

REFUTED: Full-Preterist, Realized Eschatology, AD 70 doctrine



Today, Christians await the second coming of Christ:

1. The future second coming is the END
2. The dead will be raised immortal spirit bodies
3. The living will be changed into immortal spirit bodies
4. The physical universe will be "uncreated" into non-existence.
5. All men will stand before God in Judgement.
6. The wicked will be cast into the lake of fire with the Devil and his angels
7. The righteous will join God who creates a new heavens and earth

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Introduction.

Come Lord Jesus, we are waiting for you!

Preterism defined.

There are two main branches of Full Preterism. **First:** The Collective Body View (CBV) tends to be theological liberals who are both Annihilationist and Universalist who set the date of the second coming of Christ in AD 70 when the Jerusalem temple was destroyed on Monday 6th August AD 70. The CBV spiritualizes the second coming, resurrection, judgement, new heavens/Earth, water baptism and the Lord's Supper into non-literal events. **Second:** The Individual Body View (IBV) tends to be theological conservatives who reject both Annihilationism and Universalism and believe in Eternal Conscious Punishment, citing Rev 22:14-15 as support. The IBV teach a literal bodily second coming of Christ on Passover, 22nd June AD 66 based upon the 7th miraculous sign of Josephus Wars 6:296. They also believe in a literal bodily resurrection and judgement on Passover AD 66 but spiritualize the new heavens/Earth into a non-literal event on Passover AD 66. All Full-Preterists believe the physical earth will never be destroyed but exist into all future eternity until the Sun runs out of fuel at some very distant time in the future. What happens to the Earth and those living on it when the Sun goes dark or explodes, we have no idea because scripture is silent on the event.

A. Partial-Preterist defined:

1. All Partial-Preterists await the future second coming of Jesus and general resurrection of the dead at the end of time.
2. All Partial-Preterists believe that Jesus and the Apostles (Mt 24; Lk 21:20, Mk 13) prophesied the destruction of Jerusalem in AD 70.
3. Some Partial-Preterists date the book of Revelation to c. AD 66 and view Revelation as a warning to flee Jerusalem before it was destroyed in AD 70. Other Partial-Preterists date the book of Revelation to c. AD 96 and view Revelation as message of victory over Satan's persecution when the city of Rome is destroyed.

B. Full-Preterist defined:

1. The second coming happened in the first century AD:
 - a. Some "**Full-Preterists**" teach that the second coming occurred in AD 70 when Jerusalem was destroyed.
 - b. Some "**Full-Preterists**" teach the "rapture/second coming" occurred on Pentecost Sunday, AD 66 (22nd June) based upon Josephus' 7th sign (Wars 6:296 is actually dated to Pentecost Sunday 2nd June AD 65) and date the book of Revelation to c. AD 62. The idea that the second coming of Christ happened on Pentecost AD 66, represents one of the most recent theological developments in the history of the church and is false. Full-Preterism, therefore accepts the basic details on the evangelical movie called "Left Behind" (Tim LaHaye) except the rapture occurred in c. AD 70 when chariots (not airplanes) crashed as the Christian drivers disappeared leaving the unworthy sinners behind. It's merely a variation on the same plot.

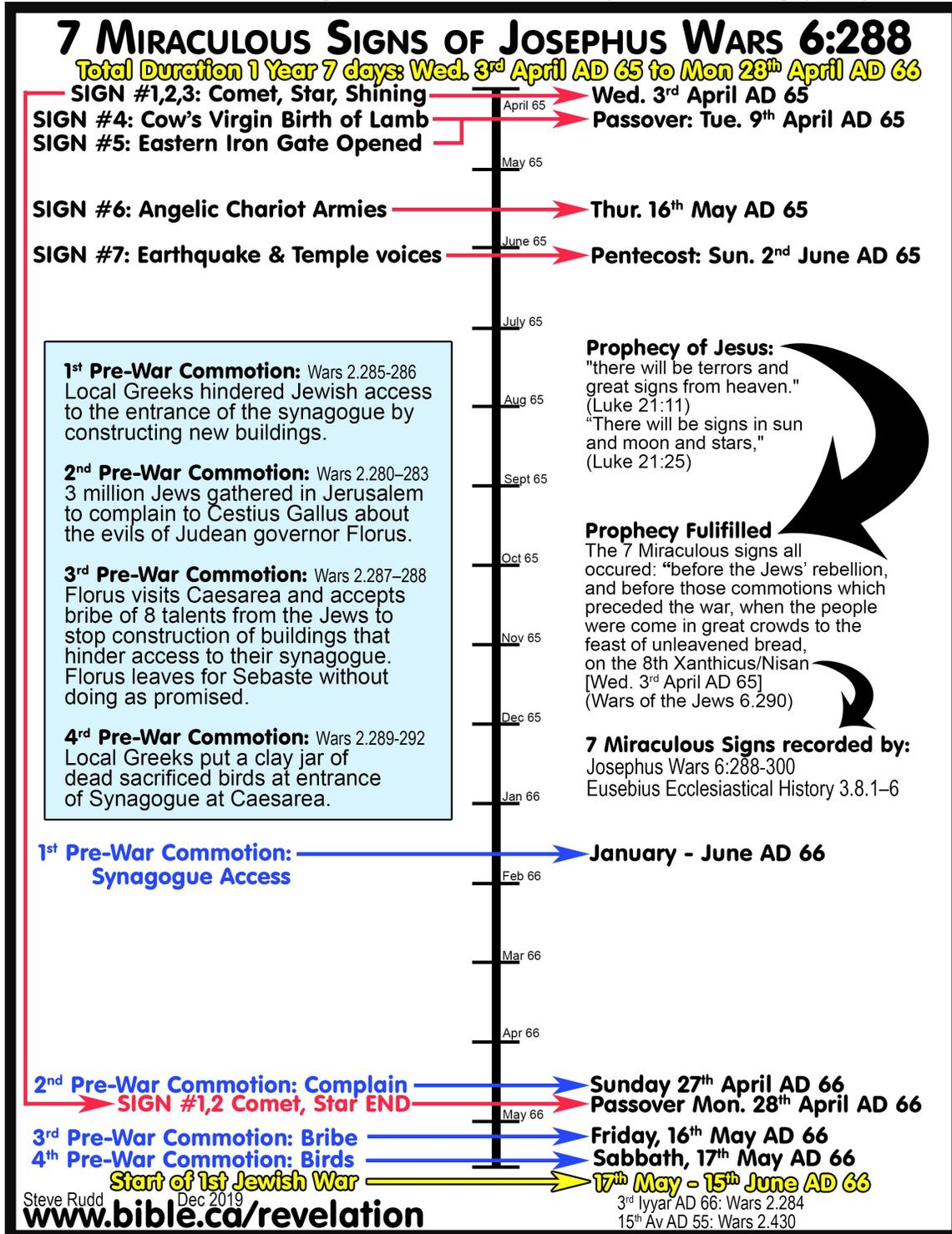


Note:

Many of the comments in this monograph are specifically directed at those Full-Preterists who set the date of the rapture on Pentecost AD 66 (22nd June).

2. Full-Preterists make easy prey of denominationalists but informed members of the Church of Christ can easily refute them:
 - a. Full-Preterists find futurists and premillennialists easy to sway with their false doctrine for two reasons. **First**, they tend to be generally Bible illiterate and **second**, they misapply the destruction of Jerusalem Mt 24 to the second coming. It is quite easy to point out that verses like Lk 21:20 refer to the destruction of Jerusalem. This is a case of one false doctrine (Dispensationalism) being exchanged for another false doctrine (Full-Preterism). It is exactly like a Seventh-day Adventist who knocks on the door of a Catholic and asks him, “Do you keep the ten commandments and the Sabbath holy. The Catholic, knowing nothing of scripture, answers, “of course”. The SDA then asks, “Which day is the Sabbath day?” The Catholic answers, “Sunday of course.” The SDA simply reads the fourth commandment being the 7th day of the week then asks the Catholic to fetch their fridge calendar. Once the SDA points out that Saturday is the seventh day of the week (true), then the Catholic either quits the RC church and joins the Adventists next Saturday or becomes dishonest. Of course, the first two questions are false because Christians don’t keep the Ten Commandments and therefore the sabbath day was abolished when all the Ten Commandments were nailed to the cross (Col 2:14-17). When a Sabbatarian tries to convert someone from the Church of Christ, he replies, “No, I do not keep any of the Ten Commandments because they were abolished at the cross (Heb 8:13-9:4). Christians never kept the Sabbath (Saturday-7th day) but are commanded to assemble for weekly communion and collection on the first day of the week-Sunday (Acts 20:7; 1 Cor 16:1-2)
 - b. Full-Preterists find it much more difficult to convince well versed members of the Church of Christ because they already understand Mt. 24 is one of a series of passages in the Bible that use prophetic/symbolic language to describe the physical destruction and judgement upon a nation or city. The shockingly destructive consequences of Full-Preterism are also immediately obvious to members of the Lord’s body.
 - c. Members of the Church of Christ are widely familiar with the truth that the kingdom of Old Testament prophecy was fulfilled in the church/kingdom established on Pentecost AD 33 in Acts 2.
3. **Four fatal Chronological errors of Full-Preterism:** Four interconnected chronological errors, when corrected, falsify the core foundations upon which Full-Preterism rests.

- a. **First chronological error:** One of the most devastating errors in their eschatology, for reasons they will immediately understand, is the fact that Josephus' 7th sign actually happened on Pentecost Sunday 2nd June AD 65. Full-Preterists wrongly date the 7th sign one year later to Pentecost, 22nd June AD 66. This correction shifts their "rapture/second coming" one full year earlier, a time when even they admit Christians were still present on the earth and within 3 months of the writing of 2 Peter and Jude which according to their own chronologies were written in AD 64. (Strangely, the last two Bible books written, according to Full-Preterists, lack any "Lord is coming quickly" statements.)



- b. **Second chronological error:** Full-Preterists wrongly date the death of Christ to AD 30 [instead of AD 33](#), which disconnects their "40 years-within this generation" eschatology. Preterists need the resurrection to be in AD 30 because AD 30-70 = 40 years. They also link the beginning of the ministry of Christ to the beginning of the First Jewish War (AD 66-74) as another 40-year period: AD 26-66 = 40 years. All that is now thrown out the window as fantasy.

c. **Third chronological error:** Full-Preterists misdate the death of Herod the Great to 4 BC instead of 1 BC. This would normally create a 3-4-year shift in Judean Governors, which would then causes a misdating of the crucifixion to AD 30 and New Testament books written 3-4 years earlier than they actually were. They are unaware of the problem these missing years have caused Biblical Chronology. The solution, if they were aware of the problem, is to back-date the governorships of Herod's three sons as coregent with Herod, to account for the missing years. Here is a [correct Chronology of Herod the Great](#), the birth of Christ and the Judean Governors. **Rodger Young identifies three common mistakes** are made in the Herodian timeline by Full-Preterists which causes them to date the crucifixion to AD 30 rather than the correct AD 33:

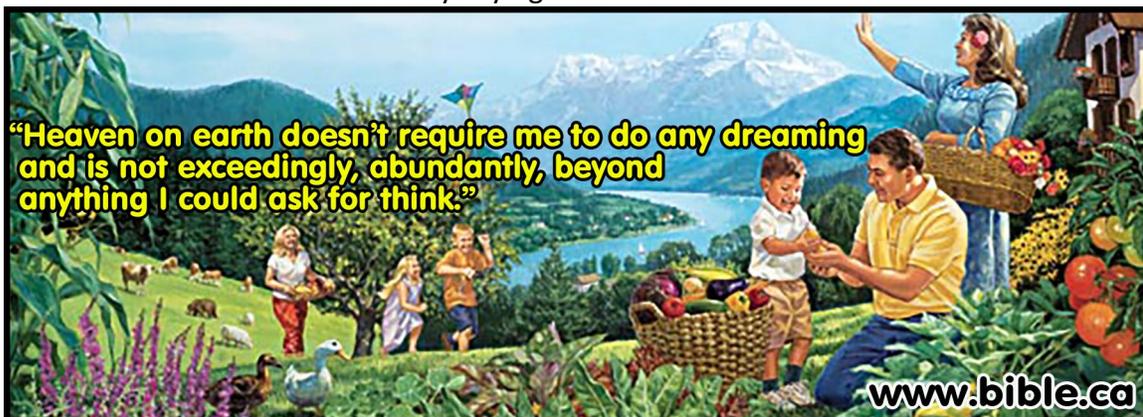
- 1) The date for the death of Herod the Great is 1BC not 4 BC. According to Josephus, Herod reigned 37 years counting from his appointment by the Mark Antony and the Roman Senate, or 34 years counting from his conquest of Jerusalem. Josephus dates the first of these events in two ways: by the Roman consular date and by the Greek 184th Olympiad. However, Appian's history (Civil Wars 5.8.75) places Herod's appointment in the next consular year, as does the history of Antony as recorded by Josephus himself. Seeking to resolve these contradictory statements, we read that Josephus says elsewhere that the government of the Hasmoneans, which started in 162 BC, lasted 126 years until Antigonus was defeated by Herod in the conquest of Jerusalem. Herod's victory was thus in $(162 - 126) = 36$ BC, in exact agreement with another passage in Josephus that places Herod's taking of Jerusalem 27 years to the day after the city fell to Pompey, which was on the Day of Atonement, 63 BC. The 34 years from the capture of Jerusalem thus ended in $36 - 34 = 2$, i.e. the regnal year that began in the fall of 2 BC and extended to the fall of 1 BC. All of these figures work out exactly if Herod was appointed by the Romans in 39 BC, captured Jerusalem on the Day of Atonement in 36 BC, and died in early 1 BC, i.e. shortly after the total lunar eclipse of January 10, 1 BC. None of these figures given by Josephus would be correct if Herod was appointed by the Romans in 40 BC, captured Jerusalem in 37 BC, and died in 5 or 4 BC, as maintained in the older, and now superseded, scholarship largely based on Emil Schürer's work over a hundred years ago.
- 2) In failing to realize that Herod's successors, Archelaus, Antipas & Philip II were co-regent with Herod 3 years before he died which was 4 BC. This explains why the first coins of Philip were dated "year 5". He started minting in the second year of his sole reign after Herod died. In a strange co-incidence, the two errors have the effect of not changing the traditional dates for the END of their 3 reigns. So they began to function as administrative assistant governors in 4 BC and as "Caesar certified" governors (Tetrarchs) in 1 BC after the death of Herod.
- 3) The 29 days between the partial lunar eclipse in 4 BC and Passover that year was insufficient time to accommodate all the events that Josephus describes related to the death of Herod, but there was sufficient time for them (89 days) between the full lunar eclipse of 10 January 1 BC and the Passover that year.

d. **Fourth chronological error.** Perhaps the single-most self-destructive chronological error of Full-Preterists, is that they wrongly terminate the 490 years (70 weeks) of Daniel 9:24-29 in AD 70. The decree in Ezra 7 to rebuild Jerusalem counts [exactly 490 solar years to the very day](#) from 8th April 458 BC to 5th April AD 33. This correction devastates a second major eschatological foundation upon which Full-Preterists built their "70 AD doctrine" upon.

4. Since Jesus ben Ananus was a Christian, this falsifies the Full-Preterist "second coming" doctrine of the rapture on Pentecost, 22nd June AD 66 after which, all Christians from planet earth had vanished.

a. Josephus Wars 6:300-309 speaks of a Christian man named Jesus ben Ananus who walked the streets of Jerusalem saying, "Woe, Woe, is Jerusalem" for 7 years and 5 months starting on the Feast of Booths (Sukkot) Thursday 7th October AD 62 until he was killed by a Jewish Ballista ball when Titus' army arrived on Monday 7th March AD 70.

- b. With the heavy reliance Full-Preterists make upon Josephus' seven miraculous signs in the preceding paragraph of Wars 6:289-300, this is an irrefutable falsification from a reliable historical source THEY TRUST, that no Christians were "left behind" at the "Second Coming-Rapture".
 - c. As noted above, Josephus' 7th sign is chronologically corrected to 2nd June AD 65, but this makes no difference to the argument herein whether the 7th sign occurred in AD 65 or 66 and Jesus ben Ananus the Christian, prophesied until AD 70.
 - d. It is impossible for Jesus ben Ananus to NOT be a Christian, otherwise he could not be a true prophet of God. Signs confirm the messenger is a man of God: Hebrews 2:3-4.
5. The hermeneutical approach (trick) of Full-Preterists is identical to that employed by the Jehovah's Witnesses.
- a. JW's believe in a two-class hope-system for Christians where the first 144,000 get to go to heaven, but the rest (144,001 +) get stuck on planet earth forever in a restored garden paradise. This earth simply doesn't make me do any dreaming. Heaven is described as abundantly beyond our wildest dreams or imaginations. While 2 weeks on a beautiful tropical island is paradise, eternity is marooned. Those living today, missed the big ticket of getting to go to heaven and must be content with second best.
 - b. Their supporting verse for this bizarre two-class hope system is "I have other sheep [eternity on earth], which are not of this fold [144,00 who go to heaven]; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd." (John 10:16) Such a view is so absurd, no comment is needed.
 - c. What you need to know, is that Jehovah's Witnesses have tagged every New Testament verse as either applying to the THIS FLOCK or the OTHER SHEEP. Where they cannot explicitly find passages to describe the full duality of hope, they fabricate a fictional interpretation to make it appear true. This is exactly what Full-Preterists do.
 - d. In a classic example of "[Domino Theology](#)", Jehovah's Witnesses today have never eaten communion (the Lord's Supper) because the passages have been tagged as applying ONLY to the 144,000 and not those who get marooned on planet earth. Full-Preterists are faced with the identical problem because the Lord's supper was to be eaten "till Jesus second coming" and if they were consistent like the Jehovah's Witnesses, they would never eat the Lord's Supper either!
 - e. Another example of Domino Theology is the second coming, which JW's still teach today, took place INVISIBLY in AD 1914 where all Old Testament saints and the Christian 144,000 were resurrected into heaven, leaving the rest to await a future time when they will live on paradise earth eternally picking fresh fruit from trees and little boys flying kites. Hurrah!



In spite of the fact that scripture says there is no food or stomachs after the second coming at the end of time: "Food is for the stomach and the stomach is for food, but God will do away with both of them." (1 Corinthians 6:13) When confronted with this passage, JW's look up their "handy-dandy two-class Bible verse decoder" which identifies this verse as applying only to the higher class 144,000 and does not apply to the low class "door knocker" who gets stuck on earth eating physical food in his stomach for his "spiritual body" that can pass through solid walls.

- i. “The beginning of the earthly phase of the Kingdom in the **end of A.D. 1914** will, we understand, consist wholly of the **resurrected holy ones of olden time-from John the Baptizer back to Abel-"Abraham, Isaac, Jacob and all the holy prophets."** (JW publication: Studies In the Scriptures, IV, p625, 1897 AD)
 - ii. "That the **deliverance of the saints [144,000] must take place some time before 1914 is manifest**, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time" (JW publication: Studies In the Scriptures, III, p228, 1891 AD)
 - f. But the key point for the Kingdom Hall worshippers, is that all the eschatological verses in the New Testament apply exclusively to the 144,000 and there is nothing left they can apply to what happens to the rest! All of 1 Cor 15 and 1 Thess 4 speaks NOTHING about the resurrection of the “slave class”, so they must INFER that they get marooned on planet earth without the hope of living with God in heaven.
 - g. This same kind of problem exists with Full-Preterists! All the eschatological verses they quote refer exclusively to the “rapture” at the second coming, which occurred on Pentecost Sunday, 22nd June AD 66. They must INFER what happens to the rest, like us living today!
 - h. Full-Preterists, therefore, mimic the Jehovah’s Witnesses’ hermeneutical trick of seeing dual meaning in passages that clearly were intended to apply to ALL Christians. For example, JW’s tag specific Bible passages that promise ONLY the “governing class” of 144,000 go to heaven, but are then forced to infer, from the same verse, that the rest of the “slave class” (those knocking at your door) expect to spend eternity on paradise earth and will never go to heaven.
 - i. As you can see with Jehovah’s Witnesses, one false doctrine leads to the logical creation of a second false doctrine, then a third and before you know it... POOF! They have morphed into FULL-PRETERISTS, who like JW’s teaches the resurrection of all Old Testament saints (and those alive before AD 70) and a DIFFERENT hope that DOES NOT include the second coming, for those living after AD 70! (Eph 4:4, there is one hope).
 - j. Full-Preterism, by definition, means that zero of the Bible speaks about anything after AD 70 because 100% was fulfilled before. It is this lack of scripture to inform Christians living today that is the biggest problem faced by Full-Preterists today. Their only solution is to use inference to support their “two class system”, instead of direct scripture.
6. Full-Preterists teach that the seventh sign of Josephus (earthquake and a voice in the Holy of Holies saying “remove from here”) was the second coming of Christ but key elements are missing in the Josephus account that makes this impossible:
- a. Josephus’ 7th sign was a local event not global.
 - b. Josephus’ 7th sign did not include clouds.
 - c. Josephus’ 7th sign contains nothing associated with the return of Christ.
 - d. Josephus’ 7th sign was not a visual miracle-sign, and nothing was seen.
 - e. Josephus’ 7th sign only heard with the ears and felt with the body.
 - f. Josephus’ 7th sign did not allow “every eye” to see Jesus return.
 - g. Josephus’ 7th sign when angels spoke the words “remove from here” was heard only by the Jerusalem priests in the Temple.
 - h. Josephus’ 7th sign involved an earthquake which a few of the locals would have felt.

C. Collective Body View (CBV) versus the Individual Body View (IBV)

1. Full-Preterist, Ed Stevens, an IBV himself, explains the two views:
 - a. “The Individual Body View (IBV) believes that when the Parousia occurred, the dead saints who were in Hades were raised out of Hades and put on their new individual, immortal bodies.” (Key Differences Between CBV and IBV, Vancouver Conference 2018)
 - b. “The Collective/Corporate/Covenantal Body View (CBV) says that the Resurrection was merely a spiritual change of status for a collective body so that it had salvation in a provisional sense up until AD 70, but was not finished and fully established until the Parousia, at which time Christ completely

abolished the Old Covenant, took the Temple out of the way, and fully established his new covenant with his people. So they see the resurrection as being a resurrection of a collective body (the church) out of its dead state in Judaism into the covenantal life of the Kingdom (a spiritual change of status). ... They teach that the resurrection of the dead, the eschatological resurrection, was nothing more than a *spiritual status change for a collective body*. And if you ask them about whether the dead were raised out of Hades, they will say, “Yes, maybe, probably, but I don’t know any passages that talk about it.” They say this because they believe that ALL of the resurrection texts, as far as they are concerned, are dealing with a collective body being raised out of old covenant Judaism into the covenant life of the Church (a status change for the collective body, the church). (ibid.)

i. *CBV Definition of “the Dead”* – When CBV says **the Dead** were raised out of Hades, he defines the dead as being that collective body of Old Testament Jewish Christians who were being raised out of dead Judaism. So, the dead for him is the Collective Body of Jewish Christians. (ibid.)

ii. *CBV Definition of “raised”* – And when he says “**raised**” he’s talking about a spiritual change only; he’s not talking about dead souls being raised out of Hades and given a new body. He’s talking about that Collective Body being raised in a spiritual change only – a change of mind is what CBV calls it – they had a change of mind. Preston would say it’s a change of status or change of stance; it was not souls out of Hades, it was a status change for the collective body. (ibid.)

iii. *CBV Definition of “Hades”* – When CBV says the dead were raised out of **Hades**, he defines the word Hades as covenantal death, that state of covenantal death that they were in. They do not think it is talking about Hades, the place where the souls waited until the resurrection and judgment. Instead, Hades for them is nothing more than the state of death out of which they are raised. Michael Miano, Don Preston and all those Collective Body guys use the same words we [IBV] do, but they define those words radically differently. So, you need to be aware of that. When you hear them say, “Yes, I believe in the resurrection of the dead out of Hades in 70 AD.” We need to ask them, “How do you define the words dead, raised, and Hades?” We have to ask those questions, because their collective body view is based on a radically different definition of those words than the definitions we IBV guys give to those same words. (ibid.)

2. CBV vs. IBV: The death of Adam in the Garden: “the day you eat you will surely die” Gen 2:17

a. CBV rejects the death decree included physical death, saying that only spiritual death (separation from God) was in view.

i. Don Preston (CBV) explains his own view: “The death of Adam, which is the focus of Christ’s end time resurrection work, has nothing to do with biological death, but with the loss of spiritual fellowship with God... if you mis-identify the death of the Garden, you will of necessity wrongly identify the nature of the resurrection in [the whole] New Testament. If your protology (doctrine of the beginning) is wrong, your eschatology (doctrine of the end) is destined to be misguided. ... To wrongly identify the death of Adam is to wrongly construct eschatology. To wrongly identify the nature and focus of Christ’s substitutionary, atoning work is to mis-interpret ... the story of redemption. We must place our understanding of all eschatological passages within the proper context and framework or we are doomed to miss and/or misconstrue their message.” (We Shall Meet Him in the Air, Don Preston, p4,20, 2010 AD)

ii. Ed Stevens (IBV) comments on the CBV view: “The CBV cannot be right about the Death of Adam being *spiritual-only*, since it would necessarily imply that Christ did not need to die *physically* in order to overcome the *spiritual-only* death of Adam, and that the physical death of Jesus was not His substitutionary death for our atonement. But that fatally contradicts Hebrews 9:22 which states, “*without the shedding of [Christ’s] blood there is no forgiveness.*” That clearly demands that our substitutionary atonement could not have occurred without the physical death of Jesus. The CBV attempts to avoid this dilemma by redefining “blood” in Heb 9:22 as being “spiritual blood.” Steve Baisden, Holger Neubauer, and Don Preston defended that

“spiritual blood” idea on Facebook recently. ... So, we see that the core issue distinguishing the CBV from the IBV is our respective definitions of the death that Adam died “on the very day” he sinned. *Therefore, the whole debate between CBV and IBV can be settled right here on this very issue of the Death of Adam.*” (Death of Adam: Spiritual-Only or Physical Also?, Ed Stevens, March 1, 2019)

- b. TRUTH: Adam died both spiritually and physically the day he ate the fruit:
 i. Death always means a separation between two things:

Both spiritual and Physical death	Gen 2:17	man body	S E P A R A T E D	God Soul
Physical death	Eccl 12:7	body		Soul
spiritual death	Isa 59:1-2	man		God
second death	Rev 21:8; 22:14-15	man		God
dead to sin	Rom 6:2,11; Heb 7:26	Christians		Sin
dead to law	Rom 7:4	Christians		law
marriage dissolved by death	1 Cor 7:39	man		woman

- ii. Adam died spiritually the day he ate the fruit by being physically separated from God when he was cast out of God’s presence, outside the garden.
- iii. Adam began to die physically the day he ate the fruit because he no longer had access to the tree of life.
- c. Jehovah’s Witness deny the spiritual death of Adam by defining the word death in Hebrew to mean: “dying, you shall die”. This is done to support their false view that ONLY physical death was included in God’s edict: “on the day you eat you shall surely die”. However, we know it is wrong to restrict the usage of this Hebrew word to a long drawn out process of death because Solomon said to Shimei: “For on the day you go out and cross over the brook Kidron, you will know for certain that you shall surely die; your blood shall be on your own head.” (1 Kings 2:37). Shimei was physically killed the same day Solomon learned he had broken the oath in v46. This shows that it is wrong for the Jehovah’s Witnesses to make their argument on a false definition of the Hebrew word for death in Gen 2:17. The word for death in Genesis 2:17 is the common word for death used throughout the Old Testament 289 times. It means simply “to die”. Of course Jehovah’s Witnesses are also in grave error for denying that the definition of death is a “separation” between two parts because they view man as monochotomous, having only a body but no spirit or soul that consciously survives death. For them, it is impossible to include the any definition of death that is spiritual.
- d. CBV, take the exact opposite view of the Jehovah’s Witnesses by saying that death in Gen 2:17 only refers to spiritual death and that physical death was not a specific consequence of eating the forbidden fruit. While they would admit Adam began to die because he no longer had access to the tree of life, they maintain that only spiritual death was in view when God said, “in the day you eat, you shall surely die [spiritually].
- i. CBV argues that Adam did not die physically the very day he ate the fruit, but lived another 930 years longer, therefore physical death cannot be included in God’s death edict in Gen 2:17. In debate CBV press their point like this: “Did Adam die physically the day he ate the fruit? No! Therefore, physical death is not in view. Did Adam die spiritually the day he ate the fruit? Yes! Therefore, only spiritual death is included in the edict and physical death is excluded. Physical death cannot be included or else God is a liar and the snake was right because Adam did not die physically the day he ate.”
- ii. Truth: God had both physical and spiritual death in mind in Gen 2:17. The correct question to ask is in debate is: “Did Adam die the day he ate the fruit? Everybody agrees: Yes! Therefore, God’s words were true. The fact that Adam likely did not comprehend at the time that both spiritual and physical death were included doesn’t make God’s promise fail.” In fact, Adam understood physical death and not spiritual death the day after he was thrown out of the

Garden because he suddenly comprehended that without access to the tree of life, he would die like the animal God killed to make the clothing from animal hides. God demonstrated what death meant to Adam when he killed the animal physically. Contextually, physical death is the only concept of death that Adam understood at the time. Adam understood that being thrown out of the garden that he too, like the animal, would die physically.

iii. The error of CBV therefore, is in ruling out one of the two specifics of spiritual and physical death, when God only referred to death in general. God did not say, “you will die physically”, God simply said, “you will die”. In the New Testament, if God had commanded that we “make music” that would include both singing and instrumental music. But, God commanded the specific “sing” which rules out “play”. If God used the generic command for Christians to “make music” in the New Testament, it would be wrong for the Church of Christ to say instrumental music is wrong and that we are only permitted to sing acapella. Clearly then, the CBV view is demonstrable wrong because they approach Gen 2:17 as if God specifically identified physical death which therefore excludes spiritual death, when in fact God included both physical and spiritual death in general the edict: “you shall surely die”. When both physical and spiritual death are included in the generic “you shall die” then Adam did die the day he ate the fruit. He died spiritually that day and began to die physically the same day. God’s words are true and the Devil is a liar!

3. CBV vs. IBV: Literal versus symbolic bodily resurrection:

a. **Note:** Semi-Preterists would generally follow the IBV view below.

Different Concepts of Resurrection, Change, & Afterlife		
	CBV	IBV
<i>Kind of Resurrection Body</i>	Collective Body – the Church	Individual Bodies
<i>Kind of Resurrection</i>	Spiritual change of a collective body (soteriological)	Actual resurrection of individual souls out of Hades
<i>What is raised, and from where is it raised?</i>	The church as a collective body is raised out of dead Judaism into the life of the Kingdom	Individual souls were raised out of Hades to “put on” their new immortal bodies
<i>What is the “bodily change”?</i>	Status change of a collective body, change of stance before God	Individual mortal bodies were changed into immortal bodies without dying
<i>Kind of Afterlife for the Righteous</i>	Disembodied pure spirit existence as a part of a collective body – no individual bodies in afterlife	Bodily afterlife in new immortal bodies that are reserved in heaven for us
<i>Kind of Afterlife for the Wicked</i>	Tends to be either Annihilationist or Universalist	Tends to believe in Eternal Conscious Punishment
<i>Heaven</i>	We are in heaven now in this life	Heaven is in the unseen realm above
<i>Hades</i>	Synonym for grave only, not a place in the unseen realm	Waiting place in the unseen realm until the Judgment at AD 70
<i>Gehenna (Hell)</i>	Physical place in the Valley of Hinnom outside Jerusalem – temporal punishment only	Lake of Fire in the unseen realm where the wicked go for eternal conscious punishment (sees the Valley of Hinnom as a type of the Lake of Fire)
<i>Perfection</i>	Perfection now here in this life on earth	Perfection is only in heaven
<i>Immortality</i>	Quality of the collective body after the resurrection (AD 70)	Quality of the new individual bodies we each receive in

4. CBV vs. IBV: Divergent interpretations of the same Bible text:
- Note:** Semi-Preterists would generally follow the IBV view below except the events are still future and have not yet happened. In other words, the Full-Preterist IBV view is the same as the Semi-Preterist view with the only differences being when the resurrection happens.

How the CBV and IBV Interpret the Text		
Resur. Texts	CBV: AD 70	IBV: AD 66
1Cor 15:52 <i>“the dead [saints] will be raised incorruptible, and we [living saints] will be changed”</i>	In AD 70, collective body of old covenant saints was raised/changed out of its state of covenantal death into the life of the new covenant (status change only)	In AD 66, disembodied souls of dead saints were <i>raised</i> out of Hades to put on new immortal bodies, and the mortal bodies of the living saints were <i>changed</i> into immortal bodies
2Cor 5:4 <i>“over-clothed so that what is mortal will be swallowed up by life”</i>	In AD 70, change of a collective body from spiritual death to spiritual life (status change only)	In AD 66, the mortal bodies of the living saints were <i>changed</i> into immortal bodies at the Parousia – their mortality was swallowed up by life
1Thess 4:16f; 2Thess 2:1 <i>“dead will rise living will be caught up together with them”</i>	In AD 70, <i>gathering</i> of the collective body into the kingdom in a metaphorical sense only (no one was literally taken to heaven)	In AD 66, the dead saints were <i>raised</i> out of Hades and the living saints were <i>changed</i> ; then both groups were caught up to be with Christ in heaven forever afterwards
Phil 3:21 <i>“our humble body changed”</i>	In AD 70, the collective body was changed from a humble status into a glorious status	In AD 66, individual mortal bodies of living saints <i>changed</i> to be like Christ’s glorious body
Rom 8:11, 23 <i>“give life to your mortal bodies, redemption of our body”</i>	In AD 70, collective body of old covenant saints was redeemed/changed (status change only)	In AD 66, individual bodies of living saints redeemed from death by being <i>changed</i> into immortal bodies without having to die first
1John 3:2 <i>“we shall be like him”</i>	In AD 70, collective body changed to be like Christ (spiritual change only)	In AD 66, individual bodies of living saints were <i>changed</i> to be like Christ’s glorious body
John 14:3 <i>“come again and receive you to myself”</i>	In AD 70, collective body received into its new dwelling place (new covenant status)	In AD 66, both living and dead individual saints were received into heavenly dwelling places
Matt 24:31 <i>“angels gather together his elect”</i>	In AD 70, collective body gathered into the Kingdom (status change only)	In AD 66, angelic gathering of individual living saints [“his elect ones,” plural] to be with Christ in heaven above
Rev 20:5, 13 <i>“rest of the dead ones hades gave up the dead ones”</i>	In AD 70, the collective body of old covenant Israel was raised out of covenantal death into the new covenantal life of Christ	In AD 66, the <i>rest of the dead</i> (the disembodied souls of both righteous and unrighteous) were raised out of Hades and judged

D. Challenge to all Full-Preterists:

Full-Preterism Refuted

Advocates of Realized Eschatology teach that 100% of Bible prophecy was fulfilled by AD 70.



1. Full-Preterism, by definition, means that zero of the Bible speaks about anything after AD 70 because 100% was fulfilled before.
2. So, the biggest problem with Full-Preterism, is not all the strange new doctrines. The elephant in the room is that nothing in the Bible is relevant to Christians living today, since it all was fulfilled in AD 70. Those living before AD 70 had direct Bible passages for their hope, but for those living today all we have is inference and uncertainty without a single Bible text that speaks exclusively to OUR HOPE. Like the movie, "Left Behind" Christians today have been left behind with nothing to look forward to based upon a specific text of scripture.
3. Full-Preterists are challenged therefore, to produce a list of scriptures that speak EXCLUSIVELY of a future hope for Christians living after AD 70. Nothing in the Bible speaks exclusively to those living after Pentecost Sunday, 22nd June AD 66.
4. Years ago the author offered [\\$10,000 for one Bible verse](#) if any Seventh Day Adventist could provide in a verse in the book of Genesis or the New Testament that commands the keeping of the weekly Sabbath. Perhaps a similar challenge needs to be offered to Full-Preterists to provide one Bible verse that speaks of any promise, salvation, resurrection or hope of any Christian living after AD 70 that does not include those living before the "Second Coming" of Pentecost Sunday, AD 66. [Cricket sounds]
5. Full-Preterism, therefore, divides Christians and every Bible verse into a two-class system exactly like Jehovah's Witnesses, except the details are different. Perhaps they should devote their next annual meeting to producing the "Full-Preterist Bible" where all the eschatological passages fulfilled in AD 70 are ripped out, leaving only those texts that speak to the salvation and future hope of Christians living today.
6. So I must reject Full-Preterism because I WANT MY WHOLE BIBLE BACK!



1. Four times the Son of man comes with clouds and power in His Kingdom.

Come Lord Jesus, we are waiting for you!

I. Four times the son of man comes with clouds and power in His Kingdom:

The four "Comings" of the Son of Man				
The pattern of coming with clouds and power				
	Clouds	Power	Kingdom	Noah
First Coming	✓✓	✓✓		
Pentecost	✓✓	✓✓	✓✓	✓✓
AD 70 Jerusalem	✓✓	✓✓	✓✓	✓✓
Second Coming	✓✓	✓✓	✓✓	✓✓

A. Ministry of Christ was the First coming of Jesus from 1 BC to AD 33: Mt 17:1-9; 2 Peter 1:16-18:

1. Full-Preterists reel in shock and horror that Peter speaks of the "coming of Christ with power" in the **PAST TENSE**. This really messes up their "law of consistency in defining every Bible phrase in the identical way.
 - a. Not only is the "coming of the Lord with power" described in the past tense, but also the coming of the kingdom was also described in the past tense: Col 1:13; Heb 12:28; Rev 1:6-9 etc.
 - b. Peter describing the ministry of Christ as "coming with power and clouds"
2. Coming of Jesus at Transfiguration:
 - a. "For we did not follow cleverly devised tales when we made known to you the **power and coming of our Lord Jesus Christ**, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased" — and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain." (2 Peter 1:16-18)
 - b. "While he was still speaking, **a bright cloud overshadowed them**, and behold, **a voice out of the cloud said**, "This is My beloved Son, with whom I am well-pleased; listen to Him!" (Matthew 17:5)
3. The first coming of Christ was prophesied in the Old Testament starting in Gen 3:15 and including Isa 53.
 - a. The first coming of Jesus ended at his ascension in AD 33.
 - b. Peter describes the first coming of Jesus to those who never met Christ.
 - c. While 1 Pe 1:16-18 specifically describes how Jesus "came with power and clouds" through the transfiguration, it was a single illustration Peter used to describe the entire 3 ½ year ministry of Christ.

B. Pentecost: Christ received the kingdom between the ascension and Pentecost AD 33

1. The reception of the Kingdom of God as a fulfillment of Old Testament prophecy was a two-stage process:
 - a. Christ received the Kingdom after the ascension AD 33 in heaven.
 - b. Christ confirmed he had received the kingdom by sending power through tongues on Pentecost.
2. The kingdom was to come with power, which came on Pentecost in Acts 2 with the giving of the Holy Spirit. We know that giving of the Holy Spirit came AFTER Jesus was fully glorified. All of this had to happen in the lifetime of those alive during Jesus' ministry, which makes Pentecost AD 33 a perfect fit:
 - a. "And Jesus was saying to them, "Truly I say to you, there are some of those who are standing here who will not taste death **until they see the kingdom of God after it has come with power.**" (Mark 9:1)
 - b. "but **you will receive power when the Holy Spirit has come upon you**; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8)
 - c. "And behold, I am sending forth the **promise of My Father upon you**; but you are to stay in the city until you are **clothed with power from on high.**" (Luke 24:49)

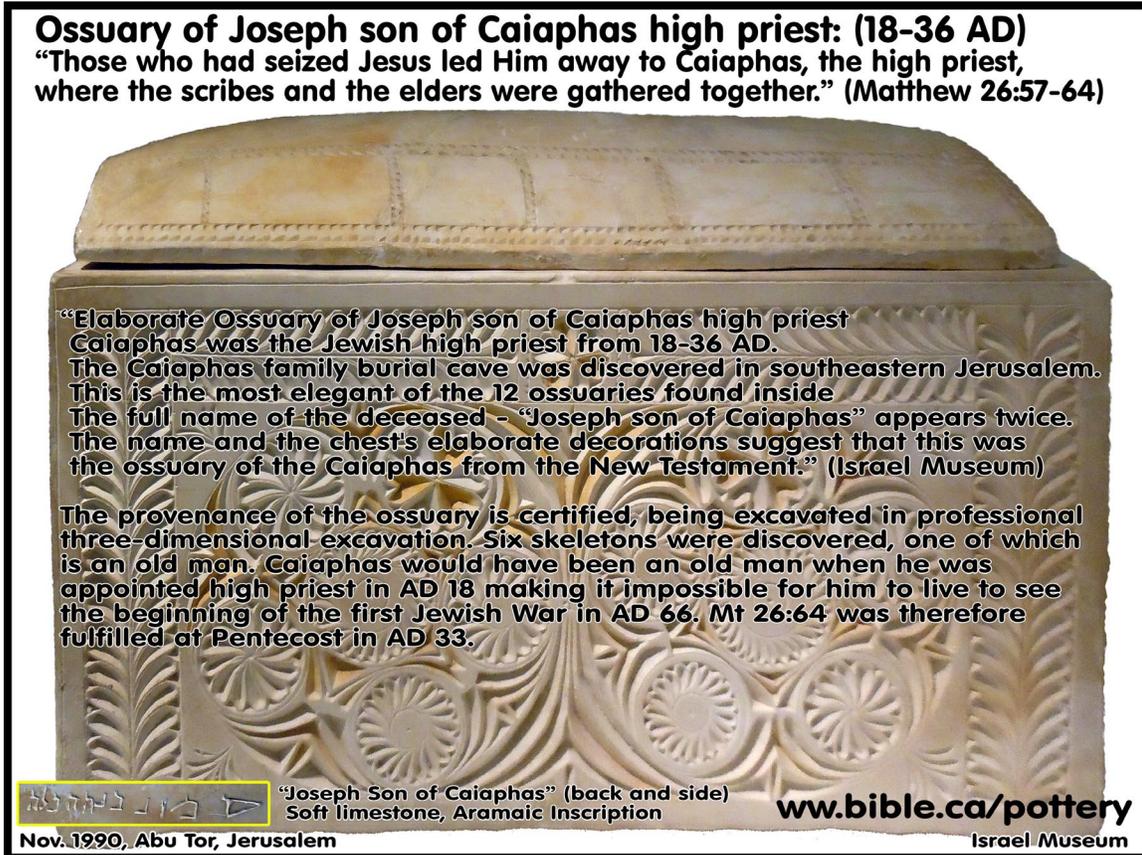
- d. "But this He spoke of the Spirit, whom those who believed in Him were to receive; for **the Spirit was not yet given, because Jesus was not yet glorified.**" (John 7:39)
 - e. "Therefore **having been exalted** [Jesus was glorified] to the right hand of God, and having received from the Father the promise of the Holy Spirit, **He has poured forth this which you both see and hear.**" (Acts 2:33)
3. Revelation never says that the kingdom is coming quickly, instead it speaks salvation, kingdom and the coming of Christ in the past tense, all of which happen at the same time at Pentecost AD 33:
 - a. "Then I heard a loud voice in heaven, saying, "Now the **salvation**, and the **power**, and the **kingdom** of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night." (Revelation 12:10)
 4. **Ascension prophecy #1 fulfilled at Ascension AD 33: Daniel 7:13-14:** "I kept looking in the night visions, And behold, **with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. "And to Him was given dominion, Glory and a kingdom**, that all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed." (Daniel 7:13–14)
 - a. Full-Preterists (and Premillennialists) interpret Dan 7:13-14 backwards in that they say Jesus receives the kingdom at his second coming, when in fact Jesus receives the kingdom when he LEAVES earth with clouds (ascension Dan 7:13-14) and goes to God, NOT WHEN HE RETURNS at the second coming.
 - b. Rev 5:4-10 records the event when Jesus receives the kingdom at his ascension.
 - c. Once Jesus received the kingdom, he sent the confirming power (Mark 9:1; Luke 24:45-49 + Acts 1:8 = Acts 2:1-4,33) on the day of Pentecost.
 - d. Finally, Jesus is king of His kingdom only until the second coming, at which time he delivers up the kingdom to God as per 1 Corinthians 15:24-28.
 - e. So, both Full-Preterists and Premillennialists have Daniel 7:13-14 backwards because they have Jesus returning to earth, when in fact he is leaving earth for heaven to receive the kingdom after the ascension.
 5. **Ascension prophecy #2 fulfilled at Ascension AD 33: Lk 19:12:** "So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return." (Luke 19:12)
 - a. Lk 19:12 prophesies the ascension of Christ not the second coming.
 - b. Lk 19:12 mirrors Dan 7:13-14.
 - c. In both passages, Jesus leaves earth for heaven to receive the kingdom.
 - d. 1 Corinthians 15:23-28 clearly teaches that at the second coming Jesus hands over the kingdom to God after a period of reigning over the church-kingdom.
 6. **Kingdom prophecy #1 fulfilled on Pentecost AD 33: Dan 2:44:** "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it

will crush and put an end to all these kingdoms, but it will itself endure forever." (Daniel 2:44)

Daniel's Vision of Five Kingdoms Dan 2:31-45 Messianic Prophecy of the First Coming of Christ		
Gold	Babylon	605-539
Silver	Persia	539-333
Bronze	Greece	333-49
Iron, Clay	Rome	49 BC-33 AD
	"upon this bedrock I will build My ..." Church "Jesus the rejected cornerstone"	33 AD
"In the days of these kings God will set up His Kingdom (the church)" Dan 2:44; Isa 2:1-4; Joel 2:28; Acts 2:1-4 Mk 1:15; 9:1; Col 1:13; Heb 12:28; Rev 1:6-9 www.bible.ca		

- a. Every element of the Dan 2:44 prophecy was fulfilled on Pentecost in AD 33.
 - b. The spiritual church-kingdom "crushed and put an end to Rome", by saving men's soul and making them citizens of heaven.
 - c. Full-Preterists cannot explain how the physical destruction of Jerusalem in AD 70 crushed and put an end to physical Rome.
7. **Kingdom prophecy #2 fulfilled on Pentecost AD 33: Isa 2:1-5:** "Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it." (Isaiah 2:2)
- a. Every element of the Isa 2:1-5 prophecy was fulfilled on Pentecost in AD 33.
 - b. Pentecost was in the last days: Acts 2:17 fulfilled Joel 2:28 through tongues.
 - c. Gospel of Christ began in Jerusalem on Pentecost not in AD 70 when the city was destroyed. Full-Preterists are unable to explain how the saving law of Christ began in Jerusalem in AD 70 when 1.2 million Jews were killed by the Romans.
 - d. Gentiles were promised entrance into the Kingdom of God by Peter on Pentecost (Acts 2:39) long before AD 70.
 - e. Spiritual peace between the nations was achieved through salvation in Christ with full immersion water baptism: "For all of you who were **baptized into Christ** have clothed yourselves with Christ. There is **neither Jew nor Greek**, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:27-28)
 - f. The Light of Jesus Christ through the kingdom shone as bright as it ever would on Pentecost.
 - g. When Full-Preterists teach that Isa 2 was not fulfilled until AD 70, they ignore the obvious fulfillment on Pentecost when the Kingdom was established.
8. **Kingdom prophecy #3 fulfilled on Pentecost AD 33: Mt 26:64:**
- a. In Mt 26:57-64, Jesus told Caiaphas the high priest that he would personally see the Son of man coming in his kingdom with clouds. Caiaphas would have recognized this common symbolic language from the Tanakh as a change of government under the Messiah.

- b. Since Caiaphas would have been an old man when he was appointed high priest in AD 18 it was impossible for him to live to see the beginning of the first Jewish War in AD 66. Mt 26:64 was fulfilled at Pentecost. The provenance of the ossuary is certified, being excavated in professional three-dimensional excavation. Six skeletons were discovered, one of which is an old man. Even if Caiaphas was as young as 50 in AD 18, this would make him about 100 years old in AD 66.
- c. Archaeological confirmation Caiaphas died before the first Jewish War in AD 66:



- i. Ossuary of Caiaphas the high priest Caiaphas: “Elaborate Ossuary of Joseph son of Caiaphas high priest Caiaphas was the Jewish high priest from 18-36 AD. The Caiaphas family burial cave was discovered in southeastern Jerusalem. This is the most elegant of the 12 ossuaries found inside The full name of the deceased - “Joseph son of Caiaphas” appears twice. The name and the chest's elaborate decorations suggest that this was the ossuary of the Caiaphas from the New Testament.” (Israel Museum)
 - ii. The provenance of the ossuary is certified, being excavated in professional three-dimensional excavation. Six skeletons were discovered, one of which was an old man. Caiaphas would have been an old man of about the age of 60-70 years old when he was appointed high priest in AD 18 making it impossible for him to live to age 130 to see the beginning of the first Jewish War in AD 66. Mt 26:64 was therefore fulfilled at Pentecost in AD 33.
 - iii. The ossuary this elaborate would have been carved before the first Jewish War started because the entire country was in chaos after September AD 66.
 - iv. The fact that the son died before the war started is good evidence his father Caiaphas, had died decades before.
 - v. Caiaphas died in AD 36 when a new high priest was appointed, which mean that Jesus’ words in Mt 26:64 could only be fulfilled on Pentecost AD 33 and not in AD 66.
9. Christians are already citizens of the heavenly Jerusalem before the second coming:
- a. "For **our citizenship is in heaven**, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." (Philippians 3:20-21)

- b. "But **you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem**, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel." (Hebrews 12:22-24)
10. Christians are already "in heaven" before the second coming:
- a. "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and **seated us with Him in the heavenly places** in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." (Ephesians 2:4-7)
11. Salvation and the Kingdom and Jerusalem are spoken of as both present and future possession:

Three things Christians possess now but await fullness of possession at second coming		
	Possession now since Pentecost	Full possession at Second Coming
Salvation	1. Today is the day of Salvation: 2. He who believes and is baptized is saved: Mk 16:16 3. Peter commanded the Jews on Pentecost to save themselves through repentance and water baptism for the remission of sins: Acts 2:38-40 4. Salvation now: Rev 12:10	1. Salvation at second coming: Heb 9:27 2. Salvation, resurrection, inheritance in heaven at second coming on the last day: 1 Peter 1:3-5 3. Salvation nearer than we understood, night is almost gone, and the day is near: Romans 13:11-12 4. Salvation revealed on last day: 1 Pet 1:5 5. Work out final salvation with fear and trembling: Phil 2:12 6. Salvation is still a hope: 1 Thess 5:8-9 7. Endure for final salvation in eternal glory: 2 Tim 2:10 8. We inherit salvation: Heb 1:14
Kingdom	1. We are transferred into kingdom now: Col 1:13 2. We are fellow workers in the kingdom now: Col 4:11 3. We have received the kingdom now: Heb 12:28 4. We are fellow-partakers in the kingdom now: Rev 1:6-9 5. Kingdom now: Rev 12:10	1. We inherit the kingdom in the future: Mt 25:34; 1 Cor 6:9-10; Gal 5:21; Eph 5:5 2. God will bring us safely into His kingdom in the future at death: 2 Timothy 4:17; Phil 1:23 3. Future entrance into Kingdom: 2 Peter 1:10-11
Jerusalem	1. Citizens of New Jerusalem now: Phil 3:20-21; Gal 4:26; Heb 12:22-24	1. Await full possession of New Jerusalem after second coming: Rev 3:12; 21-22

C. Coming of the Lord in AD 70 to destroy Jerusalem:

1. Four main texts prophecy the coming of the Lord with clouds at destruction of Jerusalem
- Jerusalem AD 70:** Mt 24:1-44
 - Jerusalem AD 70:** Mark 13:1-37
 - Jerusalem AD 70:** Luke 21:5-36
 - Jerusalem AD 70:** Luke 17:20-37
 - Jerusalem AD 70:** Revelation 6-19
2. Identical language in all the verses:
- Coming of the Lord
 - Near and coming quickly
 - Clouds
 - Sun darkened

- e. Stars won't shine
 - f. Moon will not give its light
 - g. Heaven and earth shaken
 - h. God is angry because of sin
 - i. Judgement and physical destruction of a single city or nation.
 - j. Trumpets and battle cries
 - k. Fear and terror.
3. The language of these five New Testament texts are identical to the language used in the Old Testament of cities and nations destroyed in the past.
- a. **Babylon 539 BC:** Isaiah 13:6-13
 - b. **Egypt: 568 BC:** Isaiah 19:1
 - c. **Edom 550 BC:** Isaiah 34:4-5
 - d. **Egypt: 568 BC:** Ezekiel 30:3-4
 - e. **Egypt: 568 BC:** Ezekiel 32:7-8
 - f. **Israel/Samaria 723 BC:** Amos 5:18-20
 - g. **Israel/Samaria 723 BC:** Amos 8:9
 - h. **Jerusalem 587 BC:** Zephaniah 1:7
 - i. **Jerusalem 587 BC:** Zephaniah 1:14-16
 - j. **Jerusalem 587 BC:** Jeremiah 4:11-13
 - k. **Jerusalem 587 BC:** Jeremiah 4:23-28

D. Future Second Coming at the end of time:



1. Like all the other "coming of the Lord" passages, the identical language is used:
 - a. Coming of the Lord
 - b. Near and coming quickly
 - c. Clouds
 - d. Sun darkened; Stars won't shine; Moon will not give its light; Heaven and earth shaken
 - e. God is angry because of sin; Judgement and physical destruction on all mankind.
 - f. Angles, trumpets, battle cries
 - g. Fear and terror.
2. List of unfilled Second Coming passages:
 - a. **Unfulfilled:** 2 Thessalonians 2:1-4
 - b. **Unfulfilled:** Matthew 24:42
 - c. **Unfulfilled:** Matthew 16:27
 - d. **Unfulfilled:** Matthew 25:31
 - e. **Unfulfilled:** Mark 8:38
 - f. **Unfulfilled:** John 13:33-14:6

- g. **Unfulfilled:** Acts 1:9-11
- h. **Unfulfilled:** Titus 2:13; 1 Cor 1:7; Phil 3:20
- i. **Unfulfilled:** James 5:7
- j. **Unfulfilled:** Philippians 4:5
- k. **Unfulfilled:** 2 Thess 1:5-10
- l. **Unfulfilled:** John 5:26-29
- m. **Unfulfilled:** 1 Thess 4:13-18
- n. **Unfulfilled:** 1 Cor 15:50-58
- o. **Unfulfilled:** 1 Thess 5:1-3
- p. **Unfulfilled:** 1 Thess 5:23
- q. **Unfulfilled:** Hebrews 9:27-28
- r. **Unfulfilled:** 2 Peter 3:4–7,10
- s. **Unfulfilled:** Revelation 1:7; 22:7,12

PRESS THE EASY BUTTON



2. Midrashic fulfillments of Messianic prophecy decodes the Olivet Discourse.

Come Lord Jesus, we are waiting for you!

