

Introduction to The Days of Noah Paradigm

The fall of Jerusalem and the destruction of the Temple in A.D. 70 is most dateable, climactic, and apocalyptic event in Jewish history. Jesus's Olivet Discourse predicts this event. Many Christians are unaware of its significance on biblical history.

1. Interpretative Lens is based on Biblical Hermeneutic Principles

- A. Bible Hermeneutics - The study of the principles and methods of interpreting the text of the Bible.
- B. Three Crucial Laws of Biblical Interpretation:
 - Interpreted literally by its plain reading unless a passage is intended to be symbolic.
 - Passage must be interpreted historically, contextually, and grammatically.
 - Scripture is the best interpreter of scripture. Compare passages with others. How N.T. writers quote O.T.
- C. How to "Literally" Interpret the Bible
 - Sensus Literalis, is a Greek term meaning "the literal sense of scripture," or according to the literature.
 - Every text in the Scriptures is not given a "strictly literal" interpretation, but recognizes that there are different literary devices that are part of language that take it to the next level.
 - Wooden literal" is a phrase used to describe a rigid, inflexible interpretation of text, that takes every word at its most basic, literal meaning without considering context, figurative language, or genre.
- D. Two terms that relate to how scriptures are interpreted from the Bible
 - Exegesis – "To draw out," is legitimate interpretation which reads out of the text what the original author meant to convey.
 - Eisegesis – "To lead into," reads into the text what the interpreter wishes to find or thinks they find there. It expresses the reader's own subjective ideas.
- E. Comments concerning Hermeneutics
 - Many times, we wrestle with scriptures that challenge us in the things that we think we know. We battle with the inclination to interpret scripture a particular way, rather than allowing the scripture to dictate what is being said. This is part of the process of lining up our beliefs to match what scriptures says.
 - Following sound hermeneutical principles is very important in interpreting difficult passage of scripture.
 - How we apply hermeneutic principles will drastically affect how we interpret prophetic passages. This is what leads us to different lens of interpretation.

2. Process leading to the re-evaluation my Eschatological Views: (Based on Scripture Alone)

- A. When death is abolished for all time. (1 Second Coming, 1 Resurrection, 1 Final Judgment)
- B. Olivet Discourse interpreted in context and keeping in line with the time statement of "this generation."
- C. Olivet Discourse historical connection with the writings of Josephus.

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3. Interpretative Methods for the Olivet Discourse (and the Book of Revelation):

- A. **Futurism** views most of Jesus's teaching is relating to events still in our future. This is the popular view today. (Follows a more "wooden literal" interpretation hermeneutic).
- B. **Partial Preterist** views most of Jesus's teaching was fulfilled in the 1st century while other parts are fulfilled in the future. (Incorporates a "*Sensus Literalis*" interpretation hermeneutic, allowing for more symbolic interpretation of apocalyptic literature).
- C. The Olivet Discourse is the key passage upon which eschatological systems are built. Many of the familiar terms associated with Christ 2nd coming come from it. (Terms such as great tribulation, abomination of desolation, Jesus coming in the clouds, the gathering of His elect, etc.).
- D. These interpretative lenses lead to drastically different views where there is practically no agreement in the meaning of various eschatological terms.

4. The Context that led to the Olivet Discourse – Matthew 21-23

- A. Triumphal Entry (21:1-11), fulfillment of Zech 9:9 (Jesus presented as King)
- B. Jesus cleanses the Temple of the moneychangers (21:12-13)
- C. Anger of the priests and scribes when Jesus healed the blind & lame (21:14-17)
- D. Curses fig tree that bore no fruit (21:18-22)
- E. Jesus's authority challenged by the chief priests and elders (21:23-27)
- F. Parable of the two sons emphasizing doing the will of God 21:28-32)
- G. Tells parable of the landowner, mistreatment of the prophets (21:33-46)
- H. Parable of the marriage feast, about destruction of Jerusalem (22:1-14)
- I. Pharisees tried to trap Jesus in His words, paying taxes to Caesar (22:15-22)
- J. The Sadducees came questioning Him about the resurrection (22:23-33)
- K. The Pharisee testing Him, asked what is the greatest commandment (22:34-40)
- L. Jesus asks the Pharisees a question and silences them (22:41-46)
- M. Scribes and Pharisees out to exalt themselves (23:1-12)
- N. Pronounces 7 woes on the scribes and Pharisees (Matt 23:13-33).

