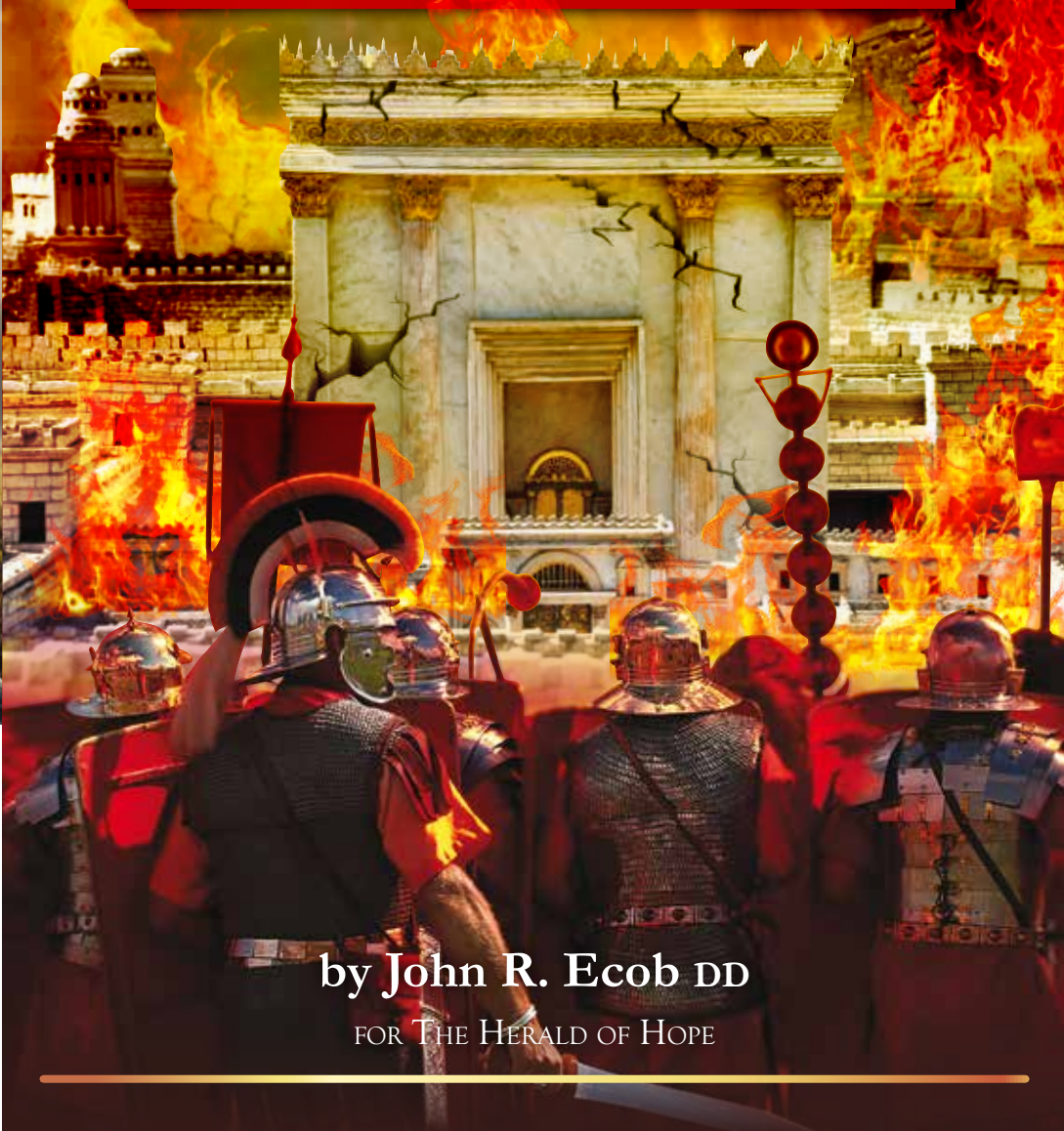

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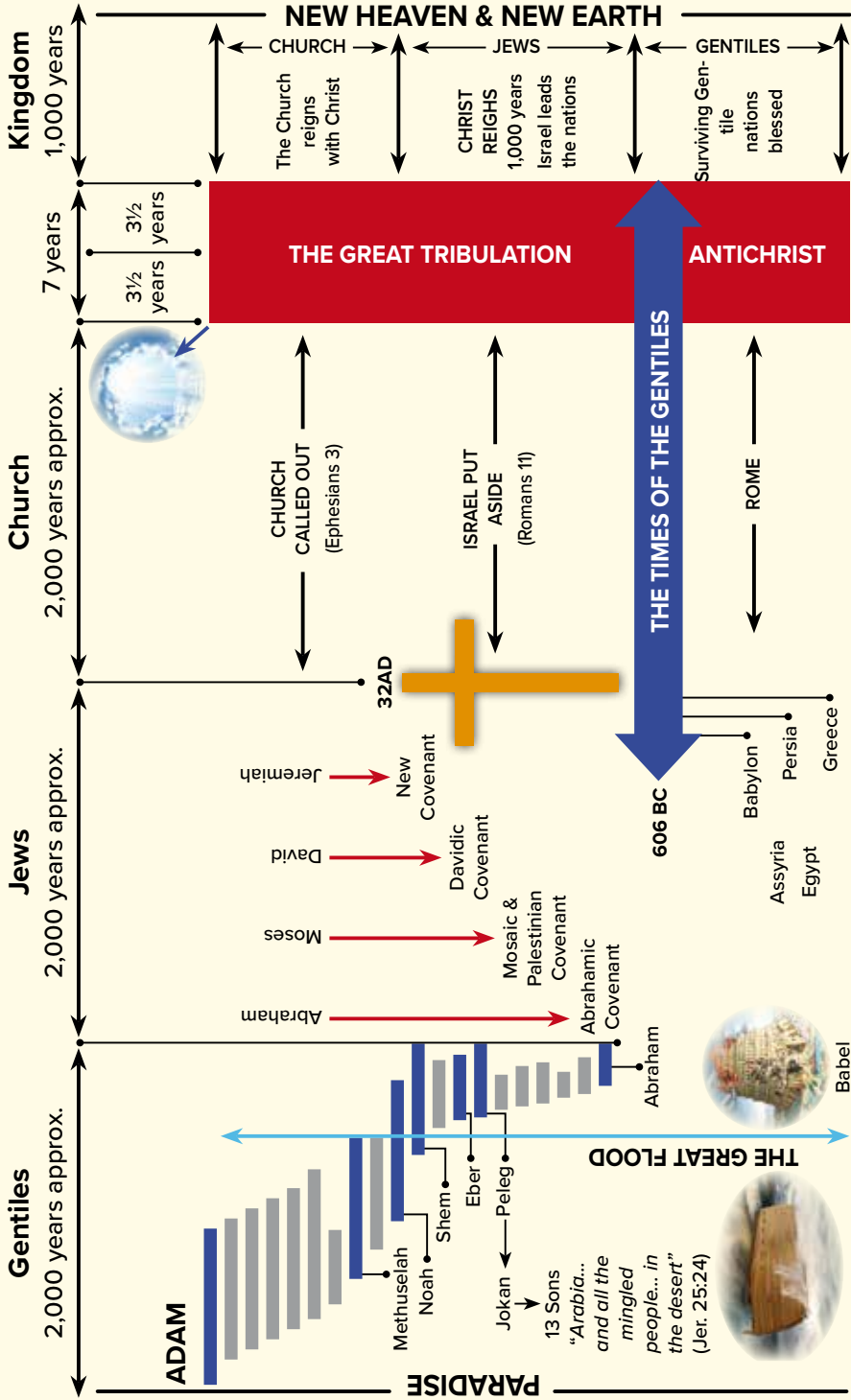
WEIGHED & FOUND WANTING



by John R. Ecob DD

FOR THE HERALD OF HOPE

Jew, Gentile & Church Throughout Time



PRETERISM

WEIGHED & FOUND WANTING

by

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Introduction

DURING the year 2004, the *International Preterist Association* (IPA) advertised a number of books which they published or endorsed. Two of these books attempt to expound the Book of Daniel and the Book of Revelation. Both are written by Jessie E. Mills, Jr., of the US, and present the view known as Preterism. They are entitled *Daniel, Fulfilled Prophecy*, and *Revelation, Survey and Research*. Some Preterists will disagree with aspects of Jessie Mills' exposition, but the major elements of the Preterist view will be the same. They believe that Christ returned in a "spiritual" sense while some Apostles were still living.

Another book, entitled *The Last Days Identified*, by Don K. Preston, was purchased from the *International Preterist Association* (IPA) and examined in the light of Scripture.

These books are our source material for the Preterist's position. We have endeavoured to provide a Biblical answer that will have positive benefits to the believer in the study of eschatology.

Preterism is rejected on the grounds that it has misinterpreted Scripture, taken verses out of context, and wrongly applied history to the prophetic Scriptures in an attempt to make it fit the Preterist mould. Preterism has been weighed, and found wanting.

THREE MAIN VIEWS OF PROPHECY

There are three main views of Bible prophecy in Christendom: Premillennialism, Amillennialism, and Preterism. The Premillennial view maintains that Christ will return before He reigns over the earth for 1,000 years as set out in a book entitled, *The Basics of Bible Prophecy*. Amillennialism maintains that there will be **no** kingdom of Christ on earth after His second advent. A Biblical answer is given to Amillennialism in *Amillennialism, Weighed and Found Wanting*. Both books are published by Herald of Hope. Free copies are available upon request.

WHAT IS PRETERISM?

The word Preterist means "**past in fulfillment**", and a concise statement of the Preterist view has been given in an IPA advertisement for D. K. Preston's book as marketed on the Internet. It read as follows:

"The Great Tribulation, the Beast, the Harlot, the False Prophet, and the final battle of Armageddon have **ALREADY** occurred! Preston shows ...that the Last Days came to an end at AD 70 when Jerusalem was

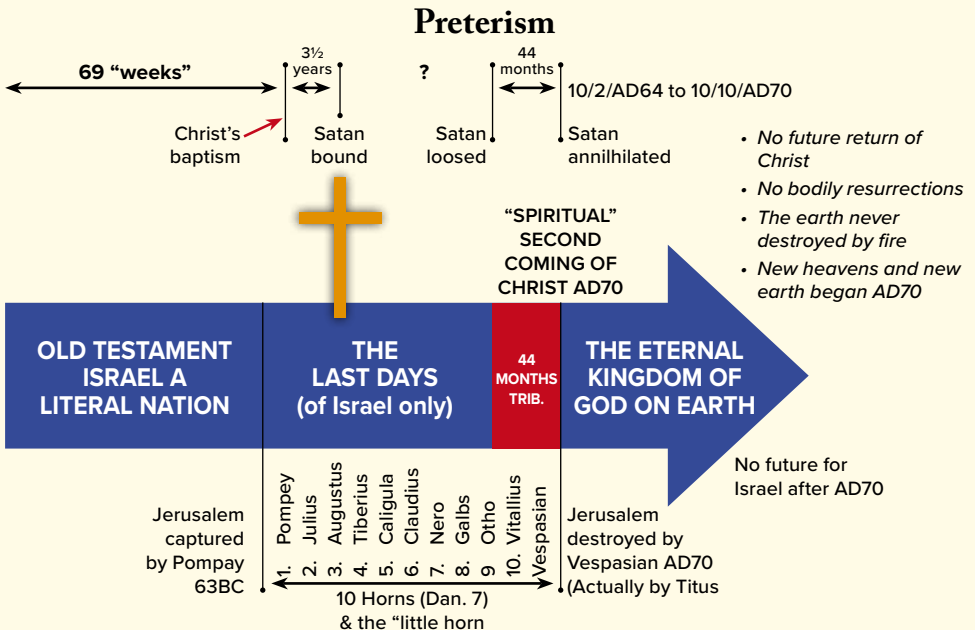
destroyed. We no longer have to dread the future, **but embrace it with joyful anticipation. The Last Days are behind us, not ahead of us!**"

Another Preterist, Edward E. Stevens, wrote:

"At AD70, Jesus returned and ended the last days of the Jewish nation. It was God's Great and Glorious Day for the vindication of His people, and an awesome day of judgment and destruction for those who had rejected and crucified Jesus...The last days of the Jewish nation ended then. A new age had begun" (Page 29, *What happened in AD70?*)

The above statements are radical indeed, and run contrary to what the Church has believed from the earliest times. Early Church Fathers wrote much about the return of Christ to reign. In the second century Irenaeus wrote about it in his book *Against Heresies*, and Philip Schaff, the Church historian, affirms that the **premillennial** return of Christ was the prevailing view taught by the Church from the days of the Apostles to the fourth century.

Preterism claims that Jesus said He would return **in the lifetime of some of the Apostles** and that the generation living when Christ was here would be the one that would witness His return. We will deal with the particular Scriptures used by Preterists to support this proposition and show that they have taken each one out of context



FALSE CLAIMS

Preterists cannot substantiate their theory by sound Biblical exposition as we shall demonstrate. They resort to listing the names of writers who, they claim, support various elements of the Preterist position. However, to quote a list of writers who taught that Christ returned in AD70 is meaningless unless it has Biblical support. Most readers would not know the writers listed, and therefore would have no opportunity to check the truth of such claims.

It is this writer's conviction that many of the names listed were never Preterists at all. Dean F.W. Farrar is one name which appears no less than **four times** in several lists in a book by a prominent Preterist, Edward E. Stevens, yet in Dean Farrar's book, *The Life of Christ*, he asserts in his comments on the Olivet Discourse (pages 519-522) that:

- 1) Christ will come at the **end of the world**
- 2) The destruction of Jerusalem was a **foreshadowing of the greater destruction** which will precede Christ's **future second advent**
- 3) When Christ returns it will be **visible** to all the world
- 4) After Christ comes His **kingdom will be established.**

Farrar's name is listed under the heading, "Books which Teach a Similar View", to Preterism. Dean F.W. Farrar certainly did not hold the Preterist view, and it is grossly dishonest to use his name in support of a view he never held. Preterists quote and misquote commentators such as Barnes and Augustine in support of their view that Christ came in AD70. Both were Amillennialists but they believed in **a future** visible return of Christ in glory.

Preterism teaches that the Jewish revolt put down by the Romans in AD70 was the Great Tribulation and that Christ returned and established His kingdom in AD70.



The History of Preterism

PRETERISM was unknown in the history of the Church until after the Reformation which began in 1517. During the first four centuries of the Christian church the prevailing view of eschatology was premillennial. The Apostle John lived longer than any other Apostle and is believed to have lived to over 100 years in Ephesus after his release from the Isle of Patmos at the end of the reign of Domitian (AD96). John was banished to work in the mines during the reign of Nero who committed suicide in June AD68.

