

McCoy Memorial Baptist Church

Date: April 13, 2022

Class: Genesis: From Paradise to Prison

JESUS & HIS APOSTLES ON ESCHATOLOGY (From the beg. of Jesus' ministry to A.D. 100)

1. The teaching of Jesus: The **Olivet** Discourse (Matt. 24-25; Mark 13; Luke 21).

We could title this Discourse: "The Messiah's Lecture on the Future of Israel."

1) **Curses on** the hypocritical religious leaders of Israel (Mt. 23; esp. verses 37-39).

Jesus' fierce denunciation of the unbelief & hypocrisy of the religious leaders of Israel. He concludes His condemnation with a curse on the Jerusalem temple, the center of first-century Judaism (Mt. 23:38-39).

2) **Questions from** the confused disciples over the Lord's statement about the temple (Mt. 24:1-3).

3) Their questions led to information on the **Tribulation** and **Second Coming** (Mt. 24:4-31).

The Lord explains that, in contrast to what the disciples thought, Christ's Kingdom on earth ruled by the Messiah fr. Jerusalem, would not begin immediately. The great Messianic Kingdom promised by the O.T. prophets was to be delayed, & instead there would be a period characterized by false Christs, wars, famines, earthquakes, persecutions, false religions, secularism, as well as the preaching of the gospel. Such events would typify the era from the time of the Lord's prophecy here in His discourse to the middle of the seven-year Tribulation (i.e., Daniel's 70th week). See Revelation 6.

4) **Application of** the Lord's teaching (Mt. 24:32-25:46).

The announcement of the 2nd Coming of Christ is followed by a series of parables and illustrations emphasizing the need to be prepared, alert, & serving the Lord in anticipation of His arrival. Chapt. 25 explains that at the coming of Christ, there will be a judgment on believing Israel as well as on the Gentile nations. As a result of these judgments, believing Jews (the wise virgins) and believing Gentiles (the sheep) will inherit "the kingdom prepared for you since the creation of the world" (25:34). Unbelieving Jews (the foolish virgins) and unbelieving Gentiles (the goats) "will go away into eternal punishment" (25:46).

2. The teaching of _____.

The question of the Twelve (Acts 1:6), & the preaching of Peter (Acts 3:11-26, Solomon's Colonnade).

3. The teaching of _____ (Romans 9-11).

Israel's Election (9:1-29); *Israel's Unbelief* (9:30-10:21); *Israel's Future* (11:1-36).

A. The _____ of God to Israel (11:1-6)

1) Paul's Question (vss. 1a, 11a)

"Did God reject (cast aside; discard) His people?" & "Did they stumble so as to fall beyond recovery?"

2) Paul's Answer (vss. 1a, 11a)

"By no means!" (1a) and "Not at all!" (11a). In other words, that is _____.

A PRACTICAL APPLICATION:

This truth certainly has significance for Israel and our understanding of the future. But it also has very practical significance to every believer in Christ. If God does not literally keep His word to His chosen nation, how can we know He will keep His word to us? If God ever takes back even one tiny part of His covenant with Israel, we are all in deep trouble, in more ways than we can count. God cannot keep only some of His promises. God cannot be partially reliable. If God changes His mind about Israel's homeland, maybe He will change His mind about our heaven! Paul's answer is powerful: "By no means!" There is no way! The future of Israel is rooted in the honesty of God.

3) The Evidence (vss. 5, 6). Two evidences that Israel is not a "castaway" nation:

A. Paul's personal testimony

B. Israel's continual rebellion

- 4) The Summary (vss. 5, 6). Israel has a long history of being disobedient & obstinate, but God's unconditional promise was based on His _____, not Israel's _____. And His promise cannot be annulled (cp. vss. 28, 29).

B. The Failure of Israel and Its Results (11:7-24)

1) Consequences for Israel (11:7-10).

a) The _____. The condition of Israel's heart as a nation: _____.
The Gk. word translated **hardened** gives us our English medical word, **porosis** as in **osteoporosis**.

b) The _____.

The consequences of Israel's disobedience are grave. We might think that the story of Israel ended. But there is still hope, and that hope rests in the gracious promise of God.

2) God's _____ for Israel (11:11-15)

The fall of Israel **is not final**; the present hardening of Israel is **temporary** (vs. 25). Until then, Paul explains what God intends to do during this temporary setting aside of Israel. He's accomp. 2 purposes:

a) _____ is being proclaimed to Gentile nations *by means of* the church.

b) _____ is being provoked in the Israelite nation *because of* the church.

