

ESCHATOLOGY

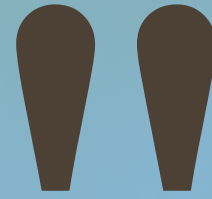
course

Mondays | 7 PM - 8:30 PM

March 15 & 22; April 12 & 19; May 10, 17, 24




LIVING LIGHT
CHRISTIAN CHURCH

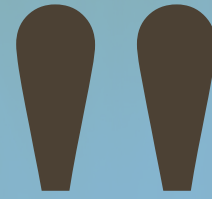


“The significance of the temporal reference has been debated, but in Mark this generation clearly designates the contemporaries of Jesus...and there is no consideration from the context which lends support to any other proposal. Jesus solemnly affirms that the generation contemporary with his disciples will witness the fulfillment of this prophetic word, culminating in the destruction of Jerusalem and dismantling of the temple. With this word Jesus responds to the initial question of the disciples regarding the time when “these things” will take place.”

William Lane



D.A. Carson calls attempts to reinterpret this term to mean anything else “highly artificial”. He states the phrase “can only with the greatest of difficulty be made to mean anything other than the generation living when Jesus spoke.”



“There seems to be widespread agreement that “this generation” refers to the contemporaries of Jesus and not to some future group. This view is held not only by preterists, such as J. Stuart Russell, but by critics such as Bertrand Russell, the consistent eschatology school, and contemporary conservative scholars, such as Lane. With this much support, one wonders why the Olivet discourse is not seen as having been fulfilled in the first century.”

RC Sproul

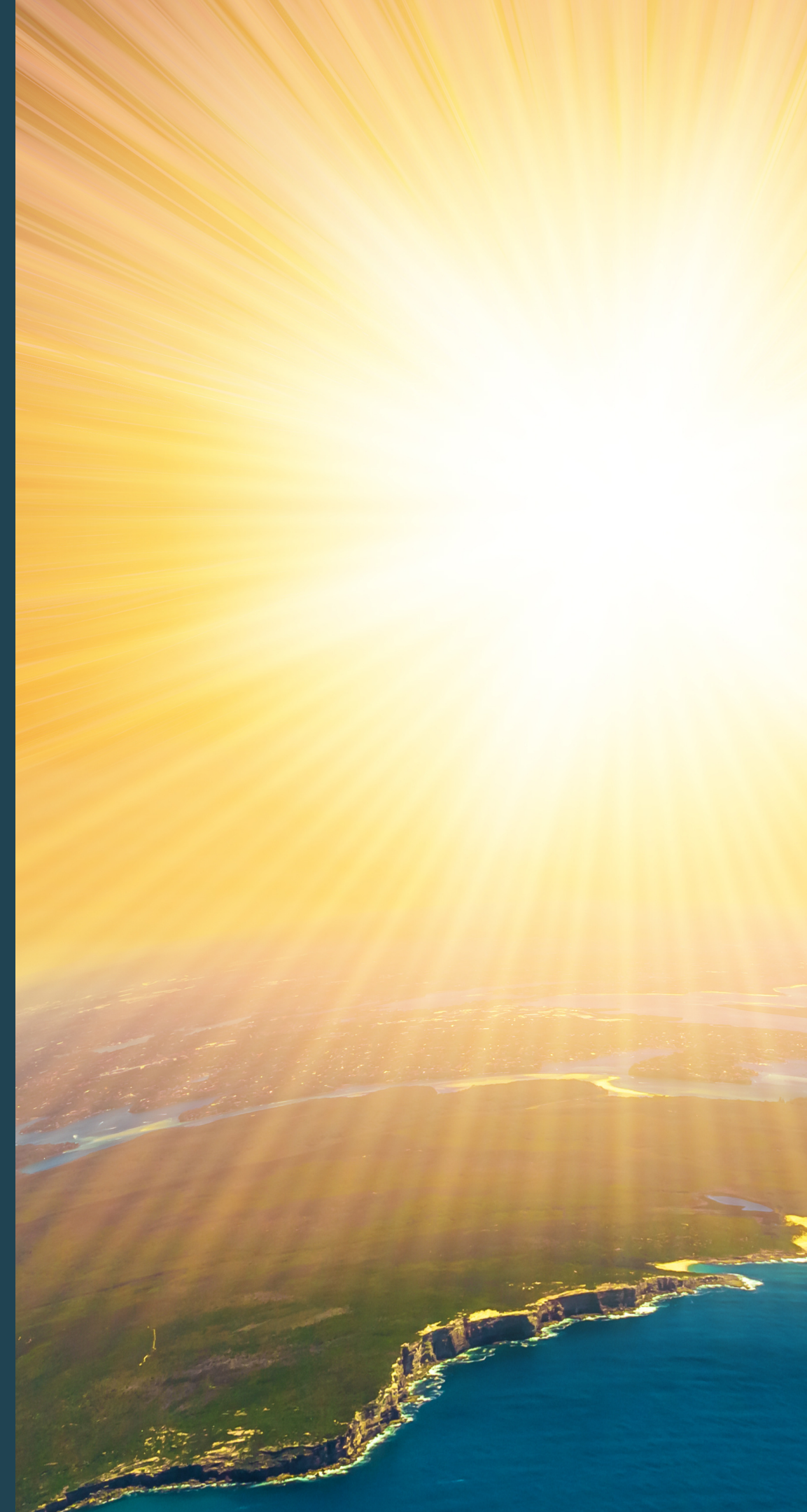
And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down." And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"

