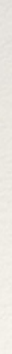


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Bible Study BREAKTHROUGH



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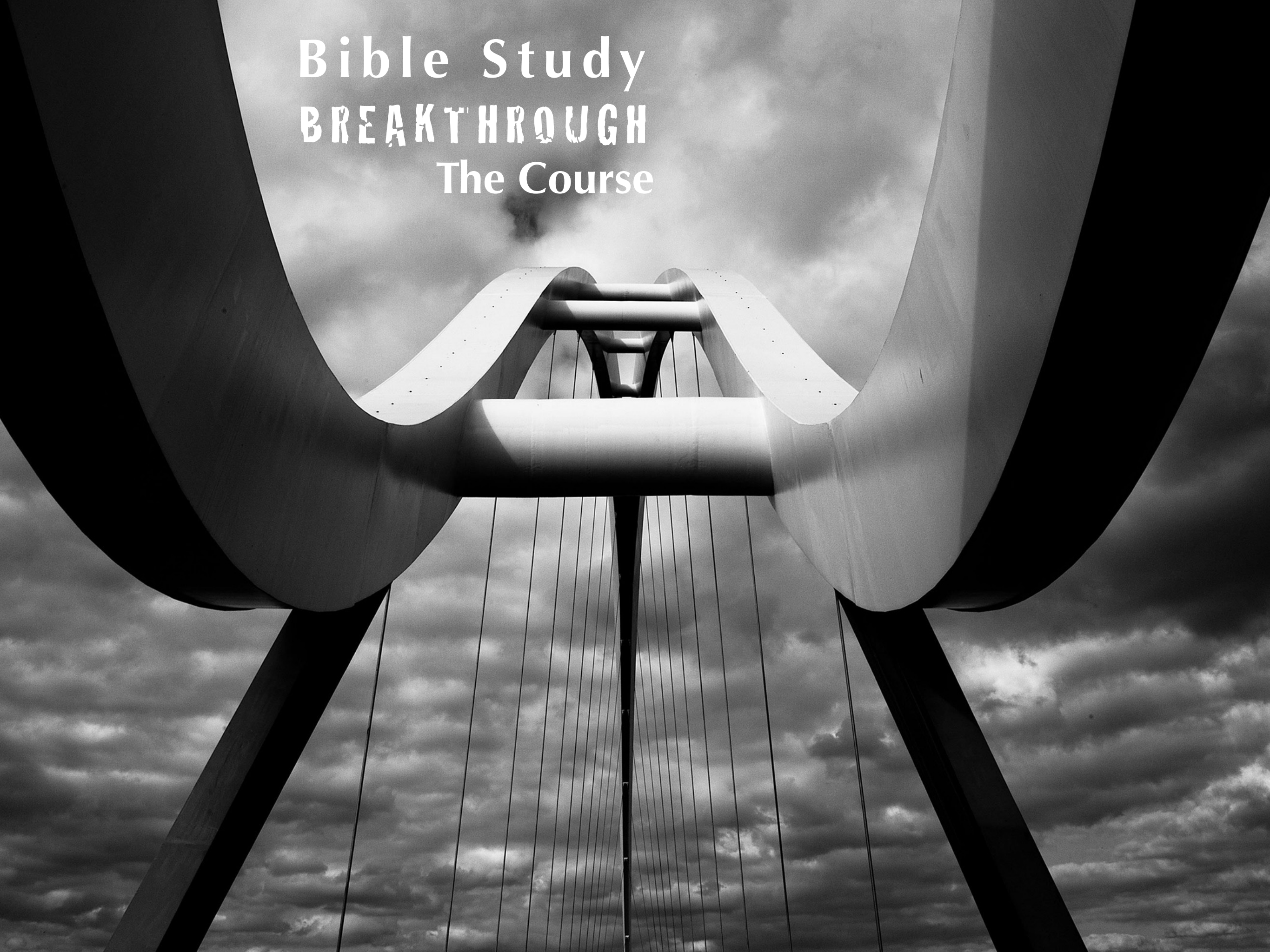
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Bible Study BREAKTHROUGH

The easiest way to bridge the gap
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Bible Study
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ATTITUDE

Bible Study BREAKTHROUGH The Course



ATTITUDE
PREPARE for Study

Bible Study BREAKTHROUGH The Course



ATTITUDE
PREPARE for Study
ANALYZE the Text

Bible Study BREAKTHROUGH The Course



ATTITUDE
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SHARE THE GOODS WITH OTHERS



SHARE THE GOODS WITH OTHERS

Explain Discoveries



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Explain Discoveries

- Write out brief versions of each verse based on what you've learned so far



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- **Submit your study to the LORD**



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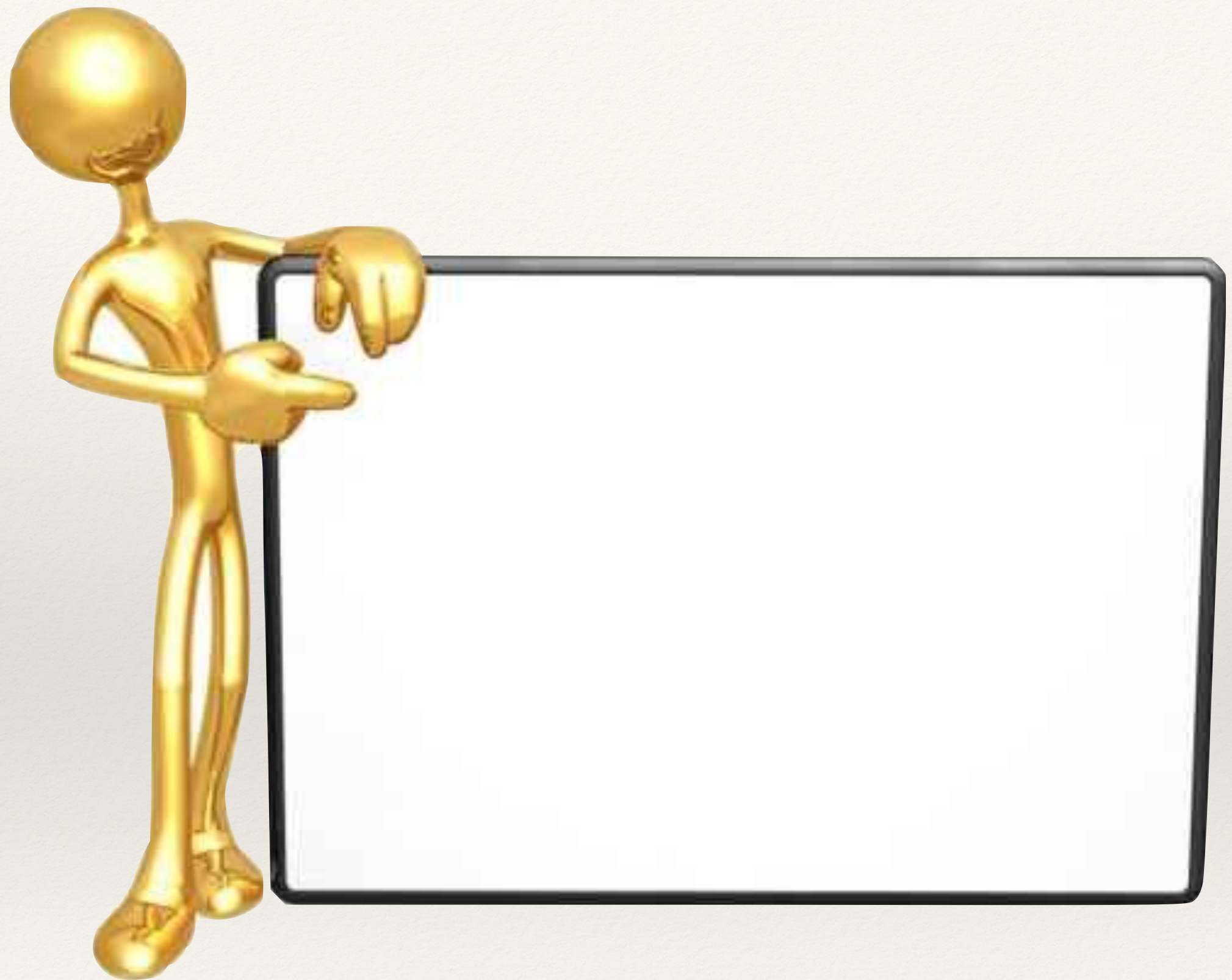


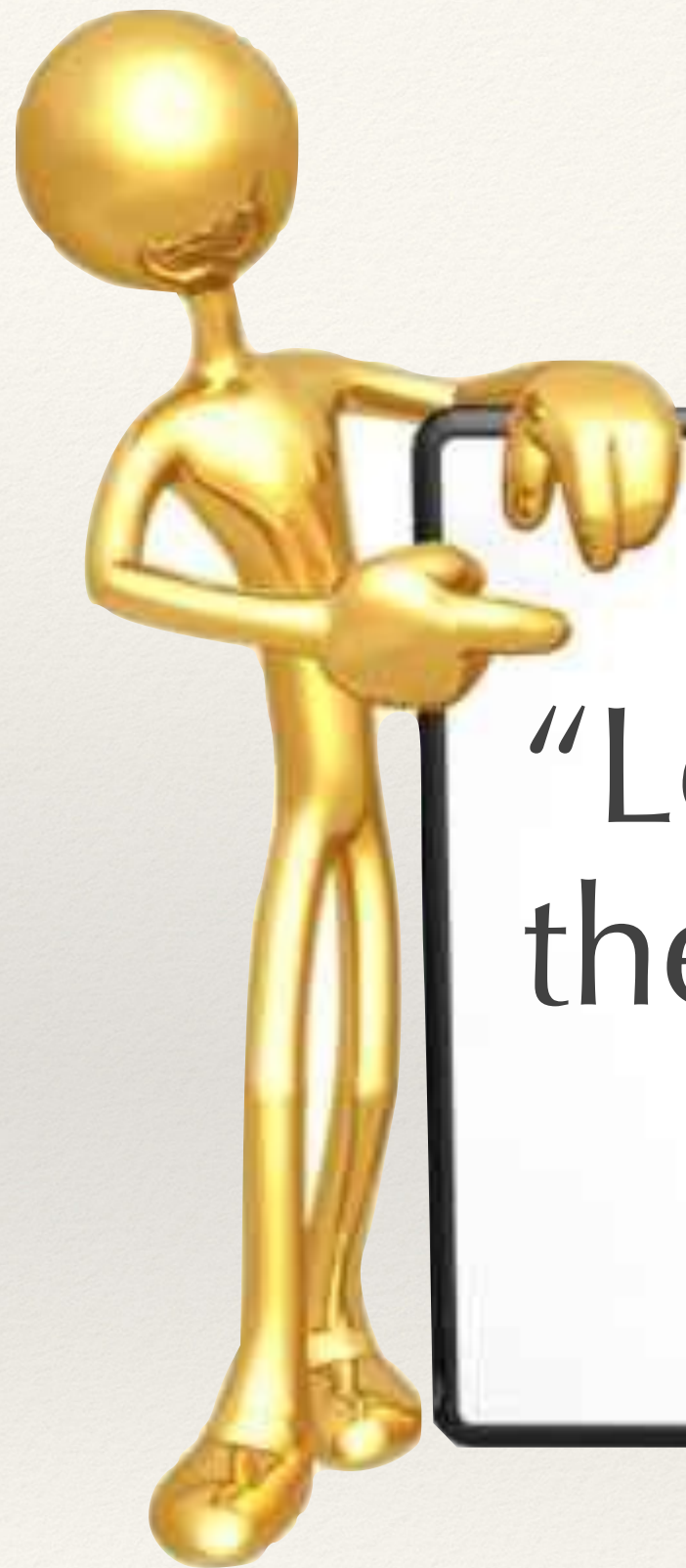
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 - **Let Christ explain the Bigger Picture**
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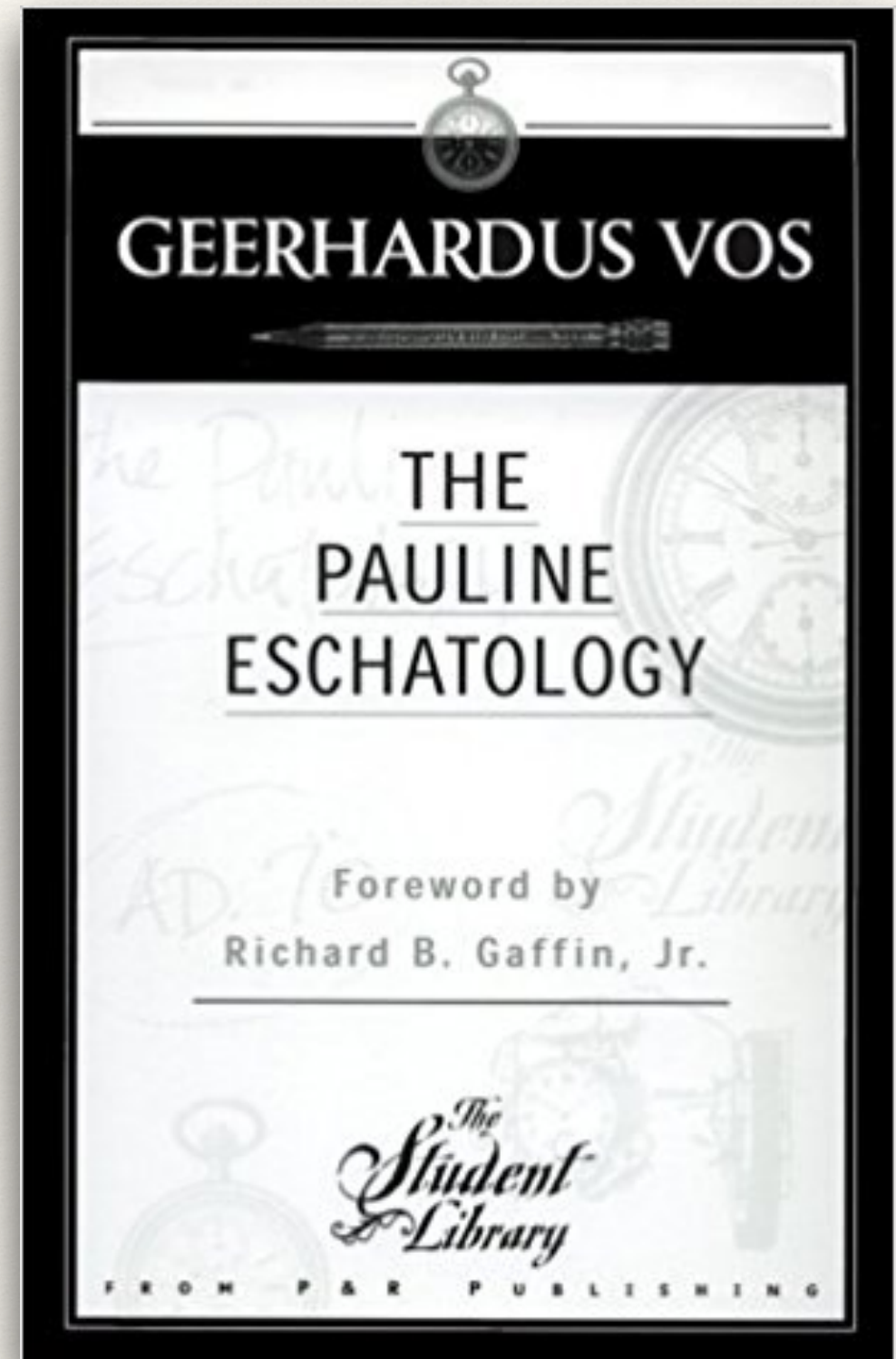