II. Midrashic fulfillments of Messianic prophecy decodes the Olivet Discourse.

A. How to establish Bible authority:

1. The Holy Spirit's hermeneutic in establishing Bible authority is revealed in Acts 15. When Jewish Christians began speaking where God was silent in demanding the gentiles be circumcised in order to be saved, the silence was restored by Peter, Paul and Barnabas and James.
 - a. Peter used "**inference**" by arguing if the Holy fell upon the Gentiles without circumcision then they could be saved without circumcision. We use inference to determine that Christians are to not only assemble every Sunday, but are also to partake of the Lord's supper based upon Acts 20:6 and 1 Cor 16:2. **Inference is an example of the Midrashic hermeneutic.**
 - b. Paul and Barnabas used "**approved apostolic example**" by describing how they have saved thousands of Gentiles without circumcision and the Holy Spirit continued to perform miracles to confirm their work was approved.
 - c. James used "**direct command**" by quoting Amos 9:11 as a messianic prophecy of when the tabernacle of David was rebuilt (i.e. the church on AD 33) the gentiles would be included.
 - d. False teachers had spoken when God was silent and began demanding circumcision as a requirement of salvation. The use of command, example and inference restored that silence. Notice that in the letter sent out to the Gentiles regarding their salvation without circumcision, it did not say, "circumcision is not required". Instead it restored the principle of silence and told them four things they needed to do. This is why we speak where the Bible speaks and are silent where the Bible is silent.
2. **Inference**, as one of the three methods of establishing Bible authority is close to, but not identical to the Midrashic hermeneutic which Jesus, Matthew, Peter and Paul used.
 - a. Proper use: Types and shadows of old testament characters fulfilled in the messianic age not specifically identified in the New Testament. There are over 75 ways that Joseph is a type of Christ.

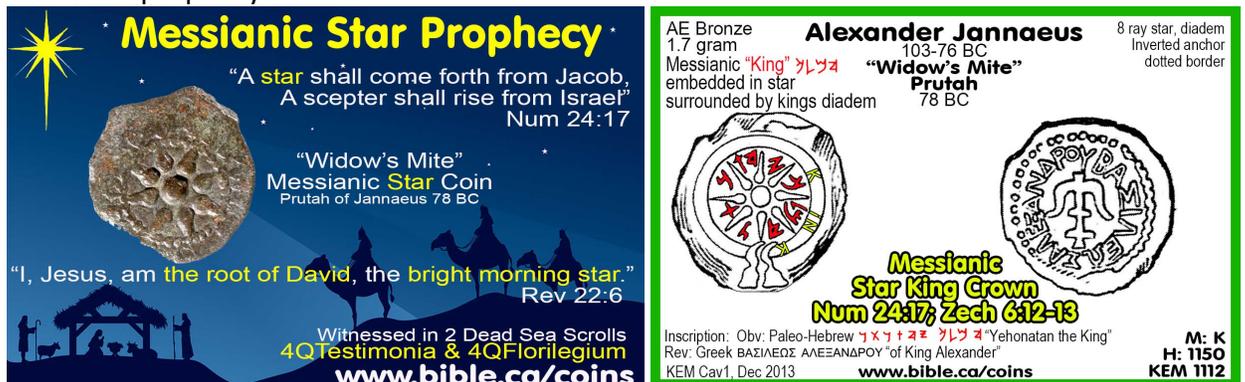
There are 25 ways that Moses was a type of Apostle Paul. There are over 40 ways that Elijah was a type of Christ and Elisha was a type of John the Baptist. There are 15 ways that Abraham was a type of Christians. In all these, no new doctrine or event is created. The lives of two Bible characters are recorded in scripture and are found to have parallels.

- b. Misuse: Harold Camping and Chris McCann find what they think are parallels to predict the second coming of Christ over 15 times between 2011 and 2020 AD. They also began to teach that nobody could be saved after May 21st 2011 AD. This is a significant theological change from what scripture clearly records about salvation being available until the second coming of Christ.

B. The Midrashic style of Old Testament Messianic prophecy decodes how to approach the Olivet Discourse:

1. Most Christians are completely unaware of the Midrashic style of interpretation of Messianic prophecy used as a hermeneutic in the New Testament for their fulfillment. While command, example, inference and obeying the silence of scripture is true and valid hermeneutic in determining morals, doctrine and liturgy, this system is almost irrelevant in decoding Messianic prophecy in the New Testament.
 - a. Many Christians, including Full-Preterists, apply flawed 21st century black and white hermeneutical thinking (Epistemology, John Locke, René Descartes etc.) to interpret ancient Jewish messianic prophecy written in the Midrashic style.
 - b. Most Christians today expect prophecy to be clearly predictive of a future event, that when fulfilled is obvious without need of explanation but that is not how the Holy Spirit designed Messianic prophecy.
 - c. Messianic prophecies become obvious only after the fact of fulfillment.
 - d. Some Christians only accept messianic prophecies that are clearly indicated as such in the New Testament. These will reject all character antitypes as coincidence and unworthy of any pulpit time discussing. These reject as coincidence the 75 clear parallels, echoes and antitypes between Joseph and Christ, 25 between Moses and Paul and 40 between Elijah/Elisha and John/Christ. Since none of these antitypes are specifically identified as such in the New Testament, these Christians conclude they are invalid or wild speculation. Yet most of the central messianic prophecies were fulfilled in much looser terms and less obvious specifics than these dual character types and antitypes. If they reject these antitypes, they would also need to reject many of the messianic prophecies.
2. The Holy Spirit designed messianic prophecy to be understood in these ways:
 - a. Most messianic prophecies were dual prophecies. Most messianic prophecies had 100% contemporary fulfillment but had a hidden second fulfillment identified in the New Testament only after the events took place. Most messianic prophecies, taken at face value, give no indication of a distant future fulfillment. Most messianic prophecies give no indication they were prophetic in any way. We never would have guessed they were messianic prophecies, until they are identified as such in the New Testament.
 - b. The Midrashic style will ignore details and events that were included to the primary fulfillment when making the secondary fulfillment. A first example is the fact that Jesus never committed sin like Solomon who was then punished in 2 Sam 7 but Jesus was made to be treated as if he was a sinner through the death of the cross. A second example is the maiden (Isaiah's wife) who conceived in Isa 7:14 and gave birth a child who would still be breast fed at the time the two kings in c. 730 BC would be defeated under King Ahaz. In the New Testament Jesus was born of a maiden through miraculous conception but only one king (Herod the Great) dies (not two) while Jesus is breast feeding in 1 BC. The Midrashic style picks and chooses details to include or exclude from the originally fulfilled prophecy when making application in the messianic fulfillment.
3. Messianic prophecy generally required a Midrashic style of interpretation to understand:
 - a. As seen in the four Synoptic gospels, the Midrashic style often ignores chronology or reverses chronology to make a thematic point.
 - b. As seen in how New Testament writers quoted Old Testament texts, the Midrashic style will pull together a series of seemingly unrelated events or Bible texts to make a thematic point.

- c. As seen in how New Testament writers quoted Old Testament texts, the Midrashic style changes, updates or deletes words and phrases to make a thematic point.
- 4. The Midrashic style allowed God to record messianic prophecy in such a way so as to keep the actual meaning as hidden mystery until the Messiah comes and explains it all personally.
 - a. Many New Testament Passages speak of how the mystery of the Old Testament was now made known in the New Testament.
 - b. This is how the Holy Spirit wrote the entire Bible.
- 5. Jewish Rabbis today who challenge how New Testament writers found fulfillment in Old Testament prophetic texts are the one's who are being very "unjewish" because they are applying their modern rational thinking over top of a first century Jewish Midrashic hermeneutic style.
 - a. Modern Jewish Rabbis are also hypocritical in rejecting the way Matthew connected Old Testament messianic prophecy with Jesus of Nazareth because the Mishna, Tosefta and Talmud employ a far more radical and looser Midrashic style than what Matthew used.
 - b. In other words, the interpretive methods used by modern Rabbis in the Tanakh is far more spatial and speculative than any of the New Testament writers who used the Old Testament to prove Jesus was the Messiah.
 - c. Jewish Rabbis are being hypocritical when they are critical of the way Apostle Matthew connected the Tanakh to the events in the life of Jesus Christ because they know the Mishna, Tosefta and Talmud are 100x more speculative and nuttier on every page.
- 6. Anti-Christian Jewish Rabbis who crusade against how the New Testament finds messianic fulfilment in the Tanakh use arguments that destroy their own Tanakh first.
 - a. There is no indication in Num 24:17 that this is a messianic prophecy, yet all first century Jews understood it to be a messianic prophecy because the Prutah of Alexander Jannaeus (Widow's Mite) featured the messianic star. This was the most common coin in wide circulation at the time of Jesus and was universally understood to be based upon Balaam's prophecy. Modern Rabbis would argue that this is not a messianic prophecy because it was fulfilled in king David and Solomon. Modern Rabbis must reject the messianic interpretation of Num 24:17 that all their their first century brothers both believed and taught if they reject the manner in which Apostle Matthew applied messianic prophecy.



- b. There is no indication in 2 Sam 7:14 that this is a messianic prophecy, yet all first century Jews understood it to be a messianic prophecy because the Dead Sea Scroll **4Q175-4QTestimonia** records and confirms this fact. If modern Jewish Rabbi anti-Christian evangelists condemn how Matthew found fulfilment of messianic prophecy in Jesus of Nazareth, they must also condemn every Jew alive in the first century because all viewed 2 Sam 7:14 as a messianic prophecy.
- c. In fact, the arguments used by modern Jewish Rabbi anti-Christian crusaders who attack messianic prophecy in the New Testament are identical to how atheist Bible-trashers attack prophecy within the Old Testament.

C. The Holy Spirit inspired New Testament writers to connect Jesus to the Old Testament in eight ways:

1. Citing direct, literal fulfillment in Old Testament texts widely understood before the time of Christ to be messianic prophecies without any other possible fulfillment:
 - a. The book of Daniel: Daniel 2:44 and Isaiah 2:2-5 were clearly predictive of the arrival of the Messiah once Rome (4th kingdom) conquered the Greek kingdom. Daniel 9:24-27 was clearly predictive that the messiah would arrive in AD 33 which was 490 years (70 weeks) after the decree to rebuild Jerusalem (Ezra 7). These two-time prophecies, along with many other messianic prophecies sparked great expectation at the time of John the Baptist, who baptized Jesus during the 70th week of Dan 9: Luke 3:15.
 - b. The branch-king-child to be born (Isa 4:2; 7:14; Isaiah 9:6-7; 11:1-2; 53:2) and key sections of the suffering servant in Isa 53 are all exclusive to the messiah. The messianic branch-king in Jer 23:5; Zech 3:8 is expanded to the messianic branch-king-priest in Zechariah 6:12-13.
2. Dual prophecies and secondary fulfillments of prophetic events being applied to Jesus:
 - a. 2 Sam 7:14 was not initially viewed as messianic until Zechariah 6:12-13 stated that the messianic branch-king-priest would also build a temple of God after the death of Solomon. Acts 2:29-31 and Heb 1:5 directly applies this to Jesus. However no New Testament passage directly names Jesus as the builder of a temple (His body/church) by quoting 2 Sam 7.
 - b. Isaiah 7:14 was fulfilled in 733 BC when Isaiah's son was born in Isaiah 8, but Matthew finds new secondary fulfillment in the Mary's virgin birth after the fact in Mt 1:23. Isaiah 7:14 was a dual prophecy first fulfilled in Isaiah himself in 733 BC, then Mary in 2 BC.
 - c. Dan 8 & 11 specifically prophesied the 167 BC Abomination of Desolation by Antiochus IV, but Jesus reapplies this prophecy in a new way to AD 70 in Mt 24:15.
 - d. Haggai 2:2-23 finds full fulfillment in Zerubbabel in 515 BC but then Paul in Hebrews finds two new and distinct fulfillments first on Pentecost then the second coming.
 - e. Isaiah 53 was fulfilled first by Isaiah himself when he was sawed in half by king Manasseh while hiding in a tree in 685 BC and then by Christ when he was crucified on a tree in AD 33.
 - f. Psalm 2 is spoken in the first person by David who was God's son, God's king and God's anointed. Yet we find in Acts 13:32-33 that this is fulfilled when Christ was begotten at the resurrection of Christ. It was after the resurrection that "all authority on heaven and earth" (Mt 28:18; Eph 1:20-23)
3. Messianic application of historic events in Bible characters that were not viewed as messianic at the time when it originally happened. Through God's power, providence and foreknowledge these historical events were deliberately and specifically intended by God to be later echoed by both Jesus and Christians in the messianic age.
 - a. The exodus narration was not messianic yet, just as God called Israel out of Egypt, so too God called Jesus out of Egypt: Mt 2:15.
 - b. Jesus words on the cross, "My God why have you forsaken me" (Psalm 22:1) were mouthed by David at a time he thought he was about to be captured and killed by King Saul when he was surrounded in 1 Sam 23:26. David escaped death at the hands of Saul but Jesus was crucified.
 - c. In Psalm 68:18, God ascends to the summit of Mt. Sinai to take his seat on the throne in 1446 BC during the Exodus. Paul in Eph 4:8 applies this to the ascension of Christ in AD 33 when He received the kingdom days before Pentecost. Just as God supernaturally endowed the workmen to build the tabernacle, so too Jesus endowed the early church with 9 supernatural gifts. Yet the Midrashic application of Sinai is expanded to include the death, burial, resurrection in Eph 4:9-10 where Paul explains his choice of quoting Ps 68:18. If Paul had never made the application this way, nobody would have ever guessed that God on Mt. Sinai was a type of the death, burial, resurrection and ascension of Christ to sit and rule far above all rule and authority in heaven!
4. New allegorical interpretations and typology based upon known Old Testament stories:
 - a. The Sarah, Hagar story is applied to Christians and Jews in Gal 4.
 - b. Peter's application to water saving Noah from the sins of the world become the allegorical foundation of the water baptism saving the lost from their own sins: 1 Pe 3:20-21. Up to this point the ark was viewed as the saving vehicle of Noah from the water that killed the sinners. Through

inspiration Peter presents something new and surprising by focusing, not on how Noah was saved by the ark from the water, but rather how the water saved Noah by washing away the sins of the entire world. While water baptism by full immersion for the remission of sins had been taught since Pentecost AD 33 (Acts 2:38) and Paul had his sins “washed away” through water baptism in AD 36 (Acts 22:16), Peter’s associating the flood waters of Noah to Christian baptism was revolutionary and new theology. In fact all 5 metaphors for water baptism are typical Midrashic interpretation style: Water baptism is a washing (Acts 2:38; 22:16) , a new birth (Jn 3:3-5), a clothing (Gal 3:27), a circumcision (Col 2:12) and an imitation of the death burial and resurrection of Christ (Rom 6:3-7)

- c. The crossing of the Red Sea at the Straits of Tiran in 1446 BC was not a messianic event, yet Paul in 1 Corinthians 10:1-4 connected the full immersion crossing during the Exodus to water baptism. It was already understood that we are baptized into Christ but Paul reaches back to the Red Sea crossing as a type where Israel was baptized into Moses. This is a brand new concept and meaning of Israel’s relationship with Moses. "For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ." (1 Corinthians 10:1–4)
- d. The husband and wife relationship is allegorically applied to Christ and the church in Eph 5:22-33.
5. Connecting Jesus to Old Testament prophecies through two “word plays” in Mt 2:23. The first word play is based upon how the Greek word for Nazareth sounded like the Hebrew word for Branch so that He shall be called a Nazarene = Jesus the branch of David grew up in “branchland” (Nazareth). The second play is based upon how Nazareth and Nazarite are similar sounding words in Greek and that the LXX substitutes "Holy one of God" in place of “Nazarite” both in Judg 13:7 and 16:7. Jesus was universally known as the "Holy one of God". The messiah was to be holy one of God. Samson the Nazarite was also the holy one of God.
6. Reenactment rituals of Old Testament events in the church.
 - a. The Lords Supper is a reenactment ritual of the death of Christ founded on the Passover (Ex 12) and Manna (Ex 16/Jn 6).
 - b. Water baptism is a reenactment ritual of the death, burial and resurrection of Christ (Rom 6:3-4).

7. Cherry picking phrases from a multiple of Old Testament texts to form a single New Testament quotation:
- Romans 9:23-31 = Hos 2:23 + Hos 1:10 + Isa 10:22-23 + Isa 1:9
 - Romans 10:18-21 = Ps 19:1 + Deut 32:21 + Isa 65:1-2
 - Romans 15:8-12 = 2 Sam 22:50 + Deut 32:43 + Ps 117:1 + Isa 11:10
 - 2 Corinthians 6:16-18 = Ex 29:45 + Midrashic paraphrase Is 52:11 + Midrashic paraphrase 2 Sam 7:14
 - Eph 6:14-17 = Isa 11:5 + Isa 59:17 + Isa 52:7 + Isa 49:2 Paul cherry picks a series of disconnected phrases from Isaiah and sews them together into a single unit interspersed with Roman soldier imagery. The flaming arrows of the Satan is a reference to the "Roman Scorpion Engine" was a catapult which launched flaming spears and arrows.

C a t a p u l t

"tails like scorpions, and stings;
and in their tails to hurt men
(Revelation 9:7-10)

"The Roman Scorpion"
Rev 9:10=1 Macc 6:49
"Fire mixed with BLOOD"

"Christians are able to extinguish all the flaming arrows of Satan." (Eph 6:16)

The two wooden arms of the catapult were inserted into two bands of ropes, which were twisted to hurl the arrow. A torsion mechanism at the top of each band enabled the operators to control the throwing range. The bow string was tightened by a winch, secured by a safety latch. Once the string was tightened, the arrow was placed on a wooden track. The arrow's wooden shaft was equipped with two-three flights used to stabilize the arrow, and its tip ending with a sharp iron arrowhead. The catapult itself was set on a wooden tripod base, affording the operator control of aim and firing angle.

This war-engine was used mainly to fire on human targets and was particularly efficient against armour-suited, shield carrying warriors. Each Roman legion (5600 men) was equipped with fifty six catapults. Of all sites dating to Roman times, Gamla has the highest number of catapult arrowhead.

Catapult reconstructions were done according to Heron, after Marsden reconstruction.

Roman Scorpion
Rev 9:10

Excavation sign at Gamla
www.bible.ca/revelation

"Fire Machines" 1 Maccabees 6:51

8. Paraphrases that add and subtract information from the original source:
- Ephesians 5:4 paraphrases Isaiah 60:1-2 and applies language previously assigned to YHWH in a new way to Jesus. In the original God is shining but in Ephesians Christ is shining.
9. Midrashic allusions and inferences:
- In the great incarnation of Christ passage of Phil 2:6-10, Paul applies language in Is 45:23 where every knee will bow and every tongue will confess to YHWH, to Jesus.
 - Paul twice applies the Mosaic law of not muzzling the ox while it is threshing in Deut 25:4 to Christian preachers drawing wages for their work in 1 Corinthians 9:7-14 and 1 Tim 5:18. This concept is never applied to anyone under the mosaic age and represents an entirely new and surprising prophetic text.
 - The key phrase "let all the angels of God worship Him" is quoted almost exactly in four ancient sources: Dead Sea scroll 4Q44, Septuagint, Odes 2:43 Apocrypha LXX and Justin Martyr.
 - Hebrews 1:5 quotes Deut 32:43 (LXX) and Psalm 97:7 (LXX) as a messianic prophecy that the Angels are to worship Christ during his earthly ministry. Dead Sea Scroll 4Q44 validates the Septuagint reading that Angels are to worship Jesus in Heb 1:8. What we learn from 4Q44 is that Heb 1:8 was

primarily quoting Deut 32:43 LXX not Ps 97:7. In both Deut 32:43 (LXX) and Psalm 97:7 passage to indicate the object of worship is YHWH which is specifically applied to Jesus. In other words without Heb 1:6 we would have no idea this was a messianic prophecy of Jesus. Even more striking is that these are the last words of the Song of Moses immediately before his death. Deut 32:43 therefore serves as a bridge between Moses and Christ based upon Deut 18:18 where Moses understood he would be replaced by Christ. Most important, we clearly understand that Jesus is Yahweh (YHWH) GOD to be worshiped. When we couple this with Hebrews 1:10-12, we learn Jesus is also the creator YHWH/GOD. This verse not only proves Jesus is God it also proves Jesus is not an angel.

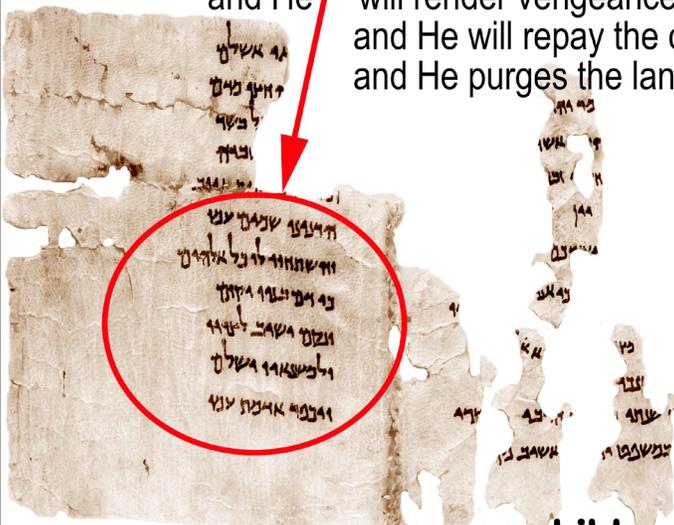
Carbon ink
on vellum
Aramaic Hebrew

Deuteronomy 32:43

100 BC

Dead Sea Scroll 4Q44

“Shout for joy, O heavens, with him,
 and **worship Him, all you divine ones [angels]¹**,
 for He will avenge the blood of His sons,
 and He will render vengeance to His adversaries,
 and He will repay the ones hating him
 and He purges the land of His people.”



“Let all the angels of God
 worship Him.” (Hebrews 1:6)

“Worship him all you angels
 of God.” (Deut 32:43, LXX)

Also quoted:

1. Heb 1:8 also echos Ps 97:7
2. Justin Martyr Dial. 130
3. Odes 2:43, Apocrypha

1. The Masoretic lacks the entire phrase

www.bible.ca/manuscripts

Qum'ran, Cave 4, 1952 AD 4Q44, 4QDeuteronomy^a, 4QDeut^a, 4QDeuteronomy 32
Rockefeller Museum 676

- e. Hebrews 1:8-9 quotes Psalm 45:6-7: "But of the Son He says, "Your throne, O God, is forever and ever ... Therefore God, Your God, has anointed You." Ps 45:6 the Father is called God, but in Heb 1:8 Jesus is called God by the Father. This standard Midrashic hermeneutic would be a surprising new development to the historic Jewish interpretation of the passage. While Jews might object that Jesus is God or the Messiah they would not object to the way Paul connected the two verses because it was the same method they had used countless times.
- f. Hebrews 1:10-12 quotes Psalm 102:25-27 as a messianic proof text that Jesus is the creator God in Genesis 1:1. This would come as a shocking surprise to Torah compliant Jews who had converted to Christianity. There is nothing in Ps 102 that indicates it is messianic and it had been universally been applied to the Father by the Jews until the arrival of Christianity.
- g. Psalm 8:6 echoes Gen 1:26 that God put all earth animals in submission under mankind's feet. Suddenly and without any warning Ps 8:6 is directly applied to Jesus in Heb 2:9 and 1 Cor 15:27. Looking back we now understand Gen 1:26 as a messianic prophecy of the time when Christ would have all authority on heaven and earth between the resurrection and the second coming as Mt 28:18 confirms.

D. Midrashic dual prophecy of Psalm 8:6 as a template to decode the Olivet Discourse:

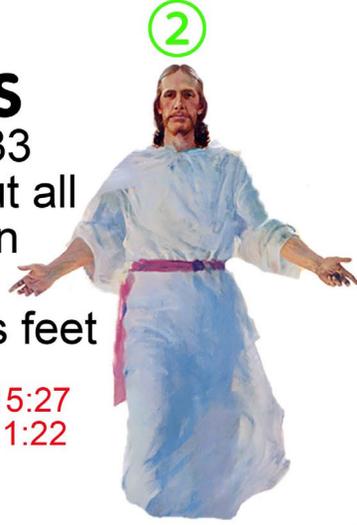
Psalm 8:6 dual prophecy decodes the Olivet Discourse.

Midrashic Dual Prophecy of Psalm 8:6

“God put all things in subjection under his feet.”



①
MANKIND
In 5554 BC
God put animals
under man's feet.
Gen 1:26; Heb 2:8



②
JESUS
In AD 33
God put all
creation
under
Christ's feet
*Heb 2:9
1 Cor 15:27
Eph 1:22*



Steven Rudd
www.bible.ca/revelation

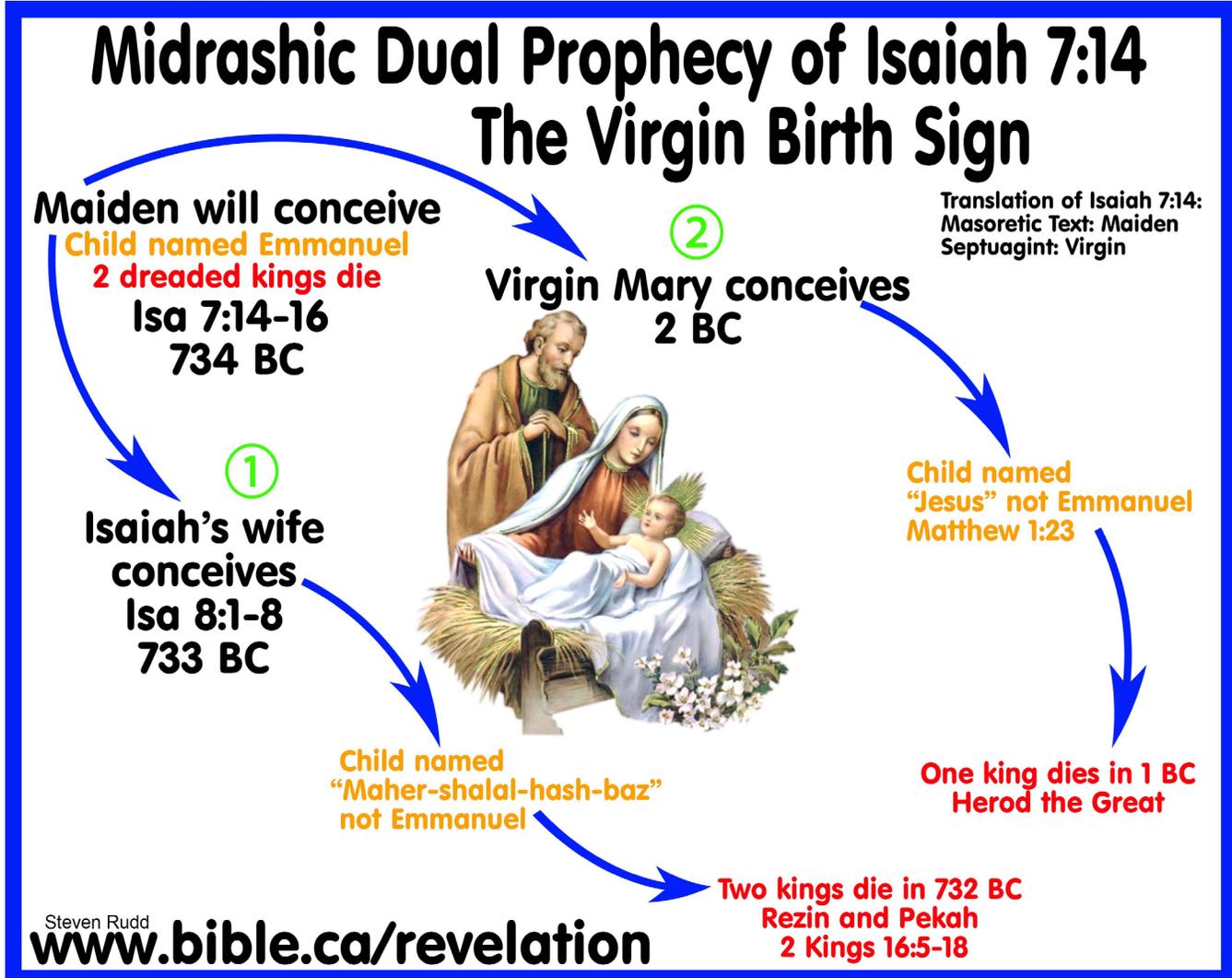
1. God put all things in submission under mankind's feet: Gen 1:26; Ps 8:6
 - a. In 5554 BC God made man the ruler of every living thing on earth (Gen 1:26): "Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."" (Genesis 1:26)
 - b. Psalm 8:6 echoes Gen 1:26 in 1000 BC: Psalm 8:6-8 "You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas." (Psalm 8:6-8)
 - c. Hebrews 2:8 directly quotes Ps 8:6 reinforcing Gen 1:26 that all living things on earth are in subject under mankind's feet: "YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him." (Hebrews 2:8)
2. Suddenly and without any warning Ps 8:6 is directly applied to Jesus in Heb 2:9 and 1 Cor 15:27:
 - a. "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings." (Hebrews 2:9-10)

b. "For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him." (1 Corinthians 15:27)

3. What we learn from this is that Ps 8:6 and Gen 1:26 and were dual messianic prophecies. We would have no way of knowing these verses were messianic until Paul specifically applied them to Jesus in 1 Cor 15:27.
4. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

E. Midrashic dual prophecy of Isaiah 7:14 as a template to decode the Olivet Discourse:

Isaiah 7:14 dual prophecy decodes the Olivet Discourse.



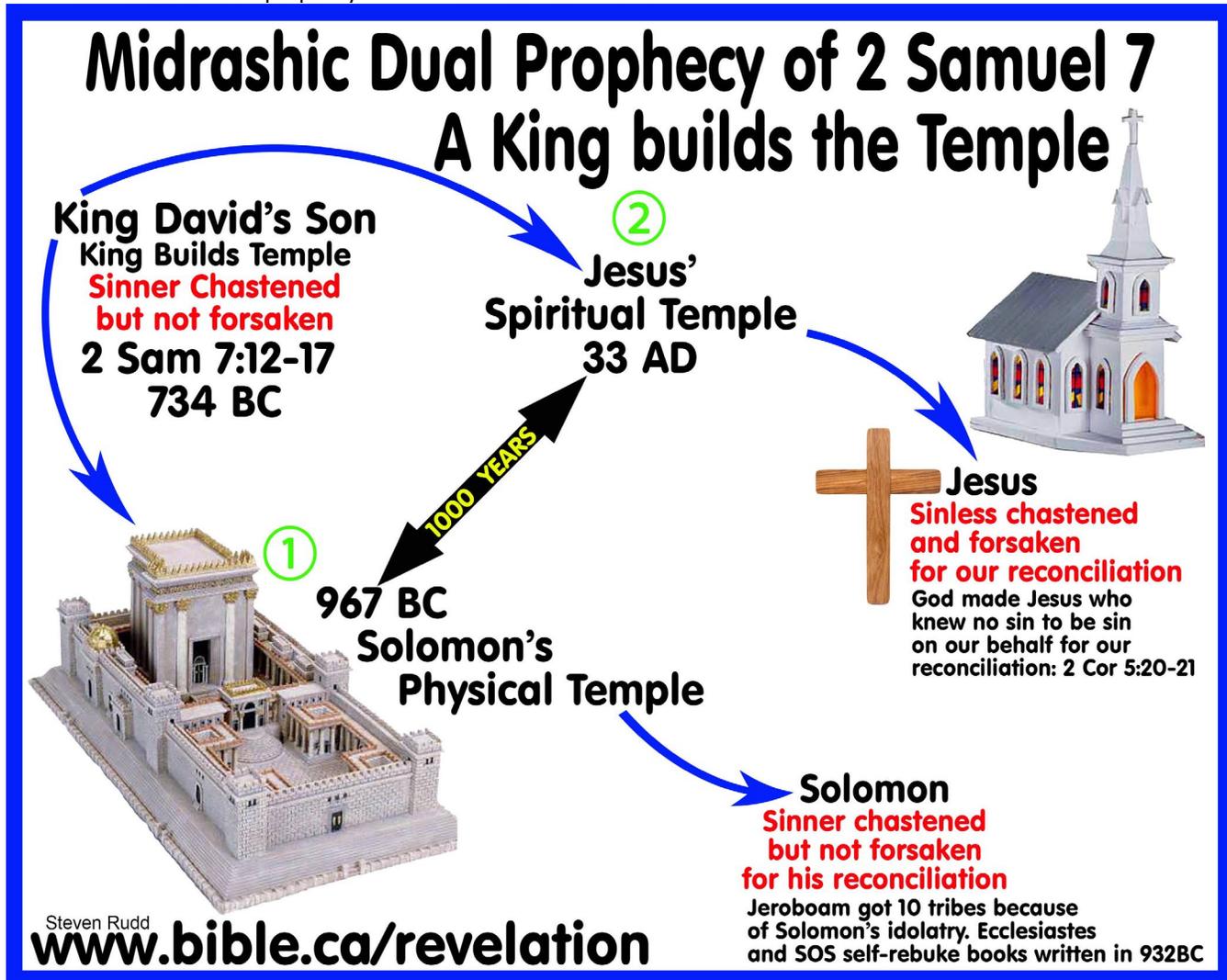
1. The famous Isa 7:14 prophecy of the virgin had 100% fulfillment in Isaiah 8:3-4 in 732 BC, just a few years before the Assyrian captivity of 723 BC.
 - a. Isaiah had a child with his propheticess wife shortly before king Pekah died in 732BC as fulfillment of the prophecy (Isaiah 8:1-4)
2. We only learn Isaiah 7:14 is a messianic prophecy when Matthew comes along and applies it to Mary and Jesus in Matthew 1:23.
 - a. Yet the Temple scholars in Jerusalem understood it to be messianic and chose to translate the Greek Septuagint "virgin" as opposed to maiden.
 - b. "It is also fair to point out that Matthew's interpretive method, throughout his writings, is quite typical of the best of ancient Jewish interpretation, reflecting literal interpretations, allegorical interpretations, plays on words, and Midrashic allusions. Thus, in the first two chapters alone, he cites Micah 5:1-2 (in Matt. 2:5-6), interpreted as a direct prophecy of the birth of the Messiah in Bethlehem; Hosea 11:1 (in Matt. 2:15), interpreted as a prophetic parallel (in other words, as it happened to Israel in its infancy, so also did it happen to Yeshua in his infancy; see vol. 4, 5.2);

Jeremiah 31:15 (in Matt. 2:18), where Rachel is heard allegorically and poetically weeping for her children once again; and then, in all probability, Isaiah 11:1 and several other prophetic passages (in Matt. 2:23) as a play on words related to a title of the Messiah in the Tanakh (see vol. 4, 5.3). For Matthew—rightly so—the Hebrew Bible was the Messiah’s Bible, and therefore, given that (1) Yeshua was literally Immanuel, God with us, (2) the Immanuel prophecy was clearly directed to the house of David, (3) Miriam, Yeshua’s mother was an *’almah* who had never known a man, and (4) the surrounding context in Isaiah contained highly significant Messianic prophecies, it is no wonder that Matthew pointed to Isaiah 7:14 as being “fulfilled” in the birth of Jesus the Messiah. Who else fulfilled it? Or put another way, since Matthew knew beyond a doubt that Jesus was the Messiah and since he knew that Yeshua was born of a virgin, was he wrong to quote Isaiah 7:14 in reference to Yeshua’s miraculous birth? Was it not another important link in the chain of promises and prophecies given to David and his line?” (Answering Jewish Objections to Jesus: Messianic Prophecy Objections, Michael L. Brown, Isaiah 7:14, p27, 2003 AD)

3. Christians today know it is messianic because it is identified as such in Acts 2:30. Even so, the text quoted in Acts by Peter only indirectly references 2 Sam 7. The primary messianic prophecies were Ps 132:11 and Ps 89:3f because they reference an “oath” and 2 Sam 7 does not mention any oath.
4. Neither Isaiah or Joseph called the promised child “Emmanuel”
 - a. Isaiah called the child “Maher-shalal-hash-baz” (Isaiah 8:3) The land was called Immanuel in Isaiah 8:8.
 - b. Joseph called the child Jesus: Matthew 1:25
5. Two kings forsaken:
 - a. The prophetic statement “when the child is young, the land whose two kings you dread (cf. 2 Kings 16:5) will be forsaken (ie. Rezin king of Aram and Pekah king of Israel)” (Isa 7:16) was fulfilled in 732 BC when Pekah was killed by Hoshea and shortly thereafter Rezin was killed.
 - b. Ahaz paid tribute to Tiglath-pileser III (aka Pul) for protection against Rezin, king of Damascus. Rezin is killed by the Assyrian king. The same year Pekah is killed: 2 Kings 16:5-18; 2 Chron 28:19-27. Ahaz made a model of the pagan altar in Damascus in the temple in Jerusalem and worshipped the Aramean pagan gods.
 - c. The messianic fulfillment involved the death of not two, but one dreaded king Herod the Great in 1 BC, who a few months before his death ordering the slaughter of the children of Bethlehem.
6. Selecting portions of a prophecy for its secondary fulfillment is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.
 - a. Neither child was called Immanuel.
 - b. Two kings were forsaken in the original fulfillment (Pekin and Rezin), but only one at the time of Jesus (Herod the Great).
7. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

F. Midrashic Dual prophecy of 2 Samuel 7:12-15 as a template to decode the Olivet Discourse:

2 Samuel 7:12-15 dual prophecy decodes the Olivet Discourse.



1. Solomon fulfilled all six predictions in 2 Samuel 7:12-15.
 - a. The Son of David
 - b. A king
 - c. A father/son relationship with God in addition to being a son of David
 - d. Will build a temple
 - e. God will chasten when he sins (Sinless Jesus was crucified)
 - f. God will never abandon (God abandoned Jesus on the cross)
2. Strictly within 2 Sam 7 there is no indication that it is messianic or applies to some future person like Jesus.
 - a. Zechariah 6:12-13 is the first prophecy that indicates 2 Sam 7 has a dual fulfillment.
 - b. Acts 2:29-31 and Heb 1:5 directly applies this to Jesus.
3. Acts 2:29-31 partially fulfils two of the six prediction in 2 Sam 7 by stating that Jesus was both a son of David and is a King.
 - a. Even so, the text quoted in Acts by Peter only indirectly references 2 Sam 7. The primary messianic prophecies were Ps 132:11 and Ps 89:3f because they reference an "oath" and 2 Sam 7 does not mention any oath.
4. Heb 1:5 partially fulfils 2 Sam 7 a third prediction by stating the Father/Son relationship between God and Christ.
5. We must infer through Midrashic interpretation, that Jesus also built the temple of God.
 - a. No New Testament passage states that Jesus was the builder of the temple.

- i. In John 2:18-22 Jesus said “I will raise it [the temple] up” on resurrection day. This is the verse Christians use to prove the deity of Christ because Jesus raised himself from the dead. It must be inferred that Jesus was the builder of the temple, when he “raised it up”. John never alludes to 2 Sam 7 as being connected with the resurrection.
 - ii. Nowhere in the book of Acts does anybody even teach that Jesus built a temple known as the church.
 - iii. The first reference to a spiritual temple is in 1 Cor 3:9-17 where Christians are the builders not Christ.
 - iv. 1 Cor 6:19 says our physical bodies of the temple of God.
 - v. 2 Cor 6:16 again says that the church is the temple of God but never mentions Jesus as the builder.
 - vi. Ephesians 2:19-22 connects the church as the spiritual temple but fails to say Christ was the builder. Instead Jesus is himself a corner stone laid beside Christians by the Father.
 - b. While Zechariah 6:12-13 also taught that the messiah would be a king and priest who builds a temple, nowhere in the New Testament is Zech 6:12-13 quoted as being fulfilled in Jesus, even though it obviously was. Here is a case where no New testament passage reaches back to Jesus as a temple builder in either 2 Sam 7 or Zech 6:12-13.
 - c. While James quoted Amos 9:11 in the Jerusalem council in Acts 15:15-16, to prove the Gentiles did not need to be circumcised, he nowhere directly connects Jesus as the branch and builder of the fallen tabernacle of David. James just quotes the verse and left it to his audience to infer that it was Jesus who fulfilled Amos 9:11, that the rebuilt tabernacle of David is the church and that Jesus is the builder. All this had to be inferred into Amos which never even once uses the “messianic branch-child-king-priest” language. Even James’ “thus sayeth the Lord” (direct command bible authority) used the Midrashic interpretation method.
 - d. In the end, there is no New Testament passage that directly reaches back to the Son of David building the temple/church.
 - e. Christians today must therefore use the Midrashic interpretation method when they teach 2 Sam 7 as a dual prophecy where both Solomon and Jesus built a temple.
 - f. In the absence of any New Testament passage that quotes 2 Sam 7 to prove Christ built the New Testament temple (head/body/church), Christians today must therefore use the Midrashic interpretation method when they teach 2 Sam 7 was a dual prophecy where both Solomon and Jesus built a temple.
- 6. Solomon was a sinner punished but not forsaken but sinless Christ was forsaken:
 - a. In the original fulfillment with Solomon, God would chastise him when he sinned but never not forsake Solomon. Although Solomon was an idolater, womanizer and one who sowed to his flesh and not the spirit, God brought Solomon to repentance by tearing the northern 10 tribes away from him and giving them to Jeroboam. When Solomon tried to kill Jeroboam, he fled to Egypt for refuge until the death of Solomon two years later. The now repentant Solomon, having been chastised by God, then wrote two self-rebuke books. Ecclesiastes concluded that his Epicurean Hedonism was worthless and all that mattered was to love God and keep his commandments. God had Solomon write the Song of Solomon from the perspective of what was the Shulamite thinking when she left Solomon at the alter and she ran off and married the shepherd boy in her home town as an example of true love.
 - b. Jesus was sinless and never needed to be rebuked by God which makes the second fulfillment not fit. In fact we see the opposite between Solomon and Jesus. Solomon was a sinner who was never forsaken while Jesus was sinless yet forsaken on the cross (My God why have you forsaken me). The solution is simple. Sinless Jesus was made be a sinner, on our behalf so we would not be forsaken! "Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be **reconciled to God**. He made Him **who knew no sin to be sin on our behalf**, so that we might become the righteousness of God in Him." (2 Corinthians 5:20–21)

7. The difference in the two fulfillments:
- Solomon was a sinner whom God chastened but was never forsaken for his own reconciliation to God. Jeroboam got 10 tribes because of Solomon's idolatry. Ecclesiastes and Song of Solomon are self-rebuke books written in 932BC. Solomon was forgiven and will be in heaven.
 - Jesus was sinless but was both chastened and forsaken for our reconciliation: 2 Cor 5:20-21.
8. In 90 BC the Jews, using their common Midrashic interpretation method, clearly understood 2 Sam 7; Amos 9:11 and Ps 2 to all be messianic prophecies in Dead Sea Scroll Florilegium 4Q174. They were able to infer that the Messiah would build the temple from these and other passages in their Tanakh.

carbon ink on vellum **Jewish Messianic Expectation**
Florilegium: Dead Sea Scroll 4Q174 90 BC

Ps 89:23; 2 Sam 7:10-14; Ex 15:17-18; Amos 9:11; Ps 1:1; Isa 8:11; Ez 44:10; 37:23; Ps 2:1; Dan 12:10; 11:32

Frgs. 1 Col. 1, 21, 2 [Ps 89:23 «Not
1 [will] an enemy [strike him any]more, [2 Sam 7:10] [nor will] a son of iniquity [afflict] him [again] as in the past. From the day on which
2 [I] appointed judges over my people, Israel». This (refers to) the house which [he will establish] for [him] in the last days, as is written in the book of
3 [Moses; [Exod 15:17-18] «The temple of] YHWH your hands will est[ab]lish. YHWH shall reign for ever and ever». This (refers to) the house into which shall not enter
4 [... for] ever either an Ammonite, or a Moabite, or a bastard, or a foreigner, or a proselyte, never, because his holy ones are there.
5 «Y[H]W[H] shall reign for] ever». He will appear over it for ever; foreigners shall not again lay it waste as they laid waste, in the past,
6 the temple of [Israel] on account of their sins. And he commanded to build for himself a temple of man, to offer him in it,
7 before him, the works of thanksgiving. And as for what he said to David: [2 Sam 7:11] «I [shall obtain] for you [rest] from all your enemies»: (it refers to this,) that he will obtain for them rest from a[ll]
8 the sons of Belial, those who make them fall, to destroy th[em] on account of their [sins.] when they come with the plan of [Bel]ial to make the [sons of]
9 [ign]t fall, and to plot against them wicked plans so th[at] they [are] trapped by Belial because of their gu[ilt]y error. Blank
10 [And] YHWH [de]clares to you that [2 Sam 7:12-14] «he will build you a house. I will raise up your seed after you and establish the throne of his kingdom
11 [for ever]. I will be a father to him and he will be a son to me.» This (refers to the) «branch of David», who will arise with the interpreter of the law who
12 [will rise up] in Zi[on] in the [last days; as it is written: [Amos 9:11] «I will raise up the hut of David which has fallen». This (refers to) «the hut of
13 David which has fallen», which he will raise up to save Israel. Blank
14 Midrash of [Ps 1:1] «Blessed [the] man who does not walk in the counsel of the wicked». The interpretation of this word: they are] those who turn aside from the path of [the wicked.]
15 as it is written in the book of Isaiah, the prophet, for [the] last days: [Isa 8:11] «And it happened that with a strong [hand he turned me aside from walking on the path of]
16 this people». And (this refers to) those about whom it is written in the book of Ezekiel, the prophet, that [Ez 44:10; 37:23] «[they should] not defile themselves any more with all]
17 their [id]ols». This (refers to) the sons of Zadok and (to) the m[e]n of [the] council, those who see[k] justice eagerly, who have come after them to the council of the community.
18 [Ps 2:1] «Why ar[e] the nations [in turmoil] and hatch the peoples [idle plots? The kings of the earth t]ake up [their posts and the rulers conspire together against YHWH and against
19 [his anointed ones]. Interpretation of the saying: [the kings of the nations] [are in turmoil] and ha[tc]h idle plots against] the elect ones of Israel in the last days.

Frgs. 1 Col. II, 3, 24, 5
1 It is the time of trial which co[m]es ... Judah to complete [...]
2 Belial, and a rem[nant] will remain [... for the] [lot, and they shall put into practice all the law [...]
3 Moses; it is [... a]s is written in the book of Daniel, the prophet: [Dan 12:10; 11:32] «[The wicked] act wicked[ly] ...]
4a and the just [... shall be wh]itened and refined and a people knowing God will remain strong». Th[ey] ...]
4 ... [...] after the trial which is for them ... [...]
5 [...] when he descends [...]
6 wickedness when [...] ... [...]
7 [Israel and Aaron] [...]
8 [know that he [...] ...]
9 [...] among all the seers [...]
10 [...] ... [...]
11 ... [...]

Frag. 4
1 [...] those who devour the offspring of
2 [...] furious against them in their zeal
3 [...] This (refers to) the time when Belial will open
4 [...] upon the house of Judah difficulties to persecute them
5 [...] and he will seek with all his might to scatter them
6 [...] who will bring them to be
7 [...] Judah and to [Israel] ... [...]

Historical insight: Lk 3:15
Jewish expectations of two messiahs:
Branch of David: David Kingly Messiah
Interpreter of Law: Aaronic Priestly Messiah
Restore Israel, temple: Amos 9:11 = Ac 15:16
Dan 11; 12 Abomination = Mt 24:15
Same combination of passages:
2 Sam 7 + Ps 2:1 = Heb 1:5; Ac 13:33-37
2 Sam 7 + Ez 37:23 + Belial = 2 Cor 6:14-18
John 1:25: Messiah, Elijah, Prophet
**Jesus is King, Priest & Interpreter
who restores Israel & builds temple**



www.bible.ca/manuscripts
Cave 4, Qumran, 1952 AD
4Q174, 4QFlor, Col 1-5; lines 1-19, Rockefeller Museum

Collection of 27 fragments

9. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

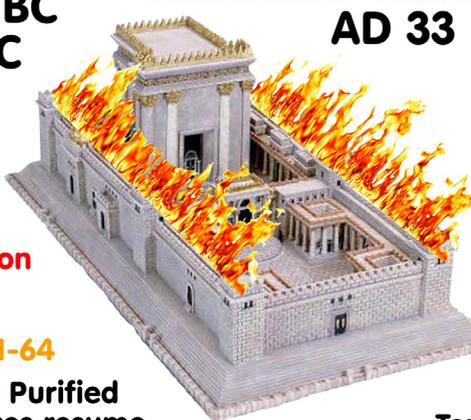
G. Midrashic dual prophecy of Daniel 8:9-14 and 11:21-45 as a template to decode the Olivet Discourse:
 Daniel 8:9-14; 11:21-45 dual prophecy decodes the Olivet Discourse.

Midrashic Dual Prophecy of Daniel 8 & 11 Abomination of Desolation

Temple Trampled
Sacrifices Stop for 1150 days
Abomination of Desolation
Dan 8:11-14: 548 BC
Dan 11:31: 536 BC

Prophecy of Jesus
Mt 24:15=Lk 21:20
Abomination=Armies Surround
AD 33

②
Abomination of Desolation
Jerusalem surrounded
by Manahem on
28th August AD 66



① **Antiochus IV**
167-164 BC
Abomination of Desolation
Sacrifices stop
6th Dec 167 BC
1 Mac 1:20-24; 41-64

Temple Purified
Sacrifices resume
14th Dec 164 BC: 1 Mac 4:52-53

Sacrifices stop
14th July AD 70
Jos. Wars 6.94



Temple Destroyed
6th August AD 70
Jos. Wars 6.249-250

Differences in the two fulfillments: 167 BC vs AD 70:
 167 BC: Abomination was pagans entering the temple and sacrifices stopped at same time on 6th December 167 BC and resumed 1150 days later (3 years) on 14th December 164 BC when temple worship was restored.
 AD 70: Abomination was Jewish armies surrounding Jerusalem in 28th Aug AD 66 but temple sacrifices stopped 4 years later on 14th July AD 70, then 3 weeks later on 6th August AD 70, the temple was destroyed forever.

Steven Rudd
www.bible.ca/revelation

1. In Daniel 8:9-14 and 11:21-45 the abomination of Desolation was a dual prophecy of both the desecration of the Jerusalem temple in 167 BC and AD 70.
 - a. First, Antiochus IV in 167 BC desecrated the temple which triggered the Maccabean insurrection. This was an exact and perfect fulfillment and the Hasmoneans would check off the prophecy as 100% fulfilled.
 - b. Second, Jesus made it clear in Mt 24:15 that it also refers to the destruction of the temple by the Romans in AD 70. We would not have known this was a dual prophecy except for the New Testament identifying it as such. Jesus' reference to "standing in the holy place" refers back to Dan 8:7-8, 13 "both the holy place and the host to be **trampled**".
2. The Abomination of desolation is the Roman Armies that surrounded and destroyed Jerusalem in 70 AD.

Abomination of desolation = Jerusalem surrounded by armies			
Event	Matthew	Mark	Luke
abomination of desolation	24:15	13:14	not mentioned
surrounded by armies 28 th August AD 66	not mentioned	not mentioned	21:20
Flee	24:16	13:15	21:21
Conclusion	Abomination fulfilled when Jerusalem surrounded by armies		

- a. The abomination of Desolation in Jesus' prophecy was when the armies arrived. Matthew and Mark mention the abomination. Luke, inserts, in the exact place of mentioning the abomination, "when you

see Jerusalem surrounded by armies". The conclusion is that Luke interpreted the abomination to be fulfilled when Jerusalem surrounded.

- b. **28th August AD 66:** Manahem arrives at Jerusalem and surrounds the city fulfilling Lk 21:20 but is killed on 15th September AD 66. (Wars 2.433-440) **This was likely when the second wave the Christians fled the city.** The first Christians would have left when they first read the book of Revelation in the early spring of AD 66. After entering the city as a leader, Manahem was finally defeated and fled the city on 15th September AD 66 and later killed. While the Jews would have felt safe, the Christians knew disaster was near for the city. This corresponds to the second attach of Nebuchadnezzar on Jerusalem on 9th December 598 BC when Jehoiachin/Jeconiah/Coniah and Ezekiel obey the order of Jeremiah and surrender voluntarily (2 Kings 24:10-16). They are deported along with a group of 3023 Jews who surrendered by Nebuzaradan: Jer 52:29. These would likely have been caught up in the weedy and rocky soils of life (parable of the sower) but they finally obeyed the second command to leave. They would likely only get out of the city with the easiest of possessions to convert to cash.
 - c. The Roman armies were the abomination which causes abomination when Manahem surrounded the, Christians where given opportunity to leave.
3. Dating the desecration and liberation of the temple 167-164 BC:
- a. The Julian dates converted from 1 Maccabees are based upon Parker & Dubberstein (1971) and Babylonian Calendar reckoning was used in 1 Maccabees, not Macedonian Calendar reckoning.
 - b. Daniel's figure of 1,150 days does not exactly agree with the number from Maccabees, but it is close enough. We will use the dating from 1 Maccabees, understanding it is in error in relation to the inspired number in the book of Daniel.
 - c. **Temple desecrated and sacrifices stopped: 6th December 167 BC:** "And on the 15th day of Chislev, on the 145th year, **they built an abomination of desolation on the altar**, and in the cities around Judah, they built altars." (1 Maccabees 1:54)
 - d. **Temple liberated and sacrifices restored: 14th December 164 BC:** "And they rose early in the morning of the 25th of the 9th month, this is the month Chislev, the 148th year, and they offered up sacrifices according to the law on the altar for the burnt offerings, the new one that they made." (1 Maccabees 4:52-53)
 - e. The period of time recorded in 1 Maccabees is three full 365-day years plus 8 days and equals a grand total of 1103 days. Daniel said it was only 1150 days.
 - f. The author has excavated many Antiochus IV coins at Khirbet el-Maqaitir and Shiloh.



