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THE DIVINE MARRIAGE AS TELEOLOGY AND PHILOSOPHY OF HISTORY

Tim Martin



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Covenant Creation
Teaching the Creation-Covenant Message

THE ESCHATOLOGY OF THE PROPHETS:



THERE IS GOING TO BE A WHITE WEDDING!

“ In that day I will make a covenant for them
With the beasts of the field,
With the birds of the air,
And *with* the creeping things of the ground.

Hosea 2:18 NKJ

“ 27 Behold, the days are coming, says the LORD,
that I will sow the house of Israel and the house of
Judah with the seed of man and the seed of beast.
28 And it shall come to pass, *that* as I have

Jeremiah 31:27 NKJ



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24 In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land, **25** whom the LORD of hosts shall bless, saying, “Blessed *is* Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”

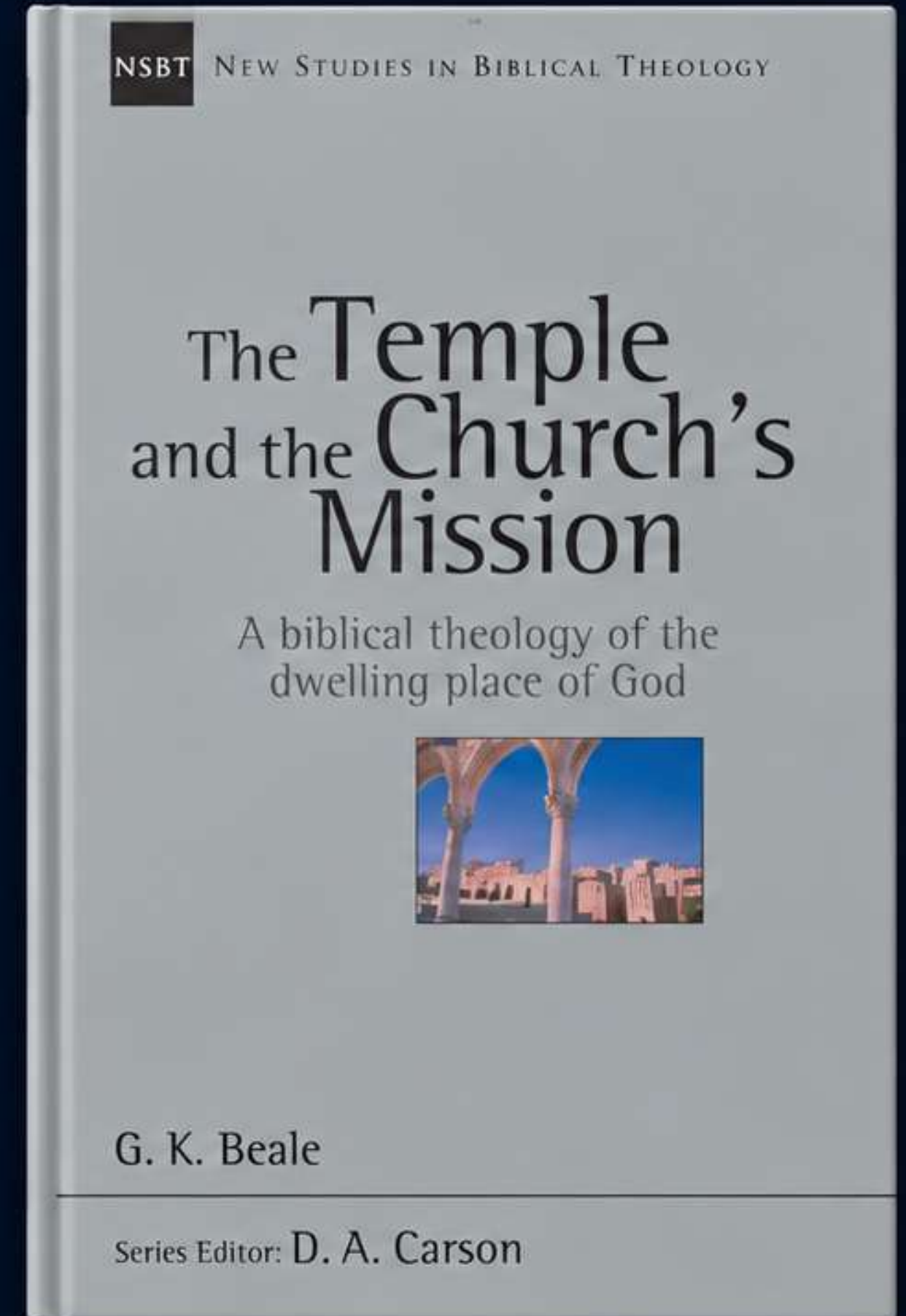
Isaiah 19:24-25 NKJ

**This will be written for the generation to come,
That a people yet to be created may praise the LORD.**

Psalms 102:18 NKJ

“The Gospels portray Jesus as an **Adam** figure who is inaugurating a **new creation**. ”

-G.K. Beale, *The Temple and the Church's Mission* (2004), p. 12.



“ 60 “Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an **everlasting covenant** with you.

61 Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you for daughters, but **not** because of My covenant with you. ”



Ezekiel 16:60-61 NKJ



Why would Sodom be relevant
to **Biblical eschatology** that
originated merely with Sinai?



37 But as the days of Noah were, so also will the coming of the Son of Man be. **38** For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

Matthew 24:37-38 NKJ



as it was in the days of Noah, so it will be also in the days of the Son of Man: **27** They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. **28** Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

Luke 17:26-28 NKJ

10 I saw still another mighty angel coming down from heaven, clothed with a cloud. And a *rainbow* was on his head, *his face was like the sun*, and his feet like *pillars of fire*. ² He had a little book open in his hand. And he set his right foot on the sea and *his left foot* on the land,



Revelation 10:1-3 NKJ

Structure of Jeremiah

By Phillip G. Kayser

A Intro

B Or

C

A Introduction - Jeremiah's call to destroy and plant begun (1)

B Oracles against Judah: invasion and disaster from north (2-12)

C Judah's exile and suffering predicted (13-20)

D Judgments against specific kings and groups (21-29)

E Israel will return from captivity in prep for Messiah (30:1-31:22)

F Israel will dwell in the land (31:23-26)

G Future restoration of individuals (31:27-30)

H New covenant (31:31-34)

G' Future restoration of nation (31:35-40)

F' Israel will dwell in the land (32)

E' Israel will return from captivity in prep for Messiah (33)

D' Judgments against specific kings and groups (34-35)

C' Judah's suffering and exile accomplished (36-45)

B' Oracles against nations: invasion and disaster from north (46-51)

A' Epilogue - Jeremiah's call to destroy and plant fulfilled (52)

31:27-40 is a tightly-knit literary unit – note especially “Behold, the days are coming” 3x followed by a temporal *waw-perfect* Hebrew construction

Book of Comfort (30-33)

mfort (30-33)

