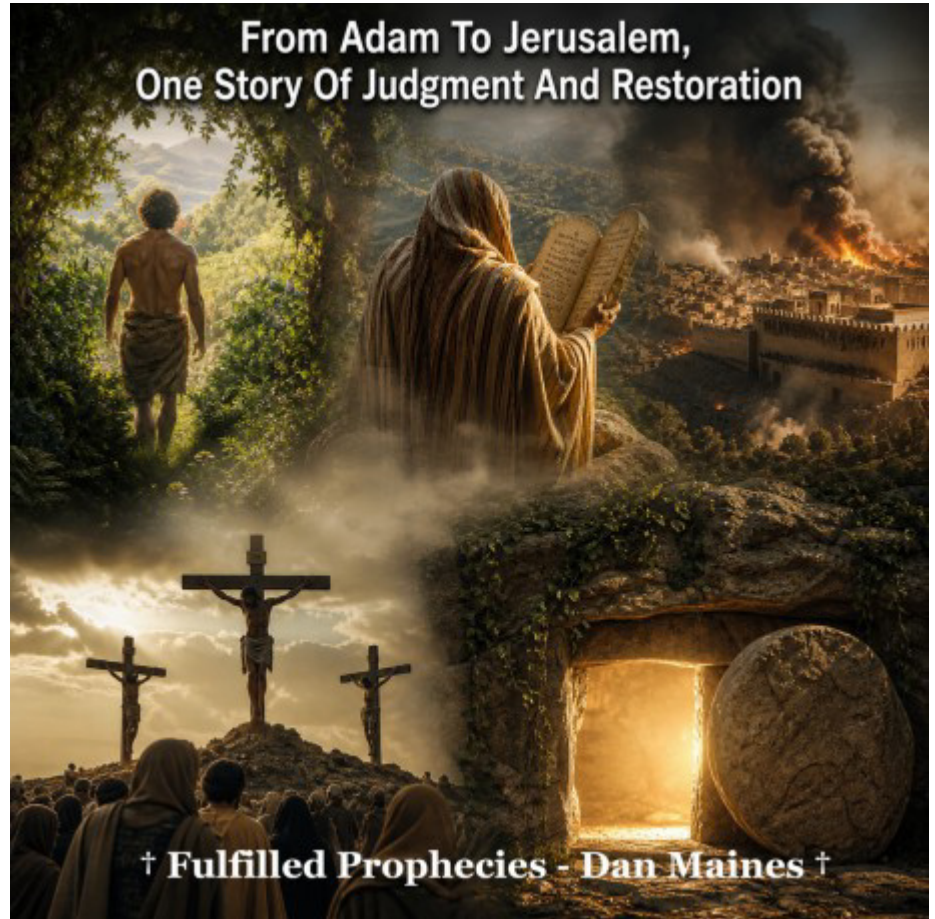


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From Adam To Jerusalem, One Story Of Judgment And Restoration



By Dan Maines

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Introduction

† The Bible doesn't tell disconnected stories, it's one continuous account moving toward a climax, from the garden in Genesis to the destruction of Jerusalem. (Luke 24:44)

† Adam's fall brought exile from God's presence, Israel repeated that same failure under the Law, and both find their resolution in Christ and the judgment of that generation.

(Romans 5:12; Hebrews 8:13)

† What happened in AD 70 wasn't random, it was the full completion of everything God said from the beginning. (Genesis 3:22-24; Deuteronomy 28:63-64; Matthew 23:35-36)

Genesis 3:22-24

Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever"- therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

† Adam wasn't just removed from a location, he was cut off from access to life and God's presence. (Genesis 2:17; Isaiah 59:2)

† The cherubim and flaming sword show restricted access, the way to life was now guarded under judgment. (Exodus 26:31-33; Hebrews 9:6-8)

† This is the first exile, separation because of disobedience, and it sets the pattern for everything that follows. (Romans 5:12; Hosea 6:7)

Deuteronomy 28:63-64

And it will come about that, just as the LORD rejoiced over you to be good to you, and make you numerous, so will the LORD rejoice over you to wipe you out and destroy you; and you will be torn away from the land which you are entering to possess. Furthermore, the LORD will scatter you among all the peoples, from one end of the earth to the other; and there you will serve other gods, made of wood and stone, which you and your fathers have not known.

