

The Apocalypse, the Garden, and God's Family



Tim Martin - August 2, 2024
BeyondCreationScience.com
Covenant Creation on YouTube

21 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. **[APOCALYPSE] 2** Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** 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. **4** And God will wipe away every tear from their eyes; there shall be no more death **[GARDEN]**, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

5 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.”

6 And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. **7** He who overcomes shall inherit all things, and I will be his God and he shall be My son.... **[FAMILY]**

Revelation 21:1-7 NKJ

Revelation 21-22: The New Covenant Creation

Questions:

What have we missed because of the bias futurism has created in our theology?

What kind of new conclusions to expect?

What are we missing because we aren't looking at Revelation 21-22 as relevant?

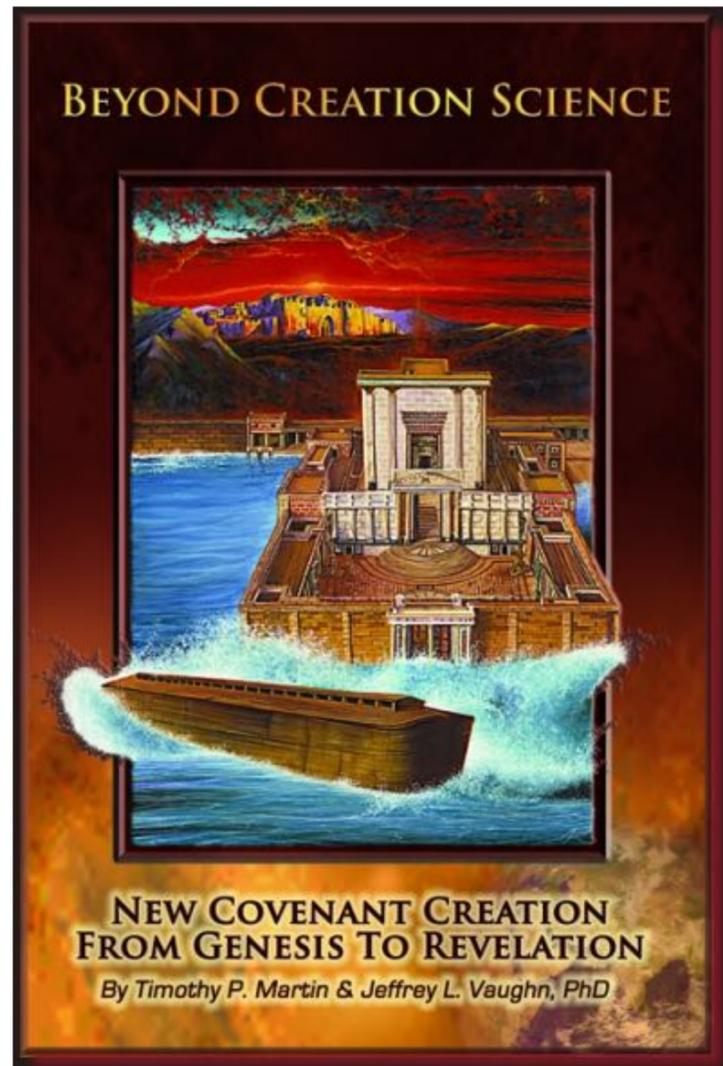
The Apocalypse and Genesis

Apocalypse - “Unveiling” or “Uncovering”

