

Preterism Refutation

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I. Defining Preterism

1. Preterist *n.* - 1. One whose chief interest is in the past; one who regards the past with most pleasure or favour. 2. *Theol.* a. One who holds that the prophecies of the Apocalypse have been already (wholly or in great part) fulfilled. (OED)
2. "Preterism is a Christian eschatological view that interprets some (partial preterism) or all (full preterism) prophecies of the Bible as events which have already happened. This school of thought interprets the Book of Daniel as referring to events that happened from the 7th century BC until the first century AD, while seeing the prophecies of Revelation as events that happened in the first century AD. Preterism holds that Ancient Israel finds its continuation or fulfillment in the Christian church at the destruction of Jerusalem in AD 70.

"The term preterism comes from the Latin *praeter*, which Webster's 1913 dictionary lists as a prefix denoting that something is "past" or "beyond". Adherents of preterism are commonly known as preterists. Preterism teaches that either all (full preterism) or a majority (partial preterism) of the Olivet discourse had come to pass by AD 70.

"Historically, preterists and non-preterists have generally agreed that the Jesuit Luis de Alcasar (1554–1613) wrote the first systematic preterist exposition of prophecy—*Vestigatio arcani sensus in Apocalypsi* (published in 1614)—during the Counter-Reformation." (*Preterism*, [Wikipedia](#), 4-2-19)

3. Preterism was a Roman Catholic answer to the Protestants claims that the Roman Catholic Church was Mystery Babylon and the Pope was the antichrist.
 - A. "A prominent preterist exposition of prophecy was written by the Jesuit Luis de Alcasar during the Counter Reformation. Moses Stuart noted that Alcasar's preterist interpretation was of considerable benefit to the Roman Catholic Church during its arguments with Protestants, and preterism has been described in modern eschatological commentary as a Catholic defense against the Protestant Historicist view which identified the Roman Catholic Church as a persecuting apostasy." (*Preterism*, [Wikipedia](#), 4-2-19)
4. Preterism is comprised of two positions: *partial preterism* and *full preterism*.
 - A. Partial Preterism
 - i. "Partial preterism (often referred to as orthodox preterism or classical preterism) may hold that most eschatological prophecies, such as the destruction of Jerusalem, the Antichrist, the Great Tribulation, and the advent of the Day of the Lord as a "judgment-coming" of Christ, were fulfilled either in AD 70 or during the persecution of Christians under the Emperor Nero.

Some partial preterists may believe that the Antichrist, the Great Tribulation, and the advent of the Day of the Lord as a "judgment-coming" of Christ, were not historically fulfilled.

Some partial preterists identify "Babylon the Great" (Revelation 17–18) with the pagan Roman Empire, though some, such as N.T. Wright, David Chilton, and Kenneth Gentry identify it with the city of Jerusalem. Most interpretations identify Nero as the Beast, while his mark is often interpreted as the stamped image of the emperor's head on every coin of the Roman Empire: the stamp on the hand or in the mind of all, without which no one could buy or sell. Another partial preterist view regards first and second century events as recurrent patterns with Nero and Bar Kochba presented as archetypes. There is evidence that the epithet of Bar Kochba is a play on the Hebrew "Shema" with the value equating to the gematria value of 666. The pun on his patronymic equates to the variant reading 616. However, others believe the Book of Revelation was written after Nero's suicide in AD 68, and identify the Beast with another emperor. The Catholic Encyclopedia states that Revelation was "written during the latter part of the reign of the Roman Emperor Domitian, probably in AD 95 or 96". Many Protestant scholars agree. The Second Coming, resurrection of the dead, and Final Judgment however, have not yet occurred in the partial preterist system." (*Preterism*, [Wikipedia](#), 4-2-19)

B. Full Preterism

- i. "Full preterism differs from partial preterism in that full preterists believe that the destruction of Jerusalem fulfilled all eschatological or "end times" events, including the resurrection of the dead and Jesus' Second Coming, or Parousia, and the Final Judgment." (*Preterism*, [Wikipedia](#), 4-2-19)
- ii. "Full preterists argue that a literal reading of Matthew 16:28 (where Jesus tells the disciples that some of them will not taste death until they see him coming in his kingdom) places the second coming in the first century. This precludes a physical second coming of Christ. Instead, the second coming is symbolic of a "judgment" against Jerusalem, said to have taken place with the destruction of the temple in Jerusalem in AD 70. For this reason, some people also call full preterism "the AD 70 Doctrine." R. C. Sproul says of full preterist Max R. King, of Ohio; "For this schema to work, the traditional idea of resurrection must be replaced with a metaphorical idea of resurrection"." (*Preterism*, [Wikipedia](#), 4-2-19)

II. Full Preterism teaches that the second coming of Christ, the resurrection, the final judgment, and the destruction of the heavens and the earth all happened spiritually in or by 70AD.

1. They admit that there is no evidence that these things actually happened in 70AD.
2. Therefore they must spiritualize them.
3. "Does any one expect Tacitus, or Suetonius, or Josephus, or any other historian, to relate that 'the Son or man was seen coming in the clouds of heaven with power and great glory; that He summoned the nations to His tribunal, and rewarded every man according to his works'? There is a region into which witnesses and reporters may not enter; flesh and blood may not gaze upon the mysteries of the spiritual and immaterial." (James Stuart Russell, *The Parousia*, p. 112)

4. "It may be said that we have no evidence of such facts having occurred as are here described, --the Lord descending with a shout, the sounding of the trumpet, the raising of the sleeping dead, the rapture of the living saints. True; but is it certain that these are facts cognisable by the senses? is their place in the region of the material and the visible?" (James Stuart Russell, *The Parousia*, p. 168)

III. Before getting to preterism, let's examine the *Biblical* teaching on the second coming of Christ, the resurrection, the final judgment, and the destruction of the heavens and earth.

1. The second coming of Christ

A. Christ will return in *like manner* as the disciples *saw* Him leave (**Act 1:11**).

- i. Like *adj.* - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
- ii. Manner *n.* - 1. a. The way in which something is done or takes place; method of action; mode of procedure. b. *in like manner*, also *like manner*: in a similar way, similarly.
- iii. See *v.* - 1. a. *trans.* To perceive (light, colour, external objects and their movements) with the eyes, or by the sense of which the eye is the specific organ.
- iv. The disciples *beheld* Christ ascending into the physical clouds of the sky (**Act 1:9**).
 - a. Behold *v.* - 7. *trans.* a. To hold or keep in view, to watch; to regard or contemplate with the eyes; to look upon, look at (implying active voluntary exercise of the faculty of vision).
 - b. The first six definitions were not cited by the OED after the 1400s.
- v. Christ departed into heaven in a physical body (**Luk 24:36-40; Luk 24:50-51; Joh 20:24-29**).
- vi. Therefore, since Christ will return in *like manner* as He left, if Christ was physically seen leaving this earth in a physical body in the clouds, He will be physically seen returning in a physical body in the clouds.
- vii. This is exactly what the scriptures teach.

B. Jesus Christ will *appear* and "they shall *see* the Son of man coming in the clouds of heaven" (**Mat 24:30**).

- i. Appear *v.* 1. To come forth into view, as from a place or state of concealment, or from a distance; to become visible.
- ii. Jesus will *appear* the *second time* without sin unto salvation (**Heb 9:28**) and we will *see* Him (**1Jo 3:2**).
- iii. Every eye shall *see* Him coming in the clouds, just as when He left (**Rev 1:7**).

C. All tribes of the earth and all kindreds shall mourn and wail when they *see* Him coming (**Mat 24:30; Rev 1:7**).

2. The resurrection

A. The resurrection will be on the last day (**Joh 6:39, 40, 44, 54; Joh 11:24; Job 14:12-15**).

- B. Physical dead bodies will be resurrected.
 - i. Christ was the firstfruits of the resurrection (**1Co 15:20-21**).
 - a. The bodies of the saints will be resurrected in like manner (**1Co 15:23**).
 - b. If the dead are not resurrected, then Christ was not resurrected (**1Co 15:13, 15-16**).
 - ii. All of the bodies of the dead will be resurrected from *the graves* (**Joh 5:28-29; Psa 71:20**).
 - iii. Jesus Christ was resurrected in a physical, flesh & bone body (**Luk 24:36-40; Joh 20:24-29**).
 - a. The saints will likewise be resurrected in physical, flesh & bone bodies (**1Co 15:20-23**).
 - b. Christ's physical body saw no corruption (**Act 2:31**).
 - c. The bodies of the saints will be raised incorruptible like Christ's body (**1Co 15:42, 52-54**).
 - iv. The resurrected saints will be caught up to meet the Lord in the air at His second coming (**1Th 4:16-17**).
 - v. We shall see God *in our flesh* after our bodies have been resurrected (**Job 19:25-27**) on the same day that the heavens and the earth are destroyed (**Job 14:12-15**).

3. The final judgment

- A. The final judgment will happen at the second coming of Christ (**Mat 25:31**).
- B. All nations will be gathered before Christ's throne at that time to be judged (**Mat 25:32-33**).
- C. The righteous will go away into life eternal in the kingdom that was prepared for them from the foundation of the world (**Mat 25:34, 46**).
- D. The wicked will depart into everlasting fire to experience everlasting punishment (**Mat 25:41, 46; Rev 20:10-15**).
- E. The Bible clearly teaches that all of the wicked from all nations will be literally cast into the lake of fire at the second coming of Christ.

4. The destruction of the heavens and earth

- A. There will be those in the last days who will ridicule the teachings of the apostles and prophets of a literal end of the physical earth and universe (**2Pe 3:3-4**).
 - i. The phrase "the beginning of the creation" (**v.4**) points to the creation of the physical universe.
 - ii. Therefore, the world under consideration in 2Pe 3 is the created, physical world.
- B. The physical heavens and the earth will be destroyed by fire on the day that Christ returns to judge the wicked (**2Pe 3:7**).
- C. On the day of the Lord the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth will be burned up (**2Pe 3:10**).
 - i. Heaven *n.* - 1. a. The expanse in which the sun, moon, and stars, are seen, which has the appearance of a vast vault or canopy overarching the earth, on

the 'face' or surface of which the clouds seem to lie or float; the sky, the firmament.

- ii. Noise *n.* - 1. a. Loud outcry, clamour, or shouting; din or disturbance made by one or more persons. 3. a. A loud or harsh sound of any kind; a din.
- iii. Element *n.* - 1. One of the simple substances of which all material bodies are compounded. (first usage in 1724) 2. In wider sense: One of the relatively simple substances of which a complex substance is composed; in pl. the 'raw material' of which a thing is made.
- iv. Melt *n.* - 1. a. To become liquefied by heat. to melt away: be destroyed or wasted by being melted.
- v. Earth *n.* - I. The ground. 1. Considered as a mere surface. II. The world on which we dwell. 7. The dry land, as opposed to the sea. 8. The world as including land and sea; as distinguished from the (material) heaven. 9. a. Considered as the present abode of man; frequently contrasted with heaven or hell. IV. As a substance or material. 12. a. The material of which the surface of the ground is composed, soil, mould, dust, clay.

D. The heavens and the earth will be *dissolved* on that day (**2Pe 3:11-12**).

- i. Dissolve *v.* - 1. To loosen or put asunder the parts of; to reduce to its formative elements; to destroy the physical integrity; to disintegrate, decompose. 2. To melt or reduce into a liquid condition. a. To melt by heat; to fuse. 1382 Wyclif 2 Pet. iii. 10 Elementes shulen be dissolved bi hete.
- ii. The world before the flood was destroyed by water (**2Pe 3:6**).
- iii. This world will be destroyed by fire.
 - a. The entire world was destroyed by the flood.
 - b. The entire world will be destroyed by fire.
 - c. 2Pe 3 is no more teaching that the destruction of the heavens and the earth was the localized destruction of Jerusalem than it is teaching that the flood was a localized flood.