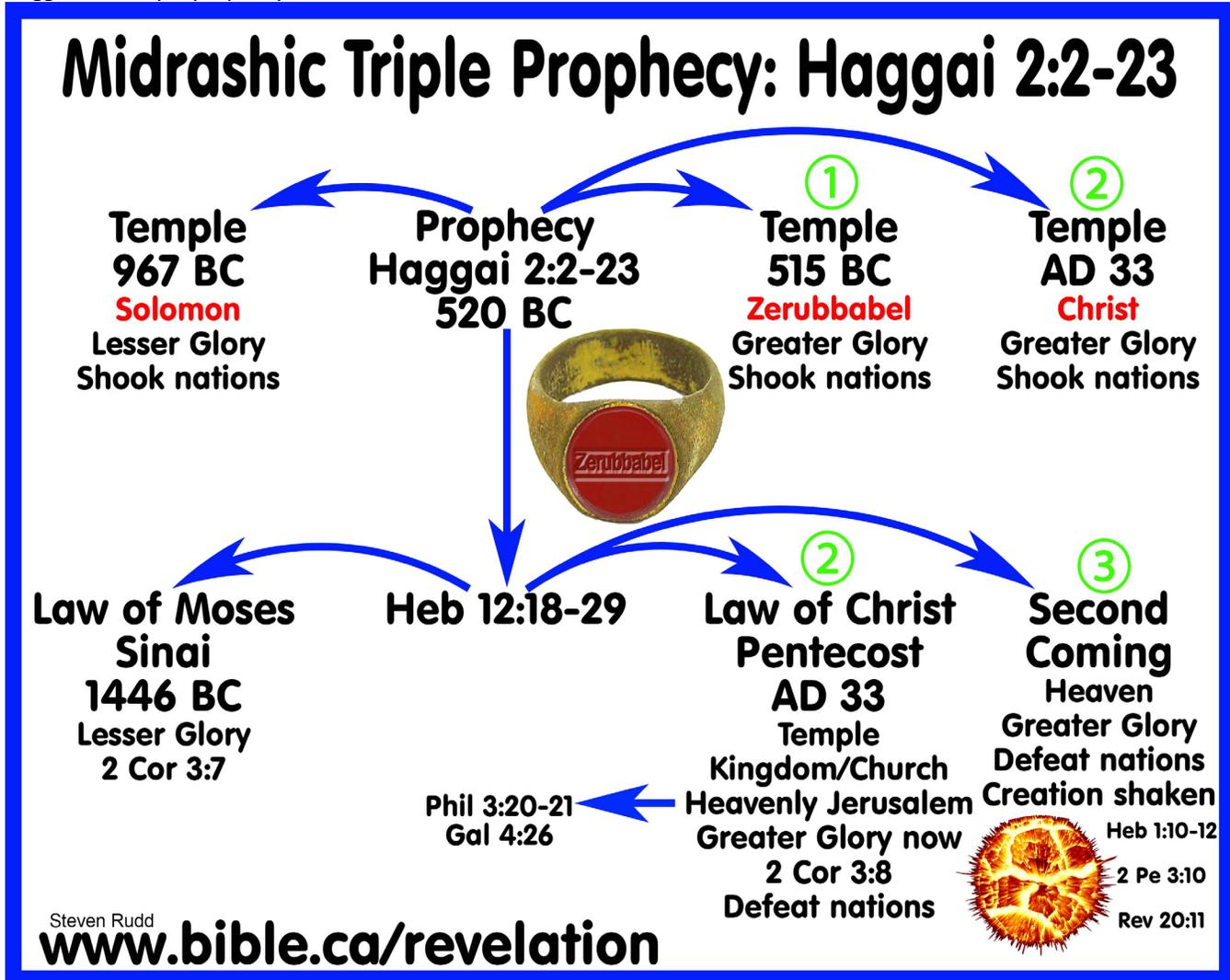
4. Differences in the two fulfillments: 167 BC vs AD 70:
 - a. **167 BC:** Abomination was pagans entering the temple and sacrifices stopped at same time on 6th December 167 BC and resumed 1150 days later (3 years) on 14th December 164 BC when temple worship was restored.
 - b. **AD 70:** Abomination was Jewish armies surrounding Jerusalem in 28th Aug AD 66 but temple sacrifices stopped 4 years later on 14th July AD 70, then 3 weeks later on 6th August AD 70, the temple was destroyed forever.
5. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

He Shall be called a Nazarene" Mt 2:23 "Jesus, the despised Holy branch messiah"		
Midrashic style	Prophetic connection	Comment
Phonic wordplay: similar sounding in Hebrew	"Branch" Isa 11:1	The Greek word for "Nazarene" [Naşrat] sounds like the Hebrew word for "Branch" [nēşer]. The "branch of David" meant "Son of David" and was the foremost messianic attribute. Not only was Jesus universally called, "Jesus the Nazarene" the crowds often addressed him as "Son of David have mercy on me". Mark 10:48. The word play made "Jesus the branch who lived in branch land".
Phonic wordplay: similar sounding in Greek	"Nazarite" Name of Messiah branch is HOLY Isa 4:1-3	LXX substitutes "Holy one of God" for Nazarite in Judg 13:7 and 16:7. Jesus was universally known as the "Holy one of God". As they searched the scriptures, they noticed Isa 4 prophesied the name of the messiah was "HOLY". See also Isaiah 43:3; Luke 4:34; John 6:69
Allusion: Town of Nazareth had a bad reputation. Jn 1:46	Nazareth "Despised, forsaken, worm" Isaiah 53:3; Psalm 22:6	Just as a good man from the inner city of Detroit or Flint Michigan, Las Vegas or anywhere in California and would be stigmatized in a negative stereotype, so too was Jesus for being from the town of Nazareth. Even Nathaniel, the "Israelite in whom is no guile" commented, "can any good thing come from Nazareth". The holy one of God was born in insignificant Bethlehem and grew up in despised Nazareth.

2. Mirroring the first century Jewish Midrashic style Matthew makes three prophetic connections that the messiah would be called a "Nazarene".
 - a. First: "Jesus the branch (Isa 11:1) who lived in branch land (Nazareth)".
 - b. Second: Jesus was holy (LXX replaced Nazarite with holy in Judges 13:7; 16:7).
 - c. Third: "Jesus was despised (Isa 53:3; Ps 22:6) because he came from Nazareth which had a bad reputation. (Jn 1:46)"
3. When Matthew wrote, "as the prophets prophesied" in Mt 2:23, he was following a standard and accepted Midrashic method and style of connecting many different texts and prophecies in exactly the same way as all the Jewish rabbis of his day. They would instantly recognize his method of connecting scriptures the way he did in Mt 2:23 and would accept what he wrote as powerful, authentic and inspired.
4. While today we may scratch our heads at first, everyone in the first century knew exactly which Old Testament passages to which Matthew was referring. Jews today who say "Matthew got it wrong" are being very "un-Jewish" since the interpretation methods of the first century rabbis were identical to Matthew's throughout his entire gospel.
6. The key is to understand that everyone was already calling "Jesus the Nazarene". It is the most common way he was referred to in the first century. Even the pagan Roman soldier asked Jesus at his arrest, "Are you Jesus the Nazarene?". The fact that Matthew does not explain how the prophecy was connected with Jesus being called a "Nazarene" proves that it was common knowledge which had already been widely preached.
7. Matthew's application was in fact stunningly brilliant once you understand what he was doing. Matthew made the application of these messianic prophecies like a master scholar.
8. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

J. Midrashic Triple prophecy of Haggai 2:3-9 as a template to decode the Olivet Discourse:

Haggai 2:3-9 triple prophecy decodes the Olivet Discourse.



1. 16th November 520 BC: Haggai 2:3-9: "Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison? 'But now take courage, Zerubbabel,' declares the Lord, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the Lord, 'and work; for I am with you,' declares the Lord of hosts. 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!' "For thus says the Lord of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. 'I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the Lord of hosts. 'The silver is Mine and the gold is Mine,' declares the Lord of hosts. 'The latter glory of this house will be greater than the former,' says the Lord of hosts, 'and in this place I will give peace,' declares the Lord of hosts." (Haggai 2:3-9)
2. Dates and timing of the prophecies and construction of the temple:
 - a. Jews arrive in Jerusalem to build temple: summer 533 BC (Ezra 2:64)
 - b. Temple foundation laid: May 15th to June 12th 532 BC (Ezra 3:8)
 - c. 12-year work stoppage: 532-520 BC
 - d. Haggai 1:1: 29th August 520 BC
 - e. "shake heavens and earth, greater glory" Haggai 2:1-9 = 16th November 520 BC
 - f. No wall stones are yet laid upon temple foundation: Haggai 2:10-17 = 16th January 519 BC
 - g. I will bless you from this day forward: Haggai 2:18-19 = 16th January 519 BC
 - h. Zerubbabel chosen to shake heavens and earth: Haggai 2:20-23 = 16th January 519 BC
 - i. Temple completed on 12th March 515 BC (Ezra 6:15)

3. The triple prophecy:
 - a. Haggai 2:3-9 is another example of the Midrashic style of prophecy and fulfillment unsettling to modern thinking and expectations but clear to the first century Jew.
 - b. Haggai 2:3-9 is 100% fulfilled within a few years after it was written with no hint that it is a Messianic prophecy.
 - c. Haggai 2:3-9 is quoted in Hebrews 12:26-29 to have two additional fulfillments first in the founding of the church-Kingdom at Pentecost AD 33, and second, the uncreation of the physical universe at the second coming.
 - d. Heb 12:18-29 shows us that we are in the kingdom and heavenly Jerusalem right now: Heb 12:22; Phil 3:20-21; Gal 4:26
 - e. We begin with an old testament text wherein we have no clue it has any fulfillment outside the lifetime of Zerubbabel until Paul makes it into a triple prophecy in Hebrews.
 - f. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.
4. Detailed storyline:
 - a. In the immediate context, the Jerusalem temple foundations had been laid in 532 BC, but a 12-year work stoppage (532-520) prevented the construction until it began again in 520 BC. It was the same year that construction began again that Haggai penned these words in Haggai 2:6-9. The temple was then completed 515 BC, four years after Haggai finished his prophetic book.
 - b. When the Jerusalem temple foundations were laid in 532 BC the elders who were alive to see the temple of Solomon wept because the new temple was smaller and had less glory.
 - i. "They sang, praising and giving thanks to the LORD, saying, "For He is good, for His lovingkindness is upon Israel forever." And all the people shouted with a great shout when they praised the LORD **because the foundation of the house of the LORD was laid**. Yet many of the priests and Levites and heads of fathers' households, **the old men who had seen the first temple, wept with a loud voice when the [smaller] foundation of this house was laid before their eyes**, while many shouted aloud for joy, so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away." (Ezra 3:11-13)
 - c. In Haggai 2:6-9, God promised that the glory of the new smaller temple which was under construction in 520 BC, would have "greater glory" than the larger temple of Solomon. Notice God even said in Haggai 2:4 to "take courage **NOW**". There was 100% fulfillment of Haggai 2:6-9 in 515 BC!
 - d. In Haggai 2:21-23, God promises to use Zerubbabel as the "signet ring" instrument to shake the heavens and the earth in his lifetime!
 - i. **16th January 519 BC**: "Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth. 'I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.' 'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a signet ring, for I have chosen you,' " declares the LORD of hosts." (Haggai 2:21-23)
 - ii. Notice also the shaking of the heaven and earth PRECEEDS the filling of the temple in 515 BC with greater glory.
 - iii. It is clear, that God used Zerubbabel as "His signet ring to defeat the enemies of Israel" who attempted to hinder the construction of the temple in Jerusalem: "**Rehum** the commander and **Shimshai** the scribe and the **rest of their colleagues**, the **judges** and the **lesser governors**, the **officials**, the **secretaries**, the **men of Erech**, the **Babylonians**, the **men of Susa**, that is, the **Elamites**, and the rest of the **nations** which the great and honorable Osnappar deported and settled in the city of Samaria, and in the rest of the region beyond the River. Now" (Ezra 4:9-10)
 - iv. Although Zerubbabel was a vassal king under Darius I from 520-510 BC, he operated in full autonomy in Judea by defeating the "nations" who opposed the Jews.

- e. The language of Haggai is similar to Jer 52:20 where God promises to use Israel as a weapon of war against Israel's adversaries:
- i. **Prophecy of destruction of Babylon through Israel in 539 BC:** "He says, "You [Israel] are My war-club, My weapon of war; And with you [Israel] I shatter nations, And with you [Israel] I destroy kingdoms. "With you I shatter the horse and his rider, And with you I shatter the chariot and its rider, And with you I shatter man and woman, And with you I shatter old man and youth, And with you I shatter young man and virgin, And with you I shatter the shepherd and his flock, And with you I shatter the farmer and his team, And with you I shatter governors and prefects. "But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done in Zion before your eyes," declares the LORD. "Behold, I am against you, O destroying mountain, Who destroys the whole earth," declares the LORD, "And I will stretch out My hand against you, And roll you down from the crags, And I will make you a burnt out mountain." (Jeremiah 51:20–25)
- f. We have fulfillment of the Haggai 2 prophecy in 520 BC, through Zerubbabel whom God used to "shake the heavens and the earth" before the new temple was completed by defeating Israel's enemies who hindered its construction. Fulfillment was completed through the "greater glory" in the temple when it was completed in 516 BC.
5. Haggai 2:3-9 was all so neat, clean and simple, until Apostle Paul comes along and finds not one, but two additional fulfillments in Hebrews 12:18-29
- a. Hebrews 12:18-24: Christians have not come to Mt. Sinai when God shook the earth but to the church and heavenly Jerusalem (Mt. Zion).
 - b. Note: The Law of Moses was given on Pentecost 1446 BC at Mt. Sinai but the Law of Christ was given at Jerusalem on Pentecost AD 33. Hebrew 12 connects the events at Mt. Sinai in 1446 BC with the founding of the church-kingdom in AD 33. Hebrews 12 does not connect the events at Mt. Sinai in 1446 BC with the destruction of Jerusalem in AD 70.
 - c. Two voices of Hebrews 12:25:
 - i. Moses was the voice who warns from earth at Mt. Sinai when the law of Moses was given on Pentecost 1446 BC. "Then the Lord said to Moses, "Thus you shall say to the sons of Israel, 'You yourselves have seen that I have spoken to you from heaven.'" (Exodus 20:22)
 - ii. Christ was the voice who warned from heaven on Pentecost AD 33 when the Law of Christ was given.
 - d. **Hebrews 12:26: First messianic fulfillment: Zerubbabel is an antitype of Christ:** God's voice shook the earth at Mt. Sinai but Haggai 2:3-9 prophesied that God's voice would shake both heaven and earth at Pentecost AD 33. Paul applies the prophecy of Haggai 2 to the founding of the kingdom of God on Pentecost. "I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.' 'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a signet ring, for I have chosen you,' " declares the LORD of hosts." (Haggai 2:22–23). It is clear that Paul applies the Haggai 2 prophecy to Christ setting up His kingdom on the Day of Pentecost AD 33.
 - e. **Hebrews 12:27-28: Second messianic fulfillment: The second coming:** After Paul finds complete messianic fulfillment of the Haggai 2 prophecy in Christ on Pentecost AD 33, he then turns Haggai 2 to find a second messianic fulfillment in the distant future. Paul applies Haggai 2 to the second coming of Christ when he will "remove created things" by uncreating the 118 elements of the periodic table. This exactly agrees with what Paul said in Hebrews 1:10–12 where that which Christ created in 5554 BC as per Gen 1:1 will be "perish, be rolled up, and changed". This is precisely what Apostle John said would happen at the second coming and Great Judgement at the end of time in Rev 20:11 when "heaven and earth fled from His presence and no place was found for them."

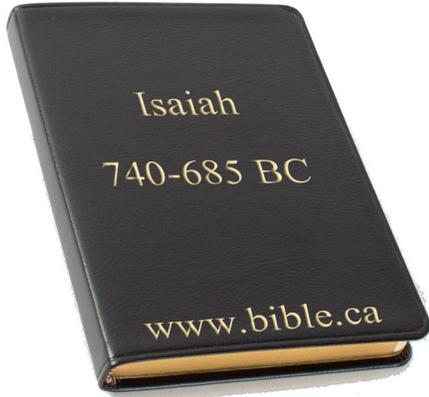
- f. **Three fires of Hebrews 12:29:** The final statement “our God is a consuming fire” connects fire to Mt. Sinai in 1446 BC, tongues of fire on Pentecost AD 33 and the “flaming fire of destruction” (2 Thess 1:7) at the second coming.
6. Paul’s Midrashic method of applying Haggai 2:3-9 first to Pentecost AD 33, then the destruction of the physical universe at the second coming provides a perfect template with which to decode the Olivet Discourse.
 - a. Jews today never read the New Testament much less study it and are therefore unaware of the Midrashic interpretive style of the Mishna and Talmud is the same as the Christian Bible.
 - b. When anti-Christian Jewish Rabbis protest that nothing in the Haggai prophecy can be applied AFTER the temple was finished in 515 BC they are being very unJewish in their criticisms of how Apostle Paul (a Jew from the tribe of Benjamin) applied Haggai 2 to messianic prophecy in Hebrews 12.
 - c. The Jews today accuse the New Testament writers of ripping the Haggai prophecy out of its already fully fulfilled context in 515 BC and misapplying it to the future Messianic period.
 - d. If Full-Preterists were truly consistent in how they interpret scripture, they would join with the Jews in rejecting Mt 2:23; 2 Sam 7:14; Dan 8:9-14; Isa 7:14 and Haggai 2:6-9 as having any first century application.
7. This ancient Biblical Midrashic hermeneutic used by Jesus, Matthew, Peter and Paul will now be used to correctly decode the Olivet Discourse and especially Matthew chapters 24-25



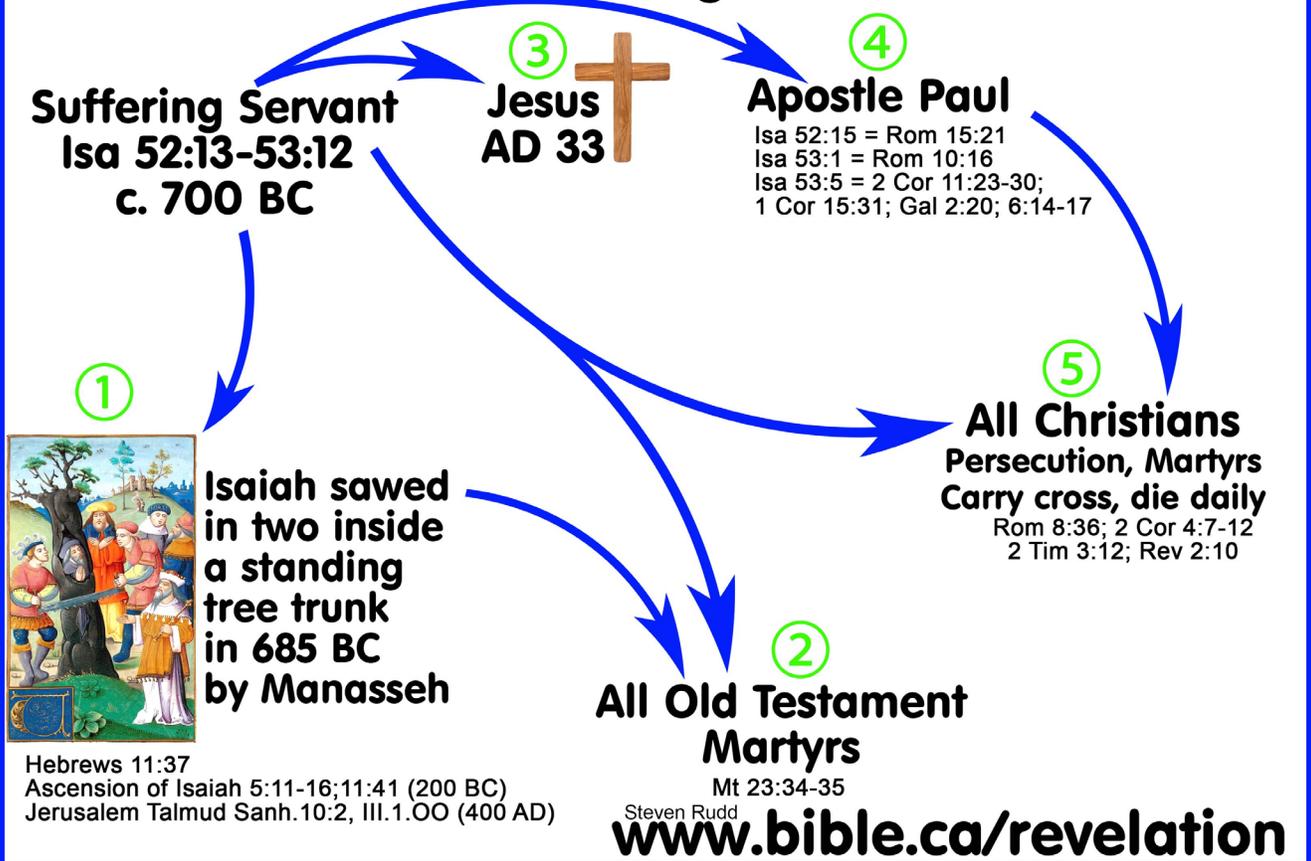
3. Book of Isaiah and the five-fold prophecy of Isaiah 53 decodes the Olivet Discourse.

Come Lord Jesus, we are waiting for you!

III. Isaiah: Midrashic manifold fulfillments as a template to decode the Olivet Discourse:



Midrashic Five-Fold Prophecy of Isaiah 53 The Suffering Servant



A. Overview of the book of Isaiah decodes the Olivet Discourse of Jesus in the New Testament:

1. What we see is the Isaiah is the typical Midrashic style of fulfilling prophecy familiar to all the Jews at the time of Christ and the first century church.
 - a. The vast majority of the messianic prophecies were fulfilled in the life of Isaiah and his fellow Jews in 700 BC down to the Babylonian captivity and return (605-536 BC) long after he had died.
 - b. Notice the prophetic fulfillments in the sections of Isaiah 40-66 that they had immediate fulfillment and application long before Christ was born.

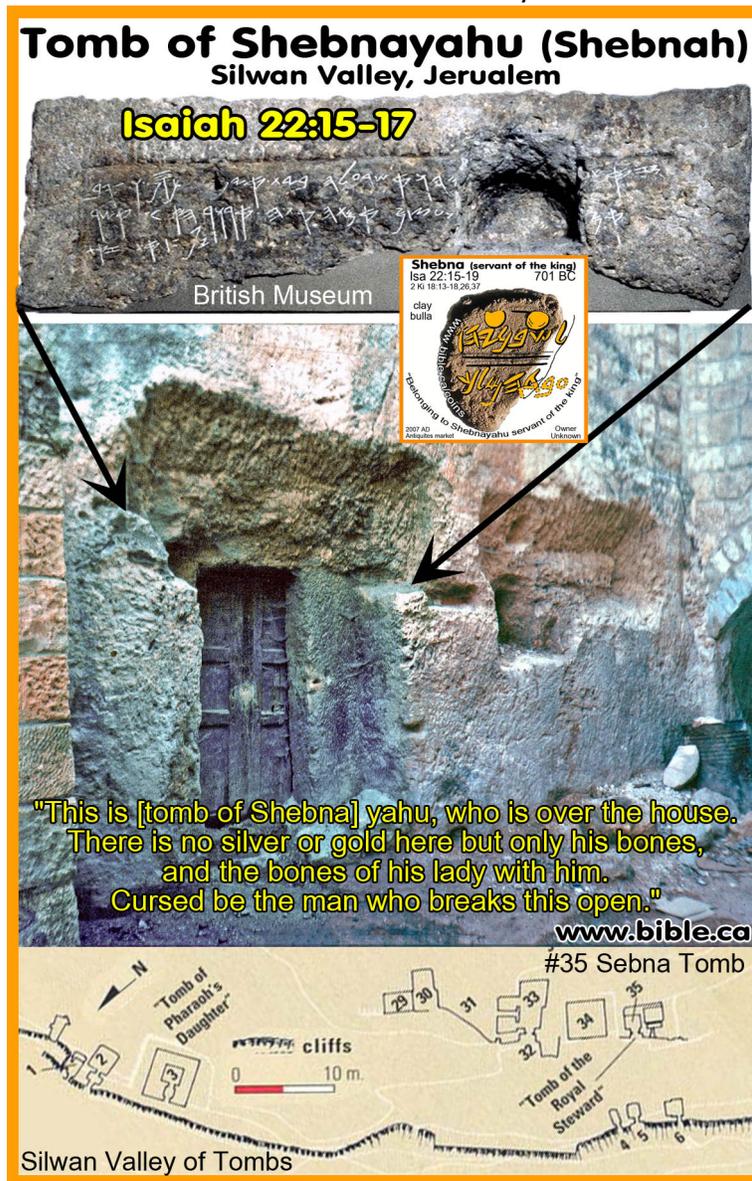
- c. Even the famous Isa 7:14 prophecy was immediately fulfilled in 732 BC when Ahaz died shortly after Isaiah's own child was born to him.
 - d. Messianic prophecies are almost without exception based upon manifold fulfillments of up to 5 different times, peoples and events.
 - e. This gives us great insight in our understanding of the Olivet discourse of Jesus concerning the destruction of Jerusalem.
2. Prophetic partitions by date in Isaiah: 740-685 BC
 - a. Isaiah 1-37: Events during 740-702 BC (Death of Uzziah, Ahaz vs. Rezin king of Aram and Pekah king of Israel)
 - b. Isaiah 38-39: Events during 701 BC (Hezekiah and the Siege of Jerusalem by Sennacherib)
 - c. Isaiah 40-48: Events during 605-536 BC (Babylonian captivity and release by Cyrus)
 - d. Isaiah 49-57: Events after 536 BC down to Pentecost AD 33. (Suffering Servant section)
 - e. Isaiah 58-66: Events after the future second coming, great judgement, Heavenly Jerusalem, hell.
 3. Death of Isaiah when he was sawed in two by Manasseh in 685 BC: Heb 11:37
 - a. This gives fulfillment in Isaiah 53 in the life of Isaiah, who like Christ suffered for the sins of the people.
 - b. Extra-Biblical traditions dating to 200 BC say that Isaiah was sawn in two with a metal tree saw, perhaps while suspended upside down between two trees by Manasseh around 685 BC once Hezekiah died.
 - c. This was recorded in Hebrews: "They were stoned, **they were sawn in two**, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated" (Hebrews 11:37)
 - d. "And they seized Isaiah the son of Amoz and **sawed him in half with a wood saw**. 12 And Manasseh, and Belkira, and the false prophets, and the princes, and the people, and all stood by looking on. 13 And to the prophets who (were) with him he said before he was sawed in half, "Go to the district of Tyre and Sidon, because for me alone the LORD has mixed the cup." 14 And while Isaiah was being sawed in half, he did not cry out, or weep, but his mouth spoke with the Holy Spirit until he was sawed in two. 15 Beliar did this to Isaiah through Belkira and through Manasseh, for Sammael was very angry with Isaiah from the days of Hezekiah, king of Judah, because of the things which he had seen concerning the Beloved, 16 and because of the destruction of Sammael which he had seen through the LORD, while Hezekiah his father was king. And he did as Satan wished." (Ascension of Isaiah 5:11-16, 200 BC – 400 AD)
 - a. "Because of these visions and prophecies Sammael Satan sawed Isaiah the son of Amoz, the prophet, in half by the hand of Manasseh. ⁴² And Hezekiah gave all these things to Manasseh in the twenty-sixth year of his reign. ⁴³ But Manasseh did not remember these things, nor place them in his heart, but he became the servant of Satan and was destroyed." (Ascension of Isaiah 11:41, 200 BC – 400 AD)
 4. Specific fulfillments in a single man:
 - a. Isaiah himself fulfilled most of the prophecies
 - b. Jesus
 - c. Cyrus
 - d. Eliakim
 - e. King Ahab and Hezekiah
 - f. Apostle Paul and Peter
 5. General fulfillments:
 - a. Jews at the time of Isaiah, Babylonian captivity and time of Jesus
 - b. All prophets who ever lived, both Jewish and Christians
 - c. Christians
 - d. All men who ever lived
 - e. The Second coming, Judgement, heaven and hell
 6. The theme of suffering:
 - a. The four "suffering servant" songs in Isaiah:

- i. **First Suffering servant song:** Israel, Isaiah, Christ, Christians, Paul: Isa 42:1-9 (**Messianic echo:** [Acts 26:15-18 echoes Isaiah 42:6-8](#): calls to service)
 - ii. **Second suffering servant song:** Isaiah, Israel, Christ, Christians: Isa 49:1-13. Called from the womb: Isaiah himself | Israel: Gen 25:23–25 | Christ: Isa 7:14; Mt 1:23 | Christians: Isa 62:2; Eph 1:3.
 - iii. **Third suffering servant song:** Isa 50:4-11
 - iv. **Fourth suffering servant song:** Isaiah 52:13-53:12 (Christ’s ministry and crucifixion)
- b. Suffering in the New Testament:
 - i. Jesus, as creator God, became a servant: Jn 13; Phil 2:6-10
 - ii. Christ taught the greatest is the servant: Mk 10:42-45
 - iii. Just as Jesus died on the cross, so too Christians “pick of their own cross” and “die daily”.
- 7. Foreknown, ordained and named by God before birth:
 - a. Isaiah himself
 - b. Israel: Gen 25:23–25
 - c. Cyrus: Isaiah 44:28-45:48 (Cyrus named in Isaiah 45:3, 150 year before birth and fulfilled in decree of 536 BC)
 - d. Christ: Isa 7:14; Mt 1:23
 - e. Christians: Isa 62:2; Eph 1:3.

B. Five Suffering Servants in Isaiah: “MY SERVANT”

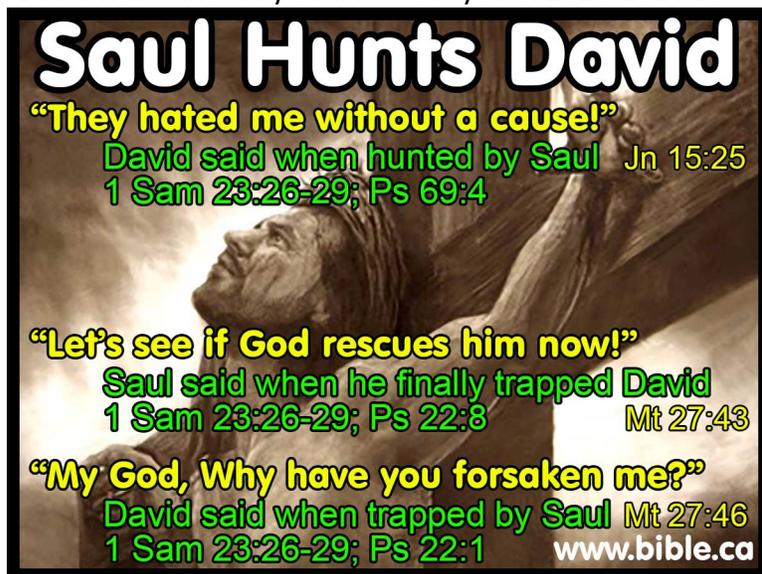
1. **My Servant Jesus of Nazareth:** Messianic prophecy.
2. **My servant Isaiah:** "And the Lord said, “Even as **My servant Isaiah** has gone naked and barefoot three years as a sign and token against Egypt and Cush" (Isaiah 20:3)
3. **My servant Eliakim:** (a type of Apostle Peter)
 - a. **Shebnah/Eliakim, High Priest/Apostle Peter:** Just as Shebah was replaced by Eliakim as Judean governor under Hezekiah. Just as the “key to Jerusalem” was taken away from Shebnah the unfit stewards of God’s people, so too was they “key to the kingdom of God” taken from the chief priests and Pharisees in Jerusalem and given to Apostle Peter. This echoes the parable of the landowner (Mt 21:33-45) that concludes with the words: “Therefore I say to you, **the kingdom of God will be taken away from you and given to a people, producing the fruit of it.**” (Matthew 21:43)
 - b. “Then it will come about in that day, That I will summon **My servant Eliakim** the son of Hilkiah, And I will clothe him with your tunic and tie your sash securely about him. I will entrust him with your authority, And he will become a father to the inhabitants of Jerusalem and to the house of Judah. “Then I will set the key of the house of David on his shoulder, When he opens no one will shut, When he shuts no one will open. “I will drive him like a peg in a firm place, And he will become a throne of glory to his father’s house.” (Isaiah 22:20–23)
 - c. **Eliakim:** "Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh." (Isaiah 36:22)
 - d. "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid Eliakim replaced Shebnah: The tomb of Shebnah can be seen today in Jerusalem: "Thus says the Lord God of hosts, “Come, go to this steward, To Shebna, who is in charge of the royal household, ‘What right do you have here, And whom do you have here, That you have hewn a tomb for yourself here, You who hew a tomb on the height, You who carve a resting place for yourself in the rock? ‘Behold, the Lord is about to hurl you headlong, O man. And He is about to grasp you firmly" (Isaiah 22:15–17)

- e. The tomb of Shebnah can be seen today in Jerusalem.



- f. **Peter:** "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." (Matthew 16:19)
- g. **Christ:** "When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." (Revelation 1:17-18)
4. **My servant David:** "For I will defend this city to save it for My own sake and for **My servant David's** sake." (Isaiah 37:35)

- a. David was hunted by Saul for four years: 1018-1014 BC



- b. David was expelled from Jerusalem by his son Absalom in 979 BC. Both David and Jesus are connected to the Mount of Olives. First when David was fleeing Absalom. Second when Jesus announced the destruction of the city in AD 70 and his arrest.

5. **My servant Hezekiah:**

- a. "His servants spoke further against the LORD God and against His servant Hezekiah." (2 Chronicles 32:16)
- b. "I will deliver you and this city from the hand of the king of Assyria; and I will defend this city." (Isaiah 38:6)
- c. Hezekiah suffered fear and anxiety when Sennacherib sieged Jerusalem. Hezekiah suffered a terminal physical illness although he was righteous. His prayer and healing resulted in the defeat of Sennacherib attacks Jerusalem in 701 BC. God healed Hezekiah and killed 185,000 soldiers from Sennacherib's army. Had this not happened, Judah would have gone into Assyrian captivity in 701 BC, joining the 10 lost tribe of Israel who were deported into extinction in 723 BC.
- d. Later in 701 BC, Hezekiah foolishly and overconfidently shows Merodach-baladan the king of Babylon his Royal treasures and God decrees that the king of Babylon will come for the riches and deport his sons to Babylon.
- e. "Behold, the days are coming when all that is in your house and all that your fathers have laid up in store to this day will be carried to Babylon; nothing will be left," says the LORD. "And some of your sons who will issue from you, whom you will beget, will be taken away, and they will become officials in the palace of the king of Babylon." Then Hezekiah said to Isaiah, "The word of the LORD which you have spoken is good." For he thought, "For there will be peace and truth in my days." (Isaiah 39:6-8)
- f. Isaiah therefore prophecies both the 70 Babylonian captivity (605-536 BC) and the decree of Cyrus in 536 BC where the "captives are freed" and allowed to return and rebuild Jerusalem.
- g. The very next verse in Isa 40:1 prophecies the spiritual kingdom/church/Jerusalem and the rise of John the Baptist as a forerunner to Jesus, who like Cyrus, would free the people from the bondage of their sins.
- h. "Comfort, O comfort My people," says your God. "Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her iniquity has been removed, That she has received of the LORD'S hand Double for all her sins." A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God." (Isaiah 40:1-3)
- i. The entire contrast displayed when Sennacherib easily defeated the nation's who worshipped idols of wood and stone but was himself defeated by the one true God, who has no equal or rival is the central theme in Isaiah chapters 40-55.
- j. Jesus deliberately echoes a pattern of themes that are unique to Jehovah by using the expression "I AM" (Greek: ego eimi; Hebrew: ani hu). The high density of I AM sayings of Jehovah found in Chapters

40-55 of Isaiah match the high density of I AM sayings of Jesus in the gospel of John. The vast majority of these sayings are only found in Isaiah 40-55 and John because the theme of Isaiah 40-55 is the identify of Jehovah and the theme of John is the identity of Jesus. When Jesus echoes the sayings of Jehovah in Isaiah, he is clearly applying this "language of deity" to himself as Jehovah. If we see one elephant in a cloud, it may be a coincidence, but 15 elephants linked trunk to tail is a pattern of design. So too with Jesus saying "I AM". By itself "I AM" would prove little, but the pattern of His use in various themes that exactly match Isaiah, create an unmistakable mosaic that is a powerful and irrefutable proof of his deity.

C. General prophetic date partitions in Isaiah:

1. Isaiah 1-37: Events during 740-702 BC (Death of Uzziah, Ahaz vs. Rezin king of Aram and Pekah king of Israel)
2. Isaiah 38-39: Events during 701 BC (Hezekiah and the Siege of Jerusalem by Sennacherib)
3. Isaiah 40-48: Events during 605-536 BC (Babylonian captivity and release by Cyrus)
 - a. **Messianic echo:** [John 14:5-6 echoes Isaiah 40:3](#) (the way)
 - b. **My Servant:** Righteous Israel, Christians: Isaiah 41:8–16 (**Messianic echo:** [John 6:20 echoes Isaiah 41:10,13](#): fear not)
 - c. **First Suffering servant song:** Israel, Isaiah, Christ, Christians, Paul: Isa 42:1-9 (**Messianic echo:** [Acts 26:15-18 echoes Isaiah 42:6-8](#): calls to service)
 - d. **My Servant:** Wicked Israel in 587 BC and AD 70: Isaiah 42:18–20
 - e. **My Servant:** Israel, Christ, Christians: Isaiah 43:10 (**Messianic echo:** [Phil 2:6-8 echoes John 13:19 which echoes Isaiah 43:10-12](#): Jesus as saviour/God incarnate)
 - f. Add echoes starting here
 - g. **My Servant:** Israel in 587 BC before captivity because of idolatry (identified in Isa 44:9-20), Christians: Isaiah 44:1-8
 - h. **My Servant:** Israel in 536 BC returned from captivity (identified in Isa 44:9-20), Christians AD 33 and after Islamic captivity of Christians (Captivity of Jerusalem began in AD 636) for Idolatry through Mariolatry, Mary worship, praying to dead humans/saints, venerating bones of dead church leaders: Isa 44:21-27
 - i. **My Anointed: Cyrus, Christ (Shepherd/Anointed), agent of restoration after Babylonian captivity, freed from sin:** Isaiah 44:28–48
4. Isaiah 49-57: Events after 536 BC down to Pentecost AD 33. (Suffering Servant section)
 - a. **Second suffering servant song:** Isaiah, Israel, Christ, Christians: Isa 49:1-13. Called from the womb: Isaiah himself | Israel: Gen 25:23–25 | Christ: Isa 7:14; Mt 1:23 | Christians: Isa 62:2; Eph 1:3.
 - b. **Third suffering servant song:** Isa 50:4-11
 - c. **Fourth suffering servant song:** Isaiah 52:13-53:12 (Christ's ministry and crucifixion)
5. Isaiah 58-66: Events after the future second coming, great judgement, Heavenly Jerusalem, hell.

D. Messianic echoes and antitypes in Isaiah:

1. Prime Echo Examples: These passages stand on their own in proving the deity of Christ:
 - a. [John 14:5-6 echoes Isaiah 40:3](#) (the way)
 - b. [John 6:20 echoes Isaiah 41:10,13](#) (fear not)
 - c. [Acts 26:15-18 echoes Isaiah 42:6-8](#) (calls to service)
 - d. [Phil 2:6-8 echoes John 13:19 which echoes Isaiah 43:10-12](#) (saviour/God incarnate)
 - e. [Rev 22:12-13 echoes Isaiah 44:6](#) (first and last)
 - f. [1 Cor 10:4 echoes Isaiah 44:8](#) (only Rock)
 - g. [John 1:1-5 echoes Isaiah 44:24](#) (only creator)
 - h. [King of Babylon echoes Jehovah: Isa 47:8-10; 46:9](#) (quote)
 - i. [John 4:25-26 echoes Isaiah 52:6](#) (quoted by Jesus)
 - j. [John 8:58 echoes Isaiah 40-55; Ex 3:14; Psalm 90:2](#) (eternal)
 - k. [John 18 echoes Isaiah's "I AM"](#)

2. Secondary Echo Examples: These passages follow the pattern of Jesus echoing the words of Jehovah, but are not in themselves definitive in proving the deity of Christ.
 - a. [John 11:25 echoes Deut 32:39](#) (Resurrection)
 - b. [John 18:37 echoes Isaiah 43:15](#) (King)
 - c. [Acts 4:12 echoes Zechariah 14:9](#) (only name)
 - d. [John 8:18 echoes 1 Samuel 12:5](#) (witness)
 - e. [Mark 14:61-64 echoes Isaiah 19:1](#) (coming)
 - f. [John 6 echoes Exodus 16:12](#) (manna)
 - g. [Rev 22:16 echoes Isaiah 60:1-5](#) (morning star)
 - h. [John 10:9-15 echoes Isaiah 40:11](#) (shepherd)
3. Themes linked directly with 'I am'
 - a. 'I am' and light: John 8:12; 11:25; 14:6; 6:35; 10:9-11,15
 - b. 'I am' and belief: John 6:35; 8:24; 11:25; 13:19
 - c. 'I am' and knowledge: John 8:28; 10:14; 14:6,7
 - d. 'I am' and witness: John 8:12-13, 8:18
 - e. 'I am' and truth: John 4:24, 26; 8:17-18; 14:6
 - f. 'I am' and origin/destiny: John 6:40, 5 1; 7:34; 8:23-24
 - g. 'I am' and time: past and future: John 8:58; 13:19; 7:34
 - h. 'I am' and the Father: John 8:18; 8:28; 10:14; 14:6; 15:1
 - i. 'I am' and Titles: John 4:26; 8:28
 - j. 'I am' and Authority: John 6:20; 8:28; 18:5-6

E. Five-fold fulfilment of Isaiah:

4. **National Israel, Christians:** ""But you, Israel, My servant, Jacob whom I have chosen, Descendant of Abraham My friend, You whom I have taken from the ends of the earth, And called from its remotest parts And said to you, 'You are My servant, I have chosen you and not rejected you.'" (Isaiah 41:8–9)
5. **1st Servant Song: Israel, Isaiah, Christ, Christians:** "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. "He will not cry out or raise His voice, Nor make His voice heard in the street. "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law."" (Isaiah 42:1–4)
6. **Israel in 587 BC and AD 70:** "Hear, you deaf! And look, you blind, that you may see. Who is blind but My servant, Or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, Or so blind as the servant of the LORD? You have seen many things, but you do not observe them; Your ears are open, but none hears." (Isaiah 42:18–20)
7. **Israel, Christ, Christians:** "You are My witnesses," declares the LORD, "And My servant whom I have chosen, So that you may know and believe Me And understand that I am He. Before Me there was no God formed, And there will be none after Me." (Isaiah 43:10)
8. **Israel in 587 BC before captivity because of idolatry, Christians:** "But now listen, O Jacob, My servant, And Israel, whom I have chosen: Thus says the LORD who made you And formed you from the womb, who will help you, 'Do not fear, O Jacob My servant; And you Jeshurun whom I have chosen.'" (Isaiah 44:1–2)
9. **Israel in 536 BC returned from captivity, Christians AD 33 and after Islamic captivity of Christians (Captivity of Jerusalem began in AD 636) for Idolatry through Mariolatry, Mary worship, praying to dead humans/saints, venerating bones of dead church leaders:** "Remember these things, O Jacob, And Israel, for you are My servant; I have formed you, you are My servant, O Israel, you will not be forgotten by Me. "I have wiped out your transgressions like a thick cloud And your sins like a heavy mist. Return to Me, for I have redeemed you."" (Isaiah 44:21–27)
10. **Cyrus, Christ (Shepherd/Anointed), agent of restoration after Babylonian captivity, freed from sin:** Isa 44-48

- a. **Cyrus restores from 70-year Babylonian captivity:** "It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.' " Thus says the LORD to Cyrus His anointed, Whom I have taken by the right hand, To subdue nations before him And to loose the loins of kings; To open doors before him so that gates will not be shut: "I will go before you and make the rough places smooth; I will shatter the doors of bronze and cut through their iron bars. "I will give you the treasures of darkness And hidden wealth of secret places, So that you may know that it is I, The LORD, the God of Israel, who calls you by your name. For the sake of Jacob **My servant**, And Israel My chosen one, I have also called you by your name; I have given you a title of honor Though you have not known Me." (Isaiah 44:28–45:4)
 - b. **National Israel restored from Babylonian captivity:** "Go forth from Babylon! Flee from the Chaldeans! Declare with the sound of joyful shouting, proclaim this, Send it out to the end of the earth; Say, "The LORD has redeemed **His servant Jacob.**" (Isaiah 48:20)
 - c. Both Cyrus and Christ were named by Isaiah hundreds of years before birth: Isa 45:3 (Cyrus); Isa 7:14 (Immanuel)
 - d. **Isaiah, Cyrus, Christ:** "The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To **proclaim liberty to captives And freedom to prisoners**; To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified. Then they will rebuild the ancient ruins, They will raise up the former devastations; And they will repair the ruined cities, The desolations of many generations. Strangers will stand and pasture your flocks, And foreigners will be your farmers and your vinedressers. But you will be called the priests of the LORD; You will be spoken of as ministers of our God. You will eat the wealth of nations, And in their riches you will boast. Instead of your shame you will have a double portion, And instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, Everlasting joy will be theirs." (Isaiah 61:1–7)
 - e. **Christ:** "Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD." (Isaiah 11:1–2)
 - f. **Christ:** "After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him," (Matthew 3:16)
 - g. **Christ:** "John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him." (John 1:32)
 - h. **Christ:** "And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4:16–21)
11. **2nd Servant Song: Isaiah, Israel, Christ, Christians:** "Listen to Me, O islands, And pay attention, you peoples from afar. The LORD called **Me from the womb (Isaiah himself | Israel: Gen 25:23–25 | Christ: Isa 7:14; Mt 1:23 | Christians: Isa 62:2; Eph 1:3)**; From the body of My mother He named Me. He has made My mouth like a sharp sword, In the shadow of His hand He has concealed Me; And He has also made Me a select arrow, He has hidden Me in His quiver. He said to Me, "You are My Servant, Israel, In Whom I will show My glory." But I said, "I have toiled in vain, I have spent My strength for nothing and vanity; Yet surely the justice due to Me is with the LORD, And My reward with My God." And now says the LORD, who formed Me from the womb to

be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength), He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth." (Isaiah 49:1–6)

12. **Isaiah, Christ, Church:** "Who is among you that fears the LORD, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the LORD and rely on his God." (Isaiah 50:10)
13. **Isaiah, Christ, Church:** Isaiah 52:13-15; Isaiah 53.
14. **National Israel returns from Babylonian captivity and messianic/Christians:** "Thus says the LORD, "As the new wine is found in the cluster, And one says, 'Do not destroy it, for there is benefit in it,' So I will act on behalf of **My servants** In order not to destroy all of them. "I will bring forth offspring from Jacob, And an heir of My mountains from Judah; Even My chosen ones shall inherit it, And My servants will dwell there." (Isaiah 65:8–9)
15. **National Israel returns from Babylonian captivity and messianic/Christians:** "Thus says the LORD, "As the new wine is found in the cluster, And one says, 'Do not destroy it, for there is benefit in it,' So I will act on behalf of My servants In order not to destroy all of them. "I will bring forth offspring from Jacob, And an heir of My mountains from Judah; Even My chosen ones shall inherit it, And My servants will dwell there. "Sharon will be a pasture land for flocks, And the valley of Achor a resting place for herds, For My people who seek Me. "But you who forsake the LORD, Who forget My holy mountain, Who set a table for Fortune, And who fill cups with mixed wine for Destiny, I will destine you for the sword, And all of you will bow down to the slaughter. Because I called, but you did not answer; I spoke, but you did not hear. And you did evil in My sight And chose that in which I did not delight." Therefore, thus says the Lord GOD, "Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be put to shame. "Behold, My servants will shout joyfully with a glad heart, But you will cry out with a heavy heart, And you will wail with a broken spirit. "You will leave your name for a curse to My chosen ones, And the Lord GOD will slay you. But My servants will be called by another name (Jew-after captivity/Christian)." (Isaiah 65:8–15)
16. **Jerusalem, Christ, Church, Christians:** "Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all you who mourn over her, That you may nurse and be satisfied with her comforting breasts, That you may suck and be delighted with her bountiful bosom." For thus says the LORD, "Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees. "As one whom his mother comforts, so I will comfort you; And you will be comforted in Jerusalem." Then you will see this, and your heart will be glad, And your bones will flourish like the new grass; And the hand of the LORD will be made known to His servants, But He will be indignant toward His enemies. For behold, the LORD will come in fire And His chariots like the whirlwind, To render His anger with fury, And His rebuke with flames of fire. For the LORD will execute judgment by fire And by His sword on all flesh, And those slain by the LORD will be many." (Isaiah 66:10–16)

