Preterism Outline – Part 1

Definitions

Futurist –
1. the events prophesied in the New Testament are in the future (perhaps having some partial fulfillment in past events)
2. with notable the exception of the siege of Jerusalem and destruction of the Temple which occurred in 70 AD.

Preterist - the events prophesied in the New Testament were fulfilled by 70 AD.
1. Full/Consistent Preterists – all prophecies even Jesus second advent
2. Partial/Moderate Preterists – Christ’s second advent was not fulfilled in 70 AD (and may also exclude other selective prophetic events as well.)

Amillennialist –
1. no "earthly" millennial reign,
2. no "earthly" 1000 year reign.
3. Jesus has no earthly throne or kingdom
4. Jesus will return to judge not to rule an earthly kingdom

Postmillennialist –
1. Jesus will return after a golden age or millennial period
2. the millennial reign is not a literal 1000 years
3. Jesus’ earthly kingdom is now being extended throughout the world and will culminate in a golden age of righteousness, peace, and prosperity on earth

Premillennialist –
1. Jesus will return before the millennium
2. Jesus’ will reign on earth for a literal 1000 years

Defining Preterism
a) Parousia delay
i) “parousia” (Strong’s # 3952) – “a coming” of Christ
ii) concerned with the second coming of Christ and whether or not it occurred by 70 AD or has not yet occurred or was delayed (almost 2000 and counting)
iii) Preterists believe that Gospel prophecies, esp. the Olivet Discourse, require Jesus’ second coming to occur before the first century generation passed away
iv) Preterist argue that Jesus is a false prophet if the Olivet Discourse did not occur in the first generation.

b) Full and Partial Preterists
i) Full Preterists
(1) believe all Olivet prophecies must have occurred by 70 AD because…
(2) Matthew 24:34 - "This generation shall not pass, till all these things be fulfilled"
(3) If the timeframe is the passing of the first generation then **all the things** Jesus mentions in the Olivet discourse would have to have pass by that time according to Matthew 24:34

ii) Partial Preterists
   (1) believe that **only some** of the Olivet prophecies must have occurred by 70 AD
   (2) the second coming, the resurrection of the dead, the gathering together of the elect, etc. did not occur by 70 AD and have not yet occurred

   c) The writing of the New Testament Cannon
      (a) was completed by 70 AD
      (b) this is required since a post-70 AD writing of any NT prophecy concerning a yet future return of Christ would negate Preterism

      ii) examples: 2 Thessalonians 2 or Revelation.

   d) Dismissing Partial Preterism
      (a) since, Partial Preterists allow **some** of the Olivet prophecies to be “delayed” past the deadline of the passing of the first generation, they therefore negate any objection to “parousia” delay
      (b) some Partial Preterists may hypothesize 2 second comings to attempt to avoid “parousia delay” – a total of 3 comings or 3 advents of Jesus
         1. 1 in 70 AD – at the destruction of the Temple in judgment
         2. yet to come – accompanied by the resurrection of the dead and the gathering together of the elect
         3. If the NT was completed prior to a 70 AD return of Christ why would there be any reason to expect any future additional coming of Christ?
         4. What would be the scriptural reason for a second 2nd coming if all the NT prophecy of Jesus’ coming was completed before his first 2nd coming in 70 AD?
         5. The notion of two 2nd comings is superfluous, unbiblical, and based on circular reasoning

   (c) **Partial Preterism must be discarded** because it is self-contradictory (1.) and because it requires other completely unbiblical notions in order to be sustained (2.)

   (d) (Partial Preterists ignore the qualifier that **all** the Olivet prophecies would occur within the given timeframe – since **some** have not then none have)

**Refuting Preterism (Full Preterism)**

(Most, if not all arguments, will apply equally to Partial Preterism)

**The Olivet Discourse, the Time Frame, and the Transcendent “You”**

A. Matthew 24:34, Mark 13:30, Luke 21:32 – “**This generation shall not pass**, till all these things be fulfilled.”

B. Refutation of a first century generation time frame
1. “generation” (genea – Strong’s 1074) indicates a time period denoted by the human life span (we agree with the Preterist on this interpretation of this word)

2. which generation is indicated by the word “this”?
   a. Preterists: the generation of Jesus’ immediate audience/the Apostles
   b. The key to identifying which generation is the pronoun “you” used in the preceding verses of all three accounts (Matthew 24:33, Mark 13:29, Luke 21:31)
      1. “likewise ye, when ye shall see all these things, know that it is near, even at the doors”
      2. Which generation? The generation that sees all things come to pass
   c. Does Jesus use of “you” indicate that it would be the generation of his immediate audience that would not pass till all was fulfilled? NO.

3. The Transcendent “You”

   1) there are many occasions in the Bible in which God speaks to an immediate, physically present audience, but is actually a larger group of individuals