E. By the primary definitions of the words, the Bible clearly teaches that the literal earth, atmosphere, and outer space will be melted with fervent heat and destroyed at the return of Christ.

F. The denial of the visible coming of Jesus Christ, the destruction of the physical universe, and the ushering in of a literal new heavens and earth is the error of the wicked (**2Pe 3:17 c/w 2Pe 3:3-16**).

- 5. Full Preterism has just been refuted simply by looking at verses in the Bible (and defining the words) that deal with the second coming of Christ, the resurrection, the final judgment, and the destruction of the heavens and the earth.
- 6. The rest of this outline will expand upon this refutation.

IV. Where does the Bible teach that all prophecy was fulfilled by 70AD?

- 1. **Luk 21:22** says that "these be the days of vengeance, that all things which are written may be fulfilled."
 - A. Does "all things which are written" mean every prophecy in the Bible?
 - i. If so, then does that mean that all of the prophecies of the first coming of Christ were fulfilled in 70AD (**Isa 7:14; Isa 9:6; Isa 53; etc.**)?

- ii. Obviously not. Therefore "all things which are written" is a qualified "all things."
 - iii. The context of **Luk 21:22** makes it obvious that the "all things which are written" are all of the prophecies of the judgment of God upon the nation of Israel (**Luk 21:20-24**).
 - a. This includes the prophecies of Moses (**Deu 28:15-68 - esp vv. 49-50, 64-66**).
 - b. This includes some of the prophecies of Daniel (**Dan 9:27; Dan 12:7-13**).
 - c. This also includes some of the prophecies of Jesus Christ (**Mat 21:43-44; Mat 22:7; Mat 23:37-38**).
2. **Luk 21:32** says that "This generation shall not pass away, till all be fulfilled."
- A. Does "all be fulfilled" mean every prophecy in the Bible?
 - B. Text out of context is pretext.
 - C. **Luk 21:32** is a parallel text with **Mat 24:34** which says "This generation shall not pass, till all these things be fulfilled."
 - i. "These things" refer specifically to the destruction of the temple (**Mat 24:1-2**), of which the disciples asked "when shall these things be?" (**Mat 24:3**).
 - ii. Therefore, Jesus was teaching that the generation living at the time He was speaking would not pass away before the temple was destroyed.
 - iii. Jesus' prophecy concerning the destruction of Jerusalem had a time limit associated with it (before that generation passed away), and the timing of it could be known by signs (**Mat 24:32-33**).
 - D. The disciples also asked another question at the same time: "what shall be the sign of thy coming, and of the end of the world?" (**Mat 24:3**).
 - i. Jesus' coming and the end of the world are not included in the "these things" that would be fulfilled before the passing away of that generation.
 - ii. Whereas the destruction of the temple would be preceded by signs whereby the disciples could know that it was imminent, the timing of the second coming cannot be known (**Mat 24:36-39**) and there will be no sign except for the sign of Jesus Christ Himself coming in the clouds of heaven which will be seen by everyone on earth (**Mat 24:30**).
 - iii. Therefore, Luk 21:32 is not referring to prophecy of the second coming of Christ and of the end of the world being fulfilled by 70AD.
 - iv. More on this in the Olivet Discourse section.
3. In **Luk 24:44**, Jesus said "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."
- A. "All things" that were fulfilled were all things concerning Christ's death (**Joh 19:28; Act 3:18; Act 13:29**).
 - B. Jesus identified the "all things" written about Him that were fulfilled as being all things concerning His sufferings, death, and resurrection (**Luk 24:45-46**).
4. There is no place in the scriptures which says that all prophecy would be fulfilled by 70AD.

V. Much of the teaching of what has been called "Partial Preterism" is true.

1. Much of the Olivet Discourse (Mat 24) was fulfilled in the destruction of Jerusalem in 66-70AD.

A. Two false interpretations of the Olivet Discourse

- i. Because of the prevalence of dispensationalism many Christians today interpret Jesus' Olivet Discourse prophecy as applying to a future period of tribulation in Israel just prior to the coming of Christ.
- ii. Full Preterism interprets the entire Olivet Discourse as being fulfilled by 70AD.
- iii. Both of these systems of interpretation are false.
- iv. The truth is that Jesus was prophesying of two different events when He answered the disciples' questions of when would the temple be destroyed and what would be the sign of His second coming and the end of the world (**Mat 24:3**).

B. The Olivet Discourse will be covered later in this outline.

2. Jesus did return in judgment when He as God destroyed Jerusalem at the hands of the Roman army.

A. This is what Jesus spoke of in **Mat 10:23**.

- i. By process of elimination, it must be concluded that Jesus was speaking of His coming in judgment on the nation of Israel in 70AD when He said that the apostles would not have gone over the cities of Israel until the Son of man be come.
 - a. These words were spoken to His apostles (**Mat 10:5**).
 - b. Jesus could not have been referring to His second coming because He did not come physically, bodily, and visibly in 70AD like He will at the second coming (see [Section III](#)).
 - c. Jesus could not have been referring to Pentecost as some commentators suggest.
 - (i) Pentecost happened about 50 days after the crucifixion of Christ.
 1. Pentecost - 1. A name of Hellenistic origin for the Jewish harvest festival (called in the Old Testament the Feast of Weeks) observed on the fiftieth day of the omer (q.v.), i.e. at the conclusion of seven weeks from the offering of the wave-sheaf, on the second day of the Passover.
 2. Pentecost was 50 days after the Passover.
 3. Christ was crucified at the time of the Passover (**Luk 22:13-15**).
 4. Christ was buried in the grave for three days (**1Co 15:4**).
 5. After that He appeared to His disciples for 40 days before ascending to heaven (**Act 1:3**).

6. This means that it was about seven days from the ascension of Christ until Pentecost (50-40-3=7).
 - (ii) There is no record in the gospels of the events of **Mat 10:17-22** happening to the apostles between the time of Jesus' earthly ministry and Pentecost.
 - d. Jesus taught by way of parables that God would *come* (**Mat 21:40**) through Christ and miserably destroy the wicked Jews and burn up their city who slew His Son (**Mat 21:33-44**) and rejected Him (**Mat 22:1-7**).
 - (i) The Bible elsewhere refers to God's judgment of a nation as Him coming into it.
 - (ii) The Lord threatened to "come" and consume Israel when they wandered in the wilderness (**Exo 33:5**).
 - (iii) The Lord came into Egypt and destroyed it (**Isa 19:1-4**).
 - (iv) The Lord sent Nebuchadnezzar into Egypt to destroy it (**Jer 43:10-11**).
 - e. Therefore, it's reasonable to conclude that **Mat 10:23** is referring to Christ coming to judge the nation of Israel in 70AD.
- B. There are several events in the Bible that are referred to as comings of Christ.
- i. The beginning of Jesus' public ministry (**Act 13:24 c/w Joh 1:27-30 c/w 1Jo 5:6**).
 - ii. The giving of the Holy Ghost at Pentecost (**Joh 14:16-18**).
 - iii. The judgment of His churches.
 - a. Jesus said that He would come in judgment on His churches *if they didn't repent* (**Rev 2:5; Rev 2:16; Rev 3:3**).
 - b. This was not referring to 70AD because, 1) it was conditional, 2) it would happen at an unknown time (**Rev 3:3**), and 3) it would happen at different times to different churches based on their repentance or lack thereof.
 - iv. The judgment of the nation of Israel in 70AD (**Mat 10:23**).
 - v. The second coming at the end of time (**1Th 4:16-17 c/w Joh 6:39**).
 - a. The "second coming" is entirely distinct from the other "comings" of Christ.
 - b. The first coming of Christ was very different from any previous coming of God in judgment.
 - c. At the first coming of Christ, God was manifested in human flesh in the person of Jesus Christ (**Joh 1:1, 14; 1Ti 3:16**).
 - d. God "appeared" physically in the flesh in Jesus Christ to put away sin by the sacrifice of Himself (**Heb 9:26**).
 - e. Jesus Christ will "appear THE SECOND TIME" in the same way that He appeared the first time He came to this earth (**Heb 9:28 c/w Act 1:11**).
 - vi. These comings of Christ all happened (or will happen) at different times and in different ways.
 - vii. Things that are different are not the same.

- viii. Just because Mat 10:23 refers to Jesus coming to judge the nation of Israel in 70AD doesn't mean that every place in the Bible that refers to Jesus' return is referring to 70AD.
 - ix. "But all of these comings, whether visible or invisible, providential or miraculous, are in a sense only preliminary to and preparatory for that great final and climactic coming which will be followed by the judgment of all mankind." (Oswald T. Allis, *Prophecy and the Church*, p. 180)
3. Just because parts of Partial Preterism are true doesn't mean that Full Preterism is true.

VI. The Olivet Discourse

1. Preterists believe that the entire Olivet Discourse (Mat 24; Mar 13; Luk 21:5-37) was fulfilled by 70AD.
 - A. The preterist's interpretation of the Olivet Discourse is not consistent.
 - B. They argue for a physical, visible destruction of Jerusalem but a spiritual, invisible coming of Christ and a figurative end of the world.
2. For an exhaustive study on the Olivet Discourse, see this sermon series: <https://www.excelsiorspringschurch.com/olivet-discourse>.
3. The following is a basic overview of the Olivet Discourse.
4. Jesus was answering two main questions in the Olivet Discourse (**Mat 24:3**).
 - A. "When shall these things be?"
 - i. This question refers to the destruction of the temple (**Mat 24:1-2**).
 - ii. The phrase "these things" is key to understanding the Olivet Discourse.
 - B. "What shall be the sign of thy coming, and of the end of the world?"
 - i. This question refers to the second coming of Christ and the end of the world.
 - ii. This question was likely prompted by what Jesus had just previously said to the Jews about His second coming (**Mat 23:39**).
 - iii. Jesus had also previously taught about "the end of the world" (**Mat 13:37-43; Mat 13:49-50**) when the wicked will be cast into the lake of fire and the righteous will be glorified, which happens at the last day (**Joh 6:39-40; Joh 11:24**) at the final judgment (**Mat 25:31-46**).
 - a. He didn't tell them *when* the end of the world would happen in Matthew 13 though.
 - b. Hence the reason they asked *when* it would happen in **Mat 24:3**.
 - C. The disciples didn't think that national Israel was going to be destroyed and done away with anytime soon.
 - i. It is likely that the disciples assumed that the temple would stand until the second coming of Christ at the end of the world when He would return to destroy the world (**2Pe 3:10-13**).
 - ii. They assumed that the temple would be destroyed at the end of the world when Jesus returned.
 - iii. This is why their two questions were asked together right after Jesus said that the temple would be destroyed.
 - iv. They did not expect that Jerusalem was going to be destroyed anytime soon (**Act 1:6**).

- v. Nor did they think that God had a plan and a season for the Gentiles (**Act 10:34-35 c/w Act 11:1-2, 18**).
 - vi. The whole point of the Olivet Discourse was to show them that Jerusalem and the temple were not going to be destroyed at the second coming.
- D. The purpose of the Olivet Discourse was to explain to them that these two events (the destruction of Jerusalem and the second coming/end of the world) were entirely separate and distinct events.
- i. The destruction of Jerusalem and the temple would happen within their lifetimes and would be preceded by signs which would allow them to know that the time was near.
 - ii. The date of the second coming/end of the world is entirely unknown and there would be no sign that would let them know that the time was near.

5. Overview of the Olivet Discourse.

A. Why the Olivet Discourse is written as it is

- i. In Mat 24:4-29 Jesus described *what* would happen leading up to and including the destruction of the temple and Jerusalem.
- ii. In Mat 24:30-31 Jesus described *what* would happen at His second coming.
- iii. In Mat 24:32-35 Jesus explained *when* the temple and Jerusalem would be destroyed.
- iv. In Mat 24:36-51 Jesus explained that we cannot know *when* His second coming will take place.