F. 55 Isaiah Quotations in 65 New Testament Passages

55 Isaiah Quotations in 65 New Testament Passages				
Generally New Testament writers quoted from the Greek Septuagint (LXX)				
Isaiah Source	NT quote	New Testament: New English Translation (NET)	Septuagint LXX Vaticanus 325 AD	Masoretic MT Jewish Bible JPS
Isaiah 1:9	Rom 9:29	"Just as Isaiah predicted, "If the Lord of armies had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah."" (Romans 9:29)	"And if the Lord Sabaoth had not left us seed, we would have become like Sodom and we would have been made like Gomorrah." (Isaiah 1:9)	"Had not the LORD of Hosts Left us some survivors, We should be like Sodom, Another Gomorrah." (Isaiah 1:9)
Isaiah 6:9-10	Mt 13:14-15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26-27	"And concerning them the prophecy of Isaiah is fulfilled that says: 'You will listen carefully yet will never understand, you will look closely yet will never comprehend. For the heart of this people has become dull; they are hard of hearing, and they have shut their eyes, so that they would not see with their eyes and hear with their ears and understand with their hearts and turn, and I would heal them.'" (Matthew 13:14–15) "so that although they look they may look but not see, and although they hear they may hear but not understand, so they may not repent and be forgiven."" (Mark 4:12) "He said, "You have been given the opportunity to know the secrets of the kingdom of God, but for others they are in parables, so that although they see they may not see, and although they hear they may not understand." (Luke 8:10) ""He has blinded their eyes and hardened their heart, so that they would not see with their eyes and understand with their heart, and turn to me, and I would heal them."" (John 12:40) "when he said, 'Go to this people and say, "You will keep on hearing, but will never understand, and you will keep on looking, but will never perceive. For the heart of this people has become dull, and their ears are hard of hearing, and they have closed their eyes, so that they would not see with their eyes and hear with their	"And he said, "Go and tell this people, 'You will hear by hearing and not understand; and although looking, you will look and not see.' For the heart of this people has been thickened; and they have heard with difficulty with their ears, and they closed their eyes lest they see with their eyes and hear with their ears and understand with their heart and turn, and I will heal them."" (Isaiah 6:9–10)	"And He said, "Go, say to that people: 'Hear, indeed, but do not understand; See, indeed, but do not grasp.' Dull that people's mind, Stop its ears, And seal its eyes— Lest, seeing with its eyes And hearing with its ears, It also grasp with its mind, And repent and save itself."" (Isaiah 6:9–10)

		ears and understand with their heart and turn, and I would heal them." "" (Acts 28:26–27)		
Isaiah 7:14 (Isaiah's own son born just before the death of Rezin and Pekah in 732 BC (Isa 8:3))	Mt 1:23 (Jesus)	"Look! The virgin will conceive and bear a son, and they will call him Emmanuel," which means "God with us." "" (Matthew 1:23)	"Because of this, the Lord himself will give you a sign: Look, the maiden will become pregnant and will bear a son, and you will call his name Immanuel." (Isaiah 7:14)	"Assuredly, my Lord will give you a sign of His own accord! Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel." (Isaiah 7:14)
Isaiah 8:12	1 Peter 3:14	"But in fact, if you happen to suffer for doing what is right, you are blessed. But do not be terrified of them or be shaken." (1 Peter 3:14)	"Let them not say, "It is hard." For anything that this people might say is hard; but do not be frightened with its fear, neither be troubled." "" (Isaiah 8:12)	"You are not to say, 'It is a conspiracy!' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it." (Isaiah 8:12)
Isaiah 8:14; 28:16	Rom 9:33; 10:11; 1 Peter 2:6; 2:8	"just as it is written, "Look, I am laying in Zion a stone that will cause people to stumble and a rock that will make them fall, yet the one who believes in him will not be put to shame." "" (Romans 9:33) "For the scripture says, "Everyone who believes in him will not be put to shame." "" (Romans 10:11) "For it says in scripture, "Look, I lay in Zion a stone, a chosen and priceless cornerstone, and whoever believes in him will never be put to shame." "" (1 Peter 2:6) "and a stumbling-stone and a rock to trip over. They stumble because they disobey the word, as they were destined to do." (1 Peter 2:8)	"And if you trust him, he will become a sanctuary for you, and you will not encounter him as an obstacle of stone or like a fall from a rock. But the houses of Jacob are in a snare, and those who sit in Jerusalem are in a pit." (Isaiah 8:14) "Because of this, this is what the Lord GOD says: "Look, I am casting into the foundations of Zion a precious choice stone, a valuable cornerstone into its foundations, and the one who trusts will certainly not be disgraced." (Isaiah 28:16)	"He shall be for a sanctuary, A stone men strike against: A rock men stumble over For the two Houses of Israel, And a trap and a snare for those Who dwell in Jerusalem." (Isaiah 8:14) "Assuredly, Thus said the Lord GOD: "Behold, I will found in Zion, Stone by stone, A tower of precious cornerstones, Exceedingly firm; He who trusts need not fear." (Isaiah 28:16)
Isaiah 9:1-2	Mt 4:15-16	"Land of Zebulun and land of Naphtali, the way by the sea, beyond the Jordan, Galilee of the Gentiles— the people who sit in darkness have seen a great light, and on those who sit in the region and shadow of death a light has dawned." "" (Matthew 4:15–16)	"Drink this first; act swiftly, region of Zebulun, land of Naphtali, and the rest who are on the coast and across the Jordan, Galilee of the nations! People going in darkness, see a great light! Those inhabiting a region, a shadow of death, light will shine on you!" (Isaiah 9:1–2)	"For if there were to be any break of day for that which is in straits, only the former would have brought abasement to the land of Zebulun and the land of Naphtali—while the later one would have brought honor to the Way of the Sea, the other side of the Jordan, and Galilee of the Nations. The people that walked in darkness Have seen a brilliant light; On those who dwelt in a land of gloom Light has dawned." (Isaiah 8:23–9:1)
Isaiah 10:22-23	Rom 9:27-28	"And Isaiah cries out on behalf of Israel, "Though the number of the children of Israel are as the sand of the sea, only the remnant will be saved, for the Lord will execute his sentence on	"And if the people of Israel become like the sand of the sea, the remnant of them will be saved, because they complete an account and curtail it in righteousness, for	"Even if your people, O Israel, Should be as the sands of the sea, Only a remnant of it shall return. Destruction is decreed; Retribution comes like a flood! For my Lord GOD of Hosts is

		the earth completely and quickly." (Romans 9:27–28)	the Lord will make a curtailed account with the whole inhabited land." (Isaiah 10:22–23)	carrying out A decree of destruction upon all the land." (Isaiah 10:22–23)
Isaiah 11:10	Rom 15:12	"And again Isaiah says, "The root of Jesse will come, and the one who rises to rule over the Gentiles, in him will the Gentiles hope." (Romans 15:12)	"And in that day there will be the root of Jesse and the one who rises up to rule nations; nations will put their hope in him, and his repose will be honor." (Isaiah 11:10)	"In that day, The stock of Jesse that has remained standing Shall become a standard to peoples— Nations shall seek his counsel And his abode shall be honored." (Isaiah 11:10)
Isaiah 12:2; 8:17-18; 2 Samuel 22:3;	Heb 2:13	"Again he says, "I will be confident in him," and again, "Here I am, with the children God has given me." (Hebrews 2:13)	"Look! My God is my savior; I will trust him, and I will not be frightened, for the Lord is my glory and my praise, and he has become salvation for me." (Isaiah 12:2) "my God will be my guard; I will rely on him; my protector and the horn of my deliverance, my protector and my refuge for my deliverance from wrongdoing, you will save me." (2 Kingdoms 22:3) "And he will say, "I will wait for God, who turned his face from the house Jacob, and I will trust him. Look, here am I, along with the children whom God has given me, and in the house of Israel they will become signs and wonders from the Lord Sabaoth, who dwells on Mount Zion." (Isaiah 8:17–18)	"Behold the God who gives me triumph! I am confident, unafraid; For Yah the LORD is my strength and might, And He has been my deliverance." (Isaiah 12:2) "My God, my rock, in whom I take refuge, My shield and the horn of my salvation, my stronghold and my refuge; My savior, You save me from violence." (2 Samuel 22:3) "And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him. Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion." (Isaiah 8:17–18)
Isaiah 22:13	1 Cor 15:32	"If from a human point of view I fought with wild beasts at Ephesus, what did it benefit me? If the dead are not raised, let us eat and drink, for tomorrow we die." (1 Corinthians 15:32)	"But they acted with happiness and rejoicing, slaughtering calves and sacrificing sheep in order to eat meat and drink wine: "Let's eat and drink, for tomorrow we die!" (Isaiah 22:13)	"Instead, there was rejoicing and merriment, Killing of cattle and slaughtering of sheep, Eating of meat and drinking of wine: "Eat and drink, for tomorrow we die!" (Isaiah 22:13)
Isaiah 22:22-24	Rev 3:7	"To the angel of the church in Philadelphia write the following: "This is the solemn pronouncement of the Holy One, the True One, who holds the key of David, who opens doors no one can shut, and shuts doors no one can open:" (Revelation 3:7)	"And I will give the glory of David to him, and he will rule, and there will be no one who opposes him. And he will shut, and there will be no one to open. And I will set him up as leader in a secure place, and he will become a throne of the glory of his father's house. And every esteemed person in his father's house, from small to great, will trust him, and they will be dependent on him" (Isaiah 22:22–24)	"I will place the keys of David's palace on his shoulders; and what he unlocks none may shut, and what he locks none may open. He shall be a seat of honor to his father's household. I will fix him as a peg in a firm place, on which all the substance of his father's household shall be hung: the sprouts and the leaves—all the small vessels, from bowls to all sorts of jars." (Isaiah 22:22–24)
Isaiah 25:8	1 Cor 15:54	"Now when this perishable puts on the imperishable, and this mortal puts on immortality, then the saying that is written will happen, "Death has been	"Death, having power, swallowed; and again the Lord God took away every tear from every face; he took away the reproach of the people from all	"He will destroy death forever. My Lord GOD will wipe the tears away From all faces And will put an end to the reproach of His people Over all the

		swallowed up in victory.'" (1 Corinthians 15:54)	the land, for the mouth of the Lord has spoken." (Isaiah 25:8)	earth— For it is the LORD who has spoken." (Isaiah 25:8)
Isaiah 28:11-12	1 Cor 14:21	"It is written in the law: "By people with strange tongues and by the lips of strangers I will speak to this people, yet not even in this way will they listen to me," says the Lord." (1 Corinthians 14:21)	"because of the contempt of lips, through a different tongue, because they will speak to this people, saying to them, "This is the rest for the hungry, and this is the ruin." And they did not want to hear it." (Isaiah 28:11–12)	"Truly, as one who speaks to that people in a stammering jargon and an alien tongue is he who declares to them, "This is the resting place, let the weary rest; this is the place of repose." They refuse to listen." (Isaiah 28:11–12)
Isaiah 29:13	Mt 15:8-9; Mark 7:6-7	"This people honors me with their lips, but their heart is far from me, and they worship me in vain, teaching as doctrines the commandments of men.'" (Matthew 15:8–9) "He said to them, "Isaiah prophesied correctly about you hypocrites, as it is written: 'This people honors me with their lips, but their heart is far from me. They worship me in vain, teaching as doctrine the commandments of men.'" (Mark 7:6–7)	"And the Lord said, "This people approaches me with their mouth, and with their lips they honor me, but their heart remains far from me. And they are pious to me to no avail, teaching human rules and instructions." (Isaiah 29:13)	"My Lord said: Because that people has approached with its mouth And honored Me with its lips, But has kept its heart far from Me, And its worship of Me has been A commandment of men, learned by rote—" (Isaiah 29:13)
Isaiah 29:14	1 Cor 1:19	"For it is written, "I will destroy the wisdom of the wise, and I will thwart the cleverness of the intelligent.'" (1 Corinthians 1:19)	"Because of this, Look! I will continue to change this people, and I will change them, and I will destroy the wisdom of the wise, and I will hide the intelligence of the intelligent.'" (Isaiah 29:14)	"Truly, I shall further baffle that people With bafflement upon bafflement; And the wisdom of its wise shall fail, And the prudence of its prudent shall vanish." (Isaiah 29:14)
Isaiah 35:3	Heb 12:12	"Therefore, strengthen your listless hands and your weak knees," (Hebrews 12:12)	"Be strong, hands at ease and feeble knees!" (Isaiah 35:3)	"Strengthen the hands that are slack; Make firm the tottering knees!" (Isaiah 35:3)
Isaiah 40:3-5 (Isaiah)	Mt 3:3; Luke 3:4-6; John 1:23 (John the Baptist)	"For he is the one about whom Isaiah the prophet had spoken: "The voice of one shouting in the wilderness, 'Prepare the way for the Lord, make his paths straight.'" (Matthew 3:3) "As it is written in the book of the words of Isaiah the prophet, "The voice of one shouting in the wilderness: 'Prepare the way for the Lord, make his paths straight. Every valley will be filled, and every mountain and hill will be brought low, and the crooked will be made straight, and the rough ways will be made smooth, and all humanity will see the salvation of God.'" (Luke 3:4–6) "John said, "I am the voice of one shouting in the wilderness, 'Make straight the way for the Lord,' as Isaiah the prophet said.'" (John 1:23)	"The voice of one calling in the desert, "Prepare the way of the Lord! Make the paths of our God straight!" Every valley will be filled, and every mountain and hill will be leveled, and all the crooked ways will be made straight, and every rough spot a plain; and the glory of the Lord will be seen, and all flesh will see the salvation of God, for the Lord has spoken." (Isaiah 40:3–5)	"A voice rings out: "Clear in the desert A road for the LORD! Level in the wilderness A highway for our God! Let every valley be raised, Every hill and mount made low. Let the rugged ground become level And the ridges become a plain. The Presence of the LORD shall appear, And all flesh, as one, shall behold— For the LORD Himself has spoken.'" (Isaiah 40:3–5)

Isaiah 40:6-8 (Old Testament canon)	1 Peter 1:24-25 (New Testament canon)	"For all flesh is like grass and all its glory like the flower of the grass; the grass withers and the flower falls off, but the word of the Lord endures forever. And this is the word that was proclaimed to you." (1 Peter 1:24–25)	"The voice of one saying, "Cry out," and I said, "What shall I cry out?" All flesh is grass, and all the glory of humanity is like a flower of grass; the grass is withered, and the flower falls off, but the word of our God remains forever." (Isaiah 40:6–8)	"A voice rings out: "Proclaim!" Another asks, "What shall I proclaim?" "All flesh is grass, All its goodness like flowers of the field: Grass withers, flowers fade When the breath of the LORD blows on them. Indeed, man is but grass: Grass withers, flowers fade— But the word of our God is always fulfilled!" (Isaiah 40:6–8)
Isaiah 40:13-14 (Isaiah)	Rom 11:34-35; 1 Cor 2:16 (Christians, Paul, Corinthians)	"For who has known the mind of the Lord, or who has been his counselor? Or who has first given to God, that God needs to repay him?" (Romans 11:34–35) "For who has known the mind of the Lord, so as to advise him? But we have the mind of Christ." (1 Corinthians 2:16)	"Who has known the mind of the Lord, and who has become his counselor? Who will advise him? With whom did he consult, and who advised him? Who ever explained a decision to him? Who has ever shown him a way of understanding?" (Isaiah 40:13–14)	"Who has plumbed the mind of the LORD, What man could tell Him His plan? Whom did He consult, and who taught Him, Guided Him in the way of right? Who guided Him in knowledge And showed Him the path of wisdom?" (Isaiah 40:13–14)
Isaiah 41:4; 44:6 (YHWH)	Rev 1:17 (Jesus)	"When I saw him I fell down at his feet as though I were dead, but he placed his right hand on me and said: "Do not be afraid! I am the first and the last," (Revelation 1:17)	"Who has produced and made these things? The one who called her from the beginning of generations has summoned her. I, God, am at the first, and I am in the future." (Isaiah 41:4) "This is what the king of Israel, and the one who rescues him, God Sabaoth says: "I am the first, and I am after these things; except for me there is no God." (Isaiah 44:6)	"Who has wrought and achieved this? He who announced the generations from the start— I, the LORD, who was first And will be with the last as well." (Isaiah 41:4) "Thus said the LORD, the King of Israel, Their Redeemer, the LORD of Hosts: I am the first and I am the last, And there is no god but Me." (Isaiah 44:6)
Isaiah 42:1-4 (Israel, Isaiah)	Mt 12:18-21 (Jesus)	"Here is my servant whom I have chosen, the one I love, in whom I take great delight. I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out, nor will anyone hear his voice in the streets. He will not break a bruised reed or extinguish a smoldering wick, until he brings justice to victory. And in his name the Gentiles will hope." (Matthew 12:18–21)	"Jacob is my child, I will help him; Israel is my chosen one, my soul has accepted him. I have given my spirit upon him; he will bring forth judgment upon the nations. He will not cry out or lift up his voice, nor will his voice be heard outside. He will not crush a bruised reed, and he will not extinguish a smoking flax, but he will bring forth justice to truth. He will blaze forth and will not be broken until he brings justice upon the earth, and the nations will hope in his name." (Isaiah 42:1–4)	"This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He shall teach the true way to the nations. He shall not cry out or shout aloud, Or make his voice heard in the streets. He shall not break even a bruised reed, Or snuff out even a dim wick. He shall bring forth the true way. He shall not grow dim or be bruised Till he has established the true way on earth; And the coastlands shall await his teaching." (Isaiah 42:1–4)
Isaiah 42:6 Suffering servant song 1; Isaiah 49:6 Suffering servant song 2 (Israel, Isaiah)	Acts 13:47 (Jesus, Christians, Paul)	"For this is what the Lord has commanded us: 'I have appointed you to be a light for the Gentiles, to bring salvation to the ends of the earth.' "" (Acts 13:47)	"I, the Lord God, have called you in righteousness, and I will hold fast onto your hand and strengthen you and make you a covenant for the nation" (Isaiah 42:6) "And he said to me, "It is a great thing for you to be called my child, to establish the tribes of Jacob and to return	"I the LORD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you A covenant people, a light of nations—" (Isaiah 42:6) "For He has said: "It is too little that you should be My servant In that I raise up the tribes of

			the dispersion of Israel. Look! I have given you as a covenant for a nation, as a light for the nations so that you may bring salvation as far as the end of the earth." (Isaiah 49:6)	Jacob And restore the survivors of Israel: I will also make you a light of nations, That My salvation may reach the ends of the earth." (Isaiah 49:6)
Isaiah 45:9; 29:16 (Israel)	Rom 9:20 (Christians)	"But who indeed are you—a mere human being—to talk back to God? Does what is molded say to the molder, "Why have you made me like this?" (Romans 9:20)	"Will you not be reckoned as the clay of the potter? Surely the shape will say not to the one who shapes it, "You did not shape me." Or the thing made to the one who makes it, "You did not make me intelligently." (Isaiah 29:16) "What better thing have I prepared like potter's clay? Will the one who plows plow the ground the entire day? Will the clay say to the potter, 'What are you doing, since you do not labor or have hands'?" (Isaiah 45:9)	"How perverse of you! Should the potter be accounted as the clay? Should what is made say of its Maker, "He did not make me," And what is formed say of Him who formed it, "He did not understand?" (Isaiah 29:16) "Shame on him who argues with his Maker, Though naught but a potsherd of earth! Shall the clay say to the potter, "What are you doing? Your work has no handles?" (Isaiah 45:9)
Isaiah 45:23-24 (YHWH)	Rom 14:11; Phil 2:10-11 (Jesus)	"For it is written, "As I live, says the Lord, every knee will bow to me, and every tongue will give praise to God." (Romans 14:11) "so that at the name of Jesus every knee will bow—in heaven and on earth and under the earth—and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:10–11)	"I am swearing an oath according to myself: Unless righteousness shall go forth from my mouth, my words shall not turn back, because every knee shall bend to me, and every tongue shall swear by God, saying, "Righteousness and glory will come with him, and all who separate them will be shamed." (Isaiah 45:23–24)	"By Myself have I sworn, From My mouth has issued truth, A word that shall not turn back: To Me every knee shall bend, Every tongue swear loyalty. They shall say: "Only through the LORD Can I find victory and might. When people trust in Him, All their adversaries are put to shame." (Isaiah 45:23–24)
Isaiah 49:8 Suffering servant song 2 (Isaiah, Israel)	2 Cor 6:2 (Paul, Christians)	"For he says, "I heard you at the acceptable time, and in the day of salvation I helped you." Look, now is the acceptable time; look, now is the day of salvation!" (2 Corinthians 6:2)	"This is what the Lord says: "I have listened to you at the acceptable time, and I have helped you in the day of salvation. And I formed you and have given you as a covenant for the nations, to establish the land and to allot deserted lots," (Isaiah 49:8)	"Thus said the LORD: In an hour of favor I answer you, And on a day of salvation I help you— I created you and appointed you a covenant people— Restoring the land, Allotting anew the desolate holdings," (Isaiah 49:8)
Isaiah 49:10 Suffering servant song 2 (Isaiah, Israel)	Rev 7:16 (Christians)	"They will never go hungry or be thirsty again, and the sun will not beat down on them, nor any burning heat," (Revelation 7:16)	"They will not hunger or thirst, and the burning heat and the sun will not strike them, but the one who shows mercy will comfort them, and he will lead them through springs of waters." (Isaiah 49:10)	"They shall not hunger or thirst, Hot wind and sun shall not strike them; For He who loves them will lead them, He will guide them to springs of water." (Isaiah 49:10)
Isaiah 52:5; Ezek 36:20, 23 (Israel in Egypt and Assyrian captivity, warning Judah about impending Babylonian captivity)	Rom 2:24 (Christians)	"For just as it is written, "the name of God is being blasphemed among the Gentiles because of you." (Romans 2:24)	"and now why are you here?" This is what the Lord says: "Because my people were taken for nothing, be impressed and wail." This is what the Lord says: "Because of you my name is always blasphemed among the nations." (Isaiah 52:5) "But when they arrived in the nations where they went, they	"What therefore do I gain here?—declares the LORD— For My people has been carried off for nothing, Their mockers howl—declares the LORD— And constantly, unceasingly, My name is reviled." (Isaiah 52:5) "But when they came to the nations, wherever they came,

			<p>profaned my holy name. It was said of them, 'These are the people of the Lord, yet they have departed from his land.' I was concerned for my holy reputation which the house of Israel profaned among the nations where they went.</p> <p>"Therefore say to the house of Israel, 'This is what the sovereign Lord says: It is not for your sake that I am about to act, O house of Israel, but for the sake of my holy reputation which you profaned among the nations where you went. I will magnify my great name that has been profaned among the nations, that you have profaned among them. The nations will know that I am the Lord, declares the sovereign Lord, when I magnify myself among you in their sight. " 'I will take you from the nations and gather you from all the countries; then I will bring you to your land.'" (Ezekiel 36:20–24)</p>	<p>they profaned my holy name, in that it was said of them, "These are the people of the Lord, and yet they had to go out of his land." But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came. Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. I will sanctify my great name, which has been profaned among the nations, and which you have profaned among them; and the nations shall know that I am the Lord, says the Lord God, when through you I display my holiness before their eyes. I will take you from the nations, and gather you from all the countries, and bring you into your own land." (Ezekiel 36:20–24)</p>
Isaiah 52:7 (Isaiah)	Rom 10:15 (Paul, Christians)	"And how are they to preach unless they are sent? As it is written, "How timely is the arrival of those who proclaim the good news."" (Romans 10:15)	"as an hour upon the mountains, as the feet of one who brings the good news of peace, as the one who brings the good news of good things; for I will make your salvation heard, saying, 'O Zion, your God will reign!' "" (Isaiah 52:7)	"How welcome on the mountain Are the footsteps of the herald Announcing happiness, Heraldng good fortune, Announcing victory, Telling Zion, "Your God is King!"" (Isaiah 52:7)
Isaiah 52:11; Jeremiah 23:3; 38:9; 50:8; 51:6,8,45 (Return from Babylonian Captivity)	2 Cor 6:17-18; Rev 18:4 (Christians out the world and Jerusalem in September AD 66 as per Luke 21:20.	"Therefore "come out from their midst, and be separate," says the Lord, "and touch no unclean thing, and I will welcome you, and I will be a father to you, and you will be my sons and daughters," says the All-Powerful Lord." (2 Corinthians 6:17–18) "Then I heard another voice from heaven saying, "Come out of her, my people, so you will not take part in her sins and so you will not receive her plagues," (Revelation 18:4)	"Depart! Depart; come out from there and touch no unclean thing! Come out from her midst; be separate, you who carry the vessels of the Lord," (Isaiah 52:11) "Be alienated from the midst of Babylon and from the land Chaldeans, and go out and become like dragons before sheep;" (Jeremiah 27:8) "Flee from the midst of Babylon, and each of you rescue his life! And do not be cast away in her injustice, because the time of her vengeance is from the Lord. He is repaying her repayment to her." (Jeremiah 28:6) "We treated Babylon, and she was not cured. Let us forsake her, and let us each depart to his	"Turn, turn away, touch naught unclean As you depart from there; Keep pure, as you go forth from there, You who bear the vessels of the LORD!" (Isaiah 52:11) "Flee from Babylon, Leave the land of the Chaldeans, And be like he-goats that lead the flock!" (Jeremiah 50:8) "Flee from the midst of Babylon And save your lives, each of you! Do not perish for her iniquity; For this is a time of vengeance for the LORD, He will deal retribution to her." (Jeremiah 51:6) "We tried to cure Babylon But she was incurable. Let us leave her and go, Each to his own land; For her punishment reaches to heaven, It is as high as the

			land. Because her judgment has drawn near to the sky. It has risen up to the stars." (Jeremiah 28:9) Jeremiah 51:45 – missing from LXX	sky." (Jeremiah 51:9) "Depart from there, O My people, Save your lives, each of you, From the furious anger of the LORD." (Jeremiah 51:45)
Isaiah 52:15 Suffering servant song 4 (Isaiah, Messiah) Isaiah 65:1-2 (Isaiah)	Rom 15:20-21 (Christ, Paul, Christians, Jesus)	"And in this way I desire to preach where Christ has not been named, so as not to build on another person's foundation, but as it is written: "Those who were not told about him will see, and those who have not heard will understand."" (Romans 15:20–21) "And Isaiah is even bold enough to say, "I was found by those who did not seek me; I became well known to those who did not ask for me."But about Israel he says, "All day long I held out my hands to this disobedient and stubborn people!" (Romans 10:20–21)	"Thus many nations will be impressed at him, and kings will shut their mouth, because those to whom it has not been declared concerning him will see, and those who have not heard will understand." (Isaiah 52:15) "I became evident to those who did not consult me; I was found by those who did not seek me. I said, "Look! Here I am," to a people who have not called upon my name. I stretched out my hands all day long to a people who broke faith and opposed, to those who walked in a way that was not good but followed after their own sins. (Isaiah 65:1-2)	"Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never have heard."" (Isaiah 52:15) "I responded to those who did not ask, I was at hand to those who did not seek Me; I said, "Here I am, here I am," To a nation that did not invoke My name. I constantly spread out My hands To a disloyal people, Who walk the way that is not good, Following their own designs;" (Isaiah 65:1–2)
Isaiah 53:1 Suffering servant song 4 (Isaiah)	John 12:38; Rom 10:16 (Jesus, Paul, Christians)	"so that the word of Isaiah the prophet would be fulfilled. He said, "Lord, who has believed our message, and to whom has the arm of the Lord been revealed?"" (John 12:38) "But not all have obeyed the good news, for Isaiah says, "Lord, who has believed our report?"" (Romans 10:16)	"O Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" (Isaiah 53:1)	"Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?" (Isaiah 53:1)
Isaiah 53:4 Suffering servant song 4 (Isaiah)	Mt 8:17 (Jesus)	"In this way what was spoken by Isaiah the prophet was fulfilled: "He took our weaknesses and carried our diseases."" (Matthew 8:17)	"This one carries our sins and suffers pain for us, and we regarded him as one who is in difficulty, misfortune, and affliction." (Isaiah 53:4)	"Yet it was our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God;" (Isaiah 53:4)
Isaiah 53:5 Suffering servant song 4 (Isaiah was sawn in two with a saw that cuts trees down, possible suspended between two trees upside down.)	1 Peter 2:24 (Isaiah, Jesus, Paul, Christians)	"He himself bore our sins in his body on the tree , that we may cease from sinning and live for righteousness. By his wounds you were healed." (1 Peter 2:24) "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me." (Matthew 16:24) "From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus." (Galatians 6:17)	"But he was wounded because of our sins, and he became sick because of our lawless acts. The discipline of our peace was upon him; by his bruise we were healed." (Isaiah 53:5)	"But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed." (Isaiah 53:5)

"I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily." (1 Corinthians 15:31)

"Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches. Who is weak without my being weak? Who is led into sin without my intense concern? If I have to boast, I will boast of what pertains to my weakness." (2 Corinthians 11:23–30)

"They were stoned, **they were sawn in two**, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated" (Hebrews 11:37)

"When Manasseh arose, he pursued Isaiah, wanting to kill him. Isaiah fled from him. He escaped to a cedar, which swallowed him up, except for the show fringes of his cloak, which revealed where he was. They came and told him. He said to them, "Go and cut the cedar down." They cut the cedar down, and blood showed [indicating that Isaiah had been

		<p>sawed also.] (Jerusalem Talmud Sanh.10:2, III.1.OO–PP, 400 AD)</p> <p>“And they seized Isaiah the son of Amoz and sawed him in half with a wood saw. 12 And Manasseh, and Belkira, and the false prophets, and the princes, and the people, and all stood by looking on.” (Ascension of Isaiah 5:11-16, 200 BC – 400 AD)</p> <p>“Because of these visions and prophecies Sammael Satan sawed Isaiah the son of Amoz, the prophet, in half by the hand of Manasseh.” (Ascension of Isaiah 11:41, 200 BC – 400 AD)</p>		
Isaiah 53:7-8 Suffering servant song 4 (Isaiah)	Acts 8:32-35 (Jesus)	<p>"Now the passage of scripture the man was reading was this: "He was led like a sheep to slaughter, and like a lamb before its shearer is silent, so he did not open his mouth. In humiliation justice was taken from him. Who can describe his posterity? For his life was taken away from the earth." "Then the eunuch said to Philip, "Please tell me, who is the prophet saying this about— himself or someone else?" So Philip started speaking, and beginning with this scripture proclaimed the good news about Jesus to him." (Acts 8:32–35)</p>	<p>"And because he was afflicted, he does not open his mouth; like a sheep is led to slaughter, and like a lamb is voiceless before the one who shears it, so he does not open his mouth. His judgment was taken away in humiliation; who will describe his family? For his life was taken from the earth; he was led to death because of the lawless acts of my people." (Isaiah 53:7–8)</p>	<p>"He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter, Like a ewe, dumb before those who shear her, He did not open his mouth. By oppressive judgment he was taken away, Who could describe his abode? For he was cut off from the land of the living Through the sin of my people, who deserved the punishment." (Isaiah 53:7–8)</p>
Isaiah 53:9 Suffering servant song 4 (Isaiah)	1 Peter 2:22 (Jesus)	<p>"He committed no sin nor was deceit found in his mouth." (1 Peter 2:22)</p>	<p>"And I will give the wicked in place of his tomb, and the wealthy in place of death, because he committed no lawlessness, and there was no deceit in his mouth." (Isaiah 53:9)</p>	<p>"And his grave was set among the wicked, And with the rich, in his death— Though he had done no injustice And had spoken no falsehood." (Isaiah 53:9)</p>
Isaiah 53:12 Suffering servant song 4 (Isaiah)	Luke 22:37 (Jesus)	<p>"For I tell you that this scripture must be fulfilled in me, 'And he was counted with the transgressors.' For what is written about me is being fulfilled."" (Luke 22:37)</p>	<p>"Because of this he will cause many to inherit, and he will apportion the spoils of the mighty, because his soul was given over to death, and he was reckoned among the lawless, and he himself bore the sins of many, and he was handed over because of their wickedness." (Isaiah 53:12)</p>	<p>"Assuredly, I will give him the many as his portion, He shall receive the multitude as his spoil. For he exposed himself to death And was numbered among the sinners, Whereas he bore the guilt of the many And made intercession for sinners."" (Isaiah 53:12)</p>
Isaiah 54:1 (Barren women in general) Notice the Midrashic style of How Isa 54:1	Gal 4:27 (Sarah and Christians as spiritual Jews)	<p>"For it is written: "Rejoice, O barren woman who does not bear children; break forth and shout, you who have no birth pains, because the children of the desolate woman are more</p>	<p>"Rejoice, O barren one who does not beget! Break forth and cry aloud, you who are not in labor, because the children of the deserted woman will be more than those of the woman</p>	<p>"Shout, O barren one, You who bore no child! Shout aloud for joy, You who did not travail! For the children of the wife forlorn Shall outnumber those</p>

doesn't specifically reference Sarah.		numerous than those of the woman who has a husband.'" (Galatians 4:27)	who has a husband, for the Lord has said it." (Isaiah 54:1)	of the espoused —said the LORD." (Isaiah 54:1)
Isaiah 54:13; Deut 6:6-7) Jewish fathers teaching their children the Law of Moses)	John 6:45 (Jesus)	"It is written in the prophets, 'And they will all be taught by God.' Everyone who hears and learns from the Father comes to me." (John 6:45)	"And all your sons will be instructed by God, and your children will live in great peace." (Isaiah 54:13) "And these words that I am commanding you today shall be in your heart and in your soul. And you will impress upon your sons and speak on them when sitting in the house and when walking on the road and when lying down and when rising up." (Deut 6:6-7)	"And all your children shall be disciples of the LORD, And great shall be the happiness of your children;" (Isaiah 54:13) "Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up." (Deut 6:6-7)
Isaiah 55:3 (Isaiah)	Acts 13:34 (Paul)	"But regarding the fact that he has raised Jesus from the dead, never again to be in a state of decay, God has spoken in this way: 'I will give you the holy and trustworthy promises made to David.'" (Acts 13:34)	"Pay attention to what you hear and attend to my ways. Hear me, and your soul will live among good things, and I will establish an eternal covenant with you; the holy things of David are sure." (Isaiah 55:3)	"Incline your ear and come to Me; Harken, and you shall be revived. And I will make with you an everlasting covenant, The enduring loyalty promised to David." (Isaiah 55:3)
Isaiah 56:7; Jer 7:11 (Isaiah, Jews in 700 BC and 587 BC)	Mt 21:13; Mark 11:17 (Jesus cleanses temple twice AD 29 & 33)	"And he said to them, "It is written, 'My house will be called a house of prayer ,' but you are turning it into a den of robbers!" (Matthew 21:13) "Then he began to teach them and said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have turned it into a den of robbers!" (Mark 11:17)	"I will bring them to my holy mountain and make them rejoice in my house of prayer. Their whole burnt offerings and sacrifices will be acceptable upon my altar, for my house will be called a house of prayer for all the nations ," (Isaiah 56:7) "Is my house, where my name has been invoked, a cave of thieves to you? Look. Even I have seen this," says the Lord." (Jeremiah 7:11)	"I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of prayer for all peoples.'" (Isaiah 56:7) "Do you consider this House, which bears My name, to be a den of thieves? As for Me, I have been watching—declares the LORD." (Jeremiah 7:11)
Isaiah 59:20-21 (Isaiah, Messianic)	Rom 11:26-27 (Jesus, Paul)	"And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion; he will remove ungodliness from Jacob. And this is my covenant with them, when I take away their sins.'" (Romans 11:26-27)	"The deliverer will come for the sake of Zion, and he will turn ungodliness back from Jacob. "And this is my covenant with them," says the Lord. "My spirit which is upon you, and my words which I put in your mouth, will not cease from your mouth or from the mouth of your descendants." For the Lord has spoken from the present to the end." (Isaiah 59:20-21)	"He shall come as redeemer to Zion, To those in Jacob who turn back from sin —declares the LORD. And this shall be My covenant with them, said the LORD: My spirit which is upon you, and the words which I have placed in your mouth, shall not be absent from your mouth, nor from the mouth of your children, nor from the mouth of your children's children—said the LORD— from now on, for all time." (Isaiah 59:20-21)
Isaiah 59:7-8; Psalms 13:1-3; 5:10; 139:4; 9:28; 35:2 (Jews at the time of Isaiah)	Rom 3:10-18 (Jew and Gentile at the time of Paul, all men until second coming of Christ)	"just as it is written: "There is no one righteous, not even one, there is no one who understands, there is no one who seeks God. All have turned away, together they have become worthless; there is no	"Their feet run swiftly to evil to pour out blood, and their thoughts are from murder; affliction and misery are in their paths. And they do not know the way of peace, and there is no judgment in their ways, for	"For the leader. Of David. The benighted man thinks, "God does not care." Man's deeds are corrupt and loathsome; no one does good. The LORD looks down from heaven on mankind to find a man of

		<p>one who shows kindness, not even one." "Their throats are open graves, they deceive with their tongues, the poison of asps is under their lips." "Their mouths are full of cursing and bitterness." "Their feet are swift to shed blood, ruin and misery are in their paths, and the way of peace they have not known." "There is no fear of God before their eyes." (Romans 3:10-18)</p>	<p>their paths through which they travel are crooked, and they do know not peace." (Isaiah 59:7-8) "The foolish one spoke in his heart, "There is no God." They destroy and are abhorred in their practices. There is no one doing goodness; there is not even one. The Lord looked out from heaven upon the sons of men, to see if there is one who understands or one who seeks out God. All turned aside together. They became useless. There is not one doing goodness; there is not even one. Their throat is an opened grave. With their tongues they have dealt treacherously with one another. The poison of asps is under their lips, whose mouth is full of curses and bitterness. Their feet are quick to pour out blood. Destruction and misery are in their ways, and they know not the way of peace. There is no fear of God before their eyes." (Psalm 13:1-3) "because there is no truth in their mouth. Their heart is empty. Their throat is an opened grave. With their tongue they deal treacherously." (Psalm 5:10) "They sharpened their tongue like a serpent; the poison of asps is under their lips. Musical interlude" (Psalm 139:4) "Him whose curse and bitterness and guile fill his mouth, under his tongue are trouble and distress." (Psalm 9:28) "The lawless one, to sin, says in himself that there is no fear of God before his eyes." (Psalm 35:2)</p>	<p>understanding, a man mindful of God. All have turned bad, altogether foul; there is none who does good, not even one." (Psalm 14:1-3) "For there is no sincerity on their lips; their heart is filled with malice; their throat is an open grave; their tongue slippery." (Psalm 5:10) "They sharpen their tongues like serpents; spiders' poison is on their lips. Selah." (Psalm 140:4) "His mouth is full of oaths, deceit, and fraud; mischief and evil are under his tongue." (Psalm 10:7) "I know what Transgression says to the wicked; he has no sense of the dread of God," (Psalm 36:2) "Their feet run after evil, They hasten to shed the blood of the innocent. Their plans are plans of mischief, Destructiveness and injury are on their roads. They do not care for the way of integrity, There is no justice on their paths. They make their courses crooked, No one who walks in them cares for integrity." (Isaiah 59:7-8)</p>
Isaiah 60:1 (Jews at the time of Isaiah, speaking of the message of Isaiah)	Eph 5:14 (Jesus)	"For everything made evident is light, and for this reason it says: "Awake, O sleeper! Rise from the dead, and Christ will shine on you!" (Ephesians 5:14)	"Shine! Shine, Jerusalem, for your light is come, and the glory of the Lord has risen upon you." (Isaiah 60:1)	"Arise, shine, for your light has dawned; The Presence of the LORD has shone upon you!" (Isaiah 60:1)
Isaiah 60:20-21 (Jews upon return to Babylonian captivity)	Rev 21:23 (Heaven)	"The city does not need the sun or the moon to shine on it, because the glory of God lights it up, and its lamp is the Lamb." (Revelation 21:23)	"For the sun will not sink upon you, and the moon will not cease for you, for the Lord will be everlasting light for you, and the days of your grief will be made complete. All your people will be righteous; lastingly they will inherit the earth, guarding	"Your sun shall set no more, Your moon no more withdraw; For the LORD shall be a light to you forever, And your days of mourning shall be ended. And your people, all of them righteous, Shall possess the land for all time; They are the

			the planting, the works of his hands, for glory." (Isaiah 60:20–21)	shoot that I planted, My handiwork in which I glory." (Isaiah 60:20–21)
Isaiah 61:1-2 (Isaiah)	Luke 4:18-19 (Jesus)	"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord's favor." (Luke 4:18–19)	"The Spirit of the Lord is upon me, on account of which he has anointed me; he has sent me to bring good news to the poor, to heal those who are crushed in heart, to announce release to the captives and recovery of sight to the blind, to proclaim the acceptable year of the Lord and the day of repayment, to comfort all who mourn," (Isaiah 61:1–2)	"The spirit of the Lord GOD is upon me, Because the LORD has anointed me; He has sent me as a herald of joy to the humble, To bind up the wounded of heart, To proclaim release to the captives, Liberation to the imprisoned; To proclaim a year of the LORD's favor And a day of vindication by our God; To comfort all who mourn—" (Isaiah 61:1–2)
Isaiah 62:10-12; Zech 9:9 (Messianic)	Mt 21:5; Rev 22:12 (Jesus)	"Tell the people of Zion, 'Look, your king is coming to you, unassuming and seated on a donkey, and on a colt, the foal of a donkey.'" (Matthew 21:5) "(Look! I am coming soon, and my reward is with me to pay each one according to what he has done!" (Revelation 22:12)	"Walk through my gates and prepare a way for my people and cast the stones out of the way; raise a signal for the nations! For look, the Lord has made it heard to the end of the earth. Say to the daughter of Zion: "Look! The savior has come near to you; he has his reward, and his work is before his face." And he will call it "Holy People, Ransomed by the Lord," and you will be called "Sought-After City" and "Not Forsaken."" (Isaiah 62:10–12)	"Pass through, pass through the gates! Clear the road for the people; Build up, build up the highway, Remove the rocks! Raise an ensign over the peoples! See, the Lord has proclaimed To the end of the earth: Announce to Fair Zion, Your Deliverer is coming! See, his reward is with Him, His recompense before Him. And they shall be called, "The Holy People, The Redeemed of the Lord," And you shall be called, "Sought Out, A City Not Forsaken."" (Isaiah 62:10–12)
Isaiah 64:4 (Isaiah's message to Jews)	1 Cor 2:9 (Christian's message to world)	"But just as it is written, "Things that no eye has seen, or ear heard, or mind imagined, are the things God has prepared for those who love him."" (1 Cor 2:9)	"We have never heard and our eyes have not seen any god except you and your works, which you will do for those who wait for mercy." (Isaiah 64:4)	"Such things had never been heard or noted. No eye has seen them, O God, but You, Who act for those who trust in You." (Isaiah 64:3)
Isaiah 66:1-2 (Isaiah's message to Jews)	Acts 7:49-50 (Stephen's message to Sanhedrin about the church temple.	"Heaven is my throne, and earth is the footstool for my feet. What kind of house will you build for me, says the Lord, or what is my resting place? Did my hand not make all these things?" (Acts 7:49–50)	"This is what the Lord says: "Heaven is my throne, and the earth is a footstool for my feet; what sort of house will you build for me? And what sort of place will you build as my resting place? For my hand has made all these things, and all these things are mine," says the Lord, "and upon whom will I look except upon the one who is humble and quiet and who trembles at my words?" (Isaiah 66:1–2)	"Thus said the LORD: The heaven is My throne And the earth is My footstool: Where could you build a house for Me, What place could serve as My abode? All this was made by My hand, And thus it all came into being —declares the LORD. Yet to such a one I look: To the poor and brokenhearted, Who is concerned about My word." (Isaiah 66:1–2)
Isaiah 66:24 (Return to Physical Jerusalem after Babylonian captivity)	Mark 9:48 (Hell after second coming of Jesus)	"where their worm never dies and the fire is never quenched." (Mark 9:48)	"And they will go out and see the corpses of the men who transgressed against me, for their worm does not die, and their fire will not be quenched, and they will become a	"They shall go out and gaze On the corpses of the men who rebelled against Me: Their worms shall not die, Nor their fire be quenched; They shall be a horror To all flesh. And

		spectacle for all flesh.'" (Isaiah 66:24)	new moon after new moon, And sabbath after sabbath, All flesh shall come to worship Me —said the LORD." (Isaiah 66:24)
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Conclusion: The Book of Isaiah gives us a foundation of understanding to decode the Olivet discourse:

1. The Midrashic style prophecies in the book of Isaiah usually give no indication they are messianic because they have immediately fulfillment shortly afterwards.
2. In countless examples above, Messianic prophecies in the book of Isaiah have up to five fulfillments.
3. Without the New Testament identifying Isaiah's prophecies as Messianic, we would have no idea or indication of a secondary fulfillment in Christ, the Church or eternity after the second coming of Christ.
4. The New Testament will sew together several passages in Isaiah and other books and make surprising and new applications previously unknown to men.
5. Many preachers will create a list of Old Testament messianic prophecies quoted as fulfilled in the New Testament while ignoring their initial and primary fulfillment hundreds of years before Christ was born.
 - a. Such lists are true and correct, being inspired by the Holy Spirit but they are superficial in that they ignore the primary context and exegesis in the original prophecy.
6. Examples of Midrashic style prophecies using well known examples:
 - a. 2 Sam 7:14 was fully fulfilled when Solomon built the temple in 967 BC yet the Dead Sea Scrolls in 100 BC show the Jews understood the Messiah was going to build a temple of His own. They likely connected Zechariah 6:12-13 with 2 Sam 7 that the son of David after Solomon would build the new temple of the Lord. This was the spiritual temple/church that began at the resurrection and formally at Pentecost AD 33, exactly 1000 years after Solomon build the physical temple.
 - b. Isaiah himself fulfilled the "virgin shall conceive" prophecy in Isaiah 7:14 shortly before the death of Pekah king of Israel in 732 BC. Yet Apostle Matthew understood that its Messianic fulfillment was through Mary in 2 BC when Emmanuel (Jesus) was conceived.
 - c. The tiple prophecy of Haggai 2:2-23 is shown to have immediate fulfillment in Zerubbabel in 515 BC even though the messianic prophecy was fulfilled first in Christ (AD 33) then the second coming as some future time.
 - d. Apostle Matthew's method of quoting the Old Testament to support that Jesus was prophesied to be "called a Nazarene" is a classic example of the first century Midrashic style by drawing on three inferential elements from the Tanakh.
 - e. The prophecy of Daniel 8:9-14 appears to have total fulfillment in Antiochus IV in 167 BC, yet Jesus quotes Dan 8:9-14 and applies it to the destruction of Jerusalem in AD 70 in the Olivet discourse.
7. The Dead Sea Scrolls and the messianic expectation at the time of John the Baptist proves that somehow, perhaps by direct prophetic statements, the general Jewish population understood most of these prophecies to be Messianic in spite of their first fulfillment centuries earlier.
8. How the Jews approached the Olivet discourse after the day of Pentecost:
 - a. Multiple meanings for the same prophetic language.
 - b. Frequent dual fulfillment of single prophetic statements.
 - c. Apply the same prophetic language to different eschatological events.



4. Decoding the Olivet Discourse with the 1st century Midrashic narration style:

Come Lord Jesus, we are waiting for you!

IV. Decoding the Olivet Discourse: Jesus used the common 1st century Midrashic narration style:

A. Misguided 1st century BC Jewish Messianic Expectation in the mind of Jesus' disciples:

Jewish Messianic Theology

100 BC - 70 AD

“The Days of the Messiah”

The Earth will exist for a maximum of 6000 years.
 The Messiah will come for 1000 years
 between 4292-6000 years after creation
 War with dragon, Gog & Magog, Judgment, Resurrection, Hell.

Septuagint age of earth: 5554 BC
Messiah must come between 49 BC and 446 AD



Bible Time Prophecies

Dan 2:39; 7:5

“God will set up His kingdom during the 4th human kingdom
 Messianic window opens with Roman Empire in **49 BC**”

Dan 9:24-27

“70 Weeks till Messiah comes”
 Decree to rebuild Jerusalem
 458 BC: 7th year of Artaxerxes
458 BC + 490 yrs = 33AD (Ezra 7:8-11)

Literary Sources

“Hebrew scroll:

The world exists for 6000 years then destroyed for 1000
 4292 after creation the world will be an orphan
 1000 years will the world lie fallow out of 7000 years.
 there will be wars dragons, Gog and Magog,
 and the rest are days of the Messiah (4292 - 6000)
 (Babylonian Talmud, Sanh. 11:1, 500 AD)

33AD Peter “Times of refreshing of Messiah” (Acts 3:19)

66 AD John: “dragon, war God/Magog, 1000 years of Messiah,
 resurrection, judgement, hell” (Rev 20)

160 AD: “King Messiah comes after Gog & Magog (Seder Olam 17:66)

160 AD: “Judgment of Gog, resurrection, hell” (Seder Olam 3:17)

200 AD: “Judgment of Gog and Magog” (Mishnah 'Ed. 2:10)

250 AD: “the messianic age” (Tosefta Ber. 1:10)

2014 AD “end of days” in Gen 49:1 are “the time of the Messiah”.
 (Rashi Chumash, Rabbi S. Silverstein, 2014 AD)

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Too late: 446 AD

1. Jewish messianic eschatological theology before the birth of Christ is well documented:
 - a. The messiah would come between the window of time between the death of Solomon (931 BC) and the year AC 6000 from creation (6000 years minus 5554 BC = AD 446).
 - b. The “Days of the Messiah: would last 1000 years after which the world would be destroyed and a great judgement would happen.

- c. We know from the Dead Sea Scrolls and other ancient literary sources that the Jews had confused, misunderstood and conflated several specifics about the coming Messiah in contrast to the reality of the actual coming of Jesus Christ. In other words what they were expecting the messiah to be was different from what the original prophecies were actually saying. It was a mystery which was only revealed through the ministry of Jesus and his teaching.
 - d. Every Jew from 100 BC to the time of Jesus believed or was at least familiar with this thinking.
 - e. First Jewish Eschatology explained in the Babylonian Talmud: “I.88 A. Said R. Qattina, “**The world will exist for six thousand years and be destroyed for one thousand**, B. “as it is said, ‘**And the Lord alone shall be exalted in that day**’ (Is. 2:11).” C. Abbaye said, “It will be desolate for two thousand years, as it is said, ‘After two days will he revive us, in the third day, he will raise us up and we shall live in his sight’ (Hos. 6:2).” D. It has been taught on Tannaite authority in accord with the view of R. Qattina: E. Just as at the advent of the Sabbatical Year the world will lie fallow for one out of seven years. F. so it is with the world. A thousand years will the world lie fallow out of seven thousand years, G. as it is said, “And the Lord alone shall be exalted in that day” (Is. 2:11), and Scripture says, “A Psalm and song for the Sabbath Day” (Ps. 92:1)—a day that is wholly the Sabbath. H. And Scripture says, “For a thousand years in your sight are but as yesterday when they are past” (Ps. 90:4). [A day stands for a thousand years.] I.89 A. A Tannaite authority of the house of Elijah [said], “For six thousand years the world will exist. B. “For two thousand it will be desolate, two thousand years [will be the time of] Torah, and two thousand years will be the days of the Messiah. C. [97B] but on account of our numerous sins what has been lost [of those years, in which the Messiah should have come but has not come] has been lost. I.90 A. Said Elijah to R. Sala the Pious, “**The world will last for no fewer than eighty-five Jubilees [of fifty years each]** {4250 years}, and the son of David will come in the last one.” B. He said to him, “Will it be in the first or the last year of the last Jubilee?” C. He said to him, “I do not know.” D. “Will it come at the end or not come at the end of the fiftieth year?” E. He said to him, “I do not know.” F. R. Ashi said, “**This is what he said to him: ‘Up to that time, do not look for his coming, but from that time onward, do look for his coming.’**” I.91 A. R. Hanan, son of Tahalipa, sent to R. Joseph, “I came across a man who had in hand a scroll, written in Assyrian [block] letters in the holy language. B. “I said to him, ‘Where did you get this?’ C. “He said to me, ‘I was employed in the Roman armies, and I found it in the Roman archives.’ D. “**In the scroll it is written that after four thousand two hundred ninety-two {4292} years from the creation of the world, the world will be an orphan. E. “[As to the years to follow] in some there will be wars of the great dragons, and in some, wars of Gog and Magog, and the rest will be the days of the Messiah {ie. 4292 – 6000 years from creation}. F. “And the Holy One, blessed be he, will renew his world only after seven thousand years.”** (Babylonian Talmud, b. Sanh. 11:1, I.88.A–91.F)
2. As early as 100 BC, the Jews had invented a doctrine known as the “days/times of the Messiah”. Four key elements feature this Jewish eschatological doctrine:
 - a. The world lasts 6000 + 1000 year reign of the messiah. The world ends when the Messiah comes: The earth would end 6000 years after Creation [AC]. More specifically the world would end when the Messiah would come, between 4292AC – 6000AC. So the earth might only last 4292 years minimum or if the Messiah delays, to a maximum of 6000 years after creation. The messiah would also come NO SOONER THAN 85 Jubilees (85x50 years) after Creation (4250 AC) AND more specifically, within the 1708 year window within the years 4292AC – 6000AC years after creation.
 - b. A final war between good and evil involving the dragon, Gog and Magog.
 - c. A final judgement day.
 - d. A 1000 year reign of Christ the Jews called, the “Times/Days of the Messiah” where he would defeat all Israel’s enemies and usher in a period of peace.
 3. In order to understand messianic expectation at the time of Jesus Christ and the early church, you must become familiar with the “Days of the Messiah” theology.
 - a. The apostles of Jesus and all the first Christians were familiar with this eschatological concept.
 - b. Peter and Paul referenced the eschatological concept and Apostle John borrowed from the imagery of this widely believed view in Rev 20 with the

- c. As recorded in the Babylonian Talmud Sanhedrin 11:1, I.88.A–91.F (500 AD) the earth would last a maximum of 6000 years. The world would end followed by the 1000 year reign of the messiah which the Jews called the “days of the messiah” who brought blessings to the world. This eschatological doctrine was widely believed by the first century Jews when Jesus began his ministry in 30 AD.
 - d. The general view was that the earth would last only 6000 years and then the messiah would come for 1000 years defeat the enemies of Israel and usher in global peace on earth and blessings to all.
 - e. The Zealots (of whom was one of Jesus’ disciple) and all of Jesus 12 disciples believed in this view as evidenced in Acts 1:6 *“Lord, is it at this time You are restoring the kingdom to Israel?”*
 - f. All this in spite of Jesus saying to Pilot: “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” (John 18:36)
 - g. The disciples of Jesus had many things wrong, including a working knowledge of the resurrection after three days.
 - h. Shockingly, the false doctrine of Premillennialism, correctly documents the Jewish view of the Messiah as an earthly warrior king who will reign physically and literally upon the earth for 1000 years.
4. AD 30: The New Testament references this Jewish eschatological “Days of Messiah” terminology:
- a. Peter, Paul and John all referenced this universally believed eschatological doctrine of the “days of the Messiah” and the blessings the messiah would bring.
 - b. Peter in his second sermon said, “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Messiah appointed for you” (Acts 3:19-20).
 - c. Paul said that “all spiritual blessings are in the Messiah” (Eph 1:3).
 - d. **BOOK OF REVELATION:** Apostle John borrowed the “days of the messiah” imagery from contemporary Jewish thinking and used it in the book of Revelation. John combined all four of its key elements of “Wars, dragons, 1000 years and Gog and Magog into a single passage: “And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years ... When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.” (Revelation 20:2, 7-8) Notice that both the ancient Jewish scroll AND Revelation combine the four elements into a single passage. This simply cannot be accidental. In the authors upcoming commentary on the book of Revelation, it will be shown that John also borrowed much imagery from the first century Synagogue songbook, “[Songs of Sabbath Sacrifice](#)” as a blueprint for the structure of the entire book written in 66 AD, at the beginning of the first Jewish war, to warn the Jerusalem Christians to flee before its destruction in 70 AD.

- e. **Compare Revelation 20 to the first century Jewish Eschatological scroll:** In the scroll it is written that after four thousand two hundred ninety-two {ie. 4292} years from the creation of the world, the world will be an orphan. E. “[As to the years to follow] in some there will be wars of the great dragons, and in some, wars of Gog and Magog, and the rest will be the days of the Messiah {ie. 4292 – 6000 years from creation}. F. “And the Holy One, blessed be he, will renew his world only after seven thousand years.” (Babylonian Talmud, b. Sanh. 11:1, l.91, 500 AD)

John borrowed from first century Jewish eschatology in Revelation			
	Seder Olam 160 AD	Talmud, b. Sanh. 11:1, l.91	Revelation 20:2, 7-8
War	✓✓	✓✓	✓✓
Gog and Magog	✓✓	✓✓	✓✓
Resurrection	✓✓	✓✓	✓✓
Judgement	✓✓	✓✓	✓✓
Hell	✓✓	✓✓	✓✓
Dragon		✓✓	✓✓
1000 years “Days of Messiah”	✓✓	✓✓	✓✓

B. Mistakes the Jews made in messianic prophecy that led some to reject Jesus as the Messiah

1. **ONE NOT TWO MEN:** The Jews at the time of Jesus, wrong interpreted messianic prophecy by expecting two messianic figures: “Star” High priest and the “Scepter king”
 - a. The messianic connection of the star-priest and the scepter-king came from the Balaam prophecy Num 24:17.
 - b. In fact Jesus fulfilled both at the same time as seen in Zech 6:12-13.
 - c. “Thus says the LORD of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. “Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.” ” (Zechariah 6:12–13)
2. **SPIRITUAL NOT PHYSICAL:** The Jews at the time of Jesus were looking for a PHYSICAL WARRIOR King who would defeat the enemies of Israel and liberate the state from occupation.
 - a. Judea had been a vassal “puppet” state under occupation since 605 BC, under Babylon, Persia, Greece and finally Rome.
 - b. The Zealot movement was born with the desecration of the temple in 167 BC by Antiochus IV. This triggered the Hasmonean rebellion under the Maccabees.
 - c. The Maccabean movement were the first “Zealots” who rebelled against the Seleucid empire. When Rome conquered both the Seleucid (64 BC) and Ptolemaic (30 BC) empires, Rome became the primary target of the Zealots.
 - d. Jesus chose a Roman authorized Tax collection and a Zealot to be two of his apostles and expected them to get along!
 - e. The mistaken idea that Jesus was “restoring” the independence of physical Israel was widespread even after his resurrection: "So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?”" (Acts 1:6)
 - f. Today we know that the spiritual CHURCH is both the spiritual KINGDOM of God and the spiritual TEMPLE that fulfilled all messianic prophecy.

- g. Jesus was never planning to overthrow physical Roman government as the first century Jews, Zealots and apostles wrongly thought, he was a spiritual warrior to defeat the devil and his angels in the spirit world.
- h. There is nothing in scripture that says Israel will ever again be an independent physical state with a rebuilt physical temple under the messiah.
- i. This mistaken idea explains why Jesus was taunted to “come down and save Israel (from us Romans) if you can” by the Romans.
- j. "Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”” (John 18:36–37)

3. **Melchizedek not Aaronic high priest:** The Jews at the time of Jesus wrongly expected the Messiah to be in harmony with the Zadokite priesthood:

- a. This false idea originated in prophecies that the messiah would be a priest.
- b. Jesus was in fact a priest, but not of the order of Aaron, but Melchizedek.
- c. The Dead Sea scrolls make it clear that the Messiah would be an “establishment candidate” that worked closely with the existing Jewish authorities: “This (refers to) the sons of Zadok and (to) the m[e]n of [the]ir council, those who see[k jus]tice eagerly, who have come after them to the council of the community.” (Florilegium: Dead Sea Scroll 4Q174, line 7, 90 BC)
- d. The idea of the “Counsel of the Jews” was seen directly on many of the coins of the Hasmoneans: Notice the inscription on two different coins: “High priest and council of the Jews”



- e. The Jews never understood at that the Messiah would be OPPOSED to the priesthood and working against it, not working in harmony and under its direction.
- f. The high priesthood was corrupt at the time of Jesus. There were actually two: one appointed by the Romans and another from the Zadokite line of priests that date back to David.
- g. The priesthood, Sanhedrin (council of the Jews) were morally corrupt since they were the ones who knowingly paid the guards of Jesus’ tomb to lie that the disciples stole the body.
- h. The very Jewish leaders who believe the messiah would be directly in the middle of the “council of the Jews” as a Zadokite high priest, were constantly persecuting, attacking and trying to trap Jesus in what he said!
- i. The Jews who were looking for that “Zadokite” high priest ended up crucifying him on a cross.
- j. The Jews were looking for a “Zadokite” high priest when they should have been looking for a “Melchizedek” high priest.