LUKE 21:5-7



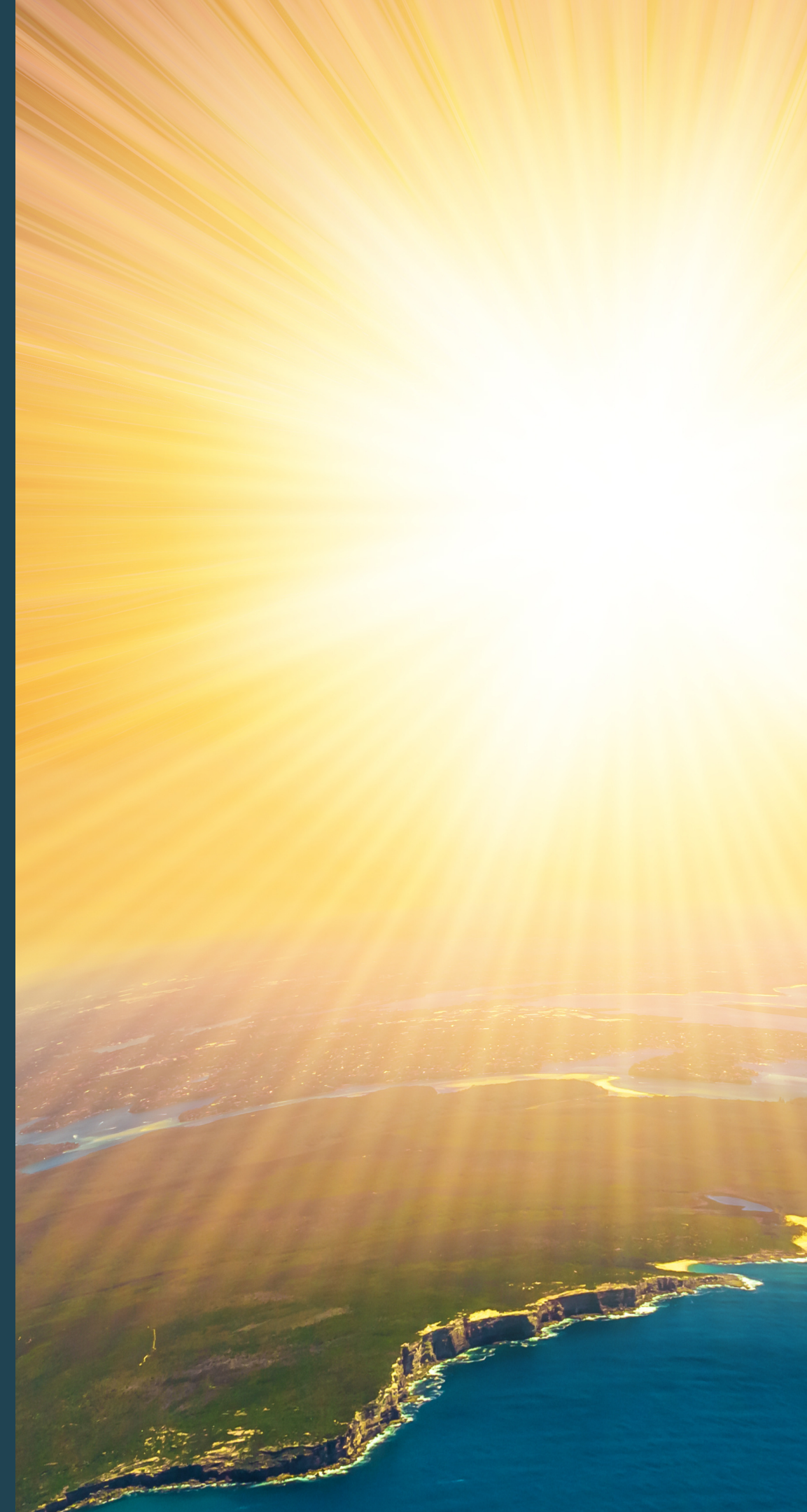
And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

MARK 13:1–4



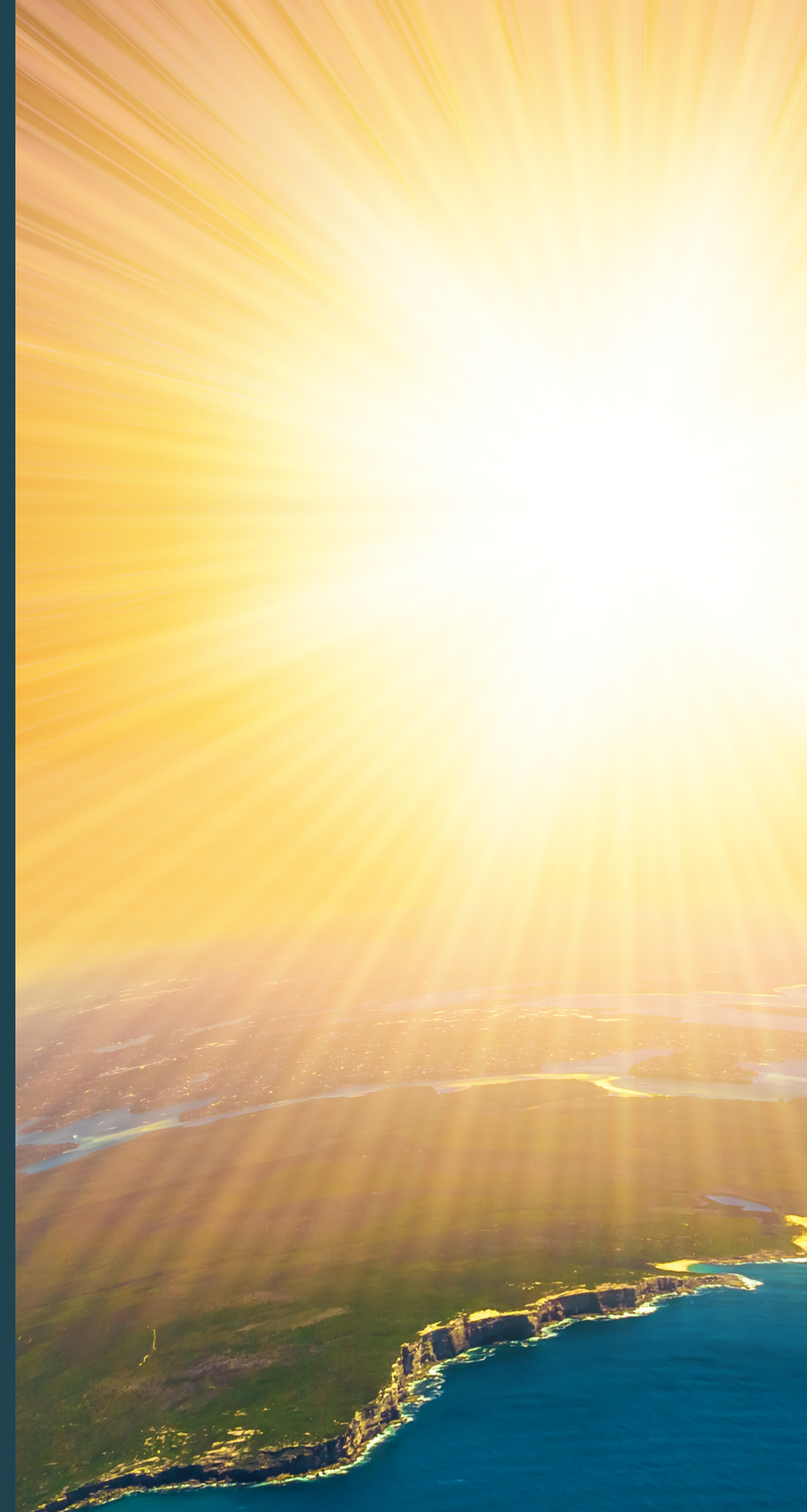
And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?”

MARK 13:1-4



Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."

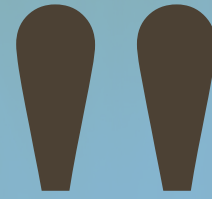
MATTHEW 24:1– 3



As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?”

MATTHEW 24:1– 3

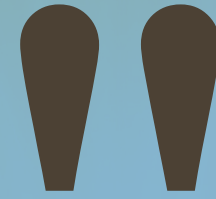




"The above parallel passages suggest that there are two things which the disciples desire to know. First, they want to know when these things would come about, and, second they desire to know the sign as to when these things were about to be accomplished...

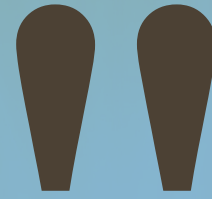
That their question relates to the destruction of the temple is obvious from the context. They had just been pointing to the temple and Jesus declared concerning it, 'See ye not all these things? Verily I say unto you,

J. Marcellus Kik



There shall not be left here one stone upon another, that shall not be thrown down.' Immediately then the disciples ask, "When shall these things be?" What could be more obvious than that the disciples are asking about the time when not one stone would remain upon another of the temple?"