B. **Mat 24:4-13**

- i. This passage applies primarily to 70AD.
- ii. But many of the tumultuous things mentioned (both environmental, political, and spiritual) are characteristic of the end times as well.
- iii. See the sermon: [Olivet Discourse \(Part 1\) - Mat 24:4-13](#).

C. **Mat 24:14-29**

- i. This passage applies to 66-70AD (the events of v.29 began at that time and continued until the coming of Christ).
- ii. The events that Jesus warned of in this passage would take place over a period of time which He referred to as "those days" (**Mat 24:19, 22, 29**).
 - a. This is set in clear contrast to "that day" when Christ would return the second time to destroy the world (**Mat 24:36**).
 - b. "That day" would be like "the day" that Noah entered the ark when God destroyed the world (**Mat 24:38-39**).
- iii. The abomination of desolation was the Roman armies surrounding Jerusalem (**Mat 24:15 c/w Luk 21:20**).
- iv. When the disciples saw this happen, they were to flee from Judea (**Mat 24:16-20**).
- v. The severity of the tribulation of those days when Jerusalem was besieged was unparalleled in human history (**Mat 24:21**).

- a. The horrors that the Jews faced within the city by the Jewish Zealots (those that were rebelling against Rome) and at the hands of the Romans outside the city were unspeakable.
- b. The casualties were 100%, either due to death (about 90%) or to being sold as slaves (10%).
- c. See sermon: [Olivet Discourse \(Part 2\) - Mat 24:14-22](#).
- vi. There were false Christs that would arise in those days, but Jesus warned the disciples to not believe them (**Mat 24:23-26**).
 - a. The reason being that the second coming of Christ would be seen unmistakably in the sky like lightning (**Mat 24:27**).
 - b. This did not happen in 70AD.
 - c. This is completely contrary to the preterist idea of an unseen return of Christ in 70AD.
 - d. See sermon: [Olivet Discourse \(Part 3\) - Mat 24:23-31](#).
- vii. Immediately after the tribulation of those days there would begin political upheaval which would last for the rest of time until Christ returns (**Mat 24:29**).
 - a. It is evident that Christ is not here speaking of a literal darkening of the sun and moon or falling stars, but rather these are signifying something else (**Luk 21:25**).
 - b. These things indicate a state of judgment; a collapse of power.
 - c. These events are not limited to the destruction of Jerusalem in 66-70AD because they were to happen *after* the tribulation of those days (**Mat 24:29**).
 - d. The system of Gentile world empires started to come apart from that day and forward.
 - e. With the destruction of the apostate Jewish order, there was a judgment upon the spiritual forces that had animated it in its apostasy (**Mat 12:43-45**).
 - (i) Behind the scenes of the war in Judaea, another war was taking place (**Rev 12:1-10; Luk 21:31**).
 - (ii) Thus, the powers of the heavens were shaken.
 - f. In connection with the powers of the heavens being shaken, this age has been characterized by political chaos (**Luk 21:25-26**).
 - g. If there is never a time when the sun, moon and stars are literally overthrown, then how can this figure properly represent the overthrow of earthly dominion?
 - h. See sermon: [Olivet Discourse \(Part 3\) - Mat 24:23-31](#).

D. Mat 24:30-31

- i. This passage applies to the second coming and the end of the world.
 - a. Notice the change in pronouns from the previous section when Jesus was speaking of the destruction of Jerusalem and the events leading up to it to this section when He spoke of His second coming.
 - (i) Jesus used the pronouns "ye" and "you" when referring to the events leading up to 70AD.

1. **Mat 24:15** - When ye therefore shall see the abomination of desolation...
 2. **Mat 24:20** - But pray ye that your flight be not in the winter...
 3. **Mat 24:23** - Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
 4. **Mat 24:26** - Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
- (ii) When Jesus began answering the second question about *His appearance* at the second coming, He switched to the pronoun "they" (all the tribes of the earth).
1. **Mat 24:30** - And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
 2. Jesus didn't say that the disciples would see Him coming in the clouds, but that all the tribes of the earth would.
- (iii) When Jesus returned to the first question concerning the timing of the destruction of Jerusalem, He switched back to the pronouns "ye" and "you."
1. **Mat 24:32** - Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
 2. **Mat 24:33** - So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
 3. **Mat 24:34** - Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- (iv) When Jesus talked about the *timing* of the second coming, He also used "ye" and "your" because the disciples did not know when it would happen and they, like the rest of mankind, needed to be ever watchful and ready for it.
1. **Mat 24:42** - Watch therefore: for ye know not what hour your Lord doth come.
 2. **Mat 24:44** - Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- ii. **Mat 24:30** opens up with "And then..."
- a. Then adv. - II. *Of sequence in time, order, consequence, incidence, inference.* 3. a. At the moment immediately following the action, etc. just spoken of; upon that, thereupon, directly after that; also in wider application, indicating the action or occurrence next in order of time: next, after that, afterwards, subsequently (often in contrast to first).
 - (i) Notice that "then" can refer to the next occurrence in order of time.

- (ii) In the context of the questions which Jesus was answering, the next occurrence in time after the destruction of the Jerusalem would be His Second Coming.
 - (iii) There can be a large period of time between events connected by "and" (**2Sa 12:24**).
 - (iv) There can be a large period of time and much information between events connected by "then" (**2Ki 12:16-17 c/w 2Ch 24:13-23**). (2Ch 24:14-22 happened between 2Ki 12:16-17)
 - (v) The potential objection that **Mat 24:29-30** is one sentence divided by a colon is answered by **Mar 13:25-26** where the parallel verses are two separate sentences.
- iii. Whereas Jesus said that there would be warning signs which would give the disciples time to escape the destruction of Jerusalem, there will be no such warning signs which will allow men to know that the coming of Christ is imminent.
- a. As opposed to the destruction of Jerusalem, the time of which could be known if the warning signs were heeded, the Second Coming of Christ will happen "in such an hour as ye think not" (**Mat 24:44**).
 - b. The sign of the Second Coming will be *Jesus Christ Himself* coming in the clouds of heaven with power and great glory (**Mat 24:30**).
 - (i) At that time the Lord Himself shall descend from heaven with a *shout* to raise the dead (**1Th 4:16**).
 - (ii) There will be a *great sound of a trumpet* (**Mat 24:31; 1Th 4:16**) which will be the *last trump* (**1Co 15:52**).
 1. Sound *n.* - 1. a. The sensation produced in the organs of hearing when the surrounding air is set in vibration in such a way as to affect these; also, that which is or may be heard; the external object of audition, or the property of bodies by which this is produced.
 2. Great *adj.* - II. Having a high position in a scale of measurement or quantitative estimation.
 3. Trumpet *n.* - 1. a. A musical wind-instrument (or one of a class of such) of bright, powerful, and penetrating tone, used from ancient times, especially for military or other signals, and in modern times also in the orchestra; it consists of a cylindrical or conical tube, usually of metal (anciently also of horn or wood), straight or curved (or bent upon itself), with a cup-shaped mouthpiece and a flaring bell.
 4. The trumpet of God is very loud and perceptible by the ear (**Heb 12:18-21 c/w Exo 19:16-19**).
 - (iii) There is no evidence that any of this happened in 70AD.
 - c. *All the tribes of the earth* shall mourn (**Mat 24:30**) because Jesus Christ will be coming to take vengeance on the wicked (**2Th 1:7-9**).
 - (i) This cannot be referring to 70AD.
 - (ii) This is not a localized event.

- (iii) *Every eye* shall see Him (**Rev 1:7**), not just those in Jerusalem.
- (iv) *All kindreds of the earth* shall wail because of him (**Rev 1:7**), not just the Jews in Jerusalem.
- (v) "That day" will be as a snare which "shall come on *all them that dwell on the face of the whole earth*" (**Luk 21:34-35**).
- (vi) More on this later.
- d. Jesus will then gather together all of His elect from the four winds of the earth (**Mat 24:31**).
- e. This will be the resurrection where all of God's elect will be caught up to meet Christ in the clouds (**1Th 4:16-17**).
- f. This day of the Lord will be as unexpected as a thief in the night (**1Th 5:1-3**).
- iv. See sermon: [Olivet Discourse \(Part 3\) - Mat 24:23-31](#)

E. **Mat 24:32-35**

- i. This passage refers to 70AD.
- ii. Having explained *what* would happen in Mat 24:4-29, Jesus now explains *when* the temple and Jerusalem would be destroyed.
- iii. The time of the destruction of Jerusalem could be *known* (**Mat 24:32-33**).
 - a. "*ye know...*" (v.32)
 - b. "*ye...know* that it is near" (v.33)
- iv. Contrarily, the time of second coming and the end of the world cannot be known (**Mat 24:36, 39, 42, 44, 50**).
 - a. "But of that day and hour *knoweth no man...*" (v.36)
 - b. "...knew not..." (v.39)
 - c. "...*ye know not* what hour your Lord doth come..." (v.42)
 - d. "...such an hour as ye think not..." (v.44)
 - e. "...a day...that *he is not aware of*" (v.50)
- v. "These things" refers to the destruction of the temple and Jerusalem (**Mat 24:33-34 c/w Mat 24:1-3**).
- vi. The temple and Jerusalem would be destroyed before the generation of Jews living in Jesus' day would pass away (**Mat 24:34**).
- vii. It happened within 40 years of Jesus saying those words.
- viii. See sermon: [Olivet Discourse \(Part 4\) - Mat 24:32-51](#)

F. **Mat 24:36-51**

- i. This passage refers to the second coming and the end of the world.
- ii. Jesus just finished telling the disciples by way of the parable of the fig tree that when they saw Jerusalem surrounded by armies that they would *know* that the destruction of Jerusalem and the temple was near (**Mat 24:32-33 c/w Mat 24:15-16 c/w Luk 21:20**).
- iii. He told them that those things were going to happen within that generation (**Mat 24:34**).
- iv. Then he begins verse 36 with the contrasting conjunction "but."

- a. Jesus had spent most of the Olivet Discourse up to this point talking about "those days" (**Mat 24:19, 22, 29**) that would precede the destruction of Jerusalem and the temple.
- b. Now He returns to their second question of "what shall be the sign of thy coming, and of the end of the world?" (**Mat 24:3**)
- c. Jesus then goes on to say, "But of *that day* and hour knoweth no man..." (**Mat 24:36**).
 - (i) He didn't say "of those days", but "of *that day*."
 - (ii) Preterists try to say here that the distinction being made is not between two separate events, but only that the specific day and hour of His coming would not be known, though the general time would be.
 - (iii) But Mark's account includes the general time as an unknown factor (**Mar 13:33**).
 - (iv) This obviously cannot refer to the destruction of Jerusalem.
 - (v) The general time of that event would be obvious from the signs which preceded it.
- d. There would be an extremely significant difference between the time of the destruction of the temple and the time of the second coming of Christ.
 - (i) The first would take place over many days ("those days") (about 3.5 years) (**Mat 24:19, 22, 29**).
 - (ii) The second would happen on "a day" (**Mat 24:50**), on "that day" (**Mat 24:36**).
 - (iii) The timing of the first could be known by signs (**Mat 24:33**).
 - (iv) The timing of the second could not be known by anyone (**Mat 24:36**).
- v. The second coming of Christ will be like it was in the days of Noah.
 - a. In Noah's time men were going about their normal lives and had no idea that the earth was going to be destroyed until "the day" that Noah entered the ark (**Mat 24:37-38**).
 - (i) It will be exactly the same when Christ returns (**Mat 24:39**).
 - (ii) How could this possibly describe the events associated with the horrors of the Jewish war?
 - (iii) When Jesus returns, it will be a time when men shall be saying "peace and safety" (**1Th 5:1-3**).
 - (iv) Thus, it will be *sudden* and unexpected.
 - b. Prior to the second coming the wicked and the righteous will dwell together until the last day when Christ returns to sever the wicked from the just (**Mat 13:49-50**), just as happened on the day of the flood (**Mat 24:39**).
 - (i) This did not happen in the destruction of Jerusalem wherein the righteous were delivered from Jerusalem 3.5 years prior to the destruction of the city.
 - (ii) 70AD cannot be when Jesus returned, for in the day of Christ's return the righteous and the unrighteous will be

working TOGETHER side by side, even sleeping TOGETHER in the same bed up until the last moment (**Luk 17:34-36; Mat 13:30, 39**)!