John had personal disciples named Papias and Polycarp. Polycarp (AD69-155) was Bishop of Smyrna and was martyred. He was possibly the last surviving person who saw an Apostle. Polycarp had a personal disciple named Irenaeus (AD130-202) who became the Bishop of Lugdunum now called Lyon in the south of France and Irenaeus had a disciple named Hippolytus (AD170-235). Both Irenaeus and Hippolytus wrote extensively and we have their writings preserved to our day. Both of these writers wrote against heresies.

We mention these early church fathers because of their connection with the last of the Apostles and because in their writings we find the purest teaching of the early Church Fathers. One cannot read their writings without realising that they believed the Great Tribulation, Antichrist and the second advent of Christ to reign on the earth, were all future events. The preterist concept that all prophecy had been fulfilled when Jerusalem was destroyed in AD70 was unknown and was foreign to them.

Encyclopaedia Wikipedia states that Preterism is a

“school of thought that 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 AD70.”

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.

When Martin Luther broke with the Church of Rome the Reformation leaders adopted the amillennial view of eschatology derived from the writings of Augustine of Hippo (AD413-426) who also saw the Church as “spiritual Israel” but they strongly taught that the Pope was the Antichrist. It was

natural for the Catholic Church to defend itself and so Luis de Alcasar in 1614, produced the first preterist exposition to identify the Antichrist as Nero (AD54-68) as the great persecuter of the Church instead of the Pope.

Preterism was therefore a Roman Catholic invention used by the Church to deflect the attacked by Reformers on the Pope. Encyclopaedia Wikipedia goes on to state:

“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.”

Among Protestants preterism was first accepted by Hugo Grotius, a Dutch Protestant (Died 1645) **eager to establish common ground between Protestants and the Roman Catholic Church.** The motivation for Protestants to hold the preterist view is entirely ecumenical and was designed to prevent offending the Catholics.

Following the amillennial view, the Reformers wrongly interpreted the “*harlot woman*” of Revelation chapter 17/18 as the Antichrist. The woman rides the Beast to power but it is the Beast that is the Antichrist. The Roman Catholic Church is the “*harlot woman*” who is bringing the Beast to power in the revived Roman Empire under the flag of the European Union (EU).

It is the “*harlot woman*” who scripture says is guilty of “*the blood of the martyrs of Jesus*” and through the 1,000 years of the dark ages, from AD600 to 1600 there were inquisitions, crusades, and Papal oppression. Many thousands of believers were killed by the Church and secular powers such as the Holy Roman Empire acting on behalf of the Pope.

Preterism therefore has a dark history. Whereas premillennialism was born in the days of the Apostles and was revived in the days of the Great Evangelical Awakening (1700 to 1900) when the Gospel went to the four corner of the earth, preterism was conceived in the womb of the “*harlot woman*”.

Implications of Preterism

HAVING stated the position held by Preterists we immediately observe some serious implications; the first is that they reject a literal interpretation of Scripture. Peter states:

*“Knowing this first, that **no prophecy of the scripture is of any private interpretation.** For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved (driven) by the Holy Ghost”*
(2 Peter 1:20-21).

Each Scripture must be interpreted literally and must be in harmony with all other Scriptures. The wrong interpretation of any verse will impact on other Scriptures and it will inevitably become necessary to bend Scripture to support a wrong interpretation. Preterists “spiritualise” Scripture and deny a literal, historical interpretation.

REPLACEMENT THEOLOGY

In all of the writings by Preterists we find a common thread of **antagonism to the Jewish people**. To a Preterist, the nation of Israel was wiped off God’s calendar in AD70 and all of the Old Testament prophecies predicted God’s final and eternal rejection of the descendants of Abraham. **Preterism is the most extreme form of Replacement Theology**. The everlasting covenants between God and the nation of Israel are swept aside and applied to the Church, while the future millennial kingdom is “spiritualised” to mean the Church Age.

Preterism is one of the eschatological systems that supports “Kingdom Now” theology, and has no understanding of the true character of the Church as the Bride of the Lamb.

A WORLD OF “MAKE BELIEVE”

Ungodly secular men can see that the world simply cannot continue on its present course for very long before there is a universal calamity. The population explosion, disease, terrorism, wars and the coming energy crisis speak loudly enough for the unsaved to fear the future, but Preterists are apparently oblivious to what is staring them in the face. Their doctrine is blinding them to imminent danger and calls for a different response from the believer. Instead of warning souls of **the wrath to come** and preaching the Gospel of Christ as the only escape, they think they can change the world’s system; quite the opposite from what the Lord taught His disciples.

Preterism leads to ignorance of historical trends and views the world through rose-coloured glasses. The world is in fear of Islamic terrorism, but preterists want us to believe that **the world should welcome this era of history “with joyful anticipation”**, and that **“the Last Days are behind us”**.

The leaders of the nations know that this world is teetering on the brink of an holocaust with Islam actively promoting world conquest and with the advent of weapons of mass destruction (WMD) man’s potential for universal genocide has never been greater, and men are to rejoice?

We have just come through a century that witnessed two world wars and cost more lives than all the wars in recorded history. The killing has continued unabated since WWII with threats of even greater slaughter, and Preterists ask us to welcome this era of history.

The Middle East is a powder keg that has the potential to ignite the whole world and more nations are obtaining nuclear and missile technology that can deliver a deadly payload, but Preterism tells the world, “We no longer have to dread the future.”

Apostasy in Christendom has reached heights never seen before in nearly two millenniums of Church history. The verbal inspiration and infallibility of God’s Word is rejected in theological seminaries, and denominational leaders have welcomed homosexuals into pulpits and pews. Christendom is plagued with charges of paedophilia among its leaders, and millions of dollars of compensation are being paid by major denominations. How absurd to believe that the Last Days are behind us!

Preterists accuse Premillennialists of preaching “doom and gloom” but we are reminded by Paul that

*“the day of the Lord so cometh as a thief in the night. For when they shall say, Peace, and safety; then **sudden destruction cometh upon them...and they shall not escape**”* (1 Thess. 5:2-3).

Jesus likened the last-days Tribulation to the days of Noah, and said that the people *“KNEW NOT until the flood came and took them all away”* (Matt. 24:39). Noah was a *“preacher of righteousness”* (2 Peter 2:5) and his message would have been considered “doom and gloom”.

Preterists accuse Premillennialists of saying that Christ has failed, but we reply that *“the Lord cometh with ten thousands of his saints, to **execute judgment**”*, and *“We see not YET all things put under him. But we see Jesus...on the right hand of God; **from henceforth expecting TILL his enemies be made his footstool**”* (Heb. 2:8-9; 10:12-13).

ECUMENICAL AND WORLDLY

Preterism is a bedfellow of “Kingdom Now” theology, which seeks to establish the kingdom of God on earth without Christ reigning from Jerusalem. In a statement published by the *International Preterist Association* (IPA) this view is made clear:

“This view (preterism) offers a much more positive and realistic **worldview** ... it’s the only view which gives us a consistent reason for being constructively involved **in making the world a better place** for the long-term.”

We remind our readers of Jesus’ prayer:

*“I pray not for the world, but for them which thou hast given me...the world hath hated them, because **they are not of the world, even as I am not of the world**”* (John 17:9,14).

Preterists boast that their view of prophecy is becoming popular and ecumenical. Like the evil leaven in the three measures of meal (Matt. 13:33), it is permeating apostate Christendom and is comfortable in the idolatrous Roman Catholic system, modernistic Protestant churches, and some Charismatic churches. Any view of prophecy that can find acceptance across such a wide spectrum can’t be right. The IPA has claimed:

“It (Preterism) is beginning to capture significant public attention, and is ‘spreading like wildfire’ at the grass roots level...and is already represented **in nearly all Protestant denominations and the Roman Church.**”

The IPA obviously considers that being a Protestant or Roman Catholic constitutes being a “Christian”, which calls into question the very fundamentals of the Gospel they preach. When a Catholic accepts the Preterist view, does he continue to believe in the mass and pray to Mary? Does he do penance and pray to the “saints”? Is this “wildfire” bringing sinners out of the apostate, idolatrous system which the Bible calls, *“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”*? (Rev. 17:5). If it is not, then it is not of God!

We wonder what the martyrs who were burned at the stake or cut to pieces by the Pope’s henchmen would think about this doctrine.

THE CHARACTERISTICS OF FALSE PROPHETS

A Preterist, Don Preston, in his book *The Last Days Identified*, states:

“The proper view of the last days...should have a profound and **positive** impact on our view of **the world, and the future.** The realisation that **the**

future is not full of doom and destruction perpetrated by some mad, demonic Man of Sin should encourage everyone. In other words, the future can be bright **if we make it that way**, based on proper thinking about the end of the age. Is that good news or bad?" (page 108).

The foregoing comment sounds like the cry of a false prophet saying, "Peace, peace," when there is no peace. Jeremiah found that false prophets in his day played the same tune. He wrote:

*"Every one from the least even unto the greatest is given to **covetousness**, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people **slightly (trifling, frivolous)**, saying, Peace, peace; when there is no peace" (Jer. 8:10-11; also 6:14).*

In his day Jeremiah foretold **imminent judgment** upon Jerusalem at the hand of the Babylonians, but the false prophets, claiming to have a message from the Lord, prophesied the overthrow of the Babylonian Empire and return of Jewish captives. According to these deluded false prophets, the instruments and vessels of the Temple which had been removed to pagan temples in Babylon would all be returned to Jerusalem. Glorious days of revival lay ahead! It sounded like good news.

Hananiah, the false prophet, arrogantly confronted Jeremiah at the Temple before the priests and all the people, and said:

*"Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. **Within two full years will I bring again into this place all the vessels of the LORD's house**, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon" (Jer. 28:2-4).*

Jeremiah would have loved to believe Hananiah's words were from God, and said,

*"Amen: the LORD do so...Nevertheless hear now this word...The prophet which prophesieth peace, **when the word shall come to pass**, then shall the prophet be known, that the LORD hath truly sent him" (Jer. 28:6-9).*

Jeremiah was wearing a wooden yoke about his neck as a sign that Jerusalem must submit to the yoke of Babylon. Hananiah took the yoke from off Jeremiah's neck and broke it and the people believed the good news of Hananiah.

Then God sent Jeremiah to Hananiah to tell him:

*"The LORD hath not sent thee; but thou makest this people to trust in a lie...
this year thou shalt die, because thou hast taught rebellion against the LORD"*
(Jer. 28:15-16).

Hananiah died seven months later, and Jeremiah, the "doom and gloom" prophet, was found to be the true prophet of God.

There is a clear parallel between the false prophecies of Hananiah and the message of Preterism. The Bible foretells apostasy and great judgment on this world, but Preterists are urging everyone to embrace the future "with joyful anticipation".

The true believer, however, need not fear the future, because *"God hath NOT appointed us (Christians) to wrath (of the day of the Lord), but to obtain salvation by our Lord Jesus Christ"* (1 Thess. 5:9) - at the Rapture.

The world is fast heading toward the Great Tribulation, but Christ has not appointed the Church to that day of wrath. He has promised:

*"I also will keep thee from **THE HOUR** of temptation which shall come upon all the world, to try them that dwell upon the earth"* (Rev. 3:10).

One would have to be ignorant of world conditions, abounding wickedness, and the Church's apostasy, to embrace the optimism of Preterism.

PRETERISM ROBS CHRIST OF HIS GLORY

The first advent of Christ was in humiliation, but His second advent will be in glory and power. The triumph of Christ over Satan, Antichrist, and the nations will be a spectacle for angels and men to behold. Satan will be taken and bound in the bottomless pit, and the Antichrist and his false prophet will be cast into the lake of fire along with all the nations that follow him. It is the time when *"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"* (Rev. 11:15).

When He came the first time, Jesus Christ was rejected. Isaiah wrote:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

At the cross, the Saviour defeated Satan that

"through death he might destroy (bring to nought) him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

At the second coming of Christ, God will display His beloved Son in all

the victory of Calvary's cross - it is the victory parade, when the Conqueror appears as King of kings and Lord of lords, and Satan's defeat is finally apparent to all. Every eye will see Him, every knee will bow to Him, and every tongue will confess that He is Lord, to the glory of God the Father. All nations, tribes, and peoples will wail and creation shall be "*delivered from the bondage of corruption*" (Rom. 8:21). On that day

*"the Lord Jesus shall be **revealed from heaven with his mighty angels, in flaming fire** taking vengeance on them that know not God...when he shall come to be **glorified in his saints**, and to be **admired in all them that believe**"*
(2 Thess. 1:7-10).

One can understand why Satan would want to deny the glory and the victory of such a day, for he himself will be bound in the abyss as heaven rejoices saying, "*Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God*" (Rev. 19:1).

Preterism is therefore Satan's tool to rob Christ of that glory and deny the honour ascribed to Him by the hosts of heaven.

The visible, second advent of Christ in glory, is the climax of God's plan of redemption, when the Lord Jesus receives the glory that is due to Him but Preterists have said, No, He is not coming; He has come already, and nobody even saw Him!

When Did Jesus Say He Would Come?

PRETERISTS claim that Jesus came in the life time of the Apostles based on a wrong understanding of Matthew 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**” (Matt. 16:28).*

The context of Jesus’ words is important. Jesus had just declared:

*“I will build my church” (Matt. 16:18), and “from **that time forth** began... to shew unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (Matt 16:21).*

When Peter objected to Jesus going to the cross Jesus rebuked Peter and warned against living for this world. He said,

*“For the Son of man shall come in the glory of his Father with his angels; and **THEN** he shall reward **every man according to his works**” (Matt. 16:27).*

It is in this context that Jesus said that **some of those standing with Him would not taste of death** until they SAW “the Son of man coming in his kingdom” (Matt. 16:28).

If Jesus was referring to AD70, we must ask, Did Jesus “reward every man according to his works” in AD70? Certainly not! However, when He does return, the nations that survive the Tribulation will be rewarded before the “throne of his glory” at Jerusalem. The sheep (saved) and goats (unsaved) will be separated according to how they treated the Lord’s brethren (the Jews). He will say, “Inasmuch as ye did it unto one of the least of these **my brethren**, ye did it unto me” (Matt. 25:40).

The corrupt interpretation of Matt. 16:28 is the keystone of Preterism. Having decided that ALL prophecy must be fulfilled in the lifetime of the Apostles, Preterists force every prophecy of Scripture into their mould and the “spiritualising” method allows them to deny the obvious, literal, and contextual meaning of all the passages of Scripture. The Lord’s promise that SOME of the Apostles would **see** the Son of man coming in His kingdom, is thus used to support the view that Christ would come again **in the lifetime of the Apostles**.

The answer to Preterism is seen in the next few verses, which we will come to later, but first we must ask, Which of the Apostles saw the Lord coming in His kingdom in AD70? Many of the Apostles had been martyred before AD70. James was killed in AD44, and Peter and Paul in AD67 under Nero,

who committed suicide in AD68. Peter, James and John, surely would be the most likely, but Peter and James were both dead before AD70, and the preface to the Revelation in the Peshitta Syriac version (AD170) states John was banished to Patmos by Nero. Had any of the Apostles lived beyond AD70, surely they would have written volumes about **seeing the Lord come in glory** and power, yet there is a total absence of testimony from anyone seeing Christ appear in the heavens in AD70.