4. **Abomination of desolation** was punishment from God not an attack by man on righteous Jews:

- a. Fulfillment of Dan 8:9-14: Antiochus 167 BC & Titus AD 70
- b. From the book of Daniel, the Jews correctly understood that the coming of the Abomination of Desolation was connected directly with the Messiah.
- c. What the Jews at the time of Jesus got wrong, was they thought the “abomination” came from an outside pagan nation like the Babylonian destruction of the Temple in 587 BC.

- d. The Jews correctly understood that God punished them for their wicked idolatry when Nebuchadnezzar burned the temple as a pre-echo of “Abomination of Desolation” before Daniel recorded his messianic visions.
- e. The Jews wrongly assumed that Daniel’s “Abomination of Desolation” would be an evil force attacking innocent Jews which would trigger the rise of the Messiah who would defeat the enemies of Israel.
- f. So, in addition to being at war with their own “high priest messiah” whom they crucified, the Jews would again find themselves to be the targets of God’s wrath in 70 AD for killing their messiah.
- g. It was no coincidence that God destroyed the two temples in 587 BC and 70 AD on the same day of the year (10 Av).

C. Jewish Messianic Expectation and the disciple’s 3 questions:

1. The disciples had no idea what they were really asking because they didn’t understand the crucifixion:
 - a. On several occasions Jesus would make strong statements to correct their erroneous expectations of what the messiah was going to do: “**Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.**” But they **did not understand this statement**, and **it was concealed from them so that they would not perceive it**; and they were afraid to ask Him about this statement.” (Luke 9:44–45)
 - b. The 12 apostles even rejected Mary’s testimony that Jesus had risen from the dead!
 - c. The disciples were expecting Jesus to not only conquer the entire world, including Rome, they understood he would usher in a new religious order that would replace the corrupt and dead temple worship in Jerusalem. Jesus understood that they hadn’t yet comprehended the crucifixion and the spiritual nature of the kingdom of God. They wrongly viewed Jesus as a physical warrior messiah when they asked these three questions. These questions reflect the messianic thinking at the beginning of Jesus’ ministry. Common messianic thinking viewed the messiah as a physical king on earth like David. The disciples viewed Jesus as coming to destroy the corrupt physical world rulers and the equally corrupt spiritual rulers in Jerusalem.
 - d. As late as the Ascension Day of Christ, Jesus disciples still needed to be rebuffed in their incorrect expectation of a physical world kingdom in Israel where Jesus rules the world as the messiah conqueror. Rather than try to explain it in vain, Jesus just told them it did not concern them at this time and wait for the power of the Holy Spirit on Pentecost: “So when they had come together, they were asking Him, saying, “**Lord, is it at this time You are restoring the kingdom to Israel?**” He said to them, “**It is not for you to know times or epochs which the Father has fixed by His own authority**; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” (Acts 1:6–8)
 - e. It was in this environment of incorrect messianic expectation that the disciples asked Jesus their questions about when the Temple of Jerusalem would be destroyed.
2. Our modern thinking makes us want to approach the New Testament as a creed book, nicely indexing theology with precise chronology and accurate geography.
 - a. Yet most of the New Testament was written in the style of personal letters where topics jump all over the place in reversed chronological order.
 - b. A good example is the two accounts by Luke in Acts 10 and Acts 11 of the same event. Only in Acts 11:4 are we told Luke follows a precise chronological order.
 - c. The chronological order of the four gospels appears contradictory to our modern mind, but this is how first century Jews recorded events for theological reasons without regard to chronological accuracy.
 - d. Even ancient literary Jewish sources like Philo and Josephus and Greek historians like Strabo write exactly the same way as the four gospels, often disregarding chronological order.
 - e. The most ancient writings of Rabbinical Judaism are the Mishna (AD 200), the Tosefta (AD 250), the Jerusalem Talmud (AD 400) and the Babylonian Talmud (AD 500) and are confusing monotonous tangles of disconnected random thought that almost make reading the Koran enjoyable in contrast.

That is not good because reading the Koran is like taking 200 different magazines and mother goose type stories, cutting their backs off, throwing them all in the air and collecting 114 random pages into a single book. The Koran is boring because it lacks any central unity, theme or interconnection between the 114 Surahs (chapters).

- f. What this means is that our modern hermeneutical approach to the Olivet Discourse uses flawed 21st century thinking or at best a different way of approaching apocalyptic and prophetic writings than the Holy Spirit intended.
 - g. When we understand how the Jewish mind connected scripture, prophecy and fulfillment the meaning of Mt. 24-25 becomes clear.
3. In contrast to first century Jewish thinking, Full-Preterists have invented their “law of uniformity” which says all similar sounding phrases all refer to the same eschatological event.
- a. Their cardinal error of Full-Preterists applies 21st century hermeneutics to ancient Jewish scripture in a way that ignores the Midrashic interpretive method used by the Holy Spirit in designing messianic prophecy.
 - b. There were plenty of warning signs their “cookie cutter”, “one size fits all” interpretive system was wrong but they ignored them and the result is they have gutted the content of the Bible that is relevant for Christians living today.
 - c. Similar or identical sounding language can occur at two different times: Jesus cleansed the temple at the beginning and the end of his 3 ½ year ministry: John 2:13-17; Mt 21:12-13.
4. The disciples asked the same question three different ways regarding the destruction of the Temple: Mt 24:3. Jesus understood the language they used in the three questions related to several three different events and he blended the answers accordingly.
- a. “Tell us, when will these things happen”: The destruction of the Jerusalem Temple and the ushering in of a new religious order in place of the temple.
 - b. “and what will be the sign of Your coming”: The destruction of world powers and establishment of God’s kingdom on earth
 - c. “and of the end of the age?”: Jewish messianic expectation theology said that the Messiah would rule in his kingdom for 1000 years after the end of the age which could not occur any later than 6000 years after creation.

D. Full-Preterists fail to “rightly divide” Olivet Discourse (Mt 24, Mk 13, Lk 17/21) into 3 eschatological events:
Decoding the Olivet Discourse into 3 distinct eschatological events.

Midrashic Triple Prophecy: Olivet Discourse

Mt 24-25; Mark 13:1-37; Luke 21:5-36; Luke 17:20-37

Olivet Discourse



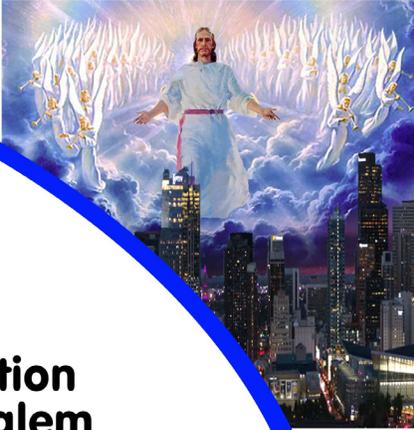
①
Pentecost
AD 33

Kingdom comes: Lk 17:20-21
Kingdom near-Leaves: Lk 21:29-32
Full leaves now: Lk 23:31
Signs now: Lk 12:54-57
Crucifixion: Lk 13:32-35; Mt 23:37
Kingdom at ascension: Lk 19:11-12



②
Destruction
of Jerusalem
AD 70

Jesus revealed: Lk 17:22-37
Flee Jerusalem: Luke 21:20
Mt 24:1-44
Mark 13:1-37
Luke 21:5-36
Luke 17:20-37



③
Second
Coming
Future

Luke 21:33; Matthew 25
Midrashic dual prophecy texts:
Mt 24:13-31; Lk 17:22-37;
Lk 13:24-37; Lk 21:25-36

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1. Jesus unwinds the incorrect singular thinking of the disciple’s messianic expectation into three different events at three different times:
 - a. **AD 33 Pentecost:** The kingdom will come in this generation: Between AD 30-70 It came on Pentecost AD 33 and is a perfect fit!
 - i. "Now having been questioned by the Pharisees as to **when the kingdom of God was coming**, He answered them and said, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, **the kingdom of God is in your midst.**” (Luke 17:20–21)
 - ii. "Then He told them a parable: “Behold the fig tree and all the trees; as soon as they **put forth leaves**, you see it and know for yourselves that summer is now near. “So you also, when you see these things happening, **recognize that the kingdom of God is near.** “Truly I say to you, this generation will not pass away until all things take place." (Luke 21:29–32)
 - iii. ""For if they do these things **when the tree is green**, what will happen when it is dry?" (Luke 23:31)
 - iv. "And He was also saying to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and so it turns out. “And when you see a south wind blowing, you say, ‘It will be a hot day,’ and it turns out that way. “You hypocrites! You know how to analyze the appearance of the earth and the sky, but **why do you not analyze this present time?** “And why do you not even on your own initiative judge what is right?" (Luke 12:54–57)

- v. Starts small on Pentecost AD 44 and grows till second coming: "So He was saying, "What is the kingdom of God like, and to what shall I compare it? "It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES." And again He said, "To what shall I compare the kingdom of God? "It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."" (Luke 13:18–21)
 - vi. AD 33 Ascension prophecy: "While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they **supposed that the kingdom of God was going to appear immediately**. So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return." (Luke 19:11–12)
 - b. **AD 70 The Olivet Discourse and the destruction of Jerusalem:** "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near." (Luke 21:20)
 - i. Mt 24:1-44
 - ii. Mark 13:1-37
 - iii. Luke 21:5-36
 - iv. Luke 17:22-37
 - c. **Future (AD ?) Second coming:**
 - i. The uncreation of the heaven and earth at the future second coming: "Heaven and earth will pass away, but My words will not pass away." (Luke 21:33)
 - ii. Matthew 25
 - iii. Several sections in the larger Olivet Discourse are Midrashic dual prophecies of both the destruction of Jerusalem in AD 70 and the second coming: Mt 24:1-44; Mark 13:1-37; Luke 21:5-36; Luke 17:20-37
 - iv. Specific Midrashic dual prophecy texts of AD 70 and second coming: Mt 24:13-31; Lk 17:22-37; Lk 13:24-37; Lk 21:25-36;
2. Jesus discusses three different events in Luke 21:
- a. **AD 33 Pentecost:** The kingdom will come in this generation: Between AD 30-70. It came on Pentecost AD 33. "So you also, when you see these things happening, recognize that the kingdom of God is near." (Luke 21:31)
 - b. **AD 70 destruction of Jerusalem:** "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near." (Luke 21:20)
 - c. **Second coming:** The uncreation of the heaven and earth at the future second coming: "Heaven and earth will pass away, but My words will not pass away." (Luke 21:33)

E. In Luke 17:20-37 Jesus divided his discussion into two eschatological events:

1. Jesus discusses two different events in Luke 17:20-37 to two different sets of people at two different times. Jesus clearly separated, in His discourse, the difference between the coming of the kingdom of God on Pentecost AD 33 and his coming in judgement in AD 70 to Jerusalem.
2. **Eschatological event #1:** AD 33 Pentecost (**spoken to the Pharisees**):
 - a. In Lk 17:20-21 Jesus says he, standing before them in their midst, was the kingdom which will not have any signs leading up to its coming.
 - b. The signs of tongues on Pentecost came AFTER the kingdom had already come so Jesus' words were true.
 - c. Jesus' discussion with the Pharisees focuses on the **Kingdom coming in AD 33** (Lk 17:20-21) but Jesus' later private discussion with his disciples focuses on Jesus being revealed in AD 70 (Lk 17:22-37).
3. **Eschatological event #2:** AD 70 destruction of Jerusalem (**spoken later to the disciples**):
 - a. After which Jesus speaks about the destruction of Jerusalem in AD 70 in Lk 17:22-37. Notice that Jesus never even mentions the kingdom in the AD 70 section: Lk 17:22-37.

- b. Jesus speaks of days after his ascension that they would long to see him and warned that in their lifetime many false messiahs would arise.
- c. When the first Jewish war began on Passover AD 66 in Caesarea, it took everybody by surprise in Jerusalem too.
- d. Jesus uses the same language of the Noahic flood and the destruction of Sodom in both the destruction of Jerusalem in AD 70 and the second coming.
- e. Again, notice that in Lk 17:20-21 Jesus tells the Pharisees when the kingdom is coming but in Lk 17:22-37 Jesus later tells his disciples focuses not when Jesus is coming but when "Jesus is revealed".
- f. The word "coming" is not found in the AD 70 destruction of Jerusalem text of Lk 17:22-37 but we find "days of the son of man" used twice, "day of the son of man" three times, "son of man revealed" once.
- g. This is typical Midrashic style of connecting similar historic events to two different future prophetic events.

F. Midrashic quad prophecy of Daniel 9:27; 11:31; 12:11:

Daniel's Abomination of Desolation quad prophecy decodes the Olivet Discourse.

MIDRASHIC QUAD PROPHECY OF DANIEL 9:27; 11:31; 12:11

Abomination of Desolation



Pig ①
167 BC

Daniel 8:11-14; 11:31
Antiochus IV
Temple defiled with pigs
Sacrifices stop on 6th Dec 167 BC
1 Maccabees 1:20-24; 41-64;
Jos. Antiquities 12.246-257



② Evil Surrounds Crucifixion
AD 33

Destruction of true spiritual temple was the ultimate abomination.
Dan 9:27; 12:11
John 2:18-22
Psalm 22:15-18
Psalm 18:4-7

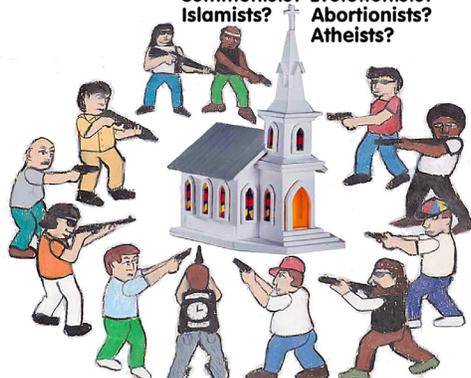
③ Armies Surround
AD 66



Dan 8:11-14; 11:31 + Mt 24:15 = Lk 21:20
Jerusalem surrounded by Manahem on 28th August AD 66; Jos. Wars 2.433-440.
By Jews on 25th September AD 66: Jos. Wars 2.522.

④ Satan Surrounds Before 2nd Coming

Revelation 20:7-10
Communists? Evolutionists?
Islamists? Abortionists?
Atheists?



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- d. Antiochus IV 167 BC: Dan 8:11-14; 11:30
 - i. Sacrifices and Temple worship stops on 6th December 167 BC.
 - ii. Physical temple desecrated with pig/swine sacrifices in temple: 1 Maccabees 1:20-24; 41-64; Josephus Antiquities 12.246-257.
 - iii. Temple desecrated and sacrifices stopped: 6th December 167 BC: "And on the 15th day of Chislev, on the 145th year, they built an abomination of desolation on the altar, and in the cities around Judah, they built altars." (1 Maccabees 1:54)

- iv. Temple liberated and sacrifices restored: 14th December 164 BC: "And they rose early in the morning of the 25th of the 9th month, this is the month Chislev, the 148th year, and they offered up sacrifices according to the law on the altar for the burnt offerings, the new one that they made." (1 Maccabees 4:52–53)
- e. Crucifixion AD 33: Daniel 9:27; 12:11
 - i. Jesus surrounded by evil men: Psalm 22:15-18; 18:4-7
 - ii. Destruction of true spiritual temple was the ultimate abomination.
 - iii. True Spiritual temple desecrated: body of Christ crucified: John 2:18-22
 - iv. Temple Sacrifices stop/abolished: Col 2:14; Heb 8:13.
- f. Destruction of Jerusalem AD 70: Dan 8:11-14; 11:30 + Mt 24:15 = Lk 21:20
 - i. Jerusalem first surrounded by Jewish army of Manahem on 28th August AD 66; Josephus Wars 2.433-440, then a second time by Jewish armies on 25th September AD 66: Josephus Wars 2.522.
 - ii. Temple sacrifices and worship stop 14th July AD 70: Josephus Wars 6:94.
 - iii. Temple destroyed: 6th August AD 70: Josephus Wars 6.249-250
- g. Christians attacked before second coming: Rev 20:7-10
 - i. Christians surrounded by Satan immediately before the second coming.
 - ii. The only force on earth today that wants to extinguish and stamp out Christianity is Islam.
 - iii. Sunday Church worship stops.
 - iv. Lord's Supper stops.
 - v. Just before Christians are wiped off the face of earth, God presses the second coming button and Satan is defeated.

G. Close examination of Matthew 24-25

1. Matthew chapter 25 may have been spoken at a different chronological time than chapter 24.

The Gospel of Matthew is topically organized, not chronologically		
	Matthew Narrates	Jesus Teaches
Intro	Mt 1-2: Genealogy, birth, Nazareth	-
Unit 1	Mt 3-4: John, baptism, temptation, call of Peter, Andrew, James and John, First teaching in Galilean synagogues	Sermon on the Mount: Matt 5–7
Unit 2	Mt 8-9 8:1-7: 3 miracles : leper, centurion's servant, Peter's mother in law 8:18-27: Discipleship tested 8:28-9:6: 3 miracles : Calms sea, Gadarenes demoniac, paralytic 9:9-17 Discipleship : Matthew called, following John vs. Jesus 9:18-34: 3 miracles : Talitha cumi, hemorrhaging woman, mute demon-possessed man.	Evangelism: Matt 9:35-10
Unit 3	Mt 11-12: Questioned by John, rebukes unbelief, calls, condemned by Pharisees	Parables: Matt 13
Unit 4	Mt 13:53-17:29: teaching in Nazareth, John beheaded, 5000 fed, walks on water, condemned by Pharisees, many healings, 4000 fed, Pharisees and Sadducees test, Peter's confession, pick up your cross and follow me, transfiguration, Demoniac, shekel temple tax coin in fish	Christian living: Matt 18
Unit 5	Mt 19-23: Divorce, discipleship, miracles, triumphal entry, second cleansing of temple, condemned by chief priests, 3 parables: two sons, landowner, marriage feast, Pharisees and Sadducees silenced and condemned, Jerusalem to be destroyed	Eschatology: Matt 24-25

Concl.	Mt 26-28: betrayal, arrest, crucifixion, resurrection, great commission, ascension	-
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- a. Matthew generally did not follow the chronological order of events in his chapter sequence whereas Luke did.
 - b. We have no direct information exactly where Mt 25 might be placed either earlier or later than the Olivet discourse.
 - c. Matthew organized his gospel categorically, often drawing materials out of chronological sequence the same way a pulpit minister will preach a topical 3 point-sermon drawing broadly from the entire Bible.
2. The identical prophetic language is used in the Old Testament for Jesus' first coming in ministry, the coming of the kingdom (church) on the day of Pentecost, Jesus coming in destruction to Jerusalem in AD 70 and the second coming.

	First coming AD 29-33	Church/Kingdom Pentecost AD 33	Jerusalem destroyed AD 70	Second coming Future
Coming of the Lord	2 Pe 1:16-18	Acts 2:19-20	Mt 24:30	2 Thess 2:1-2; Heb 9:27
Clouds	Mt 17:5; 1 Pe 1:16	Acts 2:19-20	Mt 24:30	Acts 1:9; Mt 24:29; Rev 1:7
Power	2 Pe 1:16-18	Luke 24:49; Acts 1:8; 2:1; Joel 2:28 + Acts 2:19-20	Roman armies Matthew 24:30	Phil 3:20-21
Sun, moon, stars darkened	Mt 27:45; Lunar Eclipse Nisan 14 AD 33 at 6 pm	Joel 2:28 + Acts 2:19-20	Mt 24:29-30	Mt 24:29-30
Like Noah	-	-	Mt 24:37	Mt 24:37; 2 Pe 3:5
The End, Last days	Heb 1:2	Acts 2:17 + Joel 2:28	Mt 24:6	John 6:44; 11:24; 12:48; Mt 13:40; 1 Cor 15:24
Heavens and earth shaken	Mt 22:34; Mt 23	Haggai 2:6	Mt 24:29	Heb 12:27-28
Abomination of desolation	Daniel 12:9-13 (43 months ended in crucifixion)	Daniel 2:44; 9:24-27 (490 years)	Dan 8:9-14 Antiochus & Titus 167 BC & AD 70	Daniel 12:1-3

6. Contrasts in the Olivet discourse between AD 70 and the Second coming:
- a. Contrast in knowledge of timing:
 - i. Jesus clearly knew the timing (within this generation) and the details leading up to AD 70.
 - ii. Jesus knows nothing, the Father alone. It will be a total surprise.
 - b. Contrast in duration:
 - i. Jesus knew the First Jewish War would be a long drawn out process which in fact lasted 7 years from AD 66-73.
 - 1) "But all these things are merely the **beginning of birth pangs.**" (Matthew 24:8) "
 - 2) You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, **but that is not yet the end.**" (Matthew 24:6)

- ii. The Second coming is instant, in a twinkling of an eye with no warning like when Noah shut the door.
 - c. Contrast in knowledge of events before coming:
 - i. Jesus clearly knew the detail of events leading up to AD 70.
 - ii. Jesus knows nothing, the Father alone. It will be a total surprise.
 - d. Contrast in men's peace before coming:
 - i. Jesus said men would faint for fear in AD 70.
 - ii. Jesus knows nothing, the Father alone. It will be a total surprise.
- 7. Mt 10:16-31 is the limited commission of the twelve apostles to the Jews only. Full-Preterists pick up on v23 where Jesus says they will preach to the Jews only until the "Son of man comes" on Pentecost AD 33.
 - a. Key verses:
 - i. "These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;" (Matthew 10:5)
 - ii. "And as you go, preach, saying, 'The kingdom of heaven is at hand.'" (Matthew 10:7)
 - iii. "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes." (Matthew 10:23)
 - b. Jesus, the "Son of man" came in AD 33 on the day of Pentecost: "'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 'AND IT SHALL BE THAT **EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.**'" (Acts 2:20-21)
 - c. Notice Peter realized that Pentecost and Acts 2 was the fulfillment of Joel 2, otherwise nobody today can call on the name of the Lord for salvation!
- 8. In the Olivet discourse, Jesus follows a Bible pattern of shifting from physical to spiritual:
 - a. John 3:3-5: Physical to spiritual birth.
 - b. John 5:25-29: Spiritual to physical resurrection.
 - c. Heb 12:18-29: Physical to spiritual Jerusalem which concludes with the fact we are now in the kingdom of God.
 - d. Rev 20:1-6: Spiritual to physical resurrection.
 - e. Gal 4:21-31: Physical to spiritual Jerusalem.
 - f. Isaiah 66:10-24: Physical to spiritual Jerusalem.

"Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all you who mourn over her, That you may nurse and be satisfied with her comforting breasts, That you may suck and be delighted with her bountiful bosom." For thus says the Lord, "Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream; And you will be nursed, you will be carried on the hip and fondled on the knees. "As one whom his mother comforts, so I will comfort you; And you will be comforted in Jerusalem." Then you will see this, and your heart will be glad, And your bones will flourish like the new grass; And the hand of the Lord will be made known to His servants, But He will be indignant toward His enemies. For behold, the Lord will come in fire And His chariots like the whirlwind, To render His anger with fury, And His rebuke with flames of fire. For the Lord will execute judgment by fire And by His sword on all flesh, And those slain by the Lord will be many. "Those who sanctify and purify themselves to go to the gardens, Following one in the center, Who eat swine's flesh, detestable things and mice, Will come to an end altogether," declares the Lord. "For I know their works and their thoughts; **the time is coming to gather all nations and tongues.** And they shall come and see My glory. "I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations. "Then they shall bring all your brethren from all the nations as a grain offering to the Lord, on horses, in chariots, in litters, on mules and on camels, **to My holy mountain Jerusalem,**" says the Lord, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the Lord. "I will also take some of them for priests and for Levites," says the Lord. "For just

as the new heavens and the new earth Which I make will endure before Me,” declares the Lord, “So your offspring and your name will endure. “And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me,” says the Lord. “Then they will go forth and look on the corpses of the men Who have transgressed against Me. For their worm will not die and their fire will not be quenched; And they will be an abhorrence to all mankind.” (Isaiah 66:10–24)

9. Revelation follows Ezekiel chapter by chapter, date by date, event by event:

Physical to Spiritual Transition/inflection points in Ezekiel, Matthew 24-25 and Revelation			
	Ezekiel	Matthew 24-25	Revelation
Before destruction, physical Jerusalem	Ezekiel 1 to 33:20 Monday July 593 BC	Mt 24:1-34; 37-41	Revelation 1 to 18 Jan AD 66
Destruction inflection, transition point	10 th Av 587 BC	10 th Av AD 70	10 th Av AD 70
After destruction: In Spiritual Jerusalem, kingdom now, but awaiting fulness at second coming	Ezekiel 33:21 to 48 3 rd temple = church Messianic: AD 33	Mt 24:35-36; 42-51; Mt 25 New kingdom	Revelation 19 to 22 New Jerusalem Second Coming
Ezekiel Decodes Revelation			

10. In Mt 24 there is a progression of thought moving from the warning signs of the destruction of the temple in AD 70 at which time they would need to flee the city and to no warning signs after Mt 24:34.
11. The three parables in Mt 25 are unique and not recorded anywhere else
- Only Mt 25 contains parable of the Ten virgins which describe future second coming.
 - Only Mt 25 contains the parable of the Talents which describes the future second coming.
 - The parable of the Minas in Luke 19:11ff was spoken at the triumphal entry not during the Olivet discourse. Jesus told this parable because as he was approaching Jerusalem, they were expecting the kingdom to appear. Jesus told them he must go to a distant country (heaven) then return. This was to defer their idea of Jesus being a military messiah who would physically defeat the Romans.
12. Full-Preterists cannot find the “kingdom of God coming” in the Olivet Discourse:
- Nowhere in any of the Olivet discourse passages does it say the kingdom of God came in AD 70 when Jerusalem was destroyed.
 - None of the Olivet discourse passages (Lk 17; Lk 21; Mk 13; Mt 24) speak of the Kingdom coming. Instead they speak of the coming of Jesus in judgement.
 - The Kingdom of God is not referenced by Jesus even once in the Mk 13 Olivet Discourse.
 - The word “coming” is not found in the AD 70 destruction of Jerusalem text of Lk 17:22-37.
 - The Kingdom of God is never said to be “coming” by Jesus even once in the Mt 24 Olivet discourse.
13. The Righteous and the wicked are already in the kingdom together before judgement day when the wicked are removed from the kingdom.
- Judgement parables have the wicked in the kingdom before judgement and are removed:
 - Parable of tares:** “The Son of Man will send forth His angels, and **they will gather out of His kingdom** all stumbling blocks, and those who commit lawlessness,” (Matthew 13:41)
 - Parable of fishnet:** “So it will be at the end of the age; the angels will come forth and **take out the wicked from among the righteous,**” (Matthew 13:49)
 - Parable of Judgement:** “All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. ... “These will go away into eternal punishment, but the righteous into eternal life.” (Matthew 25:32–33, 46)
 - Parable of Judgment:** “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. “Many will say to Me **on thatday [judgement day, not the day the kingdom began],** ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’” (Matthew 7:21–22)
 - Parable of the Wedding:** “But when the king came in to look over the dinner guests, **he saw a man there who was not dressed in wedding clothes,** and he said to him, ‘Friend, **how did you come in here [he was in the kingdom] without wedding clothes?’** And the man was speechless. “Then the king said to the servants, ‘Bind him hand and foot, and **throw him into the outer darkness;** in that place there will be weeping and gnashing of teeth.’ “For many are called, but few are chosen.” (Matthew 22:11–14)

- vi. **Parable of the shut door: When the door was open the wicked entered the kingdom freely with the righteous but after the door was closed the wicked suddenly found themselves “thrown out from inside the kingdom”:** “Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ then He will answer and say to you, ‘I do not know where you are from.’ ... In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets **in the kingdom of God**, but yourselves **being thrown out**. “And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.” (Luke 13:25, 28–29)
 - b. Judgement parables show the good and bad will co-exist in the kingdom that began on Pentecost AD 33 until the end of time when the wicked will be REMOVED from the kingdom and cast into hell.
 - c. This presents a serious problem for Full-Preterists who say the kingdom of God did not start until Pentecost Sunday, 22nd June AD 66 because there never was a time when the wicked and the righteous co-exist together in the kingdom.
 - d. When Full-Preterists have the beginning of the Kingdom at the same time as the Judgement it violates Jesus’ words that “His angels will gather out of His kingdom the wicked.”
 - e. Mt 7:21 and Luke 13:28-29 speaks of those who thought they were in the kingdom during their life on earth as Christians but found out on Judgement day that they were not but were **THROWN OUT OF THE KINGDOM**.
 - f. "Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.” (Luke 17:20–21)
14. “This Generation”:
- a. The Length of a generation:
 - i. Father to son lifetime of an individual:
 - ii. "It was also about these men that Enoch, in the **seventh generation from Adam**, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,” (Jude 14)
 - iii. “For David, after he had served the purpose of God **in his own generation**, fell asleep, and was laid among his fathers and underwent decay;" (Acts 13:36)
 - b. The generation which was alive when Christ was crucified:
 - i. "so that the blood of all the prophets, shed since the foundation of the world, may be charged **against this generation**, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be **charged against this generation**.'" (Luke 11:50–51)
 - c. Generation refers to humanity in general until the second coming:
 - i. "Therefore, just as the Holy Spirit says, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED ME BY TESTING ME, AND SAW MY WORKS FOR FORTY YEARS. “THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’; AS I SWORE IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’ ” (Hebrews 3:7–11)
 - d. The Generation in the Olivet Discourse:
 - i. “Truly I say to you, all these things will come upon this generation.” (Matthew 23:36)
 - ii. “Truly I say to you, this generation will not pass away until all these things take place.” (Matthew 24:34; Mark 13:30; Luke 17:25)
 - iii. “But first He must suffer many things and be rejected by this generation.” (Luke 17:25)
 - e. Generation in the Olivet Discourse refers specifically to both those alive at the time of Jesus in AD 33 and generally to the whole of humanity at the end of time in the future .

15. Apocalyptic language of the Olivet Discourse, like many Old Testament prophecies, refers to multiple distinct events. This is logical because the disciples did not understand either the death, resurrection, coming of the kingdom on Pentecost or the second coming. The disciples mixed and confused multiple eschatological events through three questions that in their mind, pointed to a single event that began the physical reign of the messiah over the entire world and the ushering in of a new worship system when the temple and ultimately the world was destroyed 1000 years later:

Matthew 24	AD 70	Second coming
Tell us, when will these things happen	not one temple stone left upon another	Heaven and earth destroyed
the sign of Your coming	Be alert = Wars, flee	Be alert: no signs
end of the age	Jewish temple worship	End of time
Endure tribulation to end	Jewish	Tribulation today
Gospel preached, then the end	AD 70	We continue to preach today as well
Jesus told them AD 70 was NOT his second coming: False Christs: He comes like lightening	Jesus was seen by no one during the slow 4 year process ending in AD 70	Twinkling
Matthew 24:29-31: sun dark, clouds, son of man coming, angels, trumpet, gather everybody on earth for judgement.	Typical language used in Old Testament for past destructions.	Typical language used in other NT passages for second coming: this time it is literal!
This generation will not pass away	Generation AD 70	Generation AD 33: Kingdom, church and salvation founded on Pentecost.
Heaven and earth will pass away	Language used of rulers in Haggai 2	Language used of uncreation of universe in Haggai 2.
No man knows the hour	Be alert, like Noah, for signs	No signs at all like Noah.
Two women grinding, one taken, one left	Christians flee and are the one's taken. Non-Christians remain in the city.	In judgement Christians are taken by God while the wicked are left
Parable of head of house (Christ), virgins, talents, great judgement: be faithful	Die in Jerusalem	Eternal conscious torment



5. Christians were raptured before Jerusalem surrounded by armies: Lk 21:20.

Come Lord Jesus, we are waiting for you!

V. Full-Preterist Dilemma: Christians were raptured before Jerusalem surrounded by armies: Lk 21:20:

	Correct Date	Full-Preterist Date
Passover AD 65	9 th April AD 65	-
Josephus' 6 th sign: "angel chariots in Jerusalem and many Jewish cities are seen"	16 th May AD 65	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)
Josephus' 7 th Sign: "remove"	Pentecost Sunday 2 nd June AD 65	Wrong: Pentecost June AD 66 (Final Decade, Ed Stevens, p162)
Passover AD 66	28 th April AD 66	Wrong: one month too early
Synagogue desecrated with birds	17 th May AD 66	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)
Beginning of Jewish War (Wars 2:284-289 and 2.406)	Josephus dated the beginning of the war to 17 th May AD 66 in Wars 2.284 and the "official date to about 15 th June with the capture of Masada in Wars 2.406	Wrong: When Manahem surrounded the city and liberated it from the Romans. Wars 2.433-440, (Dating to 28 th August AD 66)
Florus' soldiers kill 3600 Jews inside Jerusalem (Wars 2:307)	About 28 th May AD 66	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)
Bernice (Agrippa II's sister) rebukes Florus in Jerusalem: (Wars 2:315)	Friday 30 th May AD 66 (16 th Artemissus/Jyar)	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)
Next day, Florus tells priests that 2 cohorts of soldiers are enroute to Jerusalem and will arrive later that day. (Wars 2:315-318)	Sabbath 31 st May AD 66 (17 th Artemissus/Jyar) Wars 2.315	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)
Florus' two Roman army cohorts arrive and begin killing the Jews who went outside the city to greet the soldiers. Jews are trampled to death trying to get inside the city gate for safety. The soldiers try to storm the temple to loot the money but are repelled. (Wars 2.325-327)	Sabbath 31 st May AD 66 (17 th Artemissus/Jyar)	Wrong: April AD 66. Jerusalem surrounded by Florus' two Roman cohorts triggering the Christians to flee as per Lk 21:20. (Final Decade, Ed Stevens, p215)
Florus leaves the city and withdraws the 2 cohorts of soldiers then orders new soldiers to enter the city to	1-7 th of June	Wrong: April AD 66 (Final Decade, Ed Stevens, p216)

keep the peace. (Wars 2.331-332)		
Pentecost AD 66	Correct: Sadducees: 22 nd June AD 66. Wrong: Pharisees: 18 th June AD 66.	June AD 66 (Final Decade, Ed Stevens, p162)
Second Coming	No man knows	Pentecost 22 nd June AD 66 (Final Decade, Ed Stevens, p162)
LIBERATION OF JERUSALEM: 15th September AD 66: [6th Elul AD 66, Wars 2.433-440]: Jewish Manahem first surrounded Jerusalem on 28th August AD 66 with his armies fulfilling Lk 21:20, is expelled on 15th September AD 66. At the same time and the High priest executed on 15th Sept AD 66. About a week later (25 th September AD 66) the newly liberated city of Jerusalem is fully surrounded by Jews to protect from the Roman armies. (Josephus Wars 2.522)	Christians begin to flee the city on 28th August AD 66, which is the day Manahem first surrounded the city and is killed on 15 th September AD 66. (Wars 2.433-440) The city is surrounded a second time by Jewish armies around 25 th September AD 66. (Josephus Wars 2.522)	-

A. Eight chronological errors made by Full-Preterists:

1. **First serious chronological problem for Full-Preterists:** They do not use Parker and Dubberstein to convert Hebrew dates to Julian dates. This author has provided a free [online date converter](#) available for use. Most of their dates are therefore three weeks later than the true Julian date. In calculating the Julian date for 17th Artemissus/Jyar (Josephus Wars s 2.315) when Bernice chided Florus in Jerusalem on Friday 30th May AD 66, which was the day before Florus' two cohorts of Roman soldiers arrived on Sabbath 31st May AD 66, the Full-Preterist dates are up to two months earlier. This gives the false impression that Florus event took place almost 3 months before their rapture on Pentecost Sunday 22nd June AD 66 when in fact it happened a little as 2 weeks before their rapture. This makes Jesus' command to flee the city occur about 2-3 weeks before the Full-Preterist rapture in Pentecost AD 66.
2. **Second serious chronological problem for Full-Preterists:** They miscalculate the Julian dates for Pentecost in AD 65-66. Pentecost always fell on a Sunday because you would start counting the 49 days after the first weekly sabbath. Day 50 was always the first day after the 7th sabbath: Leviticus 23:15-16. There were two competing views at the time of Christ on how to calculate the day of Pentecost. For the Sadducees, Pentecost always fell on Sunday, while the Pharisees had it on various days of the week. The Pharisees would calculate Pentecost on 18th June AD 66, which is 4 days before the actual date set by the Sadducees on 22nd June AD 66. It is well documented that the Sadducees controlled the Temple worship and the timing of the feast days at the time of Christ. It wasn't until after AD 70 that the Pharisee's unbiblical calculation method came into power and prominence. Example: If Passover fell on a Wednesday, you would wait 2 days until the weekly Sabbath had come (Saturday) and start counting 7 sabbath weeks for a total of 49 days. The 49th day always fell on the 7th sabbath and the 50th therefore always fell on the first day of the week (Sunday). Since the crucifixion of Christ in AD 33 fell on Passover (Nisan 14) both the Sadducean and Pharisaic calculation methods agree that Pentecost fell on Sunday, 24th May AD 33 in Acts 2:1.

3. **Third serious chronological problem for Full-Preterists:** They misdate Josephus' 6th sign (angel chariots in the sky over Jerusalem and many Judean cities) to April AD 66 when it happened a full year earlier on 16th May AD 65.
4. **Fourth serious chronological problem for Full-Preterists:** The misdate Josephus' 7th sign (earthquake and voice in the Holy of Holies of the Jerusalem temple say "remove from here") to Pentecost Sunday 22nd June AD 66 when it happened a full year earlier on Pentecost Sunday 2nd June AD 65. They misdated their rapture a full year too late!
5. **Fifth serious chronological problem for Full-Preterists:** Jesus warned in Lk 21:20 to flee Jerusalem when the city was first surrounded by Manahem's Jewish armies on 28th August AD 66. *Christians begin to flee the city on 28th August AD 66, which is the day Manahem first surrounded the city and is killed on 15th September AD 66. (Wars 2.433-440) The city is surrounded a second time by Jewish armies around 25th September AD 66. (Josephus Wars 2.522)* This is 1 year later than Josephus' 7th sign (which Full-Preterists say is the Second Coming and rapture). Even their own date for Josephus' 7th sign, which they say happened in June AD 66 is still 2 full months before Jerusalem was first surrounded by Manahem's armies. In Josephus Wars 2.433-440, (Dating to 28th August AD 66) Manahem breaks into Herod's army supply room in the fortress on Masada and comes marching to Jerusalem in the pomp and ceremony of a king. He began to siege Jerusalem in attempts to gain entry (Josephus Wars 2.434). Eventually he gained access to the city and became a short-lived rebel leader. The key point is that the city was now liberated from the Romans. This was the exact sign Jesus gave for the Christians to flee the city. This is the first time the city is surrounded by any armies and the first true siege in decades. The truth is, using the correct Julian date conversion Full-Preterists have all the Christians raptured a full year and 2 months before Jesus' sign to flee the city when it was surrounded by Manahem's armies. It makes Jesus' warning pointless because instead of fleeing Jerusalem and be homeless, you could just wait two weeks and be raptured into heaven.
6. **Sixth serious chronological problem for Full-Preterists:** They misdate the arrival of Florus's two cohorts arriving at Jerusalem to April AD 66. Using the correct Julian date conversions Florus' two cohorts of Roman Soldiers arrived at the Jerusalem city gate on Sabbath 31st May AD 66. This would make the Christians flee the city less than 2-3 weeks before they would be raptured on Pentecost 22nd June AD 66. At this time, there was no siege of the city, but a short one-hour battle at the city gate. Later, on 28th August AD 66, Manahem surrounded and sieged the city of Jerusalem with his army. Although he was killed soon after, the city enjoyed autonomy from the Romans for at least the next two years giving the Christians a window to escape. The 28th August AD 66 fits perfectly with Jesus' warning in Lk 21:20 to flee the city when the city was first surrounded by Jewish armies who restored peace, order and autonomy for those living inside the city.
7. **Seventh serious chronological problem for Full-Preterists:** The 42 months of Nero's persecution began in December AD 64 and lasted for exactly 42 months until he died on 9th June AD 68. If all the Christians were raptured on Pentecost AD 66 (as they say) the prophecy of 42 months of Christian persecution by the Beast from the Sea is cut short. If they use Matthew 24:22 "unless those days had been cut short no life would have been saved" to proof text their way out of this dilemma, we remind them of two things. First, Full-Preterists teach almost nobody was alive at the time of their rapture: **"The approach of Florus' Roman troops toward Jerusalem could easily have been understood by the Jewish people as a signal to flee.** (Luke 21:20) ... So there were several armies encircling Jerusalem at this time, including the angelic armies that were seen in the clouds a few days after Passover. **If there were any Christians remaining in Jerusalem after the Neronic persecution (which is doubtful),** they would have seen all this army and angelic activity and remembered the warning that Christ had given them to flee when they saw armies encircling Jerusalem. This would have been the last chance for any remaining Christians to get out safely, so that none of them would be caught up in the Zealot takeover of the city shortly afterwards, and so that they could remain alive until the Parousia (and the rapture)." [SR comment: So the fled 2-3 weeks before being raptured on Pentecost AD 66] (The final Decade before the end, Edward Stevens, p215) If most of the Christians had already been martyred, what is the point of warning the few who remained to flee Jerusalem if they could just wait a few weeks and be raptured at the second coming.

8. **Eighth serious chronological problem for Full-Preterists:** Why flee the city if you could wait in safety until the rapture 2-3 weeks later. Full-Preterists misdate the arrival of Florus' two Roman cohorts by up to two full months. They wrongly date this event through a faulty date-conversion in Josephus Wars 2:315 "16th Artemissus/Jyar AD 66" to April AD 66 (Final Decade, Ed Stevens, p216). The correct date conversion of 16th Artemissus/Jyar is Friday 30th May AD 66, not April AD 66. This makes their "answer" even more impossible: "Why did Christ command them to flee from Judea if there was going to be a rapture? **ANSWER: It was so that they would live and remain until the Parousia.** If they stayed there, they would have been killed in the Neronic persecution and not remain alive to be raptured at the Parousia." [SR comment: So they fled 2-3 weeks before being raptured on Pentecost AD 66] (The final Decade before the end, Edward Stevens, p217) There are several huge problems with their answer: **First**, they have already said that no Christians were left alive in the city (The final Decade, Edward Stevens, p215). **Second**, there were many Christians converted by Paul outside of Judea who were still alive. **Third**, Florus' army never surrounded the city. They came to the gate killed some Jews, caused a stampede to get back into the city, then they themselves entered the city. Roman soldiers arrived and left Jerusalem all the time. It was not a siege or a surrounding but a small controlled military maneuver that lasted less than an hour. **Fourth**: Why is it important they remain alive for the rapture? If it was important for them, it would also be important for all the rest of the Christians who had been killed to remain alive too! Again many Christians populated the world from Egypt, to Rome. **Sixth**: There is zero evidence from ancient literary sources that Nero's 42-month persecution of Christians ever spilled outside the city boundaries of Rome. There are no ancient literary sources to prove Nero's persecutions came to Asia or Egypt much less Jerusalem.

B. Chronology of the start of the First Jewish War:

1. **BEGINNING OF FIRST JEWISH WAR: Sabbath 17th May AD 66: Desecration of Caesarea synagogue: Josephus marks the beginning of the war:** 18 days after the Jews complained to Cestius about Florus in Jerusalem at Passover and the third Sabbath after Passover, Florus triggers the beginning of the war by desecrating the synagogue at Caesarea on 17th May AD 66. "Now at this time it happened that the Grecians at Caesarea had been too hard for the Jews, and had obtained of Nero the government of the city, and had brought the judicial determination: at the same time began the war, in the 12th year of the reign of Nero, and the 17th of the reign of Agrippa, in the month of Artemisius [Iyar] (Jews begin to rebel the next day which was a sabbath: 17th May AD 66). (Wars 2:284-289) "Florus sent some to take seventeen talents out of the sacred treasure, and pretended that Caesar wanted them" (2:293). "Florus marched hastily with an army of horsemen and footmen against Jerusalem, that he might gain his will by the arms of the Romans, and might, by his terror, and by his threatenings, bring the city into subjection." (2:296) The Jews came outside the city to greet these soldiers in peace and were eventually turned back without incident then Florus enters the city (Josephus Wars 2.297-298).
2. **Friday 30th May AD 66:** The following day Florus sets up a court and demands the Jews who cat-called him be turned over. When this doesn't happen he orders his soldiers to go on a killing rampage and slaughters 3600 Jews. (2:305) Bernice (Agrippa II's sister) was in Jerusalem keeping a vow and had shaven her head and was barefoot. Twice in vain, she rebukes Florus to stop the slaughter. "This happened upon the sixteenth day of the month Artemissus [Jyar]." (Wars 2:315)
3. **Sabbath 31st May AD 66:** The next day the Jews calm down to keep peace but the effort failed because Florus was deliberately trying to start the war. Florus brings two cohort units of Roman soldiers to the city and orders the Jews to go out and meet them when they arrive. "So Florus was troubled that the disturbances were over, and endeavored to kindle that flame again, and sent for the high priests, with the other eminent persons, and said, the only demonstration that the people would not make any other innovations should be this,—**that they must go out and meet the soldiers that were ascending from Caesarea, whence two cohorts were coming** and while these men were exhorting the multitude so to do, he sent beforehand, and gave directions to the centurions of the cohorts, that they should give notice to those that were under them, not to return the Jews' salutations; and that if they made any reply to his disadvantage, they should make use of their weapons." (Josephus Wars 2:318-319)

4. **The same day: Sabbath 31st May AD 66:** “By these persuasions, which they used to the multitude and to the seditious, they restrained some by threatenings, and others by the reverence that was paid them. After this they led them out, and they met the soldiers quietly, and after a composed manner, and when they were come up with them, they saluted them; but when they made no answer, the **seditious exclaimed [cat called] against Florus, which was the signal given for falling upon them.** (326) The soldiers therefore encompassed them presently, and **struck them with their clubs, and as they fled away, the horsemen trampled them down; so that a great many fell down dead by the strokes of the Romans, and more by their own violence in crushing one another.** (327) Now there was a terrible **crowding about the gates,** and while everybody was making haste to get before another, the flight of them all was retarded, and a terrible destruction there was among **those that fell down, for they were suffocated, and broken to pieces by the multitude of those that were uppermost [those climbing over top of the dead to get through the gate back into the city];** nor could any of them be distinguished by his relations, in order to the care of his funeral; (328) the soldiers also who beat them, fell upon those whom they overtook without showing them any mercy, and thrust the multitude through the place called Bezetha, as they forced their way, in order to get in and seize upon the temple, and the tower Antonia.” (Josephus Wars 2.325-328) The same day, Florus attempts to break into the temple to steal the riches, through the Antonia fortress but failed. (Wars 2.331) Florus leaves the city and withdraws the 2 cohorts of soldiers then orders new soldiers to enter the city to keep the peace. (Wars 2.331-332)
5. **Full-Preterist, Ed Stevens misdates this event 1-2 months too early:** “**April 66:** This provocation by Florus happened right around the time of Passover. Josephus says the killing of the 3600 citizens and residents of Jerusalem occurred on the 16th day of Artemisius (**Wrong:** Stevens misdates this a month too soon in Apr 66) [War 2:315], just five days before the angelic armies were seen in the clouds (21st day of Artemisius) [War 6.296]. (The final Decade before the end, Edward Stevens, p216) Steven’s seems unaware that his so-called “surrounding of Jerusalem by Florus” actually occurred less than 2-3 weeks before his so-called rapture on Pentecost, which dates to 22nd June AD 66 using the correct Sadducean calculation method and 18th June AD 66 using the unbiblical Pharisaic calculation method for Pentecost. This could not fulfill Lk 21:20 because the two cohorts never surrounded the city, the Jews had gone out in peace to greet them and the city gates were never even closed. The event was common since Roman soldiers arrived and left Jerusalem all the time. It was not a siege but a small controlled military maneuver that lasted less than an hour. Stevens continues: “**Those few true saints (the "elect") who did remain alive until the Parousia, were raptured at the Parousia in June AD 66.** The beginning of Christ's Parousia presence was clearly signaled when they saw the angelic armies in the sky above Palestine (April 66). Christ came with his angels to raise the dead, rescue his living and remaining saints, and to reward and punish – just a few months before **the Jewish war started in August 66.**” [**wrong:** Josephus dated the beginning of the war to 17th May AD 66 in Wars 2.284] (The final Decade before the end, Edward Stevens, p163)
6. **June 1-5 AD 66:** With Florus gone, the city returned to normal and the city gates remained open while people entered and exited the city freely. Florus falsely accuses the Jews of starting all the trouble that he had actually caused. (Wars 2.333) Both Jewish city governors and queen Bernice write King Agrippa who investigates and calms down any rebellion of the Jews against Rome. (Wars 2.341)
7. **June 15th AD 66:** After a string of events, Agrippa fully quenched the Jewish uprising started by Florus but told the Jews to submit to Florus until Caesar Nero replaced him as Judean Governor. (Wars 2.406) But Agrippa’s order to continue to submit to Florus incited the Jews again even more, so that they threw stones at Agrippa and threw him out of city and he went home. (Wars 2.406-407).
8. **Start of War:** Josephus had marked the beginning of the war to 17th May AD 66 (3rd Iyyar AD 66) in Wars 2.284 and the “official date to about 15th June AD 66 when Agrippa was expelled from Jerusalem by the Jews (Wars 2.406) and at the same the Jews first captured Masada (Wars 408)

9. **Full-Preterist Chronological Implosion:**



Full-Preterist's in a series of serious chronological errors, have refuted themselves by setting a date of the second coming to coincide with Josephus' 7th sign on which they misdate to Pentecost AD 66. Josephus' 7th sign actually occurred on Pentecost AD 65 a full year earlier. Next they chose the arrival of the Florus' two cohorts of Roman soldiers to Jerusalem in April AD 66 fulfilling Lk 21:20. This gives the appearance of about three months' time from the disciples to fleeing Jerusalem in Lk 21:20 in April AD 66 to the second coming in June AD 66 on Pentecost. Pentecost is correctly dated to 22nd June AD 66. Josephus says the actual arrival of Florus' army to Jerusalem was in fact 31st May AD 66 (17th Artemissus/Jyar: Wars 2.315). It took about a week for events to settle down in Jerusalem: June 7th AD 66. If we accept the Full-Preterist events for the flight (Florus: 31 May) and rapture (Pentecost 22nd June AD 66) the actual time between the two events is between one to three weeks. This makes Jesus warning to flee puzzling and irrelevant.

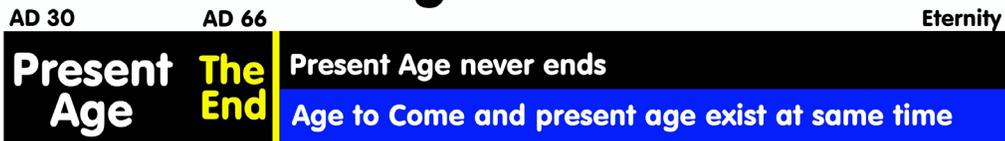
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6. The Confused "Ages" of Full-Preterism make mush of time.
Come Lord Jesus, we are waiting for you!

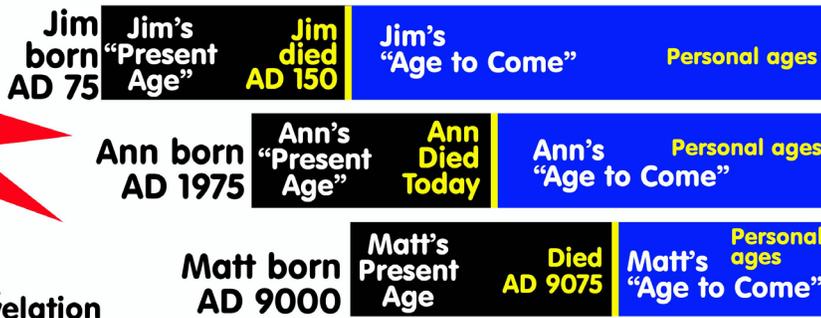
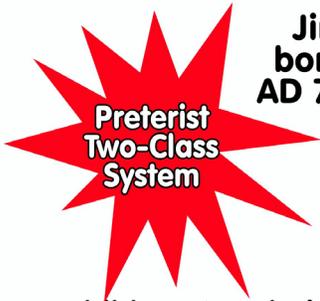
VI. The confused "Ages" of Full-Preterism make mush of time.