J. Marcellus Kik



“Within the mainline Jewish writings of this period, covering a wide range of styles genres political persuasions and theological perspectives, there is virtually no evidence the Jews were expecting the end of the space-time universe...The question... seen from within the story the disciples have in their minds, must be read to mean: When will you come in your kingdom?”

NT Wright

First, the context pertains to the predictions of God's wrath against the current (first-century) generation of Israel.

Second, the question posed by the disciples pertained to the temple then standing in Jerusalem, out of which they had just departed, at which they were then looking, and about whose prophesied destruction they were wondering.

SAM STORMS



Third, Jesus' answer pertains to the then-standing temple, not some future temple.

Fourth, the circumstances described in verse 15-22 are geographically, historically, and culturally limited to conditions relevant in the first century.

Fifth, the entire section is couched in terms of what his actual (original) hearers are to see, hear and experience.


SAM STORMS




Sixth, and most important of all, Jesus says that this prophetic scenario applies to “this generation”...Every time the words “this generation” occur in the Gospels they mean Jesus’ contemporaries...Moreover, the adjective “this” points to the contemporary nature of the generation Jesus had in mind; if he had in mind a future generation he would more likely have chosen the adjective “that.”

SAM STORMS






It is first necessary to view briefly the 'messianic scenario' of the post-Herodian period before 70, and above all the persons, groups and movements mentioned by Josephus that can more or less be characterized as Messianic:




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2. Simon of Peraea
3. A movement similar to the group led by Simon of Peraea

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 8. The 'imposter'



9. The religious enthusiasts who led their followers in the wilderness.



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15. Rome-hating imposters



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16. A false prophet in Jerusalem who prophesied God's salvation even after the burning of the Temple

- Heniz Schreckenberg (internationally reputed scholar of Jewish history)

“The first century, however, especially the generation before the destruction [of the temple], witnessed a remarkable outburst of Messianic emotionalism.”

ABBA HILLEL SILVER (JEWISH THEOLOGIAN)



“This year witnessed many prodigies...Further portents were seen in a shortage of corn, resulting in famine...It was established that there was not more than fifteen days' supply of food in the city [Rome].”

TACITUS (51)



How often have the cities of Asia and Achaëa fallen with one fatal shock! How many cities have been swallowed up in Syria! How many in Macedonia! How often has Paphos become a ruin. New has often been brought to us of the demolition of whole cities at once.

SENECA



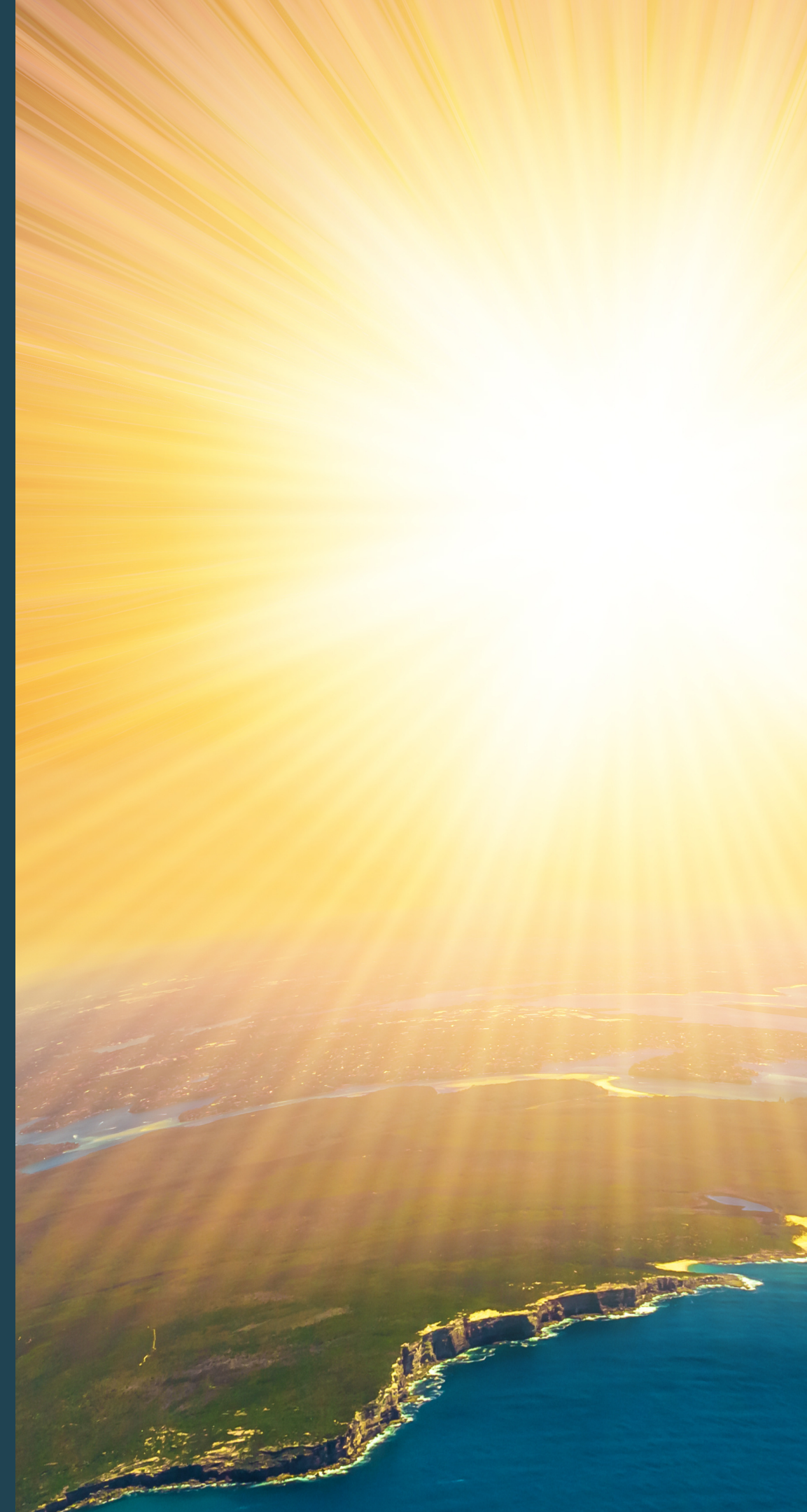
There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again.