Even on the Isle of Patmos John would have seen the Lord, for according to Scripture the second advent of Christ will be seen **universally**; “*every eye shall see him*” (Rev. 1:7). John should have witnessed it in AD70 wherever he was.

John’s Gospel is believed to have been written after AD90, and the Book of the Revelation is firmly fixed in history at the end of the reign of Domitian (AD96). Irenaeus (A.D. 120–202), the pupil of Polycarp the disciple of John, wrote in his book *Against Heresies*, Chapter 30:

“We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced **by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian’s reign.**”

So what was John writing about in Revelation? He said it was “prophecy” (Rev. 1:3; :22:7,10, 18–19), and ends with the prayer, “*Even so, come, Lord Jesus*” (Rev. 22:20).

Prophecy is not recounting **past events**, but predicting **future events; future to AD96!** If the Book of the Revelation is prophecy, it can’t have been written **AFTER** the events it foretold!

Even if John missed the glorious sight of Christ returning, one would expect secular writers who were at Jerusalem at the time of its destruction in AD70 to have written about it, but there is a total silence in secular writings.

We know that Josephus, the Jewish historian, was present at Jerusalem when the city fell to the Roman armies. He had access to all the information since he was interpreter for Titus and was involved in the negotiations with the Jews. In his books on *The Wars of the Jews* he provides a grim picture of Jewish resistance in the war against Rome, yet he has not one word that would lead us to think that Christ came again in AD70. Josephus would have recorded Christ’s second advent IF it had occurred at the fall of Jerusalem, for all of the

prophecies which speak of that event indicate it would be **highly visible**, as the following Scriptures indicate:

*“Behold, he cometh with clouds; and **EVERYEYE SHALL SEE HIM**, and they also which pierced him: and **ALL KINDREDS OF THE EARTH SHALL WAIL** because of him” (Rev. 1:7).*

Such a universal wailing would undoubtedly have been **heard** and would have caught the attention of Josephus. Christians everywhere would have recognised the fulfilment of Jesus words:

*“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” (Matt. 24:30).*

Jesus warned His disciples about false claims by false messiahs, and said that when He came to establish His kingdom it would be

*“As the lightning, **that lighteneth out of the one part under heaven, shineth unto the other part under heaven; SO SHALL ALSO THE SON OF MAN BE IN HIS DAY**” (Luke 17:24).*

The angels told the disciples as they watched the Lord Jesus ascend from the mount of Olives and disappear in a cloud:

*“This same Jesus, which is taken up from you into heaven, shall **SO COME in LIKE MANNER as ye have SEEN him go into heaven**” (Acts 1:11).*

DID SOME APOSTLES SEE THE LORD COME IN GLORY?

What then is the explanation for the Lord’s words that **some** of His disciples would not taste death until they **SAW** “the Son of man coming in his kingdom”? If we read **the next few verses**, we will find that six days later Jesus took Peter, James and John (some of them) up to the top of Mt Hermon, where he was “*transfigured before them*” (Matt. 17:2). They had a **preview** of Christ coming in His kingdom: “*His face did shine as the sun, and his raiment was white as the light*” (Matt. 17:2). “*And there was a cloud that overshadowed them*” (Mark 9:7).

Luke tells us that the three disciples “*were heavy with sleep: and when they were awake, **THEY SAW HIS GLORY***”, and Moses and Elias stood with Jesus (Luke 9:32).

This was a **vision** of the future return of the Lord for He told them:

*“Tell the **vision** to no man, until the Son of man be risen again from the dead” (Matt. 17:9).*

Mt. Hermon



Many years later Peter identified the incredible experience on Mount Hermon as **a glimpse of the coming of the Lord**, when he wrote:

*“For we have not followed cunningly devised fables, when we made known unto you **the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory...when we were with him in the holy mount**” (2 Peter 1:16-18).*

Obviously our Lord gave the three disciples a vision of the future event of His coming in the clouds of heaven, just as He gave similar visions to John on the Isle of Patmos. How then do Preterists explain the absence of the Lord’s **visible presence** in the heavens in AD70?

Firstly, they deny that the kingdom which Christ will establish over the entire earth will be a literal kingdom. They believe the kingdom is the Church in a “spiritual” sense. Thus Christ’s second coming was not literal, but an unseen “spiritual” coming.

In other words, they admit that Christ was not seen by all people, or even some people in AD70, and teach that Christ is now reigning in an **invisible kingdom** in the hearts of individuals.

“MY KINGDOM IS NOT OF THE WORLD”

The words of the Lord Jesus when He stood before Pilate are **partially** quoted by Preterists to support the view that Jesus did not intend to establish a visible kingdom on earth.

Pilate asked Jesus:

“Art thou the King of the Jews?” and Jesus replied, *“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but **NOW is my kingdom not from hence**”* (John 18:33-36).

Jesus was the King of the Jews and He acknowledged that fact. By saying that for the present, His kingdom was *“not from hence”*, He indicated that the kingdom had been **deferred**; **NOW**, His kingdom was not from hence! Conveniently, Preterists quote a part of the verse.

Other Scriptures indicate that Christ has ascended to the Father’s right hand, *“from henceforth expecting **TILL** his enemies be made his footstool”* (Heb. 10:13). Just before Jesus ascended from the Mount of Olives, the disciples asked:

*“Wilt thou **AT THIS TIME** restore again the kingdom to Israel?”*

The Lord simply said that the kingdom had been **deferred**, and the disciples were to occupy themselves with preaching *“in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth”* (Acts 1:8). As history unfolded this activity embraced the Church Age, and the Lord’s answer indicated that it was not for them *“to know **the times or the seasons**”* (Acts 1:7), ie **WHEN** the kingdom would come.

“THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED”**(MATT. 24:34)**

It is absolutely essential for the Preterist scheme to establish that Jesus had taught that He would return in the **first generation** of the Church, and to support this theory they appeal to the words of Christ in Matthew 24:34: *“**This generation** shall not pass, till all these things be fulfilled”*.

Their argument hinges upon whether *“THIS GENERATION”* refers to the generation living **when Christ was here**, or whether it refers to the generation living at **the time of the future events Jesus had just described**. Since Preterism holds that the Tribulation took place immediately before AD70, it becomes necessary to demonstrate that “these things” occurred before AD70. But did they?

In answering this question, we must adhere to the Biblical principle that *“no*

prophecy of the scripture is of any private interpretation" (2 Peter 1:20), and all the Gospel accounts must be considered. Matthew, Mark and Luke record the Lord's words on this occasion, and when these are compared it becomes obvious that the Tribulation could **not** have occurred in the days of "some" Apostles. The Tribulation must be yet future, and "*this generation*" could not therefore refer to the generation in which the Apostles lived.

The verses immediately before our text in Matthew's account record the parable of the fig tree. Jesus said that when the fig tree puts forth leaves "*ye know that summer is nigh. So likewise ye, when ye shall **SEE ALL THESE THINGS**, know that it is near, even at the doors*".

The statement, "***This generation** shall not pass, till all **THESE THINGS** be fulfilled*" (Matt. 24:34), immediately follows. Contextually, "*this generation*" must therefore be the one which sees the THINGS which Jesus had just described in the Olivet discourse. Let's list the things that Jesus said would be **a sign of the end of the age**, and ask whether these occurred in AD70 and the short period before it.

1) Universal Warfare - "*Nation shall rise against nation, and kingdom against kingdom*" (Matt. 24:7). **In AD70 the world was at peace**, rather than in conflict between kingdoms and nations. The Jewish revolt was an uprising of **a small part** of the Roman Empire, but Scripture indicates that the present age when Christ returns will climax with the battle of Armageddon, when **ALL NATIONS** will be gathered against Jerusalem (Joel 3:2; Zech. 14:2). That is a state of universal war, including the "*kings of the east*" and "*the kings of the earth and of the **WHOLE WORLD***" (Rev. 16:12-16).

Luke's account of the Olivet discourse agrees:

*"For as a snare shall it come on all them that dwell on **the face of the whole earth**"* (Luke 21:35).

Did the Roman conquest over Jerusalem include African and Asian nations? Obviously not! Professor Breasted points out in his book *Ancient Times*, page 705.

"Vespasian... in AD69 was declared emperor by the Senate. With him, therefore, began **a second century of peace** under a line of able emperors who brought the Empire to the **highest level of prosperity** and happiness....Even though remote wars broke out on the frontiers or in distant provinces, they did not disturb the peace of the Empire as a whole."

Chapter XXVII of Professor Breasted's book carries the heading:

"The First of Two Centuries of Peace: The Age of Augustus (30BC-AD14) and the Successors of his Line" (Page 679).

Jesus made it clear that there would **always** be "*wars and rumours of wars*", but He said, "*See that ye **be not troubled**: for all these things must come to pass, but **THE END IS NOT YET***" (Matt. 24:6). History has been punctuated with wars, and the conquest of Jerusalem was just one of those many conflicts. Jesus said, "***THE END IS NOT YET***"! However, when there exists **a state of global conflict** involving ALL the kings of the WHOLE earth, then this will be a sign of the end of the age. It would be dishonest to say that Jesus' generation saw the sign of universal war in AD70, and on this point alone the entire Preterist interpretation falls apart.

2) Universal Calamities - Jesus said that a state of universal war must also be accompanied by other great calamities, such as "*famines, and pestilences, and earthquakes, in divers places*" (Matt. 24:7). Such calamities must necessarily have an impact on the economy of the world, yet Breasted states that the Roman Empire was at its "highest level of **prosperity and happiness**" (page 705). Where is the record of universal calamities in AD70?

3) The Abomination of Desolation - Another of the "*things*" which "*this generation*" must see is an idol in the Temple at Jerusalem. Jesus said that the abomination of desolation would be set up in the Temple in accordance with the prophecy of Daniel, during the Great Tribulation.

*"When ye therefore **shall see the abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso readeth, let him understand)..."* (Matt. 24:15).

Jesus cautioned us to check the record of Daniel's prophecy, which we find in chapter 9:24-27. There it is clear that the last 7 years of Israel's history before she experiences **the blessing of God** will be a time of awful desolation, and the sacrifices in the Temple will be made to cease after 3¹/₂ years; "*in the midst of the week*".

The "*abomination (idol) of desolation*" must be set up in the Temple at Jerusalem and, as Paul tells us, Antichrist will sit in "*the temple of God, shewing himself that he is God*" (2 Thess. 2:4).

Jessie Mills, a Preterist, tells us that Vespasian was the "little horn" of Dan. 7:20-22 who is Antichrist. We ask, When in the Roman conquest of Jerusalem, did Vespasian stop the Jewish sacrifices and sit in the Temple?

Vespasian could not have fulfilled this Scripture, because his son Titus finally destroyed the Temple and celebrations were later held at Rome where 700 Jewish captives were paraded.

The organised Jewish revolt broke out in May AD66, the Temple sacrifices ceased 17 July AD70, and the Temple was burned 10 August AD70, the same calendar day that Nebuchadnezzar had burnt the first Temple. Jewish sacrifices ceased about 3 weeks before the Temple was burnt, and Titus never sat in the Temple.

John tells us that Antichrist will reign for 42 months (Rev. 13:5), and Daniel states that he will *“plant the tabernacles of his palace between the seas **in the glorious holy mountain**; yet he shall come to his end, and none shall help him”* (Dan. 11:45). Nothing even resembling these prophesied events occurred in AD70, and again Preterism is weighed and found wanting.

4) The Human Race Threatened with Annihilation - Another sign of the *“end of the age”* which must be witnessed by *“this generation”* is the threatened annihilation of the entire human race. This will happen during the coming Great Tribulation, but it certainly did not happen in AD70, and the Lord’s *“generation”* did NOT see such slaughter. Jesus said:

*“For then shall be great tribulation, such as was not since the beginning of the world to this time, **NO, NOR EVER SHALL BE**. And except those days should be shortened, **there should no flesh be saved**: but for the elect’s sake those days shall be shortened”* (Matt. 24:21-22).

Just over one million Jews perished in the Jewish uprising, but six million Jews died in Hitler’s holocaust. The Russians claim that 29 million died on the eastern front during WWII, and the Communist purges after WWII far exceeded the death toll in AD70. If the Tribulation took place in AD70, then Jesus was wrong!

5) The Sun and Moon Darkened and Meteorites Fall - *“Immediately after the tribulation of those days shall the **sun be darkened**, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken”* (Matt. 24:29).

Admittedly, Josephus records the presence of a comet appearing like a sword over Jerusalem during the siege, but this can’t be construed as a fulfilment of the catastrophic events which Jesus foretold. Where is the evidence in AD70? These events were not seen in AD70.

6) Christ Appears Visibly in the Heavens - *“THEN shall appear the sign of the*

Son of man in heaven...and they shall SEE the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30).

Did the “generation” living in Jesus’ time **SEE** the Lord coming in the heavens? Did His feet stand on the Mount of Olives? Did the Mount of Olives split, and was there a river formed that flowed to the Dead Sea (Zech. 14:4,8)? Nothing like this was seen in AD70.

7) Every Jew is Regathered to the Land - God’s elect people, Israel, must be regathered after Christ appears in the heavens.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (Israel) from the four winds, from one end of heaven to the other” (Matt. 24:31).

In AD70 about 97,000 Jews were sold into slavery and they certainly were not gathered by the angels, however, the generation which sees Israel regathered will see **the kingdom of Christ established**, for that is what Luke indicates:

*“So likewise ye, when ye **see these things** come to pass, **know ye that the kingdom of God is nigh at hand**. Verily I say unto you, **THIS GENERATION shall not pass away, till all be fulfilled**” (Luke 21:31-32).*

Summarising: The generation which **SEES THESE THINGS** will be the one which will see the **kingdom of Christ established** on earth. What will that generation **SEE**?

They will have seen global wars coinciding with famines, pestilence (disease), earthquakes in divers places; Jewish sacrifices in the Temple at Jerusalem cease and idolatrous worship set up in its place; the entire human race threatened with extinction; the sun, moon and stars darkened, and Christ visibly appear in the heavens causing all the tribes of the earth to mourn. Finally, they will witness the regathering of the redeemed remnant of Israel. *“This generation shall not pass away, till all be fulfilled” (Luke 21:32).* The events of AD 70 do not in any way resemble the world-shaking events of the end of the age, and Preterism is therefore a false teaching.

“IT IS THE LAST TIME” (1 JOHN 2:18)

Preterists claim that John’s words, *“it is the last time”*, indicate that the end of the age was imminent in the days of the Apostles when John wrote his first Epistle. If the Preterist view is correct, then it is essential that they prove that John wrote **BEFORE** AD70 because in their view the Last Days ended with the destruction of Jerusalem.

