

- Matt. 1 continues with a genealogy (like we see in Gen. 5).
  - Luke concludes his genealogy of Jesus in 3:38 with “the son of Adam, the son of God.”
  - Mark starts with “the beginning of the gospel of Jesus Christ...”.
  - Jn. 1:1 also starts with an allusion to Gen. 1, “In the beginning...”
  - Jesus’ ministry starts with a testing in the wilderness – like Israel (called God’s Son – Ex. 4:22-23) underwent.
  - Both Adam and Israel failed, but Jesus defeated the Devil and wild beasts in his temptation (Mk. 1:13).
  - Ps. 91:11-12 is quoted by Satan at the temptation, but 91:13 comes to mind as Jesus treads on the serpent and defeats the young lion (Satan) fulfilling the promise of Gen. 3:15.
2. **Jesus’ death shakes the earth – a new Creation is coming.**
- At Jesus’ death, the temple curtain is torn and then the ground shakes and tombs are opened – Mt. 27:51-54.
  - The earth trembles at God’s presence (Isa. 64:1-2) and a Gentile centurion gives God glory.
- D. **Jesus, the Great Commission and the New Creation/Temple**
1. The Great Commission can be seen as a recommission of Gen. 1:28 to the disciples – Matt. 28:18-20.
  2. Alludes to Dan. 7:13-14 where the Son of Man receives all authority and an everlasting kingdom – all nations serve him.
  3. May allude to 2 Chron. 36:23 – Cyrus’ charge to build a temple.
    - All kingdoms given, a call to “go”, and God’s presence with you.

*“According to his promise [Jn. 2:19], the death of his body led to the destruction of the temple veil, showing the beginning of the dissolution of the old temple. However, Jesus’ resurrection from the dead demonstrates the inauguration of a new order, with Jesus as the new temple, from whom flow the rivers of life, and through whom the temple veil is opened so that peoples from all nations might enter in. God’s original purpose for the temple in Eden – that it would be a place to expand and fill the whole earth – begins to be fulfilled in Jesus, the new temple, whose death opens the way even for a Roman centurion to believe.” (98)*

**Based on:** *God Dwells Among Us: Expanding Eden to the Ends of the Earth* by G.K. Beale and Mitchell Kim (Crossway, 2014)

## Review

- The Temple was to be a place for prayer and forgiveness of sins, a witness to the nations and a place for God’s fiery presence; but Israel did not stay faithful and shine God’s glory to the nations.
- God abandoned his Temple and destroyed it as Israel went into exile.
- The OT prophets spoke of a restoration both of Israel and the Temple.
  - The return would be a restoration of Eden (Isa. 51:2-3; Ezek. 36:35).
  - God’s Tent would be enlarged (Isa. 54:2-3) to include the nations.
  - A Stone (representing a Temple cornerstone) would grow and become God’s worldwide Kingdom (Dan. 2).
  - All of Jerusalem will become God’s throne (no ark – Jer. 3:16-17) and Jerusalem will be enlarged – God himself being a fiery wall of protection (Zech. 2:1-5, 10-13).
  - God’s Presence will leave his Heavenly Temple and come down to Jerusalem, causing the nations to tremble (Isa. 64:1-2) and Gentiles are brought as offerings to the LORD (Isa 66:18-21; Rom. 15:16-20).
- *How will these glorious promises be fulfilled? Does Jesus in his first Advent begin the process of restoring Israel, or is it all still future?*

## I. Failure & Cleansing of Israel’s Second Temple

- A. **The rebuilt Temple did not measure up to Solomon’s Temple –**  
*“many of the... old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid” (Ezra 3:12; cf. Haggai 2:3-9).*
- B. **Jesus’ Cleansing of The Temple was a prophetic judgment of the Temple – Jn. 2:14-17; Mk. 11:15-17.**
1. The court of the Gentiles was where the money-changing and selling of animals was being carried out. This prevented Gentiles from being permitted to worship.
  2. Isa. 56:7, quoted in Mk. 11, speaks of Gentiles worshipping in the Temple – see Isa. 56:6-8.

