

## **Eschatology Hermeneutic**

### **- Taylor DeSoto**

We employ our eschatological hermeneutic with the purpose of supporting the Bible's objective from Genesis to Revelation. This objective is twofold:

1. To display the perfect sovereignty of God over history and redemption by sending His eternal Son to fulfill all prophecy in His incarnation, live a perfect life as to be a perfect sacrifice, die for the justification of sins in all circumstances previously prophesied of, to be buried and raised again on the third day, and ascended where He now holds session at the right hand of the Father, interceding on behalf of His people, holding a threefold office of Priest, Prophet, and King, and
2. that His Son would return at the end of history on the Day of the Lord to bring wrath and final redemption.

### **This hermeneutic must remain within several constraints:**

1. All prophecy in the Old Testament points to Christ, the Day of the Lord, or events that were completely fulfilled in 70AD when the temple was destroyed. Prophecy in Matthew 24 is partially fulfilled in the temple's destruction in 70AD (Mat. 24:15-28), but other parts of this passage are being fulfilled yet (Mat. 24:1-14)
  - a. This hermeneutic approach is otherwise referred to as partial preterist approach
  - b. Partial preterism allows for the consummation of the present age (old covenant) with the fall of the temple, and the allocation of preaching of the gospel, persecution of the saints, and other "signs of the times" that will certainly persist throughout the latter days (which is now the present age) of redemptive history until its consummation
2. All prophecy must not contradict the manner in which God has implemented His covenants – any eschatological hermeneutic that alters the means of Grace in salvation and redemption without explicit proof that God has altered His covenant promises is an abomination
3. All prophecy must be interpreted within their immediate context in literary genre, author/audience, and pastoral purpose

The goal of these hermeneutic restraints is to effectively bind the exegete to scripture and thus defend the integrity of the actual hermeneutic itself.

### **The Return of Christ**

1. The return of Christ will be an event at the close of the present age (1923 Auburn Affirmation)
  - a. What is presently only known to believers will be made known to all
2. The second coming is an awesome and terrifying consummating event (Apostle's Creed)
 

. All scriptures point to the Day of the Lord happening on the final day and does not allow for a 1,000 year millennium – but for the sake of unity we will not shun those who take on this hermeneutic

3. A proper hermeneutic does not interpret “caught up in the air” as a rapture event (1 Thess. 4:13-18)
4. There will be a period of time prior to Christ’s return after His ascension and the fall of the temple (2 Peter 3:3-13)
5. Nobody knows the day or time of Christ’s return (Belgic Confession Article 37)
- . This prevents the believer from making bets or staking claims on His return date
6. “Some people will not die until the kingdom comes”
- . We must see this as the resurrection of Christ and outpouring of the Spirit at Pentecost, not a full-preterist approach
- a. If “this generation will not pass away” and “this generation is evil” (Mat. 12:45) and the Day of the Lord will not come until the evil generation has passed, we must conclude that a period of time will pass prior to the Last Day
- b. The Last Day will happen soon in light of redemptive history, but a long time in terms of a human life
7. Encouragement and Conclusion: 1 Thess. 5:8-9

### **All of Israel**

1. All of Israel mentioned in Romans 9:1-6 is an argument that concludes in Romans 11
2. Three Views of ‘All of Israel’
- a. The totality of the Jews
- b. The totality of the Elect
- c. The totality of the elect Jews and Elect Gentiles
3. The unbelief of Israel leads to the preaching of the Gospel to the Gentiles, which leads to the jealousy of the Jews unto conversion
4. There is one method of salvation for both the Jew and Greek (Romans 1:16)

**Key Terms:** These terms can be nuanced and the definitions below are simply stated as generalizations

### **Prophecy**

Futurist: A hermeneutic that attempts to read prophecy of the Old Testament as continuing past 70AD. This approach is against the supported hermeneutic mentioned above.

Partial-Preterist: A hermeneutic that claims that all Old Testament prophecy is fulfilled by the end of the “present day” (70AD when temple fell), except for the Day of the Lord and second coming. Only a partial amount of prophecy in Matthew 24 was fulfilled with the destruction of the temple in 70AD (v.15-28) and (v.1-14) are still being fulfilled.

Full-Preterist: A hermeneutic that posits all prophecy, including the Day of the Lord and second coming, has already passed. This is considered heresy amongst orthodoxy

### **Kingdoms**

One Kingdom: Christ is Lord over Heaven and Earth, having all dominion and authority right now. Satan was bound when Christ went to the cross awaits final judgement on the Last Day.

Two Kingdom: Christ is Lord over Heaven, but not fully over Earth, as Satan has co-authority