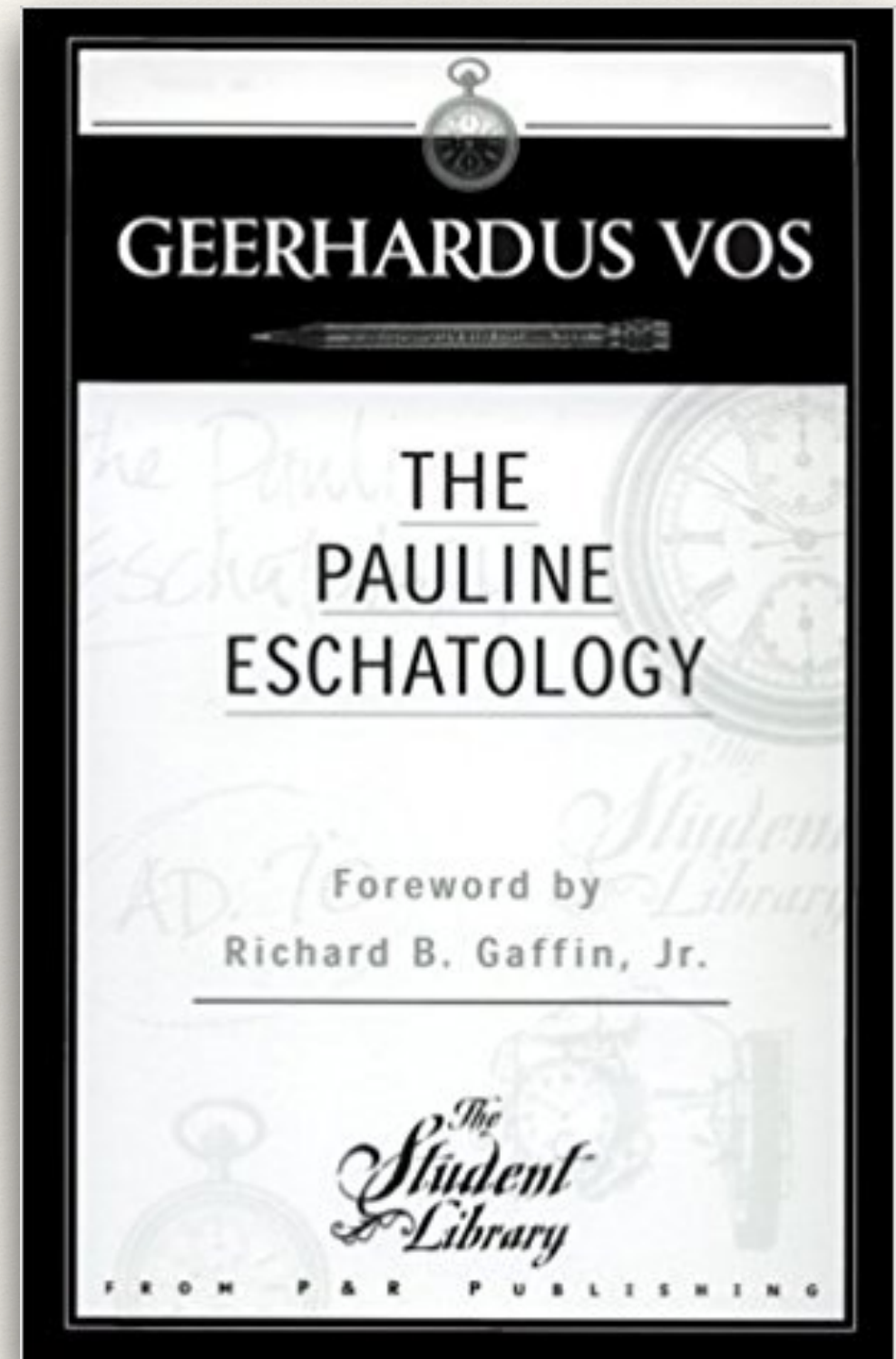
“Let Christ Explain
the Bigger Picture,
Part 5”

Let Christ Explain the Bigger Picture



Let Christ Explain the Bigger Picture

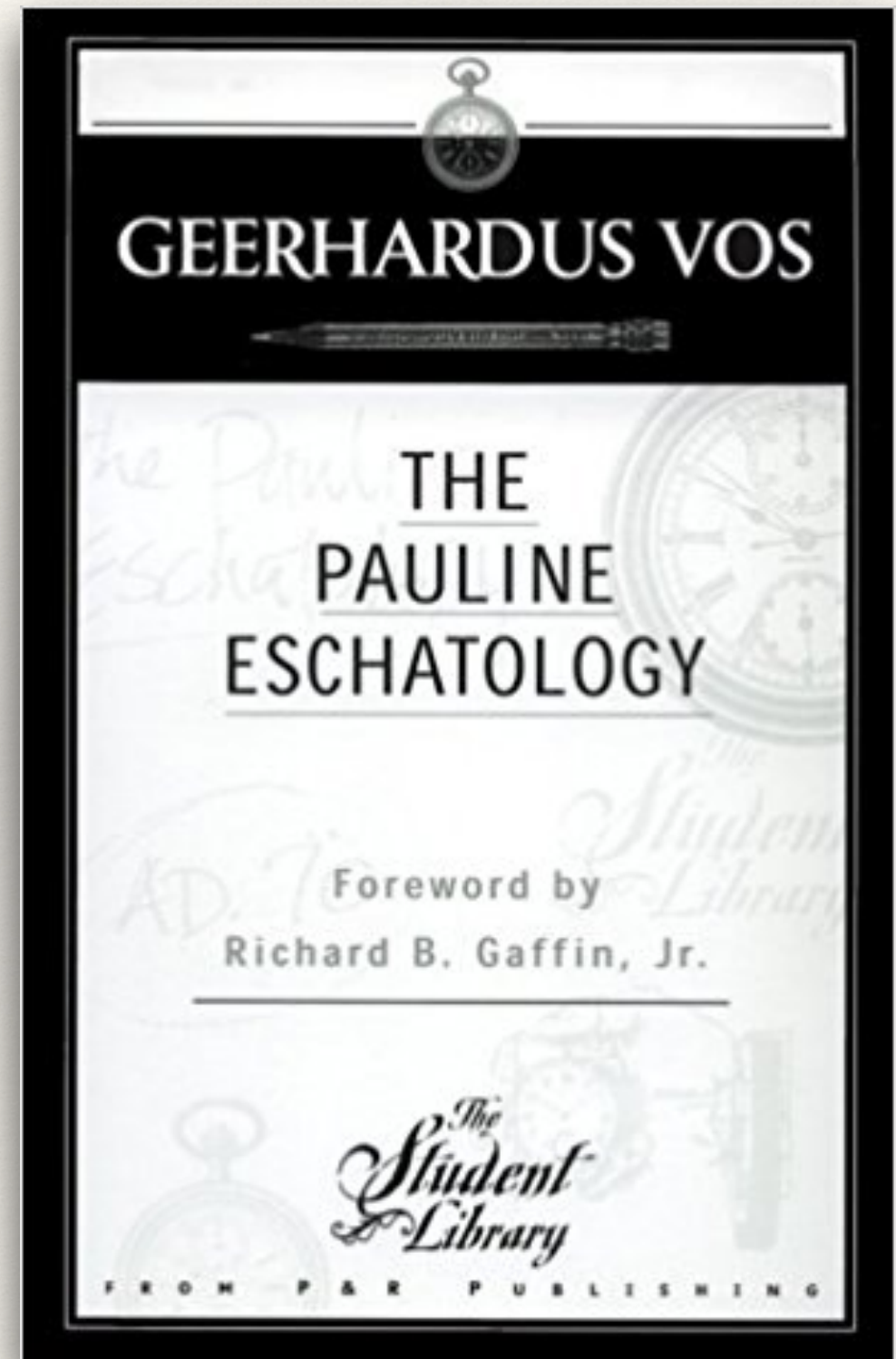
Consummated Typology



Let Christ Explain the Bigger Picture

Consummated Typology

Eschatological Interpretation of Scripture

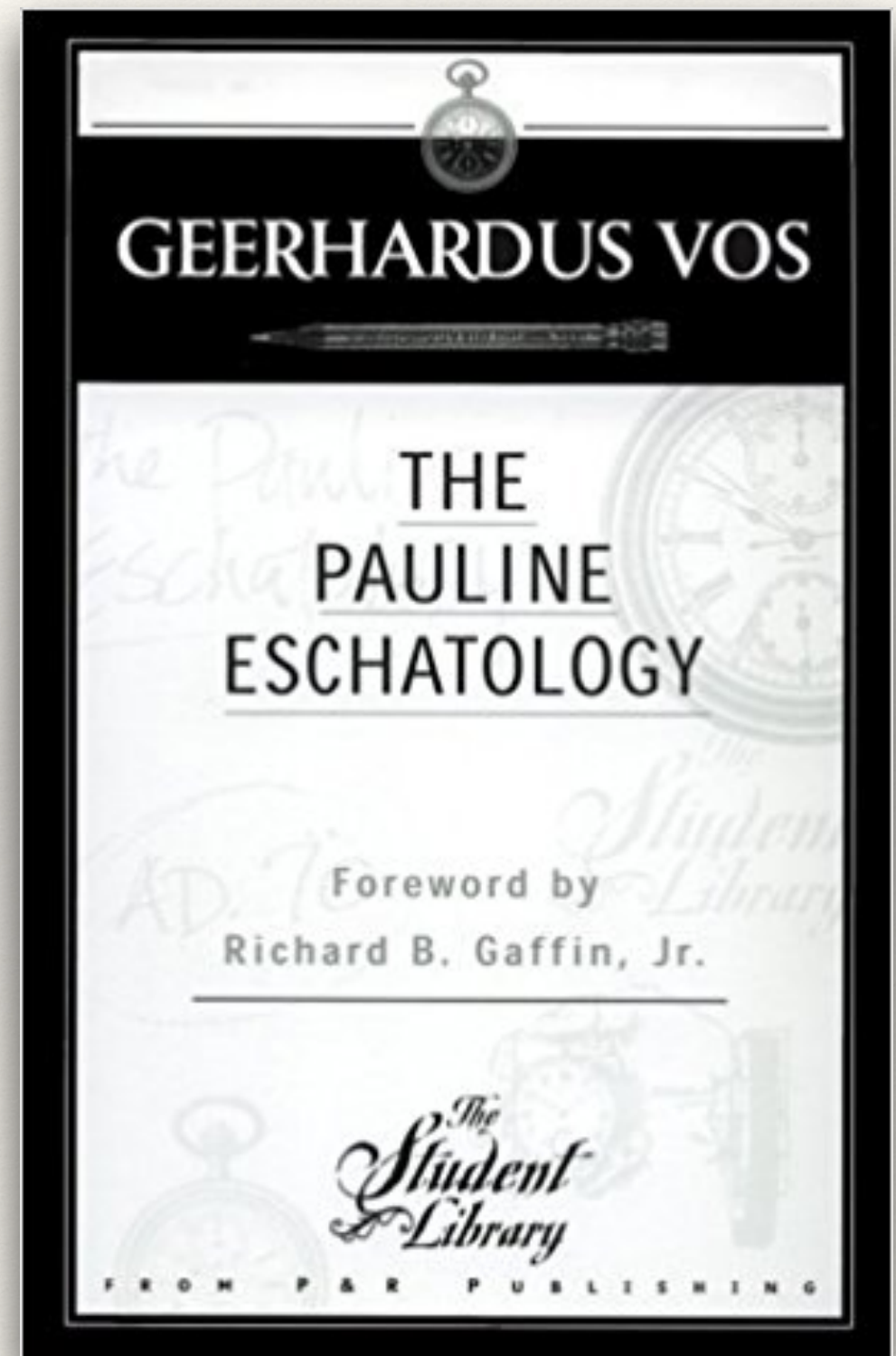


Let Christ Explain the Bigger Picture

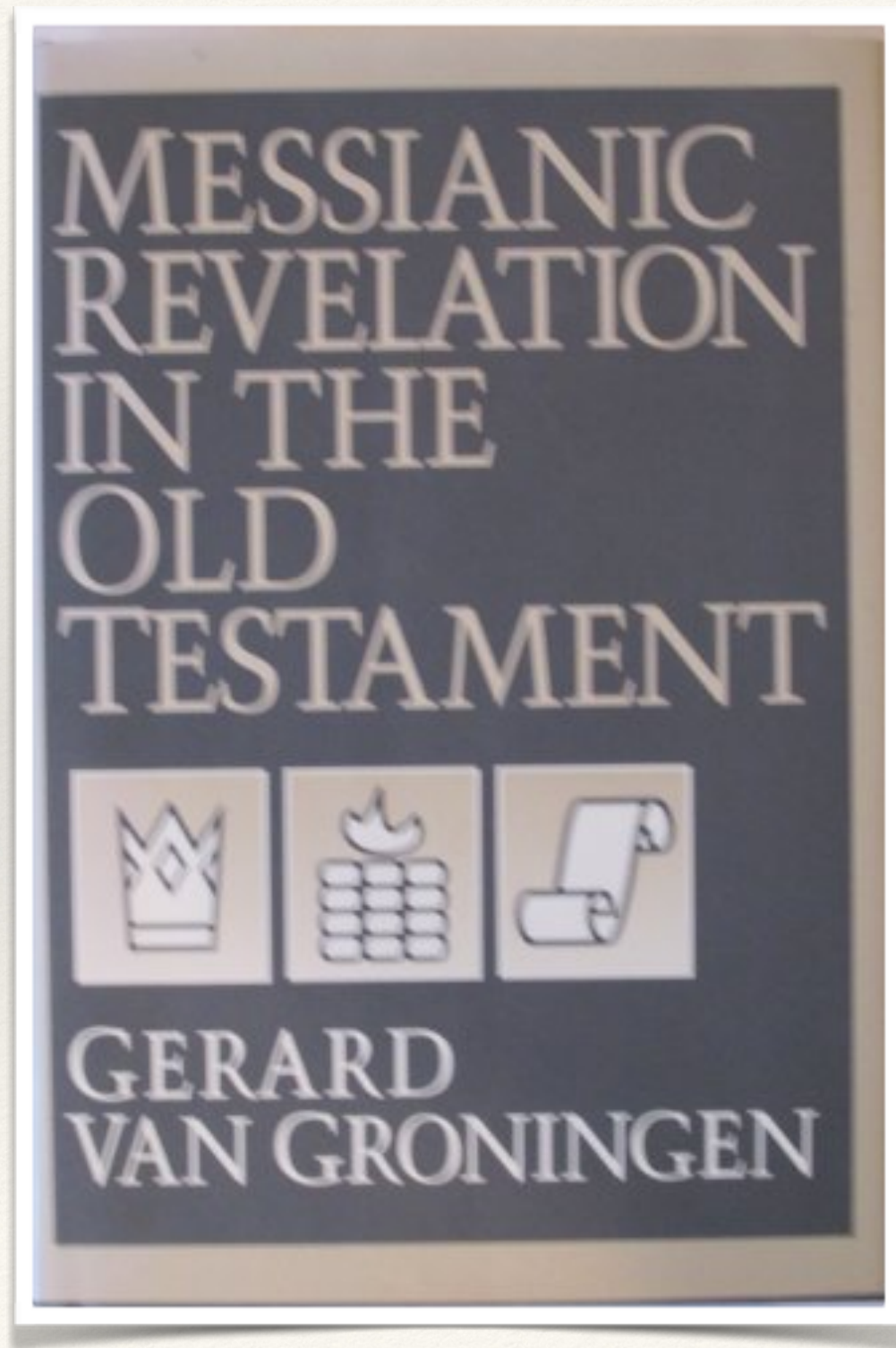
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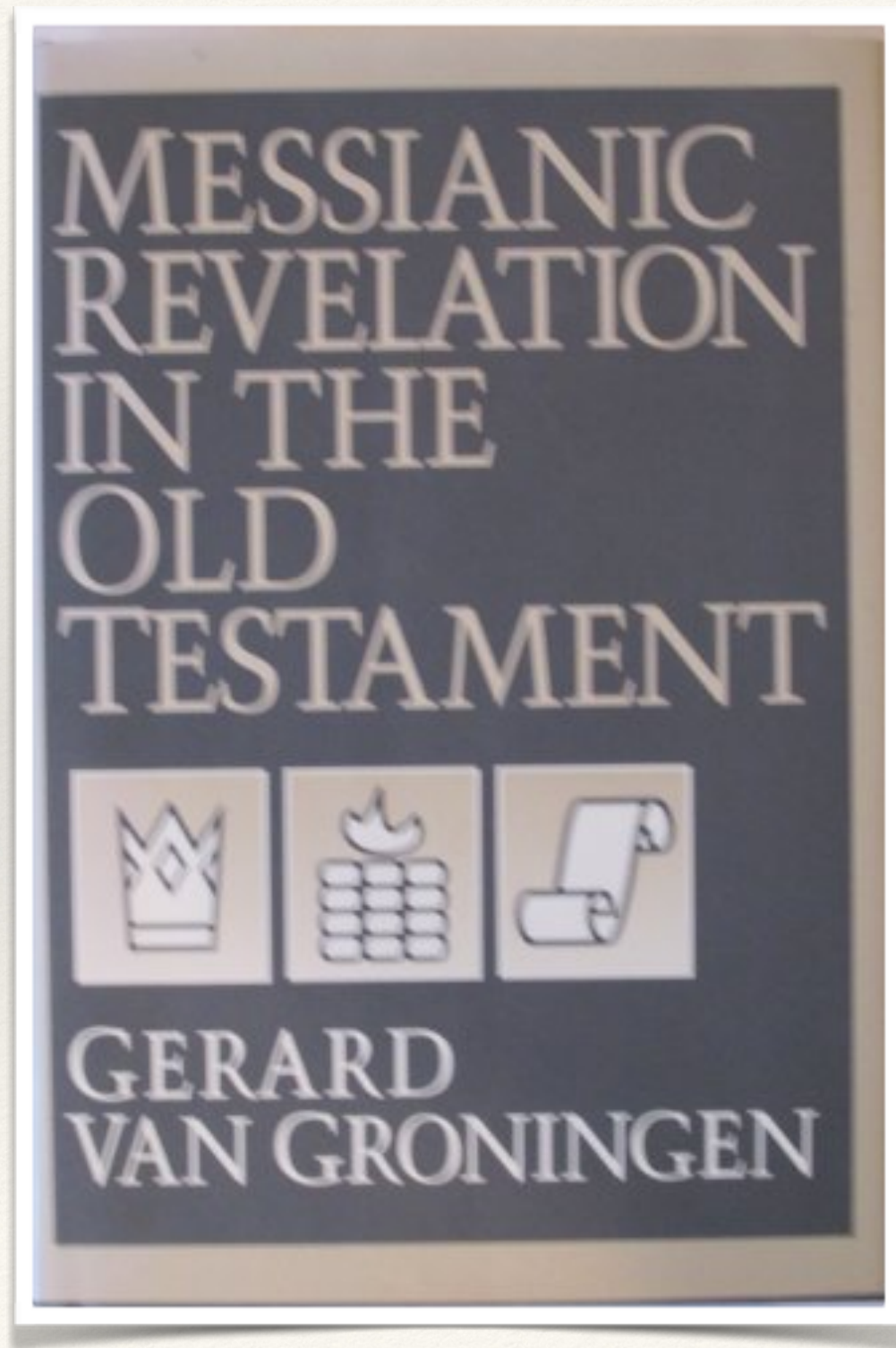
In his foreword to Geerhardus Vos's milestone work *The Pauline Eschatology*, theologian Richard B. Gaffin, Jr., says: "The title of this volume may be misleading. The reader who still understands 'eschatology' in its conventional, popular sense will expect a specialized study limited to those 'last things' associated with the second coming of Christ. The author, however, intends something more. His 'basic thesis is that to unfold Paul's eschatology is to set forth his theology as a whole, not just his teaching on Christ's return.' "