5. The questions answered in the CONTEXT of the temple being destroyed, not Christ's return in the distant future.

- A. **When will the Temple be destroyed? "When will these things be?"** Answer: "These things" refer to the temple being destroyed that occurred within the generation (1st century) of hearing Jesus's words. (Not a future generation)
- B. **What will be the sign of these things taking place?** Answer: When Jerusalem is surrounded by armies.
- C. **What will be the sign of your coming (Parousia)?** Answer: Jesus's enthronement in Heaven. This "sign" is in heaven, Jesus's "*Parousia*" in the 1st century was not on earth, but in heaven (Dan. 7:13-14). His "*Parousia*" on earth will be at His 2nd coming (1 Cor. 15:23).
- D. **What will be the sign of the end of the age?** Answer: The total desolation of the temple, end of the priesthood, and the animal blood sacrificial system. This is the end of the Jewish Age, not the end of history. In that He says, "A new *covenant*," He has made

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the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away (Heb. 8:13).

6. "THIS GENERATION will not pass ..." (Matthew 24:34)

- A. This verse serves as a time statement for all the events preceding it and should dictate the timing of these events.
- B. "This generation" refers to the generation to whom Jesus was speaking not a distant future one.
- C. Every time the phrase is used it refers to the generation alive at the time. It never refers to a distant future generation. Used 14 times in NT.
- D. Jesus's references to events such as wars and rumors of wars, famines, pestilences, earthquakes, the abomination of desolation, great tribulation, sun darkened, moon not giving its light, stars will fall, the heavens will be shaken, the Son of Man coming in the clouds with great power and glory, etc., ALL occurred during that 1st century generation.
- E. The CONTEXT and the time statement of "this generation," requires this interpretation.

7. Siege of Jerusalem April 14 – September 8, A.D. 70

- A. **Flavius Josephus** (AD 37/38 – AD 100) in his book "The Wars of the Jews," describes the eyewitness events that occurred during the destruction of Jerusalem and the temple in A.D. 70.
- B. Was the decisive event of the First Jewish-Roman War (AD 66-73).
- C. Led by Roman General Vespasian and later his son Titus.
- D. The city was ravaged by murder, famine, and even cannibalism which was the great tribulation Jesus spoke of in the Olivet Discourse.
- E. Temple destroyed 9th Av (Aug 29), the same month & day as the first temple in 586 BC.
- F. Estimated 1.1 million killed; many in the city for the Passover.
- G. There was an occurrence of miraculous signs during the siege of Jerusalem that could be fulfillment of what Jesus said will happen (in the Olivet Discourse).
- H. The destruction of Jerusalem was judgment upon the Jewish people because of their disobedience and rejection of their Messiah.

8. The Plumb Line Metaphor – 1 Corinthians 15:20-26; 51-54

- A. A plumb line is a light line with a weight (plumb bob) at one end that, when suspended next to a workpiece, defines a vertical line, it keeps carpenters & painters work straight.
- B. 1 Corinthians 15:54 provides the straight line in which all Bible prophecies concerning the end of the age must line up with. Must harmonize scriptures to agree with this fact.
- C. 1 Cor. 15:54 states that the resurrection (verses 51-53) is the fulfillment of Isaiah 25:8.
- D. All prophetic events must be interpreted in such a way that they will stay true with the timing of when death shall be abolished forever. This is an established biblical fact.
- E. Jesus teaches there is ONE physical resurrection of the dead – **John 5:28-29; Acts 24:15**.
- F. There can be no pretribulation rapture since death will occur during the tribulation and even in the millennium. **THIS IS BASED ON SCRIPTURE! There is ONE coming of Christ.**
- G. Since death is abolished forever at the 2nd coming, there cannot be a thousand-year age where death still occurs. This conclusion is drawn **BASED ON SCRIPTURE!**
- H. There is ONE final judgment – 2 Timothy 2:1-4