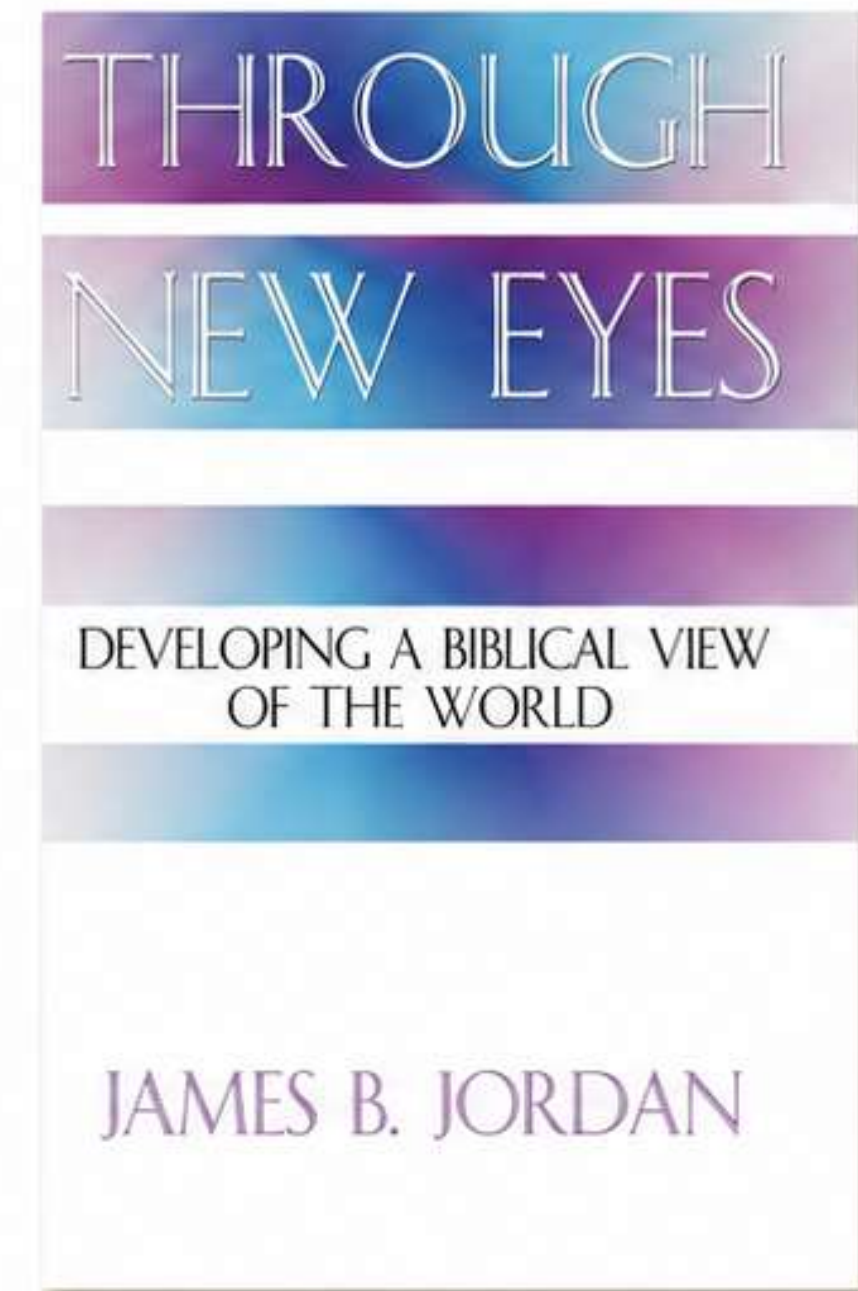
C'

B' Or

A' Epilo

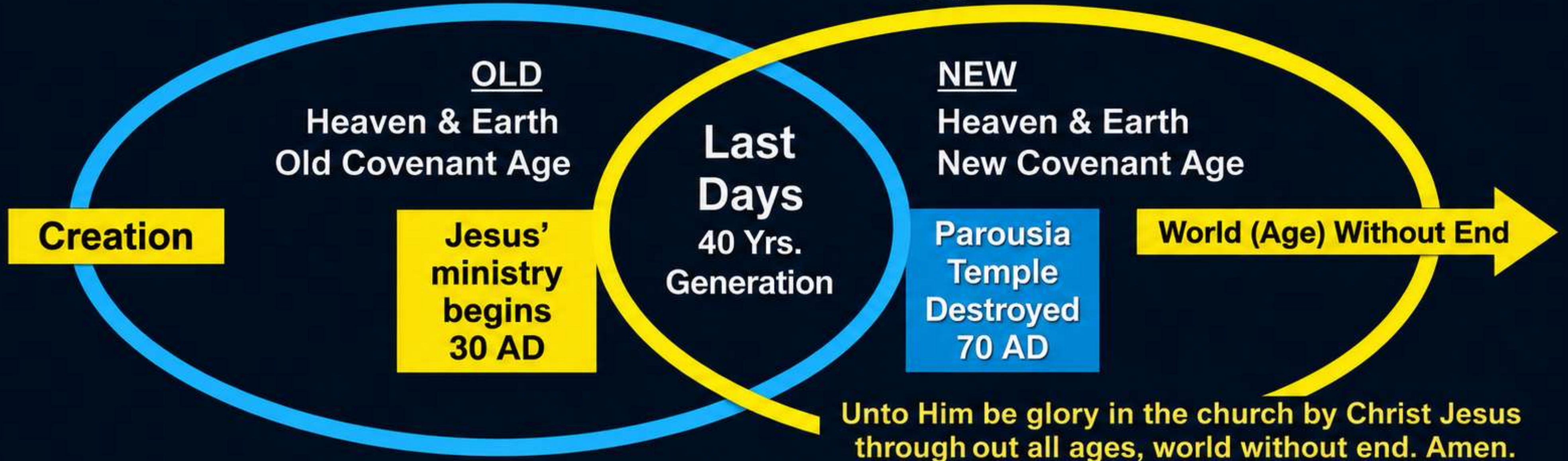
“Theologians sometimes use "Old Covenant" to refer to the Mosaic covenant. There is truth to this in that the Mosaic covenant published **most fully** the distinctive character of the Adamic covenant under curse. Yet, ultimately, the **Old Covenant is the covenant of the original garden of Eden.** Ultimately, there are **two** covenants, Old and New. There are **two** Adams, Adam and Jesus. There are **two** heavens and earth, the first in Adam and the second in Christ.” *(emphasis mine)*

— James B. Jordan, ***Through New Eyes*** (1988), p. 311.



“In the beginning God created the heavens and the earth.” Genesis 1:1 NKJ

Fulfilled Eschatology Overview



**Unto Him be glory in the church by Christ Jesus through out all ages, world without end. Amen.
Eph. 3:21**

The Bible divides time into (2) worlds (ages): “this age” and “the age to come”. They correspond with the Old and New Covenant ages. The New Testament was written during the “LAST DAYS” of the Old Covenant age or what THEY called “this age”. The Last Days of the Old Covenant age were the 40-year transition that ended when the Temple was destroyed - ending the Old Covenant Law and blood sacrifices.

Is a bride's wedding day the
same day as her birthday?

Was the Church *born* at the Marriage fulfilled at AD70?