Let Christ Explain the Bigger Picture

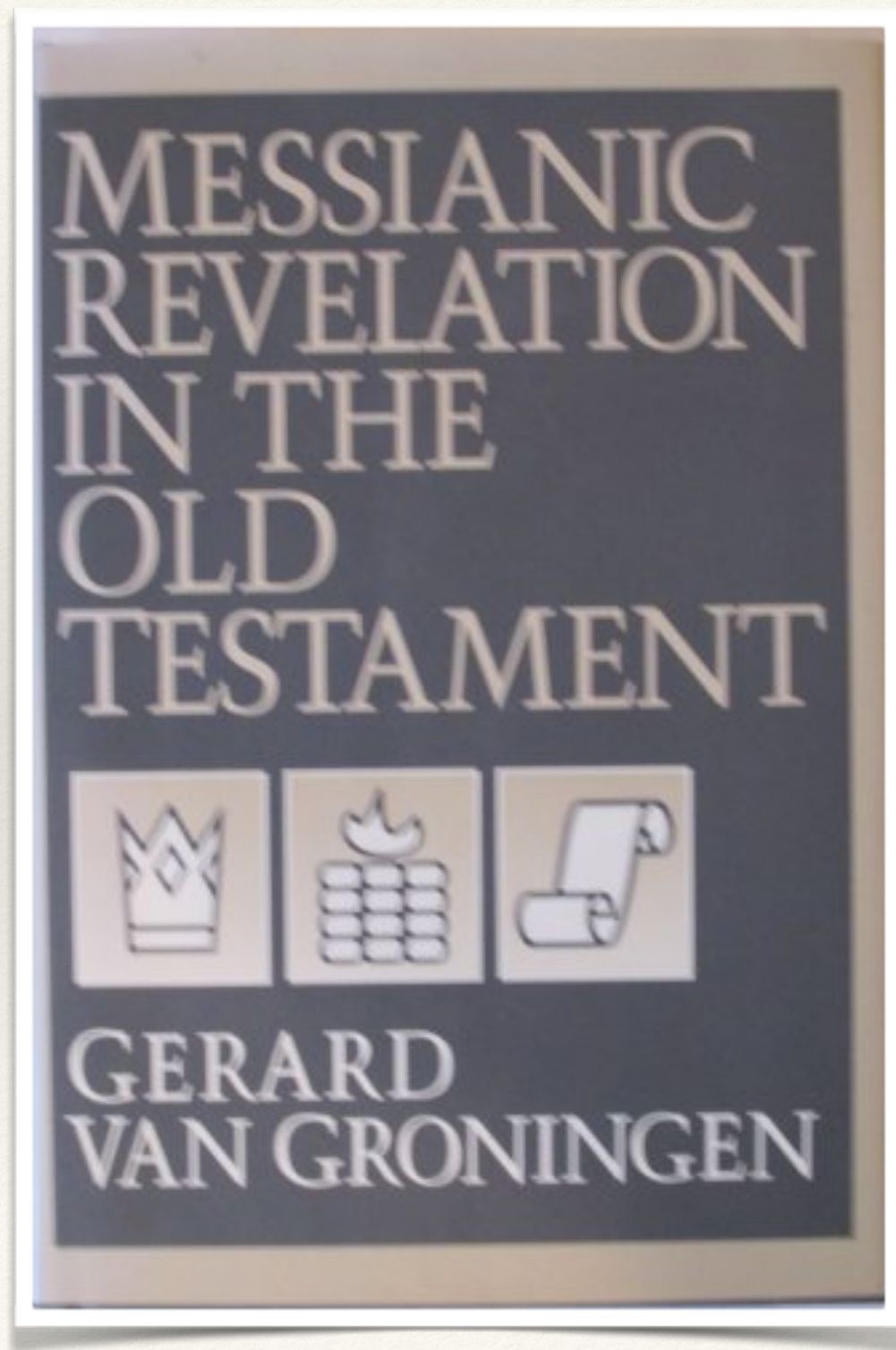


Let Christ Explain the Bigger Picture



VanGemeren goes so far as to say: “In a sense the whole Bible is eschatological” (p. 88). That is because eschatology is more than a doctrine. “For in it the world-process is viewed as a unit. The end is placed in the light of the beginning, and all intermediate developments are construed with reference to the purpose . . . and the terminus [or, goal]” (Vos, p. 61).

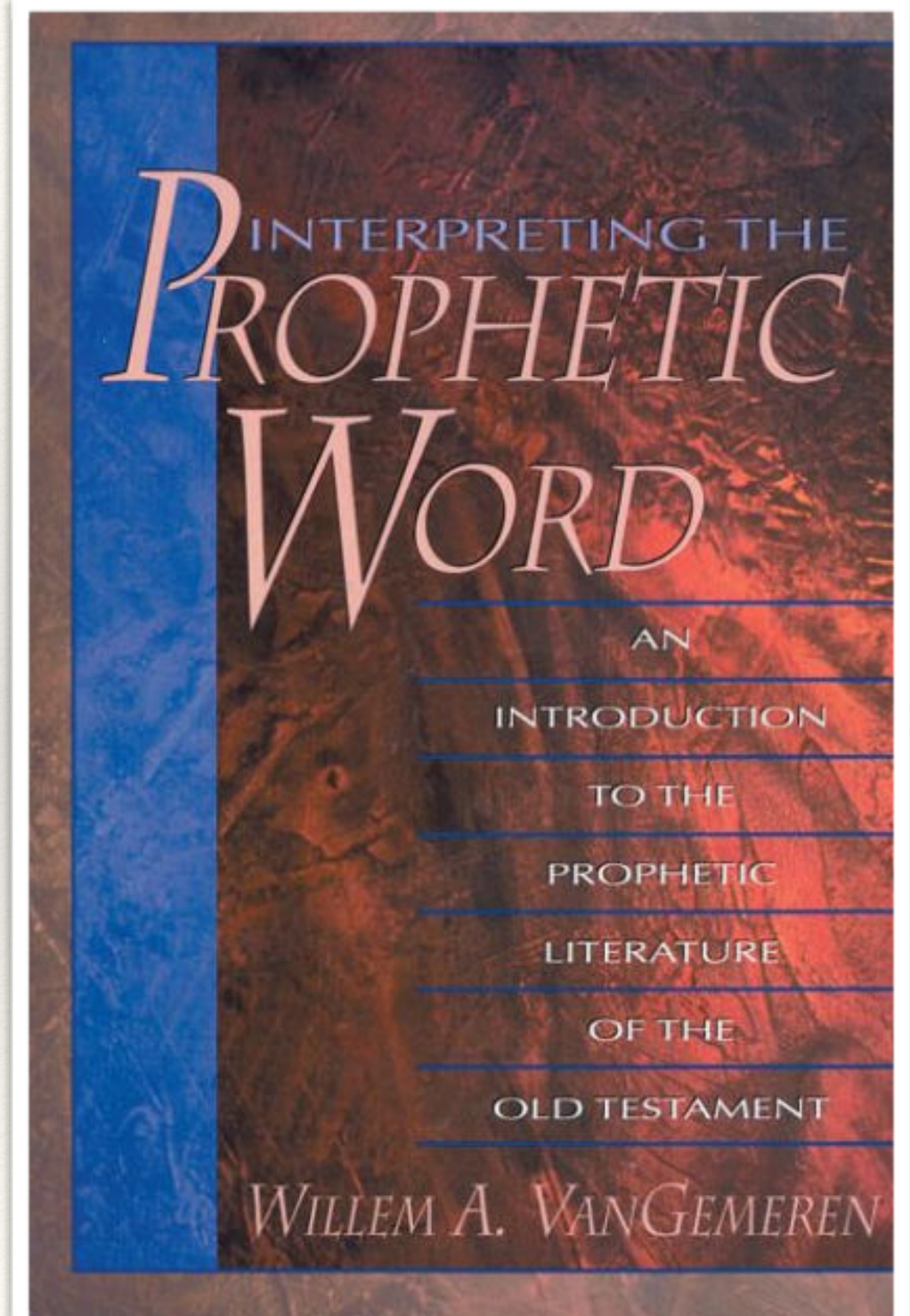
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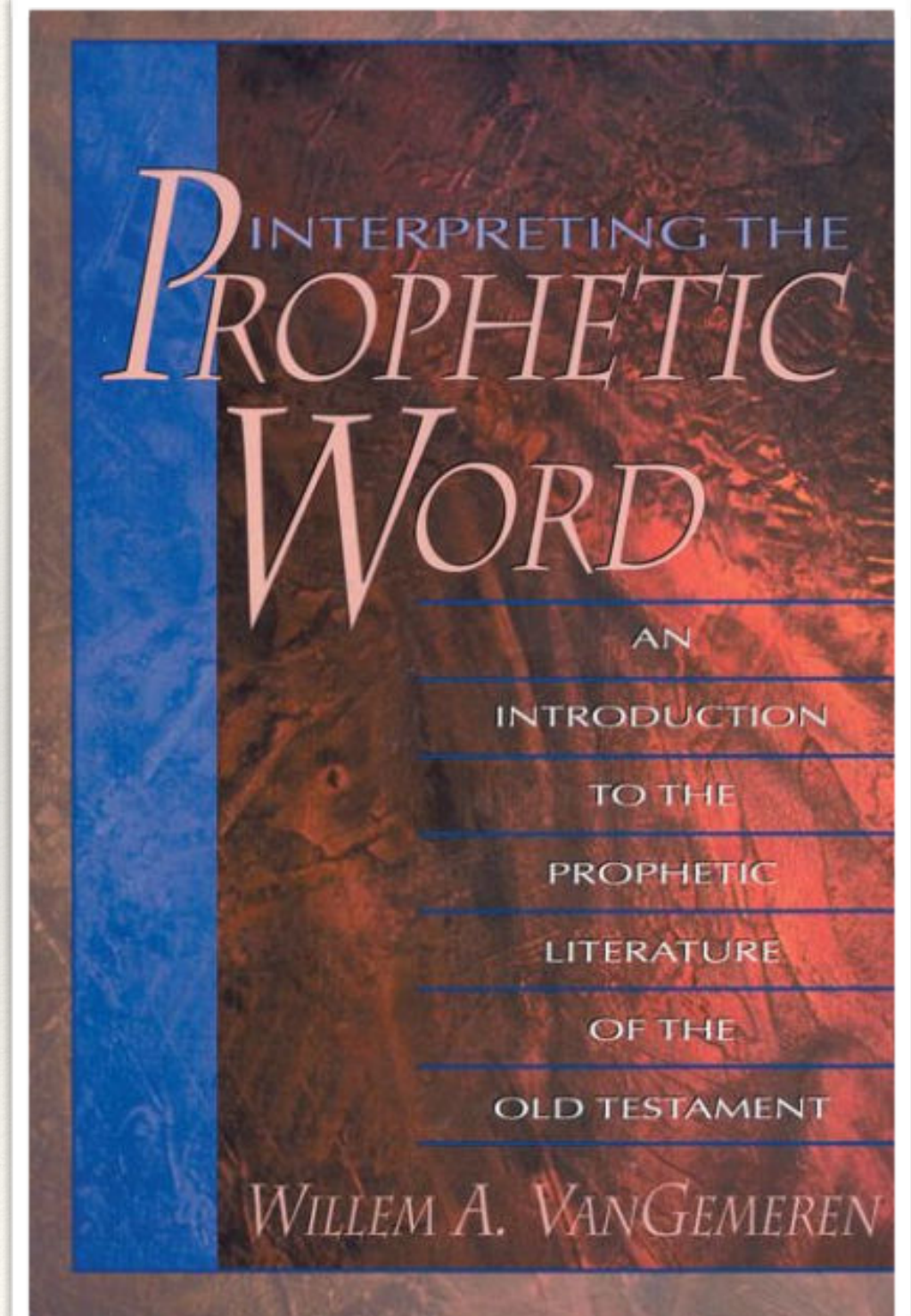
Eschatology is the point of view that all history is moving toward a “definite final goal, beyond which a new order of affairs will be established, frequently with the further implication, that this new order of affairs will not be subject to any further change, but will partake of the static character of the eternal” (*ibid.*, p. 1).

Let Christ Explain the Bigger Picture



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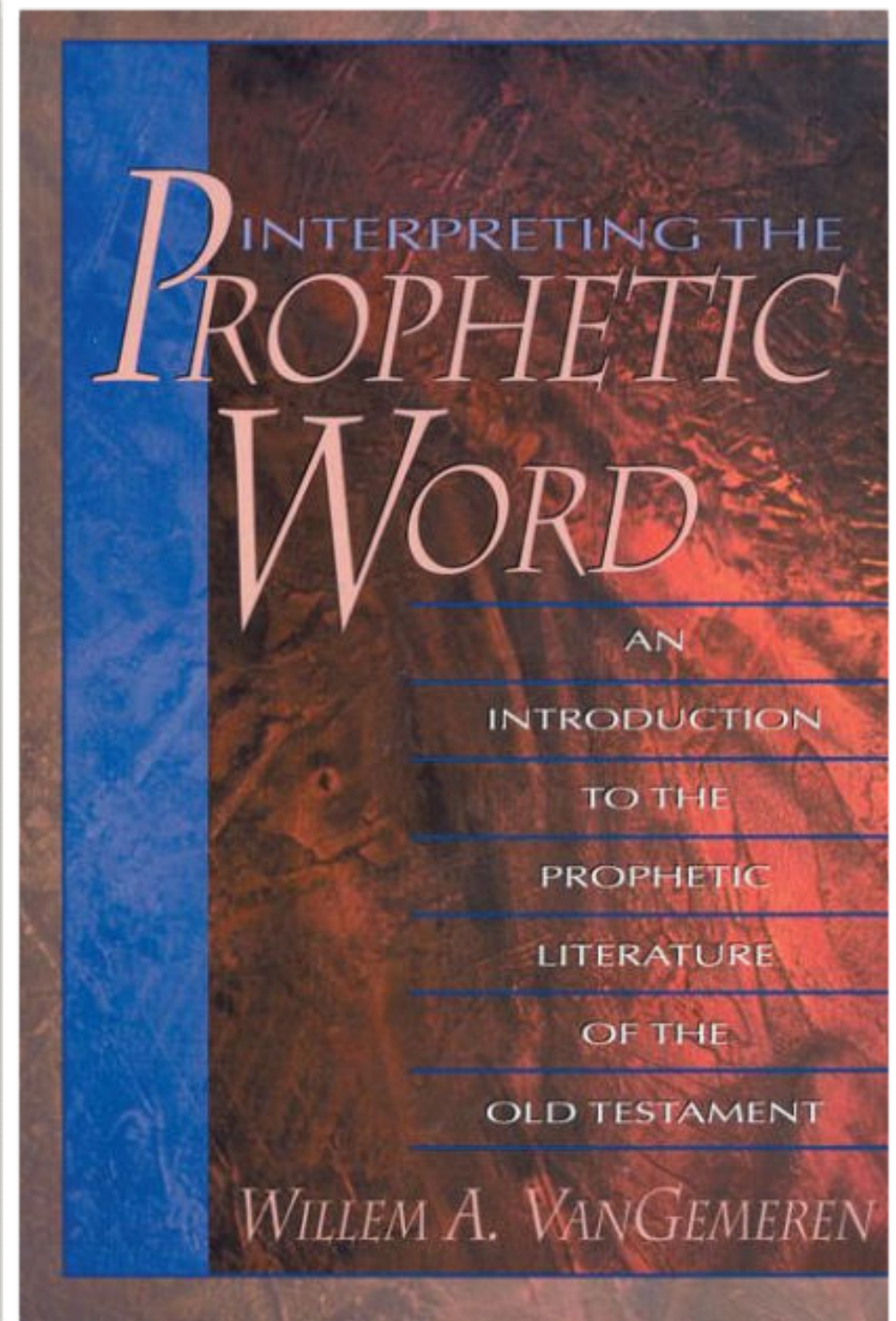
As such, eschatology detects the single thrust for everything that happens, unites past, present, and future, and “gives humans a perspective on their age and a framework for living in hope of a new age” (VanGemenen, p. 88).