The Confused “Ages” of Full-Preterism



Present age determined by God before AD 70 and by birth after AD 70

“You will receive many times as much at **this age** and in the **age to come**, eternal life.” (Luke 18:30)
 “The sons of **this age** marry and are given in marriage, but those who are considered worthy to attain to **that age** and the resurrection from the dead, neither marry nor are given in marriage; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.” (Luke 20:34–38)



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A. Full-Preterist mumbo jumbo gumbo which confuses the “ages”:

- Full-Preterists have invented a time-warp machine where different people live in two different times at the same time!
- The Full-Preterist contradiction of the Ages:
 - Full-Preterists teach Christians who lived before AD 70 (specifically) were born into the “present age” but entered the “age to come” at the second coming in June 4th AD 66.
 - Full-Preterists teach that Christians born after June 4th AD 66 live in the “present age” but entered the “age to come” when they die.
- The “present age” and the “age to come” exist side by side for all eternity in the future without end.
 - The present age continues forever into the future.
 - Both ages are concurrent instead of sequential.
- “Corporate ages” changed into “personal ages” after June 4th AD 66.
 - Preterists teach that before June 4th AD 66 all Christians as a single corporate group are translated from the “present age” into the “future age”.
 - Preterists teach after June 4th AD 66 that the “present age” and “the age to come” are determined when a person is born and dies.
- In truth, Full-Preterists turn standard Eschatological time into a jumbled mish mash of confusion.
 - Correct Biblical Eschatology “time ages” are always understood as a single, standard, linear, sequential time scale.
 - Never do we have two different Eschatological ages occurring at the same time.
 - Not even God exists in the time of the “age to come” because he lives with us in the “present age”.
- The Present age is identical to the “last days” which began with the birth of Christ in 1BC and continue until the future second coming.
 - “in these last days** has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.” (Hebrews 1:2)
 - “For He was foreknown before the foundation of the world, but has appeared in these last times** for the sake of you” (1 Peter 1:20)

- c. "The **world is passing away**, and also its lusts; but the one who does the will of God lives forever. Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that **it is the last hour**." (1 John 2:17–18)
 - d. "Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the **last days** that you have stored up your treasure!" (James 5:3)
 - e. "But realize this, that **in the last days** difficult times will come." (2 Timothy 3:1)
 - f. "The **end of all things is near**; therefore, be of sound judgment and sober spirit for the purpose of prayer." (1 Peter 4:7)
 - g. "In the **last time** there will be mockers, following after their own ungodly lusts." These are the ones who cause divisions, worldly-minded, devoid of the Spirit." (Jude 18–19)
7. The "age to come" begins after the future second coming of Christ: Nobody, not even God exists in the "age to come" yet.
- a. "But the saints of the Highest One will receive the kingdom and possess the kingdom forever, **for all ages to come**." (Daniel 7:18)
 - b. "so that in the **ages to come** He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." (Ephesians 2:7)
 - c. "and have tasted the good word of God and the powers of the **age to come**" (Hebrews 6:5)
8. The "present age" ends when the "age to come" begins:
- a. "but that he will receive a hundred times as much now in the present **age**, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the **age** to come, eternal life." (Mark 10:30)
 - b. "who will not receive many times as much at this **age** and in the **age** to come, eternal life." (Luke 18:30)
 - c. "Jesus said to them, "The sons of this **age** marry and are given in marriage, but those who are considered worthy to attain to that **age** and the resurrection from the dead, neither marry nor are given in marriage; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection. "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. "Now He is not the God of the dead but of the living; for all live to Him." (Luke 20:34–38)
 - d. "far above all rule and authority and power and dominion, and every name that is named, **not only in this age but also in the one to come**." (Ephesians 1:21)
 - e. "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this **age** or in the **age** to come." (Matthew 12:32)
9. The "present age" is the time between Jesus' first and second coming: 1 BC to future return of Christ.
- a. "But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the **end of the age**." (Daniel 12:13)
 - b. "and the enemy who sowed them is the devil, and the harvest is the **end of the age**; and the reapers are angels. So just as the tares are gathered up and burned with fire, so shall it be at the **end of the age**." (Matthew 13:39-40)
 - c. "So it will be at the **end of the age**; the angels will come forth and take out the wicked from among the righteous," (Matthew 13:49)
 - d. "As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the **end of the age**?" (Matthew 24:3)
 - e. "teaching them to observe all that I commanded you; and lo, I am with you always, even to the **end of the age**." (Matthew 28:20)
 - f. "And his master praised the unrighteous manager because he had acted shrewdly; for the sons of **this age** are more shrewd in relation to their own kind than the sons of light." (Luke 16:8)
 - g. "Yet we do speak wisdom among those who are mature; a wisdom, however, not of **this age** nor of the rulers of **this age**, who are passing away;" (1 Corinthians 2:6)

- h. "the wisdom which none of the rulers of **this age** has understood; for if they had understood it they would not have crucified the Lord of glory;" (1 Corinthians 2:8)
- i. "Let no man deceive himself. If any man among you thinks that he is wise in **this age**, he must become foolish, so that he may become wise." (1 Corinthians 3:18)
- j. "Now these things happened to them as an example, and they were written for our instruction, upon whom the **ends of the ages have come**." (1 Corinthians 10:11)
- k. "who gave Himself for our sins so that He might rescue us from **this present evil age**, according to the will of our God and Father," (Galatians 1:4)
- l. "instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the **present age**," (Titus 2:12)
- m. "Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the **consummation of the ages** He has been manifested to put away sin by the sacrifice of Himself." (Hebrews 9:26)

B. "The end" vs. "The End of the Age" in Mt 24:1-14

1. Jesus was careful to differentiate between "the end" (of the Temple) and the "end of the age" (future second coming).
 - a. Jesus never describes AD 70 as the "end of the ages".
 - b. Twice Jesus describes AD 70 as THE END of the Jewish Temple: Mt 24:14
 - c. Jesus never says the kingdom of God came in AD 70.
 - d. Jesus knew His disciples did not understand the crucifixion much less the second coming.
 - e. When they asked when is the "end of the age" they were thinking the end of the Jewish age with the temple being destroyed.
2. Only 3 Texts:
 - a. "As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?" (Matthew 24:3)
 - b. "You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end." (Matthew 24:6; Mark 13:7; Luke 21:9)
 - c. "But the one who endures to the end, he will be saved. "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come." (Matthew 24:13-14; Mark 13:13)
3. Only Matthew includes "end of the age" in the Olivet discourse.
 - a. No other text records this question.
 - b. In Mk and Luke Jesus discusses only the end of the Temple in AD 70.
 - c. Matthew deals with both the end of the Temple and the end of time in Mt 25.

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7. The Kingdom of Old Testament prophecy is the church.

Come Lord Jesus, we are waiting for you!

VII. The Kingdom of Old Testament prophecy is the church:

THE KINGDOM IS THE CHURCH

1. **The Same Beginning: Pentecost: Sun. 24 May AD 33**
Mt 16:19; Acts 2:1, 14, 38
2. **The Same Duration: Forever**
Dan 2:44; Mt 16:18; Heb 12:28; Eph 3:21
3. **The Same Ownership: God and Christ**
Eph 5:5; 1 Cor 1:2; Rom 16:16
4. **The same historical period: During Roman empire**
Lk 2:1; Acts 2:1; Col 1:13
5. **The same eschatological beginning: "Last Days"**
Isa 2:2; Dan 2:28; Joel 2:28; Heb 1:2; 1 Pet 1:20;
Acts 2:15-17; Jas 5:1-3
6. **Kingdom and church used interchangeably:**
Mt 16:18

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1. **The Same Beginning: Pentecost: Sunday, 24 May AD 33**
 - a. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." (Matthew 16:19)
 - b. "When the day of Pentecost had come, they were all together in one place." (Acts 2:1)
 - c. "But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words." (Acts 2:14)
 - d. "Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." (Acts 2:38)
2. **The Same Duration: Forever**
 - a. "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. " (Daniel 2:44)
 - b. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. " (Matthew 16:18)
 - c. "Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; " (Hebrews 12:28)
 - d. "to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen. " (Ephesians 3:21)
3. **The same historical period: During Roman empire**
 - a. "Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. " (Luke 2:1)
 - b. "When the day of Pentecost had come, they were all together in one place. " (Acts 2:1)
 - c. "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, " (Colossians 1:13)
4. **The same eschatological beginning: In the "Last Days" or "end times"**
 - a. "The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem." (Isaiah 2:2)

- b. "However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind while on your bed." (Daniel 2:28)
 - c. "It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions." (Joel 2:28)
 - d. "in these **last days** [1st century] has spoken to us in His Son" (Hebrews 1:2)
 - e. "Christ appeared in these **last times** [1st century] for the sake of you " (1 Peter 1:20)
 - f. Joel prophesied that "it shall be in the **last days** [1st century, Pentecost] that i will pour forth of my spirit on all mankind" (Acts 2:15–17)
 - g. "Come now, you rich ... It is in the **last days** [1st century] that you have stored up your treasure! " (James 5:1–3)
5. **The Same Ownership: God and Christ**
- e. "For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in **the kingdom of Christ and God.** " (Ephesians 5:5)
6. **Kingdom and church used interchangeably:**
- a. "I also say to you that you are Peter, and upon this rock I will **build My church**; and the gates of Hades will not overpower it. "I will give you the **keys of the kingdom of heaven**" (Matthew 16:18)

PRESS THE EASY BUTTON



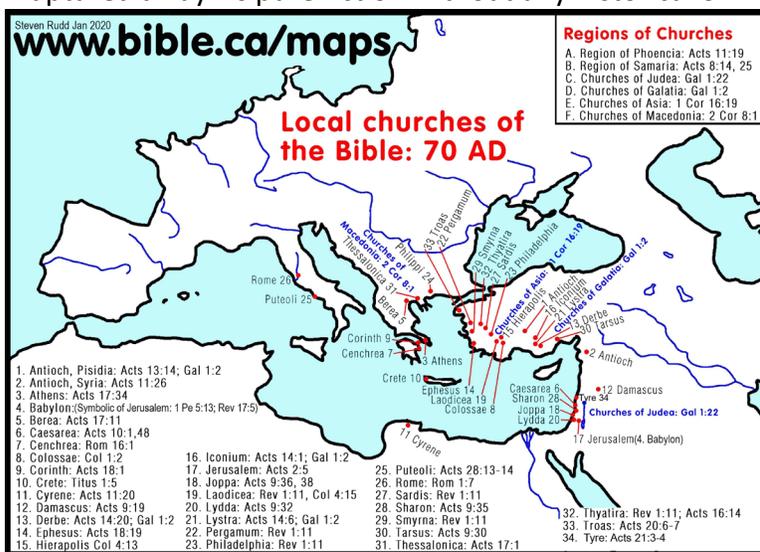
**8. The entire first century church went extinct on Pentecost Sunday, 22nd June AD 66.
Come Lord Jesus, we are waiting for you!**

VIII. Full-Preterists believe the entire first century church went extinct on Pentecost Sunday, 22nd June AD 66:

1. Full-Preterists believe the entire church the world over, went extinct on Pentecost Sunday, AD 66 when their carnal bodies were changed into spirit bodies and disappeared from earth and followed Christ back to heaven.
 - a. This means that immediately after the "second coming in AD 70" there were zero Christians left on the earth.
 - b. The extinct church started over from scratch by non-Christians who, with only a Bible, read the message and became Christians.
2. This view is explained in the words of **a leading Full-Preterist and personal friend** who was kind enough to explain:
 - a. "The gospel had been preached to countless tens of thousands, most of whom did not accept it before the Parousia. After AD 70, some of them believed and restarted the church. Plus they had the NT writings to guide them. The bodily change put them into the unseen realm with the resurrected dead. The gospel had been preached to countless tens of thousands, most of whom did not accept it before the Parousia. After AD 70, some of them believed and restarted the church. Plus, they had the NT writings to guide them. The seed had already been planted which would grow a new crop of Christians after the Parousia. That first generation of the church was the Bride of Christ. She was taken to heaven where the wedding feast occurred and the marriage was consummated. **All subsequent generations of Christians after AD 70 are the offspring of that marriage made in heaven.** That first generation was promised a special reward (resurrection and bodily change) in view of their endurance

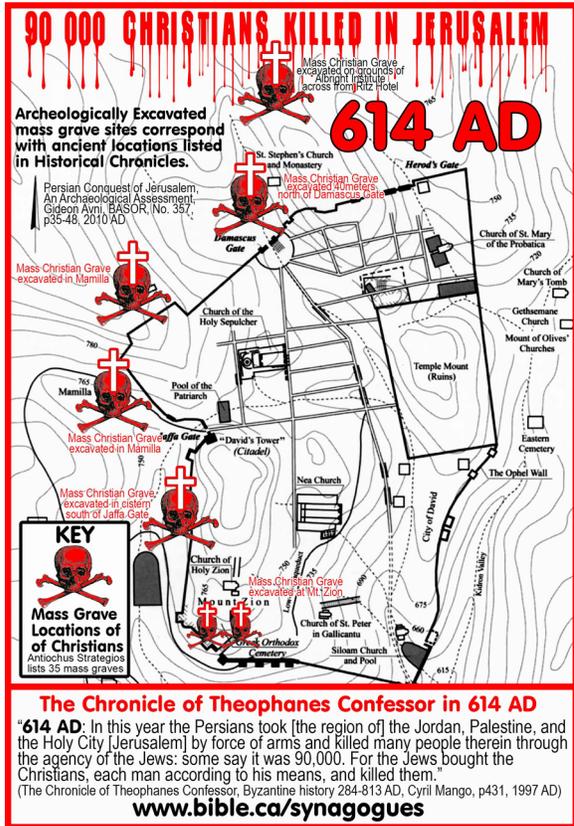
of the tribulation and persecution to get the gospel preached to the whole Roman world and Diaspora before the End of the Old Covenant arrived. They accomplished that great commission in the midst of unthinkable tribulation (Neronic persecution), and Christ rewarded them appropriately. The greater the sacrifice, the greater the reward. **We American Christians today have no clue what their suffering was like. Nor do we deserve the kind of reward they received for "offering their bodies as a living sacrifice" (literally) to Christ.** The bodily change of those few remaining living saints was proof to the world and the angelic realm that Christ had conquered both Death and Hades. He raised all the dead saints out of HADES, and prevented the living saints from dying and going to Hades. Thus the resurrection of the dead and the bodily change of the living stripped both DEATH and HADES of its victims and captives. That is why Apostle Paul taunts both DEATH and HADES right after he explained the resurrection and bodily change (1Cor 15:54-57)." (Ed Stevens, 2018 AD)

3. If the church restarted from scratch for a second time since Pentecost AD 33, such an event would surely be recorded in history.
 - a. Full-Preterists suggest that after Nero's persecution of Christians, there were not many Christians left on the earth, so when they disappeared, nobody missed them.
 - b. The Full-Preterist teaching that the population of Christians was too tiny to be missed when they were "raptured away" is pure fiction without any historical or Biblical support.

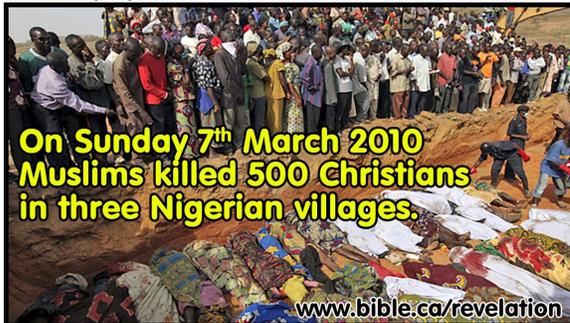


4. Christian persecution continued down to two Edicts of Toleration by Galerius in AD 311 and Constantine in AD 313.
 - a. Fact: More Christians are being persecuted and executed today than in the first century.
 - b. Persecutions suffered by Christians today for Christ are horrific in spite of Ed Steven's puzzling comment: **"Nor do we deserve the kind of reward they [pre-AD 66 martyred Christians] received for "offering their bodies as a living sacrifice" (literally) to Christ."**
 - c. Today, Christianity is almost extinct in the entire Middle east, especially in Iraq.
 - d. Countless examples of mass murders of Christians as they worship peacefully in their church buildings, which are also being burnt down at astronomical rates.

- e. In AD 614 up to 90,000 Christians were captured by the invading Persian and sold to the Jews who then executed them.



- f. The AD 1916 Armenian genocide documented Muslims executing 1.5 million Christians. The author has seen the abandoned Christian villages near Mt. Ararat above the city of Doğubayazit in eastern Turkey.
- g. In AD 2014, close to 100,000 Christians were expelled and murdered out of the Mosul, where the current population of Christians is zero in the city. They lost all their material property and their lives.



Sunday 7th March 2010:

500 Christians were killed by Muslims in three Nigerian villages.

Are these Christian martyrs any less worthy of reward than those Christians who were martyred before AD 70?

5. Jesus ben Ananus provides a catastrophic refutation Full-Preterism that teaches all Christian were raptured at the “second coming” on Pentecost Sunday, 22nd June AD 66 because Jesus was a common farmer who started preaching on 7th October AD 62 till he was stoned on 7th March AD 70 for a total of 7 years 5 months. (Josephus Wars 6:300)

- a. To refute Full-Preterism, all you need is evidence that Christians baptized before the “second coming” lived afterwards.
- b. Jesus ben Ananus was a Christian and therefore falsifies and refutes Full-Preterism with the words, “Woe, Woe, Full-Preterism”.

PRESS THE EASY BUTTON





9. Catalogue of future 2nd coming passages not fulfilled in AD 70.

Come Lord Jesus, we are waiting for you!

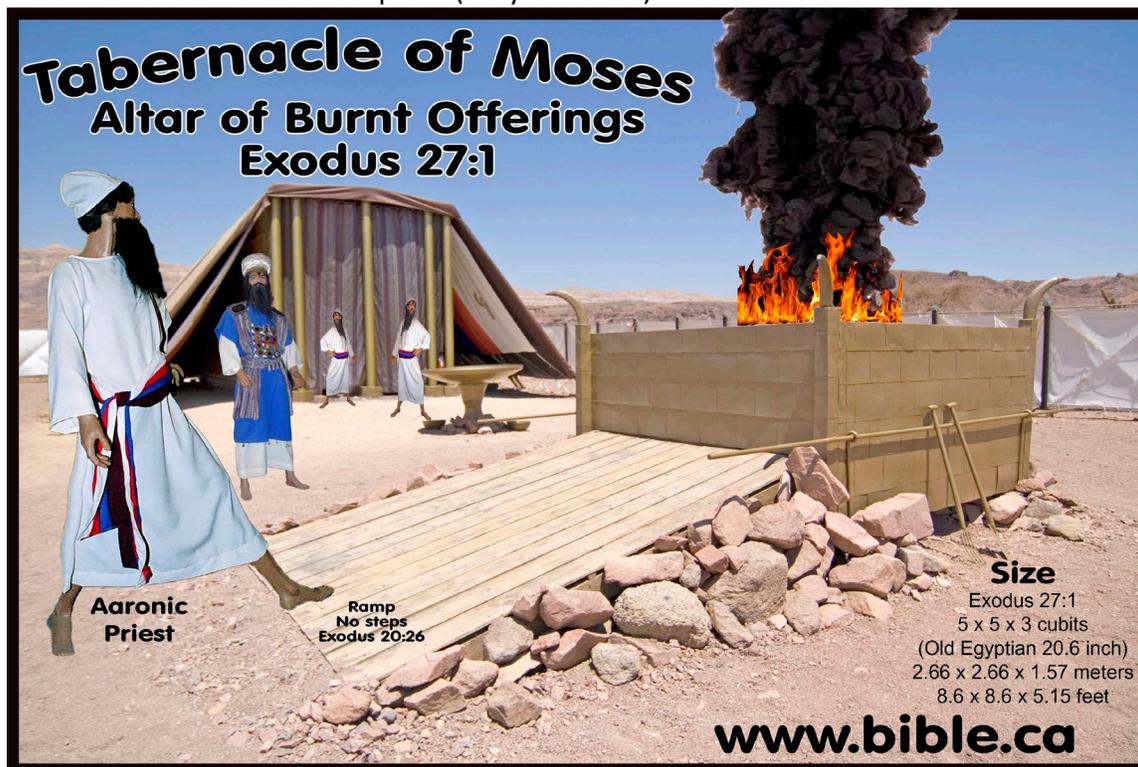
IX. Catalogue of future 2nd coming passages: Full-Preterists say Christ already came in AD 70:

1. **2 Thessalonians 2:1–4**: "Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be **disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you**, for it will not come unless the **apostasy comes first**, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God." (2 Thessalonians 2:1–4)
 - a. Full-Preterists are guilty of exactly this heresy that Paul flatly condemned because they say Christ returned in AD 66.
 - b. If it was disturbing for those living before AD 70 that the Lord had already come, why is it any less disturbing for us today if we missed the second coming by 2000 years?
 - c. Paul specifically describes a great falling away which he calls the "great apostacy". Full-Preterists teach most Christians were either killed or fell away before AD 66 but they have zero evidence from either scripture or ancient literary sources and is therefore fiction.
 - d. Paul describes several men who fell away but nothing of the magnitude required by Full-Preterists to fulfil 2 Thess 2:1-4.
 - e. Even the Gnostic heresies did not represent a mass apostacy because they were exposed and condemned by both Paul and John.
 - f. Notice that the "apostacy" of those who said Christ had already returned was not considered equal to the "**apostasy that comes first**".
 - g. 2 Thessalonians was written in AD 52 and 1 Corinthians was written in AD 53. While the baby church at Corinth had innumerable problems, Paul never described these problems as an "apostacy". He corrected them and then praised them in the 2 Corinthian letter for coming to repentance and correcting the errors.
 - h. In short, there simply is no historic way Full-Preterists can prove or evidence a mass apostacy like the one described in 2 Thess 2:1-4.
 - i. Even the first three centuries after Christ there were regional theological apostacies regarding the nature of Christ and Gnosticism.
 - j. The first global apostacy of the church occurred in the 4th century AD when the church corrupted its organization and began to worship idols and pray to the dead and venerate Mary. God "came in judgement" upon the wicked church in the 7th century at the hands of the conquering Muslims but even this did not trigger the second coming of Christ. God punished the Christians in the 7th century by the Muslims for the exact same reason Jerusalem was destroyed by the Babylonians in 587 BC and the 10 northern tribes of Israel were deported to Assyria into extinction in 723 BC: paganism and idolatry.
 - k. The identify of the "son of destruction" remains a mystery to Christians even today. It may be a past event or it may still be future, but one thing for sure, Christ has not returned even yet!
2. **Matthew 24:42**: "Therefore be on the alert, for you do not know which day your Lord is coming." (Mt 24:42)
 - a. While this specifically applies to the destruction of Jerusalem in AD 70, the identical principles of keeping alert and being ready apply to the second coming.
3. **Matthew 16:27**: "For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds." (Matthew 16:27)
 - a. Billions of wicked men who have died after AD 70 have not been punished for their sins.

- b. If this applies only AD 70, then there is no passage that says wicked will ever be punished.
 - c. Every verse Full-Preterists try to use to punish men or cast them into hell and the lake of fire was fulfilled in AD 70 (using their logic).
 - d. They cannot produce a single Bible text that indicates any kind of punishment or hell after AD 70.
4. **Matthew 25:31:** "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." (Matthew 25:31)
- a. Jesus began to reign as king on his throne long before AD 66-70.
 - i. Even the book of Revelation says that Jesus was on his throne before "he came quickly": "He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne." (Revelation 3:21)
 - ii. Christ reigns from resurrection to second coming: 1 Cor 15:22-28. Jesus receives the kingdom at the resurrection and gives it up at the second coming!
 - iii. Jesus is sitting at right hand of God NOW: Acts 2:30-31; Heb 1:3,8; 10:12-13
 - iv. Christians reign with Christ NOW: Eph 2:5-6; Rev 5:9-10; Rom 5:17
 - b. Full-Preterists cannot harmonize these Bible verses that prove Jesus was enthroned and reigning in His kingdom long before AD 66-70.
5. **Mark 8:38:** "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels." (Mark 8:38)
- a. If Jesus came in AD 70, then where is the passage Jesus will be ashamed of sinful men AFTER AD 70?
6. **John 13:33-14:6:** "I will come again"
- a. "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. "By this all men will know that you are My disciples, if you have love for one another." Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later." Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times. "Do not let your heart be troubled; believe in God, believe also in Me. "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. "And you know the way where I am going." Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me." (John 13:33-14:6)
 - b. If Christ returned in AD 66, this means that Jesus is not coming back to take us with Him to live in the presence of the Father in Heaven. The promise we will receive a "room" in the house of God does not apply to any Christian living after AD 70. Full-Preterists have no other Bible verses where this promise is still available to Christians living today! Sniff... all this time I thought "I have a mansion just over the hilltop waiting for me".
 - c. About the only rebuttal possible by Full-Preterists, is that this did happen in AD 70 or on Pentecost Sunday, 22nd June AD 66 when all the Christians were raptured at the "second coming" and the rest of us just go directly to heaven when we die. The problem with this is it has the trademarks of the Jehovah's Witnesses' "two class system" of interpretation, where the saints alive at the time of Christ experience the fulfillment in a way that is VERY different from the rest living 2000 years later (today). In the end, this view leaves Christians who lived after the "second coming" without any promises of resurrection, eternal life in heaven. The post rapture Christians have basically been "left behind" and only through secondary inference do they have any real hope.
 - d. For Full-Preterists, **the earth is an eternal, everlasting hatchery of new Christians** who live in a physical world that coexists beside a spiritual world. This contradicts the clear Bible doctrine that the earth will be "uncreated" at the second coming as Rev 20:11 says.

- i. “That first generation of the church was the Bride of Christ. She was taken to heaven where the wedding feast occurred and the marriage was consummated. **All subsequent generations of Christians after AD 70 are the offspring of that marriage made in heaven.**” (Ed Stevens, 2018 AD)
 - ii. The idea that the present earth is a “Christian hatchery” and that all Christians who were converted after Pentecost AD 66, are the spiritual children of Christ and Christians who lived before Pentecost AD 66 smacks eerily of Mormonism.
 - e. This passage, as it reads, speaks nothing of a two-stage fulfillment of Christians and taken at face value clearly teaches a time when Christ returns when all Christians, at the last day that earth exists, will follow Christ to heaven forever.
 - f. Where is the Bible passage that says Jesus will prepare a place for Christians AFTER AD 70? Exactly which Bible verse gives any Christian ANY hope of ANY kind after AD 70?
7. **Acts 1:9-11:** "And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.” (Acts 1:9-11)
- a. Full-Preterists cannot find any kind of literal Fulfillment of this in either AD 66 when they say the second coming occurred or in AD 70 when the city was finally destroyed.
 - b. Full-Preterists believe Acts 1:8-10 was fulfilled in the seventh sign of Josephus (Wars 6.296-300). Josephus’ 7th sign actually happened on Pentecost Sunday, Sunday 2nd June AD 65. Full-Preterists wrongly date the 7th sign one year later to Pentecost Sunday, 22nd June AD 66. The 7th sign of Josephus, where angels say “remove from here” refers to the destruction of the temple, ie. “remove the temple from here”, and has nothing to do with souls being raised from “beneath the altar” or the second coming.
 - c. Further, the 7th miraculous sign of Josephus did not include seeing Jesus come in the clouds but “they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, “Let us remove hence.” (Wars 6.299)
 - d. So Josephus’ 7th sign in no way fulfills Acts 1:9 where “every eye sees Jesus returning with the clouds.”
 - e. Using Josephus’ 6th sign works no better because the angel chariots circled many cities other than Jerusalem and this happened before the final 7th sign, so it cannot be used either to support any kind of fulfillment of Acts 1:9: “before sunset, chariots and troops of soldiers in their armor were seen (299) running about among the clouds, and surrounding of cities.” (Wars 6.298) Again, while people saw clouds and angels they did NOT see Jesus!
 - f. So not only did Full-Preterists make a fatal mistake in chronology by a whole year, they also chose the wrong sign from Josephus to represent the second coming. The 7th sign of Josephus, where angels say “remove from here” refers to the destruction of the temple, ie. “remove **the temple from here**” and has nothing to do with souls being raised from “beneath the altar”.
 - g. The Ark of the Covenant is not the altar under which the souls of Revelation were located! Revelation 6:9 refers to altar of burnt offerings in the outer court but the 7th sign of the voice “remove from here” was in the most holy place where the Ark of the Covenant was located. So, the souls are located in one place (under the altar of burnt offering in the outer court: Rev 6:9) and the voice “remove from

here” came from a different place (Holy of Holies). It doesn’t fit!



- h. The truth is that when Jesus returns EVERY man on earth will see him because Jesus will encircle the entire planet, since the earth is his “footstool”.
- i. The “Invisible Second Coming” in AD 70: The Full-Preterist doctrine of the invisible second coming in 70 AD is essentially identical to the Jehovah’s Witnesses “invisible second coming” in AD 1914. Passages that say, “every eye shall see Christ” are limited by Full-Preterists to only the “eyes of Christians” who were raptured in 70AD. In any case, if only Christians saw Jesus return, then the non-Christians who lived to report Josephus’ 7th sign contradict the Full-Preterist view once again! They cannot limit “every eye” to Christians then use evidence seen by non-Christians of the second coming.
8. **Titus 2:13; 1 Cor 1:7; Phil 3:20:** Christians today have “hope” by “eagerly waiting”:
- “looking for the **blessed hope** and the appearing of the glory of our great God and Savior, Christ Jesus,” (Titus 2:13)
 - “so that you are not lacking in any gift, **awaiting eagerly** the revelation of our Lord Jesus Christ,” (1 Corinthians 1:7)
 - “For our citizenship is in heaven, from which also we **eagerly wait** for a Savior, the Lord Jesus Christ;” (Philippians 3:20)
 - Notice that Christians are commanded to WAIT. We are still waiting and are still eager! There is nothing in this verse that indicates the second coming was imminent!
 - Christians have no reason to be eager after AD 70! Exactly where is the verse that Christians should be eager for anything in the future if Jesus went to prepare a place for us and has returned and brought his reward in AD 70?
 - Full-Preterism robs the Christian today of all hope and “eager waiting”.
9. **James 5:7:** “Therefore **be patient**, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.” (James 5:7)
- Notice Christians are commanded to be “**patient UNTIL**” the coming of Lord so they reap the fruit of their labour like farmers.
 - Patience is the opposite of imminent and there is nothing in this verse that indicates the Lord was coming soon!
 - The command to “be patient” was a life-long virtue all Christians must learn.
 - If the Lord came in AD 70, Christians need no longer to be patient since they cannot expect to be rewarded for their labour.

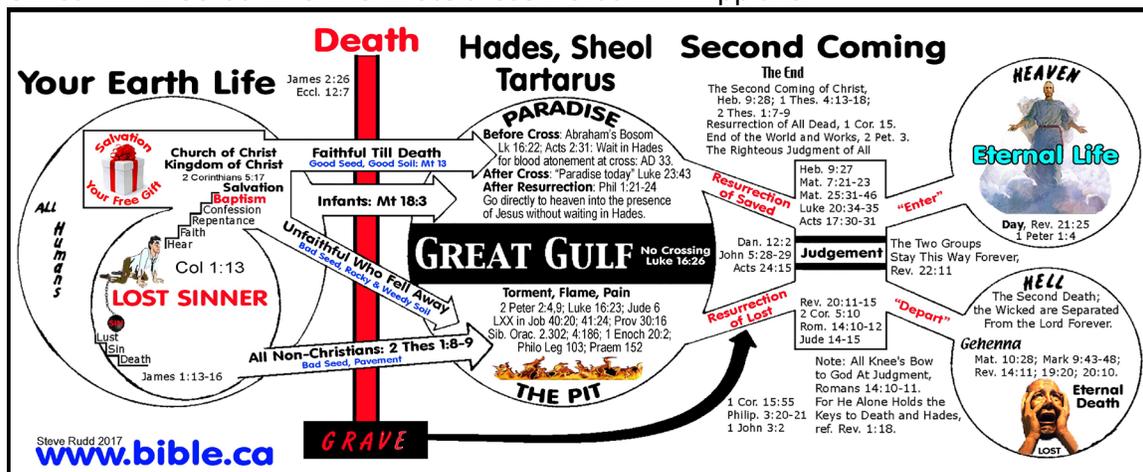
10. **Philippians 4:5:** "Let your gentle spirit be known to all men. The Lord is near." (Philippians 4:5)
- The context is that Jesus is in "close fellowship" with us (i.e. near) and will hear our prayers and guard us with his peace!
 - "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus." (Philippians 4:6–7)
 - If this does refer to the second coming, it follows a pattern of both salvation "now/today" and that we will soon see the Lord either in death or when he returns.
11. **2 Thess 1:5-10:** "This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. For after all it is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, **dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus**. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, **when He comes to be glorified in His saints on that day**, and to be marveled at among all who have believed—for our testimony to you was believed." (2 Thessalonians 1:5–10)
- Full-Preterists apply this entire text to **JEWS ONLY** during the destruction of Jerusalem in AD 70, yet their second coming is in AD 66, a full four years before the city was burned and the millions of Jews inside the city were "punished".
 - The pagan Romans who destroyed the city lived in luxury till the day of their death and received no punishment from God in AD 70.
 - Full-Preterists cannot supply a verse that promises "repayment" for wickedness to anybody after AD 70.
 - For example, if Full-Preterists quote Rom 1:18 that seems to promise universal punishment for all the wicked of all time, it can be limited to their second coming in AD 66: "For the wrath of God is revealed from heaven against **all ungodliness and unrighteousness of men** who suppress the truth in unrighteousness," (Romans 1:18)
 - Both 2 Thess 1:5 and Rom 1:18 use the same universal sounding phrases, yet Full-Preterists must limit 2 Thess 1:5 to AD 70. If 2 Thess 1:5 can be limited to AD 70, then so can Rom 1:18. The same is true with any generic Bible verse that promises wrath to the ungodly.
 - In AD 70, Full-Preterists have wicked men thrown in hell and punished as a past event. They are unable to find a logical and exegetically sound way to find any Bible verse that prophecies any punishment AFTER AD 70 because they believe all Bible prophecies were fulfilled in AD 70. If all prophecies are fulfilled, they cannot use any Bible verse to give any information as to what will happen after AD 70.
12. **John 5:26-29:** "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. "Do not marvel at this; for an hour is coming, in which **all who are in the tombs** will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." (John 5:26–29)
- Full-Preterists do not believe there is any resurrection from the dead of either the wicked or the righteous after AD 70.
 - There is no promise in scripture that Christians will be raised from the dead to eternal life.
 - Any verse they might quote must be limited to before AD 70 when Christ returned.
 - Full-Preterists bear the bad news that we were "left behind" and missed the voice of the son of God and have no hope!
13. **1 Thess 4:13-18:** "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who **have no hope**. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that **we who are alive and remain** until the coming of the Lord, will not precede those who have fallen asleep.

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

Therefore **comfort one another** with these words." (1 Thessalonians 4:13–18)

- a. Since Full-Preterists teach that both the resurrection from the dead and the second coming took place in AD 66-70, Christians living today have NO hope and Paul's words are NO comfort to us.
 - b. Full-Preterists have zero Bible verses they can quote that give Christians living today any hope or comfort regarding our resurrection and going to heaven! Any supporting quotes cannot apply after AD 70 because they also firmly teach all Bible prophecies have been fulfilled before AD 70.
 - c. Full-Preterists cannot quote a single verse that applies to Christians living after AD 70 that gives us hope, blessings, salvation, comfort, promises, resurrection, a room in God's heavenly house or forgiveness of sins.
 - d. There are no Bible verses Full-Preterists can apply to anybody after AD 70 but we are all living in the darkness of doubt and uncertainty wherein we must infer that the blessings promised Christians before AD 70 also apply to those living after AD 70.
 - e. There are no Bible verses that bridge the Christian promises and blessings across the second coming of Christ.
 - f. Full-Preterists teach that all Christians today were "left behind" and missed the voice of the son of God 2000 years ago and have no hope!
14. **1 Cor 15:50-58**: "Now I say this, brethren, that **flesh and blood cannot inherit the kingdom of God**; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and **the dead will be raised imperishable, and we will be changed**. For this perishable must put on the imperishable, and this **mortal must put on immortality**. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, **then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory**. "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" **The sting of death is sin**, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." (1 Corinthians 15:50–58)
- a. Full-Preterists cannot provide any Bible verses that give Christians living after AD 70 any hope of being resurrected into immortal bodies. **First**, they say the resurrection described in 1 Cor 15 as already having taken place 2000 years ago. **Second**, those of us who are "alive" and have not died have no hope of ever being "changed" from mortal to immortal.
 - b. Full-Preterists contradict Paul who says that death will be defeated at the second coming, because billions of humans have been defeated by sin and death AFTER AD 70. Yet not even this obvious problem causees Full-Preterists to renounce their false doctrines.
 - c. While the prophecy openly mocks death "Now where is your victory?", death mocks Full-Preterists in reply, "I continue to be victorious by sending every Christian to their death since your second coming in AD 66! Ahah! I will even be victorious over you when you sin, die and are buried! And I will always be victorious over the wicked who die without Christ! I am so tired of winning".
15. **1 Thess 5:1-3**: "Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape." (1 Thessalonians 5:1–3)
- a. Paul specifically states that Christians will not know the times or epochs for the second coming but it will happen without warning for both Christian and non-Christian alike.
 - b. If this refers to AD 70 it contradicts the signs Jesus gave the disciples of when that event would occur.
16. **1 Thess 5:23**: "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thessalonians 5:23)
- a. Where is the promise for those living after AD 70 to be preserved complete?

- b. Where is the Bible verse a Full-Preterist would quote to give us living today (after AD 70) this promise of preservation of spirit, soul and body?
17. **Hebrews 9:27-28:** "And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, **will appear a second time for salvation** without reference to sin, to those who eagerly await Him" (Hebrews 9:27-28).
- Heb 9:27-28 connects four things: The second coming, judgement, salvation, eternal sinless perfection.
 - Full-Preterists are in the strange dilemma "living in their sins" today exactly the same way Christians were "living in their sins" before their second coming in AD 66.
 - The key is final assurance and eternal security. At death or the second coming, Jesus will make final decree of "well done, enter into the joy of your Master" and we will then live in heaven for all eternity. Until we hear this judgement from the mouth of Christ, it is possible we are lost either through self-deception of a false assurance of salvation, hidden unrepented sin or we fall away before we die like the parable of the sower.
 - Essentially nothing changed for Christians living on earth before and after the so called second coming in AD 66.
 - A second coming in AD 66 was a "non-event" for Christians living today in relation to judgement, salvation, eternal sinless perfection and true irrevocable eternal security.
 - Full-Preterists say that before the second coming in AD 66 Christians went to Hades and had to wait for the second coming to be united with Christ. They teach it was only after the second coming in AD 66 that Christians "went immediately to heaven" because Hades no longer existed after AD 66.
 - A critical observation Full-Preterists have missed, is that the Apostle Paul knew he was going to die before the second coming, yet expected to be with the Lord if he did die before the second coming. "For to me, to live is Christ and to **die is gain**. But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart (die before the second coming) **and be with Christ**, for that is very much better; yet to remain on in the flesh is more necessary for your sake." (Philippians 1:21–24)
 - Full-Preterists say Paul died in AD 64 and went to Hades, which was two full years before their "second coming" in AD 66. Full-Preterists believe Paul was in error when he mistakenly thought he would immediately be with the Lord at death, when he wrote the Philippian letter before being released from jail in Rome in AD 60.
 - The truth is that the change in Hades took place at the death of Christ when He shed his blood on 3rd April AD 33. No sinner will see God and the righteous who died before this had to wait for the blood atonement of Christ before their sins were actually removed. It was at the cross that all the righteous dead in Hades were immediately translated into the presence of God awaiting final resurrection, judgement at the second coming when the physical heavens and earth are destroyed and uncreated. The wicked dead continued to live in Hades. This is why Paul says he desired to "die and be with Christ" in AD 58-60 when he wrote those words in Philippians.



18. **2 Peter 3:4–7,10:** “Know this first of all, that in the **last days** mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.” For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. ... “But the day of the Lord will come like a thief, in which **the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.**” (2 Peter 3:4–7,10)

- a. Full-Preterists believe 2 Peter 3:10 was fulfilled in AD 70.
- b. The last days began at the birth of Jesus and continue until the future second coming. “Last days” is equivalent to the “messianic age” or the “New Testament” period.
- c. The global flood of Noah is an antitype to the much greater future event of the destruction of the Earth at the second coming.
- d. The past literal global destruction by water is contrasted with a future literal global destruction by fire at the second coming.
- e. Notice the precise scientific language in great detail consistent with what we presently know what happens when matter is converted into energy ($E=MC^2$). The language is “pass away and destroyed”, “roar, intense heat, burned up”. This simply does not describe the destruction of Jerusalem. In fact the destruction of Sodom and Gomorrah was far greater a complete destruction than what happened to Jerusalem in AD 70. The Romans did not burn the whole city of Jerusalem, only the temple areas. Most of the city was not destroyed.
- f. Finally, it is absurd to start with a destruction of the entire earth through the global flood of Noah and end with a partial destruction by fire of a single city where most of it WAS NOT burned. We know from the Madaba Map that Jerusalem was continuously occupied from AD 70 down past AD 542. We know from excavations that Jerusalem was rich in Early Roman, Late Roman, Byzantine and Islamic pottery. In short, the Jerusalem temple was destroyed but the city was fully functional at the time of Hadrian when he renamed the it Aelia Capitolina and built the temple of Jupiter on the temple mount.

The Madaba Map



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19. **Revelation 1:7; 22:7,12:** I am coming quickly is used in Revelation to refer to both the destruction of Jerusalem and the future second coming. Remember Revelation was written to the Seven churches of Asia where the destruction of Jerusalem would come and go without any notice. So “coming of the Lord quickly” passages in Revelation served a dual purpose for Christians in Asia and Christians in Jerusalem. It is noteworthy that the language is essentially identical throughout scripture that both the “need for salvation” and the “second coming” are described as “urgent” and soon to happen. Since all the prophetic content after Chapter 18 refers to post-AD 70 events, it is clear how these verses point to the future second coming. This follows a pattern in Ezekiel, Mt 24-25 and Revelation where each contain inflection/transition points. Before the inflection/transition points the details predate the physical destruction of Jerusalem (Ezekiel 1-33:20 = Revelation 1-18 = Mt 24). After the inflection/transition points, the details post-date the destruction of

Jerusalem and are future messianic and eschatological (Ezekiel 33:21 to 48 = Mt 24:35-36 + Mt 25 = Revelation 19-22).

- a. "Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen." (Revelation 1:7)
- b. "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book." (Revelation 22:7)
- c. "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." (Revelation 22:12)

PRESS THE EASY BUTTON



10. Full-Preterists teach an "invisible" second coming and "shut door" theology.

Come Lord Jesus, we are waiting for you!

X. Full-Preterists teach an "invisible" second coming and "shut door" theology:

A. Full-Preterists teach the "door was shut" on Pentecost Sunday, AD 66 (22nd June): Parable of the ten virgins: Mt 25:1-13

"And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and **the door was shut**. "Later the other virgins also came, saying, 'Lord, lord, open up for us.' "But he answered, 'Truly I say to you, I do not know you.' "Be on the alert then, for **you do not know the day nor the hour**." (Matthew 25:10–13)

1. **Seventh-day Adventists**: On October 22, 1844 the Millerites (later the Seventh-day Adventists) taught that the "door of salvation" was closed and everybody's eternal fate was sealed on the basis of the parable of the ten virgins. They later recanted this teaching.
2. **Harold Camping and Chris McCann** predicted door of salvation would "shut" on May 21, 2011 at the second coming and the end of the world. When nothing visibly happened, they continued to teach "shut door theology" and continued to set about 10 more false dates for the return of Christ.
 - a. In AD 2017 Chris McCann said: "God says the seven day period He spoke of concluded on the 17th day of the second month of Noah's calendar. And 7000 years later---ON THE 17TH DAY OF THE 2ND MONTH OF THE HEBREW/BIBLICAL CALENDAR---God shut the door of heaven and began His final judgment of mankind. Where's the problem? There is none. It fits perfectly with what we have learned about Gods judgment. The problem isn't with the date [May 21, 2011] the Bible has locked in. The problem actually lies with those that do not like what the locking in of this date means. They do not like the fact that God shut the door of Noah's ark on the 17th day of the month and it matches up perfectly with God shutting the door of heaven exactly after a 23 year, 8400 day tribulation period, on the date of May 21, 2011, which had as an underlying Hebrew calendar date the 17th day of the 2nd month. This conclusion of a shut door and the end of salvation is reprehensible to some individuals. **They simply do not like it because they want salvation to continue on. They have children, grand children, and other loved ones.** ... And now, since May 21, 2011, we have no option other than to report to all the true condition of the doorway to heaven. We as humble doorkeepers can only tell you the status of the door. It is now shut. God shut it. It's His doing." (God Shut The Door! It's His Doing!, Chris McCann, EBible fellowship, November 25, 2017)
 - b. McCann's chronology is false because he wrongly dates the flood to 4988 BC. [2011-7000 +1] The flood actually dates to 3298 BC using the Septuagint.

- c. McCann expected the physical destruction of the earth at the second coming when the door was shut on May 21, 2011. When this did not happen, he continued teaching the door to salvation was shut on May 21, 2011, but disconnected it with the still future second coming and destruction of earth.
- d. Today, McCann teaches nobody has been saved after May 21, 2011 as he continues to regularly make false date predictions about the second coming of Christ in AD 2020.
- e. The author created a Facebook persona in 2011 called “Jeru” and had 600 of Herold Camping’s lemmings as Facebook friends. Jeru’s mission was to save the world from Harold Camping’s destruction.



Jeru noticed that Camping’s followers were in a heated debate about which time zone the “rolling earthquakes” would start at on May 21, 2011. Their consensus view was New Zealand but I chimed in that it had to start in Jerusalem time zone sundown May 21, 2011 and they all jumped on board with my suggestion. Next I told them all that I was going to be in Jerusalem at sundown and give live reports of the event of as the sun set. I was in Jerusalem on an archeological excavation and was staying at the Yad Hashmona kibbutz high atop the cliffs with a perfect view of the sunset and Tel Aviv. Jeru was sending a live video feed to his Facebook page when Camping’s followers watched in anticipation. After the Sun set, Jeru said, “Well that was a pretty sunset. I am going for dinner. Jeru signing off”. Camping and his followers continued to set over 15 different new dates for the end of the world over the following 3 years. Jeru was hoping that he might be able to bring some of Camping’s deluded followers to salvation in Christ, but most of them just fell away while a few, Like Chris McCann continued the delusion after Camping died. Below is the exact moment of Sundown in Jerusalem on May 21, 2011 when Jeru saved the world from destruction from date setters.

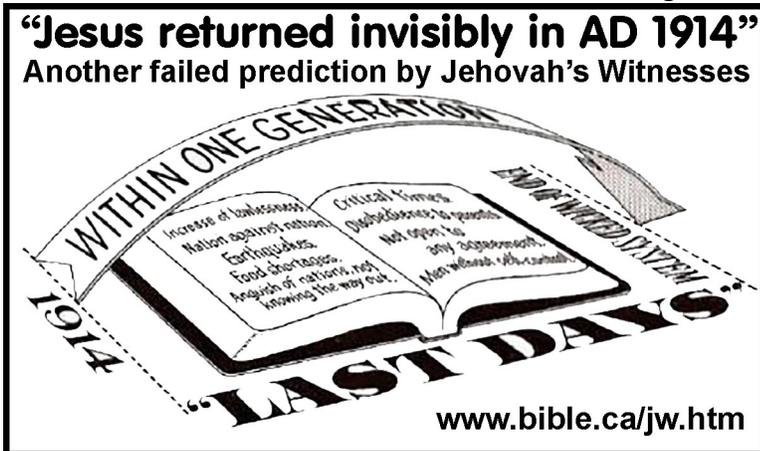


- 3. Full-Preterists teach that the day of salvation was in AD 70 (specifically Pentecost Sunday, 22nd June AD 66), when all living Christians and the righteous dead were raptured or raised into heavenly bodies and taken with Christ into heaven.
 - a. This of course, left zero Christians living on earth after Pentecost Sunday, 22nd June AD 66 when the “door was shut”. Full-Preterists teach that Christianity was slowly revived when the lost discovered the Bible and believed in Jesus.
 - b. Full-Preterists join the ranks of the cults who misuse the parable of the ten virgins to teach “shut door” theology because they say the “door” was closed on the Pentecost Sunday, AD 66 (22nd June).

- c. While Full-Preterists teach salvation was still available after AD 70 down to the present time, their version of “shut door theology” differs from the cults only in the matter of consistency.
- d. Both Full-Preterists and the Cults teach the door of Mt 25:10 was shut.
- e. The difference is that the Cults correctly understood, on the basis of consistency, that if the door was shut, salvation was no longer available.
- f. The flagship mantra of Full-Preterism is “the law of consistency” as they define the “day of the Lord” in scripture to always refer to AD 70.
- g. If Full-Preterists were truly consistent, they would teach salvation has not been available since Pentecost, 22nd June AD 66 when Christ returned and “shut the door”.

B. Full-Preterists teach the invisible second coming of Christ on Pentecost Sunday, AD 66 (22nd June):

1. **The Jehovah’s Witnesses “invisible” second coming in AD 1914:**



- a. The Jehovah’s Witnesses predicted the second coming of Christ in AD 1878, 1881, 1914, 1918, 1925 and 1975.
- b. The Watchtower magazine predicted the second coming on October 2, 1914: “We see no reason for changing the figures—nor could we change them if we would, They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of the trouble.” (Watchtower, 1894 AD)
- c. However, after Christ never returned in AD 1914, they began to teach Christ returned “invisibly”.
- d. This became known as the “1914 doctrine” where Christ would return within one generation. At first the timing of the second coming within the “generation” was a few years, then it was redefined several times. First, they taught Christ would return within 40 years of JW’s living in AD 1914. Their last definition of “within one generation” was that Christ would return before the last person born in AD 1914 had died.
- e. Finally, in November AD 1995 issue of their “Awake” magazine, the Jehovah’s witnessed totally rejected their famous trademark theology of the second coming “within one generation”. Their inside cover masthead of Awake magazine was changed:

Inside cover of Awake! Magazine	
Before November 1995	After November 1995
“Why AWAKE! Is Published ...Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure world before the generation that saw the events of 1914 passes away.	“Why AWAKE! Is Published ... Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure world that is about to replace the present wicked, lawless system of things.

- 2. Full-Preterists teach their own version of the “invisible second coming”.
 - a. It is telling that Full-Preterists like Ed Stevens devoted nine pages explaining why “nobody noticed” the second coming, meaning it was essentially an invisible coming.

- a. “The Neronic persecution (AD 64-66) was the major factor at that moment in history. It was a time of great tribulation. **Most of the pre-70 saints were either killed in that Great Tribulation, or fell away in the Great Apostasy**, so that by the time of the Parousia there were **not many true Christians left alive.**” (**Why No One Noticed the Rapture?**, Ed Stevens, 2017 AD)
- b. Like Jehovah’s Witnesses and their failed 1914 “invisible second coming” theology, Full-Preterists teach their own version of the “invisible second coming”.
- c. Full-Preterists teach Christ came on Pentecost Sunday, 22nd June AD 66, but it was invisible, and nobody noticed!
- d. Preterists teach that when Christians disappeared in the “rapture”, nobody noticed because almost all the Christians had been killed or fallen away!
- e. Like JW’s, Full-Preterist’s redefine the original meaning of the second coming into something both false and absurd.

PRESS THE EASY BUTTON



11. Full-Preterists say no Bible books were written after AD 70: Jn 21:20-23.

Come Lord Jesus, we are waiting for you!

XI. Full-Preterists say no Bible books were written after AD 70: Jn 21:20-23

“Lord, and what about this man?” Jesus said to him, “If I want him to **remain until I come**, what is that to you? You follow Me!” **Therefore this saying went out among the brethren that that disciple would not die**; yet Jesus did not say to him that he would not die, but only, “If I want **him to remain until I come**, what is that to you?” (John 21:20-23)

1. John 21:20-23 proves the gospel of John was written after AD 70 because if all it meant is that John would live until the rapture in AD 66 and the destruction of Jerusalem one generation later, the disciples would never have fabricated the notion that John would be “an eternal” and live past the normal age of life. The rumour that went out among the brethren was unique to John, in spite of the fact that in AD 66 he was likely about 66 years old. The rumour was special to John because many of the young 20 year old disciples baptized in AD 50 also believed that John would even outlive them! The only way it makes sense is if John is very old, like 100 years old, having outlived all the other apostles. Obviously then, the rumour that John would never die began to be widely believed in AD 98 AND FOR GOOD REASON, or so they thought, when he wrote the Gospel of John. This perfectly explains why John felt the need to discuss this rumour about him when he wrote the Gospel of John in AD 98. Having outlived all the other apostles to the age of 100, this fact was the evidence all the Christians pointed to that John, unlike all other men, would live till the second coming as an “eternal”.
 - a. If the disciples believed and fully understood “true Full-Preterist doctrine” then they would never say “john will never die” by merely living past AD 66 at age 66 years old when “the Lord returned”. Many of the Christians alive in AD 33 were young enough to naturally, live past AD 70 but they were never said to be “eternals”. The fact that John’s case was a unique “one up” meant that they expected John to live well past 100 years of age which was an exception from the norm of all other men who would have died. As it is, John wrote his gospel in AD 98 and lived to be 100 years old, dying sometime after AD 100.
 - b. If John died before AD 66 or was raptured in AD 66 on Pentecost, he was no different and no older than many of his fellow apostles who may have outlived him. For this rumour to be alive when the

gospel of John was written in AD 61 (Full-Preterist date), John must have out-lived his fellow apostles by a considerable number of years, even decades.

- c. Even more devastating for Full-Preterists is to compare Peter's statement that John would "not die" but live to witness the second coming of Christ, with Paul's statement to the Thessalonians in 50/51 AD "we who are alive at the Lord's Coming" (1 Thess 4:17). Therefore, many Christians in addition to John, (according to Full-Preterist thinking) would have expected to live as long as John to personally witness the second coming! When, Full-Preterists first read this statement, they are like a dead man standing but won't know it until they meditate to come to full understanding of the problem this causes them. You can't make this stuff up! It just doesn't get any better than this! At first Full-Preterists will be in denial. Then after thoughtfully twitching in silent contemplation, will automatically be driven to either recant Full-Preterism or become dishonest. The Sadducees likewise began "thoughtfully twitching" when Jesus said those simple devastating words, "He is not the God of the Dead, but of the Living" to prove a bodily resurrection in Luke 20:37-38. They would not immediately comprehend how an argument based upon the present tense (God is, vs God was) proves there would be the very bodily resurrection they denied. The point was simple. When Jesus proved conscious life after death, "He **IS** the God of the Living" it must follow they will be raised bodily, just like the Pharisees correctly taught! Full-Preterist theology cannot explain how and why the rumour that John would live past the normal age of life (past 100 years old) but all the Christians who believed the rumour in AD 60 would die.
2. What this proves, is that the disciples saw John living way longer than the normal age of life, past 100, as an eternal, when the second coming would happen. The apostles would all die and John would outlive them. Even the young, newly baptized disciples in AD 60 who believed the rumour, felt John would outlive even them!
 - a. Further, Full-Preterists date John to AD 60/61 and 2 Peter to June AD 64 and the Rapture to Pentecost Sunday, AD 66. Although the original discussion in John 21 about John being and "eternal" happened in AD 33, the rumour still persisted in AD 61, in spite of the fact that Peter was not only still alive (according to Full-Preterists), but that both Peter and John would be martyred at the same time in the fall of AD 64!!!
 - b. Of course, when John is almost 100 years old and wrote the Gospel of John around AD 98, he likely was the last apostle alive of the 13 and therefore the rumour became widely believed and was becoming a problem that needed fixing. This is why John felt the need to quell the rumour, because he had outlived most of the apostles by close to 40 years. If John was written in AD 60/61 as Full-Preterists say, the rumour would still exist, but there would be no need for John to dispel the rumour because within 5 years ALL Christians on earth would be either dead or raptured. The crickets on this point are deafening.
 3. The disciples obviously had no idea of "Full-Preterist doctrine" where they merely need to live one generation longer, 40 more years, to AD 70, till the second coming. This is clear from their statement at the ascension, "Lord, is it **at this time** You are restoring the kingdom to Israel?" (Acts 1:6) This however, cannot explain why they thought that John, *contrary to the norm*, would live forever, since in their mind, they were all agents who would usher in the coming Messiah, except Peter who Jesus said would die. So, the only way they would think John was an eternal BEFORE AD 70, is if they understood a second coming distinct from the destruction of Jerusalem.
 4. But it gets worse for Full-Preterists because in the mind of the apostles at the ascension, the "1000 years of the Messiah on earth" were going to begin between Pentecost AD 33 and AD 70. We know this is what they were thinking because the Dead Sea Scrolls, ancient Jewish literary sources and the New Testament give us all the details. While they were wrong about all this, it does give us excellent insight into the mind of Peter thought Jesus said John would live till Jesus returns. Full-Preterists are completely oblivious to the [first century messianic expectation eschatology](#) that teaches the Messiah will "come" between the years 4292-6000 after creation (5554 BC), then overthrow the Romans in a physical war and rule in Jerusalem for 1000 years, at the end of which, the earth will be destroyed after 7000 years. Therefore, we can prove that the

disciples, in their mind, were expecting Jesus to return and reign on earth for 1000 years after John had lived past the normal age of life, 100 years into the future. They would all be dead, but the 1000 years of the messiah on earth would be witnessed by John personally. This “Days of the Messiah” eschatology was believed universally by all the Jews since 100 BC and was in the mind of the twelve disciples of Jesus when he first called them down to his ascension. This is devastating for Full-Preterists on many levels, but here again, it does not explain their idea that John would be an eternal, while all others die when John wrote revelation in AD 61. ***When you overlay the disciple’s mistaken messianic expectation at the ascension in Acts 1:6 over top of their mistaken “Days of Messiah” eschatology, the result is they were expecting Jesus to physically overthrow the Romans and begin reigning on earth for 1000 years after the second coming.*** The key is that Peter was told he would die before the messiah would overthrow Rome but John would live past the beginning of the days of the Messiah and therefore live forever! In other words, whether they thought the “Days of the Messiah (1000 years)” were going to begin shortly after Pentecost (AD 33) or 37 years later when the temple was destroyed (AD 70), in neither case would they view John’s living past these two dates as constituting “he will never die” because all Christians who were living at the same time as John would also “never die”.