† Israel stands in Adam's place, given land, blessing, and access to God, but under covenant responsibility. (Exodus 19:5-6; Psalm 80:8-11)

† Their disobedience brings the same result as Adam, removal from the land, scattering, and loss of covenant blessing. (Leviticus 26:31-33; 2 Kings 17:6-7)

† The curse isn't random, it's the continuation of the same judgment pattern first seen in Eden. (Jeremiah 25:11; Daniel 9:11-13)

Matthew 23:35-36

so that upon you will fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things will come upon this generation.

† Jesus directly connects that generation to the entire history of bloodshed, starting with Abel. (Genesis 4:8; Luke 11:50-51)

† He's not starting a new story, He's finishing the one that began in Genesis. (Matthew 21:33-41; Acts 7:51-52)

† The judgment of AD 70 is the full covenant consequence, the final exile, and the end of that system. (Luke 21:20-22; Hebrews 8:13)

† Adam was driven out of the garden, Israel was driven out of the land, and that generation was driven out through destruction. (Genesis 3:24; Deuteronomy 28:64; Matthew 22:7)

† The temple itself mirrored Eden, the veil had cherubim just like the garden, showing restricted access remained under the Law. (Exodus 26:31-33; 1 Kings 6:29)

† Hebrews explains that as long as that system stood, the way

into God's presence wasn't yet open. (Hebrews 9:8)

† When Christ died, the veil was torn, showing access was being opened. (Matthew 27:51)

† AD 70 completed that process by removing the entire temple system that kept that separation in place. (Hebrews 10:19-20; Luke 21:20-22)

† Israel is called God's vineyard, a cultivated garden that failed just like Adam. (Isaiah 5:1-7; Matthew 21:33-41)

† Cain killing Abel is the first bloodshed, and Jesus says all that blood would come on that generation, showing the entire story from Genesis forward is in view. (Genesis 4:8; Matthew 23:35; Luke 11:50-51)

† What began with a guarded tree ends with open access through Christ. (Revelation 22:14; John 14:6)

Historical References

† Josephus records the complete devastation of Jerusalem, showing the fulfillment of covenant curses exactly as written. (Josephus, Wars of the Jews, Book 6.9.1)

† Eusebius confirms that the destruction of Jerusalem was seen by early believers as divine judgment on that generation. (Eusebius, Ecclesiastical History 3.5)

† Tacitus describes the Roman destruction, aligning with the warnings Jesus gave about that city. (Tacitus, Histories 5.13)

† Irenaeus speaks of the judgment that came upon Jerusalem, recognizing the fulfillment of the Lord's warnings against that city. (Irenaeus, Against Heresies 4.26.1)

How It Applies To Us Today

† We're not under a system of restricted access anymore, the way to life isn't guarded, it's open in Christ. (Hebrews 10:19-22)

† The pattern of judgment shows God keeps His word, both in warning and in promise. (Matthew 5:18; Joshua 21:45)

† We're living in the restored reality where separation has been

removed, not waiting for it. (Ephesians 2:13-16)

Q & A Appendix

Q How do we know Matthew 23 is talking about AD 70 and not the future?

A Jesus said all these things would come upon that generation, and tied it to the destruction of Jerusalem in Luke 21:20-22 where He says those are the days of vengeance so that all things which are written may be fulfilled.

Q How is Adam connected to Israel and Jerusalem?