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As God gave them insight, the latter prophets abandoned reconstruction of the best of the past in favor of regeneration, and they began to see symbols in a progressive light, pointing simultaneously to wonderful things in the last days. Elevating them to the status of types, the prophets used the symbols to reach beyond their own shadowy times for the glorious future.



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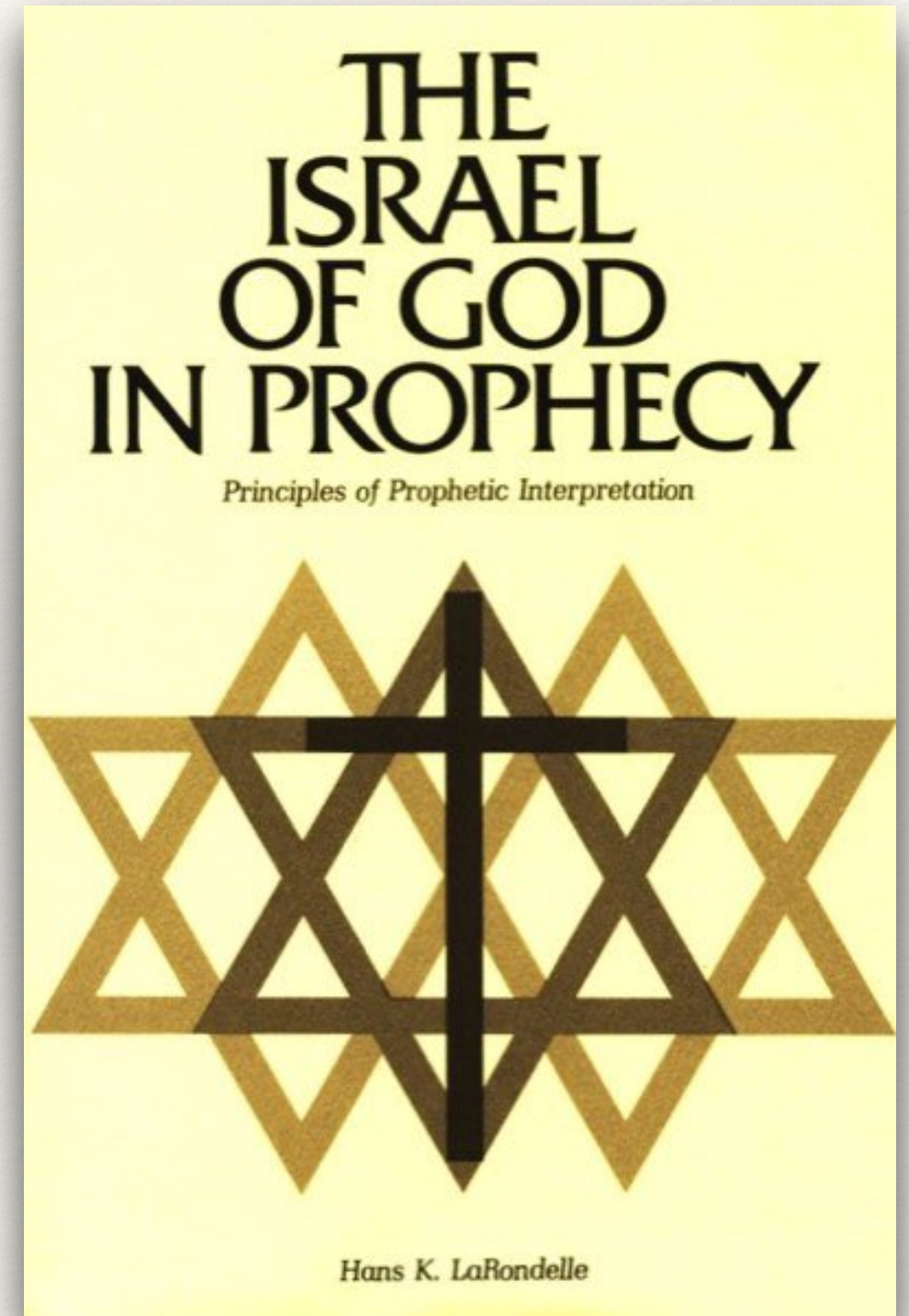


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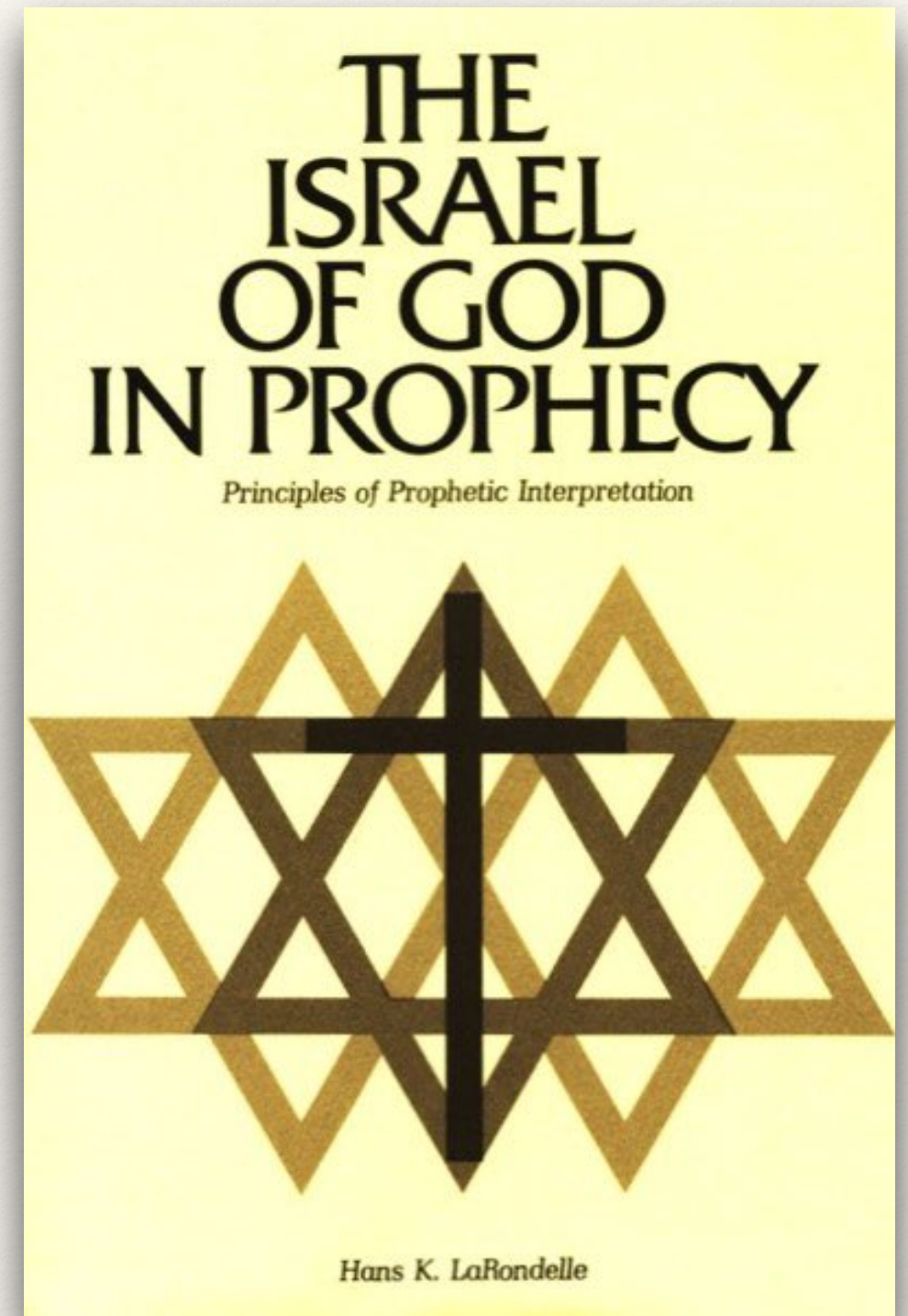
Reviewing the promise in this light, they “announce the *closure* of one era and the *opening* of a new era. The *new era in the progress of redemption* has elements of continuity with the past era as the new acts of grace flow out of the promises of God. Yet the new era has elements of discontinuity as God confirms an even grander fulfillment of the promises. The prophets also point beyond their time to an eternity of time when God will fulfill the promises and covenants. He will be with His people and rule over them with His Messiah from age to age” (*ibid.*, p. 89).

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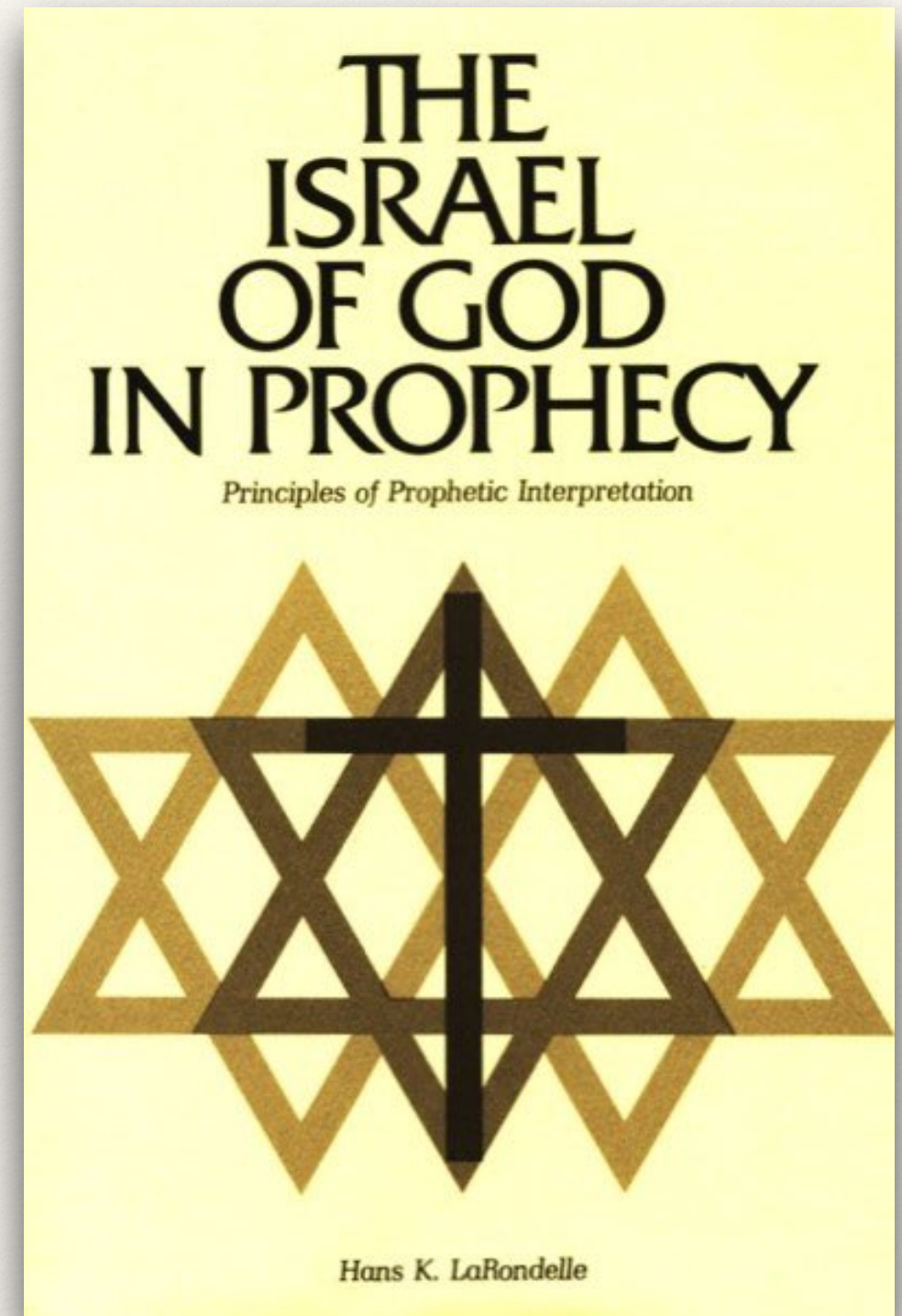
To which LaRondelle adds: “Among all the nations of the Oriental world, only Israel developed an eschatology, a hope in which God gradually unfolded His promise, corrected false, nationalistic hopes, and constantly transcended Israel’s concepts of His kingdom by pointing to a future fulfillment that would exceed all Israel’s earthly expectations” (p. 35).



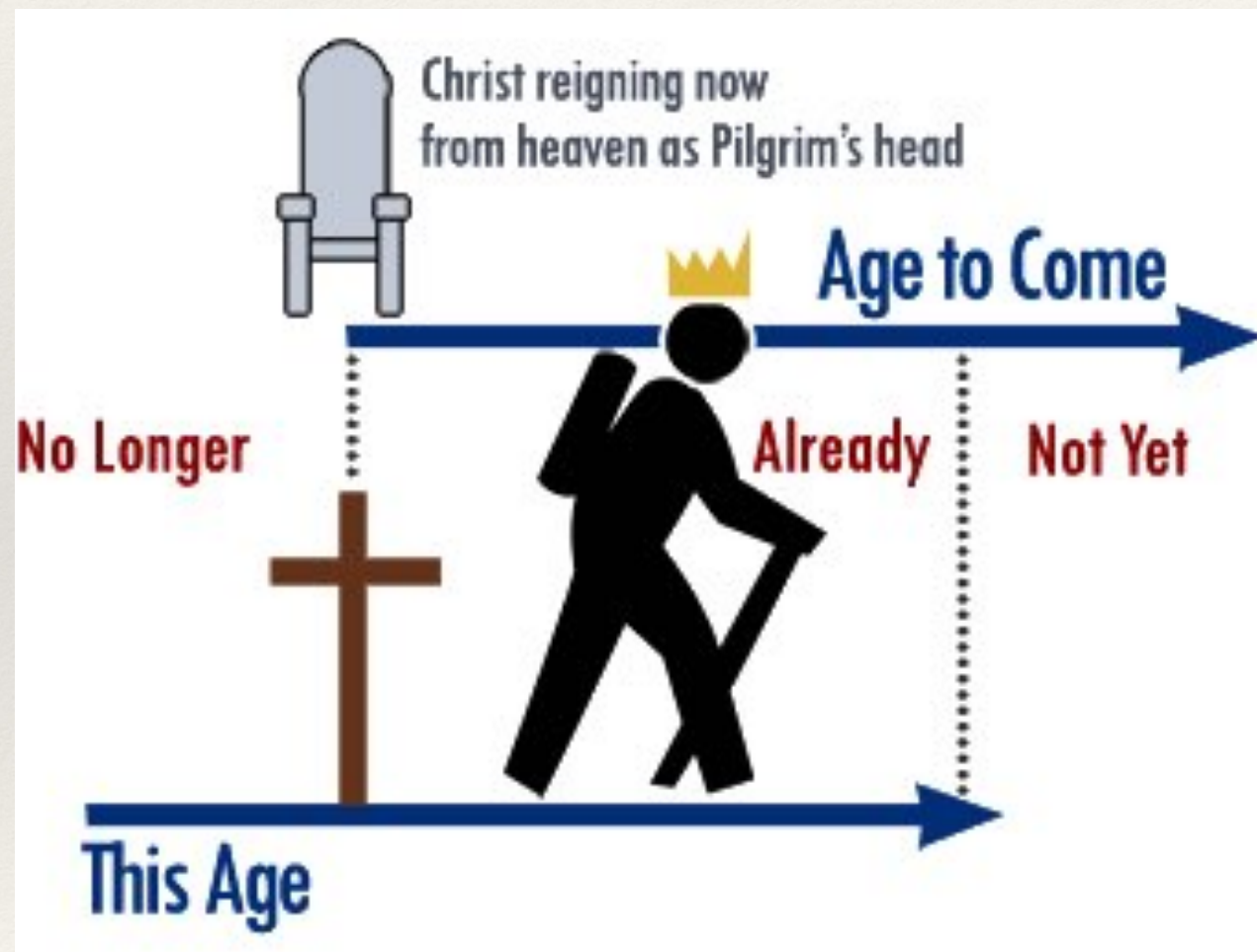
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So “the OT *tupoi* (or, types) are eschatologically determined in that they find specific fulfillment [not just correspondence] in the community ‘upon whom the end of the ages has come’ [1 Cor. 10:11, RSV]” (Davidson, pp. 281, 282).