5. So obviously then, Peter’s statement that John would never die cannot be explained with the modern Full-Preterist theology or the ancient Jewish “Days of the Messiah” eschatology.
6. The two key problems for Full-Preterists is that the misunderstanding persisted until John corrected it after in 61 AD (Full-Preterist date) when he wrote his gospel, AND that John was viewed as the only man on earth who was believed, by the rumour to live forever to see the second coming. Keep in mind Jesus clearly said “Jerusalem would be destroyed within one generation (40 years). It makes perfect sense when you realize the Gospel of John was written in AD 98.
7. John 21:20-23 is utterly devastating to Full-Preterists for another important reason they have completely missed. Notice that not only will John outlive Peter, but **that Peter will die when he is old**, which means Peter did not expect the coming of the Lord in his lifetime!!! Peter was likely only 70 in AD 70.
8. **Finally, the truth.** All this proves that the gospel of John was written after AD 70 and the “coming of the Lord” that John was going to see, was not the destruction of Jerusalem (a past event) but the still future second coming of Christ. The disciples wrongly understood in AD 98, when John wrote his gospel, that he would never die. Their expectation was that he would outlive everyone else well into the second century AD. This is the only way such a rumour makes any sense.
9. John 21:20-23, when properly expounded triggers a catastrophic collapse of Full-Preterism because it proves:
 - a. That the “coming of the Lord with clouds” had two distinct applications: AD 70 and the Second coming after that.
 - b. The Gospel of John was written after AD 70.
 - c. The Second coming of Christ was still expected after AD 70.
 - d. That Peter was aware of the “Lord come quickly” passages but did not expect to be alive, even in old age, for the second coming.
 - e. Peter understood that John was the only man on earth before AD 70 with a supernatural life expectancy that enabled him to see the second coming. John’s Natural life was 100 years of age in 100 AD. The disciples expected John to supernaturally outlive EVERYONE alive in AD 33 to see the second coming. There is nothing unique or unusual about John being alive in AD 70 because many others alive in AD 33 also lived past AD 70. Therefore the “coming of the Lord” the disciples believed John would experience as an “exceptional eternal” must be well past his natural life’s expectancy, after AD 70, well into the middle of the second century.
 - f. The elephant in the room, is that no one would equate living past AD 70 as uniquely remarkable for John alone, since children and most of the Christians alive in AD 30 would also live as long or longer than John.
 - g. Even if the gospel of John was written in 60/61 AD, John was still universally believed at this late date, to supernaturally outlive his own natural time of death. AD 70 was earlier than John’s natural life expectancy so the phrase, “he would not die” can only mean that the disciples expected John to live

long past AD 70 to see the second coming of Christ.

PRESS THE EASY BUTTON



12. Full-Preterists have no Hell for wicked men who die after AD 70.

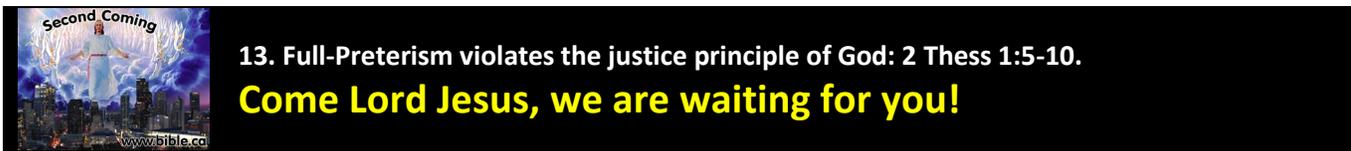
Come Lord Jesus, we are waiting for you!

XII. Full-Preterists have no Hell for wicked men who die after AD 70.

1. Full-Preterists say the Judgement started in AD 70 and is forever continuous unending but if all Bible prophecies have been fulfilled, then there are no Bible verses that teach any kind of judgment or hell after AD 70.
 - a. The fundamental problem for Full-Preterists, is that they have zero Bible authority for any kind of continuous judgment after AD 70.
 - b. According to Full-Preterists, the great Judgement of Old and New Testament prophecy is a past event.
 - c. They MUST infer, without any Bible passages to back them up, that AFTER the Judgement is 100% eschatologically fulfilled in AD 70, all men who die thereafter will also be judged.
 - d. There is not a single Bible verse that teaches ANY SUCH THING that they are able to use without destroying their cardinal mantra that “all prophecies were fulfilled in AD 70”.
2. Quoting in part, Isaiah 45:23: "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.” So then each one of us will give an account of himself to God." (Romans 14:10–12)
 - a. The Great Judgement at the end of time has always been connected with every knee bowing to God.
3. In Phil 2:10-11 Full-Preterists are forced into viewing this judgement where “every knee will bow” as a continuous event forever and ever into the future.
 - a. "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)
 - b. While this passage doesn't specifically say when every knee will bow, we know from Romans 14:10 it happens all at one time during the great judgement.
4. If judgement takes place in AD 70, then all the men born centuries later will NOT be judged or bow their knee.
 - a. While some Full-Preterists are unphased by these glaring incongruities, others say the knee bowing merely began in AD 70 and continues forever into the future unending.
 - b. Notice they switch horses from “Judgement in AD 70” to an ongoing continuous judgement, when they feel so inclined- like reeds blown in the wind.
5. If the final judgment has already taken place, then there is nothing more to be done for either the saved or the lost, for the sheep have already been separated from the goats to their eternal destiny according to Matthew 25:46. Full-Preterists must argue BY INFERENCE and WITHOUT ANY BIBLE SUPPORT, that this sorting first took place in AD 70, after which, when people die, judgement is automatic and they are sent directly to heaven or hell. This entire idea is 100% foreign to Bible eschatology but they MUST find a way to infer it.
6. On the other end of the scale, Preterists also say that no one got to be with the Lord UNTIL AD 66-70.
 - a. This directly contradicts Paul who said in 60 AD that he “desired to die and be with Christ, for that is very much better.” (Philippians 1:23)

- b. For non-Full-Preterists it poses no problems, but for Full-Preterists nobody is supposed to be with the Lord until AFTER AD 70.
 - c. Clearly, when Paul died in AD 66-67 (AD 64 for Full-Preterists) he knew he would immediately be with the Lord.
 - d. When Full-Preterists say Paul died in AD 64, which was two full years before the “second coming”, Paul was in error when he thought he would immediately be with the Lord when he wrote the Philippian letter before being released from jail in Rome in AD 60.
7. Paul therefore, CANNOT be a FULL-PRETERIST because then Phil 1:23 would read:
- a. "But I am NOT hard-pressed from both directions. No one would desire to die and WAIT IN LIMBO UNTIL THE RAPTURE in AD 66, AFTER THAT, THEN be with Christ. In this case, I would rather actually keep living on earth. Dying and waiting for life, certainly is not better than living now. Therefore, I Paul tell you, as any Full-Preterist will tell you, that until the Rapture in AD 66, it is better to remain on in the flesh, than to die and wait to be with Christ, especially since it is more necessary for your sake." (Philippians 1:23-25a,35b,25c)

PRESS THE EASY BUTTON



XIII. Full-Preterism violates the justice principle of God: 2 Thess 1:5-10

1. "This is a plain indication of God’s righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. For after all **it is only just for God to repay with affliction those who afflict you**, and to give relief to you who are afflicted and to us as well **when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire**, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. **These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed**—for our testimony to you was believed." (2 Thessalonians 1:5-10)
2. There are two main branches of Full Preterism:
 - a. Collective Body View: Liberals who are both Annihilationist or Universalist
 - b. Individual Body View: Conservatives reject Universalism and believe in Eternal Conscious Punishment, citing Rev 22:14-15 as support.
 - c. Another serious problem for these Full-Preterist who deny Hell, is that they apply the JUSTICE to those who were merely killed in AD 70 in Jerusalem. Yet the Rebel leader, John of Giscala was merely arrested, paraded by Titus in Rome and lived out his natural life in jail. Where was his justice?
3. For those Full-Preterists who teach Annihilation at death, who deny any existence or consciousness after death, 2 Thess 1:5-10 presents the definitive refutation: The wicked dead who persecute Christians never get “repaid with affliction” from Jesus at the second coming. But being theologically liberal, none of this phases them since many of them are closet universalists.
4. For the conservative Full-Preterists who correctly believe in the Eternal conscious torment of the Wicked, this passage presents some serious problems. In their view, due justice is served to the wicked, it’s the timing that presents the problem.

- a. If the passage was not so specific, Full-Preterists could suggest that the “affliction of the wicked” began to happen in AD 70 and thereafter when they die, all the way down to the present. Justice served.
 - b. The passage presents the justice as being still future and NOT YET SERVED in AD 52 when 2 Thessalonians was written. However, the rich man was “afflicted” in AD 33 and got his portion of his due justice before AD 52 in Luke 16:22-23. It is obvious then that the justice served at the second coming is different from what the rich man experienced in Hades. Indeed, we find just this in Rev 20: “Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.” (Revelation 20:14) Notice that at the second coming, Hades ceases to exist! This means that for Full-Preterists when men die, they go directly to Hell. In other words, Full-Preterists agree with historic Christianity that the place called Hades will one day cease to exist when it is thrown into “the lake of Fire”, they just move the date forward 2000 years to AD 70.
5. The central problem for Full-Preterists is their interpretation makes mush of the specifics in the passage.
- a. If this is specific to Jerusalem in AD 70 what about all the Christians who were martyred by Domitian etc.?
 - b. Justice violated, because the passage is absolutely silent on any later “repayment” to the wicked.
 - c. Such justice must be inferred indirectly and is not based upon any direct Bible passage.
 - d. Since the great judgment happened in AD 70, no Bible verse speaks of a latter judgment.
 - e. So again Full-Preterists are caught in a dilemma of applying the fulfillment of every Bible passage in AD 70, while seeking for some scrap of inferential eschatology for those of us living today. Their hermeneutic is too ridged to allow for this.
6. 2 Thess 2:5 is a clear scripture about a final judgement and punishment of the wicked *together, at the same time* at the future second coming at the end of time.

PRESS THE EASY BUTTON



14. Full-Preterists say there is no resurrection of the dead after AD 70.

Come Lord Jesus, we are waiting for you!

XIV. Full-Preterists say there is no resurrection of the dead after AD 70.

1. “June 66 - Pentecost - dead were raised and living were changed” (The final Decade before the end, Edward Stevens, p162)
2. With no second coming for Christians living today, Full-Preterists teach that when individuals die, their spirit goes immediately to its eternal reward, a process that continues into future eternity with no general resurrection of all the dead.
 - a. Full-Preterists teach that the promise of Jesus that we will be raised on the last day does not apply to Christians after AD 70: “For I have come down from heaven, not to do My own will, but the will of Him who sent Me. “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and **I Myself will raise him up on the last day.**” (John 6:38–40)
 - b. We have no promise of resurrection!
 - c. Full-Preterists teach that the only way Christians get to heaven is through death, never resurrection!

3. **1 Corinthians 15:51-56; 1 Thessalonians 4:13-18:** Full-Preterists are unable to explain how or when the carnal bodies of those living today are “changed into immortal spirit bodies” or how any of these two verses give any hope to anyone living today.
- "Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, **and we will be changed**. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” The sting of death is sin, and the power of sin is the law;” (1 Corinthians 15:51–56)
 - "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words." (1 Thessalonians 4:13–18)
 - Paul explicitly said that at the same time, the dead will be resurrected directly into their immortal spirit bodies and those living in carnal physical bodies will be CHANGED (not resurrected) into the same kind of immortal spirit bodies that the dead already were given. This body is conformed to the Divine body of Jesus Christ himself.
 - From a Full-Preterist point of view, the living NEVER experience the change from a living physical into a spirit body of any kind at all. They must die first, then their spirit is immediately translated into the spirit world into heaven. Paul says that those who are alive will NOT DIE but be immediately translated into spirit bodies.
 - Full-Preterists teach that every living person today MUST die to get to heaven, but Paul says that there will be those who are living that will experience the identical transformation of carnal to spiritual that the dead experience.
 - The result is a kind of circular reasoning between the two points of view.
 - The way to stop Full-Preterists in their tracks, therefore, is to point out that NONE of 1 Cor 15 or 1 Thess 4 speaks ANYTHING specific of what happens to us today. They are inferring that we who are alive today are included in the passage somehow, but that is simply not the case if Full-Preterism is correct.
 - Full-Preterists want to have their cake and eat it too! On one hand, they vociferously limit 1 Cor 15 and 1 Thess 4 to ONLY those Christians alive in AD 70. On the other, they want to then include those alive today in these verses BECAUSE they have no other Bible verses they can use!
 - When Full-Preterists limit EVERY resurrection verse in the Bible to AD 70, they are without Bible authority (zero Bible verses) to determine the eschatological fate of themselves! For all they know, God may have simply abandoned planet earth and all who remain will be cast into hell! When you have no Bible verses, nobody knows, not even them!
4. **Philippians 3:20-21:** Paul said our “pre-death living body in our humble state” will be transformed into a spirit body:
- "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will **transform the body of our humble** state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." (Philippians 3:20–21)
 - This echoes 1 Cor 15:51-52 which says that those living in carnal bodies will be “changed” into spirit bodies fashioned after the body of God himself in the spirit world.

- c. Full-Preterists again simply cannot explain how any of this applies to us today, since the passage is speaking of an event that happened ONCE in AD 70.
5. **John 11:23-25:** Lazarus was a type of the resurrection on the last day.
 - a. "Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies," (John 11:23-25)
 - b. Clearly Martha was not thinking in terms of some ethereal nebulous resurrection in Jerusalem on AD 70. Mary is voicing standard well documented Jewish theology as witnessed in countless Dead Sea Scrolls that the last day was when the earth was 7000 years old. While this notion was wrong, it proves that she DID NOT view the "last day" as AD 70, since the Messiah, in her mind had to rule for 1000 years into the future, then the last day comes.
 6. **1 Jn 3:4** "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is."
 - a. For Full-Preterists, Christ's "appearing" was the destruction of Jerusalem in AD 70.
 - b. Since he already appears, this verse provides no hope for those living today!
 - c. But since this applies to the second coming at the end of time when the world is uncreated, it makes perfect sense to every Christian who hoped for this day!
 7. **John 5:25-29:** All the dead and living raised at same time.
 - a. "Truly, truly, I say to you, an hour is coming **and now is**, when the dead [physically living but spiritually dead] will hear the voice of the Son of God, and those who hear will [spiritually] live [eternal salvation]. "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. "Do not marvel at this; for **an hour is coming, in which all who are in the tombs** [both righteous and wicked literally dead] will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." (John 5:25–29)
 - b. There is a two-part dichotomy (spiritual vs. physical) which prevents interpreting the second section as spiritual.
 - c. In the first section, the critical phrase is "**an hour is coming and now is**" who "**hear his voice**" which refers to those living on earth IN THE PRESENT who become Christians through faith and baptism. Yet this language must be applied by Full-Preterists to AD 70 if they want to be consistent. (And Full-Preterists have fits when OTHERS are not consistent.) In the second section, the critical phrase is "**an hour is coming, in which all who are in the tombs**" refers to a future time when ALL will "hear his voice".
 - d. Full-Preterists have both the righteous and the wicked "raised to Life" in the first section, which contradicts the statement that they are NOT raised to life in the second, but judgement. Only Christians get LIFE. The Wicked get judgement.
 - e. What the passage does say, is that all the dead who ever lived from beginning to end of earth, will hear his voice and rise from the Dead but according to Full-Preterists, this is not a hope for those living after AD 70. We living today will never hear the Lord's voice as per John 5.
 - f. Again the problem is that Full-Preterists limit this entire passage to those alive in AD 70.
 8. Full-Preterists hold the same position as Sadducees who deny a bodily resurrection, and are VERY DIFFERENT from Pharisees.
 - a. Paul and Pharisees taught the same thing regarding the Resurrection:
 - i. "having a hope in God, which these men cherish themselves, that **there shall certainly be a resurrection of both the righteous and the wicked.**" (**Acts 24:15**)
 - ii. Paul again sides with the theology of the Pharisees: "But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "**Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!**" (**Acts 23:6**)

- b. Paul's unqualified statements about a resurrection of the good and evil before Roman governors, Pharisees and Sadducees must be taken at face value. Paul was saying, "My theology is the same as the Pharisees".
 - c. If Full-Preterists sat down with both Pharisees and Sadducees, the Pharisees would stone them as heretics and the Sadducees would agree with Full-Preterists since no physical or bodily resurrection that anyone can detect, see or hear would be "close enough for them".
 - d. What this means is that if Paul was a Full-Preterist, he was patently deceptive when he sided with the Pharisees in their view of the Resurrection. Remember, we know for certain from the Dead Sea Scrolls that the first century Jews believed in a universal resurrection of every person who ever lived, once the earth reached 7000 years of age, at which point the earth would be destroyed. The only variable in the view of Paul and the Pharisees was how long the earth would last, which in this discussion with Full-Preterists is irrelevant.
9. We know from the Dead Sea scrolls that the Pharisees believed in a future general resurrection that is opposite to the theology of Full-Preterists.

PRESS THE EASY BUTTON



15. The Full-Preterist view of how living bodies are changed into immortal.

Come Lord Jesus, we are waiting for you!

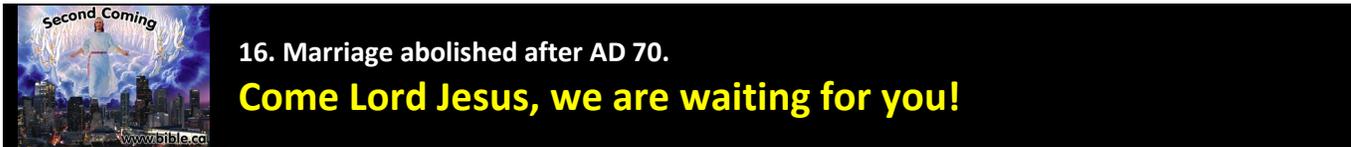
XV. The Full-Preterist view of how living bodies are changed into immortal:

1. The CBV Full-Preterist's spiritualize the resurrection into a spiritualized eschatological theological change and not a literal event.
2. The IBV Full-Preterist position in their own words:
 - a. "1 Corinthians 15:51-54; 2 Corinthians 5:1-4; Philippians 3:21; and 1 John 3:2. ... According to these four biblical texts, this change or transformation into "being like Him" had the following four characteristics: (1) it was a bodily change; (2) it was for living saints only (not for dead saints); (3) it was for individual saints only (not for a collective body); and (4) it occurred only at the Parousia, not before or afterwards. ... The change spoken of in these four texts was an individual bodily change from mortal to immortal (without experiencing physical death), which occurred only to those saints who remained alive at the time of the Parousia." (Fulfilled Magazine, Ed Stevens, spring 2014 AD)
 - b. "The dead would be raised out of Hades to receive their new bodies, while the bodies of the living saints would simply be changed from mortal to immortal. ... those saints who remained alive at the time of the Parousia would not have to die and go to Hades, and then be raised back out of Hades to participate in the resurrection. Instead, they would have their mortal bodies changed into immortal bodies without having to experience physical death." (IBV View of Bodily Change, Ed Stevens – Niagara Conference 2017)
3. Comment on the IBV Full-Preterist view of how and when living Christians are changed into immortals:
 - a. So Full-Preterists take EXACTLY the same position as historical Christianity of what happens to the body of all the saints at the future second coming, except they limit it only those Christians living in AD 70. This echoes how Jehovah's Witnesses teach their two class system where 144,000 go to heaven just like historical Christianity teaches, but all the rest who go door to door get stuck on the "paradise earth" forever and never go to live in heaven where the 144,000 are. Every passage you present to them to prove all Christians go to heaven, they dodge, by saying, "Oh, that passage only applies to the

“faithful and discrete, servant/governing class” of Jehovah’s witnesses who were alive at the invisible second coming of Christ in AD 1914.”

- b. Full-Preterists and JW’s interpret the same passages in the same way as historic Christianity, they just limit it to a small separate class of Christians. While their definitions of the class dichotomy differs, both limit the same passages the same way!
- c. Full-Preterists teach that the entire living church in AD 70 were raptured like Enoch directly into heaven and just disappeared from the earth... exactly like the fictional movie, “Left Behind”, except it happened in AD 70 so no airplanes crashed when the pilots disappeared, only chariots.
- d. The problem again, is that by limiting these passages to those alive in AD 66 or 70, they cannot use these passages to explain the future eschatological hope of those living today! In other words, in forcing the fulfillment in the first century, they automatically and logically must exclude us today!

PRESS THE EASY BUTTON



XVI. Marriage abolished after AD 70 for Full-Preterists:

1. "Jesus said to them, “The **sons of this age marry** and are given in marriage, but those who are considered worthy to attain to **that age and the resurrection from the dead, neither marry nor are given in marriage**; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.” (Luke 20:34–36)
2. Jesus refuted the Sadducees, who did not believe in a resurrection of any kind: Luke 20:34-35.
 - a. In “that post resurrection age” marriage does not exist because there are no longer male or female to get married... like the angels.
 - b. “Those who attain to that age do not marry” Jesus said.
3. Again, Full-Preterists must split things into two worlds:
 - a. Both ages happen **AT THE SAME TIME, SIDE BY SIDE**: “the sons of this age” vs. “the sons of that age” co-exists after AD 70 but not before.
 - b. “The sons of this age” never comes to and end. This is an eternal unending age! Marriage and death will continue on earth forever into future eternity.
 - c. Contrary to the words of Jesus that a time would come when marriage would no longer exist, Full-Preterists contradict Jesus by having marriage **NEVER** end on the Earth which is never destroyed.
 - d. Marriage is as eternal as the Earth in spite of Jesus saying heaven, Earth and marriage would all pass away at the second coming in the age to come.
 - e. If death continues exactly the same way from Genesis to future eternity, death is **NOT** defeated. "But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “**DEATH IS SWALLOWED UP in victory. “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?”** (1 Corinthians 15:54-55)
4. The problem is that “attain to that age” infers a “special future time period”.
 - a. A contradiction is created for Full-Preterists because both the “present and future ages” running concurrently after AD 70.
 - b. That pesky little word “age” messes Full-Preterists all up. If only Jesus had stayed on topic only used the word resurrection and said nothing about “ages”, then preterists would have no problem here.

PRESS THE EASY BUTTON





17. Lord's Supper and weekly Sunday worship is extinct after AD 70.

Come Lord Jesus, we are waiting for you!

XVII. Lord's Supper and weekly Sunday worship is extinct for Full-Preterists:

Communion | Lord's Supper
 "On the first day of the week"
 Luke 22:14-23 | Acts 20:7 | 1 Cor 11:23

Unleavened juice
 Ex 12:15; 23:18
 -Mishnah Pesachim 3
 -Elephantine
 Passover
 letter

Unleavened bread

AD 70
"Till He Comes"
1 Cor 11:26

Ceremonial Stoneware
 1st century cup
 (Jesus likely used this)

www.bible.ca/revelation

1. "For as often as you eat this bread and drink the cup, **you proclaim the Lord's death until He comes.** (1 Corinthians 11:26)
 - a. If Christ "came" in AD 70, as Full-Preterists say, then the Lord's supper is abolished because we were to have communion every Sunday ONLY "till he comes".
 - b. Full-Preterists will quietly say with their eyes looking down, "It's still OK to partake, but not necessary".
2. Some CBV Full-Preterists like Mike Sullivan deny the Lord's supper altogether as a mythical fabrication:
 - a. While Mike Sullivan is a Reformed Calvinist turned Full-Preterist, he finds it much easier to spiritualize the literal eating of unleavened bread and grape juice into a symbolic metaphor than his fellow CBV Full-Preterists from the Church of Christ who continue to break bread in the traditional way but with a new meaning. Mike Sullivan's words are a shocking wake up call to just how far down the road Full-Preterists will go in order not to break their "law of consistency".
 - b. "Paul informs us that **the unleavened "bread" is the corporate body of Christ** of which we partake of when we gather together and fellowship (1 Cor. 10-12). **Scripturally, the terms "the Lord's Supper" used by Paul, Jude's "feast of charity," and Luke's "breaking of bread" from "house to house" with "gladness and singleness of heart" are all the same thing.** The early Church from AD 30 – AD 70 showed the Lord's death until He came in AD 70, **by eating full meals and engaging in the study of Scripture and prayer.** ... Prior to AD 70 (before the "Lord's Coming"), the Jewish believers did partake of the Old Covenant Passover, but were to do it by remembering how Christ had inaugurated the New Covenant through His blood. But of course after AD 70 and the "soon vanishing" of the Old Covenant, the Church did continue in their agape or love feasts – but partook of it with Christ "anew in the Kingdom." ... So how then is the Church to take the Lord's Supper "anew" today in the Kingdom

post AD 70? According to John 14, the Father and the Son have made their dwelling/home within us and dine/eat/fellowship with us spiritually. We have inherited and partake of Christ as the “hidden manna.” **We continue to partake or eat of Christ spiritually but in a fulfilled sense. ... We partake of the Lord’s Supper today by realizing all that Christ has accomplished for us through His cross and Parousia and by picking up our cross daily and dying to self. This is a spiritual inward meditating, rejoicing and an offering up of ourselves as a living sacrifice to God.**” (How the ONE New Covenant BODY Partakes of the Passover/Lord’s Supper/Wedding Feast Anew/Fulfilled in the Kingdom, Mike Sullivan, April 23, 2019)

3. IBV Full-Preterists copy the folly of some evangelicals who say some of the New Testament, including the teaching of Apostle Paul, applies to Jews (but not Gentiles) and some of the New Testament applies to Gentiles (but not Jews). In an effort to contradict Jesus Christ himself in Mk 16:16 that we need to be baptized in water to be saved, some Evangelicals have two different gospels:
 - a. A gospel for the Jews that includes the essentiality of water baptism to be saved.
 - b. A gospel for the Gentiles that excludes the essentiality of water baptism to be saved. Baptist’s and Charismatics are notorious for this two-gospel theology in order to save sinners with their anti-Biblical “sinner’s prayer” that excludes full immersion water baptism.
4. Two Gospels of IBV Full-Preterists: “We should note here that **baptism and the Lord's Supper were both commanded to Gentiles, not just Jews.** This is extremely significant, since Paul was very adamant about NOT binding upon the Gentiles anything which was destined to pass away at AD 70. **The jots and tittles of the Law were bound ONLY upon Jewish Christians, and only until the Law passed away at AD 70.** But the Law was not bound upon the Gentile Christians. Therefore, it seems obvious that **the things Paul bound upon the Gentile Christians MUST have been intended to continue in the church of all generations to come.**” (The Final Decade Before the End, Edward Stevens, Cosmology chart, p34, 2014 AD)

The Dual Faiths and Hopes of IBV Full Preterists		
	Jews	Gentiles
Circumcision	Had to practice circumcision until AD 70 when it was abolished.	Never had to practice circumcision.
Jot and Tittle of the Law	Had to keep 100% of the Law of Moses up to AD 70.	Did not have to keep any part of the Law of Moses.
Lord’s Supper	Lord’s supper UNTIL Jesus returned in AD 70	

5. The most serious problem for Full-Preterists, is that Paul commanded GENTILES in 1 Corinthians 11:26 to continue eating the Lord’s Supper until the second coming (till he comes). Remember the church at Corinth was predominantly composed of Gentiles.
 - a. This is utterly devastating to Full-Preterists and they fully understand why.
 - b. 1 Corinthians 11:26 commands GENTILE CHRISTIANS to proclaim the Lord’s Death through communion UNTIL the “coming of the Lord”, the “second coming”, “until Jesus returns”, “until He comes”.
 - c. So while Full-Preterists emphasize that both Baptism and Communion are commanded to BOTH Jew and Gentiles, they missed the part where Paul told the GENTILES IN CORINTH they need not partake of the Lord’s Supper or be water baptized after the Second coming in AD 66 -70.
 - d. So Jewish or Gentile Full-Preterists today do not need to break bread and have not need to partake of communion since after AD 70.
6. But it gets worse because Acts 20:7 is utterly devastating to Full-Preterists for two reasons:
 - a. "On the first day of the week, **when we were gathered together to break bread**, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight." (Acts 20:7)
 - b. **First**, Christians came together in the first century for the SPECIFIC purpose of Communion! If the Lord’s supper is abolished, then there is no need to even assemble.
 - c. **Second**, the frequency pattern of the assembly as “weekly” is logically identical to the frequency Christians partake of communion. While this point is lost among most denominations today who

have no concept of following the Bible Blueprint, members of the Lord's body understand immediately that if communion is abolished, so is the weekly assembly.

- d. So Jewish or Gentile Full-Preterists today have no need for weekly assembly since AD 70.
7. Full-Preterists still observe the Lord's Supper the same way today as Christians did before AD 70, with the fulfilled understanding that they no longer observe it as a memorial in his absence, but rather as a celebration in his presence.
- a. The problem with this is that 1 Cor 11:26 prophecies and end date for its observance at the second coming.
 - b. When Jesus said he would observe it with us in the Kingdom, that started at Pentecost AD 33 when the kingdom/church was founded and continues to the second coming.
 - c. For CBV Full-Preterists it is even worse because they claim that the SUBSTITUTIONARY death of Christ was NOT his physical death and shedding of his physical blood, but rather that it was his spiritual-only death and spiritual-only blood which purchased our forgiveness. If that was true (which it is NOT) then it would change baptism and the Lord's supper into totally spiritual-only observances - no physical elements whatsoever (spiritual water, spiritual grape juice, spiritual bread, etc.). This is in fact what some CBV actually teach like Mike Sullivan.
8. Once again, Full-Preterists are deconstructing every key element of New Testament Christianity and in time will be left with nothing.
- a. Some Full-Preterists fabricate a new meaning and purpose for Breaking Bread not found in scripture. There is no Bible authority for redefining the meaning, purpose and timing into something new like a "celebration of his presence".
 - b. Some Full-Preterists get a gold star for consistency because they have stopped celebrating the Lord's Supper altogether after AD 70.
 - c. Some Full-Preterists redefine the Lord's Supper into a symbol and deny any Christians after the resurrection engaged in a weekly ritual of literally eating unleavened bread and fruit of the vine.
9. At a minimum, it is inconsistent for any Full-Preterist to partake of the Lord's Supper after AD 70.
- a. Jehovah's Witnesses face the same dilemma since they teach only the 144,000 can partake of the Lord's Supper. At their annual conferences it is humorous to watch all 5000 in attendance just pass the emblems to the next person without partaking... because no one is alive in the audience that is part of the 144,000 in AD 2020.
 - b. Full-Preterists need to come to grips with the logical and unavoidable consequences and admit that they will never have communion again and have no need for weekly assembly on Sunday! (see above)
 - c. Unknowingly, they have done away with the weekly memorial of the Lord's Death and weekly church attendance.
 - d. Every time a Full-Preterist partakes of communion today, he is PROCLAIMING the yet future second coming without knowing it. It is time they stop communion altogether or admit the Lord's second coming is future!

PRESS THE EASY BUTTON





18. Full-Preterists deny water baptism was commanded by Christ, Peter or Paul.

Come Lord Jesus, we are waiting for you!

XVIII. Full-Preterists deny water baptism was commanded by Christ, Peter or Paul.

1. Full-Preterists must immediately “cease and desist” the practice of water baptism. Water baptism is extinct for all Full-Preterists because it is based upon the hope of future resurrection, which according to Full-Preterists, occurred in AD 70 (Rom 6:3-7; 1 Cor 15:29). Like the Lord’s supper, it is illogical and irrational for Full-Preterists to continue to practice water baptism.
 - a. Water baptism is a type of the death burial and resurrection of Jesus as assurance of our own future bodily resurrection in Romans 6:3-7.
 - b. Although misused by the Mormons, we can be certain that 1 Corinthians 15:29 teaches that water baptism is a pledge of the hope of future resurrection guaranteed by the fact that deceased baptized Christians will be raised from the dead at a future time. Paraphrased correctly, “Otherwise, what will the living do who are baptized as a type of the past resurrection of Christ with the future expectation that they will be raised from the dead? If the dead are not raised at all, why then are the living baptized with the assurance that previously deceased baptized Christians will rise from the dead?” (1 Cor 15:29)
 - c. If the resurrection occurred in AD 70 we must remove Romans 6:3-4 and 1 Corinthians 15:29 from our Bibles because they, like animal sacrifices in the Law of Moses, are abolished and irrelevant. Just as it is absurd to practice animal sacrifices for forgiveness of sins after the perfect sacrifice of Jesus on the cross, so too it is absurd to practice water baptism for the hope of resurrection after the resurrection took place in AD 70.
2. Just when you thought it could not get any more bizarre, some CBV Full-Preterists actually deny water baptism altogether as a Christians ritual.
 - a. Mike Sullivan (Calvinist Reformed) is a CBV Full Preterist who publicly teaches that Mk 16:16; Jn 3:3-5; Acts 2:38; Act 10; Acts 22:16; Rom 6:3-4 and 1 Peter 3:21 refer to Holy Spirit baptism.
 - b. Mike Sullivan’ words: “The Rebuke and Exhortation to the Church of Christ Cult. ... **Acts 2:38** –The baptism here is the “One [spiritual] Baptism” of Paul and it produces the forgiveness of sins (a looking back to the cross or in anticipation of the parousia). ... **1 Peter 3:20-21** is a common passage for the Church of Christ cult whereby they believe unless one is not water baptized they cannot be saved and receive forgiveness of sins. They **assume the passage is discussing water baptism** and even other denominations make this same **mistake**. ... **1 Peter 3:20-21 has nothing to do with water baptism** according to the Church of Christ cult – ugh. **They have water on the brain and trying to get people dunked in water**, while **we have the REAL “ONE baptism” of the Spirit** which **COVERS** us in His blood (it is a propitiation from His wrath and covers us with His righteousness) on ours. We have set our minds on things above and that of which the spiritual man meditates and hopes in, while the Church of Christ on fleshly rituals (I.e. Lord’s Supper & Water Baptism) which profit nothing and cannot save the soul. ... There are various baptisms and **Jesus’ New Covenant baptism (Mk 16:16) was not to be with physical water** – that was John’s baptism. ... **Acts 10** Peter was not asking or commanding Gentile converts to undergo a proselyte water baptism under Jesus (as the Jews with him were wanting to do in getting water), but rather **calling them to “stop” the water coming**. Why? Because they had already been baptized by the Holy Spirit (the ONE baptism) and thus “defined” to be clean.” (How the “ONE Baptism” is Likewise Spiritually Fulfilled Today in the Kingdom – Physical Ritualism De-throned, Mike Sullivan, April 23, 2019)
3. Three kinds of Evangelicals who deny water baptism by full immersion is essential to salvation:
 - a. **Water baptism for the wrong reason:** Countless debates between the Baptist church and the Church of Christ have occurred over the last 200 years. Most Baptists today accept that New Testament passages like Mk 16:16; Jn 3:3-5; Acts 2:38; Act 10; Acts 22:16; Rom 6:3-4 and 1 Peter 3:21 all refer to

water baptism by full immersion, they simply deny water baptism is for the remission of sins. Baptists instead opt for the non-biblical “sinner’s prayer” for salvation invented by Billy Sunday in AD 1930 and popularized by Billy Graham ever since. Historically the Baptist church was founded c AD 1600 when men like John Smyth insisted on full immersion for water baptism as opposed to sprinkling. The name says it all, the “Baptist” church has always believed water baptism by full immersion was commanded by Jesus and the apostles. Baptists have the correct mode (immersion) and subject (believers) for those they water baptize, the just get the purpose wrong by rejecting the words of Jesus in Mk 16:16.

- b. **Water baptism commanded only for the Jews, not the gentiles:** After getting their butts kicked in countless debates with church of Christ ministers that Mk 16:16; Jn 3:3-5; Acts 2:38; Act 10; Acts 22:16; Rom 6:3-4 and 1 Peter 3:21 teaches baptism is essential to salvation, a brand new theology was fabricated that these Bible verses only applied to Jews and not Gentiles. Before this revision, evangelicals argued that Mk 16:16; Acts 2:38; 22:16; 1 Peter 3:21 were universal commands for both Jew and Gentile to be immersed in water, but they did not teach water baptism was essential. Their new revised theology admitted they had been obliterated and soundly defeated in debates with the Church of Christ. Suddenly these same evangelicals taught exactly the same as the Church of Christ, that water baptism was essential to salvation, only now it only applied to the Jews. Only the Jews had to get immersed in water to be saved but the Gentiles were exempt from water baptism altogether, except as a nice public optional ceremony. In this way, they could keep their unbiblical “sinner’s prayer” and continue to teach water baptism was not essential for salvation for Gentiles in a church composed of 99.9% gentiles. This shocking theology is widely taught in evangelical circles today. This is the poisoned soil out of which CBV Full-Preterists like Mark Sullivan sprouted. It is actually quite easy to prove that there was a single teaching of water baptism for salvation was for both Jews and Gentiles. In Gal 1:23, the Jews in Jerusalem said of Paul’s work among the Gentiles: “He who once persecuted us is now preaching the faith which he once tried to destroy.” (Galatians 1:23) They did not see any difference in Paul’s gospel he preached to the Gentiles from the gospel of Peter to the Jews that Paul had once tried to destroy.
- c. **No water baptism of any kind for Christians. Only John the Baptist baptized in water, Christ and the apostles never baptized in water:** Mark Sullivan (CBV) teaches that all these verses refer to Holy Spirit baptism and not water baptism: Mk 16:16; Jn 3:3-5; Acts 2:38; Act 10; Acts 22:16; Rom 6:3-4 and 1 Peter 3:21. We can easily prove that water baptism by full immersion in Acts 2:38 “in the name of Jesus” was essential to salvation by connecting it with Acts 10. In Acts 10:45 the Gentiles were baptized in the Holy Spirit and miraculously spoke in tongues in two unique ways to prove to Peter they were candidates for water baptism. **First**, they were baptized in the Holy Spirit and spoke in tongues before they believed in Christ. In Acts 11:4 Peter tells the story in precise chronological order of events to prove just this point. In Acts 11:14 Cornelius was told that Peter would speak words that would result in salvation, then in the verse 15, Peter said the Holy Spirit fell on Cornelius at the beginning of his sermon. This means that as Peter began his talk, “My name is Peter” and before he had a chance to talk about Jesus blood, zap, they began to speak in tongues as unbelievers. This led Peter to understand the Gentiles were candidates for water baptism and salvation. **Second**: While the Apostles relieved Holy Spirit baptism on the day of Pentecost all others relieved Holy Spirit baptism through the laying on of the Apostle’s hands as proven in Acts 8:14-19 and Acts 19:2-5. Two exceptional things happened as a sign by God that the Gentiles were part of God’s eternal plan, not just the Jews. Peter understood the significance of these two signs and concluded: “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.” (Acts 10:47–48). In a desperate, twisted and convoluted interpretation, Mark Sullivan translates the words from the NASB: “Surely no one can refuse the water for these to be baptized” as a command to “**stop the water coming**”. Peter was fighting his fellow Jews who were trying to water baptize the Gentiles. Mark Sullivan thinks that Peter never preached water baptism even to the Jews,

but that they, invented both water baptism and circumcision as essential to salvation. Our hero, Apostle Peter, was fighting his fellow Jews who came with him in order to prevent them from water baptizing Cornelius. The problem with all this is v 48 that goes on to explicitly say the exact opposite to what Mark Sullivan suggests because Luke then says Peter “he ordered them to be baptized in the name of Jesus Christ”. This is a double blow because first Peter commanded them to be water baptized and second it was in the name of Jesus, proving that Holy Spirit baptism is a different baptism than Acts 2:38.

4. Evidence full immersion water baptism was practiced by the apostles and early church:
 - a. Mark Sullivan’s position on water baptism represents one of the most extreme revisionist exegeses ever fabricated. It denies the fact that all the writings of the Church father’s after AD 70 used John 3:3-5 as their primary proof text for water baptism being essential to salvation.
 - b. Constantine build a full immersion baptistry at Rome in AD 318 and was immersed in it in AD 321 for salvation. The Nicene Creed (AD 325) states that water Baptism is for the remission of sins. The author has personally excavated one of the oldest church buildings in the world (AD 375) that had a full immersion water baptistry.
 - c. In the author’s book, “The origin of Synagogues” it is clear that full immersion mikveot were always present outside each synagogue as early at 280 BC. Every archeological top plan of every synagogue

ever excavated had a full immersion water pool known as a mikveh.



Cana Synagogue

Jesus' first two miracles

John 2:1; 4:46; Jos. Life 86

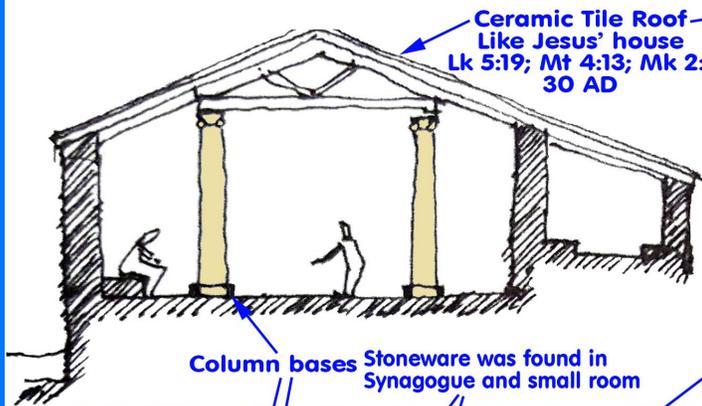
6 Large Stoneware Pots: Jn 2

The 20-30 gal. ceremonial stoneware pots were not being used for catering the wedding, indicating they were inside the Cana synagogue or an adjoining building where the pots were stored. Stoneware was excavated a Kh. Qana.

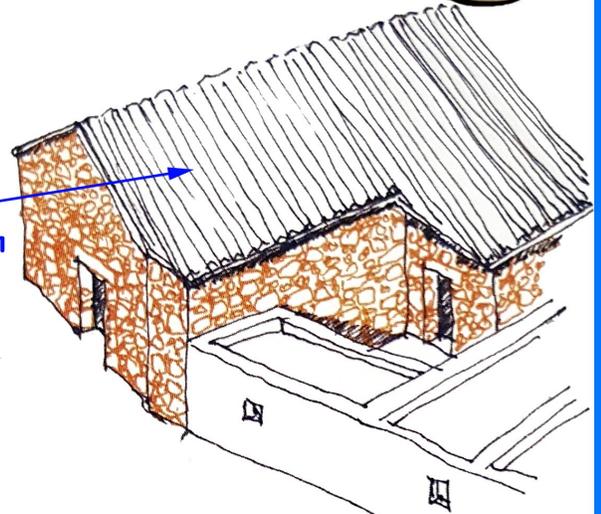


Israel Museum

Home of Antigonus II: 40-37 BC: Jos. Wars, 1.134
 Home of Nathanael the apostle: John 21:2
 Water into wine: 29 AD: Jn 2:1
 Healing of nobleman's son: 29 AD: Jn 4:46
 Josephus' home town before the start of the first Jewish war: 66 AD: Jos. Life 86
 Josephus moved to Gamla in 66 AD



Ceramic Tile Roof
 Like Jesus' house
 Lk 5:19; Mt 4:13; Mk 2:1
 30 AD



Column bases Stoneware was found in Synagogue and small room

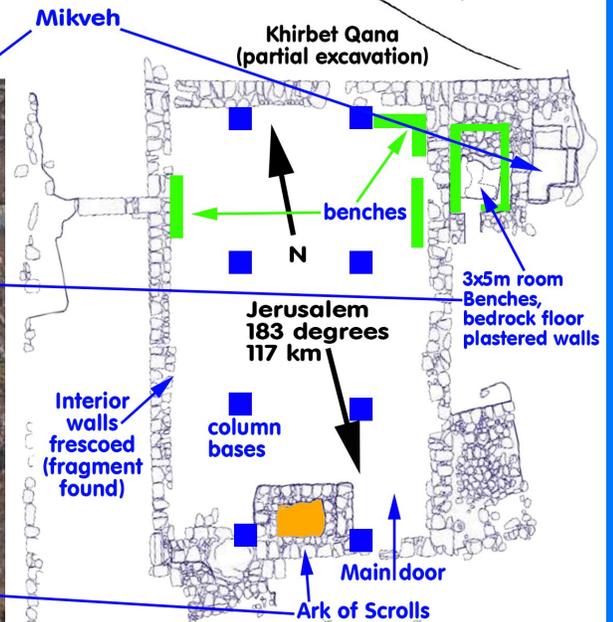


Most coins found were Hasmonean (78 BC)

Steven Rudd

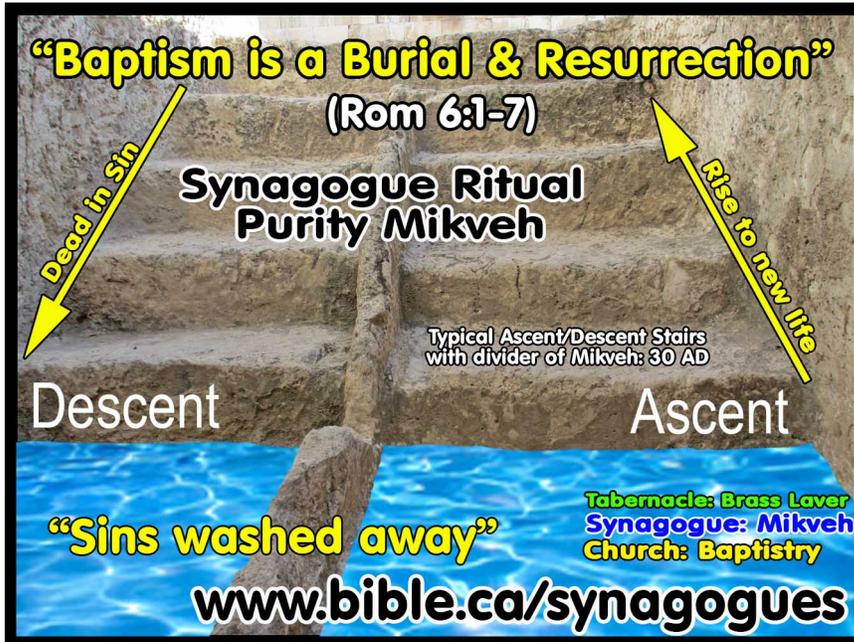
www.bible.ca/synagogues

© University of Puget Sound (Khirbet Qana)



- d. Before entering the synagogue on the Sabbath, every man, woman and child was required to be immersed in the nearby mikveh. This was part of their required ritual purity as Torah compliant Jews from 280 BC down to AD 70. Architecturally, the early church adopted every aspect of synagogues

into their church buildings, including mikveh, which Christians called a "Baptistry".



- e. While Jews immerse every week for ritual purity, Christians immerse only once for ritual purity to have their sins washed away. Through God's providence, Apostle Paul found every synagogue equipped with two essential things to convert people to Jesus: A Greek Septuagint and a Jewish Baptistry. He would use their own synagogue Tanakh to prove Jesus was the Christ, then take them

outside and wash away their sins in the mikveh.



- f. Therefore, deny the early church practiced water baptism is like denying the world is round or the moon landing.



19. Full-Preterists say the physical world will last forever:

Come Lord Jesus, we are waiting for you!

XIX. Full-Preterists say the physical world will last forever:

1. The 113 elements of the periodic table were created in 5554 BC in Gen 1:1 and will be uncreated at the future second coming.
2. The primary hermeneutic of Full-Preterists is the “law of consistency” which leads them to teach that Gen 1:1 does not refer to the beginning of matter (heavens=stars and earth). While Christians define “Heavens” in Gen 1:1 as physical stars we see with our eyes, Full-Preterists define the “heavens” as the invisible spirit world, the unseen world, hades, sheol, including the “7th heaven” (highest heaven Ps 68:33; Heb 7:26) where God dwells. So, in Gen 1:1 God created the very place where he dwells in heaven. All this leads us to wonder where God dwelt before Gen 1:1!
 - a. Full-Preterists must define every term in the identical way in scripture (law of consistency) or their entire system collapses. This drives them into teaching some very wild and extreme theological positions.
 - b. They define heavens and earth as the “seen and unseen” not the Stars and Earth. (The Final Decade Before the End, Edward Stevens, Cosmology chart, p179, 2014 AD)
 - c. This is a critical slight-of-hand they must “set up” in order to make every other “heavens and earth” passage NOT refer to a physical creation.
 - d. Full-Preterists know that if “heavens and earth” in Gen 1:1 refers to the visible, physical creation (118 elements of the periodic table) then it destroys their “law of consistency” argument.
 - e. Finally, Full-Preterists will define “heavens and earth” as metaphoric for angelic and human rulers. So heaven and earth never really get destroyed, only the angelic and human kingdoms opposed to God get destroyed. This is exactly what Jehovah’s Witnesses, Christadelphians and John Hagee teach.
3. Full-Preterists teach that the earth will last forever.
 - a. All Bible texts that say the earth will be destroyed, they misapply to being fulfilled in AD 70.
 - b. Full-Preterists are unable to find scriptural support (in their thinking) for any end to planet earth.
 - c. Full-Preterists, therefore, are without any Bible authority to teach the day will come when the heaven and earth will no longer exist, as it did not before Gen 1:1. For them Gen 1:1 was an eternal unending physical creation.
 - d. To Full-Preterists, planet earth is an eternal Christian “hatchery”. Christians will continue to be added to the church billions of years into the future.
 - e. They take the same theological position that the world will never be destroyed, as Jehovah’s Witnesses, Christadelphians and John Hagee teaches.
 - f. Their error is wrongly defining “heaven and earth” as angelic/human governments and powers as opposed to the matter defined by the 118 elements of the periodic table.
 - g. Old Testament passages that speak of physical destructions of cities where the “heaven and earth are shaken” are metaphoric.
 - h. The Bible clearly teaches that at the future second coming of Christ, heaven and earth will be destroyed.

4. **Revelation 20:11:** "Then I saw a great white throne and Him who sat upon it, **from whose presence earth and heaven fled away, and no place was found for them.**" (Revelation 20:11)
 - a. Full-Preterists apply the invisible second coming and invisible Judgement to AD 70 and view "heaven and earth" to be simple earth rulers.
 - b. But the text speaks for itself and is a delightfully simplistic proof text for the fact that the world will be UNCREATED.
5. **Hebrews 1:10–12:** "And, "YOU, LORD [JESUS], IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END." (Hebrews 1:10–12)
 - a. Hebrews 1:10 presents a series of insurmountable barriers to Preterism where Jesus is specifically assigned the function of creation in Gen 1:1. The Father supplied the blueprints and Jesus was the creator of the physical heavens and earth.
 - b. There is a dichotomy between Jesus and His creation:
 - i. In the beginning he created them and at the end of time he will uncreate them.
 - ii. Jesus will remain, but the physical universe will be removed.
 - iii. Creation will get old and in need of replacing with a new creation, but Jesus stays the same forever.
 - iv. It will come to an end but Jesus will remain and "outlive" it.
 - c. For Full-Preterists to equate "Jesus laid the foundation of the earth" with human kings is absurdity gone to seed.
 - d. Heb 1:10 is a big red flashing warning light they are very wrong.
6. **Hebrews 12:26–29:** "And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes **the removing of those things which can be shaken, as of created things [i.e. the 118 elements of the periodic table]**, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire." (Hebrews 12:26–29)
 - a. This passage echoes Heb 1:10f, by contrasting the temporary nature of the physical creation with the eternal nature of the spiritual kingdom of God in the church.
 - b. Once again, Full-Preterists copy the theology of the Jw's, Christadelphians and John Hagee by twisting this passage to refer to angelic/human kings and kingdoms.
7. **2 Peter 3:10–13:** "But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells." (2 Peter 3:10–13)
 - a. Full-Preterists take the identical view as Jehovah's Witnesses, Christadelphians and John Hagee who say the earth will last forever. They equate heavens and elements with rulers who are destroyed in the burning of Jerusalem.
 - b. The problem for Full-Preterists, is that while Jehovah's Witnesses, Christadelphians and John Hagee all believe in a future second coming but they themselves, do not. Therefore, all this happened in AD 70 AND ONLY TO THE CITY OF JERUSALEM. What about all the rulers in Rome who were unaffected.
 - c. Further, a significant number of key Jewish rulers fled outside Jerusalem before it was destroyed, including Masada which was destroyed in 74 AD.
 - d. When Full-Preterists spiritualize the fire when earth is destroyed, then we are back once again to an invisible event that no one saw.
 - e. The highly localized destruction of Jerusalem contradicts the global antitype of Noah's Flood.