- (iii) At the second coming, *the wicked will be taken away first*, and then the righteous will be delivered (**Mat 24:39-41 c/w Mat 13:30**).
- (iv) This did not happen in the destruction of Jerusalem wherein the righteous were first delivered from Jerusalem years prior to the destruction of the wicked.
- c. In 70 AD, God used the instrument of the Roman army to destroy the ungodly.
 - (i) But, on the day of Christ's return, the Lord HIMSELF (**1Th 4:16**) shall come to destroy the wicked by a direct sovereign intervention into the natural course of this planet, just like in the days of Noah and Lot (**2Pe 3:10-12**).
 - (ii) The method of these two destructions are very different.
- d. The second coming is likened to the flood in Noah's day because the entire earth and all of the wicked in it will be destroyed at the second coming as it was in the flood (**2Pe 3:3-7, 10-12**).
 - (i) The destruction of the ungodly in Noah's and Lot's day was utter and complete: none of the intended doomed survived!
 - (ii) "Even thus shall it be in the day when the Son of man is revealed (**Luk 17:30**)."
 - (iii) But, in 70 AD, there were survivors of the doomed city who were "led away captive into all nations (**Luk 21:24**)."
 - (iv) Obviously, two different events are under consideration:
 - (v) Christ did not return in 70 AD.
- vi. "Here is a great contrast: one event whereof the Lord was speaking was then close at hand; it was to happen within THAT generation, and it would be immediately preceded by a SIGN, which His disciples could not fail to recognize. But the other event (His own coming) would be at a time UNKNOWN EVEN TO HIMSELF, and moreover there should be NO SIGN to apprise His people of its approach, for which reason He impressed it upon them that they were to WATCH 'at every season' (Lu.21:36 Gr.). Concerning the first event He said, 'Behold, I have foretold you all things;' but of the second He said, 'But of THAT day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father' (v.32)." (Mauro, Philip, *The Seventy Weeks and The Great Tribulation*, p. 262)
- vii. See sermon: [Olivet Discourse \(Part 4\) - Mat 24:32-51](#)

VII. **Mat 16:28, Mar 9:1, and Luk 9:27**

1. These verses are used by Preterists to support the idea that the second coming of Christ was in 70AD.
2. These verses are all parallel texts in the gospels.

- A. **Mat 16:28** - "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."
 - B. **Mar 9:1** - "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."
 - C. **Luk 9:27** - "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."
 - D. Put together, Jesus said that some of the disciples standing with Him would see Him coming in His kingdom which would come with power before their deaths.
3. About one week (6-8 days) after Jesus made this prophecy it was fulfilled.
4. The fulfillment is recorded directly after each of the verses in question in the experience on the Mount of Transfiguration (**Mat 17:1-9; Mar 9:2-10; Luk 9:28-36**).
- A. Each of the verses that directly follow Jesus' prophecy begin with the word "and" (**Mat 17:1; Mar 9:2; Luk 9:28**).
 - i. *And conj.* - *B. conj. co-ordinate.* (Introducing a word, clause, or sentence, which is to be taken *side by side with, along with, or in addition to*, that which precedes it.)
 - ii. Therefore, the account of Jesus' transfiguration *is to be taken side by side with and along with* the prophecy of Him coming in His kingdom.
 - B. The prophecy was given to Jesus' twelve disciples (**Mat 16:24**).
 - i. Peter, James, and John witnessed the fulfillment of it on the mountain (**Mat 17:1**).
 - ii. This fulfilled the part of the prophecy wherein Jesus said that "there be some standing here."
 - iii. Not all of the disciples standing with Jesus witnessed the fulfillment, but *some* did.
 - C. The prophecy said that some standing there would not taste of death until they saw the fulfillment of it.
 - i. The fulfillment happened 6-8 days later while those who witnessed it were still alive.
 - ii. The prophecy was spoken to "the people" as well as Jesus' disciples (**Mar 8:34**).
 - iii. It's possible that some of the people that heard the prophecy died before it was fulfilled a week later.
 - iv. But even if not, it's still true that some standing there didn't die until they saw Christ coming in His kingdom on the mount of transfiguration.
 - D. The prophecy said that they would "see the Son of man coming in his kingdom" (**Mat 16:28**).
 - i. Here is what Jesus Christ looks like in His glorified state in the heavenly kingdom of God.
 - a. His face is as bright as the sun (**Rev 1:14, 16; Rev 21:23**).
 - b. His garment is white (**Rev 3:4**).
 - ii. Here is what Jesus Christ looked like on the mount of transfiguration.
 - a. His face was as bright as the sun (**Mat 17:2**).
 - b. His garment was white (**Mat 17:2; Mar 9:3; Luk 9:29**).
 - iii. Jesus was seen in His *glory* on the mount of transfiguration (**2Pe 1:16-18**).

- a. Glory *n.* - 5. In Biblical phraseology: the glory of God: the majesty and splendour attendant upon a manifestation of God. 6. Resplendent beauty or magnificence. Now often with suggestion of sense 5 or 7: An effulgence of light such as is associated with our conceptions of heaven; *fig.* an unearthly beauty attributed by imagination. 8. A state of exaltation and splendour. *in one's glory*: in one's highest state of magnificence or prosperity; also colloq., in a state of unbounded gratification or enjoyment.
- b. This is exactly what the disciples saw on the mount (**Luk 9:31-32**).
- c. Jesus entered His royal estate prior to 70AD (**Heb 2:6-9**).
- d. The three disciples saw a preview of what Christ would look like glorified in His kingdom after His resurrection and ascension into heaven.
- iv. The disciples actually *saw* Jesus glorified in His *kingdom* on the mount with their own eyes (**2Pe 1:16-18** c/w **Mat 16:28** c/w **Mat 17:1-2**).
 - a. When Christ was seen in His *majesty* (**2Pe 1:16**), He was seen in His *kingdom* (**Mat 16:28**).
 - b. Majesty *n.* - 1. a. The dignity or greatness of a sovereign; sovereign power, sovereignty. b. *spec.* The greatness and glory of God. (The earliest use in Eng.)
 - c. Sovereign *n.* - 1. One who has supremacy or rank above, or authority over, others; a superior; a ruler, governor, lord, or master
 - d. Kingdom - 1. Kingly function, authority, or power; sovereignty, supreme rule; the position or rank of a king, kingship.
 - e. *Majesty* and *kingdom* are synonyms.
 - f. When the disciples saw Jesus in His *majesty*, they saw Him in His *kingdom*.
- v. Peter witnessed the "*power*" (**2Pe 1:16**) and "*coming*" (**2Pe 1:16**) of our Lord Jesus Christ when he saw Christ glorified in His "*majesty*" (**2Pe 1:16**) on the mount of Transfiguration (**2Pe 1:17-18**).
 - a. This is a letter fulfillment of Jesus' words that some of the disciples would see Him "*coming*" (**Mat 16:28**) in His "*kingdom*" (**Mat 16:28**) with "*power*" (**Mar 9:1**).
 - b. The mount of transfiguration was a preview of Jesus Christ in His heavenly kingdom.
 - c. The disciples saw Jesus *coming in His kingdom with power* on the mount of transfiguration.
- E. The prophecy said that they would see "*the kingdom of God come with power*" (**Mar 9:1**).
 - i. Moses and Elias (Elijah) were seen on the mount of transfiguration with Jesus (**Mat 17:3**).
 - ii. Moses and Elijah were both prophets.
 - iii. Jesus taught that the prophets would be seen in the kingdom of God (**Luk 13:28-29**).
 - iv. Jesus will bring the saints with Him when He returns (**1Th 3:13; 1Th 4:14; Jud 1:14**).

- v. Along with Jesus, the righteous will "shine forth as the sun in the kingdom of their Father" in the heavenly kingdom at the second coming (**Mat 13:43**).
 - vi. Moses and Elijah both appeared in *glory* with Christ (**Luk 9:30-31**).
 - a. Moses had died and was buried; Elijah was translated alive into heaven.
 - b. They adequately represent both the dead in Christ that shall rise first and those that are alive and remain at the coming of the Lord who will be caught up to meet the Lord in the air at His second coming (**1Th 4:16-17**).
 - vii. The mount of transfiguration was a preview of the kingdom of God coming with power.
5. The mount of transfiguration perfectly fulfilled Jesus' prophecy in Mat 16:28, Mar 9:1, and Luk 9:27.
- A. The disciples actually *saw* a preview of Jesus in His glory in His kingdom as He will be seen in the heavenly kingdom of God.
 - B. There is no reason to try to wrest these verses to make them teach that Jesus came back in 70AD which there is no evidence of anyone *seeing*.

VIII. The end of the world

1. Preterists claim that the end of the world either happened in 70AD or was a period of time beginning with the coming of Christ and ending in 70AD.
2. This belief is based on the false idea that the entire Olivet Discourse of Matthew 24 was fulfilled in the destruction of Jerusalem in 70AD.
 - A. Preterists assume that the end of the world happened when the temple was destroyed in 70AD because the disciples' questions about the destruction of the temple and the second coming of Christ and the end of the world were asked at the same time (**Mat 24:3**) in response to Jesus' statement regarding the stones of the temple being thrown down (**Mat 24:1-2**).
 - B. See [Section VI on The Olivet Discourse](#) for a refutation of this idea.
3. Preterists claim that the "end of the world" was the end of national Israel or the end of the Old Covenant.
 - A. They often claim that the "end of the world" should be translated "end of the *age*."
 - i. This is how the new age perversions of the Bible such as the NIV translate that phrase.
 - ii. When preterists resort to this argument, they have admitted that the word of God condemns their doctrine.
 - iii. Rather than change their doctrine, they change the word of God (**Rom 1:25**).
 - a. Here is an example of such wickedness.
 - b. "The interpretation which we are discussing rests also upon an erroneous and misleading conception of the phrase 'end of the world' (age). It is not surprising that mere English readers of the New Testament should suppose that this phrase really means the destruction of the material earth; but such an error ought not to receive countenance from men of learning. We have already had occasion to remark that the true signification of (aion) is not *world*,

but *age*; that, like its Latin equivalent *aevum*, it refers to a period of time: thus, 'the end of the age' means the close of the epoch or Jewish age or dispensation which was drawing nigh, as our Lord frequently intimated." (James Stuart Russell, *The Parousia*, p. 41)