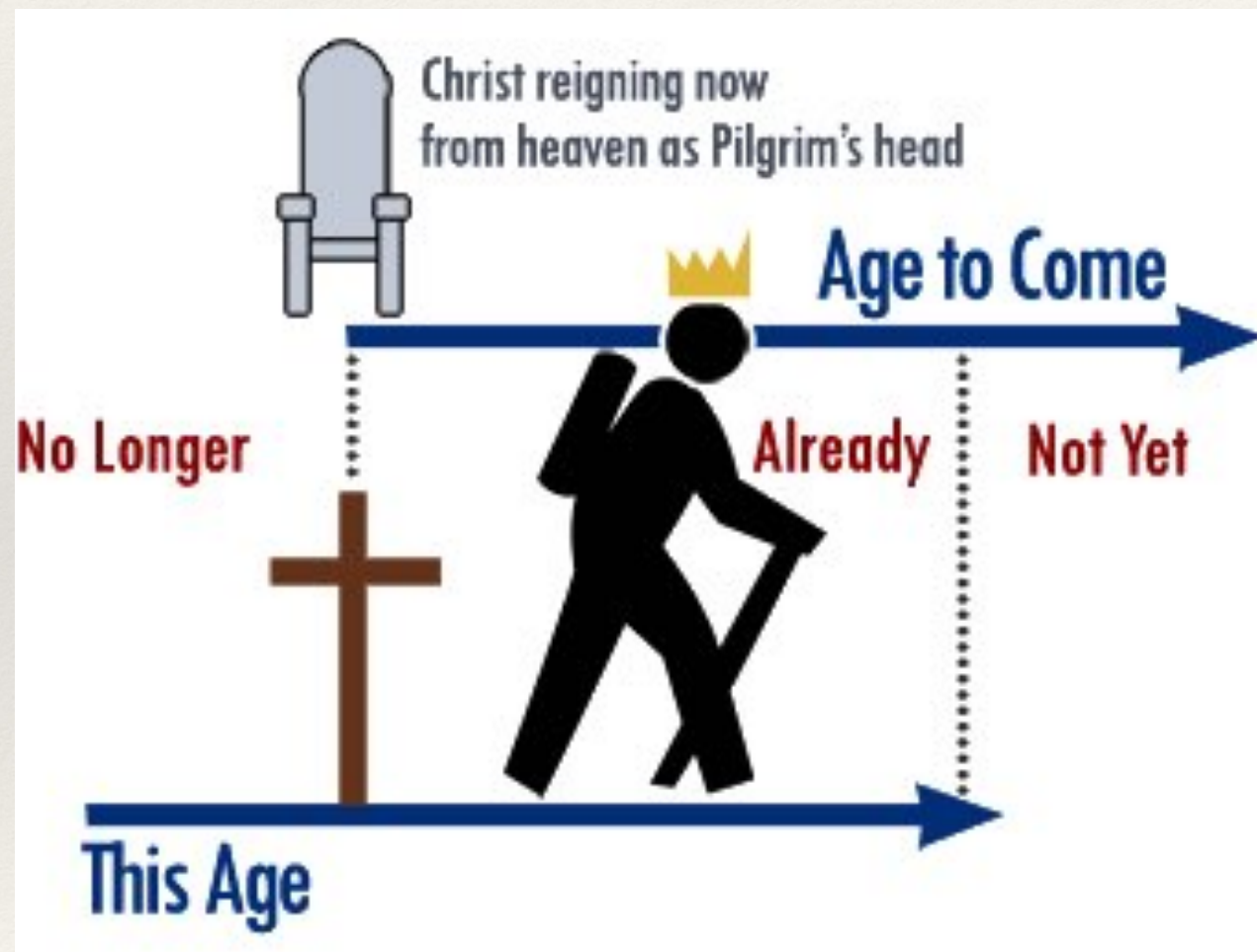


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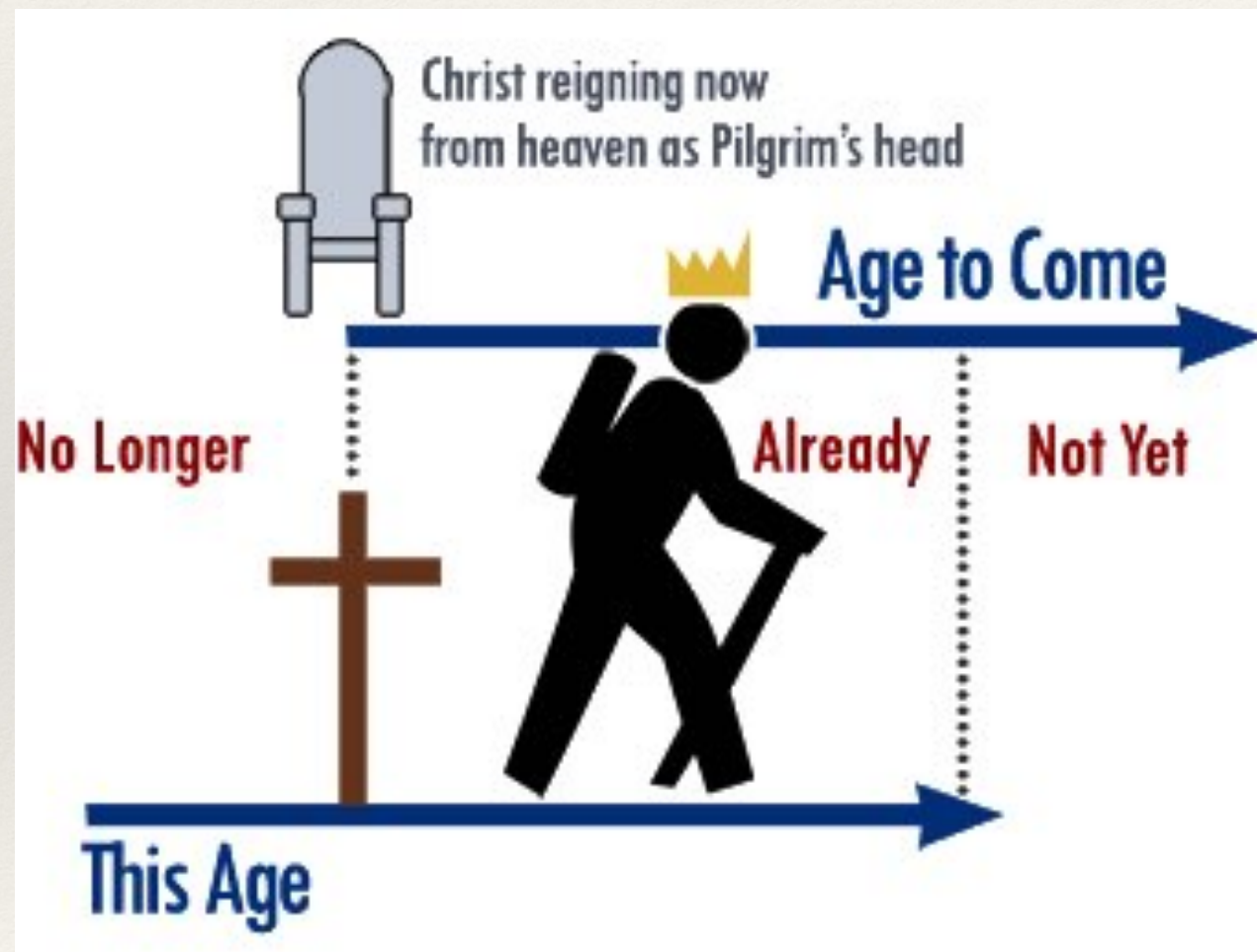


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In other words, New Testament hindsight helps clear up any misunderstanding of the way that the Old Testament type intensifies toward fulfillment and connects with its New Testament reality by providing it with a clear track to run on and a precise terminal to reach.



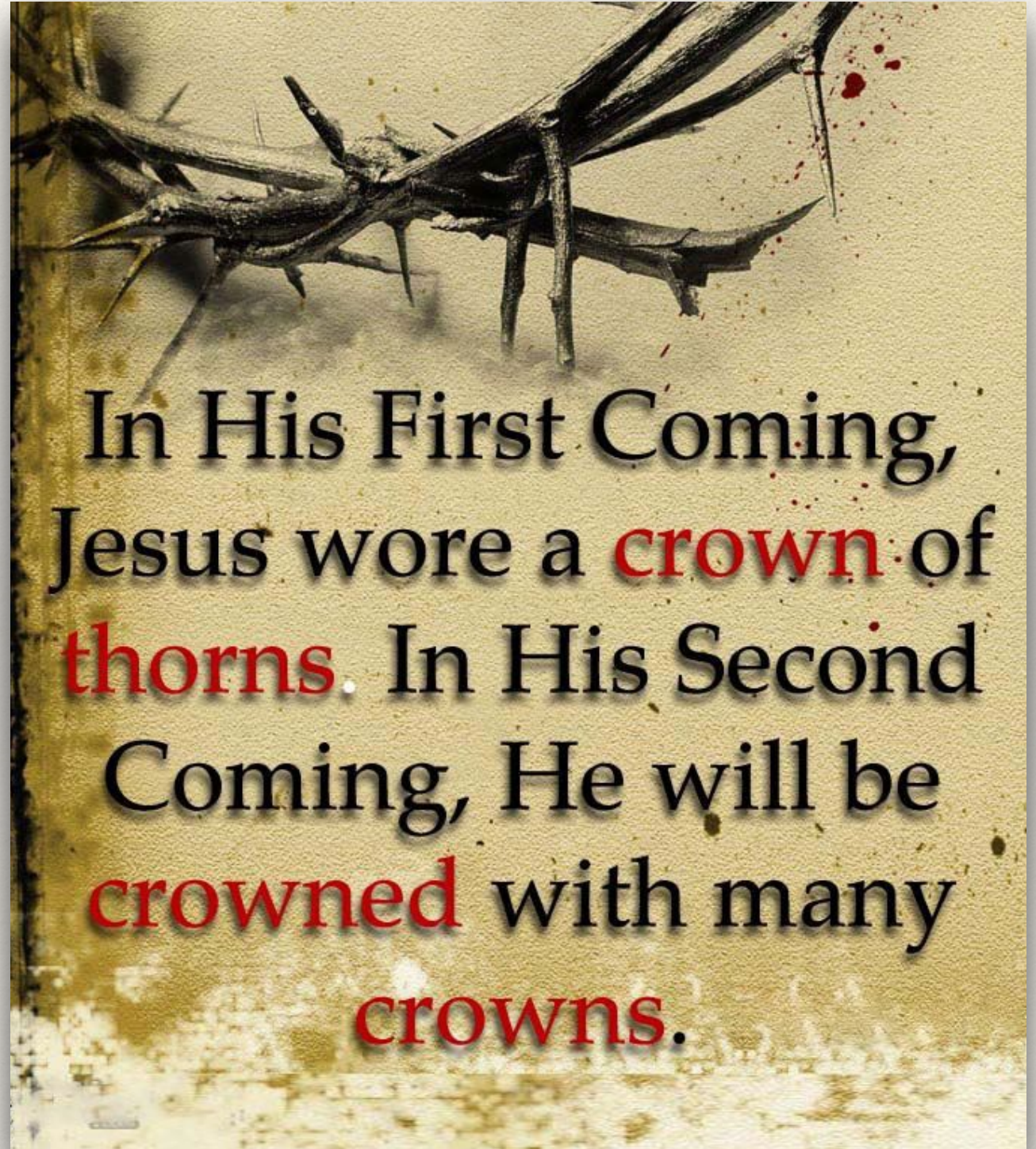
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Consider, for example, the issue of the two ages: the world that is and the world that is to come. The Jews saw them as mutually exclusive and thus decisively consecutive, “the new being the outcome and termination of the forces of supernatural history propelling it towards the old.

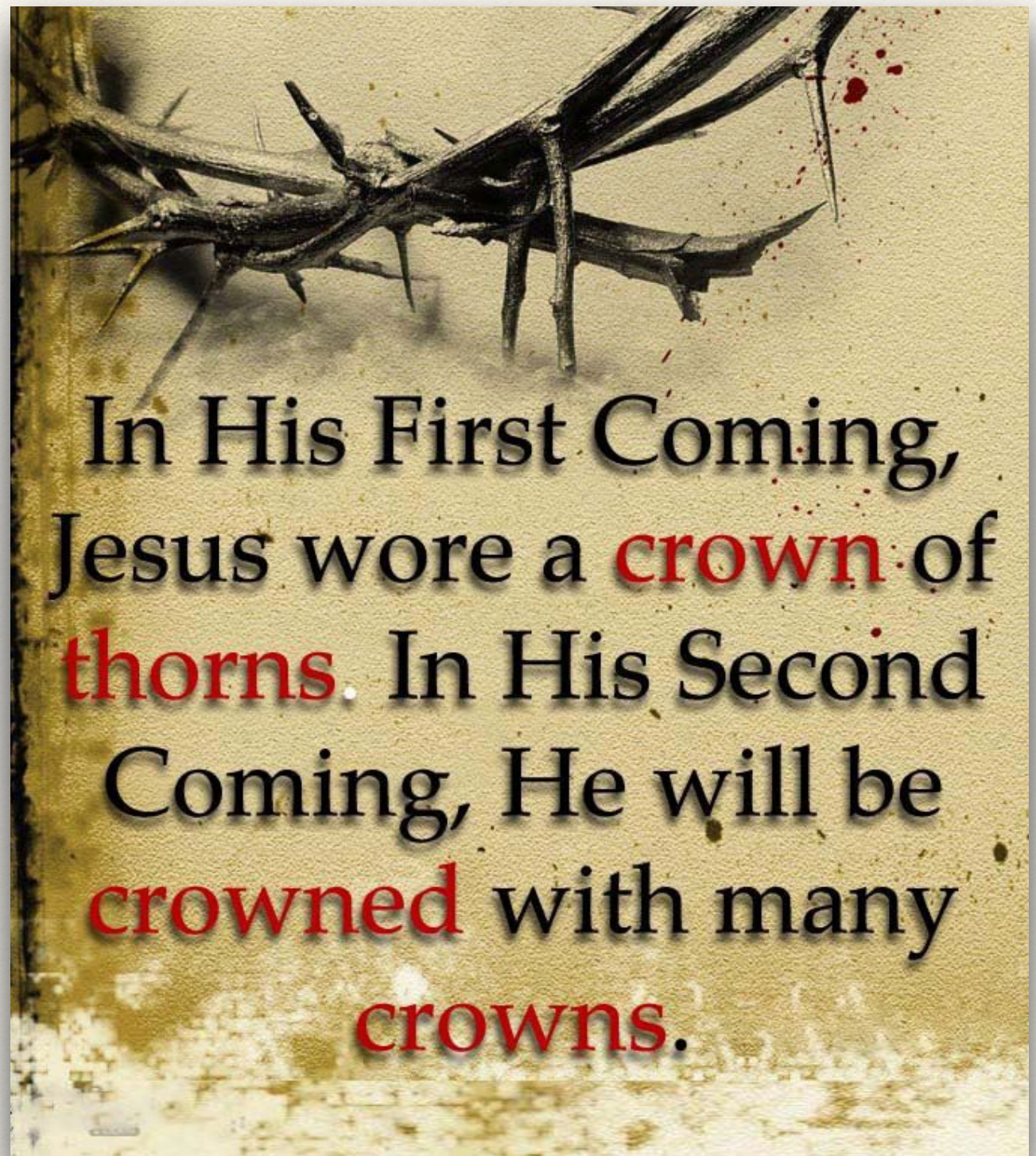
Let Christ Explain the Bigger Picture



In His First Coming,
Jesus wore a **crown of
thorns**. In His Second
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Let Christ Explain the Bigger Picture