3) The family tree (11:16-24)

a) The **firstfruits**, or first part of the dough, & the **root** of the tree are _____.

b) The **whole batch** from which the first part of dough came and **the olive tree**, which came from the root, represent the _____ of God; or, God's place of divine blessing.

c) The cultivated branches represent _____ *in general*.

d) The grafted wild olive branches represent _____ *in general*.

How does this metaphor relate to Israel's future? It teaches that the Jewish nation was cut off the tree but ultimately will be grafted back into it.

- Some Israelites have been cut off the tree because of unbelief (vss. 17, 20).
- Gentiles have been grafted into a position of blessing (vs. 17).
- Israel will be grafted back in later (vs. 23).

C. The future of the Gentiles and the nation of Israel (11:25-32)

1) God's plan for the Gentiles (vs. 25)

2) God's plan for Israel (vss. 25-29)

Israel as a nation will be saved, and God's name will be uniquely glorified (see Ezek. 36:

3) God's plan for the _____ at large (vss. 30-32)

We find the word mercy several times in vers. 30-32. God offers mercy to all (Jew & Gentile). His plan for Israel is unique, but to all who've been disobedient—and that means ev'ry human being—He graciously offers mercy and eternal life thru His Son, Jesus Christ. [Abraham to Christ = 2,091 years. Christ to the present = 2,022 years]. Is the "fullness of the Gentiles" (the Bride) nearing completion?

THE CURIOUS CASE OF THE CHURCH _____ AND ISRAEL

They lived from the time of the completion of the canon of the Scriptures (A.D. 100) to about A.D. 600. Church historians divide the period into the **Ante-Nicene Fathers** (before the Council of Nicea, A.D. 325) and **Post-Nicene Fathers**.

The leaders of the Christian church who lived immediately after the death of the apostles were faced with tough theological questions: 1) The person of Christ; how can he be both God & man? 2) The complex nature of God; how can he be one and yet three?

There were other questions that were not as foundational *but would nonetheless impact the church down through the centuries*. Two of those questions were closely related: 1) How should we understand the future of Israel now that she has rejected her Messiah? 2) What should we do with the Old Testament?

1. The millennial theology of the early church Fathers: *from A.D. 100 to 253 (death of Origen)*.
 - A. The early Fathers were _____ premillennialists.
 - B. Most of the later Fathers, beginning with Origen (d. 253) were _____.
Belief that there would not be a future 1,000 year rule of Christ on the earth after His 2nd coming.
2. Why did the Church Fathers, esp. the early Fathers who believed in premillennialism, conclude that the church had permanently superseded/replaced Israel? *There were 3 significant factors*:
 - A. The increasing Gentile composition of the early church.
The church's population became increasingly Gentile, and the influence of the Jewish community decreased significantly.
 - B. The church's perception on the two destructions of Jerusalem (A.D. 70 and A.D. 135).
The destruction of Jerusalem by the Romans in A.D. 70 & 135 was viewed by many in the church as God's judgment against Israel (against the Christ-rejecting and Christ-murdering Jews).
 - C. Hermeneutical issues.
 - 1) The church's use of the Jewish Scriptures:
The church not only appropriated the special status of the Jewish people, it took over their Bible, the Septuagint (LXX).
 - 2) The rise of Greek philosophical interpretation:
In particular, the adoption of the allegorical method of interpretation by many in the church; allegory was readily used to move beyond the literal sense of the text.
 - 3) The church's perception that it was the genuine continuation of the OT faith:
Church fathers saw Christians as the proper inheritors of the OT faith (and the covenants of Israel, particularly the blessings), and saw proof for this in the teachings of Christ (Matt. 21:43).
3. Augustine (A.D. 354-430)

THE CURRENT EVANGELICAL CONSENSUS

Although Christians agree on essentials of the faith, such as the triune God, Jesus' death & bodily resurrection, & salvation from sin through faith in Christ alone, they disagree in some areas of theology. One of these is the character & timing of God's Kingdom. "If one were to poll U.S. Christian evangelicals concerning how they view the 'kingdom' ... the overwhelming majority would proclaim that the invisible Body of Christ (the church) in the here and now is, in one way or another, the Kingdom." [Bruce Baker, Israel My Glory. January/February 2022]. Today, Christians hold to a variety of teachings about God's Kingdom.

1. _____
2. _____
3. Historic _____
4. _____ / _____ (both now and in the future)
5. _____ Theology (Dominion Theology; Christian Reconstructionism)
6. _____ Gospel. It has reappeared under the guise of the social-justice movement.

HOW DO WE READ THE BIBLE?

Even though there's wide disagreement concerning the nature of the Kingdom now, all these views that place the Kingdom either all or in part in the present have one thing in common: They all _____ a consistent, literal hermeneutic (interpretation) of the Bible [Bruce Baker].