- iv. Rather than being reproved by the word of God, they instead condemn God's word and God himself (**Job 40:8**).
 - v. They pervert the words of God to teach their heresy (**Jer 23:36; Zep 3:4**).
 - vi. Those that do this had better beware what judgments await them (**Pro 30:5-6; Rev 22:18-19**).
- B. This refutation of preterism presupposes that the KJV is the preserved, infallible, inerrant word of God.
- i. If a preterist doesn't believe that, then he needs to study the doctrine of the preservation of the scriptures before he will understand the doctrine of the second coming of Christ and the end of the world.
 - ii. See these sermons: <https://www.excelsiorspringschurch.com/bible-versions>.
4. The following are the reasons why this is a faulty interpretation of "the end of the world."
- A. The definitions of the words 'end' and 'world' refute this interpretation.
- i. As the definition shows below, *end* refers to just what we would normally think it does: the termination or conclusion of a thing.
 - a. According to the OED definition below, the phrase "end of the world" means "termination of existence; destruction, abolition."
 - b. End *n.* - II. With reference to time or serial order. 7. a. The limit of duration, or close, of a period of time; the termination, conclusion, of an action, process, continuous state, or course of events; the terminal point of a series; the conclusion of a discourse, book, chapter, etc. 8. a. Termination of existence; destruction, abolition. (The early examples of *end of the world* should perhaps be referred to 7, as *world* may have been taken in its older temporal sense; cf. however Fr. *fin du monde*.) *it isn't* (or *wouldn't be*, etc.) *the end of the world*, it is not a calamity, it is not a matter of great importance. Also *end-of-the-world* used attrib. or as adj.
 - ii. *World* can refer to several things, as the definition from the OED shows below. It refers to human existence, the earth, and the inhabitants of the earth.
 - a. World - I. Human existence; a period of this. 1. a. Chiefly *this world*, *the world*: the earthly state of human existence; this present life. *to* (*unto*, OE. *oð*) *the world's end*: as long as human things shall last, to the end of time (with admixture of senses 7, 9). Similarly in phrases such as *as long as the* or *this world lasts*, and *in this world*. II. The earth or a region of it; the universe or a part of it. 7. a. The earth and all created things upon it; the terraqueous globe and its inhabitants. III. The inhabitants of the earth, or a section of them. 14. a. The human race; the whole of mankind; human society.
 - b. So, putting it together and giving the sense of the words (**Neh 8:8**), "the end of the world" means the termination and destruction of human existence in this present life, the earth, and the inhabitants of this earth.

- c. This is exactly what the scripture teaches will happen at *the end of the world*.
 - d. The heavens and earth which are now (this world) are going to be destroyed when the Lord Jesus Christ returns and melts them with fervent heat (**2Pe 3:3-13**).
 - (i) That will be the end of this earth and human life and existence on this earth.
 - (ii) Peter is not speaking figuratively or metaphorically.
 - (iii) He is speaking in plain, ordinary language referring to the physical earth (**2Pe 3:6-7**).
- iii. Where does the Bible define "the world" as being national Israel?
- a. The unbelieving Jews are called "the world" (**Joh 15:18 c/w Joh 15:25**).
 - b. But this is not referring to national Israel as a whole because the disciples were part of national Israel and they were not of "the world" that Jesus spoke of in John 15 (**Joh 15:19**).
 - c. I can find no place in the Bible that refers to national Israel as "the world."
 - d. God's coming judgment of "the world" was NOT the judgment of the nation of Israel (**Act 17:31**).
 - (i) It would make no sense to tell pagan Greeks in Athens to repent because there is a day coming when God is going to destroy the nation of Israel in Jerusalem.
 - (ii) God is coming to "judge the earth" (including the heathen) when He comes to "judge to world" (**Psa 96:10-13**).
 - (iii) The judgment of the world is going to be the judgment of the world.
- iv. Where does the Bible define "the world" as being the Old Covenant?
- a. It doesn't.
 - b. This is merely something that preterists have made up.
- v. A plain reading of the phrase "the end of the world" would conclude that it means *the end of the world*.
- vi. The onus is on the Preterist to show that the words don't mean what they say.
- B. The "end of the world" is clearly identified with the last day of time when Jesus Christ returns to resurrect the dead (**Joh 6:39-40; Joh 11:24**), judge the wicked (**Mat 13:37-43; Mat 13:49-50; Mat 25:31-46**), and destroy the heavens and the earth (**2Pe 3:10-13**).
- C. The following are all of the places in the Bible where the phrase "the end of the world" is used.
- i. The phrase is only used twice in the Old Testament, both of which refer to the geographical end of the world (**Psa 19:4; Isa 62:11**).
 - ii. **Mat 13:39** - "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."
 - iii. **Mat 13:49** - "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,"

- a. In both of these verses, Jesus is explaining parables about the second coming.
 - b. The "end of the world" in both verses is the "end of *this* world" (**Mat 13:40**) which is the end of this earth and human existence on it as opposed to the heavenly state in the world to come after the resurrection (**Luk 20:34-36**).
 - c. The "end of the world" in Mat 13:39 and Mat 13:49 is clearly speaking of the end of time when Christ returns with His mighty angels (**2Th 1:7 c/w Mat 13:41, 49**) to judge world and cast the wicked into the lake of fire (**Mat 13:37-43; Mat 13:49-50; 2Th 1:7-9; Mat 25:41, 46; Rev 20:10-15**).
- iv. **Mat 24:3** - "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"
- a. See [Section VI \(the Olivet Discourse\) of this outline](#) where I carefully showed that Jesus was answering two separate questions in Mat 24: one dealing with the destruction of Jerusalem, and one dealing with His second coming at the end of the world.
 - b. Also, see the 4-part sermon series called [The Olivet Discourse](#).
- v. **Mat 28:20** - "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."
- a. Jesus Christ will be with His disciples (in spirit as He reigns from heaven) on earth until the end of time when He returns to resurrect the dead at the last day (**Joh 6:39-40, 44; Joh 11:24**) and take them with Him to heaven (**1Th 4:16-17**).
 - b. If the end of the world happened in 70AD, then that means that Jesus is no longer with His disciples on this earth.
- vi. **Heb 9:26** - "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."
- a. This is the only place that the phrase "the end of the world" does not refer to the last day of time in the New Testament.
 - (i) We know this because Christ did not appear on the last day of time to sacrifice Himself.
 - (ii) This verse does not help preterism though because preterism teaches that the end of the world was in 70AD, but Jesus was not sacrificed in 70AD.
 - b. "The end of the world" in **Heb 9:26** is set in contrast to "the foundation of the world."
 - (i) The time that began when Christ came was the "last time" (**1Jo 2:18**).
 - (ii) Therefore, His first coming could be said to be at the end of the world (in contrast to the beginning of the world), even though it would be "a long time" (**Mat 25:19**) until the last day at the actual end of the world.

- c. "The end of the world" in **Heb 9:26** is referring to the last period of time in the existence of this world which (the last period) began at the first coming of Christ and will end when this world ends at Christ's return.
 - (i) The "world" in **Heb 9:26** *clearly* refers to the earth and human existence on it because "the end of the world" is set in contrast to "the foundation of the world".
 - (ii) "The foundation of the world" in **Heb 9:26** *obviously* refers to the creation of *the world we live in*, not to the nation of Israel or the Old Covenant.
 - (iii) Therefore, the "world" in the phrase "the end of the world" in **Heb 9:26** refers to *the world that we live in*, not to the nation of Israel or the Old Covenant.
- vii. Those are all the usages of the phrase "the end of the world" in the Bible.
 - a. Not one of them refers to 70AD.
 - b. All but **Heb 9:26** refer to the literal end of the world at the last day when the resurrection and the final judgment happen.

IX. Addressing verses that speak of the last time, last times, last days, etc.

1. There are several verses in the Bible that identify the 1st century when the apostles wrote as the last days, last time, last times, etc. (**1Jo 2:18; Heb 1:2; etc.**).
 - A. Preterists claim that this is proof that Christ returned in 70AD.
 - B. They believe these verses teach that the coming of Christ was imminent.
 - C. These verse teach no such thing.
2. Time is divided into three major sections.
 - A. 1st period - Adam to Moses (pre-OT law) (**Rom 5:13-14**).
 - B. 2nd period - Moses to John the Baptist (OT Law) (**Luk 16:16**).
 - C. 3rd period - Christ to the end of time (NT) (**Luk 16:16**).
 - D. Jesus Christ made His first appearance in the last time period which is called the last time/days (**1Jo 2:18; Heb 1:2; Heb 9:26; 1Pe 1:20**).
3. Peter said that "the end of all things is at hand" (**1Pe 4:7**) and that Christ was manifested "in these last times" (**1Pe 1:20**), John said "it is the last time" (**1Jo 2:18**), Paul said that God had spoken to us by His son "in these last days" (**Heb 1:2**), and James said that wicked rich men had "heaped treasure together for the last days" (**Jam 5:3**).
4. Why did the apostles refer to the days in which they were living as the last days when the world would continue for nearly another 2000 years or more?
 - A. The apostles (including Paul, Peter, James, & John) did not know when the second coming was going to happen (**Mat 24:36; 1Th 5:1-2; 2Pe 3:10**).
 - B. They knew they were living in the last days and the last time, but they didn't know how long that time would last.
 - C. Jesus gave indications in scripture that His coming was not imminent.
 - i. He could come in the second or third watch (**Luk 12:38**).
 - ii. The bridegroom *tarried* (**Mat 25:5**).
 - iii. He would go into a *far country* (**Luk 19:12; Mat 25:14**).
 - iv. He would not return for a *long time* (**Mat 25:19**).

- a. Jesus came the first time when the fullness of the time was come (**Gal 4:4**).
 - b. The first prophecy of the coming of Christ was made in the garden of Eden (**Gen 3:15**).
 - c. Therefore, it took 4,000 years for the fullness of time to come for Christ's first advent.
 - d. It should be no surprise then that prophecies of Christ's second coming would not be fulfilled for 2000+ years after they were made.
 - e. To be consistent, the preteristic interpretation of **Gen 3:15** would have to be that the seed of the woman (Jesus Christ) came in Eve's lifetime.
- D. Peter knew that for God to wait a thousand years to return would be tantamount to Him waiting one day as God reckons time (**2Pe 3:8**), so for the last days to last a long time (even thousands of years) would be no surprise or contradiction.
 - E. The end of all things was "at hand" because they were in the last period of time and there was no other intervening period of time between their day and the second coming of Christ.
 - F. For all they knew, Christ could return in the near future and they were ready and anticipating it (**Php 3:20; 1Th 5:6**), as we still are today.
5. Paul said that "the ends of the world are come" upon Christians in the first century (**1Co 10:11**).
- A. It's interesting to note that in **1Co 10:11** the ends of the world were said to have come *upon the church* that Paul was writing to, *not upon the nation of Israel* that he had been referring to.
 - B. If the ends of the world refers to the end of the nation of Israel (as some preterists claim), why would Paul say that it had come upon the church rather than Israel?
 - C. Also, it's a contradiction of terms to say that the "last time" and "last days" ended in 70AD, nearly 2000 years ago.
 - i. Last - A. *adj.* Following all others; coming at the end. 1. a. Following all the others in a series, succession, order, or enumeration; subsequent to all others in occurrence, existence, etc.
 - ii. By definition, there can be no time nor days after the LAST TIME and the LAST DAYS because nothing comes after the last thing.
 - iii. If the "last days" and the "last time" ended in 70AD, then have the past 1,949 years been the laster than last days and the laster than last time?
 - D. The reason Paul said that "the ends of the world" were come on Christians in the 1st century was given above (Section IX,4).

X. Addressing verses where the apostles appear to be saying that the return of Christ would happen in their lifetimes.

1. **1Th 4:17**

- A. Paul said "*we* which are alive and remain" at the return of Christ.
- B. The Preterists claim that Paul was saying that he and the brethren in Thessalonica would be alive at the second coming of Christ.