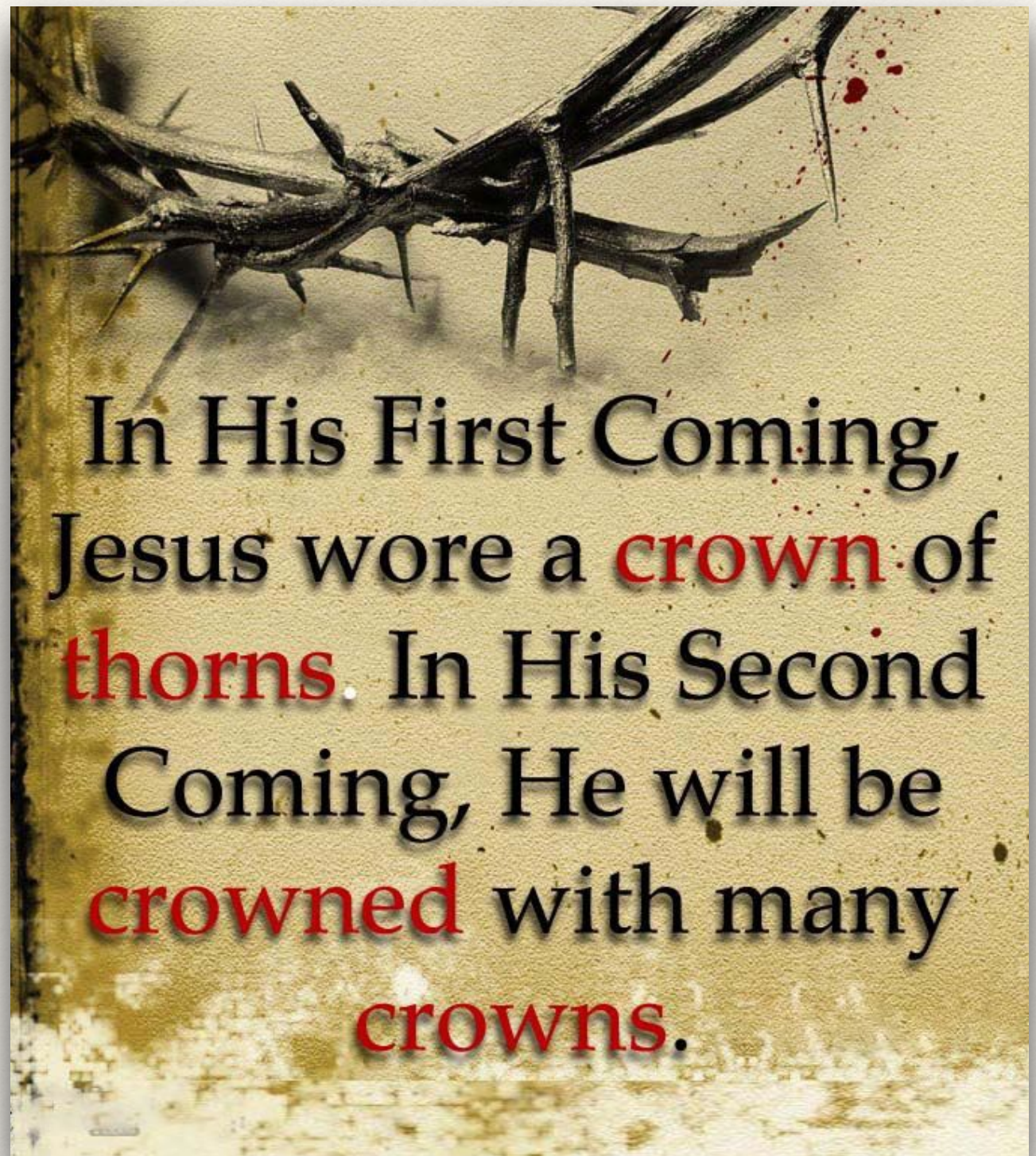
[But] This ancient point of view, while quite in accord with the Old Testament (and the Jewish) perspective to which the arrival of the Messiah still lay in the future, ceased to be in perfect harmony with a state of fact and belief looking back upon the arrival of the Messiah, and which in consequence had to recognize the eschatological process as in principle already begun" (Vos, p. 36).



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The apostles recognized "that through the appearance and resurrection of Christ the eschatological process has been set in motion" (*ibid.*, p. 37) since His coming unfolds in two successive appearances and redemption progresses in stages of fulfillment between the two.