We know from Irenaeus’ writings in the second century that John wrote the

Revelation about AD96, and some scholars believe the first Epistle of John was attached to the Book of the Revelation when it was sent to the churches of Asia. Whether it was, or was not, cannot be stated with certainty, but the fact that John addressed his readers as “little children” on eight occasions certainly seems to imply that he was an old man at the time. If this is the case, then Preterists would find it difficult to place his statement that “*it is the last time*”, before AD70.

In addition, John wrote to counter serious apostasy which was obviously prevalent in his day; “*many false prophets are gone out into the world*” (1 John 4:1). This also suggests that he wrote at the end of the Apostolic era, which would be after AD70.

However, the words that follow indicate that the Epistle was written **before the Lord’s return**, and the details given conclusively prove that Christ did not return in AD70. John wrote:

*“It is the last time: and as ye have heard that **ANTICHRIST SHALL COME**, even **now** are there many antichrists; whereby we know that it is the last time”* (1 John 2:18).

Again in 1 John 4:3 he writes:

*“This is the spirit of antichrist, whereof ye have heard **that it should come**; and even **now already** is it in the world.”*

If, as Mills suggests, Vespasian was the “*little horn*”, or the Antichrist, then the Epistle would have to be written before AD70, and IF Christ returned in AD70, why didn’t all the Christians get resurrection bodies at that time? Paul wrote that the living saints would be changed and caught up when “*the dead in Christ*” rise. There should have been an exodus of ALL Christians in AD70. A few verses later John wrote:

*“We know that, **when he shall appear**, we shall be **LIKE HIM**; for we shall **SEE HIM AS HE IS**”* (1 John 3:2).

It is perfectly clear from the writings of the Church Fathers in the second century that they were still looking for the Lord’s return and expected Antichrist to appear **before** that event. They had considerable discussion as to who the Antichrist might be, and Irenaeus stated:

*“We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but **almost in our day**, towards the end of Domitian’s reign.”*

If the Lord had come in AD70 then Antichrist would already have appeared and gone, and the saints of the Church Age would have seen Christ and received resurrection bodies like unto Christ's *"glorious body"* (Phil. 3:21). In the second century it is obvious that the leading teachers of the Word of God were totally unaware of such events. Therefore the "last time" could not refer to the years prior to AD70 but to this age in which we live, and Antichrist is yet future. Christ's coming also is yet future.

"THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION"

If the kingdom of God will be a literal and visible kingdom on earth with Christ reigning on the throne of David as foretold in Scripture, what did Jesus mean when He told the Pharisees that the *"kingdom of God cometh **not with observation**"* (Luke 17:20)? This statement was Christ's response to the Pharisee's question, *"WHEN the kingdom of God should come"* (Luke 17:20).

Did Jesus mean that God's kingdom would not be in any visible form? certainly not. The word translated "observation" is *"paratereseos"*, and it is used only once in the entire New Testament. It is a compound word from *"para"* (Greek "near") and *"tereo"* (Greek "watch"). Jesus was NOT saying that the kingdom would not be visible, but that the Pharisees would not **"see it in the near future"**; it was deferred.

Jesus went on to indicate to the disciples that the days would come when they would desire to SEE *"one of the days of the Son of man, and ye shall NOT SEE IT"* (Luke 17:22). The kingdom would NOT come in the days of the Apostles, which contradicts the Preterist claim that it happened in AD70 in the days of some Apostles. When the kingdom did come, however, it would be highly visible. Jesus said:

"As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day"
(Luke 17:24).

During the Lord's discourse as recorded in Luke 17:20-21, Jesus told the Pharisees:

*"Behold, the kingdom of God is **within you**"* (Luke 17:21).

This statement has been construed to mean that God's kingdom is **not visible** but only in the hearts of individuals, but that is not what the Lord was saying.

We should note that Jesus spoke these words to the **unconverted Pharisees**, and the pronoun is **plural not singular in the Greek**. He was talking **collectively** to the Pharisees. If He was saying that the kingdom of God was

in all their hearts, then unconverted people would have to be members of Christ's kingdom, and we know they are not.

The preposition "*within*" has to be taken in the context to mean "*within the crowd*" (plural) that stood in front of Christ. When He said to them, "*Behold*", He was inviting the Pharisees to **look and see** the real kingdom of God. He immediately turned from the Pharisees and addressed the disciples. He and His followers were the **true representatives** of the kingdom of God, "in the midst" of the Pharisees. To the disciples, however, Jesus stated: "*YE shall not see it!*"

"THINGS WHICH MUST SHORTLY COME TO PASS"

The Book of the Revelation begins with the words:

*"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants **things which must shortly come to pass**" (Rev. 1:1).*

Preterists place great emphasis on the words, "*things which must **shortly come to pass***", and claim that ALL the events foretold in the Book of the Revelation must happen in the immediate future i.e. by AD70. To them, everything prophesied in the Book of the Revelation happened between AD32 and AD70!

Amillennialists also believe that the Tribulation was to begin "*shortly*" after John wrote the Apocalypse, or "*soon*" after that date (AD96). However, instead of the events occupying a **short** period of time, they believe that they were to take a **long period of time**. Michael Wilcock, an Amillennialist, writes:

"John has seen the latter days arrive. The setting up of God's kingdom **has begun** with the (first) coming of Christ; and the promise that it shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, **is already starting to be fulfilled**. The fulfilment is a **process, not a crisis**; and a **lengthy one, not a sudden one**...The process itself will occupy **the whole of the gospel age**, from the inauguration of the kingdom to its final triumph" (Pages 32-33).

Everywhere in Scripture the Tribulation is seen as a **SHORT** period of time immediately before the coming of the Lord. Satan is cast into the earth "*having great wrath, because he knoweth that he hath but **a SHORT time***" (Rev. 12:12). Again and again Scripture indicates that the Jews will testify for **1,260 days** and then be persecuted for another 1,260 days before Christ returns. Antichrist's reign is for **42 months**.

Wilcock's main argument for an early start date for the Tribulation judgments

is based on a wrong interpretation of the Rev. 1:1, and **here he is in agreement with the Preterist view**. The Book of the Revelation describes “*things which must SHORTLY come to pass*”. Wilcock translates “*shortly*” as “soon” come to pass, but the Greek can mean events will “soon” BEGIN to come to pass, or “quickly” come to pass in a short space of time once they begin. Strong’s Greek Dictionary gives the meaning of the Greek word as: “**a brief space (of time) ie. in haste**”, and it is translated elsewhere in the New Testament as “quickly, shortly, speedily”.

Wilcock admits that the Greek of the original text does not support his contention that many of the events described in the Revelation must “soon **begin**” to come to pass, but he says that to him, “*shortly*” or “suddenly” “sounds most unnatural”. Of course it would, if he wants to believe that the Tribulation began nearly 2,000 years ago! He is honest enough, however, to admit that it is legitimate to understand the word “*shortly*” as “*suddenly*”, and that it could refer to events beginning at the **end of the age** which will happen “*quickly*” and “*in a short space of time*”, which is what the text demands. Wilcock writes:

“It is true that the word ‘soon’ (AV shortly) could also be translated ‘suddenly’; and **it could therefore be held that when the prophesied events did happen, they would happen speedily, but that they might not begin to happen till long after John’s time. On this view the greater part of Revelation might still, even today, be unfulfilled.**” (Wilcock, *I Saw Heaven Opened*, Page 32).

However, to Preterists, the destruction of Jerusalem in AD70 is synonymous with the second coming of Christ, and Christ’s return to reign is seen as the establishment of an **invisible** kingdom in the hearts of men from all nations. It therefore becomes an essential part of Preterist teaching that the events foretold in the Book of the Revelation must **begin** “soon” after John wrote the Book of the Revelation.

When history clearly states that John wrote the Apocalypse in AD96, **26 years after AD70**, Preterists are forced to deny the facts of history and contend that John **must have** written in the reign of Nero (AD54-68).

On what basis do Preterists adopt an early date for the writing of the Book of the Revelation? They appeal for historical support to a comment in the Peshitta Syriac translation of Scripture which is dated at AD170. In the preface to the Revelation it states that John was **banished to the Isle of Patmos in the reign of Nero**.

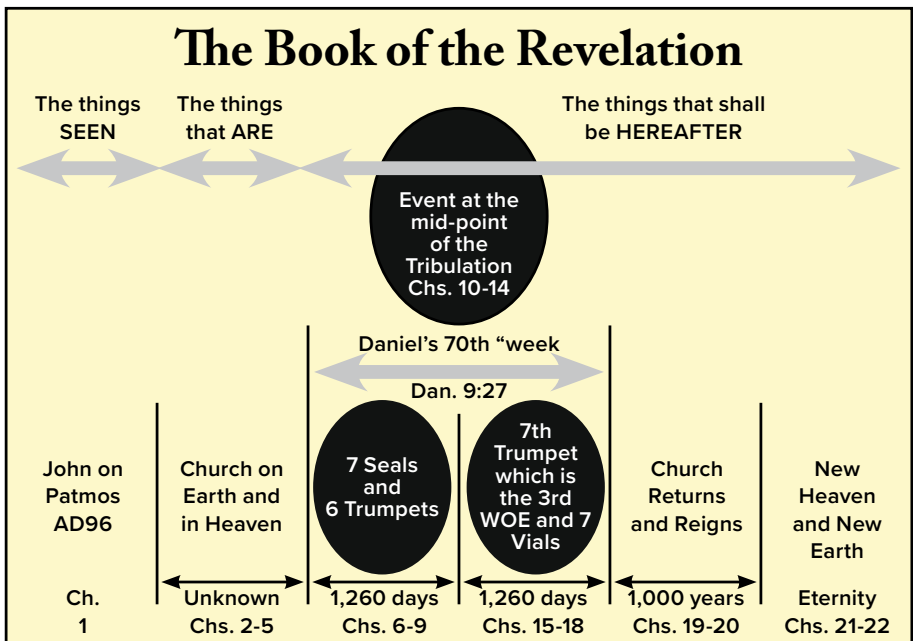
John may have been **banished** to Patmos in the reign of Nero but this does not justify Preterist assertions that **he wrote** the Book of the Revelation during

Nero's reign. Irenaeus (AD120-202), writing about the same time that the Peshitta was translated (AD170), is quite definite that John **wrote** the Book of the Revelation at **the end of Domitian's reign** (AD96). (See quotation on page 19). The important question is not **when John was banished** but when he **wrote the Book** of Revelation. John may have been banished by Nero but he was **released after the death of Domitian** and Victorinus states he **subsequently** delivered the Book of Revelation!

In his commentary on the Book of Revelation, Victorinus (3rd and 4th century) writes:

"John being dismissed from the mines, thus subsequently delivered the same Apocalypse which he had received from God" (Ante-Nicene Fathers Vol. 7 page 722-723).

Internal evidence shows that John wrote his Gospel after AD70 for he uses **Roman time, explains Jewish customs** and provides other details which Jewish readers would have known. The Church had ceased to be dominated by Jewish believers when John wrote. John's Epistles were written **when he was aged** and he reminded his readers that Antichrist had **not yet come** (1 John 2:18) and that he was **still looking for the Lord to appear** (1 John 2:28).



Preterism and the Resurrections

PRETERISM confuses the whole subject of the resurrection from the dead. Jessie Mills states that he believes in one **General Resurrection**, whereas Scripture speaks of two resurrections; “*the resurrection of life*” and “*the resurrection of damnation*” (John 5:29).

That these resurrections do not occur at the same time is evident from the fact that Old Testament saints have already been raised with Christ (Matt. 27:50-53); the Church, which consists only of those who are “*in Christ*”, will be raised at the Rapture (1 Thess. 4:13-18); and the martyrs of the Tribulation will be raised when Christ returns to reign (Rev. 20:4). The **unsaved** from hell will be raised and cast into the lake of fire at the end of the 1,000-year reign of Christ (Rev. 20:11-15). **There is no General Resurrection when saved and unsaved are raised together.** The resurrection to life is in several stages, and the resurrection to death is in two stages. The unsaved who receive the mark of the Beast in the Tribulation will be raised when Christ returns and the rest of the unsaved will be raised to stand before the Great White Throne at the end of the 1,000 year reign of Christ. Jessie Mills comments on Rev. 12:9:

“Since Christ has already returned, believers **now** receive their new bodies **immediately at death**” (*Revelation Survey*, page 168).

Mills believes that before AD70, only the spirit of man went to heaven (if saved), and when Christ returned in AD70 all the saved in the grave were raised. He also believes that since AD70 every believer goes straight to heaven in a resurrection body! He writes:

“The dead in Hades (sheol) were indeed disembodied while waiting for Christ’s return. At Christ’s return, the dead in the unseen realm of Hades were raised out of Hades and given their new immortal bodies that had been reserved for them” (*Revelation Survey*, page 168)

Since Mills teaches a General Resurrection of saved and unsaved, he has to maintain that the Great White Throne judgment of the unsaved which occurs at the END of the 1,000-year reign of Christ on earth actually happened in AD70! Commenting on the Great White Throne judgment, he states:

“I cannot but see that the fulfilment came exactly as the angel instructed Daniel, as soon as they finished ‘shattering the power of the holy people’, Dan. 12:7. **And this occurred in AD70**” (*Revelation Survey*, page 269).

Preterists believe that in AD70 all saved and unsaved souls stood before the throne to be judged for their works. Mills rejects the truth of the eternal

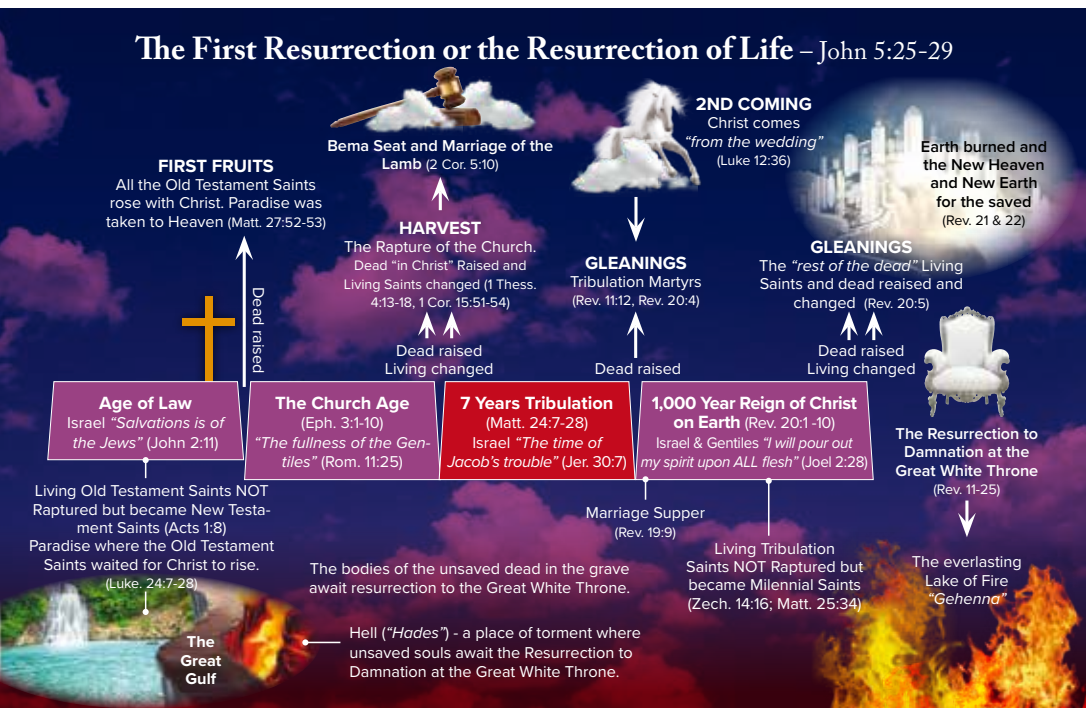
security of the believer, and teaches that God will “erase the name of one who **returns** to wickedness”(Revelation Survey page 269) He therefore upholds a “salvation by works” gospel and fails to understand the miracle of regeneration.