- C. First of all, Paul didn't know when Christ would return, but was watching and waiting and was prepared for His return (see Section IX).
- D. Secondly, Paul's instruction to local churches was not limited to the specific church he wrote to, but was applicable to other churches (**Col 4:16**).
 - i. Some of Paul's epistles were addressed to the saints in a particular church as well as "the faithful in Christ Jesus" (**Eph 1:1**) and were also applicable to "all that in every place call upon the name of Jesus Christ our Lord" (**1Co 1:2**).
 - ii. If Paul's writings were applicable to other churches and other Christians at that time, then it stands to reason that they were applicable to other churches and Christians in the future.
 - iii. If not, then is the rest of the information in those epistles not applicable to us today either?
 - iv. His instruction about the second coming was addressed to the saints in Thessalonica, but it was applicable to all saints throughout all time because he didn't know when Christ would return.

2. **Joh 21:20-22**

- A. The Preterists claim that Jesus was saying that John would live to see the second coming.
- B. Jesus was essentially telling Peter to mind his own business and bear his own cross (**Joh 21:18-19**) and not worry about what the fate of the others would be.
- C. Jesus did not say that John would tarry until He returned, but that IF Jesus willed that John did, it was none of Peter's business (**Joh 21:23**).

3. **2Th 1:6-10**

- A. The same argument holds true with this verse as with **1Th 4:17**.
- B. Paul's comforting words were written to the Thessalonians who were being persecuted for their faith, but they are applicable to all churches and Christians throughout all time.
- C. The second coming of Christ was the hope of the Thessalonians and has been and will be the hope of Christians throughout time who have been persecuted for their faith.
- D. When Christ returns, the wicked that persecuted the saints will be punished in the lake of fire (**2Th 1:9 c/w Mat 25:41, 46**).
- E. This will be the time that all of the wicked who have persecuted the saints for the last 2,000 years will be punished.

4. Near the end of their lives at least some of the apostles knew that they were not going to live to see the second coming of Christ.

- A. Paul knew that he was going to die before the 2nd coming of Christ (**2Ti 4:6**).
 - i. History says that Paul died in either 64AD or 67AD (*Paul the Apostle*, [Wikipedia](#), 5-14-19).
 - ii. Paul prophesied of a time after his death when heretics would arise in the church (**Act 20:29-30**).

- iii. Not long before his death, Paul instructed Titus to ordain elders in every city, indicating that the coming of Christ was not imminent and therefore those churches would need pastors (**Tit 1:5**).
- B. Peter also knew that he was going to die before the 2nd coming (**2Pe 1:14-15**).
- C. History says that Peter died between 64-68AD (*Saint Peter*, [Wikipedia](#), 5-14-19).

XI. Other objections/arguments of preterists

1. Argument #1: The things in Revelation were *at hand* and were to *shortly* come to pass.
 - A. Preterists believe that the book of Revelation was written prior to 70AD and all of its events were fulfilled in 70AD (although some inconsistent Preterists say that Rev 20 will not be fulfilled until the end of time).
 - i. There is good internal and external evidence that Revelation was written around 96AD.
 - ii. External evidence
 - a. "Irenaeus (A.D. 180), a student of Polycarp (who was a disciple of the apostle John), wrote that the apocalyptic vision "was seen not very long ago, almost in our own generation, at the close of the reign of Domitian" (Against Heresies 30). The testimony of Irenaeus, not far removed from the apostolic age, is first rate. He places the book near the end of Domitian's reign, and that ruler died in A.D. 96. Irenaeus seems to be unaware of any other view for the date of the book of Revelation." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](#))
 - b. "Clement of Alexandria (A.D. 155-215) says that John returned from the isle of Patmos "after the tyrant was dead" (Who Is the Rich Man? 42), and Eusebius, known as the "Father of Church History," identifies the "tyrant" as Domitian (Ecclesiastical History III.23). Even Moses Stuart, America's most prominent preterist, admitted that the "tyrant here meant is probably Domitian." Within this narrative, Clement further speaks of John as an "old man." If Revelation was written prior to A.D. 70, it would scarcely seem appropriate to refer to John as an old man, since he would only have been in his early sixties at this time." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](#))
 - c. "Victorinus (late third century), author of the earliest commentary on the book of Revelation, wrote: "When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. There he saw the Apocalypse; and when at length grown old, he thought that he should receive his release by suffering; but Domitian being killed, he was liberated" (Commentary on Revelation 10:11)." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](#))
 - d. "Jerome (A.D. 340-420) said, "In the fourteenth then after Nero, Domitian having raised up a second persecution, he [John] was banished to the island of Patmos, and wrote the Apocalypse" (Lives

of Illustrious Men 9). To all of this may be added the comment of Eusebius, who contends that the historical tradition of his time (A.D. 324) placed the writing of the Apocalypse at the close of Domitian's reign (III.18). McClintock and Strong, in contending for the later date, declare that "there is no mention in any writer of the first three centuries of any other time or place" (1969, 1064). Upon the basis of external evidence, therefore, there is little contest between the earlier and later dates." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](http://ChristianCourier.com))

iii. Internal evidence

a. The conditions of the churches in Revelation make sense for a later date.

(i) Paul wrote to the church in Ephesus while in prison in Rome (**Eph 3:1**) in the early 60's and commended them for their faith in Jesus Christ (**Eph 1:15**).

1. By the time Revelation was written, the church at Ephesus had left their first love and was close to having the candlestick removed (**Rev 2:4-5**).
2. It is unlikely that this would have happened so quickly in only seven or eight years if Revelation was written in the late 60's.
3. It is much more likely that it would have happened in 30+ years in the mid-90's when Revelation was written.

(ii) The church in Laodicea had great wealth at the time Revelation was written (**Rev 3:17**).

(iii) "In A.D. 60, though, Laodicea had been almost entirely destroyed by an earthquake. Surely it would have required more than eight or nine years for that city to have risen again to the state of affluence described in Revelation." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](http://ChristianCourier.com))

b. "Another internal evidence of a late date is that this book was penned while John was banished to Patmos (1:9). It is well known that Domitian had a fondness for this type of persecution. If, however, this persecution is dated in the time of Nero, how does one account for the fact that Peter and Paul are murdered, yet John is only exiled to an island? (Eusebius III.18; II.25)." (Wayne Jackson, *When Was the Book of Revelation Written?*, [Christian Courier.com](http://ChristianCourier.com))

iv. Regardless if Revelation was written before or after 70AD, all of its prophecies were not fulfilled in 70AD.

v. This will be shown below.

B. The preterist clings to the word "shortly" in **Rev 1:1** and **Rev 22:6**, and "quickly" in **Rev 3:11** and **Rev 22:7, 12, 20**.

i. The coming to pass *shortly* of things in Revelation does NOT demand that *all of them* must have come to pass soon after John wrote them.

- ii. Jesus coming *quickly* doesn't mean that the moment of His coming was to immediately occur.
 - iii. Shortly *adv.* - In a short time; not long after the present or the point reached in a narration; soon. In early use also: With little delay, speedily, quickly.
 - iv. Quickly *adv.* - In a living or lively manner; with animation or vigour; also, with strong feeling, sensitively. 2. Rapidly, with haste or speed. a. Describing the rate of progress in a motion, action, or process, without consideration of the time at which it begins and ends. b. Denoting that the whole action or process is begun and ended within a comparatively short space of time.
 - v. Speedily *adv.* - In a speedy manner; with speed or celerity, quickly.
 - vi. Though Christ has tarried now for nearly two thousand years, when He does come He will not tarry (**Heb 10:37; Hab 2:3**).
 - vii. God bears LONG with His elect. Yet when He does avenge them, He will do so SPEEDILY, i.e., in a *speedy manner* (**Luk 18:1-8**).
 - a. The *manner* of Christ's second coming will be speedy and quick (**Rev 22:12, 20**).
 - b. "In a moment, in the twinkling of an eye..." (**1Co 15:51-52**).
 - c. "As the lightning..." (**Mat 24:27**).
 - d. Christ will come so quickly as to preclude any warning or premonition (**Luk 21:35; 1Th 5:1-3**).
 - viii. When the end-time events of Revelation begin to transpire, they will do so *shortly*.
 - ix. The foregoing explanation of "shortly" must be the proper understanding since **Rev 20:11-15** gives a vivid description of the resurrection of the dead and the judgment of the wicked (Satan included) that happens on the last day, which matches that given by Christ and the apostles.
 - x. Such did NOT occur in 70AD.
- C. The preterists also appeal to **Rev 1:3** and **Rev 22:10** which say that "the time is AT HAND."
- i. *Time* must be defined in a unit of measure.
 - a. "The time" can refer to a stretch of space between two moments in time, howsoever long it may be.
 - b. Time *n.* - 1. A limited stretch or space of continued existence, as the interval between two successive events or acts, or the period through which an action, condition, or state continues; a finite portion of 'time'
 - c. Revelation covers a broad spectrum of time including events that occurred before it was written, that were occurring as it was being written, and that would yet occur (**Rev 1:19**).
 - ii. At hand - Within easy reach; near; close by (Sometimes preceded by "close, hard, near, nigh, ready").
 - a. We are living in the last time and the ends of the world are come upon us (**1Jo 2:18; 1Co 10:11**).
 - b. Revelation covers this age from the first coming of Christ to His second coming.

- c. Therefore, the time of the events of Revelation are indeed "at hand" since those events occur within this last time during which John was writing.
- d. "The time is at hand" does not demand that *everything* that John wrote would happen soon after he penned it.

2. Argument #2: Mystery Babylon is Jerusalem.

A. The argument goes like this:

- i. In Mystery Babylon is the blood of the prophets (**Rev 18:24**).
- ii. The prophets were killed by the Jews (**Mat 23:35**).
- iii. Therefore, Jerusalem and Judaism are Mystery Babylon.

B. Refutation

- i. Mystery Babylon was responsible for the blood of the *saints* and of *all that were slain upon the earth* (**Rev 18:24**).
 - a. The Jews were not responsible for most of the blood of the NT saints, nor for all that were slain upon the earth.
 - b. Rome and the Roman Catholic Church were responsible for most of the blood of the NT saints.
 - c. Rome was also responsible for the deaths of some of the NT prophets such as Paul and Peter.
 - d. Mystery Babylon is a system that has manifestations in Rome, the Roman Catholic Church, Judaism, the occult, etc.
- ii. It is widely and commonly known that Rome was literally built on seven hills (**Rev 17:9**).
 - a. There are dozens of other cities including Jerusalem that claim to be built on seven hills.
 - b. "The title City of Seven Hills usually refers to Rome, which was literally founded on seven hills. Ever since, many cities have claimed to be built on seven hills." (List of cities claimed to be built on seven hills, [Wikipedia](#), 5-8-19)
 - c. Rome is the city that most clearly fulfils Rev 17:9.
- iii. Rome, not Jerusalem, was the city that was reigning over the kings of the earth when Revelation was written in the 1st century (**Rev 17:18**).
 - a. The Roman Empire, not Jerusalem, was the kingdom that was sitting on many waters (in control of many peoples, multitudes, nations, and tongues) (**Rev 17:1 c/w Rev 17:15**).
 - b. Jerusalem was under the rule of Rome, not the other way around, when Revelation was written.

3. Argument #3: Tribes of the earth are Israelite tribes (**Mat 24:30**).

A. The argument goes like this.

- i. The words *tribe* or *tribes* always refers to Israel in the Bible.
- ii. Therefore, **Mat 24:30** was referring to only the wicked Jews in Jerusalem that would mourn when they saw Christ come in judgment of them in 70AD.