Revelation of **Jesus Christ**

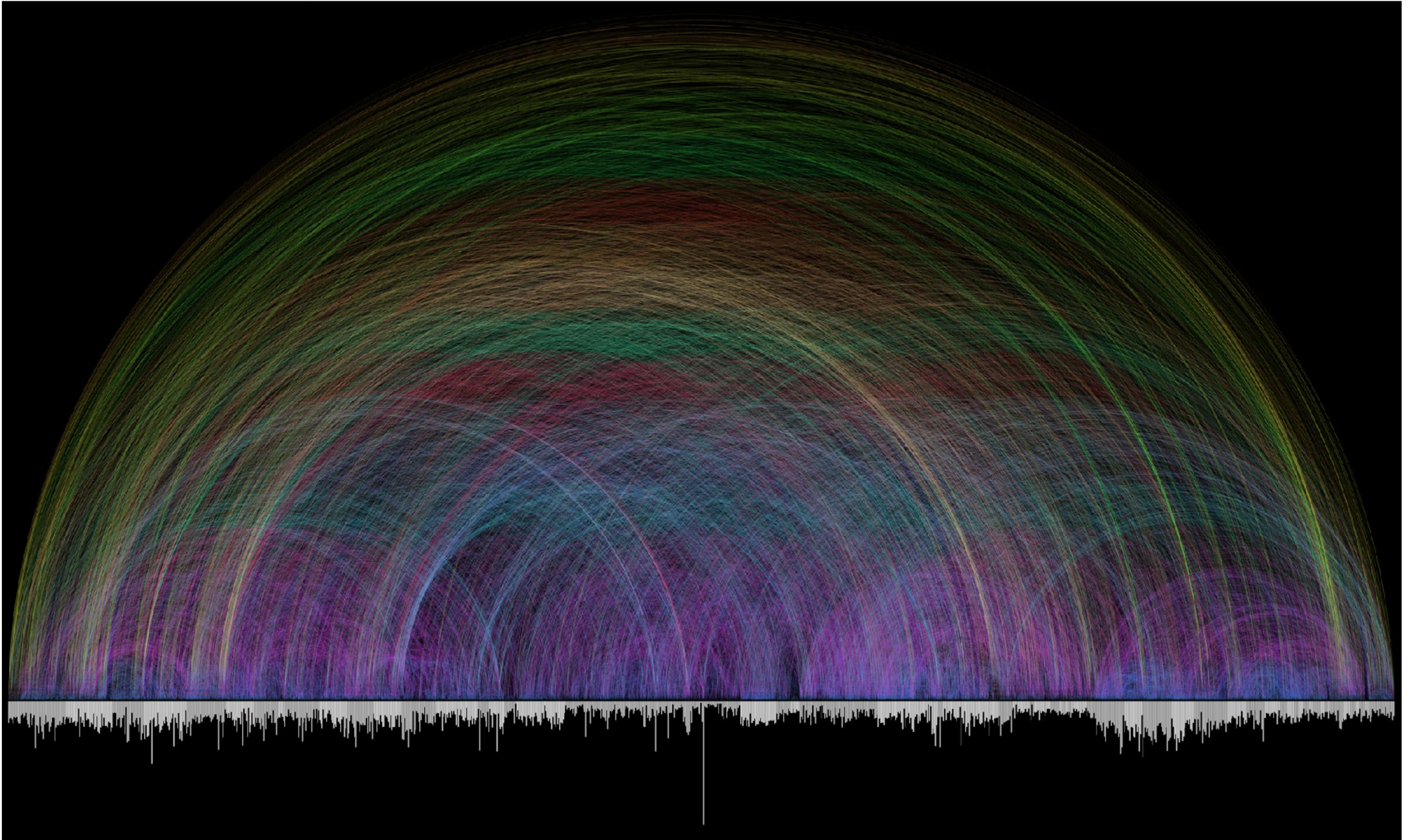
Creation and Re-Creation Dominant Motif

Creation and ReCreation—Covenant Context



BeyondCreationScience.com
Covenant Creation on YouTube

A Visual Demonstration - 63,000+ Cross References



In the beginning God created [*bara*]
the heavens and the earth.

Genesis 1:1 NKJ

“The Bible repeatedly uses the phrase
‘heaven/s and earth’ to refer to a
covenantal arrangement between God
and His people.”

-James B. Jordan, *Matthew 23-25: A Literary,
Historical, and Theological Commentary*, p. 188.