EXODUS 11:6



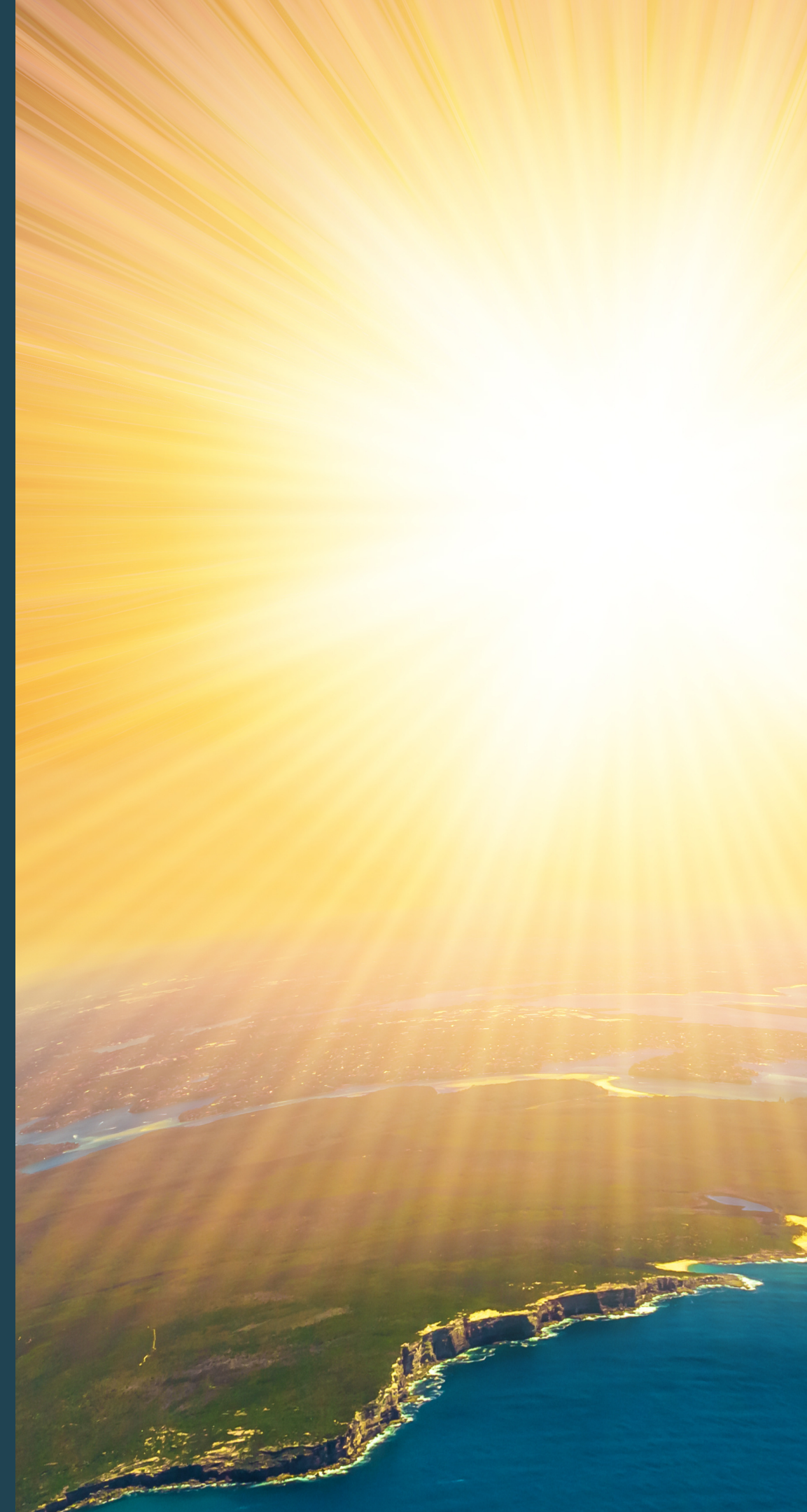
a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been before, nor will be again after them through the years of all generations.

JOEL 2:2



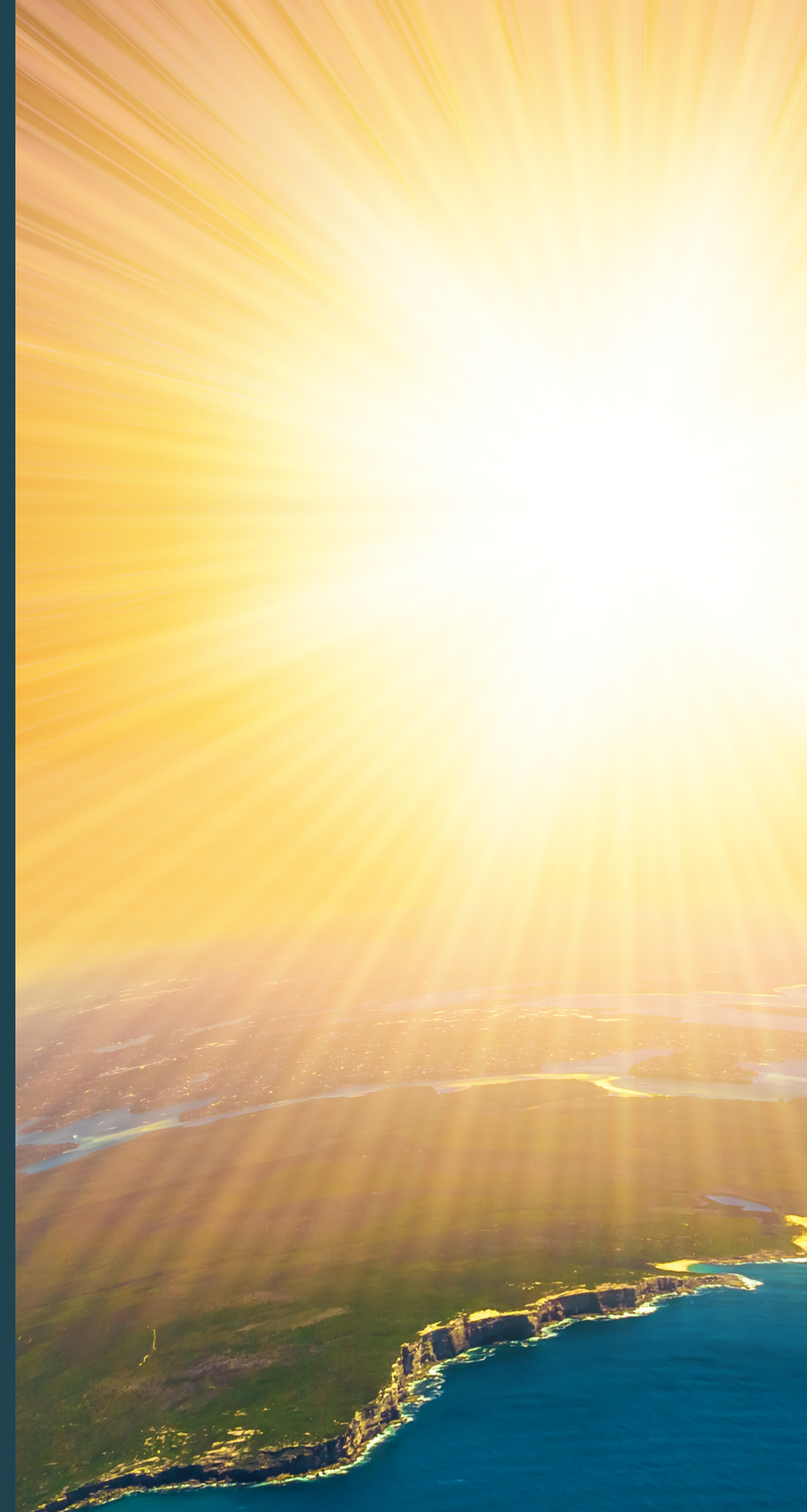
And because of all your abominations I will do with you what I have never yet done, and the like of which I will never do again.