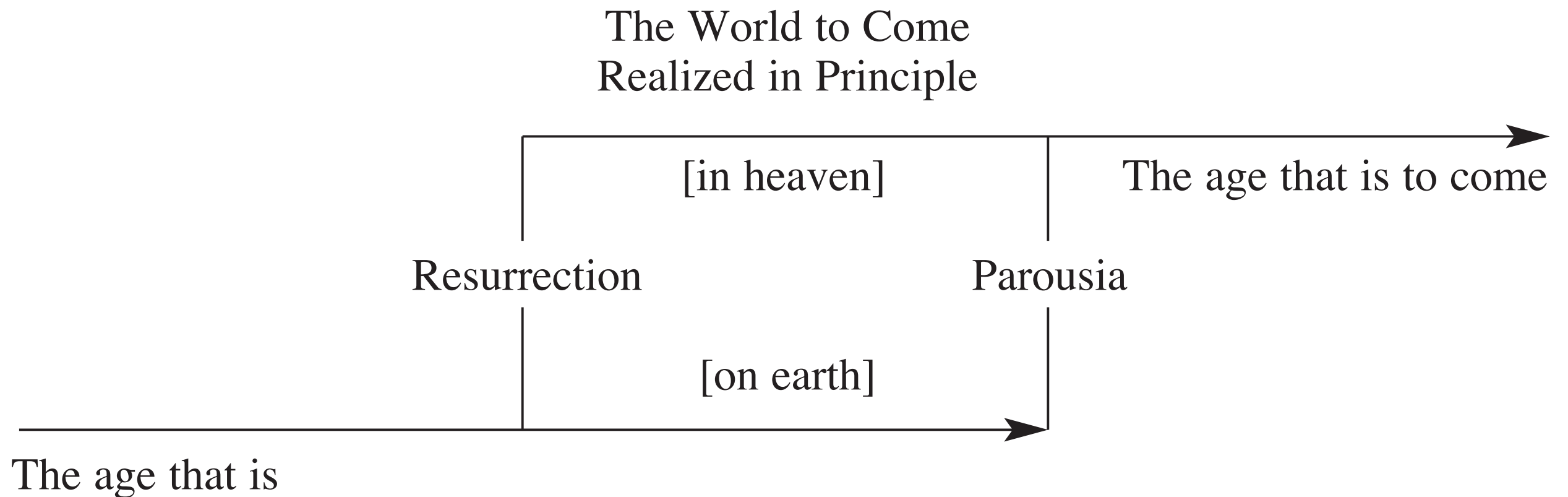


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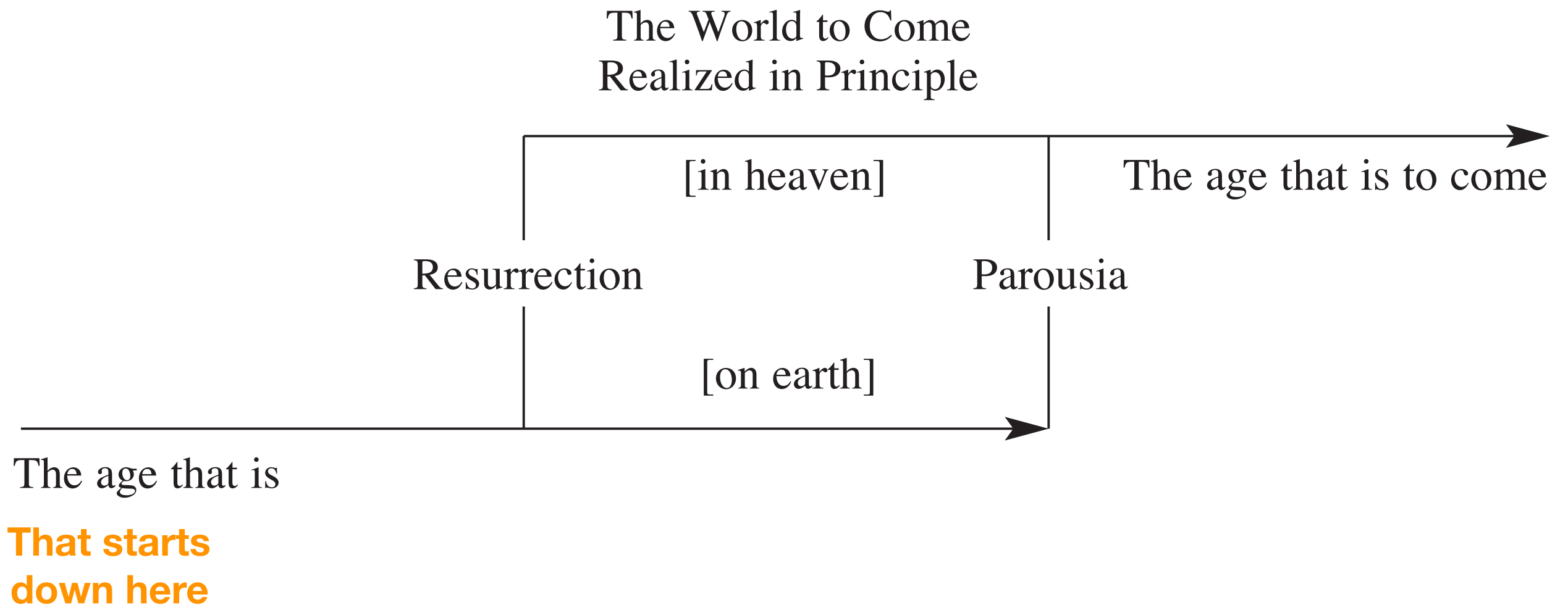
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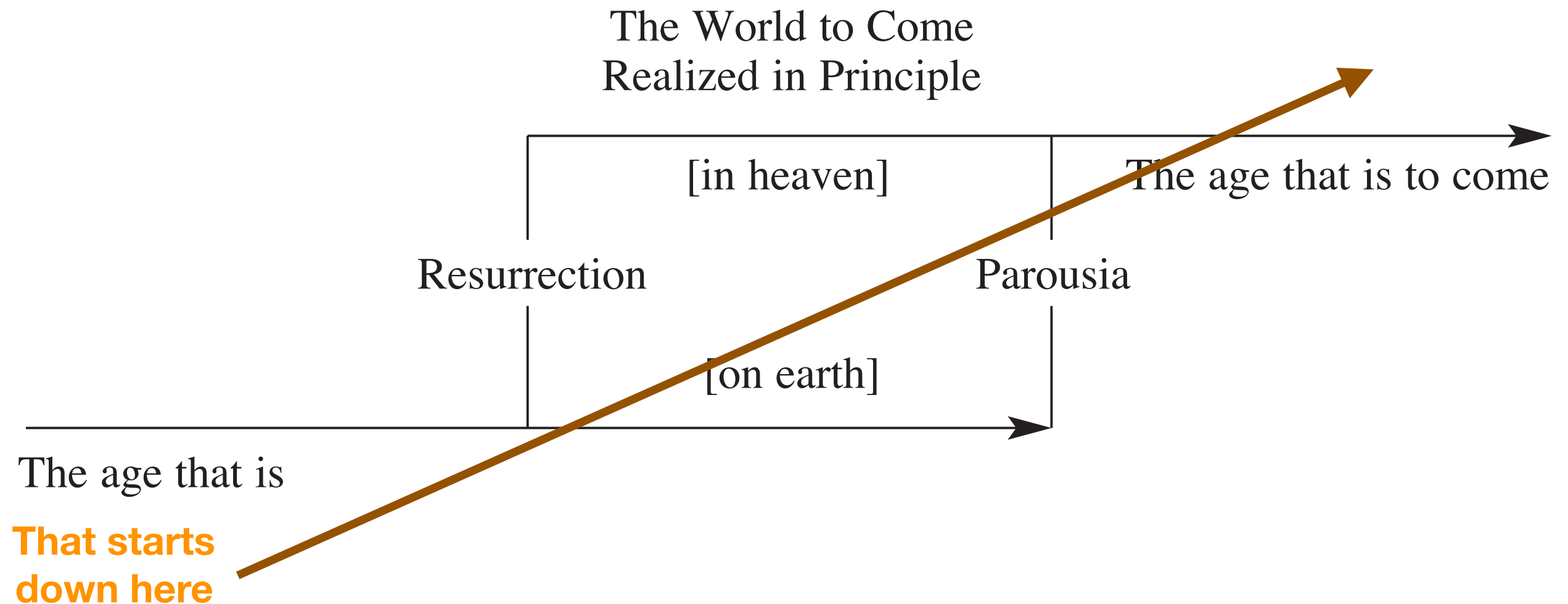
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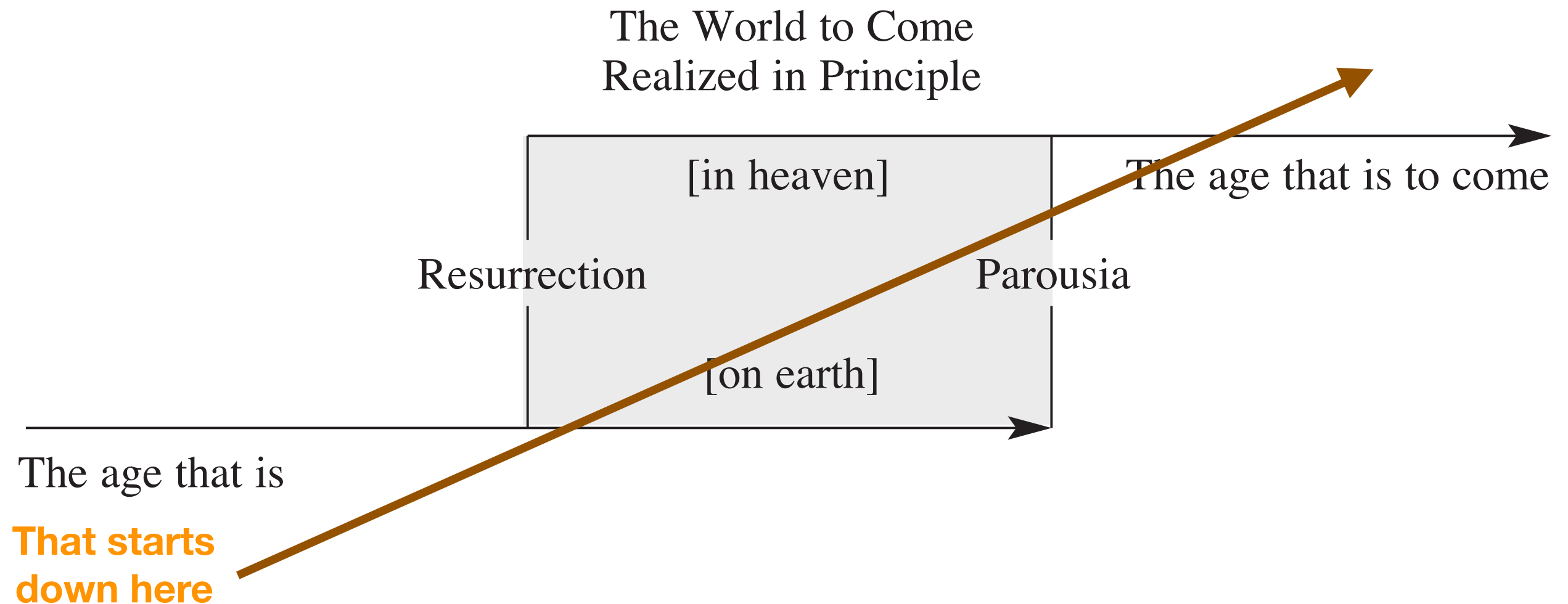
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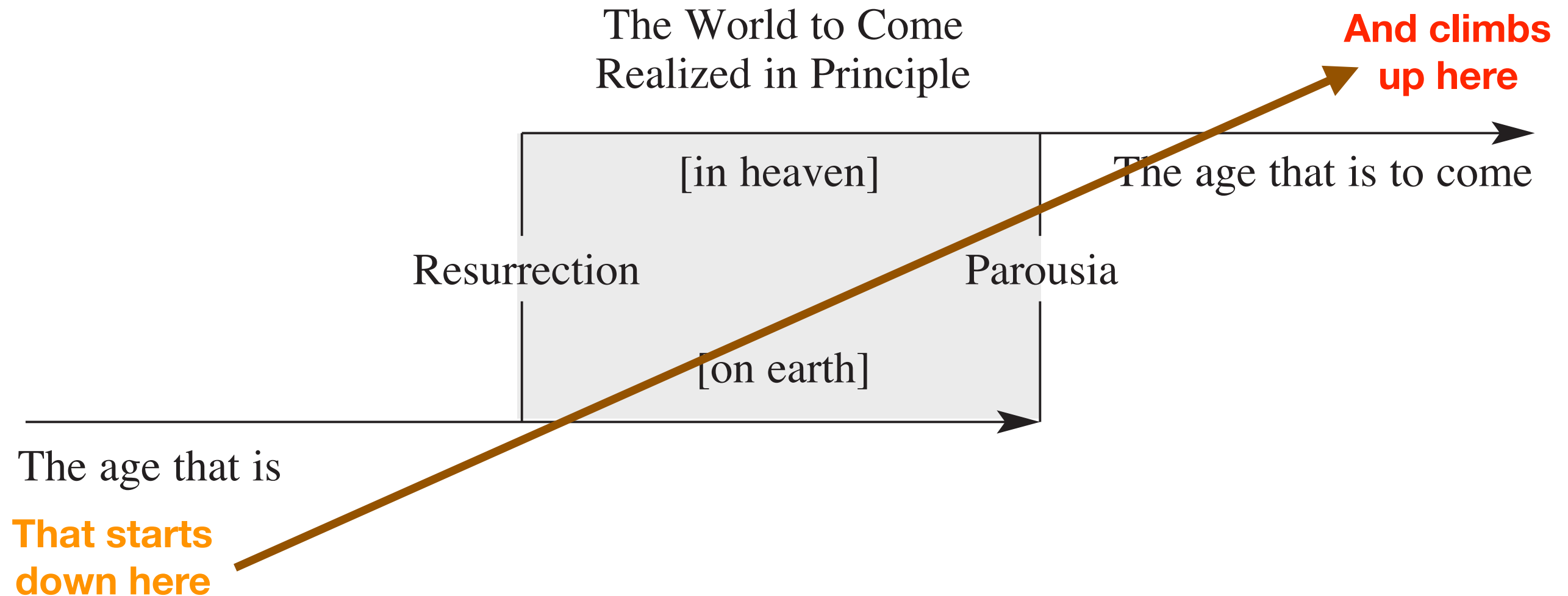
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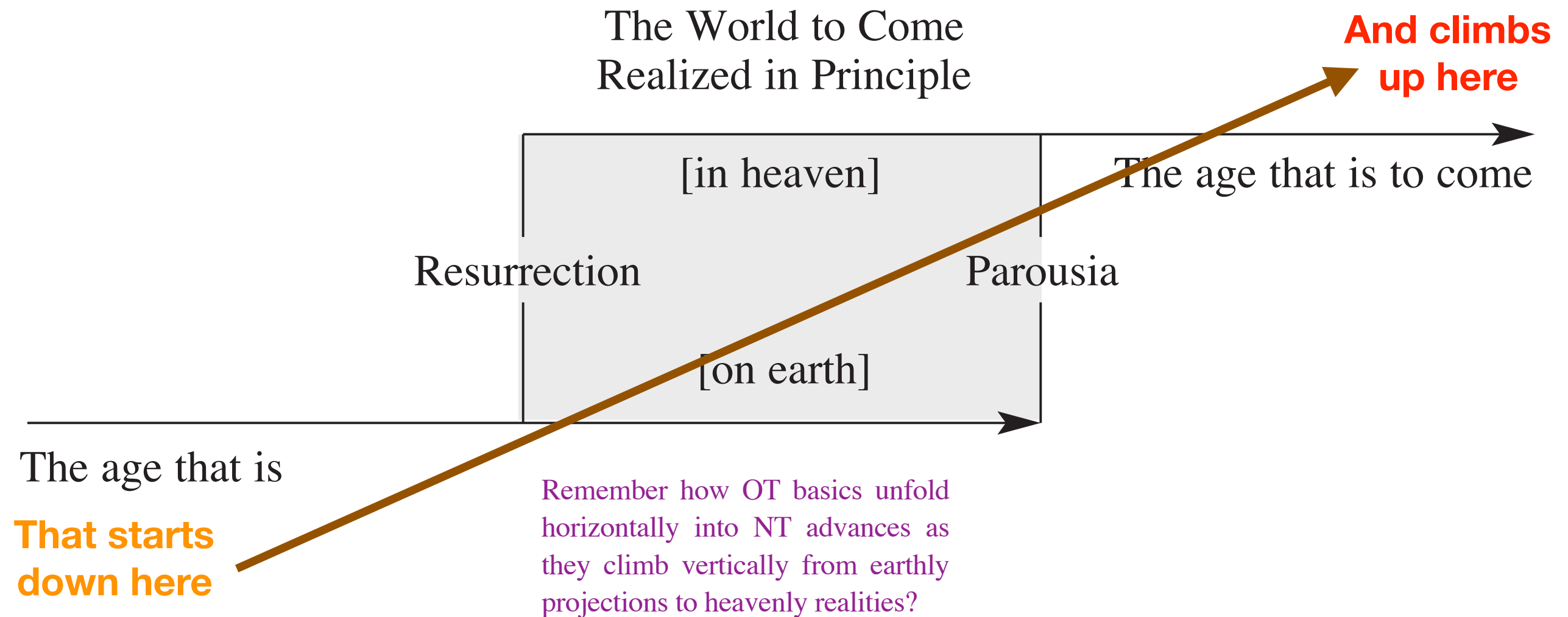
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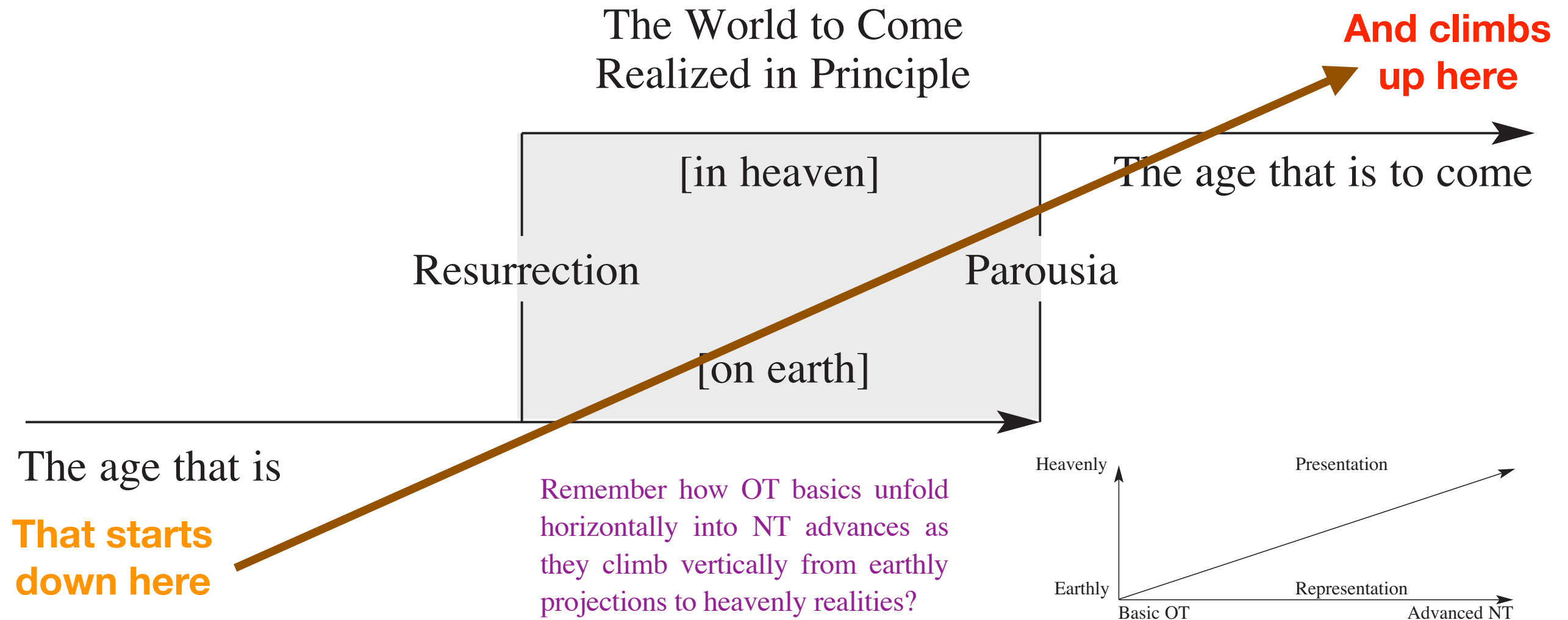
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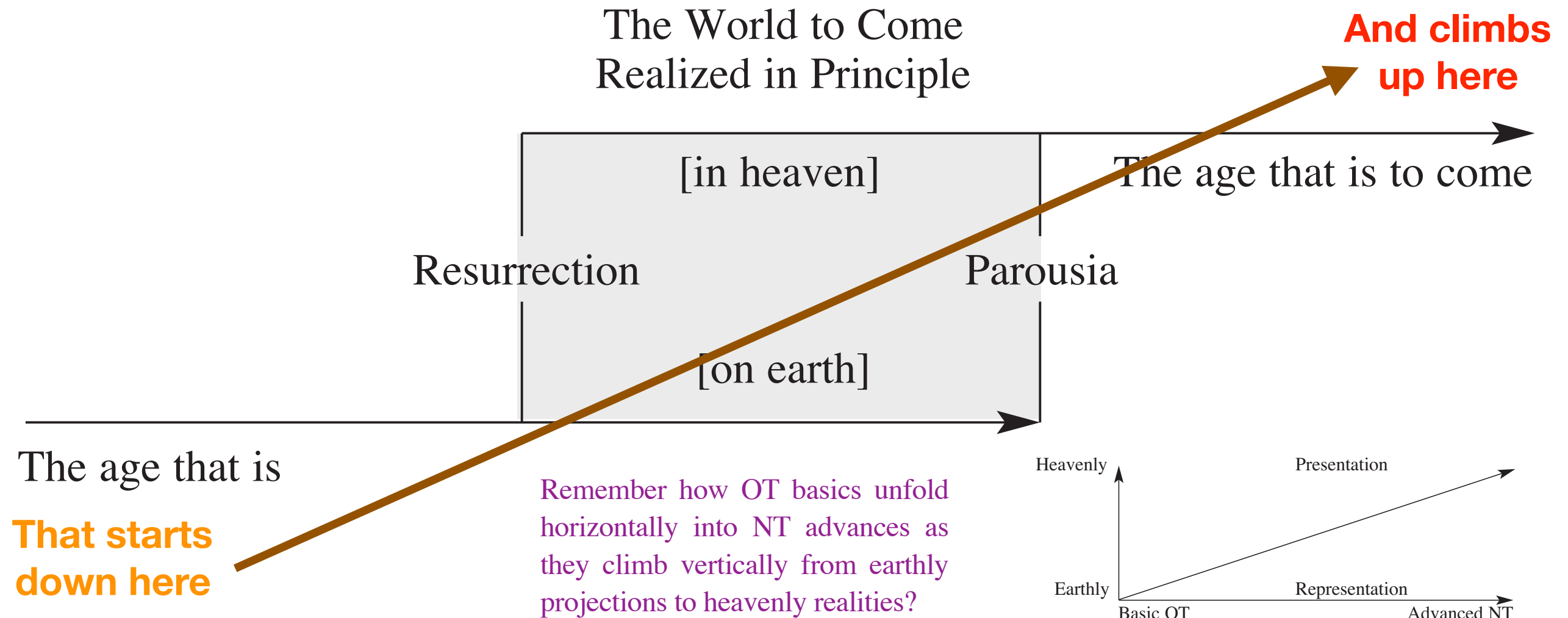
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Davidson suggests two eschatological models for the period of overlap through which Paul makes clear both the way and where the church is headed.

The first is an ascending time-line from Hebrews (*ibid.*, p. 348).

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<i>From YESTERDAY</i>	<i>Through TODAY</i>	<i>To the FUTURE</i>
Christ's once-for-all act in the past	Christ reigns (1:3; 2:9) but victory is not complete (2:8; 10:13)	Future hope centered in the Second Coming (9:28; 10:25, 37) forever (13:8)

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Here is how this eschatological (or, end time) perspective (or, focus) influences our understanding of biblical texts.

- Christ has inaugurated complete salvation with His once-for-all sacrifice and heavenly priesthood “at the end of the age” [in the last days, the consummation of all previous ages] (Heb. 9:25, 26)—that is *christological*.

Let Christ Explain the Bigger Picture



Let Christ Explain the Bigger Picture



- His people cannot put off indefinitely dealing with the sin problem, because Christ will appear a second time “not to deal with sin, but to save those who are eagerly waiting for him” (Heb. 9:28)—that is *eschatological*.

Let Christ Explain the Bigger Picture



- His people cannot put off indefinitely dealing with the sin problem, because Christ will appear a second time “not to deal with sin, but to save those who are eagerly waiting for him” (Heb. 9:28)—that is *eschatological*.
- Therefore, they must appropriate the benefits of Christ’s sacrifice during their journey, while Christ ministers above, before they arrive at their heavenly destination or else disqualify themselves from ever entering God’s kingdom (cf. Matt. 5:20; Heb. 10:35-39)—that is *ecclesiological*.

Let Christ Explain the Bigger Picture



Let Christ Explain the Bigger Picture

The prophets spoke of an era called the “last days,” during which God would re-instate His reputation through His renewed people (see Eze. 36:23). As early as Moses, they mentioned a time in the remote future when God’s people would return to Him from their rebellious ways “with changed hearts” and “live in submission to God’s revelation: ‘The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live’ (Deut. 30:6, NIV; Rom. 3:30; Col. 2:11)” (VanGemeren, p. 357).



Let Christ Explain the Bigger Picture

And I will give you a new heart, and
a new spirit I will put within you.

And I will remove the
HEART OF STONE
from your flesh and give you a
HEART OF FLESH.

EZEKIEL 36:26



Let Christ Explain the Bigger Picture

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EZEKIEL 36:26



Because God had already announced His intention to replace “the heart of stone” with a “heart of flesh” (Eze. 36:26), Paul insisted that only those who have had the tough foreskin that resists God’s attempts to get through and establish a love relationship removed from over their hearts are true Jews (see Rom. 2:28, 29). Christ is the surgeon who circumcises “without hands” (Col. 2:11, RSV). He told His disciples, “It is to your advantage [cf. Eze. 36:27], that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment” (John 16:7, 8, NASB).

Let Christ Explain the Bigger Picture



Let Christ Explain the Bigger Picture

In promising that the Spirit would convict (that is, get through to) the world, our eschatological High Priest (see Rev. 1:12, 13, 20) was also pledging to supply His church/candlestick/lampstand with the fuel/oil of the Holy Spirit, to be His light in the world and glorify (that is, reinstate the reputation of) His heavenly Father (see Matt. 5:14-16).



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As VanGemeran observes: “The coming of the Holy Spirit at Pentecost . . . marked the coronation of our Lord Jesus Christ, at which time He shared gifts with His church through the Spirit . . . [who] applies the benefits of the new age by assuring the remnant of forgiveness, by drawing them closer to God, and by empowering them with the grace of the new age” (*ibid.*, p. 359).