8. **Matthew 24:35-36:** "Heaven and earth will pass away, but My words will not pass away. "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." (Matthew 24:35–36)
- Full-Preterists say heaven and earth were destroyed in AD 70: "Jesus in Matt. 5:17-20 stated that the Law would be all fulfilled and pass away when "heaven and earth" passed away in AD 70." (The Final Decade Before the End, Edward Stevens, p41, 2014 AD)
 - As noted elsewhere in more detail, Jesus is contrasting the signs of the destruction of Jerusalem in AD 70 with the lack of signs for the destruction of the physical creation at the second coming of Christ.
 - Jesus clearly said that his words would outlive the earth, but to Full-Preterists, the heavens and earth are as eternal as the words of Christ.

PRESS THE EASY BUTTON



20. Jews had to keep both the Law of Moses and the Law Christ until AD 70.

Come Lord Jesus, we are waiting for you!

XX. Full-Preterists say Jews had to keep both the Law of Moses and Christ until AD 70:

In their own words: "The jots and tittles of the Law were bound **ONLY** upon Jewish Christians, and only until the Law passed away at AD 70." (The Final Decade Before the End, Edward Stevens, Cosmology chart, p34, 2014 AD)

- Full-Preterists teach the Jews had to keep BOTH the Law of Moses (First/Old Covenant) and the Law of Christ (Second/New Covenant) until the temple was destroyed in Jerusalem in AD 70.
 - After AD 70, Jews no longer had to keep the Old Covenant but joined the Gentiles in only keeping the New Covenant (Law of Christ).
 - Gentiles never had to keep the Law of Moses. Instead the Gentiles kept the New Covenant (Law of Christ) from AD 33 down to the present time.
 - Jews, therefore, practiced both laws at the same time until AD 70 when the Law of Moses was abolished.
 - In each congregation before AD 70 there was a two-class system in place that divided Jew from Gentile, even though they sat together and beside each other in the auditoriums.
 - Although Jews and Gentiles attended the same weekly Sunday service, the Jews were required to also be Torah compliant in keeping all elements of the Law of Moses including annual feasts, weekly sabbath day observance and the sacrificial animal sacrificial system.
- The first covenant was specifically the Ten Commandments (Ex 34:27-28) also called the Law of Moses which included the Pentateuch.
 - "Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments." (Exodus 34:27–28)
 - Jeremiah 31/Heb 8 shows that the first covenant (Law of Moses/Ten Commandments) was abolished and replaced by the Law of Christ (1 Cor 9:21; Gal 6:2).
 - The old/first covenant (Law of Moses including "jots and tittles") was nailed to the cross in AD 33: Col 2:14-17
 - The new/second covenant (Law of Christ) came into force when Christ died. Hebrews 9:15-18 uses and illustration of men write a "last will and testament" while they are living, but it immediately

comes into force of law when he dies. Paul's point in Hebrews was to make the application that Christ "drafted the New Covenant" while he was alive, but it came into force at his death. Just as men draft wills while they are alive and come into force when they die, so too the Law of Christ came into immediate force when he died on the cross in AD 33.

- e. Col 2:14-17 and Heb 9:15-18 both prove the Law of Moses was abolished at the cross in two different, unmistakable ways. First by explicit statement and second by way of illustration.
3. But it gets much worse for Full-Preterists because Romans 7:1-7 explicitly says that if the Jews try to keep both the Law of Moses and the Law of Christ at the same time, they are condemned as adulterers.
- a. "Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." (Romans 7:1-7)
 - b. First, Romans was written early AD 55 and Paul is talking to Jews who knew the Law!
 - c. Second, Romans 7:2-3 begins with an illustration: A woman cannot be married to two men at the same time or else she will be called an adulteress.
 - d. Third, Romans 7:4 makes the application: The Law of Moses and the Law of Christ cannot be in force at the same time or else it is spiritual adultery. The Law of Moses is abolished, so we can be joined to Christ's law.
 - e. Fourth, Romans 7:5-6 says that the Law of Moses is dead, allowing the wife (the church) to be married to a new man: Christ.
 - f. Fifth, Romans 7:7 specifically identifies the 10 Commandments (covet) as the code of law that is dead and abolished!
 - g. Full-Preterists contradict all this and say both laws were in force in God's eyes until AD 70.
 - h. So Paul specifically tells the Jews that if they keep the Law of Moses AND the law of Christ at the same time, they are condemned as adulterers.
4. It is shocking to hear Full-Preterists suggest that the Jews had to keep the jots and tittles of the Law of Moses up to AD 70 but not the Gentiles:
- a. Jesus told the Jews the kosher food laws were abolished: Mark 7:19
 - b. Peter was told by God he could eat pork and break the kosher food laws in Acts 10:15
 - c. Paul said the Law of Moses was nailed to the cross: Col 2:14.
 - d. Paul said the Law of Moses was nailed to the cross when the New Covenant came into force at his death: Hebrews 9:15-18
 - e. Paul said the Covenant of the Ten Commandments was abolished at the cross, long before AD 66-70: Heb 8:6-7,13; 9:1-14.
 - f. Paul commanded that the kosher food laws were abolished: Col 2:16.
 - g. Paul commanded that the yearly and monthly Jewish festivals were abolished: Col 2:16.
 - h. Paul commanded that weekly Sabbath commandment was abolished: Col 2:16.
 - i. Paul condemned Peter the Jew for living like a Gentile but then binding circumcision on the Gentiles: "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?" (Galatians 2:14) Notice Paul had no problem with Peter living like a Gentile, only that he bound the Law of Moses on Gentiles.

- j. Paul directly condemned the Jews who were freed from the Law, but then began practicing it themselves again. The phrase, "subject again to the Law" proves the Jewish Christians did not have to keep any of the Law of Moses: "It was for freedom that Christ set us free; therefore keep standing firm and do not be **subject again to a yoke of slavery**. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace." (Galatians 5:1-4)
5. Full-Preterism teaches that the Law of Moses was in full force until AD 70.
- "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. "For truly I say to you, until heaven and earth pass away [in AD 70], not the smallest letter or stroke shall pass from the Law until all is accomplished." (Matthew 5:17-18)
 - Apparently unaware of how to correctly interpret a simple passage like Mt 5:17, and directly borrowing the argument from the Seventh-day Adventists, Full-Preterists misuse it as their proof text.
 - Full-Preterists say the Law of Moses continued in force as a code of law until heaven and earth were destroyed in AD 70: "Jesus in Matt. 5:17-20 stated that the Law would be all fulfilled and pass away when "heaven and earth" passed away in AD 70." (The Final Decade Before the End, Edward Stevens, p41, 2014 AD)
 - The SDA's misuse Mt 5:17 to keep the Ten Commandments, especially the Sabbath, while allowing for the ceremonial portion to be abolished at the cross. (An illogical and defensible position, since the entire Law of Moses, including the Ten commandments, and yes, their beloved weekly Sabbath day (Col 2:14-17) was nailed to the cross and abolished by Christ in AD 33)
 - The Full-Preterists misuse Mt 5:17 worse than the Ellen G. White because they keep the entire Law of Moses, Sabbath, Ten commandments, Temple worship and Animal sacrifices as a code of Law until AD 70. (While more consistent than the SDA's, it creates enormous contradictions in New Testament theology.)
6. From the [author's debate notes with a Sabbatarian](#):
- "Simply stated, the passage says that Jesus came to fulfill the whole law (moral and ceremonial) and that none of the law, including the weekly Sabbath would be abolished until someone fulfilled it. Jesus fulfilled it and the entire law, including 10 commandments and weekly sabbath, were abolished. Full-Preterists, like Adventists seem to be unaware that Jesus fulfilled the whole law then abolished it!" [Read details on Mt 5:17](#).
 - Most members of the Lord's body know how to correctly interpret Mt 5:17.
 - For specific details on how the entire law of Moses was abolished in 3 April AD 33 (cross) including all Ten commandments: [click here](#).

PRESS THE EASY BUTTON





21. Full-Preterists reject that the kingdom was fully established on Pentecost AD 33.

Come Lord Jesus, we are waiting for you!

XXI. Full-Preterists reject that the kingdom was fully established on Pentecost AD 33.

1. Full-Preterists do not believe the kingdom (which is identical to the church) was founded on Pentecost AD 33.

KINGDOM BEGAN ON PENTECOST
Sunday, 24 May AD 33

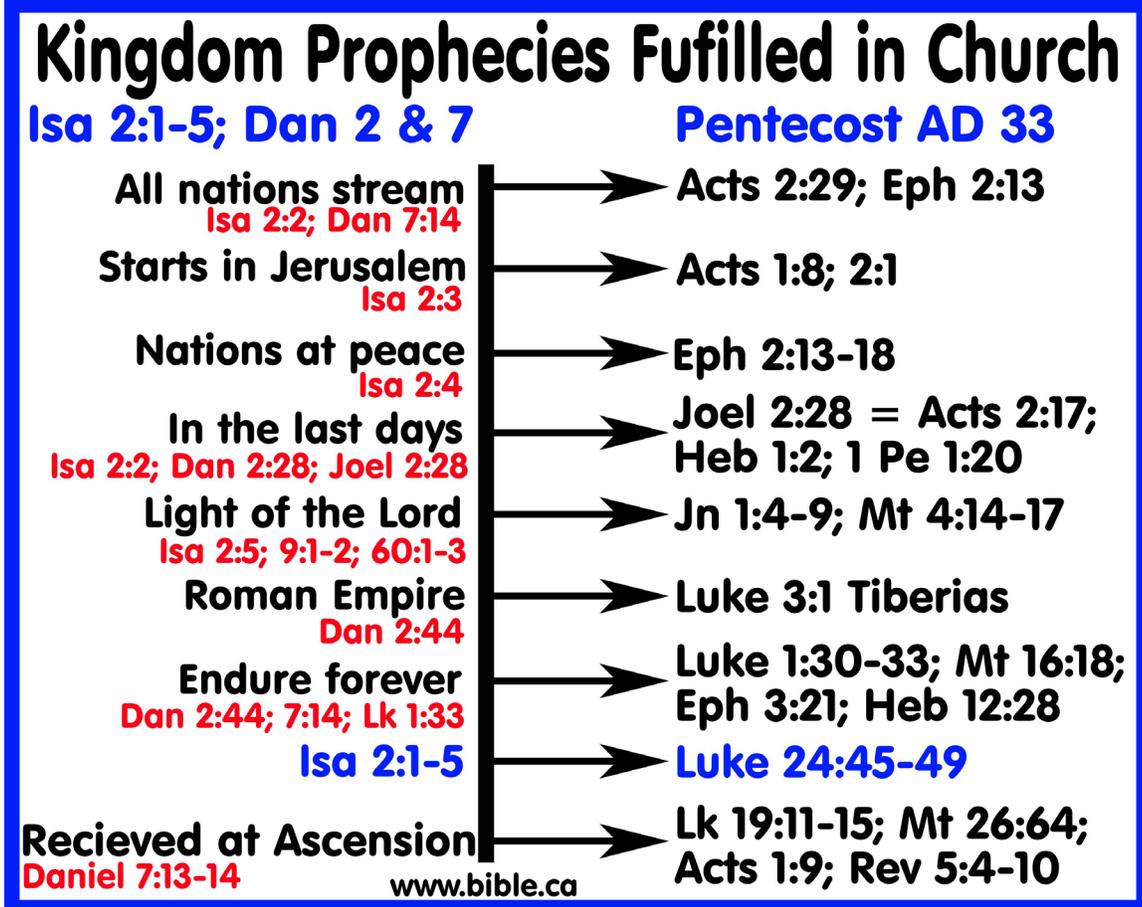
<p>Dan 2:44 <u>God will set up</u> His Kingdom</p> <p>Mk 1:15 <u>Time is fulfilled</u> Kingdom is at hand</p> <p>Mk 9:1; Mt 26:64 <u>The kingdom will</u> come before you die</p> <p style="font-size: small;">All passages before Pentecost speak of the kingdom as being future</p>	<p style="writing-mode: vertical-rl; text-orientation: mixed; color: red; font-weight: bold; font-size: 2em;">PENTECOST</p>	<p>Col 1:13 <u>God has transferred</u> us into kingdom</p> <p>Col 4:11 <u>fellow-workers</u> in the kingdom</p> <p>Heb 12:28 <u>We have received</u> a kingdom</p> <p>Rev 1:6-9 <u>Christ has made us</u> to be a kingdom</p> <p style="font-size: small;">All passages after Pentecost speak of the kingdom as established</p>
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Acts 2
www.bible.ca

THE KINGDOM IS THE CHURCH

- a. Full-Preterists are forced to say that the Old Testament prophecies of the kingdom of God were not fulfilled until AD 70.
- b. This violates scripture because every mention of the kingdom after Pentecost, is in the past tense, proving it was fully established on Pentecost.
2. Full-Preterists make the hermeneutical error of selective proof-texting.
 - a. Nowhere either in the parables or the Olivet discourse in Mt 24/Lk 21 AD is the kingdom said to come when Jerusalem was destroyed in AD 70.
 - b. On the other hand, there are many passages that clearly prove that the Kingdom of Old Testament prophecy is the church, which was established on Pentecost AD 33.
 - c. If such passages as Col 1:13, Heb 12:28 and Rev 1:6-9 were not in the Bible, Full-Preterists might have based their theology on a reasonable hermeneutical foundation.
3. The Old Testament kingdom of prophecy is the New Testament church which is the 5th kingdom Daniel saw in 2:44.

4. Prophecies of the “church/kingdom” in Isa 2:1-4; Dan 2:44; Dan 7:13-14; Dan 9:24-29; Joel 2:28; Mark 9:1; Luke 24:49; Acts 1:8 are fulfilled in Acts 2:1-4 as evidenced by Acts 2:16; Col 1:13, Heb 12:28 and Rev 1:6-9.



5. Jesus said to the High priest, who we know for certain died long before AD 70: "Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter **you will see** THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN." (Matthew 26:64) This can only apply to Pentecost and not AD 70 because the High Priest had been dead for 30 years.
6. Again, while members of the Lord’s church are generally fluent in this doctrine, Full-Preterists find their greatest successes with denominationalists, futurists and premillennialists who lack the training of seeking Bible authority for everything and do not view the Bible as a blueprint that must be followed exactly.

PRESS THE EASY BUTTON

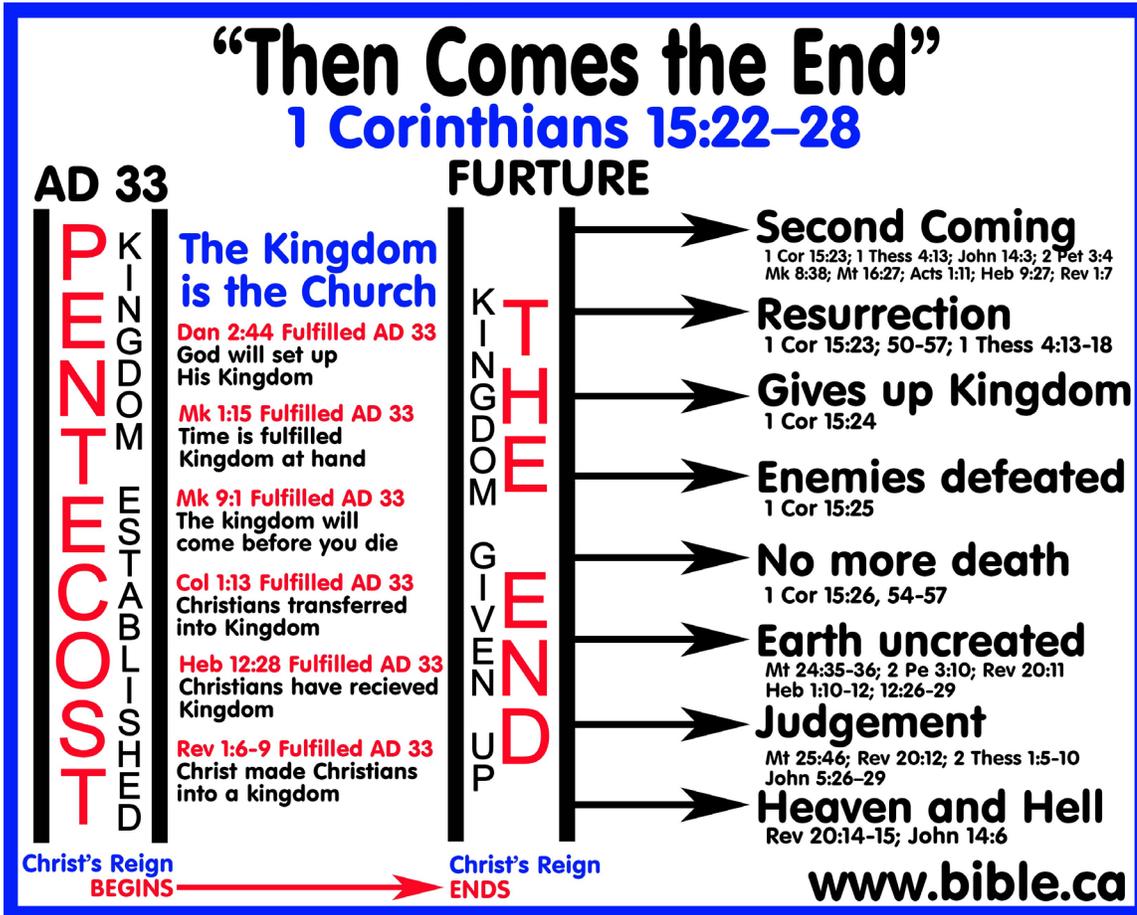




22. For Full-Preterists, THE END, never ends: 1 Corinthians 15:22–28.

Come Lord Jesus, we are waiting for you!

XXII. For Full-Preterists, THE END, never ends: 1 Corinthians 15:22–28.



"For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all." (1 Corinthians 15:22–28)

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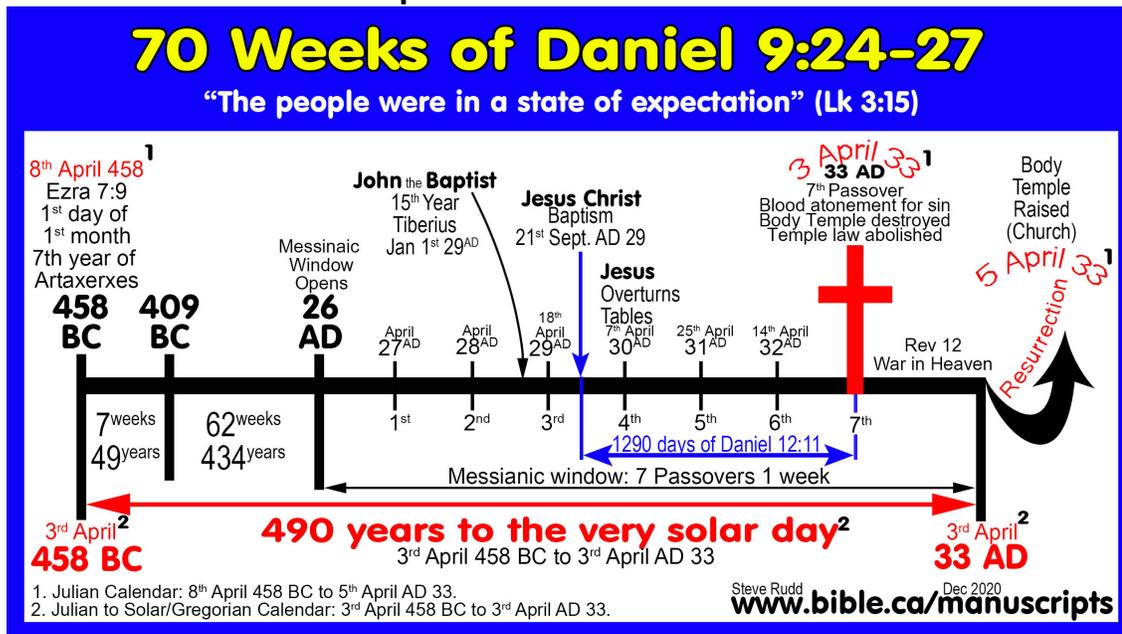




23. Full-Preterists misinterpret the 70 weeks of Daniel 9:24-29.

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XXIII. Full-Preterists misinterpret the 70 weeks of Daniel 9:24-29



1. **DANIEL 9 FULFILLED:** Jesus the Messiah rose from the dead **490 solar years to the very day** Artaxerxes issued his decree:
 - a. The decree to rebuild Jerusalem in Ezra 7:7-26 records Ezra departing Babylon for Jerusalem on 1st Nisan (first month in Jewish Calendar) in the 7th year of Artaxerxes in 458 BC which translates to 8 April 458 BC (Julian calendar) and to 3th April 458 BC (Solar/Gregorian Calendar).
 - b. The resurrection of Jesus was on 16th Nisan AD 33 (Jewish Calendar) which translates to 5 April AD 33 (Julian calendar) and to 3rd April AD (Solar/Gregorian Calendar).
 - c. The solar calendar (Gregorian Calendar) is God's Calendar for a year because it is the exact time it takes the earth to orbit the Sun.
 - d. Today we use the Julian Calendar which uses leap years to keep it in sync with God's actual solar calendar. The Gregorian calendar is superior to the Julian Calendar because the Gregorian makes a better use of leap years. The 490 years of Daniel's 70 weeks is exactly 490 solar years to the very day.
2. The 70 weeks of Daniel, was one of two texts that ushered in the Messianic fever from 49 BC to AD 33.
 - a. Jews at the time of Christ universally interpreted the ending of the last of 70 weeks around AD 33.
 - b. Daniel 9:24-27 was a major irritant to the non-believing Jews who rejected Christ because it had been universally interpreted as a messianic prophecy for the messiah to come in AD 33 AND the Christians pointed this out as proof on a regular basis.
3. After AD 70: Josephus was the first Jew to redefine the 70 weeks of Daniel 9 in a non-messianic interpretation.
 - a. **Josephus said:** "But now, what did most elevate them in undertaking this war, was an **ambiguous oracle (Dan 9:24)** that was also found in their sacred writings, how, "**about that time, one from their country should become governor of the habitable earth.**" (313) The Jews took this prediction to belong to themselves in particular and many of the wise men were thereby deceived in their determination. Now, this oracle certainly denoted the **government of Vespasian**, who was appointed emperor in Judea." (Josephus Wars 6.312-313)

- b. Josephus downplays the passage by calling it “ambiguous”. Whereas all the Jews before the birth of Christ viewed Dan 9:24 as a messianic prophecy, Josephus paved the way for all Jews after him to remove any messianic notion from Daniel’s 70 weeks.
 - c. Josephus says that Roman Caesar Vespasian (69-79 AD) was the object at the end of the 70 weeks of Daniel. No connection is made with the messiah in any way. Josephus equated the “anointed man” with Vespasian (at the hands of Titus) in AD 70. Keep in mind that Josephus was under hire by the Romans as their “official war historian”. Making Vespasian the “anointed” of Dan 9:27 would flatter his boss, and given no other options, chose to reinterpret the prophecy in a non-messianic way. As a Jew, Josephus was also more than delighted to disconnect the passage from its historic fulfillment in AD 33 when Jesus of Nazareth rose from the dead.
4. 160 AD: Seder Olam 100% redefines the 70 weeks of Daniel in the most anti-Christian way possible:
- a. Seder Olam sought to disconnect Jesus Christ from the fulfillment of the 70 weeks of Daniel 9:24. **The Jews changed both the start and end stop dates of Daniel’s prophecy of 70 weeks.** The Jews changed the start/stop dates from “the decree to rebuild Jerusalem to the Messiah”, to “the period between destructions of the first and second temple”. The actual period between the destruction of the two temples is 587 BC + AD 70 = 657 years not 490 years. Their solution was to compress 657 years of history down to 490 years. Seder Olam must erase 167 of their own Jewish History to make the 70 weeks of Daniel fit their new, non-biblical interpretation. The Jews reduced the Persian Kingdom from 205 years down to a ridiculous 52 years (actual is 539-333 BC) in order to disconnect the 70 weeks prophecy of Daniel 9:24-27. Their goal was to disconnect the year Jesus was crucified in AD 33, which otherwise was a perfect fit. All Jews today believe Seder Olam is the truth, when it is a lie, a fabrication and a fiction that directly contradicts the Jewish Hebrew Torah in regard to Daniel’s prophecy in Dan 9:24.
 - b. The Jews at Zippori in 160 AD even corrupted the Masoretic text of the 70 weeks of Daniel 9:24-27 in order to disconnect Jesus of Nazareth from the prophecy. The original is preserved in the Septuagint, Codex Sinaiticus.
 - c. Full-Preterists are unaware that the view they have adopted, namely that the 70 weeks (490 years) of Daniel ended in AD 70, came from Josephus and revisionist anti-Christian Jews in the Seder Olam Rabbah in 160 AD.
 - d. In other words, Full-Preterists have unknowingly borrowed their view of Daniel 9 from a deliberate, anti-Christian interpretation put forth by Jews who constructed the theology for the express purpose of disconnecting Jesus Christ from its fulfillment in AD 33.
5. Correctly dating the end point of Daniel’s 70 weeks, to the resurrection of Christ is a devastating refutation of the core theology of Full-Preterism.
- a. Once they see its perfect fulfillment of 490 solar years TO THE EXACT DAY, it should be obvious there is no need for gaps.
 - b. Premillennialists, Pre-tribulation Rapturists, dispensationalists all introduce huge 2000 year pauses or gaps into the time prophecy.
 - c. Anyone who adds gaps, stops the clock for any time prophecy immediately render themselves irrelevant in Bible hermeneutics.
 - d. Clearly, no one in the first century ever viewed any time prophecy where the clock stops!
 - e. When Bible interpreters add pauses to TIME PROPHECIES, it is a huge red flag they have no idea what they are talking about.
 - f. Pauses in time prophecies make them fail!
 - g. But there is no need in Daniel 9:25-29 for any stopped clocks, pauses or gaps because 458 BC to AD 33 is precisely 490 years.

6. For a full discussion on the Jewish interpretation of Daniel's 70 weeks ending around AD 33, [click here](#).

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24. Full-Preterists do not believe in the Devil or demons exists today.

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XXIV. Full-Preterists do not believe in the Devil or demons exists today.

1. Full-preterists believe the Devil was destroyed Pentecost Sunday, 22nd June AD 66 at the second coming and great judgement.
 - a. "Liberal" minded Full-preterists believe the devil, along with the wicked men, experience annihilation and become non-existent like Jehovah's Witnesses and Christadelphians.
 - b. "Conservative" minded Full-preterists believe the devil, along with the wicked are experiencing eternal conscious torment since Pentecost Sunday, AD 66 when Rev 20:10 was fulfilled: "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever." (Revelation 20:10)
2. Christadelphians deny the Personality of both the Holy Spirit and the Devil, changing them from persons into the personification of things. The Holy Spirit becomes the personification of God's power and the Devil becomes the personification of sin. For Christadelphians, the Devil does not really exist.
 - a. Full-Preterist believe the Devil was a created personal being and the Holy Spirit is God.
 - b. Full-preterists even say that while the Devil was a real spiritual factor on the earth for mankind up to AD 70.
 - c. However, after AD 66, the devil has been cast into hell and no longer has any influence.
 - d. So, Christadelphians and Full-Preterists are in full agreement that the Devil doesn't exist today on earth after AD 66.
3. Full-Preterists teach the Devil no longer "prowls like a lion" (1 Pe 5:8).
 - a. "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." (1 Peter 5:8)
 - b. Full-Preterists teach the book of 1st Peter was written in 62 AD.
 - c. The Devil was cast down to earth in Rev 12 as a primary cause behind the great persecution of Nero and before he was thrown into Hell on Pentecost, 22nd June AD 66.
 - d. The Devil was "prowling like a lion" just before Nero's persecution but not today.
4. Full-Preterists must RIP Ephesians 6 out of their Bible as FALSE after AD 66 (IBV) or AD 70 (CBV).
 - a. "Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm." (Ephesians 6:10-13)
 - b. After AD 70 our there is no need for Christians to remain strong in the Lord because the devil is gone.
 - c. After AD 70 Christians do not need the full armor of God because the danger has past.
 - d. After AD 70 our struggle is ONLY against flesh and blood and no longer spiritual.
 - e. AD 70 was the "evil day" and it has past so we no longer need to resist or guard against Satan.

5. Full-Preterists finally strip Christianity today even of the Devil, which makes the Devil very happy because as any lion knows, dinner is served when the prey thinks you are not near.
6. So, a complete set of Bible verses have been removed from the tiny "Preterist Pocket Bible" that warn against the Devil and Demons.

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25. Full-Preterists say Josephus knew the "day and hour" of 2nd coming: Mt 24:35-36

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XXV. Full-Preterists teach Josephus knew the "day and hour" of the 2nd coming: Mt 24:35-36

1. "Heaven and earth will pass away, but My words will not pass away. "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." (Matthew 24:35–36)
 - a. Jesus gives signs of the destruction of Jerusalem in Mt 24 etc., but then he looks forward to the uncreation of the universe and says no man knows the hour.
 - b. Heaven and earth HAVE NOT passed away since we are still living on the same old earth Jesus walked on.
 - c. Jesus said that the 118 elements of the periodic table will cease to exist at the second coming and that did not happen in AD 70.
2. Full-preterists misapply Jesus' comment that no man knows the hour when the earth will be destroyed, and applies it to the destruction of Jerusalem.
 - a. Full-Preterists say heaven and earth were destroyed in AD 70: "Jesus in Matt. 5:17-20 stated that the Law would be all fulfilled and pass away when "heaven and earth" passed away in AD 70." (The Final Decade Before the End, Edward Stevens, p41, 2014 AD)
 - d. Obviously, there are two topics in Mt. 24-25 because first, Jesus gives all kinds of signs to know when to flee Jerusalem, then contradicts himself (in Full-Preterist logic) and says no man knows the hour.
3. Notice how Full-Preterists misapply Mt 24:35-36 to the destruction of Jerusalem, then say Josephus knew the day and hour after it happened:
 - a. "Jesus did not give them the exact *day and hour* when He would return, but he did promise that it would occur in that generation before all of the people alive at his time had died. And he gave them signs to look for, so that they would know when it was getting close. ... But Josephus, writing afterwards, gives the very *day and hour* when the angelic armies appeared in the sky signaling the arrival of Jesus to resurrect the dead out of Hades, rescue his living saints out of their tribulation, and to pour out his wrath upon their persecutors. (Josephus, Wars 6.296-300) ... So, Josephus unwittingly gave us the very day and hour of the beginning of the Parousia, as well as the day and the hour of the resurrection of the dead. He proved the predictions of Jesus to be true to the very "day and hour.," in that very generation, before "some of those standing there" tasted death." (What Happened In A.D. 70?, Ed Stevens, p18, 2018 AD)
 - b. Full-Preterists misdate the seventh sign of Josephus in Wars 6.296-300. Josephus' 7th sign actually happened on Pentecost Sunday 2nd June AD 65. Full-Preterists wrongly date the 7th sign one year later to Pentecost Sunday, 22nd June AD 66.
 - c. *Full-Preterists cannot even get the supposed date of the second coming right even after it has happened* because they miss the date by an entire year!
 - d. Most strange, is the fact that AD 66 is 4 full years BEFORE the city was destroyed.

- e. For AD 66 to be the “day of punishment” for the Jews, it was in fact a year of their celebration when they defeated the Romans and took control the city! They in fact celebrated the victory
 - f. LIBERATION OF JERUSALEM: 15th September AD 66: [6th Elul AD 66, Wars 2.433-440]: Jewish Manahem first surrounded Jerusalem on 28th August AD 66 with his armies fulfilling Lk 21:20, is expelled on 15th September AD 66. At the same time and the High priest executed on 15th Sept AD 66. About a week later (25th September AD 66) the newly liberated city of Jerusalem is fully surrounded by Jews to protect from the Roman armies. (Josephus Wars 2.522) This was likely when the second wave the Christians fled the city. The first wave of Christians fled upon first reading the book of Revelation in Feb AD 66. While the Jews would have felt safe, the Christians knew disaster was near for the city.
4. Four important points utterly refute Full-Preterists and their misuse of Mt. 24:25:
- a. Josephus’ 7th miraculous sign had nothing to do with the second coming or the destruction of heaven and earth.
 - b. The correct date for Josephus’ 7th miraculous sign is Pentecost Sunday 2nd June AD 65. This means that heaven and earth were destroyed at the second coming a full year earlier than what they think and this causes huge chronological problems for them.
 - c. **THE END could not have occurred BEFORE** the city was first surrounded by armies by Manahem as per Lk 21:20! (Josephus Wars 2.433-440) Full-Preterists are unable to point to a time when Jerusalem was surrounded by armies BEFORE Passover AD 66. In vain Full-Preterists suggest that Florus surrounded the city with two cohorts of Roman soldiers but this is false. While there was a short, one hour “incident”, the city gate remained open the whole time and the city was never surrounded. (Josephus Wars 2:318). Florus remained in the city for about 7 days before leaving around June 7th AD 66. If Florus did fulfill Lk 21:20 by surrounding the city with his armies, this event occurred only 2-3 weeks before Full-Preterists claim Christians were raptured on Pentecost on June 22nd AD 66. It makes Jesus’ warning pointless to flee and endure homelessness and hardship when they could remain in the city for two more weeks in the comfort of their own homes and just wait for the rapture! IBV Full-Preterist Ed Stevens misdates the Florus event up to two months too early in “April AD 66” (Final Decade, Ed Stevens, p215-216) when the event actually happened on the last day of May AD 66. This creates the false appearance that the Christians fled the city (Lk 21:20) about 2 months before the rapture on Pentecost. Using the incorrect 2-month time, the Christians would have been better off just staying in the city and wait for the rapture.

Full-Preterists get Christians raptured before Jerusalem was first surrounded by armies			
Event	Jerusalem surrounded	Date	Rapture Date
Manaham Army	Yes: one-week siege (Josephus Wars 2.433-440)	28 th August AD 66	Pentecost 22 nd June AD 66
Florus two Cohorts	No: one hour at gate (Josephus Wars 2:315-327)	Sabbath 31 st May AD 66 (17 th Artemissus/Jyar)	Pentecost 22 nd June AD 66

- d. Heaven and earth have not passed away because the 118 elements of the periodic table still exist. It is absurd and contradictory to define “heavens and earth” as human kings and governments. Heaven and earth were created in 5554 BC in Gen 1:1 and will be uncreated at the second coming.

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26. Catalogue of Full-Preterist proof texts.

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XXVI. Catalogue of Full-Preterist proof texts:

A. God came with clouds in judgement to Old Testament cities before the birth of Christ: All fulfilled.

1. **Babylon 539 BC:** "Wail, for **the day of the LORD is near!** It will come as destruction from the Almighty. Therefore all hands will fall limp, And every man's heart will melt. They will be terrified, Pains and anguish will take hold of them; They will writhe like a woman in labor, They will look at one another in astonishment, Their faces aflame. Behold, **the day of the LORD is coming,** Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it. For the **stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.** Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold And mankind than the gold of Ophir. Therefore I will make the heavens tremble, And the **earth will be shaken from its place** At the fury of the LORD of hosts In the day of His burning anger." (Isaiah 13:6–13)
2. **Egypt: 568 BC:** "The oracle concerning Egypt. Behold, **the LORD is riding on a swift cloud and is about to come to Egypt;** The idols of Egypt will tremble at His presence, And the heart of the Egyptians will melt within them." (Isaiah 19:1)
3. **Edom 550 BC:** "And all the **host of heaven will wear away, And the sky will be rolled up like a scroll;** All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree. For My sword is satiated in heaven, Behold it shall descend for judgment upon Edom And upon the people whom I have devoted to destruction." (Isaiah 34:4–5)
4. **Egypt: 568 BC:** "**For the day is near, Even the day of the LORD is near;** It will be a day of clouds, A time of doom for the nations. "A sword will come upon Egypt, And anguish will be in Ethiopia; When the slain fall in Egypt, They take away her wealth, And her foundations are torn down." (Ezekiel 30:3–4)
5. **Egypt: 568 BC:** "And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud And the moon will not give its light. "All the shining lights in the heavens I will darken over you And will set darkness on your land," Declares the Lord GOD." (Ezekiel 32:7–8)
6. **Israel/Samaria 723 BC:** "Alas, you who are longing for **the day of the LORD,** For what purpose will the day of the LORD be to you? It will be darkness and not light; As when a man flees from a lion And a bear meets him, Or goes home, leans his hand against the wall And a snake bites him. **Will not the day of the LORD be darkness instead of light,** Even gloom with no brightness in it?" (Amos 5:18–20)
7. **Israel/Samaria 723 BC:** "It will come about in **that day,**" declares the Lord GOD, "That I will make the **sun go down at noon And make the earth dark in broad daylight.**" (Amos 8:9)
8. **Jerusalem 587 BC:** "Be silent before the Lord GOD! For **the day of the LORD is near,** For the LORD has prepared a sacrifice, He has consecrated His guests." (Zephaniah 1:7)
9. **Jerusalem 587 BC:** "**Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD!** In it the warrior cries out bitterly. A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, **A day of clouds and thick darkness,** A day of **trumpet and battle cry** Against the fortified cities And the high corner towers." (Zephaniah 1:14–16)
10. **Jerusalem 587 BC:** "In that time it will be said to this people and to **Jerusalem,** "A scorching wind from the bare heights in the wilderness in the direction of the daughter of My people—not to winnow and not to cleanse, a wind too strong for this—will come at My command; now I will also pronounce judgments against them. "**Behold, he goes up like clouds,** And his chariots like the whirlwind; His horses are swifter than eagles. Woe to us, for we are ruined!" (Jeremiah 4:11–13)
11. **Jerusalem 587 BC:** "**I looked on the earth, and behold, it was formless and void; And to the heavens, and they had no light.** I looked on the mountains, and behold, they were quaking, And all the hills moved to and fro. I looked, and behold, there was no man, And all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, And all its cities were pulled down Before the LORD, before His fierce anger. For

thus says the LORD, "The whole land shall be a desolation, Yet I will not execute a complete destruction. "For this the earth shall mourn And **the heavens above be dark**, Because I have spoken, I have purposed, And I will not change My mind, nor will I turn from it." (Jeremiah 4:23–28)

B. Verses that describe the Destruction of Jerusalem in AD 70 in the New Testament:

Jesus Christ used the same language of symbolic heavenly signs that had been previously used by many Old Testament prophets who decreed the literal destructions of cities and nations: The symbolic language of these Old Testament prophets included "day of the Lord", "Lord is coming quickly", "riding on clouds", "sun and moon dark", "turned to blood", "dark day" etc. Jesus borrowed this same symbolic language for the destruction Jerusalem in Lk 21:20 etc. Apostle Peter also borrowed this well known Old Testament symbolic language and applied it to the destruction of heaven and earth at the future second coming.

1. "so, you too, when you see all these things, **recognize that He is near, right at the door**. "Truly I say to you, this generation will not pass away until all these things take place." (Matthew 24:33–34)
 - a. The identical language used of countless Old Testament destructions of cities and nations where the coming of the Lord was near.
2. "The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near." (Revelation 1:1–3)
3. "And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place." (Revelation 22:6)
4. "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book." (Revelation 22:7)
5. "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." (Revelation 22:12)
6. "And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near." (Revelation 22:10)
7. "He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus." (Revelation 22:20)

C. Verses that describe the Crucifixion, Resurrection Ascension, Pentecost:

1. "Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven." (Matthew 26:64)
2. "For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds. "Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom (on Pentecost)." (Matthew 16:27–28)
3. "But whenever they persecute you in one city, flee to the next; for truly I say to you, **you will not finish going through the cities of Israel until the Son of Man comes**." (Matthew 10:23)
 - a. This was in the context of the limited commission to the Jews only: "These twelve Jesus sent out after instructing them: "**Do not go in the way of the Gentiles, and do not enter any city of the Samaritans**; but rather go to the lost sheep of the house of Israel." (Matthew 10:5-6)
 - b. Before the crucifixion, the disciples were limited to evangelizing the Jews only.
 - c. After the crucifixion the Gentiles were now included in God's plan.
 - d. On Pentecost, Peter said that the promise of the Father was for the Gentiles (Far off, Eph 2:13) which essentially means that the apostles were "finished" going through the cities of Israel as an exclusive mission.
 - e. So Mt 10:23 was fulfilled at the cross when the limited commission was terminated and the gospel began to be preached in all cities of the world, including the cities of Israel.

D. Verses that describe the “second coming” of Christ as still future today:

1. Second coming and uncreation of the heavens and earth:
 - a. "But the **day of the Lord will come like a thief**, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells." (2 Peter 3:10–13)
 - b. "Then I saw a great white throne and Him who sat upon it, from **whose presence earth and heaven fled away, and no place was found for them.**" (Revelation 20:11)
2. "Do this, knowing the time, that it is already the hour for you to awaken from sleep; **for now salvation is nearer to us than when we believed. The night is almost gone, and the day is near.** Therefore let us lay aside the deeds of darkness and put on the armor of light." (Romans 13:11–12)
 - a. The gospel call is today, now, near!
 - i. "for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION"—" (2 Corinthians 6:2)
 - ii. "He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS." (Hebrews 4:7)
 - iii. "But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin." (Hebrews 3:13)
 - b. Full-Preterists believe this verse only applies to Christians before AD 70.
 - c. This Bible verse is missing from the "Preterist Pocket Bible".
 - d. Another Bible verse ripped out of scripture for Christians today!
 - e. Are Christians after AD 70 now "in the light" and the darkness is gone? No!
3. "The God of peace will **soon crush Satan under your feet.** The grace of our Lord Jesus be with you." (Romans 16:20)
 - a. Full-Preterists say that Satan no longer exists, no longer "prowls around like a lion" and we need not resist him any more!
 - b. "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world." (1 Peter 5:8–9)
 - c. Satan is defeated at the Second coming.
4. "I think then that this is good in view of **the present distress**, that it is good for a man to remain as he is. Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. But this I say, brethren, **the time has been shortened**, so that from now on those who have wives should be as though they had none; and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; and those who use the world, as though they did not make full use of it; for the form of this world is passing away." (1 Corinthians 7:26–31)
 - a. Temporary advice because of the persecutions upon Christians.
 - b. Persecutions of Christians continued up to the time of Constantine.
5. Last days began at the birth of Christ and end with the second coming. Full-Preterists misuse these verses to be fulfilled in AD 70, after which, even today, we still have scoffers, mockers, ungodly, difficult times, the world has NOT passed away and all things have NOT come to an end!
 - a. "**in these last days** has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world." (Hebrews 1:2)

- b. "Now these things happened to them as an example, and they were written for our instruction, upon whom the **ends of the ages** have come." (1 Corinthians 10:11)
 - c. "Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the **consummation of the ages** He has been manifested to put away sin by the sacrifice of Himself." (Hebrews 9:26)
 - d. "For He was foreknown before the foundation of the world, but has **appeared in these last times** for the sake of you" (1 Peter 1:20)
 - e. "The **world is passing away**, and also its lusts; but the one who does the will of God lives forever. Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that **it is the last hour**." (1 John 2:17–18)
 - f. "Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the **last days** that you have stored up your treasure!" (James 5:3)
 - g. "But realize this, that **in the last days** difficult times will come." (2 Timothy 3:1)
 - h. "The **end of all things is near**; therefore, be of sound judgment and sober spirit for the purpose of prayer." (1 Peter 4:7)
 - i. "In the **last time** there will be mockers, following after their own **ungodly lusts**." These are the ones who cause divisions, worldly-minded, devoid of the Spirit." (Jude 18–19)
6. "Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Lord is near. Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door." (James 5:7–9)
- a. Full-Preterists teach that there is no future Judgement after AD 70 and the exhortation to be patient doesn't apply to Christians today!
7. "For the mystery of lawlessness is already at work; only he [spirit gifted men] who now restrains will do so until he [spirit gifted men] is taken out of the way." (2 Thessalonians 2:7)
- a. The apostolic age had the supernatural indwelling of the Holy Spirit as a direct restraint against lawlessness.
 - b. When the 9 supernatural gifts ceased (1 Cor 13:8-13) the devil became freer than before.
 - c. The Devil is not taken out of the way because the one taken out of the way RESTRAINS the lawless one: the devil and evil men.
8. "not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more **as you see the day drawing near**." (Hebrews 10:25)
- a. The day could refer to the first day of the week because it is the primary Bible text to attend church every Sunday.
 - b. Each of us are encouraged to be more faithful as we see the day of our death or the day of the second coming approaching.
9. The coming of the Lord, like all the Old Testament "coming" verses describes it as near, soon, at the door, last hour:
- a. "For yet **in a very little while**, He who is coming will come, and will not delay." (Hebrews 10:37)
10. "For **it is time for judgment to begin** with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?" (1 Peter 4:17)
- a. Full-Preterists twist this passage to refer to the great judgement through bad exegesis.
 - b. This passage speaks of God allowing Christians to be "judged" through persecution, suffering and difficulty and nothing to do with the final judgement of Christ.
 - c. The next two verses prove this: "AND IF IT IS **WITH DIFFICULTY** THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? Therefore, those also who **suffer** according to the will of God shall entrust their souls to a faithful Creator in doing what is right." (1 Peter 4:18–19)
 - d. Without reading and understanding the simple context, Full-Preterists completely get it wrong here.
 - e. "it is time for persecution, hardship and suffering" for Christians to begin, actually started during the ministry of Christ.

- f. A parallel passage is: "Indeed, all who desire to live godly in Christ Jesus will be persecuted." (2 Timothy 3:12)
11. "On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the **darkness is passing away** and the true Light is already shining." (1 John 2:8)
- Jesus Christ brought about light during His ministry and the process continues to the second coming.
 - Full-Preterists teach that after AD 70 darkness is 100% gone and we have been in 100% light ever since!
 - "In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it." (John 1:4–5)
 - "This was to fulfill what was spoken through Isaiah the prophet: "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES— "THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED." From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand." (Matthew 4:14–17)

E. Parables that speak of a future second coming that were not fulfilled in AD 70:

- 1. Parable of the Tares not fulfilled in AD 70:** Mt 13:24-43
 "But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn. ... and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. "So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear." (Matthew 13:29–30; 39–43)

 - In AD 70, the angels did not remove and burn the wicked who lived on earth in AD 70.
 - After AD 70, the wicked still live among the righteous.
 - After AD 70, the wicked do not weep and gnash their teeth because they still live a life of opulent luxury of perfect peace while in total defiance and rebellion to God.
 - After AD 70, the righteous do not shine like the sun any more today than before AD 70. The world does not know Christians are righteous today.
 - After AD 70, the wicked are unaware that Christians are light, but instead view Christians as evil and the source of all social ills because of their views of abortion, morality, adultery and sodomy.

- 2. Parable of the fishing net not fulfilled in AD 70:** Mt 13:47-50
 "So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth." (Matthew 13:49–50)

 - After AD 70, the wicked still live among the righteous.
 - After AD 70, the wicked have not been punished or thrown into the lake of fire or weep.
 - After AD 70, the wicked still live lives of comfort, ease and physical blessing as they persecute, mock and ridicule Christians whom they view as deluded, narrow-minded bigots.

- 3. Parable of the Landowner was fulfilled at the death of Christ in AD 33:** Mt 21:33-46

 - "Therefore I say to you, the kingdom of God will be taken away from you (Jews) and given to a people (Gentiles), producing the fruit of it." (Matthew 21:43)
 - Hundreds of thousands of Gentiles had been washed in the blood of Christ through faith, confession, repentance and water baptism for the remission of sins, long before AD 70.
 - The law of Moses was abolished when it was nailed to the cross, bringing extinction to Mosaic Judaism.

- d. After the death of Christ all men became equal: "For all of you who were baptized into Christ have clothed yourselves with Christ. **There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female**; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise." (Galatians 3:27–29)
 - e. On the day of Pentecost, Peter announced that the Gentiles could now enter the kingdom of God: Acts 2:39 "Far off", see Ephesians 2:13,17.
4. **Parable of the nobleman was not fulfilled in AD 70:** Lk 19:11-17 (Dan 7:13-14)
- "So He said, "**A nobleman went to a distant country to receive a kingdom for himself, and then return.** "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come back.' "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' "When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. ... But these enemies of mine, who did not want me to reign over them, bring them here and **slay them in my presence.**" (Luke 19:12–15, 27)
- a. Full-Preterists teach that Jesus has already delivered the kingdom to God if the "end" and second coming" happened in AD 70.
 - i. Jesus is a king only until the second coming, at which time he delivers up the kingdom to God. In other words, Full-Preterists (and Premillennialists) have it backwards in they see Jesus receiving the kingdom at his second coming, when in fact Jesus receives the kingdom when he LEAVES earth with clouds (ascension Dan 7:13-14) and goes to God. Once Jesus received the kingdom, he sent the confirming power (Mark 9:1; Luke 24:45-49 + Acts 1:8 = Acts 2:1-4,33) on the day of Pentecost.
 - ii. "For as in Adam all die, so also **in Christ all will be made alive.** But each in his own order: Christ the first fruits, **after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father,** when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all." (1 Corinthians 15:22–28)
 - b. While some Jews were killed in Jerusalem in AD 70, millions of Jews both in Judea and diaspora lived long after.
 - c. The Romans were not killed in the presence of Jesus in AD 70.
 - d. Today, billions of non-Christians continue to live in spite of "not wanting Jesus to be king".
 - e. Every knee has not yet bowed to Jesus and called him both king and Lord: Philippians 2:10
5. **Parable of the ten virgins was not fulfilled in AD 70:** Mt 25:1-13
- "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and **the door was shut.** "Later the other virgins also came, saying, '**Lord, lord, open up for us.**' "But he answered, 'Truly I say to you, I do not know you.' "Be on the alert then, for **you do not know the day nor the hour.**" (Matthew 25:10–13)
- a. Full-Preterists join the ranks of the cults who misuse this passage to teach "shut door" theology because they say the "door to salvation" is now closed.
 - b. On October 22, 1844 the Millerites (later the Seventh-day Adventists) taught that the "door of salvation" was closed and everybody's eternal fate was sealed on the basis of the parable of the ten virgins.
 - c. Full-Preterists teach that the day of salvation was in AD 70 (specifically Pentecost Sunday, 22nd June AD 66), when all living Christians and the righteous dead were raptured or raised into heavenly bodies and taken with Christ into heaven. This of course, left zero Christians living on earth after Pentecost

AD 66 when the “door was shut”. Full-Preterists teach that Christianity was slowly revived when the lost discovered the Bible and believed in Jesus.

- d. Harold Camping and Chris McCann predicted door of salvation would “shut” on May 21, 2011 at the second coming and the end of the world. When nothing visibly happened, they continued to teach “shut door theology” and continued to set about 10 more false dates for the return of Christ.



Conclusion.

Come Lord Jesus, we are waiting for you!

Conclusion:

1. The "Full-Preterist Pocket Bible" is small indeed because they have removed all Bible passage fulfilled in AD 70 and removed all passages that apply only to Christians in AD 70. What is left of their Bible are only those passages that apply to Christians living today. This greatly simplifies things today for Full-Preterists:
 - a. REMOVED: Water Baptism passages
 - b. REMOVED: All Salvation passages (Salvation occurred in AD 70)
 - c. REMOVED: All second coming passages
 - d. REMOVED: All judgement passages
 - e. REMOVED: All Lord's Supper passages
 - f. REMOVED: All resurrection passages
 - g. REMOVED: All marriage passages
 - h. REMOVED: All heaven and earth destroyed passages
 - i. REMOVED: All New heavens and earth passages
 - j. REMOVED: All hell passages
 - k. REMOVED: All old Testament abolished at the cross passages
 - l. REMOVED: All kingdom established on AD 33 passages
 - m. REMOVED: All of Daniel 9:24-29 because they stop the clock of the time prophecy
 - n. REMOVED: All Devil and Demon passages
2. Revelation never says that the kingdom is coming quickly, instead it speaks salvation, kingdom and the coming of Christ in the past tense, all of which happen at the same time at Pentecost AD 33: "Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night." (Revelation 12:10)
3. Full-Preterists have left nothing for Christians living after AD 70:
 - a. Full-Preterists cannot quote a single verse that applies to Christians living after AD 70 that gives us hope, blessings, salvation, comfort, promises, resurrection, a room in God's heavenly house or forgiveness of sins.
 - b. Since Full-Preterists teach that both the resurrection from the dead and the second coming took place in AD 66-70, Christians living today have NO hope and Paul's words are NO comfort to us.
 - c. Full-Preterists have zero Bible verses they can quote that give Christians living today any hope or comfort regarding our resurrection and going to heaven! Any supporting quotes cannot apply after AD 70 because they also firmly teach all Bible prophecies have been fulfilled before AD 70.
 - d. There are no Bible verses Full-Preterists can apply to anybody after AD 70 but we are all living in the darkness of doubt and uncertainty wherein we must infer that the blessings promised Christians before AD 70 also apply to those living after AD 70.
 - e. There are no Bible verses that bridge the Christian promises and blessings across the second coming of Christ.

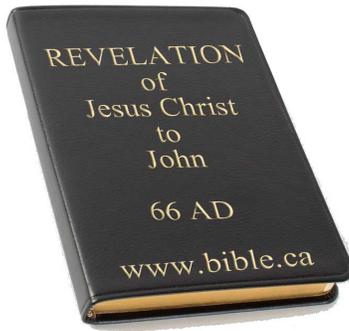
4. Next time you meet a Full-Preterist tell him politely, "Please give me my whole Bible back"!

The Full-Preterist Pocket Bible

- ✓ 80% fewer verses
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www.bible.ca/revelation



Revelation Commentary:

1. Revelation written in AD 66
2. Flee Jerusalem or be destroyed in AD 70
3. The central synchronism is the Ezekiel's account of the destruction of Jerusalem in 587 BC.

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The "Bible Alone" Revelation Commentary: The easiest Bible book to understand!
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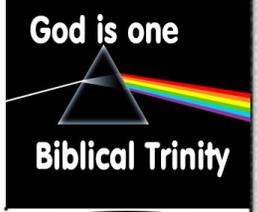


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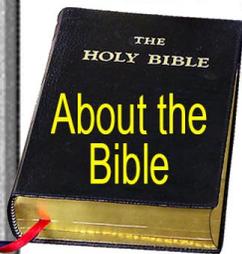
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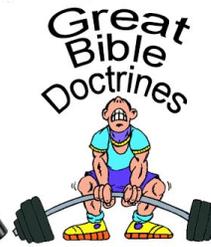


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