Good works are the fruit of salvation and not the means of maintaining our salvation. Scripture teaches that Christ has dealt once and for all with our sin on the cross, and when we believe in Him, His righteousness is imputed to us. We are sealed with the Holy Spirit unto the day of redemption (Rom. 4:4-6; Eph. 1:13-14). Our names are not written in the book of life at conversion, but before the foundation of the world. Only the unsaved have their names blotted out. God told Moses:

"Whosoever hath sinned against me, him will I blot out of my book"
(Exod. 32:33).

All born-again believers are “overcomers” (1 John 5:4-5. See also Rev. 21:7), and the Lord said, “*He that overcometh... I will not blot out his name out of the book of life*” (Rev. 3:5).

Finally, where does the Rapture fit into Preterism's teaching? Were all living saints caught up in AD70? Preterism is absurd!



What Preterism Teaches about the Devil

IN REVELATION ch. 12 John sees the red dragon (Satan) warring against Michael the archangel who stands for Israel (Dan. 12:1) and the dragon is cast to the earth. The scene is obviously the future Great Tribulation for Satan comes down with “*great wrath, because he knoweth that he hath but a short time*” (Rev. 12:12). Israel is pictured as a woman with 12 stars about her head, corresponding to the 12 tribes of Israel (Gen. 37:9-11), and she flees into a wilderness hiding-place for 1,260 days to a place prepared of God, where she is nourished and protected by God during the second half of the 7-year Tribulation.

The interpretation is obvious. During the Tribulation Israel repents and has “*the testimony of Jesus Christ*” (Rev. 12:17). Satan seeks to destroy her but God protects Israel during those terrible days of the second half of the 7-year Tribulation. Jeremiah describes the Tribulation as “*the time of Jacob’s trouble*”, and adds, “*but he shall be saved out of it*” (Jer. 30:7).

Since Preterists believe that the Last Days and the Great Tribulation concluded in AD70, they have to believe that Satan was cast down to the earth between AD66 and AD70. And since they believe that a general resurrection occurred in AD70 and Satan has already been cast into the lake of fire at the Great White Throne judgment in AD70, (Rev. 20:10), Satan can’t have been active in the world ever since! Mills writes:

“Satan has already been given his kingdom in the lake of fire, and he **no longer walks up and down**, to and fro, seeking whom he may devour. His powers are curtailed...Christ is now ruler of this world” (*Revelation Survey*, page 256).

The consequences of this error are far-reaching, for we immediately ask how people over the centuries have become demon possessed if the Devil and his angels have been languishing in the lake of fire since AD70? Mills states in his Revelation Survey:

“Now if Messiah said, while He yet lived, that it was now time for Satan to be judged and cast out, and John saw him cast into the lake of fire, for ever and ever, then where is he now but in the lake of fire? Who rules the earth now? The Messiah said He did Matt. 28:18. Can we have two rulers? No, because Satan is bound in the lake of fire...” (page 163)

This kind of logic is based entirely on the wrong presumption that Christ came in AD70. Mills continues that Satan was first bound with chains when Christ died:

“Then while he was bound so that he could not interfere with the event of Rev. 20:4, (the supposed General Resurrection) the 12 apostles were to judge Israel (Judah) and Jerusalem (Matt. 19:28)...They sat on thrones to judge and hand down their verdict on the Jews. This they did. Nero declared war on Israel Feb. 10 AD67. After the judgment of Rev. 20:4 Satan was loosed for a short period and when (after) he accomplished God’s will he was cast into the lake of fire. So at the most 4 months would fulfil those events in this time frame”(page 163).

Any casual reader could see that Mills is juggling events to fit into his unbiblical view that a General Resurrection occurred in AD70. He believes that Satan was bound in chains when Christ died on the cross, and was only released for 4 months in AD70 before being cast into the lake of fire! The Bible says:

*“And I saw an angel come down from heaven...and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and **bound him a thousand years**, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, **till the thousand years should be fulfilled...**”* (Rev. 20:1-3).

The spiritualising method can change the plain sense of Scripture. Mills has Satan bound for 38 years whereas the Bible says he will be bound for 1,000 years. The “spiritualising” method meddles with the words of God!

How does Mills explain the Divinely recorded cases of demon possession in the Book of Acts? Why did Peter say to Ananias, *“Why hath **Satan filled thine heart** to lie to the Holy Ghost?”* (Acts 5:3) if Satan was already in chains awaiting the lake of fire?

Paul wrote:

“Neither give place to the devil” (Eph. 4:27), and *why should the believer take “the shield of faith, wherewith ye shall be able to quench all **the fiery darts of the wicked (one)**”?* (Eph. 6:12,16).

To the Corinthian Christians Paul wrote:

*“The things which the Gentiles sacrifice, they **sacrifice to devils**, and not to God: and I would not that ye should have **fellowship with devils...**”*
(1 Cor. 10:20-21).

Satan has not yet been cast into the lake of fire and Christ is seated in the glory awaiting the day when all His enemies will be made His footstool. *“NOW we see NOT yet all things put under him”* (Heb. 2:8).

What Josephus Wrote about AD70

JOSEPHUS had been the governor in Galilee at the time of the Jewish revolt (AD66) but joined the Romans and became interpreter for Titus, the Roman general. Josephus was also a historian and his testimony is very important because, although he was a Jew, he gives us a record from the Roman's point of view of what was happening in the siege of Jerusalem. He not only recorded what he saw, but also what was reported to him by the Jews. These reports were influenced by a high expectation that Messiah was about to appear and may, or may not have been a correct record. It is, however, what was being said by Jews at the time.

SIGNS IN THE HEAVENS

Scripture teaches that when Christ returns there will be great signs in the heavens. Matthew wrote:

"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And THEN shall appear the sign of the Son of man in heaven..." (Matt. 24:29).

Preterists quote Josephus' account of the destruction of Jerusalem to support their claim that these signs occurred in AD70. They believe that the **stars literally fell from heaven** but that nobody SAW the sign of the Son of man in heaven, which Scripture indicates must occur at the same time. This is just one illustration of the incredible inconsistency of the Preterist's view.

Elsewhere, Jessie Mills "spiritualises" and tells us that falling stars are **not literal meteorites but symbolical**. Why does he change to a literal interpretation when it suits him? He writes:

"As always earthquakes in symbol language denote an upheaval, an agitation on earth, a casting down of kingdoms...stars represent princes and rulers...mountains in symbol language, denote props or supports, dependencies of the nations...islands denote the heathen temples..." (Revelation Survey page 113).

THE TEMPLE GATE SWINGS OPEN

There were a number of omens mentioned by Josephus. When one gate to the Temple inexplicably swung open, some thought it was the opening of the doorway to happiness while others thought it meant that the gates of Jerusalem were being opened to the invading Romans! The following are actual accounts given by Josephus in *The Wars of the Jews*, Book 6 Ch. 5. Josephus wrote:

"Moreover, the eastern gate of the inner [court of the] temple, which was

of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night.

Now, those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it: who then came up thither, and not without great difficulty, was able to shut the gate again.

This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open to them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies.

So these publicly declared, that this signal foreshowed the desolation that was coming upon them."

FALSE PROPHETS

"A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance.

Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes."

JESUS THE SON OF ANANUS CRIES, WOE TO JERUSALEM!

"There was one Jesus, the son of Ananus, a plebeian (commoner) and a husbandman, who, four years before the war began ... came to that feast whereon it is our custom for everyone to make tabernacles to God in the temple, began on a sudden cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city....

Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe, to Jerusalem!...This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months,

without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased... there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages, he gave up the ghost."

***SOLDIERS AND CHARIOTS SEEN
IN THE SKY, AND AN EARTHQUAKE.***

"A certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunseting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise..."

A COMET OVER JERUSALEM

"Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year."

LIGHT IN JERUSALEM

"Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright daytime; which light lasted for half an hour.

This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it."

HEIFER GIVES BIRTH TO A LAMB! (BELIEVE IT IF YOU CAN)

"At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple."- end quotes.

We don't deny that Josephus records what he was told about signs occurring at the destruction of Jerusalem. Indeed, if the comet hovered over Jerusalem for a whole year, then he must have seen it himself. It certainly would be extraordinary for a heifer to give birth to a lamb, and one has to question

whether this was factual. He states that the account of sightings of chariots and soldiers in the sky at sunset one day was **not witnessed by him**, but he appears to have checked a number of witnesses.

These religious Jews were not converted people, and we know that Catholics have claimed to have seen visions of Mary in the sky. Neither John, nor any of the Apostles have verified that this account was factual, and IF some of the Apostles were going to be there to SEE the Lord return, surely some mention would have been made in their writings.

The bottom line is: Preterists accept literal, visible signs in the sky at the time of the destruction of Jerusalem without Apostolic verification, yet they deny the **literal, visible** return of Christ, which would have to occur at the SAME TIME - if Christ came in AD70!

In Luke 17, Jesus warned the disciples that many would come claiming to be Messiah, but they were not to be deceived because His kingdom would only be established when He appeared in the heavens.

"As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day"
(Luke17:24).

Every time the second advent is mentioned in Scripture it is a **visible manifestation** of the Lord in the heavens, and can never fairly be "spiritualised" and made to mean the establishment of the Church. The Church is not the promised kingdom and did not start in AD70, but in AD32, when Peter preached at the Feast of Pentecost and

*"the Lord added to the **CHURCH** daily such as should be saved"* (Acts 2:47).

The Rapture of the Church will not be visible to the world for it will occur in *"a moment, in the twinkling of an eye"* but the return of Christ to the earth at the end of the Tribulation will be seen by *"every eye"*.

Preterism's Appeal to Roman History

THIS assessment of Preterism must of necessity delve into history because Preterism leans heavily on history to justify its interpretation of Scripture and the reader will find this historical assessment helpful.

May the Lord use this exposition of Scripture to preserve God's people from the confusion which Preterism brings, and excite the saints to warn the lost of the awful peril of putting off the day of salvation. The Rapture could happen any time.

THE TIMES OF THE GENTILES

The Book of Daniel describes the place which **Gentile** nations occupy in relation to God's people Israel in the last days. Jesus defined the "*times of the Gentiles*" as that period of history when Jerusalem would be under the heel of Gentile nations. He said:

"Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled" (Luke 21:24).

Jerusalem was first trodden down by the Gentiles in 606BC when, in the first of three Babylonian invasions, Jerusalem was occupied and the nation came under tribute to Nebuchadnezzar. At that time the throne of David was overturned, and since the days of King Zedekiah there has not been a son of David on the throne (Ezek. 21:25-27; Amos 9:11; Acts 15:16).

Ezekiel states that the diadem and crown of David would be removed "*UNTIL He come whose right it is* (to reign)" (Ezek. 21:27). The clear indication is that at some future time the "*tabernacle of David, which is fallen down*", will be set up and Christ will reign on David's throne (Acts 15:14-16).

There is also a terminus point to the "*times of the Gentiles*" when Jerusalem will no longer be oppressed and devoid of her king. Jerusalem will only be trodden down "*UNTIL the times of the Gentiles be fulfilled*".

Much of Daniel's prophecy, written in Babylon, relates to Israel during the "*times of the Gentiles*". This is true of chapters 2, 7, 8, 9, 11 and 12 - all of the prophetic portions.

The prophecies of Daniel 2 and 7 outline the history of Israel from the time that the nation came under the chastening of God because of idolatry and moral wickedness. God used the Gentile nations, and is still using Gentile nations to chasten Israel with a view to bringing them to repentance and thus fulfilling His promises to Abraham. He scattered them out of the land

under Nebuchadnezzar between 606 and 586BC, under Titus in AD70 and Hadrian in AD135.

Daniel wrote his prophecies without any knowledge of the Church, which Scripture says was a “*mystery hid in God*” until it was revealed to the Apostle Paul (Eph. 3:1-9; Col. 1:24-27; Rom. 16:25-26), so that the prophetic message of Daniel passes over the Church **parenthesis** between the Lord’s first coming and His second coming.

PRETERIST INTERPRETATION OF DANIEL 7

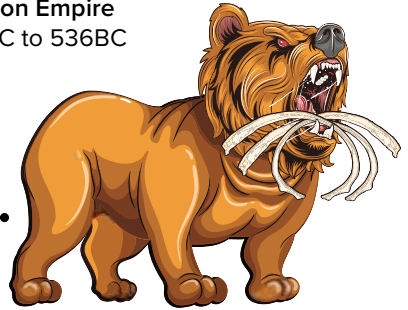
Let us first look at the Preterist interpretation of Daniel’s vision as recorded in Daniel chapter 7.

The four beasts which Daniel saw, the lion, the bear, the leopard, and the fourth “*dreadful and terrible*” beast, are identified correctly by Preterists as Babylon, Persia, Greece and Rome. The problem comes when they interpret the “*ten horns*”, and the “*little horn*” on the fourth Beast which arises among the ten and then plucks up three of the ten.

Daniel Chapter 7



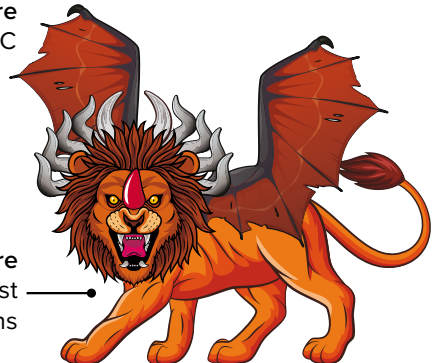
Babylon Empire
606BC to 536BC



Persian Empire
536BC to 332BC



Grecian Empire
332BC to 63BC



Roman Empire
63BC until Christ
returns

THE TEN HORNS AND THE “LITTLE HORN”

Jessie Mills interprets Daniel’s 10 horns and the “little horn” of the fourth beast as 10 individuals who held positions in the Roman Empire, from the time that the Romans took control of Palestine (63BC) to the destruction of Jerusalem (AD70). They were:

- 1) Pompey, a Roman general who suppressed the Jews and captured Jerusalem in 63 BC bringing the Grecian era finally to an end
- 2) Julius Caesar (not an emperor)
- 3) Caesar Augustus
- 4) Tiberius Caesar
- 5) Caligula Caesar
- 6) Claudius Caesar
- 7) Nero Caesar
- 8) Galba
- 9) Otho
- 10) Vitellius
- 11) Vespasian, whose son Titus destroyed Jerusalem in AD70.