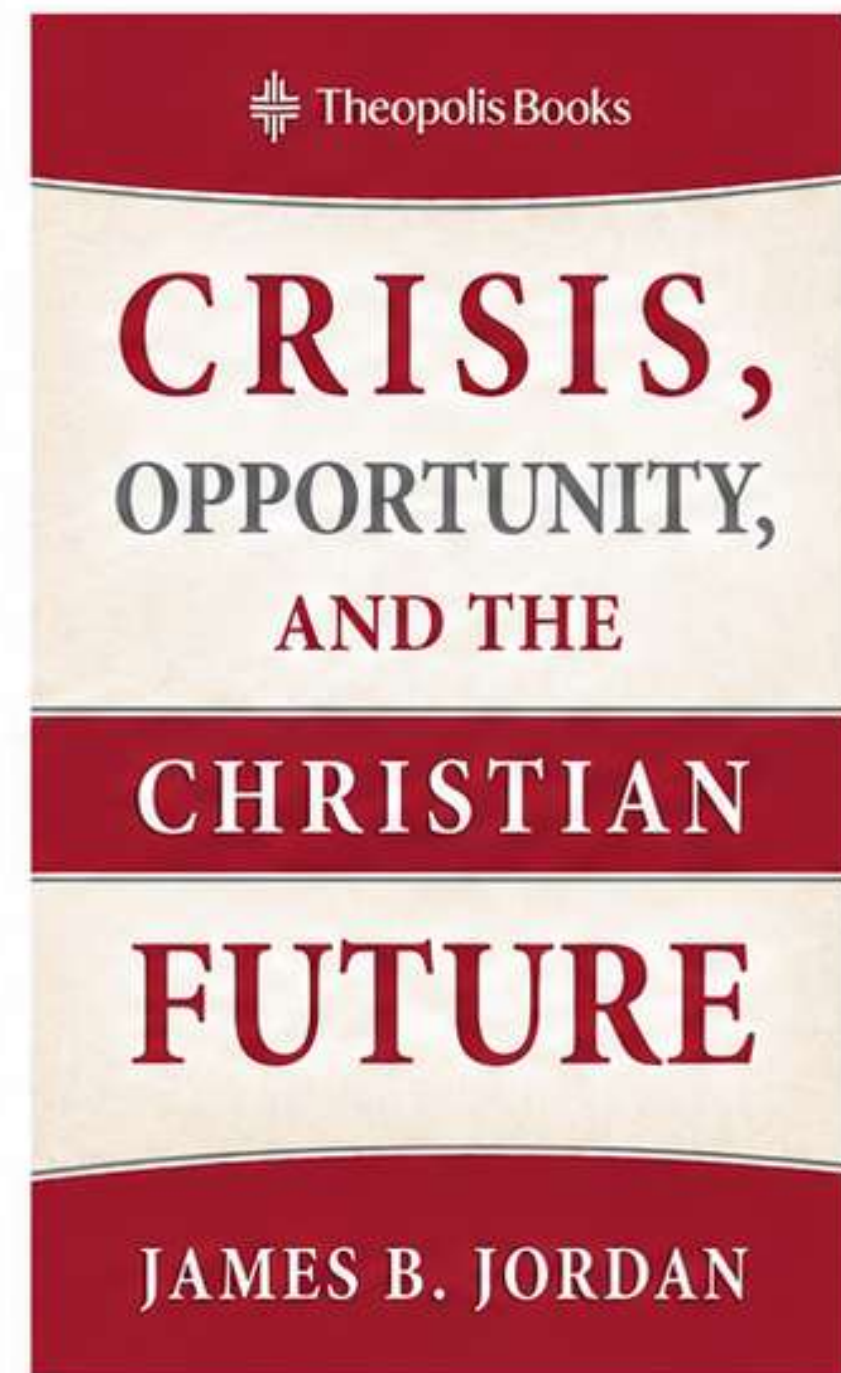
A woman's *wedding day* is *NOT* the beginning of her life!

Who has heard such a thing?
Who has seen such things?
Shall the **earth** be made to give birth in one day?
Or shall a **nation** be born at once?
For as soon as **Zion** was in labor,
She gave birth to her **children**.

Isaiah 66:8 NKJ



“ We are called Daughter Zion and Daughter Jerusalem (often mistranslated “Daughter of Zion”; in fact, Zion/Jerusalem is the daughter). We are the **“only created”** Daughter of God, whose destiny is to grow up to become the Bride of the **“only begotten”** Son of God. The Spirit, the Divine Matchmaker, has been sent to prepare the Bride for the Son. **That course of preparation is what human history is all about.** (emphasis mine)



— James B. Jordan, ***Crisis, Opportunity, and the Christian Future*** (1994, 2016), p. 12.



When someone gets married,
is that the *end* of their
history in the world?

- ✓ They continue to live.
- ✓ They build a life together.
- ✓ They achieve many things.



What about
“life together”?

- ✓ It’s the journey.
- ✓ It’s the experiences.
- ✓ It’s the purpose.
- ✓ It’s the memories.



Marriage is *not* the end—
it’s the *beginning* of a shared story
that can *impact the world*.

THE BEAUTY OF YOUR KINGDOM



Your throne, O God, *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.



You love righteousness and hate wickedness;



Therefore God, Your God, has *anointed* You
With the oil of gladness more than Your companions.



All Your garments *are scented* with myrrh and aloes *and* cassia,



Out of the ivory palaces, by which they have *made* You glad.



Kings' daughters *are* among Your honorable women;



At Your right hand stands *the queen in gold* from Ophir.

PSALM 45:6-9 NKJ



THE BEAUTY OF YOUR KINGDOM

8 BUT TO THE SON *HE* SAYS:

“Your throne, O God, *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.”

Hebrews 1:8 NKJ (cf. Psalm 45:6)

10-11 AND IN ANOTHER PLACE *HE* SAYS:

“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;”

Hebrews 1:10-11 NKJ (cf. Psalm 102:22-26)

“ ... and the poet is therefore fully warranted in regarding him in the light of the **Messianic idea, and the **church** is fully warranted in referring the song [Psalm 45] for all ages, to the **great King** of the future, the **goal of its hope**. ”**



- ***Keil-Delitzsch Commentary of the Old Testament*** (1861-1882),
Volume 5, “Psalms,” p. 74.

“ Who are those daughters of kings and who is queen standing in closest relationship to the king? The former are **the heathen nations** converted to Christ, and the latter is **the Israel** which is remarried to God in Christ, after the fulness of the heathen is come in. It is only when Israel is won to Him, **after the fulness of the heathen is come in** (Rom. xi.25), that the morning of the great day will dawn, which this Psalm as a song of the church celebrates. ”



– ***Keil-Delitzsch Commentary of the Old Testament*** (1861-1882),
Volume 5, “Psalms,” p. 86.



PSALM 45:10-12 NKJ

- ✦ Listen, O daughter,
- ✦ Consider and incline your ear;
- ✦ Forget your own people also, and your father's house;
- ✦ So the King will greatly desire your beauty;
- ✦ Because He *is* your Lord, worship Him.
- ✦ And the daughter of Tyre *will come* with a gift;
- ✦ The rich among the people will seek your favor.



The King will greatly desire your beauty.





The ascended Christ, as True Israel, sends the gospel to the Gentiles. On the day of Pentecost, the gospel was preached in every language except Hebrew, a sign that True Israel was going about His priestly work. This was also a sign, however, that the **Babelic world** was being overcome, and if there is no longer a **Babelic curse**, there is no longer any need for a priestly nation of Israel. Remember, the two go together. As Paul makes clear in 1 Corinthians 14:21-22, speaking in tongues was a sign to Israel that **her history was over because her purpose had been accomplished by True Israel....**



After A.D. 70 the gospel has no more message of reconciliation between believing Jew and believing Gentile. That reconciliation **has been accomplished** once and for all. ***Babel has been undone.***
(emphasis mine)

-James B. Jordan, "*The Future of Israel Re-Examined*" (1991)



**The End of the
Adamic Age
proves Covenant
Creation!**





**Instead of Your fathers shall be Your sons,
Whom You shall make princes in all the earth.
I will make Your name to be remembered in all generations;
Therefore the people shall praise You forever and ever.**



Psalms 45:16-17 NKJ



First of all Israel, whom the psalmist represents, is called upon to declare with praise the name of the Messiah from generation to generation. But it does not rest with Israel alone. The nations are thereby roused up to do the same thing. **The end of the covenant history** is that Israel and the nations together praise this love-worthy, heroic, and divine King...