For behold, I create [*bara*] new heavens
and a new earth; And the former shall not
be remembered or come to mind.

Isaiah 65:17 NKJ

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.

Revelation 21:1 NKJ

Established Theology

"John uses it here in order to underscore the picture of cosmic resurrection and regeneration: He sees **a new heaven and a new earth, for the first heaven and the first earth passed away**, having fled from the face of the Judge (20:11). The old world is completely replaced by the **new...**

Earth's original uninhabitable condition of deep-and-darkness [Genesis 1] has been utterly done away with: **There is no longer any Sea...**"

-David Chilton, *Days of Vengeance*, p 537, 538.

You, Lord, **in the beginning** laid the foundation of the **earth**, And the **heavens** are the work of Your hands. **They will perish**, but You remain; And they will all grow old like a garment; Like a cloak You will fold them up

Hebrews 1:10-11 NKJ (cf. Psalm 102,
Hebrews 8:13)

- Matthew 24:35 (Genesis context 23:35)
- 2 Peter 3 (Genesis context 3:4-5)

Hermeneutic Approach and Methodology

“Here is what we need to understand, believers. When the New Testament authors comment on a passage from the Tanakh, they do not merely give AN interpretation, they give THE interpretation. The New Testament interprets the Old. The old covenant was a veiled representation of the new covenant. We are to interpret the Tanakh through the lens of the New Testament. We must understand that the last 27 books are the divine inspired commentary on the first 39 books.”

-Pastor David Curtis, *“Exiles of the Dispersion”* Berean Bible Church sermon on March 3, 2024, beginning at 26:46.

Genesis Structure in Revelation

“Overlaying the whole book [of Revelation] is the theme of the Bridegroom and the Bride, and the prophecy is divided right in the middle between these two motifs. Thus:

- I. The Bridegroom, Chapters 1-11: This section begins (1:9-20) and ends (10:1-7) with visions of the Son of Man, clothed in glory.
- II. The Bride, Chapters 12-22: This section begins (12:1-2) and ends (21:9-27) with visions of the Church, clothed in glory.”

-David Chilton, *Days of Vengeance*, p. 45.

New Creation and Second Exodus

United Typology:

- New Eve formed — side of Christ—deep sleep
- Temptation: Adam and Israel
- Adam/Jesus (40 days and nights)
- Eve/Church (40 years Exodus Generation)
- Old Covenant Typology of Adam, Noah, Abraham, Moses, David, and Solomon — **Simultaneously**

Jesus Fulfills all Scripture — The Law and Prophets

“Let us be clear about this: The destruction of the temple and of Jerusalem was not merely the end of the Hebrew-Israelite-Jewish period of history that began with Abraham. It was the end of the entire Old Creation from Adam forward. The Church is the replacement not merely of Israel, but also the older and larger Gentile world that began with Adam and continued through the Noahic Covenant. The Kingdom of Jesus is a wholly New Creation and nothing less.”

-James B. Jordan, ***Matthew 23-25: A Literary, Historical, and Theological Commentary***, p. 69.

“So then, the heavens and earth are a figure for the kingdoms of heaven and earth. The new heavens and the new earth are a figure for the glorious and every-increasing reign of our Lord Jesus Christ.”

-Douglas Wilson, “Biblical Pictures of the New Cosmos” in *And It Came to Pass*, p. 29.

"Because of the call of Abram, the nations were organized around Israel. Israel formed 'the land' at the center of the world, like the land that emerged from the watery chaos during the creation week (Gen. 1:2). All other nations were part of the turbulent sea that threatened to overwhelm the land and turn the world back to confusion."

-Peter Leithart, *Between Babel and Beast: America and Empires in Biblical Perspective*, p. 11.