What we need to determine is, Are these 10 names the fulfilment of the 10 horns of the fourth beast? and is the 11th king (Vespasian) the fulfilment of the “*little horn*” of Daniel 7:20-25?

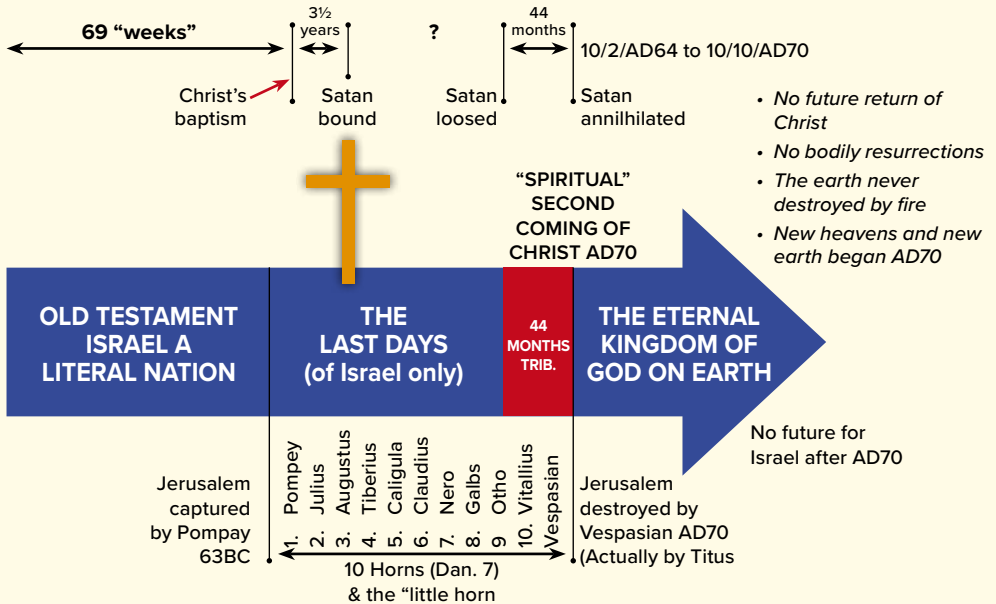
The Bible tells us that the 10 horns are “*10 KINGS that shall arise*” (Dan. 7:24), and the first thing we observe is that not all the leaders in the Preterist list were kings or emperors. Pompey and Julius Caesar were never made emperor. Furthermore, Titus was responsible for the capture of Jerusalem in AD70, so if Pompey is included in the list to make up the “ten kings” **because he captured Jerusalem in 63BC**, why wasn’t Titus included for his capture of Jerusalem in AD70? Titus became Emperor after his father, Vespasian died in AD79.

POMPEY

Until 31BC Rome was a republic ruled by a senate and two consuls who were elected by the senate annually. Most of the expansion of the Roman Empire took place during the era of the Republic. The Empire was expanded and protected by Roman armies led by generals acting on the authority of the Senate.

Strong men vied for power and sought election for a term as one of the consuls. For a while the Senate elected Pompey as “sole Consul”, but rivalry between

Preterism



Caesar and Pompey ultimately led to war (49BC) and Caesar emerged the victor. Pompey fled to Egypt, where he was murdered.

While Pompey held a leading position in the Republic, he was never a king or emperor. He was a military man and part of a political struggle which for him, proved fatal.

Jessie Mill's justification for choosing Pompey as one of the 10 kings is that he conquered Palestine, taking Jerusalem in 63BC and thus beginning Roman occupation. However, we repeat, if he is counted as one of the 10 kings on that score, then we must ask why Titus, who conquered Jerusalem in AD70, was not also included, for he did go on to become emperor in AD79?

When Pompey came to Jerusalem in 63BC there were two warring parties of Jews; one led by Aristobulus who wanted to fight, and another by Hyrcanus who wanted to open the gates to the Romans. After three months the Romans entered the city. Josephus tells us Pompey entered the Temple but would not touch any of the golden vessels. He appointed Hyrcanus as high priest and gained the favour of the nation (*Wars of the Jews* by Josephus, Book I Ch VII).

JULIUS CAESAR

The next in Jessie Mill's list of persons was Julius Caesar, who exercised dictatorial powers without actually being emperor. He had a brilliant military career but was assassinated in 44BC in a plot led by conspirators Brutus and Cassius.

CAESAR AUGUSTUS (27BC-AD 14) TO VESPASIAN (AD 69-79)

The first of the Emperors of Rome during the Imperial era (27BC - AD476) was Caesar Augustus, and he was followed by Tiberius, Caligula, Claudius, and Nero, who Preterists believe was the 7th horn of Daniel 7.

Nero's reign (AD54-68) over the Roman Empire concluded with unrest in Palestine. In AD67 Nero sent his most trusted general, Vespasian, with an army to subdue the Jews. He was successful in the north of Israel, and then on 1 January AD68 Nero committed suicide. When news reached Vespasian, he left his army in the capable hands of his son Titus and returned to Rome to contest the emperorship.

The main contenders for the throne were Galba from Spain, Otho from the royal guards in Rome, and Vitellius from Germany.

WAS VESPASIAN THE "LITTLE HORN"?

Daniel states that a "little horn" would arise **after** the 10 horns, and **before him**, three of the ten kings would fall. Preterists teach that Vespasian was the "*little horn*", so we must ask, Who were the three kings whom he subdued and "*plucked up by the roots*"? (Dan. 7:8).

It is clear that this little horn takes drastic action because Scripture states:

*"Before whom there were three of the first horns **plucked up by the roots**" (Dan. 7:8), and also, "He shall **subdue** three kings" (Dan. 7:24).*

So whoever the three horns represent, the little horn must "**pluck up by the roots**"; "**subdue**" and **overthrow** ALL THREE of them, and we shall see that the Preterist interpretation certainly does not fulfill that requirement.

When Galba came from Spain he ruled for seven months before being murdered by Otho's men. Otho reigned a short time but when he heard that Vitellius, the general from Germany, was on his way to kill him, he committed suicide.

Only Vitellius was killed by Vespasian's men. If Vespasian was the "*little horn*" which arose among the ten horns, then he should have disposed of Galba, Otho, and Vitellius, but he didn't, therefore the Preterist interpretation fails the test of historic fulfilment.

THE “LITTLE HORN” IS DESTROYED AT CHRIST’S COMING

Daniel makes it clear that after the “*little horn*” reigns for “*a time and times, and the dividing of time*” (Dan. 7:25), “*they shall take away his dominion, to consume and destroy it unto the end*” (Dan. 7:26). The kingdom and dominion shall then be “*given to the people of the saints of the most High, whose kingdom is an everlasting kingdom...*” (Dan. 7:27).

In other words, The “*little horn*” will **only reign for 3½ years** before he is destroyed and the kingdom is **given to Israel** (the saints of the most High) in an everlasting kingdom. This agrees with what is said about the beast of Revelation 13 (Antichrist), who will be given “*power to continue forty and two months*” (Rev. 13:5). At the end of the 42 months (3½ years) the beast is “*taken, and...cast alive into a lake of fire burning with brimstone*” (Rev. 19:20) at Christ’s visible and glorious second advent!

It is immediately obvious that Vespasian could not be the “*little horn*” of Danial chapter 7 for he continued 10 years as Emperor of Rome till AD79 when he handed power to his son Titus, and the kingdom certainly was not given to Israel (the saints) in AD70 under the rule of the “*most High, whose kingdom is an everlasting kingdom*” (Dan. 7:27).

If the “*little horn*” is destroyed at Christ’s coming and, as the Preterists teach, Christ came in a “*spiritual*” sense in AD70 to establish His kingdom in the Church, why did Vespasian continue his reign till AD79? Scripture is emphatic that “*the man of sin*” will be destroyed “*with the brightness of his coming*” (2 Thess. 2:8), but Preterists don’t believe there was any brightness in AD70!

Our historical evidence of this period is unchallengeable. It is taken from an ancient historical book entitled *The Twelve Caesars*, written by a Roman historian named Gaius Suetonius, who was born in AD69 and became the chief secretary of Emperor Hadrian (AD117-138). Suetonius had access to the palace archives and knew many people who were eye-witnesses of some of the twelve emperors about whom he wrote. There could be no better source of information. Seutonius wrote seventeen books, but only *The Twelve Caesars* and a few fragments have survived. His work has been published by the Folio Society.



THE SEVEN HEADS AND TEN HORNS OF REVELATION 12, 13, AND 17

In Revelation 12 Satan is described as a *“great red dragon, having seven heads and ten horns, and seven crowns upon his heads”* (Rev. 12:3). In Revelation chapter 13 Antichrist is described as *“a beast... having seven heads and ten horns, and upon his horns ten crowns”* (Rev. 13:1). In Revelation chapter 17 John saw *“a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns”* (Rev. 17:3). In Daniel chapter 7 we read of the fourth beast: *“it had ten horns ... and there came up among them another little horn, before whom there were three of the first horns plucked up by the roots”* (Dan. 7:7-8).

Strangely, Preterists interpret the 10 horns of the dragon (Rev. 12) and the beast (Rev. 13 and 17) differently from the 10 horns of Daniel chapter 7, and again show ignorance of the facts of history.

The 54 Provinces of Rome early in the 2nd Century

There were Senatorial and Imperial Provinces and their number changed as the empire expanded. The Roman Legions were spread across the provinces.



Mills states:

“The 7 heads represent seven emperors... and the ten horns represent puppet kings which rule over the **ten provinces of Rome**” (*Revelation Survey*, page 231).

Rev. 17:10 states:

*“There are seven kings: five are fallen, and one is, and the **other is not yet come**; and when he cometh he must continue **a short space**.”*

Since Mills wrongly claims that John wrote during the reign of Nero, he has to count him as the 6th emperor (“one is”), which means that he has to start counting from Julius Caesar instead of Pompey, as he did when interpreting Daniel 7.

Next Mills interprets the ten horns in Revelation as “the ten provinces of Rome”. We might ask, To which ten provinces of Rome was he referring? The number of provinces changed as the Roman Empire expanded and some larger provinces were divided.

Some provinces were known as Senatorial Provinces and others as Imperial Provinces, but the total number was far in excess of the 10 which Mills would have us believe represented the 10 horns. The map on page 42 shows 54 provinces of the Roman Empire about AD120. Four of these were held for a short period of time (11, 43, 44, 45).

What do the ten horns represent? Scripture tells us:

*“The ten horns out of this kingdom **ARE TEN KINGS THAT SHALL ARISE**” (Dan. 7:24), and “The ten horns... **ARE TEN KINGS**, which have received **NO KINGDOM AS YET**; but receive power as kings one hour with the beast” (Rev. 17:12).*

Daniel placed them in the future (“*shall arise*”), and in John’s day (AD96) the ten horns had received “*no kingdom as yet*”. That means they were **still future in John’s day**; AD96. Obviously they could not be either ten Romans from Pompey (63BC) to Vespasian (AD69-79), or any ten provincial **governors** (in AD70) who were never classified as **kings**. **Preterism is a poor attempt to show that a future prophecy has already been fulfilled.**

THE 70 -“WEEKS” PROPHECY

The “70 weeks” (70 sevens) prophecy of Daniel 9:24-27 foretells the history of the Jews and Jerusalem from the 20th year of Artaxerxes until the nation and city is finally blessed by God in the Kingdom with “*everlasting righteousness*”. Daniel described the first advent when Messiah would present Himself to

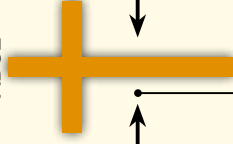
The 70 “Weeks’ Prophecy – Daniel 9:24-27

SEVEN EVENTS FORETOLD AFTER THE END OF THE 69TH WEEK

1. Messiah cut off 32AD
2. The city and sanctuary destroyed 70AD
3. A future Roman prince confirms a 7 year treaty
4. Temple built and sacrifices begin
5. Sacrifices cease and idol set up
6. Desolations until the end of week
7. The desolator destroyed

Decree to Rebuild Jerusalem -
The month Nisan in the 20th year
of Artaxerxes - Neh. 2:1-8 445BC

AD32



*“Blindness in part is happened to
Israel, UNTIL the fulness of the Gentiles
be come in. And so all Israel shall be
saved” Rom. 11:25-26*

To Messiah
the Prince

City rebuilt

7 weeks
7 x 7 = 49 yrs

62 weeks
62 x 7 = 434 yrs

AD70

Temple burned - Israel blinded

The “mystery” Church age
Eph.3:1-10; Acts 28:25-28

Israel scattered
Luke 21:20-24

*“God at the first did visit the Gentiles, to take
out of them a people for his name...AFTER
THIS I will return, and will build again the
tabernacle of David”
Acts 15:14-16.*

7 + 62 = 69 weeks

69 weeks = 483 prophetic years

360 x 69 = 173,880 days

PALM SUNDAY

“Behold your king...” Zech. 9:9; Luke 19:42-44

Temple built

Temple defiled

1260 days

1260 days

*“beginning of
sorrows”*

*“great
tribulation”*

1 week = 7 years

SIX BLESSINGS ON JEWS AND JERUSALEM AT THE END OF 70 WEEKS

1. Finish the transgression
2. Make an end of sins
3. Make reconciliation for iniquity
4. Bring in everlasting righteousness
5. Seal up the vision and prophecy
6. Anoint the most holy (place)

Israel **as their king** after 483 prophetic years before being “*cut off*” on the cross, but then indicates a gap between the 69th “week” (seven) of years and the 70th “week” before God’s blessings would be restored to the Jews and Jerusalem. The destruction of Jerusalem, 38 years after the end of the 69th “week” of years, is part of that gap in God’s foreknown program. What is abundantly clear, is that at the end of the 70th “week” of years the Jews and Jerusalem will be reconciled to God (Dan. 9:24).

The ultimate blessing of the Jews and Jerusalem did not happen 7 years after Christ presented Himself as “*Messiah the Prince*” to Israel, or even 3 1/2 years after His crucifixion if you wrongly interpret the 70 “weeks” prophecy. Desolations are determined on Jerusalem until **a future Roman prince** makes a 7-year covenant with the nation of Israel. This prophecy was not fulfilled at that time, nor has it been fulfilled since. **Therefore the 70th “week” must be still future.**

Preterists contend that the 70th “week” has run its course, and that it concluded, not with **the blessing** of the Jews and Jerusalem as prophesied, but **the destruction** and scattering of Israel - just the opposite! IF the 70th “week” concluded in AD 70 as Jessie Mills suggests, then Israel as a nation should have repented and been reconciled to God and the most holy place in the Temple should have been anointed, but instead the sanctuary was burned with fire!