- *Keil-Delitzsch Commentary of the Old Testament* (1861-1882), Volume 5, "Psalms," p. 90.





**And He will destroy on this mountain
The surface of the covering cast over all people,
And the veil that is spread over all nations.**



Isaiah 25:7 NKJ



Yahweh himself is enthroned in light and glory, but in the Old Covenant he was enthroned behind a **veil**. With the coming of the New Covenant, Yahweh steps through the **veil of the firmament** to meet us in our own flesh... (emphasis mine)

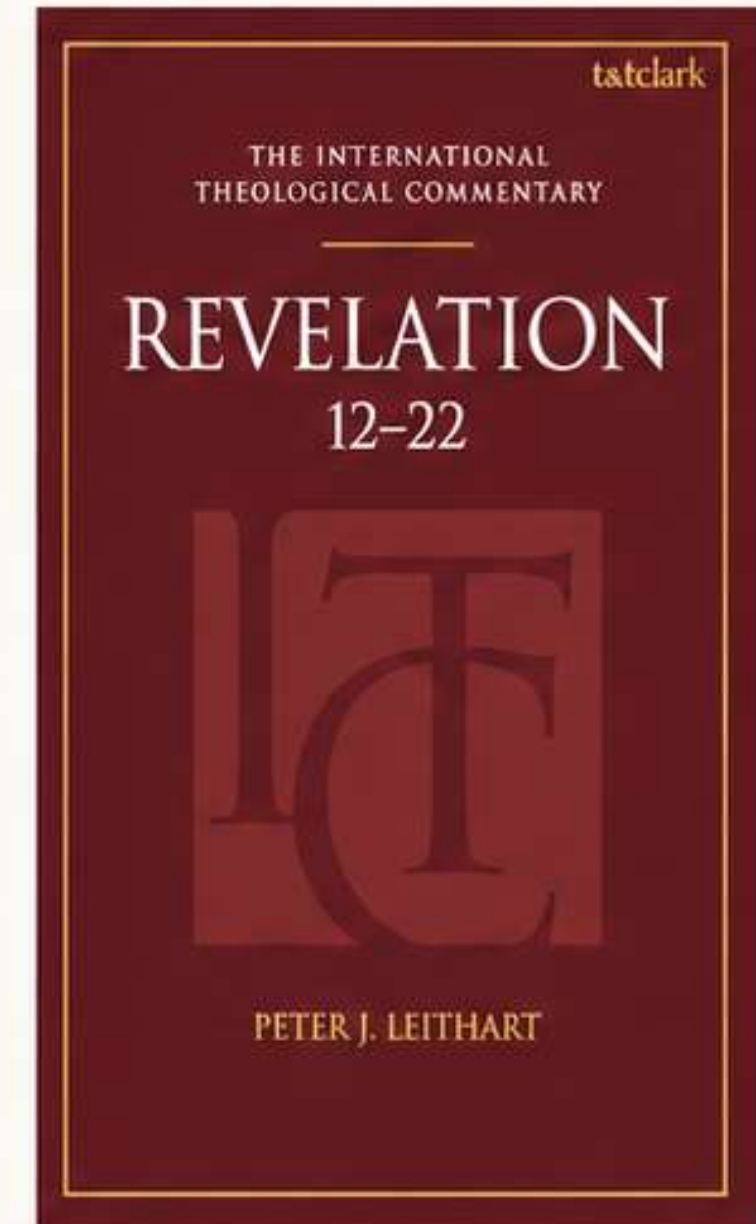


- Peter J. Leithart, “*The Epistles of John Through New Eyes: From Behind the Veil*,” pp. 23-24.



[Commenting on Rev. 19:16]

Finally, Jesus bears the name of King and Lord on his thigh... In the OT, the thigh (Heb. *hered*) sometimes refers to birth... The Rider has a name on his thigh because he is the Bridegroom (Song 3:8), **who will father many sons with his Bridal church.** (emphasis mine)



-Peter Leithart, *Revelation 12-22: International Theological Commentary*, (2018) p. 282.





4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Genesis 2:4 KJV

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1 NKJ



In each case after Genesis 2:4a, **“these are the generations of”** serves to introduce a family, members of a family, and/or stories about a family. **Why should Genesis 2:4a** be treated any differently? The reason is that to treat Genesis 2:4a in the same way creates a major theological embarrassment...





If we treat Genesis 2:4a in the same way that we treat the key phrase on the other occasions, then “heavens and earth” would have to be **parents** of someone, and the story that follows would be about the **parents and their children**. But “heavens and earth” can only be parents if they are beings that bear children...” (emphasis mine)

-Gary Greenberg, *“Who or What are the ‘Generations of the Heavens and the Earth’ in Genesis 2:4a?”* (2021).



I could not embrace full preterism without that undoing the entire architecture and fabric of my mind. And I say this as someone who knows what it is like to go through theological paradigm shifts—I have been to the fair, and ridden on all the rides. Got sick on some of them. I have transitioned from Arminianism to Calvinism, from credo to paedo, from premillennial to postmillennial, and you know. One of those guys. If any one of those transitions was like bumping into the table and spilling a glass of water, full preterism would be like the Great 1906 San Francisco earthquake...





I am telling you all that all Reformed theology hangs together, and this is a theological jenga game—and **full preterism** is like trying to pull out a long block second from the bottom. It is not possible to talk about this issue all by itself.

Futurists and partial preterists disagree with one another about numerous passages of Scripture. **But we don't disagree with one another about the structure and framework of human history.** We line the books up differently, and sometimes have fierce debates about that, but we both use the same **bookends—creation and the eschaton...**



“What this means is that my difference with the full preterist does not fall in the same category, not at all. It is actually a difference about the meaning and teleology of all human history in its entirety. This is not a trifle, in other words. The ramifications are massive.”

-Douglas Wilson, “*Theological Jenga & Full Preterism*,” Blog and Magblog post March 13, 2023.



“ The downstream ramifications of hyper-preterism are where the real problems are manifested. If all the passages that we thought were about the end of the world are not about the end of the world, then how do we even know there is going to be an end of the world? This would mean that sin is never finally defeated, that death is never ultimately conquered, and that **heaven and earth remain forever divided**. This is why the partial-preterists stand together with the rest of the Christian world in maintaining that **this world** will in fact come to an end—and that Scripture describes it... ”

-Douglas Wilson, “*Like a Pair of Old Jeans*,” Blog and Magblog post July 17, 2023.