A Adam was placed in a garden and lost access through sin, Israel was placed in the land and lost it through sin, and Jesus shows that same pattern ending in His generation, tying Abel to that judgment in Matthew 23:35-36.

Q What was actually restored after AD 70?

A Access to God without the temple system, Hebrews 10:19-20 says we now have confidence to enter the holy place through Christ, showing the barrier seen in Genesis 3 was removed.

Q Why is AD 70 the climax of the story?

A Luke 21:22 says those were the days of vengeance so that all things which are written may be fulfilled, meaning everything from Genesis forward reached completion there.

Q Why does Jesus go all the way back to Abel?

A Because He's closing the entire biblical storyline, not just addressing one moment, Matthew 23:35 and Luke 11:50-51 show that all the righteous blood from the beginning was coming to its completion in that generation.

Q Does this mean there's no future judgment?

A The covenant judgment Jesus spoke about was fulfilled in that generation, as He said in Matthew 24:34, but God still

judges individuals in righteousness, Hebrews 9:27.

Q If the temple represented Eden, why did God allow it to stand so long?

A Because it was a temporary system pointing forward to Christ, Hebrews 9:9-10 says it was symbolic for that present time and imposed until a time of reformation, showing it wasn't meant to last forever.

Q How do we know the temple veil connects back to Genesis 3?

A Exodus 26:31 says the veil had cherubim woven into it, the same guardians placed at Eden in Genesis 3:24, showing the temple was a continuation of restricted access to God.

Q Why does Hebrews say the way wasn't open yet?

A Hebrews 9:8 explains that as long as the first tabernacle was still standing, the way into the holy place wasn't yet revealed, meaning the old system itself was the barrier.

Q Did Jesus predict the complete end of that system?

A Yes, Matthew 24:2 says not one stone would be left upon another, and Luke 21:6 repeats the same, showing total destruction was coming.

Q How does the vineyard connect to Adam's garden?

A Isaiah 5:7 calls Israel the vineyard of the Lord, and Matthew 21:33-41 shows that vineyard judged for unfaithfulness, proving Israel was a cultivated "garden" that failed just like Adam.

Q What proves AD 70 was covenant judgment and not just a Roman war?

A Luke 21:22 says those were the days of vengeance so that all things written would be fulfilled, meaning it was God's judgment fulfilling Scripture, not random history.

Q How do we know the Law itself was part of the barrier?

A Ephesians 2:14-15 says Christ broke down the dividing wall and abolished the enmity contained in ordinances, showing the Law system was part of what separated.

Q What replaced the temple after AD 70?

A Ephesians 2:19-22 says believers are now the dwelling of God, built together as a holy temple, showing the physical structure was replaced with a spiritual reality.

Q Why is Abel specifically mentioned by Jesus?

A Because Genesis 4:10 says Abel's blood cried out from the ground, and Jesus shows that cry wasn't forgotten, it reached its judgment fulfillment in that generation in Matthew 23:35.

Q Does Revelation connect to this same story?

A Yes, Revelation 18:24 says in Babylon was found the blood of prophets and saints and all who were slain on the earth, matching exactly what Jesus said in Matthew 23:35.

Q How do we know the story ends in restoration, not just judgment?

A Revelation 22:14 shows access to the tree of life restored, proving the guarded access from Genesis 3 was finally opened.

Q What does it mean for us right now?

A It means we're not waiting for access to God, John 5:24 says we have already passed out of death into life, showing the restoration is present, not future.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Genesis 3:22-24; Deuteronomy 28:63-64; Matthew 23:35-36; Luke 21:20-22; Hebrews 10:19-22; Exodus 26:31-33; Matthew 27:51; Isaiah 5:1-7; Matthew 21:33-41; Genesis 4:8; Luke 11:50-51

† Josephus, Wars of the Jews, Book 6.9.1; Eusebius, Ecclesiastical History 3.5; Tacitus, Histories 5.13; Irenaeus, Against Heresies 4.26.1

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