THE ABOMINATION OF DESOLATION AND LAST 3 1/2 YEARS

If Preterists agree that the fourth beast of Daniel’s vision in chapter 7 of his prophecy is the Roman Empire and that Jerusalem was destroyed in AD 70 by Titus in fulfilment of Dan. 9:26, then they can’t have the last half of the 70th “week” continuing on after Christ died. They must allow a gap, albeit a gap of **at least** 38 years.

However, Scripture states that **the entire 70th “week”** does not occur until **AFTER** the “*people of the prince that shall come shall destroy the city and the sanctuary*” How long after? The Scripture does not say, but it is obvious that the 70th “week” has not yet begun because “*the prince that shall come*” (Antichrist) has not yet appeared to make a 7-year covenant, nor can he until after the Rapture (2 Thess. 2:1-10).

Jessie Mills believes that the last 3 1/2 years began on 10 February AD67 and concluded on 10 October AD70, the period of the Jewish revolt against Rome which led to the destruction of Jerusalem. The only problem is, that makes exactly 44 months not 42 months! John wrote, “*Power was given unto him to*

continue forty and two months" (Rev. 13:5). God does NOT make arithmetical errors! (*Daniel Fulfilled Prophecy*, page 78).

Mills therefore allows a gap between the mid-point of the 70th "week" when he says Christ died, and the beginning of the last $3\frac{1}{2}$ years which extends from AD32 to AD67, 35 years! Preterists attack premillennial truth because it upholds a gap between the 69th and 70th week, and yet the *International Preterist Association* proposes a gap for its own reasons. However, Mills contradicts himself when he comes to the last week of the prophecy of the 70 "weeks" in Daniel chapter 9, and has a different interpretation of the last $3\frac{1}{2}$ years. He states:

"Therefore we see the balance of the last 'week' **beginning when the Holy Spirit is poured out upon the twelve** (Pentecost), and the teaching of Christ goes forth" (*Daniel Fulfilled Prophecy*, page 149).

The Preterist view expressed by Mills is thus shown to be contradictory. The last $3\frac{1}{2}$ years can't end on 10 Oct. AD70 and ALSO 1,260 days after Pentecost, nor can the last $3\frac{1}{2}$ years begin on the day of Pentecost in AD32 and ALSO on 10 Feb. AD67! What is more alarming, however, is Mill's interpretation of the "*abomination of desolation*". He identifies Christ's death on the cross with Antichrist causing "*the sacrifice and oblation to cease*" (Dan. 9:27).

Scripture states that the sacrifice and oblation ceases "**FOR the overspreading of abominations**", and the Hebrew word used for abominations means "idolatrous" abominations. Antichrist will set up his idol image in the Temple at that time.

To place Christ's sacrifice in the middle of the 70th "week" is an awful blasphemy. How then does Mills explain the "*abomination of desolation*"?

Mills states:

"From the time the apostles began to teach...the desolation began, a desolation that continued on the wings of abomination until Jerusalem and the temple became a complete destruction" (*Daniel Fulfilled Prophecy*, page 150).

Not only does Preterism's interpretation of Daniel 9 teach that Christ's sacrifice was for the "*overspreading of abominations*", but it also teaches that the abomination of desolation continued from Pentecost to the destruction of Jerusalem (AD70), whereas the Bible is explicit that the reign of Antichrist is limited to 42 months (Rev. 13:5). The very best construction that can be placed on these interpretations is that they are confusing.

DOES ALL PROPHECY PREDICT THE DESTRUCTION OF ISRAEL?

Preterists assert that the destruction of Jerusalem in AD70 was the fulfilment of the prophecies of the Great Tribulation, that the promise of Christ's second coming was fulfilled in AD70, and that Christ established His kingdom on earth in a "spiritual" sense in AD70. Even the new heaven and new earth are interpreted as the kingdom of God in the Church.

To the Preterist, ALL prophecies concerning Israel, both in the Old and New Testaments, **have been fulfilled**. Jessie Mills Jr., in his remarks on the Book of the Revelation, dates fulfilment of the entire book at AD70, including the glorious appearing of Christ (ch. 19), the millennial kingdom (ch. 20), the second resurrection of unsaved to the great white throne judgment, and the eternal new heaven and new earth.

How does Mills justify this approach to the Book of the Revelation? Very simply. He "spiritualises" the entire Book. Preterism is the ultimate example of "spiritualising" the Bible, and in this regard is similar to Amillennialism. Both systems seek to justify their use of the symbolic method of interpretation on the basis that there were many uninspired "apocalyptic" writings in the early Church period and therefore the Book of the Revelation should be interpreted in the same manner as these obscure literary frauds.

That the Book of the Revelation is apocalyptic cannot be denied, but it stands far above the pseudographic apocalyptic writings in that the author is known and is a genuine historical figure. As H.B.Swete points out, "The Jewish apocalypses are without exception pseudepigraphic", i.e. they do not bear the author's name, and frequently the author attaches the name of some Biblical character to his writing such as an OT prophet or a NT Apostle in order to gain credibility. Such writings were rejected by the Church and excluded from the Canon of Scripture because they were spurious. Paul warned the Thessalonians against such writings when he wrote:

"That ye be not shaken in mind, or be troubled, neither by spirit, nor word, nor by letter as from us..." (2 Thess. 2:2). See also Gal. 6:11.

The very fact that those who "spiritualise" the Book of the Revelation dare to compare Divinely inspired Scripture with literary frauds, some of which were written several hundred years after the Scriptures were complete, is sufficient to show that they can't be trusted to rightly divide the word of truth.

Where the Bible uses symbolic language it provides the meaning of the

symbols, and it is not left to mens' imagination. When the great brass gate to the eastern court of the Temple opened of its own accord during the siege of Jerusalem, Jews interpreted it either as a door opening to happiness, or for the Romans to enter and slaughter the inhabitants! Jessie Mills wrote:

“Earthquakes in symbol language denote... a casting down of kingdoms... stars represent princes and rulers... mountains... dependencies of the nations... islands denote the heathen temples... etc.”(Revelation Survey, page 113).

When people spiritualise the Bible they deny the Bible; they say a mountain is not a mountain; a star is not a star; islands are not islands. Thus by spiritualising Scripture the true interpretation is replaced with a preconceived notion, whereas a literal approach allows God to lead us into His truth.

Replacement Theology

AS ALREADY indicated, Preterism is the ultimate form of Replacement Theology. Its entire eschatological scheme is based on Israel's destruction and its removal from the plan of God for this world.

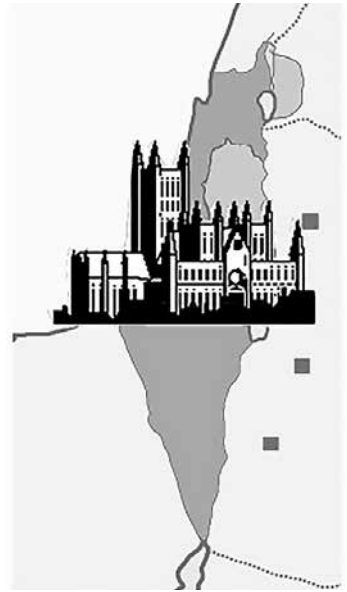
Replacement Theology teaches that when Israel rejected her Messiah, God, once and for all, finished with the Jews as a nation; that the Church has replaced Israel entirely; and that there is no future for the physical seed of Abraham in the prophecies of God's Word. Furthermore, it applies all Israel's covenant promises to the Church. Replacement Theology is taught in many theological seminaries and forms the basis of Amillennialism as well as Preterism.

One wonders how the growth in Jewish population within Palestine can be explained by the Replacement theologians. The following table indicates the number of Jews in the Land according to year:

1800.....	6,000
1856.....	17,000
1881.....	24,000
1914.....	85,000
1932.....	185,000
1935.....	375,000
1944.....	560,000
2000	5,200,000
2019.....	6,560,000

The plan to establish a national home for the Jews began with the rise of the Zionist Movement in 1881 and the Zionist Federation in 1887. In the early days the Jews were a minority and very poor. Unemployment was high and many survived on the charity of World Jewry.

The proportion of Jews to Arabs within what we now know as Israel and the West Bank area was as follows:



1918	93%Arabs & 7% Jews
1936	70%Arabs & 30% Jews
2000	43%Arabs & 57% Jews
2019	25% Arabs & 75% Jews

No matter what theological position one takes, nobody can deny that the rebirth of the nation of Israel is a modern miracle. Nor can it be denied that it has occurred at a time when many other signs are indicating we are approaching the end of the age. There is the revival of the Roman Empire in the European Union (EU), Russia's alliance with Islam and entry into the Middle East, the population explosion, increased knowledge, men running to and fro (travel), apostasy in the Church, and abounding iniquity, just to name a few.

As we have said, the figures speak for themselves. How can Preterists and Replacement theologians continue to deny that God has a future for the nation of Israel when the prophecies of Israel's return in the Last Days are so obviously being fulfilled in our day?

ISRAEL'S RETURN IN UNBELIEF FORETOLD

The fact that Israel would **at first** return in unbelief is foretold by Ezekiel.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:24-27).

If the Replacement theologians are correct, how do they explain this Last-Days return of a nation which has been "scattered and peeled" among the Gentiles for over 1900 years?

Is it just a coincidence that the last hundred years has witnessed the amazing revival of Israel after centuries of persecution, even attempted genocide. Is it a coincidence that the land which God gave to Abraham and his seed for an "**everlasting possession**" is now the centre of world attention? Is it a coincidence that these people have revived the Hebrew language after 1800 years? Surely these facts point to the faithfulness of God and indicate that He has further dealings planned for His ancient people.

ZECHARIAH'S PROPHECY

Is it a coincidence that Jerusalem and the Temple Mount are at the forefront of today's agenda for the International Community? When God has said:

*"I will make Jerusalem a cup of trembling unto **all the people** round about... In **THAT DAY** will I make Jerusalem a burdensome stone for **all people**... though **all the people of the earth** be gathered together against it... In **THAT DAY** I will seek to destroy all the nations that come against Jerusalem... and I will pour upon **the house of David, and upon the inhabitants of Jerusalem** the spirit of grace and supplications: and they shall look upon **me** whom **they have pierced**, and they shall mourn for him..."* (Zech 12:2-10).

Has this prophecy ever been fulfilled? Israel has for centuries wept over the destruction of the Temple, but they have not yet mourned for Messiah whom they have pierced.

How can the Replacement theologians honestly read Zechariah ch14 and then deny that Israel is central to the Last Days scene? Zechariah states that at the time of the battle of Armageddon God will

*"gather **all nations** against Jerusalem to battle... **then** shall the Lord go forth and fight against those nations... and the **LORD my God shall come**, and all the saints with thee... And **Judah also shall fight at Jerusalem**"* (Zech14:2-14).

If Jesus Christ is coming again, as He said He would, then Zechariah 14 describes His return to a literal Jerusalem, after which He will be *"king over all the earth"* (Zech. 14:9).

Jesus departed from a literal Mount of Olives and He will come to a literal Mount of Olives (Zech. 14:4). If this is true, then at the same time Judah will be fighting at Jerusalem (Zech. 14:14), and then *"Judah shall dwell safely for ever, and Jerusalem from generation to generation"* (Joel3:20). The present return to the land **obviously has prophetic significance**.

It is grossly dishonest to interpret these passages other than literally.

ROMANS CHAPTER 11 -

"GOD HATH NOT CAST AWAY HIS PEOPLE! (ISRAEL)"

No future for Israel? Then how do we explain Romans ch11? Any honest exegesis of this great chapter can only come up with the unqualified conclusion that

*"God hath NOT cast away his people" (Israel)...and that "if the casting away of them (Israel) be the reconciling of the world (Gentiles), what shall **the receiving of them** be, but life from the dead?" and "if they abide not still in unbelief, **they shall be grafted in**: for God is able to graft them in again...blindness in part is*

*happened to Israel, **until** the fulness of the Gentiles be come in. And so **all Israel shall be saved***" (Rom11:2-26).

A Greek scholar who taught Replacement Theology for many years was challenged to exegete Romans 11 from the Greek, verse by verse.

After several months he stated: "I don't understand it, but after exegeting Romans 11, I have to admit that God has a future for Israel." Would to God more theologians were honest enough to admit the truth.

If Israel is forever replaced by the Church, why did Jesus say to His disciples that

*"...in the regeneration when the Son of man shall sit in **the throne of his glory**, ye also shall sit upon twelve thrones, **judging the twelve tribes of Israel**"* (Matt19:28).

Did Jesus mean what He said, or was He telling lies? One thing is certain; the disciples could not have understood His promise to mean that they would rule over the Church, because the Church wasn't formed till more than two months later. Also, when did the Apostles have twelve thrones and when did the Church ever have twelve tribes?

The throne of the Lord's glory is mentioned in Matt 25:31 when Jesus judges **the living nations that survive the Great Tribulation**. The saved inherit the millennial kingdom which Preterists and Amillennialists deny will ever exist. No wonder they don't want to admit to a future for the nation of Israel in God's plan, for if they do, their whole theological argument collapses.

PLEASE EXPLAIN

How then do Preterist Replacement theologians explain the following Scriptures? Jeremiah 31:31-37 prophesies that God will never allow Israel **to cease to be a nation** before Him, and states:

*"Behold, **the days come**, saith the LORD, that I will make a new covenant with **the house of Israel and with the house of Judah**:*

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

*But this shall be the covenant that I will make with the house of Israel; **After those days**, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: **for they shall ALL know me, from the least***

of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD."

ISRAEL HAS A FUTURE

The following Scriptures speak of Israel's conversion and **blessing** in the Last Days. If there is no future for Israel, how do Preterists explain these verses?

- 1) **Romans 11:1-36**; "So *all* Israel shall be saved."
- 2) **2 Cor 3:15-16**; Israel's "minds were blinded... Nevertheless, when it (Israel) shall **turn to the Lord**, the veil shall be taken away."
- 3) **Acts 15:14-18**; "I will return, and **will build again** the tabernacle of David, which is fallen down..."
- 4) **Ezek 36:26-28**; "A new heart also will I give you... and I will put my spirit within you... ye shall **dwell in the land** that I gave to your fathers."
- 5) **Ezek 37:13-14**; "And ye (Israel) shall know that I am the LORD... and I shall place you in your **own land**."
- 6) **Ezek 39:22-28**; "So the house of Israel shall know that I am the LORD their God from that day and forward...but I have gathered them unto their **own land**..."
- 7) **Ezek 48:35**; "The name of **the city** (Jerusalem) from that day shall be, The LORD is there."
- 8) **Dan 9:24-27**; "Seventy sevens are determined upon thy people (Israel) and upon thy holy city (Jerusalem), to **finish the transgression**... to bring in everlasting righteousness..."
- 9) **Isa 60:21**; "Thy people (Israel) also shall be all righteous: they shall **inherit the land for ever**..."
- 11) **Isa 61:6**; "Ye (Israel) shall be **named the Priests of the LORD**: men shall call you the Ministers of our God..."