EZEKIEL 5:9



At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time.

DANIEL 12:1



He trusted in the Lord, the God of Israel,
so that there was none like him among
all the kings of Judah after him, nor
among those who were before him.

2 KINGS 18:5



Before him there was no king like him,
who turned to the Lord with all his heart
and with all his soul and with all his
might, according to all the Law of Moses,
nor did any like him arise after him.

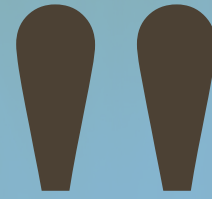
2 KINGS 23:25



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2 KINGS 23:25






"As the war with the Jews made with the Romans has been the greatest of all those, not only that have been in our times, but, in a manner, of those that ever were heard of...The misfortune of all men, from the beginning of the world, if they become paired to the east of the Jews, are not considerable as they were...Neither did any other city ever suffer such miseries from the beginning of the world."

Josephus


“...never so high a percentage of a great city’s population [has been] so thoroughly and painfully exterminated and enslaved as during the Fall of Jerusalem.”

CARSON






1. This objection presses the language to ridiculous, literal lengths never intended by the Lord and ignores the possibility of the use of legitimate hyperbole by the Lord. (For examples of hyperbole see Matt. 5:29; 23:24; John 12:19; Luke 14:26; Mark 9:23).




2. It also is forced to ignore the plain reference
of the rest of the passage to the events of AD
70




2. It also is forced to ignore the plain reference of the rest of the passage to the events of AD 70.

3. Unless one adopts a strictly futurist view, one (say a proponent of the double fulfillment view) is forced to allow that some fulfillment of this horrifying prediction must have occurred in AD 70.




4. This interpretation also displays ignorance of the massive and horrifying massacre of the Jews at this time. A reading of Josephus account is recommended.

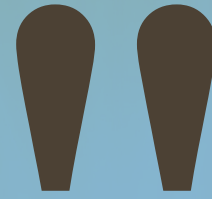


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5. This objection also fails to appreciate the covenantal ramifications of this event for the Jews. In this event the wrath of God came upon them to the uttermost (1 Thessalonians 2:16).

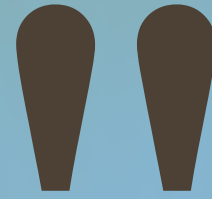


“There was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got 30,000 men that were deluded by him; these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place.”



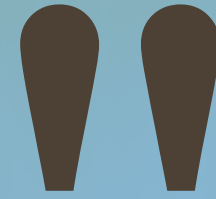
“A false prophet was the occasion of these peoples destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and there should received miraculous signs of the deliverance. Now there was then a great number of false prophets suborned by the tyrants to impose upon the people, who announced this to them, that they should wait for deliverance from God.”

Josephus

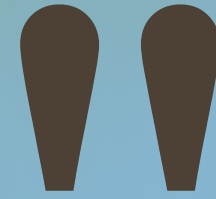


“Contrary to the claimed these false prophets, Christ's advent will not be shrouded in secrecy or obscurity. It will be spectacular, patent, and universal. Christ's second coming will not only be obvious, it will be as instantaneous, unexpected, and unannounced as the flash of lightning. Then no one will foresee it, all eyes will see it...[verse 27] is a sort of 'aside' which draws a sharp distinction between the events during the siege and the still future parousia. The real parousia, when it comes, will not be like the claims of imposter during the siege.”

RT France

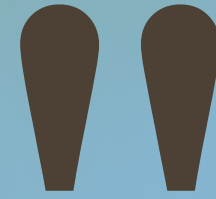


“At this point I would simply urge the reader to refrain from pre-judging the issue simply because this exegesis conflicts with the traditional [currently popular] interpretation, and to try to hear Jesus's words as they would have been heard by his Jewish disciples as they listened to this answer to their double questions, as yet uninfluenced by a tradition which conditions Christian readers now to assume ‘the stars falling from heaven’ and ‘the Son of Man coming on the clouds of heaven’ can only refer to the end of the world and the parousia.”



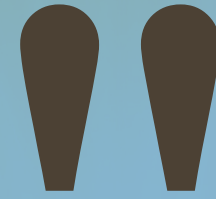
“It is crass literalism, in view of the many prophetic passages in which this language denotes socio-political and military catastrophe, to insist that this time the words must refer to the physical collapse of the space-time world. This is simply the way regular Jewish imagery is able to refer to major socio-political events and bring out their full significance.”

NT Wright



“It seems only natural to conclude that [Matthew 24:29-31] is stock in trade old testament prophetic language for national disaster. Our Lord therefore is not prophesying that bizarre astronomical events will occur he's predicting that the judgment of God will soon fall decisively on the Jewish nation... Remember, Jesus was speaking to people saturated by Old Testament language, concepts, and imagery. From the earliest days of their lives they memorized and were taught the Old Testament.”

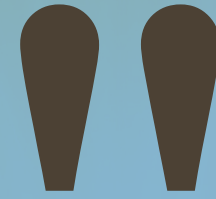
Sam Storms



"Thus, when Jesus spoke to them of things to come he use the prophetic vocabulary of the Old Testament which they would instantly recognize...Such language was used to portray not what is going on in the heavens but what is happening on the earth.


Natural disasters, political upheaval, and turmoil among the nations are often described figuratively through the terminology of cosmic disturbances"

Sam Storms



“When Israel was judged, or when Babylon was subdued by the Medes, or when Idumea and Egypt were destroyed, it was not the literal sun, moon, and stars that were darkened. The literal stars of heaven did not fall from the skies, and the literal constellations were not dissolved or rolled up as a scroll. These figurative expressions were clearly presented in a purely symbolic manner to characterize the destruction befalling nations and earthly powers.”

William Kimball



“That sign will be the destruction of Jerusalem, for in that event the implied reader perceives the truth that God has vindicated Jesus over his enemies, the religious leaders of Israel.”