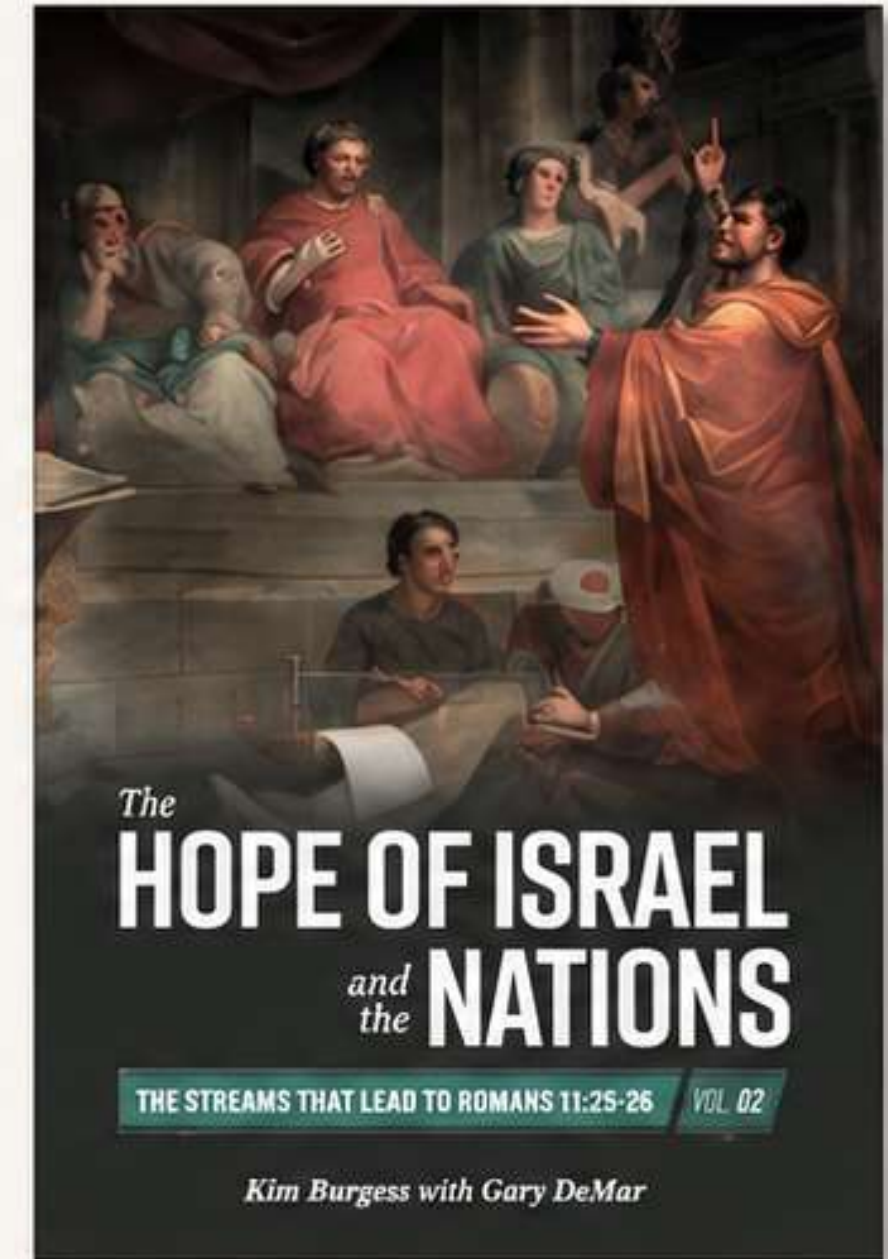


Gary: Oftentimes, I am asked to speak to full preterists, and this is what they want to know. I was up in Chesapeake, Virginia, recently and the title of the conference there was “How Should We Then Live?” We discussed some of this in Episode 18.



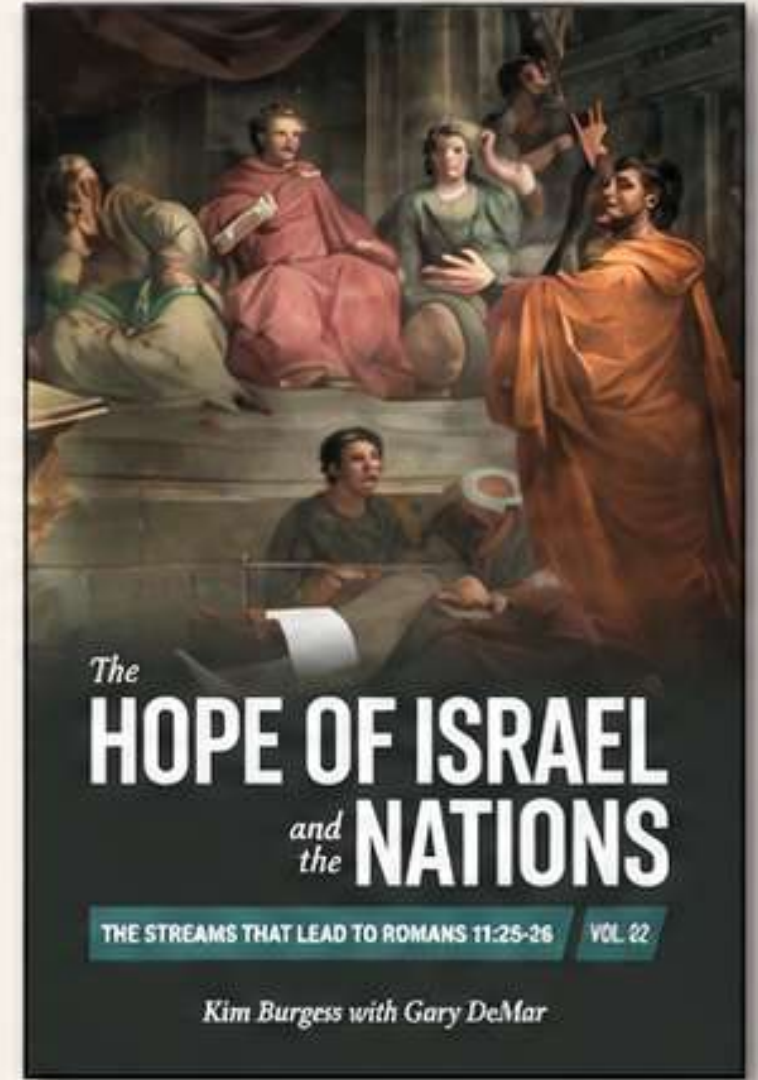


Gary: This is something that has been missing among full preterists because they do not seem to have room or allowance for it in their system. In this regard, at least, this sort of full preterism is indeed what could be called an “over-realized” eschatology, wanting everything — accomplishment and application too — to be complete by AD70.





“**Kim:** Right, because they have a “full-stop” at AD 70 and think it is all done now. But what nonsense. It is impossible, limited, as it is, to this world alone.



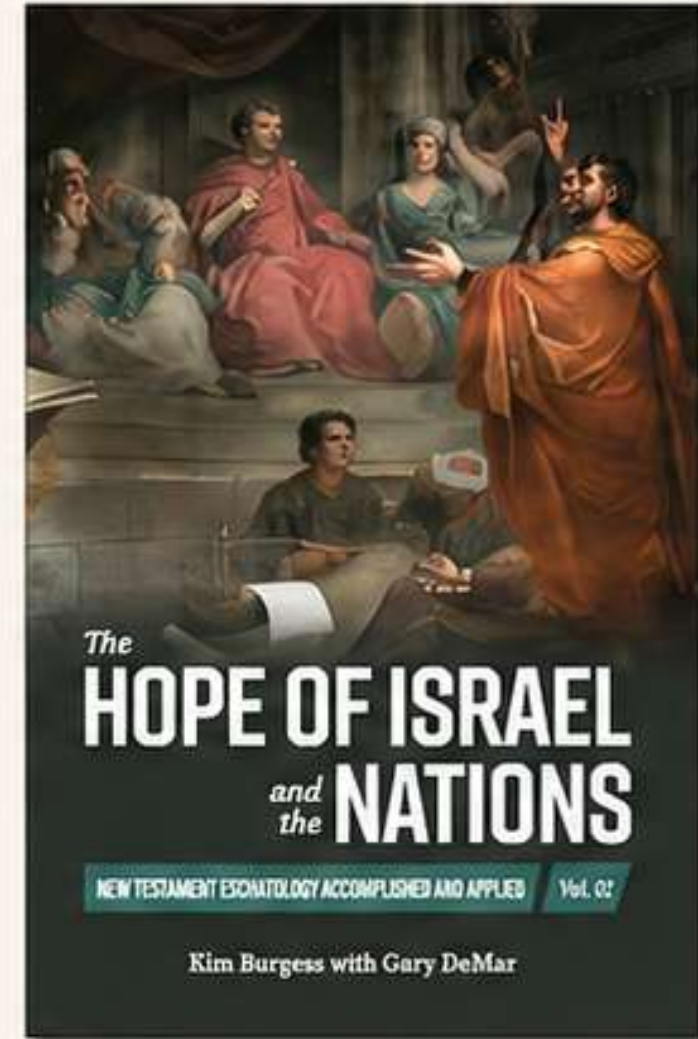
— — — — —
“**Gary:** Exactly.



