Also to Be the Eschatological Transformer of Israel

III. The Spirit and the NT

Lesson 22

IV. The Use of Joel 2 in Acts

- A. When God executes judgment upon a nation, it is described in terms of cosmic conflagration imagery.
- B. We get “little Pentecosts” that occur later.

The Eschatological Dimension of Marriage

I. Human Marriage as a Reflection of the Inaugurated New Creation Marriage of Christ and the Church

- A. Christ as the new Adam of the new creation

Concluding Comments

- I. Like Circumcision, Baptism is an Oath Sign Which Signifies Salvation as Through Water for the One Who Believes and Death as in Drowning in the Case of One Who Does Not Believe.
- II. We Celebrate Our Sabbath Rest on Sunday, Not on Saturday, Because It was on Sunday that Christ in His resurrection Began to Experience the New Creation and Eternal Sabbath Rest as the Last Adam.