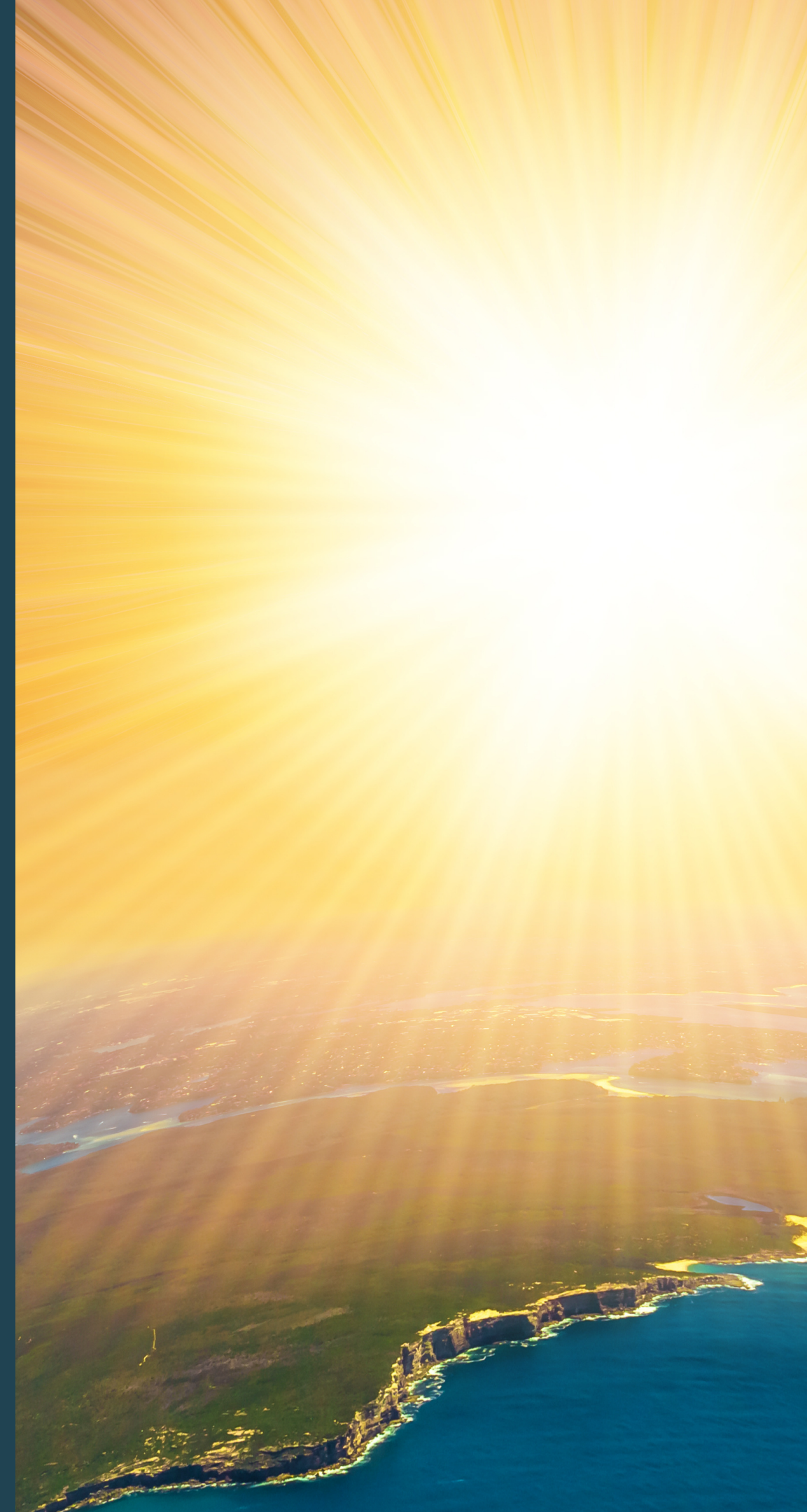
- **Jeffrey Gibbs**

“The sign will signify that Jesus is in heaven above—despite the Jewish authorities and rulers of the temple killing him, sealing his tomb, and denying his resurrection.”

- **Kenneth Gentry**

Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour.

MATTHEW 10:17–23



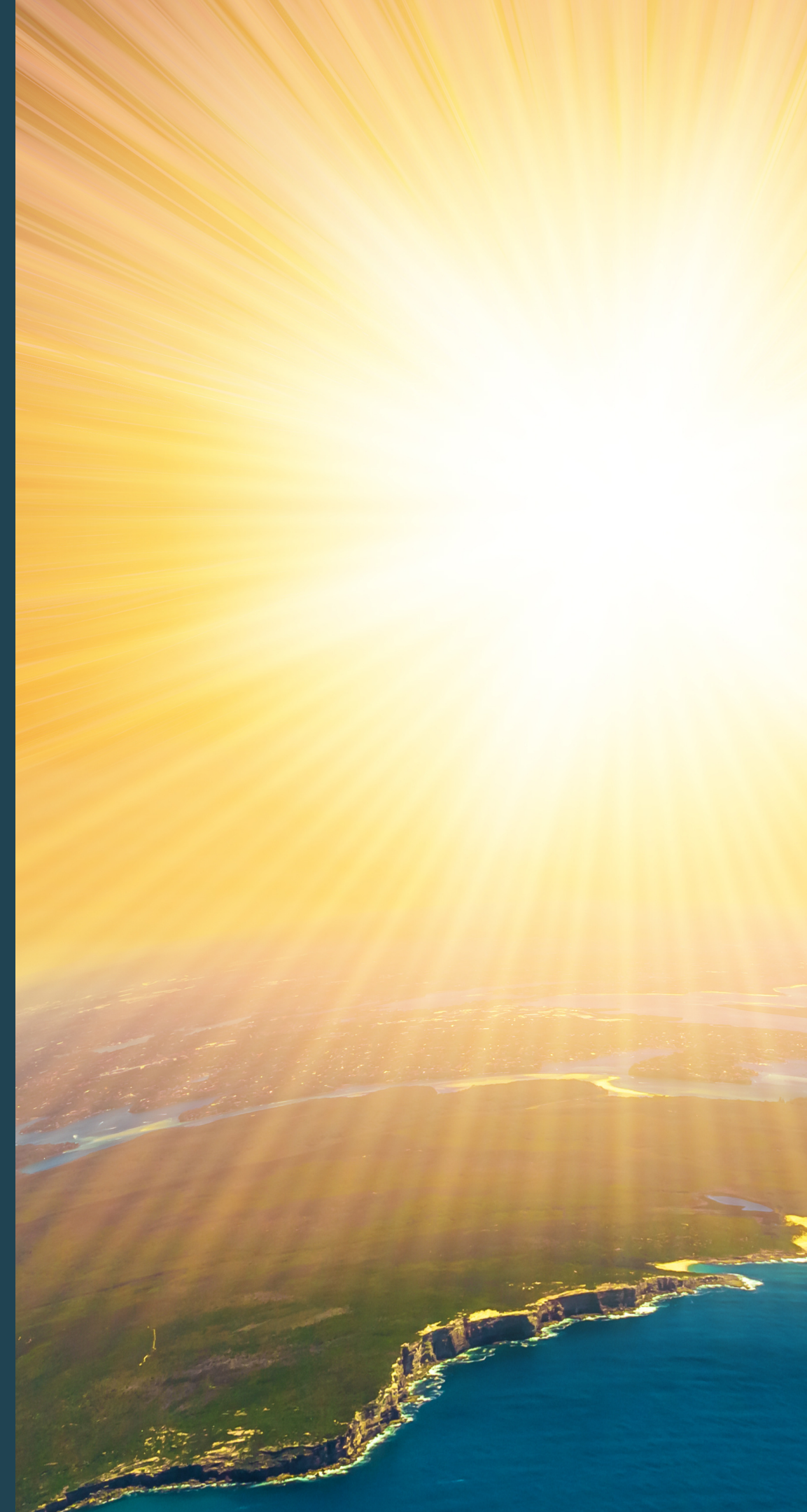
For it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, and you will be hated by all for my name's sake. But the one who endures to the end will be saved.