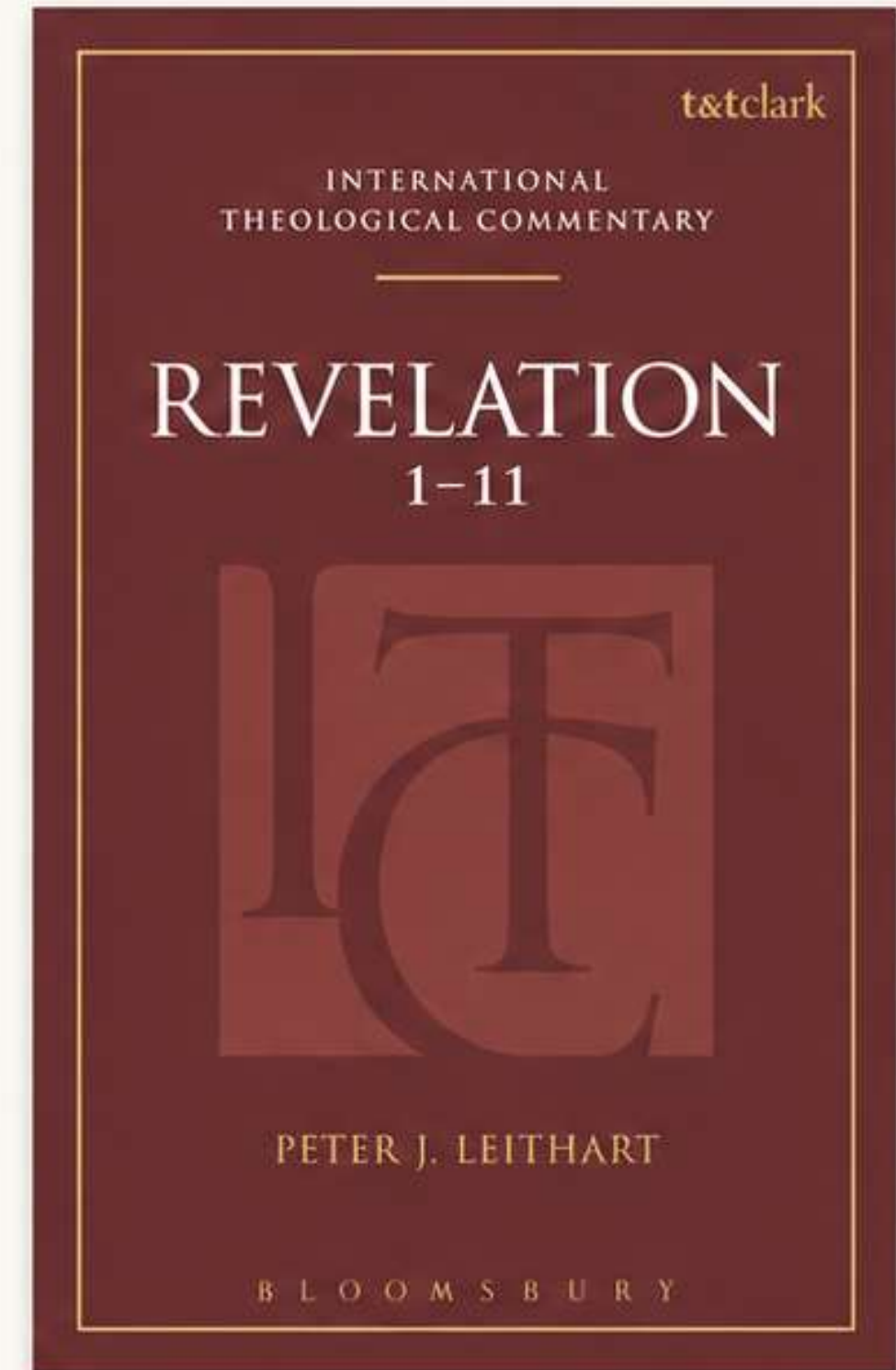
Kim: I have even heard one of them, I won't mention any names here, but he said to me, "Yes, okay. I'll agree with you about the distinction of redemption accomplished and redemption applied." But he said the accomplishment of redemption and the application of redemption applied were both fully completed by AD 70. I thought, "What in the world? How can you say this?"



-Burgess and DeMar, *The Hope of Israel and the Nations*, Vol. 2, pp. 247-248.

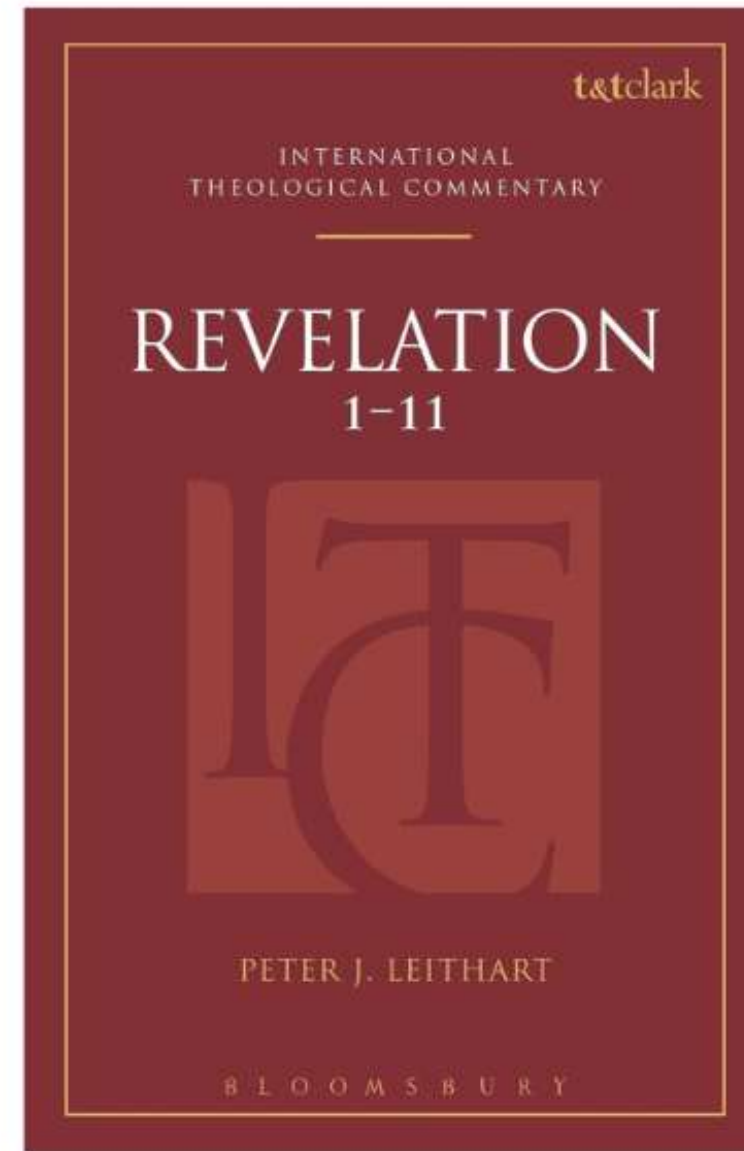


“A small number of preterists — calling themselves “consistent” or “full” preterists but labeled “hyperpreterists” by their opponents — take the view that everything in Revelation was fulfilled before or in AD 70 (cf. King 1987, 2016). Even the millennium and final judgment are squeezed into this time frame. That position not only rejects the near-universal confession of the church (“He will come again to judge the quick and the dead”) but it also causes havoc to other teachings of Scripture...”