B. Refutation

- i. **Mat 24:30** says *all the tribes of the earth* will mourn when they see Jesus coming in the clouds.
 - a. It doesn't say *all the tribes of Israel*.
 - b. All of the *tribes* of the earth are all of the *kindreds* of the earth (**Mat 24:30 c/w Rev 1:7**).
 - c. Tribe *n.* - 1. a. A group of persons forming a community and claiming descent from a common ancestor; spec. each of the twelve divisions of the people of Israel, claiming descent from the twelve sons of Jacob.
 - d. Kindred *n.* - 1. a. The being of kin; relationship by blood or descent (occasionally, but incorrectly, by marriage); kinship. 2. a. A group or body of persons related to each other by blood; a family, clan, tribe, etc.
- ii. It is interesting that **Mat 24:30** says that "they" shall see the Son of man coming in the clouds of heaven with power and great glory.
 - a. This refers to the second coming on the last day when all the tribes/kindreds of the earth will see Christ return (**Mat 24:30; Rev 1:7**).
 - b. Jesus did NOT say "ye shall see the Son of man coming..." in this passage, which would have indicated that the disciples would see Him coming in the clouds.
 - (i) When Jesus spoke of the destruction of Jerusalem, He used the pronouns "ye" and "your."
 - 1. "when YE therefore shall see the abomination of desolation" (**Mat 24:15**)
 - 2. "pray YE that YOUR flight be not in the winter" (**Mat 24:20**)
 - 3. "So likewise YE, when YE shall see all these things, know that it is near, even at the doors" (**Mat 24:33**)
 - (ii) But when Jesus spoke of His second coming in Mat 24:30, He used the pronoun "they" indicating it would be all the people of the earth that would see Him return and would mourn because of it.
 - c. Even places where Jesus tells those He was speaking to that they would see Him return doesn't mean that His return would be in their lifetimes.
 - (i) Jesus told Caiaphas the high priest (**Mat 26:57**) that he and those with him would "see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (**Mat 26:64**).
 - 1. Caiaphas was high priest from 18-36AD and died in 46AD (*Caiaphas*, [Wikipedia](#), 6-6-2019).
 - 2. Caiaphas did not live to see 70AD when the preterists say that Jesus spiritually or figuratively returned in the clouds.
 - 3. Caiaphas didn't live to see the second coming.

- (ii) Jesus' statement is nevertheless true because Caiaphas will see Christ coming in power on the last day when he is resurrected.
- (iii) In addition to that, Jesus Himself didn't know the day of His return (**Mar 13:32**).
 - 1. Therefore, He warned (through those He actually spoke to) all who would read or hear His words that He would return and be seen coming in the clouds.
 - 2. This is why Jesus told His disciples to watch for His return (**Mat 24:42; Luk 21:34-36**).

4. Argument #4: The "new heavens and the new earth" are the New Testament church times.

A. The argument goes as follows:

- i. Isaiah's prophecy of the new heavens and the new earth in **Isa 65:17** was made in connection with his prophecy of the NT church in **Isa 65:15**.
- ii. Therefore, the new heavens and the new earth refer to the New Covenant and the New Testament church which would replace the Jewish economy after 70AD.
- iii. Peter was quoting Isaiah when he wrote of the new heavens and new earth in **2Pe 3:13**.
 - a. Therefore, when Peter prophesied of the destruction of the present heavens and earth he was referring to the destruction of Jerusalem and the abolition of the Old Covenant in 70AD.
 - b. The heavens and the earth being destroyed by fire is speaking metaphorically of God's severe judgment of Israel.

B. Refutation

- i. First of all, the New Testament church times were already in place when Peter prophesied in **2Pe 3:13** of the new heavens and new earth to come.
 - a. The Old Covenant/Testament was abolished by Christ and replaced by the New Covenant/Testament when He died on the cross (**Col 2:14-17; 2Co 3:6-14**).
 - b. The NT church was already built and being enjoyed by Jews and Gentiles together (**1Pe 2:5; Eph 2:11-22**).
 - c. The new heavens and the new earth were something for which they were yet looking.
- ii. Secondly, a fundamental rule of Bible interpretation is to always interpret the Old Testament (**Hos 12:10**) in the light of the New Testament (**2Pe 1:19; Heb 7:22; Eph 3:4-5; Col 1:26**), and not vice versa.
- iii. Therefore, **2Pe 3:3-14** should be used to interpret **Isa 65:15-25**, not the other way around.
- iv. The context of **2Pe 3:10-12** is the physical heavens and earth (**2Pe 3:5**).
 - a. The physical earth was destroyed by water in the flood of Noah's day (**2Pe 3:5-6**).
 - b. Just as the physical earth and its inhabitants were reserved unto judgment in the days leading up to the flood, so the physical heavens

- and earth and its inhabitants are now reserved for the final judgment (**2Pe 3:7; Job 14:12; Psa 102:25-26; Isa 51:6; Mat 24:35**).
- c. Peter uses natural, literal language to describe the destruction of the heavens and the earth (**2Pe 3:10-12**).
 - (i) The heavens shall pass away with a great noise (**2Pe 3:10**).
 - (ii) The elements shall melt with fervent heat (**2Pe 3:10**).
 - (iii) The earth...shall be burned up (**2Pe 3:10**).
 - (iv) These things shall be dissolved (**2Pe 3:11**).
 - (v) The heavens being on fire shall be dissolved (**2Pe 3:12**).
 - (vi) The elements shall melt with fervent heat (**2Pe 3:12**).
 - d. If Peter was speaking figuratively here of the destruction of the Jewish economy, then what plainer and more literal language could he possibly have used if he wanted to convey that the heavens and the earth were going to be destroyed by fire?
 - e. Therefore, since Peter was clearly speaking of the literal destruction of the literal heavens and earth in **2Pe 3:10-12**, then in **2Pe 3:13** he was speaking of the literal new heavens and earth that God is going to create after He destroys the current ones.
 - v. Now that we have a clear declaration by the apostle Peter that the new heavens and the new earth are going to be literally, physically created, now let's use this info to interpret **Isa 65:15-25** and **Rev 21:1-8**.
 - a. The new heavens and new earth in **Isa 65:17**
 - (i) Isaiah 65 is a prophesy of New Testament times (**Isa 65:1-2 c/w Rom 10:20-21**).
 - (ii) There was a time coming when the Lord would slay Israel and call His servants by another name (Christians) (**Isa 65:15**).
 - (iii) The creation of the new heavens and the new earth will be the consummation of the New Covenant.
 1. The elect have a foretaste of the new heavens and the new earth in their salvation from sin and in the NT church.
 - a. We were sealed with the Holy Spirit of promise when we believed the gospel and were baptized (**Eph 1:13 c/w Mat 3:16-17 c/w Joh 6:27**), which is the *earnest* of our inheritance until our bodily resurrection at the last day (**Eph 1:14 c/w Rom 8:23**).
 - b. Earnest *n.* - 1. Money, or a sum of money, paid as an instalment, esp. for the purpose of securing a bargain or contract. Also *fig.* A foretaste, instalment, pledge, of anything afterwards to be received in greater abundance.

- c. By living by faith in this fallen flesh we get a foretaste of life in heaven in our resurrected bodies (**Php 3:20-21**).
 - d. We are now the sons of God, but when Christ returns we will experience the full manifestation of the sons of God when we will be like Him (**1Jo 3:2 c/w Rom 8:19**).
 - e. We get to partake of the Lord's Supper in the church (**1Co 11:26**) which is a foretaste of the marriage supper of the Lamb after the resurrection in glory in the eternal kingdom (**Mat 26:29 c/w Mat 25:34 c/w 2Ti 4:1; Rev 19:7-9**).
 - f. In the kingdom of God in this life we experience joy (**Rom 14:17**) mixed with sorrow (**2Co 6:10**), but in the new heavens and new earth we will experience perfect joy with no sorrow nor tears (**Rev 21:4**).
2. In the new heavens and the new earth we will experience the fullness of what we have only had a sampling of in the church in this life.
- (iv) This is why the prophecy of the new heavens and the new earth is given in **Isa 65:17** right on the heels of the prophecy of the NT church times.
- 1. There is something in prophecy called the prophetic perspective.
 - 2. This refers to a prophet seeing a blended vision of things to come.
 - 3. The prophets spoke of things both near and far away such as the return from the Babylonian captivity, the coming of Christ, the church, the destruction of Jerusalem in 70AD, and the second coming of Christ and the end of the world.
 - 4. It can be likened to looking at a mountain range off in the distance wherein all of the peaks look close together, but in reality are very far apart.
 - 5. When Isaiah prophesied of the coming of the NT church and the new heavens and earth, he spoke of them together, although their fulfillment would be thousands of years apart.
- (v) The description of the new heavens and new earth in **Isa 65:17-25** does not describe life in NT church times.
- 1. Infants dying at 100 years old (**Isa 65:20**).
 - a. There are infants in the NT church times, and children do not now die at 100 years old.

- b. This passage is describing in metaphorical language a time and place in the new heaven and new earth where there is not aging.
- 2. Enjoying the work of our hands (**Isa 65:22**).
 - a. We do not always get to build houses now and inhabit them and enjoy the work of our hands.
 - b. We often do labor in vain in this time.
 - c. But such will not be the case in the new heaven and new earth.
- 3. The wolf and the lamb shall feed together and the lion shall eat straw like a bullock (**Isa 65:25**).
 - a. This does not happen today.
 - b. This passage is describing in metaphorical language a time and place where there is no violence nor bloodshed.
 - c. Such is not the case now, but it will be true of the new heaven and new earth.

b. **Rev 21:1-8**

- (i) In the new heaven and new earth there will be no tears, death, sorrow, crying, or pain (**Rev 21:4**).
 - 1. This is not true of the NT church times today.
 - 2. But it will be true of the new heaven and the new earth.
- (ii) One of the reasons there will be no more sorrow and death is that there will be no more wicked people on earth because they will all be in the lake of fire (**Rev 21:8**).
 - 1. This is not true of the NT church times today.
 - 2. But it will be true of the new heaven and the new earth (**2Pe 3:13**).

5. Argument #5: The bodily resurrection was spiritual.

- A. Preterists claim that the resurrection of the dead happened in 70AD, but it was not witnessed by anyone because it was spiritual and therefore could not be seen with the natural eye.
- B. "It is not improbable that traditional and materialistic conceptions of the resurrection, --opening graves and emerging bodies, may bias the imagination on this subject, and make us overlook the fact that our material organs can apprehend only material objects." (James Stuart Russell, *The Parousia*, pp. 210-211)
 - i. The disciples were able to see the glorified body of Jesus Christ on the Mount of Transfiguration (**2Pe 1:16-18**).
 - ii. The disciples were able to see Moses on the Mount of Transfiguration even though his body had perished many years earlier (**Mar 9:4-5**).
 - iii. Angels, which are spirit (**Heb 1:13-14**), can become visible to the natural eye (**2Ki 6:17**).

- iv. Resurrected bodies of the saints were seen after Christ's resurrection (**Mat 27:52-53**).
 - C. The resurrection of the dead will be a resurrection of physical bodies (see [Section III, 2](#))
- 6. Argument #6: It is senseless for Christ to have told His disciples to watch and wait for Him if He had not intended to return in their lifetime.
 - A. Preterists say it would make Christ a deceiver by promoting false hope.
 - B. But, announcements of things which would be fulfilled in the distant future are not overturned because they did not occur during the lifetime of the prophet or his hearers.
 - C. Observe these examples of seemingly imminent events whose fulfillment was much later:
 - i. The coming prophet (**Deut 18:15-19**).
 - ii. The virgin birth (**Isa 7:10-16**).
 - D. Prophecies of judgment and destruction (such as **Mat 3:10-12**) may not necessarily be completely fulfilled in the immediate coming conflagration.
 - i. For example, Micah prophesied of the overthrow of Jerusalem (**Mic 3:12**) prior to Nebuchadnezzar's ransacking.
 - ii. But the "plowing of Zion like a field" did not occur until the days of the Roman empire AFTER the invasion of 70 AD, when Hadrian ordered it in 132 AD.
 - E. In *The Parousia*, Russell mocks the idea that prophecies may be realized in stages (p.544-545).
 - i. He rejected the idea that the overthrow of Jerusalem in 70 AD was a quasi-fulfillment of the final dissolution of heavens and earth.
 - ii. But consider the Davidic covenant, realized firstly in Solomon, then ultimately in Christ (**2Sa 7:12-14 c/w 1Ch 22:8-10; Heb 1:5**).
 - F. From Russell's view point, if the apostle's words concerning the return of Christ in judgment and fire were not fully realized in their lifetimes, then they were just deluded enthusiasts (p.544), teaching men to look for something they would never personally see.
 - i. But what could be expected of them, for the time of His coming was not given unto them (**Act 1:7**)?
 - ii. Nor was it even given to the Son of man Himself (**Mar 13:31-32**).
 - iii. The apostles warned men of Christ's second coming and the final judgment because they knew that He was going to return, but they didn't know when.
 - G. Likewise, Mr. Russell questions what value the book of Revelation would be to the seven Asian churches if its events were not to occur for hundreds of years in the future (p.366).
 - i. But the same reasoning could be applied to Daniel's visions concerning Jewish history well beyond his days (or his contemporaries') hundreds of years later.
 - ii. The same could be said of the prophecies made of the coming of the Messiah hundreds of years before His advent.