MATTHEW 10:17–23



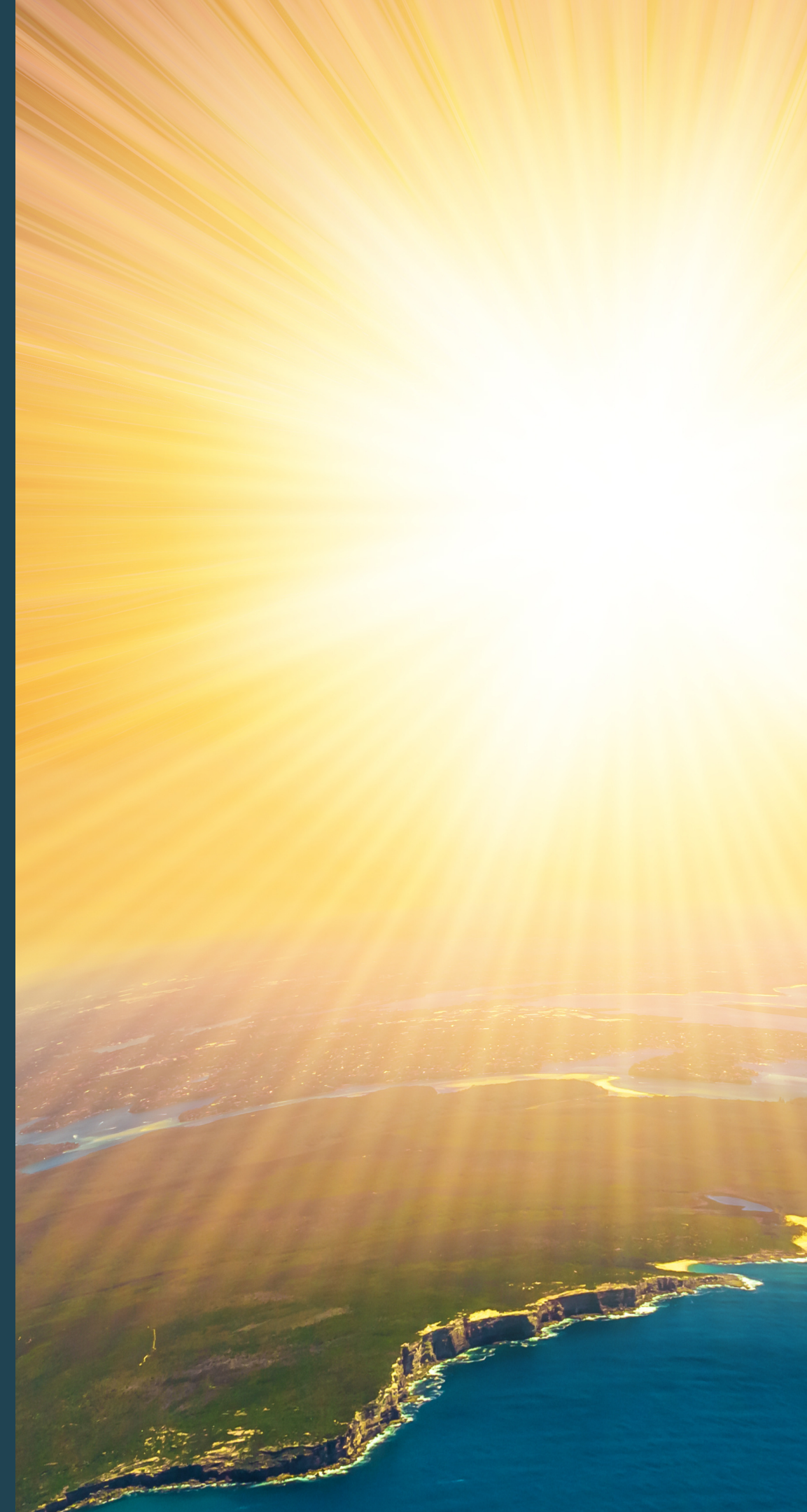
When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

MATTHEW 10:17–23



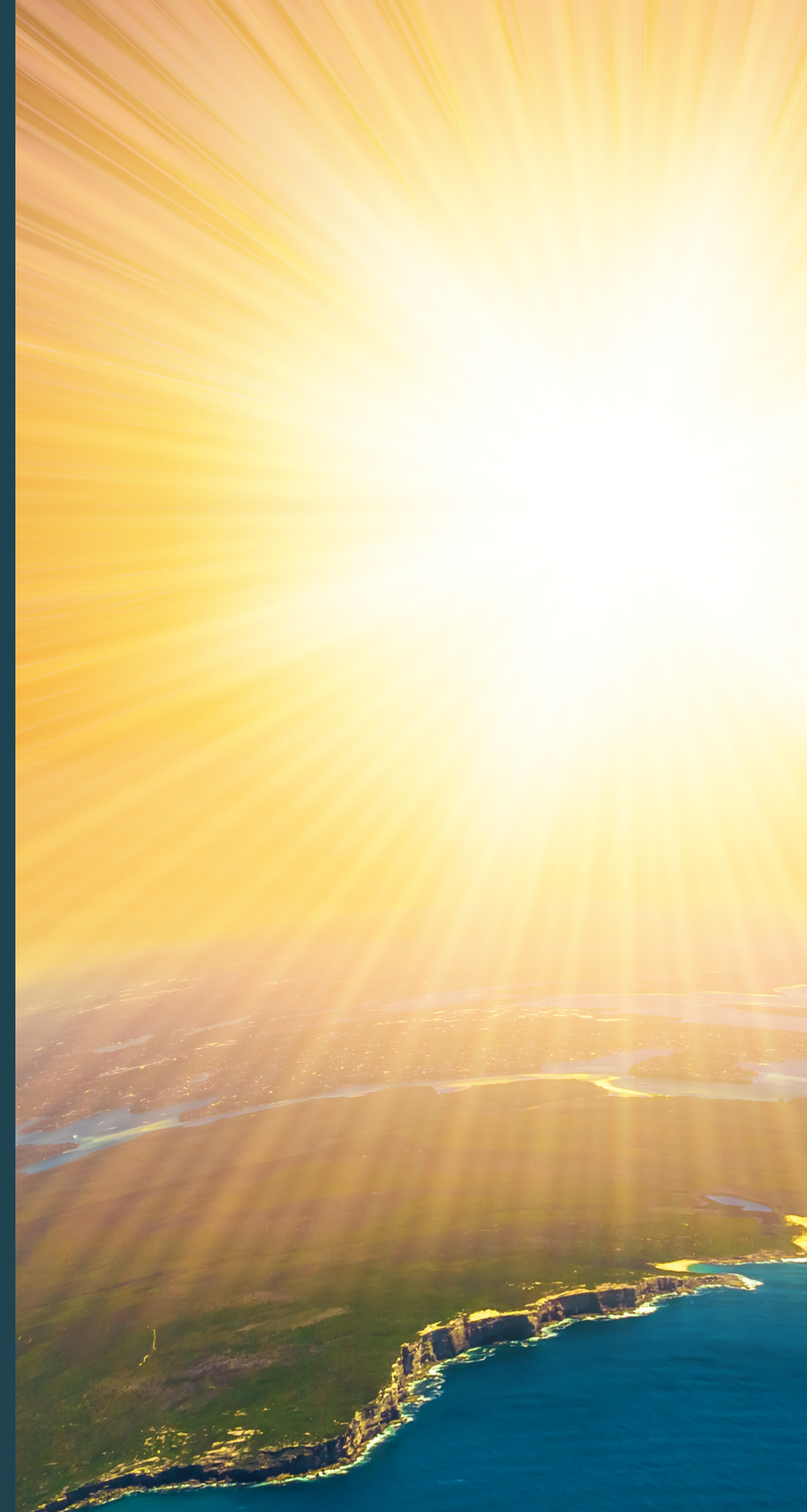
Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life [g] will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?”