Peter Leithart, *Revelation 1-11: International Theological Commentary*, (2018) p. 15.

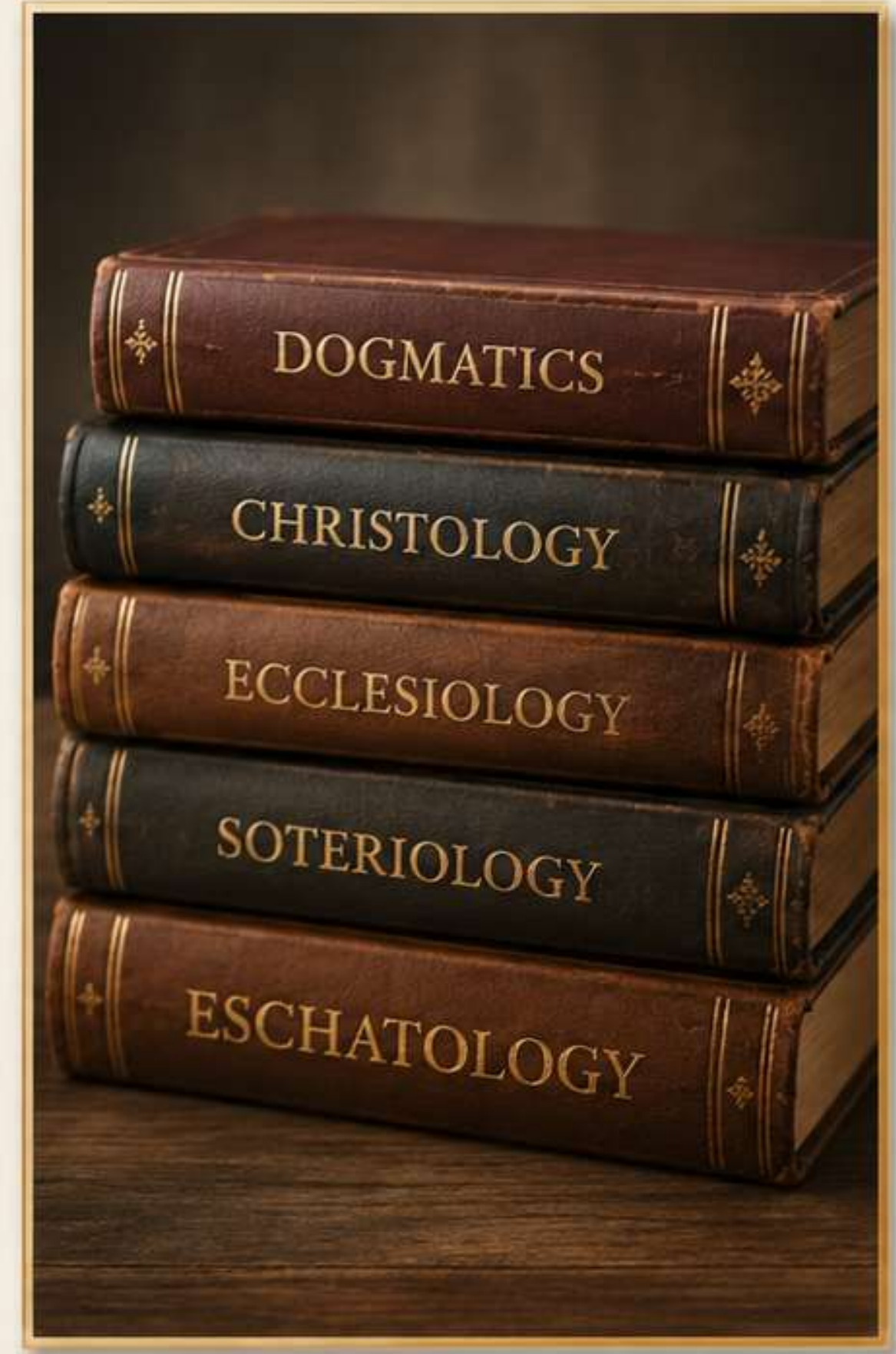
Some argue, for instance, that that the resurrection described in 1 Corinthians 15 has already happened: if that is the case, “resurrection of the body” no longer means what it has meant in historic Christianity, with massive implications not only for eschatology but anthropology and the doctrine of creation. (emphasis mine)



Peter Leithart, *Revelation 1-11: International Theological Commentary*, (2018) p. 15.

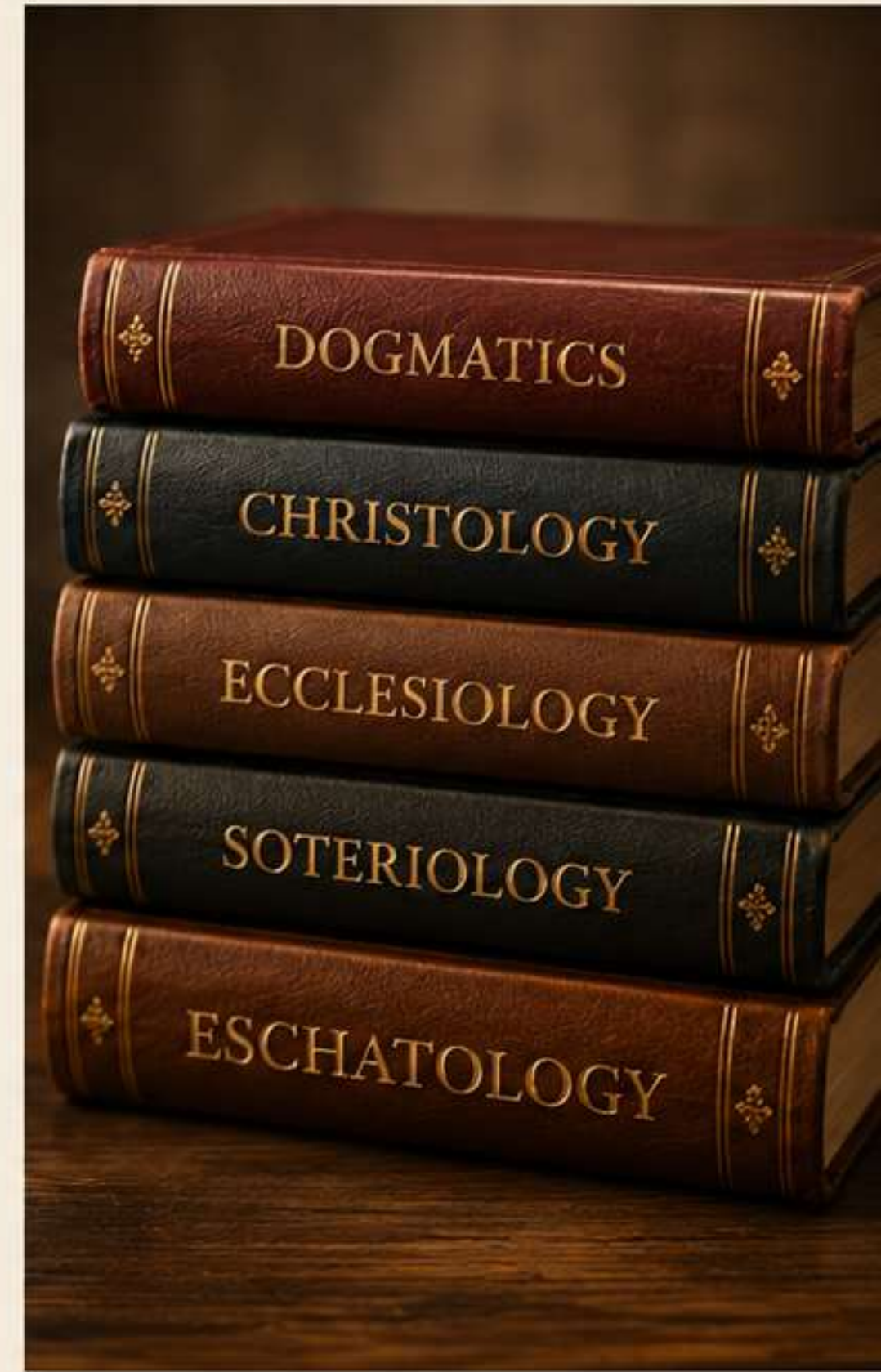
“ At the same time it must be said that there has never been a period in the history of the Christian Church, in which eschatology was the center of Christian thought. The other loci of Dogmatics have each had their time of special development, but this cannot be said of eschatology. ”