The Garden

22 And he showed me a pure river of water of life [**Genesis 2**], clear as crystal, proceeding from the throne of God and of the Lamb. **2** In the middle of its street, and on either side of the river, was the tree of life [**Genesis 2**], which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. **3** And there shall be no more curse [**Genesis 3**], but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. **4** They shall see His face, and His name shall be on their foreheads. **5** There shall be no night there [**Genesis 1**]: They need no lamp nor light of the sun [**Genesis 1**], for the Lord God gives them light. And they shall reign forever and ever.

Revelation 22:1-5 NKJ (cf. Ezekiel 47; Isaiah 60)

“The introductory verse of [Revelation] 22 reaches farther back even than the OT prophecies of Ezekiel, Joel, and Zechariah to the description of the primeval Garden in Gen. 2:10: ‘a river was going forth from Eden.’ In association with the first Eden’s river, the ‘gold... the bdellium and onyx stone’ were features around one of the river’s tributaries, which compares to the precious stones surrounding the river of Rev. 22:1 (cf. 21:18-21). The point is that God ‘will make the end like the beginning,’ though the consummated garden will exist on an escalated scale in comparison to the first.”

Commentary on New Testament Use of the Old Testament, ed. G.K. Beale and D.A. Carson, pp. 1153-1154.

“The ‘healing of the nations’ is further explained by 22:3. First, ‘there will no longer be any curse.’ The phrase is taken from Zech. 14:11 and applied to the eternal new order in which it finds its final attainment. Although for ‘curse,’ the LXX of Zechariah has *anathema* and the Revelation has *katathema*, both are legitimate renderings of the Hebrew *herem* (cf. possibly, Isaiah 34:1-2). In the OT *herem* typically referred to people being put under a ban for complete destruction because of sin (cf. the Canaanites in the Hexateuch) **[Achan’s sin in Joshua 7:13 -T.M.]**. Likely echoed also is the curse in the first Eden, which will be removed here.”

Commentary on the New Testament Use of the Old Testament, ed. G.K. Beale and D.A. Carson, p. 1154.

(See also: **“Thorns and Thistles”** Covenant Creation on Youtube Video)

They shall not labor in vain,
Nor bring forth children for trouble [**Genesis 3**]
For they *shall be* the descendants of the
blessed of the Lord, And their offspring with
them. [**God's family**]
Isaiah 65:23 NKJ

18 The construction of its wall was of jasper; and the city was pure gold, like clear glass. **19** The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. **21** The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.

Revelation 21:18-21 NKJ (c.f. Ex. 28)

“Genesis 2:12 says that ‘good gold’ and ‘bdellium and onyx stone’ were ‘in the land of Havilah’, apparently where Eden was or, at least, to which it was close. Of course, various items of tabernacle furniture are made of gold, as were the walls, ceiling and floor of the holy of holies in Solomon’s temple (1 Kgs 6:20-22; for ‘gold’ in the tabernacle see Exod. 25:11-39). Furthermore, the onyx stones decorated both the tabernacle and temple, as well as the high priestly garments (Exod 25:7; 28:9-12, 20; 1 Chr. 29:2). Gold and onyx stone are also found together on the priest’s clothing (Exod. 28:6-7) and are mentioned together as composing parts of the temple (1 Chr. 29:2). Thus, the common feature of precious stones further associates the Garden with the later temple”

G.K. Beale, *The Temple and the Church’s Mission*, p. 72.

“Another important detail in the description of the Garden of Eden in [Genesis] chapter 2 is the close similarity between the appearance and role of the Garden and that of the tabernacle in Exodus 25-27. We have already called attention to the similarities between the account of Creation in [Genesis] chapter 1 and the account of building of the tabernacle in Exodus 25-27. Thus it is no surprise to find that the description of the ‘garden’ erected by God in chapter 2 should also suggest similarities to the tabernacle. In describing the Garden the author’s primary interest is to stress the beauty of the **gold** and **precious stones** throughout the lands encompassed by the Garden...so also John’s description of the New Jerusalem stressed the **gold** and **precious stones** which pictured the glorious presence [and value!! T.M.] of God among his people: ‘the wall [of New Jerusalem] was made of jasper, and the city of **pure gold**, as pure as glass. The foundations of the city walls were decorated with **every kind of precious stone**’ (Rev. 21:18).” [emphasis mine]

John H. Sailhamer, *The Pentateuch as Narrative*, p. 100.