Let Christ Explain the Bigger Picture

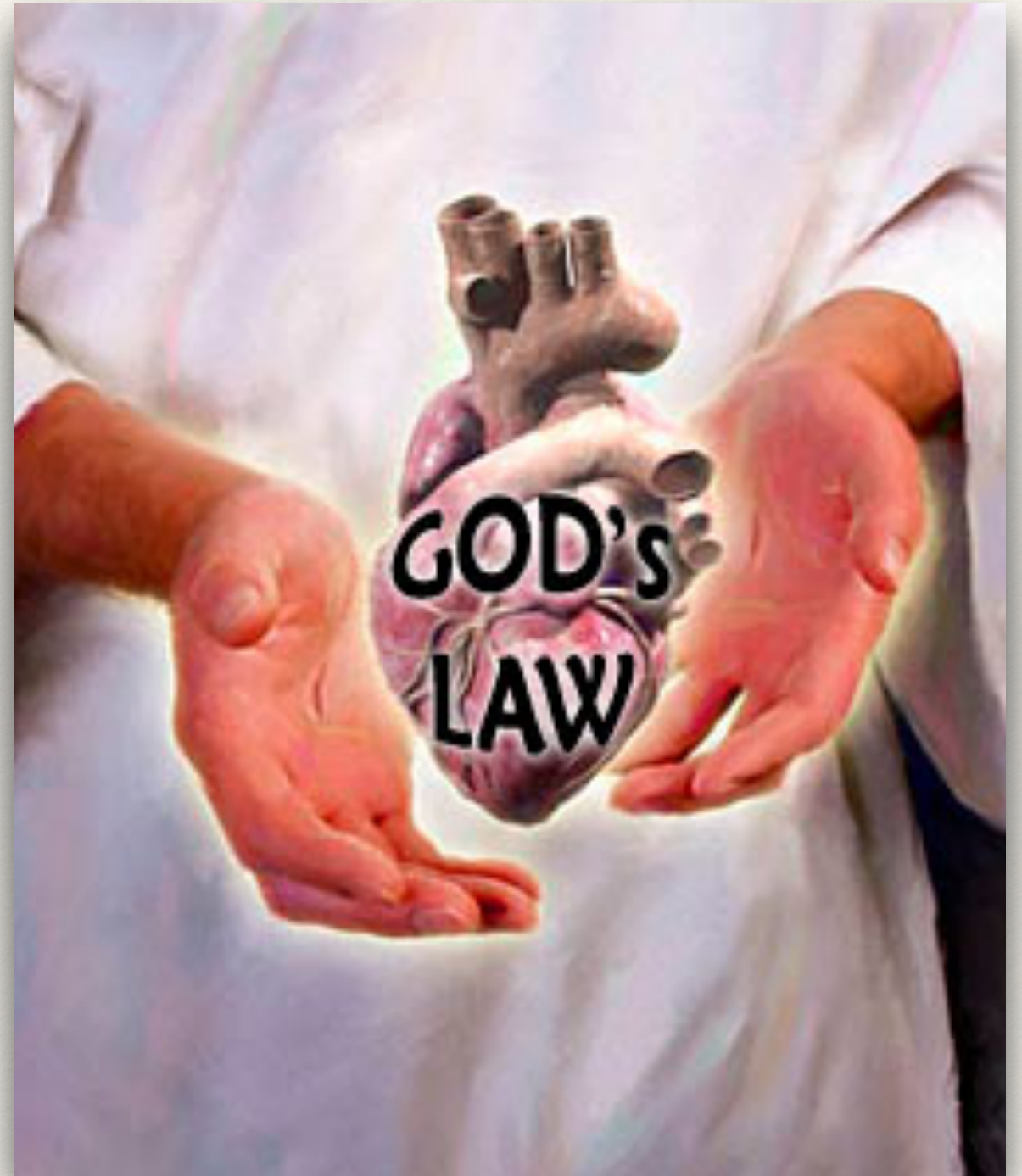


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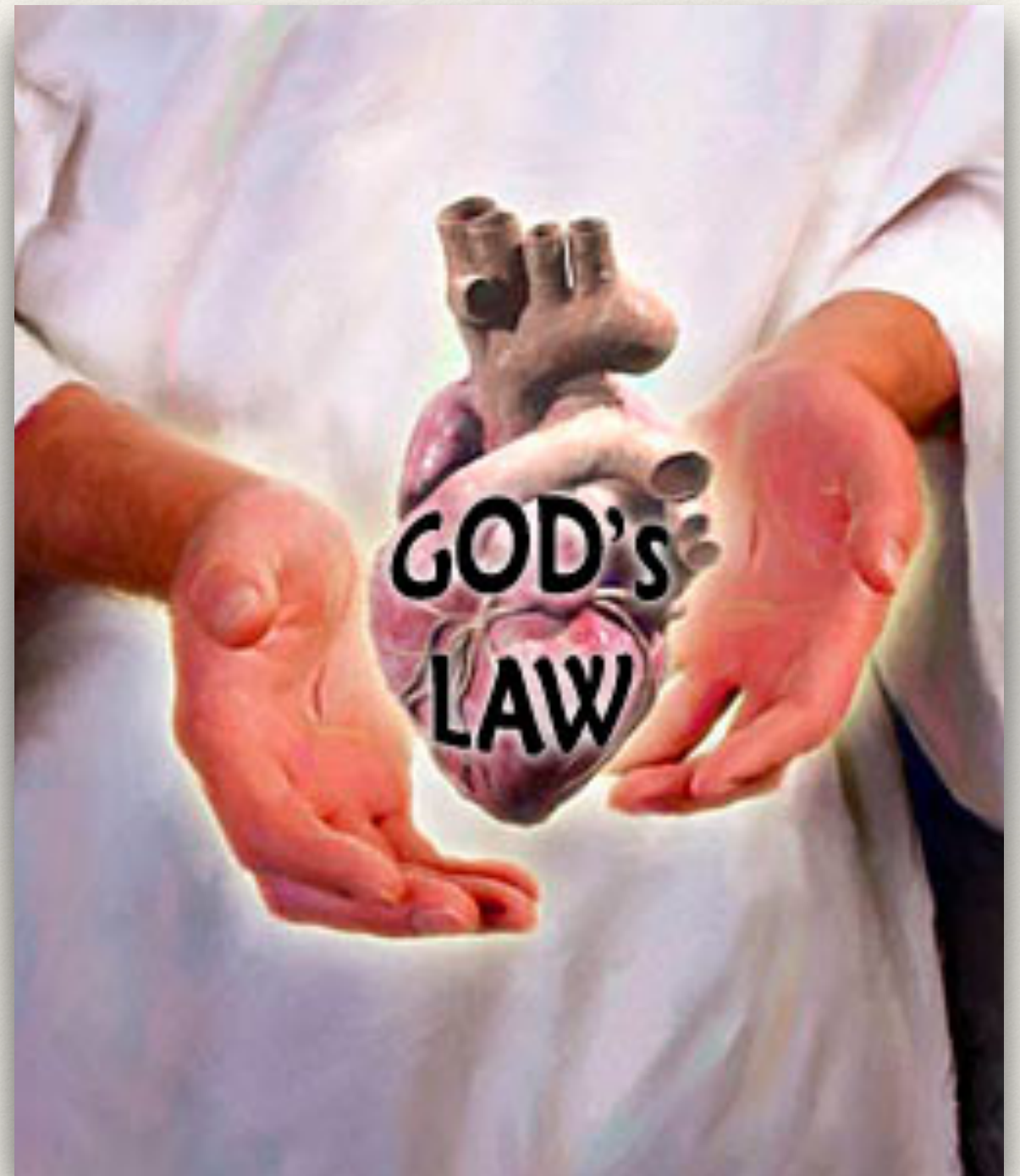
Although Christ is physically absent from this world, the Spirit encourages a love relationship with the High Priest in heaven by making it possible for Him “to dwell in [y]our hearts by faith” (Eph. 3:16, 17). And “in this privileged relationship” true Jews “also know to do the will of God on earth. . . . By the Spirit they live in harmony with God’s will with enthusiasm and joy” (*ibid.*, pp. 359, 360).

Let Christ Explain the Bigger Picture



Let Christ Explain the Bigger Picture

This new situation in no way nullifies the law, since the promise to ancient Israel to deepen its bond to the law is fulfilled to Messianic Israel (cf. Jer. 31:33, 34; Heb. 10:16, 17). In fact, Paul insists that Christ's followers are bound to the law through Him (1 Cor. 9:21) and "under the law to Christ" (KJV; see Herman Ridderbos, pp. 284, 285 for a thorough discussion of the term *ennomos Christou*). It is this closer relationship to the law through Christ that allows God to reach motives (see Matt. 5:21, 22), revise Israel's righteousness (verse 20), and carry out His original purpose for the law (verse 17).



Let Christ Explain the Bigger Picture

**HE
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PHILIPPIANS 1:6**

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UNTIL THE DAY
OF
CHRIST
JESUS
PHILIPPIANS 1:6**

Although the Spirit-powered witness of the renewed community will reveal that a supernatural work of God is already under way, “clearly the reality of this new and transformed relationship is still future. The fulfillment lies beyond this present age, but the tokens of the eschaton are [already] given to the children of God by the Spirit. He has begun a good work in us: transformation (renewal, regeneration), the fruit of the Spirit, the knowledge of God, and individual motivation . . . in the power of the Spirit our lights are bright as we enjoy victory upon victory and go from joy to joy (Rom. 8:26-39)” (*ibid.*, p. 360).

Let Christ Explain the Bigger Picture

And I will vindicate the holiness of My great name and separate it for its holy purpose, from all that defiles it - My name which has been profaned among the nations, which you have profaned among them - and the nations will know, understand and realize that I am the Lord, the Sovereign Ruler, Who calls forth loyalty and obedient service, when I shall be set apart by you and My holiness vindicated in you before their eyes and yours.

Ezekiel 36:23

Let Christ Explain the Bigger Picture

So sanctification is a process designed both to overturn the world's opinion of God and to prepare God's people for the age to come (cf. Phil. 2:12-16; Eph. 3:20, 21).

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Let Christ Explain the Bigger Picture

So sanctification is a process designed both to overturn the world's opinion of God and to prepare God's people for the age to come (cf. Phil. 2:12-16; Eph. 3:20, 21).

Besides confirming His covenant(s) and realizing His promises through internalization (that is, sanctification), the Spirit is also popularizing the covenant by using this witness to reverse the poor opinion that people outside the covenant community have of God and His true people (through conversion), and thus add souls to the church (cf. Acts 2:41). He holds "before us the vision of [His] empowering presence . . . in a greater number of people, permitting them to rise to new heights" (*ibid.*), thereby reinstating God's reputation among and through the greatest possible number of people.

**And I will vindicate the holiness of My great name and separate it for its holy purpose, from all that defiles it - My name which has been profaned among the nations, which you have profaned among them - and the nations will know, understand and realize that I am the Lord, the Sovereign Ruler, Who calls forth loyalty and obedient service, when I shall be set apart by you and My holiness vindicated in you before their eyes and yours.
Ezekiel 36:23**

DID YOU GET THAT?

DID YOU GET THAT?

MAKE SURE

DID YOU GET THAT?



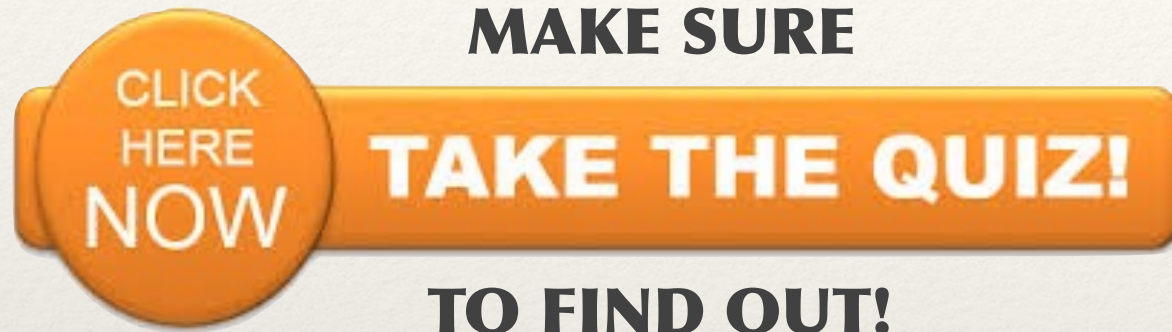
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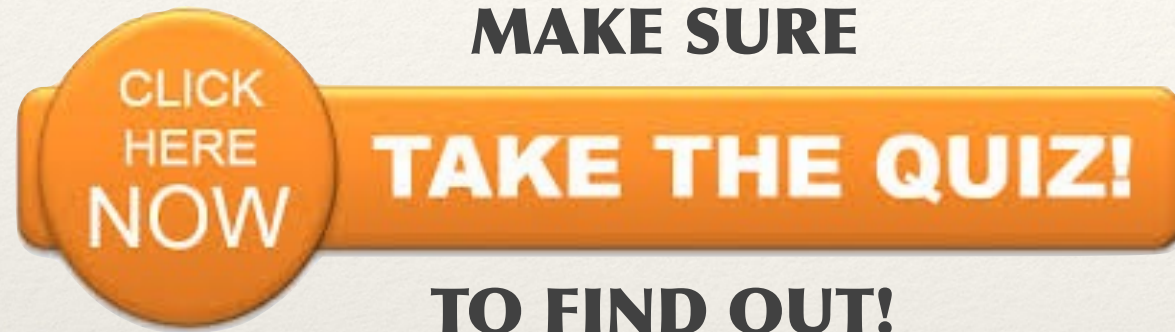
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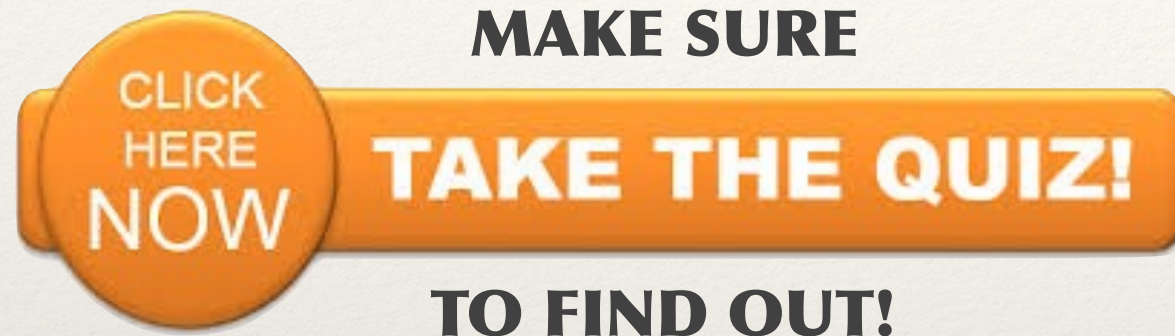
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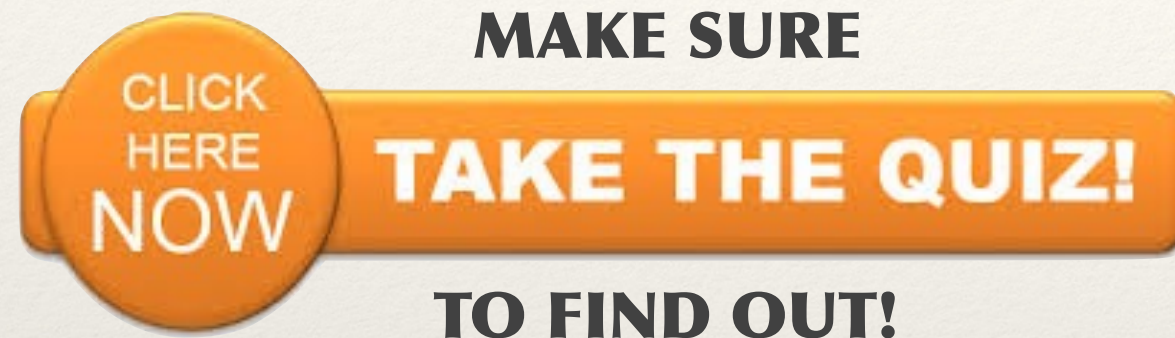
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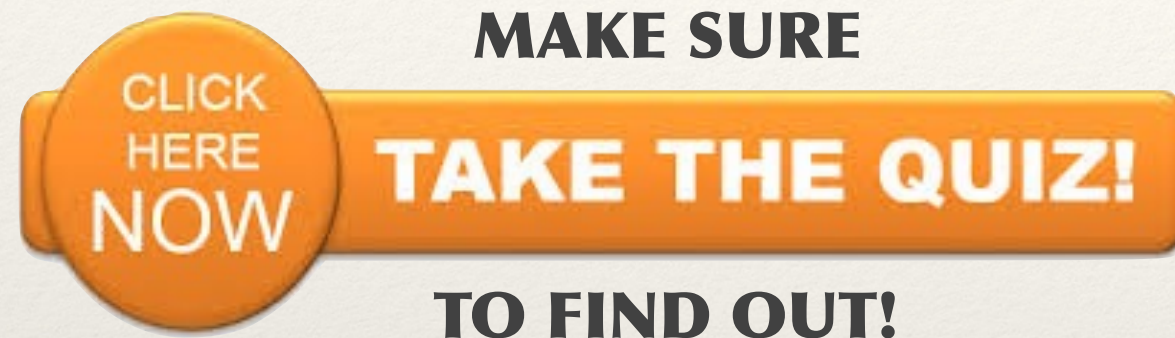
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