7. Argument #7: Heb 10:37 is a proof that the second coming must have been in 70 AD.
- A. Russell made this argument based on the fact that Heb 10:37 said that Christ would come in "a little while" (p.134).
 - B. But, he also asserts that the parable of the talents (**Mat 25:14-30**) is referring to the same interval before Christ's 'coming' in 70 A.D.
 - C. In **Mat 25:19**, the interval is termed "a long time."
 - D. Which one would Russell maintain as his 'proof'?
 - E. The same term is used in **Luk 20:9** to represent probably 1500 years!
 - F. 1500 or 2000 years is a long time to us, but a little while to God (**2Pe 3:8**).
8. Argument #8: Isa 13:11 refers to Babylon as "the world" which shows that the Bible uses the word "world" in a local judgment sense therefore allowing the possibility that the use in the NT may also be localized or not total destruction of the world/planet.
- A. Preterists claim that Jesus was quoting **Isa 13:10** in **Mat 24:29**.
 - i. First of all, there is no proof that Jesus was quoting from Isaiah in Mat 24:29.
 - a. He didn't say that He was quoting from Isaiah as He did at other times when He was doing so (**Mat 15:7-9**).
 - b. This is not proof that Jesus *wasn't* quoting from Isaiah, but the preterists can't prove that He *was* either.
 - ii. When Jesus quoted Daniel in the Olivet Discourse, He said He was quoting from Him (**Mat 24:15**).
 - iii. Jesus could have also been quoting from **Eze 32:7** which was a prophecy of the destruction of Egypt (**Eze 32:2**).
 - iv. It is quite possible and reasonable to conclude that Jesus was not directly quoting either Isaiah or Ezekiel, but was using similar, familiar, symbolic language that the prophets used to describe the overthrown and collapse of political systems.
 - B. Since Isaiah 13 is a prophecy of the destruction of Babylon (**Isa 13:1**), they claim that this is further proof that Jerusalem was Mystery Babylon.
 - i. It can't be proven that Jesus was quoting Isaiah 13 in Matthew 24 (see above).
 - ii. Even if He was, He was not quoting it as a fulfillment of Isaiah's prophecy against Babylon because the prophecy was fulfilled hundreds of years earlier when the Medes and the Persians destroyed Babylon (**Isa 13:17-22 c/w Dan 5:25-31**).
 - iii. Jerusalem is not Mystery Babylon (see [Argument #2](#)).
 - C. They argue that since Babylon is referred to as "the world" in **Isa 13:11**, that this is evidence that "the end of the world" in the NT is referring to a localized event in the destruction of Jerusalem.
 - i. Firstly, the New Testament should be used to interpret the Old Testament, not vice versa (**2Pe 1:19; 2Co 3:12 c/w Hos 12:10; Mat 13:16-17**).
 - ii. Secondly, the end of the world is not a localized event. This was extensively proven earlier by comparing scripture with scripture and defining the words in their primary meanings (see [Section XIII on the End of the World](#)).

- iii. Thirdly, Babylon is called "the world" in **Isa 13:11** because Babylon was a world empire at that time and was in control over all the nations of the earth (**Jer 27:6-7; Jer 34:1; Dan 2:38; Dan 4:1**), just like Rome later would become (**Luk 2:1**).
 - a. Babylon reigned over *all nations* at that time which is why God said that He would "punish the world for their evil" when He was going to destroy Babylon (**Isa 13:11**).
 - b. The same cannot be said of Jerusalem.
 - c. Jerusalem or Judea in the 1st century could not be referred to as "the world" since it was a tiny piece of land that was not in control over any other nation in the world including itself.
 - d. Rome was "the world" (**Luk 2:1**) in those days, not Jerusalem.
 - e. The destruction of Jerusalem and the Jewish economy was not the end of the world (see [Section XIII on the End of the World](#)).

XII. Consider some of the problems with equating the destruction of Jerusalem with the resurrection and the second coming of Christ.

1. Did all the tribes of the earth mourn at the destruction of Jerusalem? **Mat 24:30**
 - A. Most of the people of the earth didn't even know about the destruction of Jerusalem as it was happening.
 - B. The Romans were not mourning in 70AD, but were likely rejoicing that the Jewish rebellion had finally been quelled.
 - C. Some preterists claim that the tribes of the earth are the tribes of Israel.
 - D. This objection was refuted in [Section XI, 3](#).
2. See **Luk 17:26-30**.
 - A. In the day of Christ's return, life will be going on as usual (eating, drinking, marrying, planting, building), even to the point of saying "peace and safety" (**1Th 5:1-3**). Could this properly describe the horrors of the Jewish war?
 - B. In Noah's and Lot's days, the wicked were destroyed the SAME day that the just were saved.
 - i. During the Jewish war, the just were delivered 3-1/2 years BEFORE the wicked were destroyed (66 A.D; 70 A.D.).
 - ii. At Christ's return, the just and the wicked will be living and working side by side (**Luk 17:34-36**).
 - C. In 70 A.D. God used the instrument of the Roman army to destroy the ungodly.
 - i. But on the day of the Lord, God HIMSELF will execute judgment (**1Th 4:16; 2Th 1:7-10**).
 - ii. This agrees with the situations in Noah's and Lot's days: the judgment was by the very hand of God Himself (**2Pe 3:10-12**).
 - D. The destruction of the wicked in Noah's and Lot's days was utter and complete: none of the targeted wicked survived.
 - i. "Even THUS shall it be in the day when the Son of man is REVEALED (**Luk 17:30**).
 - ii. But in 70 A.D. there were survivors of the wicked Jews who were "led away captive into all nations" (**Luk 21:24**).

3. The time of the destruction of Jerusalem was knowable by preceding signs, but the time of the day of the Lord to destroy the heavens and earth has no such signs.
 - A. It comes without warning, as a "thief in the night" (**1Th 5:2**).
 - B. The time of that day is known by none but God, so continual watchfulness is required (**Mar 13:31-37**).
 - C. That day will come as a snare on all them that dwell on the face of the WHOLE EARTH (**Luk 21:35**).

XIII. Consider the doctrinal implications of Full Preterism.

1. If all prophesy is fulfilled, then the following things are true.
 - A. Jesus Christ is not returning to this earth.
 - i. He "returned" in 70AD.
 - ii. All the verses in the Bible about the 2nd coming of Christ have to be spiritualized or allegorized away because He didn't actually come back in 70AD.
 - B. There is no bodily resurrection of the dead.
 - i. The resurrection of the dead was prophesied (**1Th 4:16**); therefore it was fulfilled in 70AD.
 - a. But all that are in the graves (**Joh 5:28-29**) (nor *any that were in the graves* for that matter) did not rise from the dead in 70AD.
 - b. Therefore, it must have been a spiritual or figurative resurrection.
 - ii. Since there is no bodily resurrection from the dead, then Christ's body didn't rise from the dead (**1Co 15:13, 16**) (preterists actually believe this).
 - a. If Christ didn't rise from dead *bodily* (which is the only way He could have risen from the dead - **Luk 24:39**), then we are yet in our sins (**1Co 15:17; Rom 4:25**).
 - b. The apostles are liars (**1Co 15:15**).
 - c. Therefore, the gospel is a lie (**1Co 15:1-4**).
 - d. Therefore, the Bible is a lie.
 - e. Therefore, God is a liar.
 - f. Therefore, our faith is vain (**1Co 15:14**).
 - g. If Preterism is true, then just live it up -- eat, drink, and be merry -- because you're going to hell (if there even is one) (**1Co 15:32**).
 - C. Jesus is not with us today because the end of the world happened in 70AD (**Mat 28:20**).
 - D. There is no true church in this earth.
 - i. The church will endure on earth to commemorate Christ's death until He returns (**1Co 11:26**).
 - ii. If Jesus returned in 70AD, then we no longer show His death by partaking of communion in the church which means there is no church on this earth.
 - iii. The local church is the kingdom of God (**Luk 22:29-30**).
 - a. When Christ returns at the end of the world, He will deliver up the kingdom to God (**1Co 15:24**).
 - b. If the second coming when Jesus returned and delivered up the kingdom to God happened in 70AD, then the local church on earth ended in 70AD.

- iv. If there is no true church on this earth, then consider the implications of that.
 - a. All of the verses that speak of the local church do not apply to us today.
 - (i) Much of what is written in the epistles of Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, Hebrews, 1&2 Peter, and 1 John do not apply to us today because they were all written to local churches.
 - (ii) Much of Jesus' instruction to His disciples doesn't apply to us because they were His local church (**Mat 26:30 c/w Heb 2:12**).
 - b. There is no communion since it is a local church ordinance (**1Co 11:23-26 c/w 1Co 1:2**).
 - c. There is no feetwashing since it is a local church ordinance (**Joh 13:13-15 c/w Joh 13:4 c/w Mat 26:30 c/w Heb 2:12**).
 - d. Since there is no true church today, there is no ministry today.
 - (i) Pastors are a gift to the church (**Eph 4:11 c/w 1Co 12:28**), and if there is no church then there are no pastors.
 - (ii) The books of 1&2 Timothy and Titus do not apply to us today because they are pastoral epistles.
 - (iii) There is no baptism because ministers baptize (**2Ti 4:5 c/w Act 21:8 c/w Act 8:12**).
 - 1. Therefore, there is no call to repentance because the call to repentance is a call to baptism (**Act 2:38**).
 - 2. Therefore, there is no command to believe the gospel which is preceded by repentance (**Mar 1:15**).
 - e. There are no gifts of the Spirit because the Spirit fills the church (**Act 2:1-4**) and gives gifts to be exercised within it (**Rom 12:4-8**).
 - E. There is no Satan or fallen angels.
 - i. They were cast into the lake of fire in 70AD (**Rev 20:10**).
 - ii. This means that all of the scripture about resisting Satan and spiritual warfare doesn't apply to us today (**Jam 4:7; 1Pe 5:8-9; Eph 6:11-18**).
 - iii. No sinner is delivered to Satan for the destruction of the flesh (**1Co 5:5**).
 - iv. No one walks according to the prince of the power of the air (**Eph 2:2**).
 - F. There is no eternal punishment of the wicked.
 - i. Everyone that was not written in the book of life was cast into the lake of fire in 70AD (**Rev 20:15**).
 - ii. The punishment in the lake of fire must be a metaphor since all the wicked have been in it since 70AD, yet the living wicked are still here on earth today.
2. Either all things have been fulfilled or they have not.
- A. If all things have been fulfilled, then the vast majority of the Bible doesn't apply to us today.
 - B. If all things have been fulfilled, the preterist can't pick some convenient things and claim that they have not yet been fulfilled like Revelation 20.