- 12) **Isa 2:3**; *“In the last days... out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”*
- 13) **Zech 14:20-21**; *“In that day... every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them.”*
- 14) **Joel 2:17-18**; *“Let the priests, the ministers of the LORD, weep between the porch and the altar... Then will the LORD be jealous for his land, and pity his people.”*
- 15) **Joel 3:17**; *“So shall ye know that I am the LORD your God dwelling in Zion, my holy mount: **then shall Jerusalem be holy...**”*

Isn't it much better to take the Scriptures literally and believe that God said what He meant, and meant what He said? When we “spiritualise” Scripture, we may be guilty of “spiritual lies”. Israel has stumbled, but a faithful covenant-keeping God will honour the Abrahamic, Palestinian, Davidic, and New Covenants in the millennial kingdom of our Lord Jesus Christ. **It only requires Israel to repent of her rejection of Messiah and God's blessing will be poured out.** Read Deut. 30:1-10.

According to the foreknowledge of God, as recorded in the prophetic Scriptures the nation of Israel will turn to the Lord in the first half of the Great Tribulation when invaded by Russia and her Islamic allies. God has said:

*“So the house of Israel shall know that I am the LORD their God from **that day and forward**... Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel...”* (Ezek. 39:22-25).

If we believe otherwise, we make God a liar!

Did the Throne of David Cease in AD70?

IN HIS book entitled *The Last Days Identified*, Don K. Preston states that Christ returned in AD70 and David's everlasting throne ceased for ever. Preston writes:

"Now if the sceptre departed from Judah in AD70... we must believe... that Messiah did indeed come in the last days. And, **he came when the sceptre was removed from Judah, at the fall of Jerusalem in AD70**" (Page 5).

Preston quotes the Babylonian Talmud which dates from the 5th century AD: "Woe unto us for the sceptre has departed from Judah and the Messiah has not come!"

Preston concludes that the sceptre, or throne of David, ceased when the Temple was destroyed in AD70, but does he believe that Messiah has NOT come! The Talmud is not inspired Scripture. The Bible states that the throne of David would be an everlasting throne. God told David,

*"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and **I will stablish the throne of his kingdom FOR EVER...** my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever**"* (2 Sam. 7:12-16).

In the time of the prophet Amos there was no King on the throne of David because Uzziah was only 3 years old when his father Amaziah died (822BC) and for 13 years Judah had no king on the throne but when Uzziah was 16 years old he reigned on David's throne. Amos stated that the throne had "fallen" down in his day and he prophesied that it would be restored in the last days *"as in the days of old"*. We read:

*"In that day will I raise up the tabernacle of David **that is fallen**, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old"* (Amos 9:11).

A breach had occurred in the line of David for 13 years and it was healed when Uzziah took the throne but the prophecy of Amos reaches down to the last days when a far greater breach would be healed.

Ezekiel wrote about it in the days of Zedekiah the last king of Judah:

*“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will **overturn, overturn, overturn, it: and it shall be no more, UNTIL he come whose right it is; and I will give it him**” (Ezek. 21:25-27).*

Three times God overturned the throne of David as the Babylonian armies conquered Jerusalem in 606, 597 and 586BC but it “*shall be no more*” **only UNTIL** “*He come whose right it is*”. That rightful king is the Lord Jesus Christ who Gabriel declared would sit on David’s throne for ever.

At the First Council of the Church in Jerusalem (about AD52) James confirmed that the throne of David would be restored:

*“God at the first did visit the Gentiles, to take out of them a people for his name...**After this I WILL RETURN**, and will **build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up**” (Acts 15:14-16).*

James quoted the prophecy of Amos when he indicated that, in this Church age, God was taking out from the Gentiles a people for His name and that after that, **Christ will return and restore David’s throne!** Nothing could be clearer.

The implication is that when God has taken out from the Gentiles “*a people for His name*” that Christ will return and Israel nationally will again be God’s people on earth. Paul stated the same fact when he said that “*blindness in part is happened to Israel, UNTIL **the fulness of the Gentile be come in** and so all Israel shall be saved*” (Rom. 11:25-26).

The throne of David cannot be restored until Israel turns to Christ and we know that Israel will turn to Christ in the first half of the Tribulation when Russia and Islam invade the land as described in Ezekiel 38/39 and Joel 2. Then Gabriel prophecy will be fulfilled:

*“He (Christ) shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne of his father David**: And he shall **reign over the house of Jacob for ever**; and of his kingdom there shall be no end” (Luke 1:31-3).*

Zechariah indicates that when Israel turns to the Lord in the Tribulation God will

*“pour upon **the house of David**, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they***

have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech. 12:10).

Two lines of David’s family are mentioned; one through Solomon (Matt. 1:6-16) and the other through Nathan (Luke 3:23-31). Joseph was from the line of David through Solomon and Mary was from the line of David through Nathan. Both lines will be represented when Christ returns:

*“And the land shall mourn, every family apart; the family of the house of **David** apart, and their wives apart; the family of the house of **Nathan** apart, and their wives apart”* (Zech. 12:12).

God promised to preserve the line of David and for 3,000 years now that line has been preserved. When the Rapture takes place there will be many Jews from the line of David who will **know they are descendants of David through Solomon and Nathan**. The Jewish Sanhedrin is presently identifying Jews today who can trace their genealogy back to David and they are promoting a Monarchy to replace democracy as the system of government.

Is it possible for any person to trace their genealogy back 3,000 years? It certainly is. Dr Bill Cooper, in his book *“After the Flood”* has examined many lists of kings of England and Europe who trace their lineage **back to Japheth** the son of Noah; a span of 4,500 years so it is not inconceivable that Jews can trace their lineage back 3,000 years especially when we realise how dedicated they are to tracing their family trees. With the use of DNA testing, genealogies can be verified.

When Christ returns He will sit upon the *“throne of His glory”* (Matt. 25:31) and will judge all nations that survive the Tribulation. The throne of glory is the throne of David.

At this present time Jesus sits on the Father’s throne in heaven (Rev. 3:21) but when He returns He will occupy the throne of David on earth where He will reign as *“King of kings and Lord of lords”*. The nation of Israel will lead all the nations of the world and David will be there as Israel’s Prince (Ezek. 34:23-24; 37:24; Jer. 30:9; Hos. 3:5; Amos 9:11).

God promised David that his genealogical line would be preserved as Solomon indicated in his prayer of dedication of the Temple:

*“Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, **There shall not fail thee a man in my sight to sit upon the throne of Israel**”* (2 Chron. 6:16 & 7:18).

The throne of David did cease to exist in 586BC but it will be raised up again and Christ will reign on that throne for ever, not only in the millennial kingdom but also in the New Heaven and Earth for the 12 tribes will eternally exist and their names will be inscribed on the gates of the New Jerusalem (Rev. 21:12).

Scripture states that the Church is the Bride of Christ, and He is the Heavenly Bridegroom. Jesus is the king of Israel, not the Church. The psalmist wrote: "*The LORD is our defence; and the holy One of Israel (Christ) is our king*" (Ps. 89:18).

Moses stated that God's mercy would always be available, and even in the "*latter days*" God will still show mercy to a repentant Israel:

"When thou art in tribulation, and all these things are come upon thee, even in the LATTER DAYS, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, NOR FORGET THE COVENANT OF THY FATHERS which he swear unto them" (Deut. 4:27-31).

WAS ALL PROPHECY FULFILLED IN AD70?

A Preterist web site states:

"The final events of the redemptive drama came to pass in the first century within the apostles' generation (before AD70). Christ's kingdom is here now. Paradise has been restored in Christ (spiritually-speaking). Christ has conquered all His enemies and has given us the Kingdom."

Preterism's whole thrust is to seek to prove that Christ came in AD70 and that the last-days Great Tribulation which was foretold by the Old Testament prophets, confirmed by the Lord and expounded by the Apostles, actually took place when Titus the Roman general destroyed Jerusalem. They insist that **all prophecy relates to the destruction of Jerusalem and the rejection by God of the nation of Israel**, without any possibility of the nation's repentance and restoration.

As a consequence, Preterists have a wrong understanding of the true nature of the Church. Whereas Scripture teaches that the Church was **future when Christ was here** (Matt. 16:18) and **began on the day of Pentecost** (Acts 2:47), Preterism shifts the emphasis to AD70, when it claims the judgment of God "shattered the holy people" (Israel) and thereafter they ceased to be of any consequence and the Church replaced Israel. The Scripture referred to is as follows:

“...when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Dan. 12:7).

Preterists interpret the “shattering”, or as the KJV puts it, “*the scattering of the holy people*”, as the destruction of the nation of Israel in AD70, but in AD70 the Jews were not a **HOLY** people. Even the pagan Romans soldiers were shocked by the barbarity of the Jews in AD70.

Israel was scattered in AD70, but that was the subject of **other prophecies such as Luke 21:24** and must not be confused with Daniel chapter 12.

The scattering foretold in Daniel 9:26, however, will be when the prince, that “*shall come*” will, as God, sit “*in the temple of God showing himself that he is God*” (2 Thess. 2:4). Jesus said that those in Jerusalem must “*flee into the mountains*” when Antichrist sits in the Temple (Matt. 24:16). Titus the Roman general never sat in the Temple at Jerusalem. His men destroyed it, and it must yet be rebuilt for the future Antichrist to cause the Jewish sacrifices to cease halfway through the 7-year Tribulation.

After the fulness of the Gentiles comes in and the Gentile Church has been raptured, then “*All Israel shall be saved*”(Rom. 11:26). Israel will then be a **HOLY** people scattered by Antichrist.

Jeremiah spoke of the Tribulation period and wrote:

*“It is even the time of Jacob’s trouble; **BUT HE SHALL BE SAVED OUT OF IT**” (Jer. 30:7).*

Preterism teaches that Israel is given up for ever at the end of the Tribulation which they place at AD66-70, but Scripture says, “**He** (Jacob/Israel) **shall be saved out of it**” and “**so all Israel SHALL BE SAVED**”.

Zechariah speaks of a future day when Jews will be the most exalted people on the face of the earth.

*“Thus saith the LORD of hosts; **It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, **MANY PEOPLE AND STRONG NATIONS SHALL COME TO SEEK THE LORD OF HOSTS IN JERUSALEM,** and to pray before the LORD.***

*Thus saith the LORD of hosts; **In those days** it shall come to pass, that ten men shall take hold out of all languages of the nations, even **SHALL TAKE HOLD OF THE SKIRT OF HIM THAT IS A JEW, SAYING, WE WILL GO***

WITH YOU: FOR WE HAVE HEARD THAT GOD IS WITH YOU

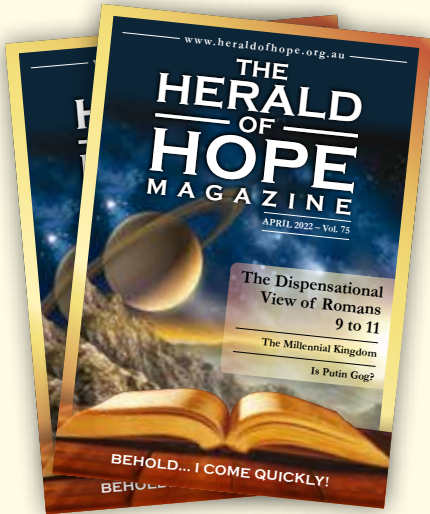
(Zech. 8:20-23).

Vast amounts of prophecy are yet to be fulfilled and it is evident we are living in the closing days of this age. The Rapture of the Church could happen at any time.

The Roman empire; Antichrist's kingdom, is being revived by the EU; Russia is increasingly aligning with Islam; *"the Kings of the East"* pose a threat to world peace, the Middle East is in turmoil and threatening Israel's existence, there is a population explosion as in the days of Noah and violence is rapidly increasing; apostasy is reaching new heights in Christendom with massive paedophilia, gay marriages and demon possession through the tongues movement. Satan is seeking to confuse the message of the Lord's return with wide acceptance of amillennialism and preterism and the internet has any number of crazy conspiratorial theories.

There has never been a time when it was more important for believers to pray, *"Even so, Come Lord Jesus!"*

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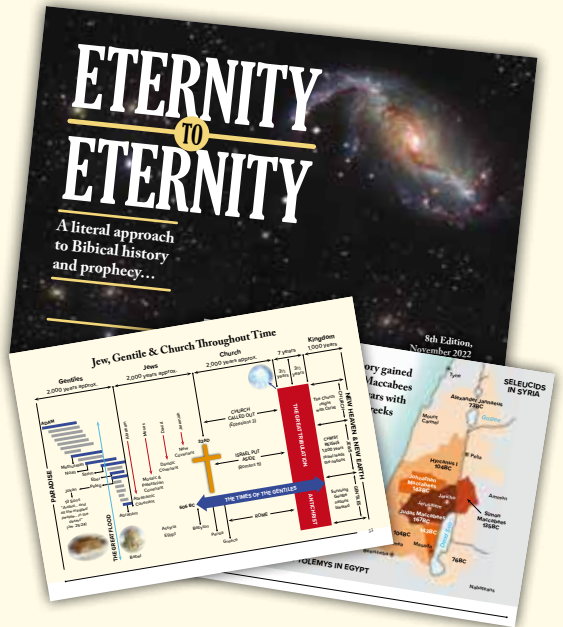


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Preterism is a radical departure from what Christians have believed over the centuries about the second coming of Jesus Christ. There is full preterism and partial preterism and this book answers the preterist view expressed by the International Preterist Association (2004).

The fundamental error of preterism is the claim that Jesus Christ said He would return in the lifetime of some of the Apostles. The Jewish wars with Rome from AD66 to 70 is therefore seen as the Great Tribulation followed by the return of Christ “spiritually” at the fall of Jerusalem after which the Kingdom of God was established in the Church.

Preterists must claim that the Book of Revelation was written before AD68 for it to be fulfilled in AD70.

Firm historical evidence however places it at the end of Domitian’s reign in AD97. Preterism was unknown until the Jesuit Luis de Alcasar wrote the first systematic preterist exposition of prophecy in 1614 during the Counter-Reformation. Amillennialist Reformers had preached that the Pope was the Antichrist so preterists claimed Nero was Antichrist.

Protestants who were eager to establish common ground with the Roman Catholic Church later adopted preterism.

The first full preterist exposition was finally written in 1730 by a French Protestant, an Arian, who denied the Deity of Christ. Preterism rejects the literal interpretation of the Bible and “spiritualises” much of Scripture.



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