MATTHEW 16:24–28



For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

MATTHEW 16:24–28



An oracle concerning Egypt. Behold, the Lord is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.

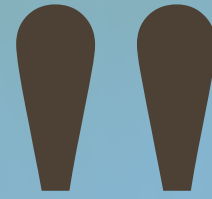
ISAIAH 19:1



But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." 64 Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

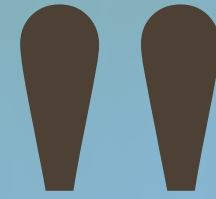
MATTHEW 26:63–64





The 'coming on the clouds of heaven' cannot be read as a reference to the parousia...See on 24:30 for a parallel issue, where exactly the same words are used with reference to the enthronement of the Son of Man in contrast to the destruction of the temple. There the event predicted was to take place within "this generation" and here, too, Matthew's wording demands a fulfillment which is imminent rather than set in the indefinite future:

R.T. France



it is something which 'you' (the current Sandhedrin members) 'will see,' and it comes true 'from now on...In the vindication of the repudiated Messiah and in the powerful growth of the movement which they have attempted to suppress they will see that it is he who is now seated on the heavenly throne."

R.T. France

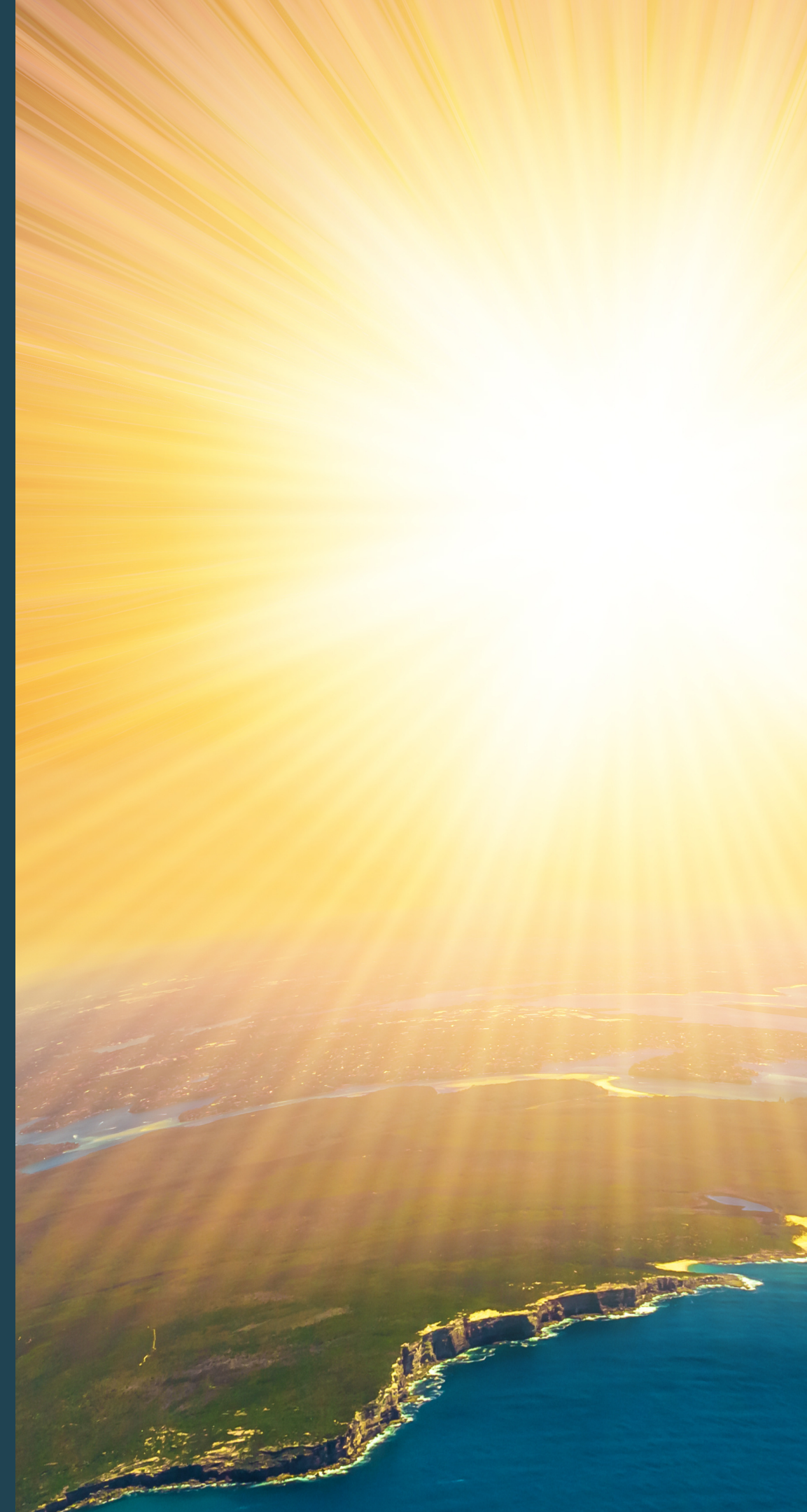
I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

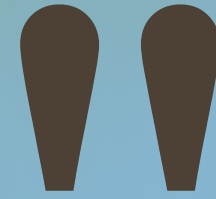
DANIEL 7:13-14



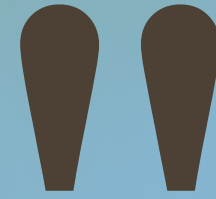
And he told them a parable: “Look at the fig tree, and all the trees. As soon as they come out in leaf, you see for yourselves and know that the summer is already near.

LUKE 21:29





Matthew 24:4-35 “is concerned with the destruction of the temple, answering the question ‘When?’ with a clear time-scale summed up in v. 34, and that the second question about the parousia comes into the frame only with the new beginning in 24:36 (but concerning...) which, in contrast with what has gone before, speaks of a ‘day in our which no one can predict, not even Jesus himself (who has just predicted quite specifically the time within which the temple will be destroyed.’”



"It should also be noted that nowhere in any of the above examples of metaphorical judgment is there any evidence that detail in the prophetic near-term focus points to possible fulfillment in the same detail in the far-term focus...the details of the future fulfillment will be different."

Robert Hillegonds