*“The temple ‘was not fulfilling its... role as witness to the nations but had become, like the first temple, [a] symbol of a superstitious belief that God would protect and rally his people irrespective of their conformity to his will.’” (80-81)*

3. The cursed fig tree, and reference to “this mountain” being thrown into the sea, is likely a prophetic act of judgment – Mark’s account of the fig tree 11:12-14, 20-15 surrounds the Temple cleansing.
  - The Temple is like a nice-looking fig tree that has no fruit.
  - “The Mountain” may refer to the Temple Mount, which like the fig tree will be judged (Mk. 13:1-2; Mt. 24:1-2; Lk. 21:5-6)
4. Jesus’s Temple cleansing temporarily stopped sacrifices – which would pass away as he now had the power to forgive sin (Lk. 7:48-49; Mt. 9:2-8)
5. After its cleansing – Jesus healed people in the Temple (Mt. 21:14).

## II. Destruction & Replacement of The Temple

- After Jesus’ Temple cleansing, his authority is challenged.
  - In John 2:18-22, his response is to claim that the Temple will be destroyed but rebuilt in 3 days (referring to his body).
    - This may be an earlier cleansing at the beginning of his ministry.
  - In Matthew, Mark and Luke, Jesus disputes with the pharisees and shares a parable about their rejection of Jesus as a rejection of him as the cornerstone (of the Temple). He goes on to prophecy the complete destruction of the Temple.

- In the Gospels it becomes clear Jesus replaces all the Temple stood for.

### A. The locus of God’s presence: from Temple to the Body of Jesus

1. Like the Tabernacle/Temple, God’s glory now **tabernacles** in Jesus.

*John 1:14a “And the Word became flesh and dwelt [lit., tabernacled] among us, and we have seen his glory....”*

2. Jesus is Jacob’s ladder – Jn. 1:51.
  - We saw Bethel was a mini-sanctuary with a pillar/cornerstone.
  - It pointed forward to the Temple – and ultimately Jesus.

*“Jesus identifies himself with the temple stairway of [Gen.] 28 and claims that he, not the Jerusalem temple, is the primary link between heaven and earth.” (83)*

3. With the coming of Jesus, the locus (specific place) of God’s presence shifted from the Temple to Jesus.
  - True worship would be offered not at the Temple (Jewish or Samaritan), but through the Messiah – Jn. 4:21-26.
  - Like Eden & the end time temple (Ezek. 47:1-12), Jesus is a

source of living water, which will flow inside believers as a spring and as rivers – Jn. 4:14, 7:37-39.

*“The ‘heart’ from which ‘flow[s] rivers of living water’ is Jesus himself as the new ‘Holy of Holies.’” (85)*

4. Jesus is greater than the Temple – Mt. 12:6.
  - Since in verses 41-42, Jesus is greater than Jonah (he actually rises from the dead), and greater than Solomon (he has greater wisdom); for Jesus to be greater than the Temple means:

*“God’s presence is more manifest in Him... [God’s glory rests] in an even greater way [on him] than previously in the temple.” (86)*

5. Jesus death & resurrection bring destruction to the Temple and building of a grander new Temple.
  - Mark 14:58 retells Jesus’ claim in Jn. 2 with a twist: the temple was built with hands; Jesus will build one not made with hands.
  - This alludes to Dan. 2:34-35, 45 – the stone-temple-kingdom.
  - With Jesus’ death, the Temple veil is torn – and Jesus’ death opens a new and living way, by the tearing of his body – Heb. 10:19-22. Jesus as a Priest entered behind the veil “*the greater and more perfect tent not made with hands*” Heb. 9:11-12.

### B. Under Construction: Jesus as the New Cornerstone

- Jesus claims to be the cornerstone that was rejected – Matt. 21:42, quoting Ps. 118:22-23.
  - In context in Ps. 118 it appears to be related to gates to the temple; and in the Gospels this quote comes in context with the cleansing of the Temple.
  - This is Jesus saying he is a new Temple cornerstone to build on – (NT authors see Jesus as the cornerstone for a new Temple, the Church – Eph. 2:20-22; 1 Pet. 2:4-8)
  - Matt. 21:44 alludes to Dan. 2:38 and the stone crushing people.

### C. Jesus, the New Adam and the New Creation

- Jesus’ death and resurrection begin a new creation bringing God’s original purpose for the temple of Eden to expand to fulfillment.
  1. **Jesus is a New Adam**
    - Matthew 1:1 begins with *biblos genesōs* meaning “book of the genealogy” or “book of beginning” or even the “book of genesis.” In the Greek OT, this only occurs in Gen. 2:4, & 5:1.