“Genesis 2 specifically mentions that gold and onyx may be found in the land **outside** Eden, suggesting that part of the royal-priestly work of the image of God in God’s temple-garden was to bring in precious materials to beautify God’s sanctuary.” [emphasis mine]

-Trevor Laurence, ***“The Temple of Creation: Part 2”***

“The City is now described in terms of jewelry, as the perfect consummation of the original Edenic pattern (cf. Gen. 2:10-12; Ezek. 28:13).” [emphasis mine]

-David Chilton, *Days of Vengeance*, p. 557.

The twelve gates *were* twelve pearls [**sea source**]: each individual gate was of one pearl. And the street of the city *was* pure gold [**land source**], like transparent glass.” Revelation 21:21 NKJ

- **Where do pearls originate?**

The Sea yields glorified treasure in New Jerusalem!

- God created [***bara***] and blessed Creatures of the Sea (Gen. 1:22) AND Adam on the Land (Gen. 1:28)

- Gates of Pearl - Reconciliation and Glorification of the Genesis 1 Creation.

God's Family

In the beginning was the Word, and the Word was with God, and the Word was God **[creation]** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **[family]**

John 1:1, 12-13 NKJ

(See also Mark 3 and Galatians 6:10)

God's Family as Fulfillment Motif

“He who overcomes shall inherit all things, and I will be his God and he shall be **My son.**”

Revelation 21:7 NKJ

“Blessed *are* those who do His commandments, that they may **have the right to the tree of life [Adam]**, and may **enter through the gates into the city [New Jerusalem].**”

Revelation 22:14 NKJ

Adam the First Son of God

“... *the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.” Luke 3:38
NKJ

“This is the book of the genealogy of Adam.” Genesis 5:1 NKJ

“The picture [in Genesis 5] of the first parents and their sons is similar to that of God and Adam. This connection is most readily seen in the fact that God’s naming of Adam appears here [Genesis 5] for the first time in Genesis... The role of God as a father is heightened even further by the parallels between his creating Adam “in the image of God” and Adam’s begetting “[one] in his likeness and according to his image (5:3). **The author has gone to great lengths to depict God’s creation of [Adam] in terms of a patriarch establishing and overseeing his family...**” [emphasis mine]

John H. Sailhamer, ***The Pentateuch as Narrative***, p. 117.

"The reason that Jesus reflects both the Old Testament figures of **Adam** and **Israel** is because, as we have seen earlier, **Israel** and her patriarchs were given the same commission as was **Adam** in Genesis 1:26-28. Consequently, it is not an overstatement to understand **Israel as a corporate Adam** who had failed in their 'Garden of Eden' [c.f. Gen. 13:10; Isaiah 51:3; Ezekiel 36:35; Joel 2:3] in much the same way as their primal father had failed in the first garden." [emphasis mine]

-G.K. Beale, ***The Temple and the Church's Mission***, pp. 174-175.

“First and foremost is the undeniable fact that Paul, when considering the resurrection from the death of **Adam**, posited that resurrection as the fulfillment of God’s promises to Old Covenant **Israel**. He directly cites Isaiah 25 and Hosea 13, not to mention the fact that he indirectly alludes to Daniel 9, Daniel 12, the Psalms and other O.T. prophecies (1 Corinthians 15:54-56). This means that the *promise of resurrection made in the Garden is incorporated into YHVH’s promise to Old Covenant Israel. So, the story of the Garden becomes the story of Israel.*” [emphasis mine]

-Don K. Preston, ***We Shall Meet Him in the Air: Wedding of the King of Kings***, p. 4.