-Louis Berkhof, ***Systematic Theology***, (1934)
“Introductory Chapter, B. Eschatology in the history of the Christian Church.”



“Strange to say, the same Catholic author says:
“Eschatology is the **crown and capstone** of dogmatic theology,” which is perfectly correct. It is the one locus of theology, in which all the other loci must come to a head, to a final conclusion. Dr. Kuyper correctly points out that **every other locus left some question unanswered, to which eschatology should supply the answer.** In theology it is the question, how God is finally perfectly glorified in the work of His hands, and how the counsel of God is fully realized; in anthropology, the question, how the disrupting influence of sin is completely overcome;”

-Louis Berkhof, ***Systematic Theology***, (1934)



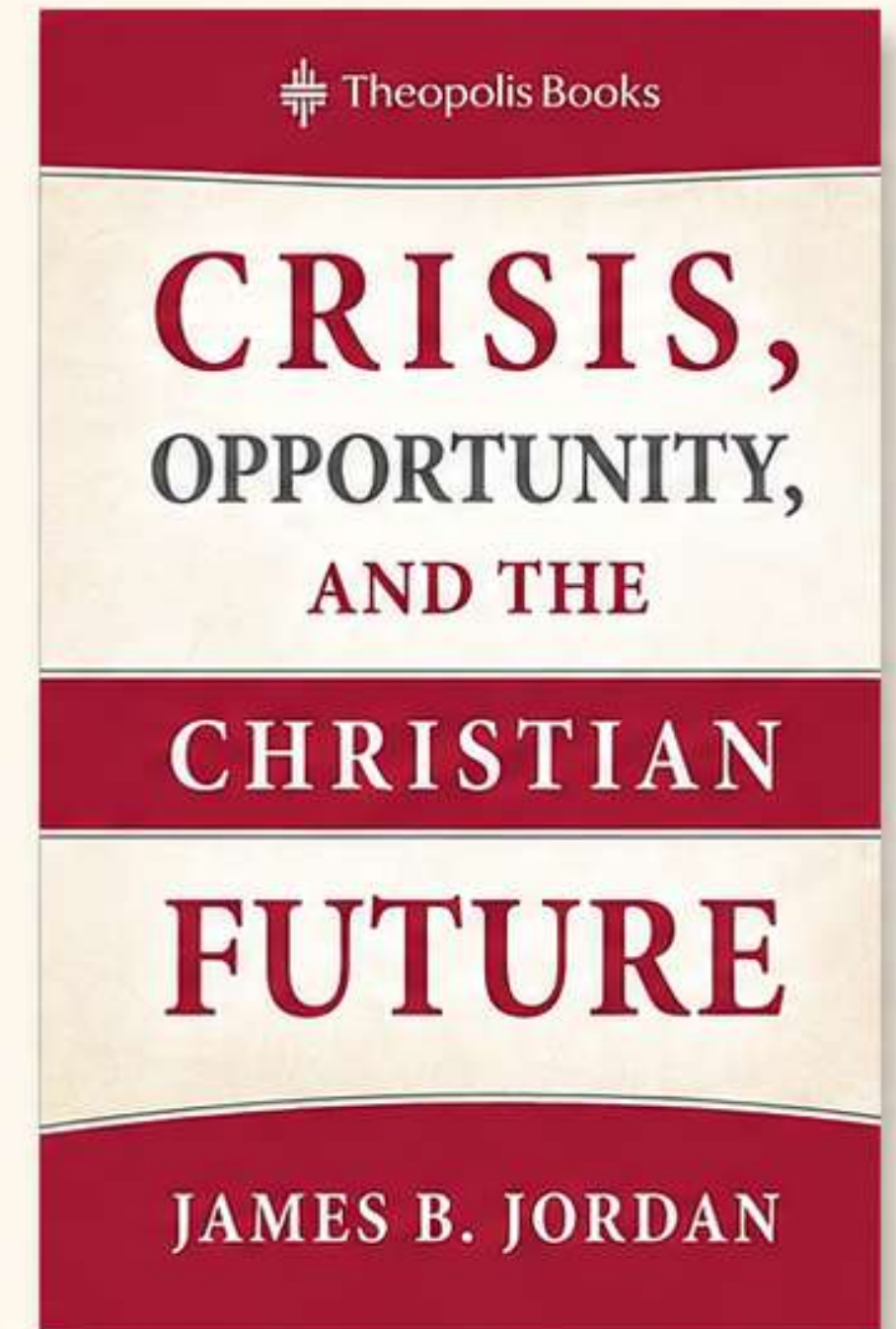


“ ... in christology, the question, how the work of Christ is crowned with perfect victory; in soteriology, the question, how the work of the Holy Spirit at last issues in the complete redemption and glorification of the people of God; and in ecclesiology, the question of the final apotheosis of the Church. **All these questions must find their answer in the last locus of dogmatics, making it the real capstone of dogmatic theology.** Haering testifies to the same fact when he says: “As a matter of fact it (eschatology) **does shed a clear light upon every single section of doctrine.**” (emphasis mine) ”



Louis Berkhof, *Systematic Theology* (1934),
“C. The Relation of Eschatology to the Rest of Dogmatics,”

“ In uncertain times, Christians are tempted to retreat into nostalgia. We are tempted to think that the solutions of the past will meet the problems of the present and future. This is a temptation. We ought to learn and remember all we can about the past, but we are called to follow Jesus into the future God promises, a future we have not seen and cannot know. (emphasis mine) ”



-Peter Leithart, “Preface” in ***Crisis, Opportunity, and the Christian Future*** (1994, 2016), p. vi.

THE ESCHATOLOGY OF THE PROPHETS:



“LIFE TOGETHER”

— FOR THE HOLY FAMILY NOW —



THANK YOU!



Thank you to all our in-person attendees
and online viewers for being part of this
amazing conference!

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