   2) Examples:
      a) **The Great Commission** - Matthew 28:18-20 – “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”
         (1) We should not automatically assume that any and every statement or promise that we read in scripture can be applied to us as modern readers (Ex. Promises to defeat the nations inhabiting the Promised Land if we militarily invade – as was the case during the books of the Exodus)
         (2) The principle of the Transcendent “You” is largely a principle concerning prophetic passages concern the “last things” or eschatology
         (3) However, we can get an idea of how this principle works even by looking at some central statements that define the New Covenant, such as the Great Commission
            (a) The early church clearly applied Jesus’ Great Commission to more than just those men physically present on that day but including future generations who had not even yet believed – 2 Timothy 2:2, 4:2, Titus 1:5, 9
      b) **Hebrews 11**
         (1) Old Testament saints who died having not received the promises addressed by God to them as the original audience
         (2) they are commended for believing that the promises would come to pass and that God was not a liar even though they didn’t come to pass in their lifetimes (as the original audience).
         (3) (Preterist argue that Jesus is a false prophet if the Olivet Discourse did not occur in the first generation.)
      c) **Deuteronomy 18:14-19**
         (1) the pronoun “you” is used uniformly throughout this passage
         (2) Moses speaks to his contemporaries using “you” to indicate that a prophet will rise up out of them (“thee”) that they (“ye”) shall harken to
(3) as in the Olivet Discourse there is no indication that Moses is switching who he is indicating

ii) **John 1:21, 25** – the Jews understood that that prophet whom Moses spoke of had not yet come even by their day, yet they did not consider Moses to be a false prophet

iii) **Acts 3:19-26** – Peter indicates that Jesus was the prophet to whom Moses was referring and that Peter’s contemporaries were the “you” that Moses was indicating (quotes Deut. 18:14-19)

iv) **Acts 7:37** – Stephen indicates that Jesus was the prophet to whom Moses was referring and that Stephen’s contemporaries were the “you” that Moses was indicating (quotes Deut. 18:14-19)

v) **Conclusions:**
   (1) Since Moses is not a false prophet, neither is Jesus
   (2) Moses uses “you” while speaking to his contemporaries to indicate a generation during which that Prophet would arise thousands of years later
   (3) similarly Jesus, that Prophet, likened unto Moses, also uses “you” while speaking to his contemporaries to indicate a generation during which the Olivet prophecies would be fulfilled thousands of years later

3. **Conclusions**
   1. The key to which generation is the word “you” which, according to the Principle of the Transcendent “You” can be used to indicate someone beyond the immediate audience, even a generation to be born thousands of years later
   2. Therefore the Olivet Discourse does not require that any or all of the events prophesied therein come to pass before the passing of the first century, first generation of Christians as Preterists claim

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**This Generation Might Not Pass Till All Be Fulfilled**

1) **Proof Texts:**
   a) **Matthew 24:33** So likewise ye, when (3752) ye shall see (1492) all these things, know that it is (2076) near, [even] at the doors. 34 Verily I say unto you, **This (3778) generation shall not pass (3928),** till all these things be fulfilled (1096)…36 But of that day and hour knoweth (1492) no [man], no, not the angels of heaven, but my Father only.

   b) **Mark 13:29** So ye in like manner, when (3752) ye shall see (1492) these things come to pass (1096), know (1097) that it is (2076) nigh, [even] at the doors. 30 Verily I say unto you, that **this (3778) generation shall not pass (3928),** till all these things be done (1096)…32 But of that day and [that] hour knoweth (1492) no man, no, not the angels which are in heaven, neither the Son, but the Father.

   c) **Luke 21:31** So likewise ye, when (3752) ye see (1492) these things come to pass (1096), know (1097) ye that the kingdom of God is (2076) nigh at hand 32 Verily I say unto you, **This (3778) generation shall not pass away (3928),** till all be fulfilled (1096).
Other Preterist Proof Texts

1) Matthew 10:22-23 and Matthew 10:5-7

i) “22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

ii) “5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand.”

iii) Preterists:

1. Jesus would return before the disciples had gone through all the cities of Israel
2. it would not take more than 40 years or so for the apostles to go through all the cities of Israel
3. Jesus would return within a relatively short period of time (40 years or by 70 AD)

iv) Refutation: (NO timeframe is established for Jesus return from these two passages)

1. These two passages ARE NOT describing the same events
   a) parallel accounts to Matthew 10:5-7 (Luke 9:6,10 and Mark 6:12,30) record that:
      1. the disciples received Jesus instructions to go out to the towns of Israel
      2. went to the towns of Israel proclaiming the Gospel
      3. completed this task and returned to Jesus before the crucifixion
   b) Matthew 10:5-7, Luke 9:6,10 and Mark 6:12,30 discuss the preaching of the Gospel before Jesus’ crucifixion while the events predicted in Matthew 10:22-23 focus on persecution before councils and in the synagogues, which did not take place until after Pentecost
      1. Acts 4:1-21 – apostles before the Jerusalem council

2. Preterists are reversing the meaning of Jesus’ words
   a) Jesus is comforting the apostles that they would not run out of cities to take refuge in Israel before he returned
   b) Jesus doesn’t say that they will gradually run out of cities to flee to as Preterists interpret it, but instead says that they WILL NOT run out of cities to flee to
   c) Jesus statement is a POSITIVE statement that cities will always be AVAILABLE as his return approaches, Preterists take it as a NEGATIVE statement that cities will become UNAVAILABLE as his return approaches
   d) Jesus says “you will always have refuges available until I return,” Preterists interpret as “you will run out of refuges”
(e) Only by reversing the meaning of Jesus' statement to indicate a loss or decline in refuges from persecution can Preterist construct a deadline for or countdown to Jesus' return.

(f) Since Jesus is saying that they will always have refuge and does not indicate that there will be less and less refuge, he has not provided a countdown or clock to measure his return by, and so has not made any timeframe for his return.

(3) Matthew 10:17-23 identifies that persecution will continue to and end at his return.

(a) “he that endureth to the end shall be saved” – the end of what? Persecution.

(b) As long as persecution persists, we know that Jesus has not yet returned for when Jesus returns he will deliver us from this persecution.

(i) Acts 4:22 – “We must through much tribulation enter into the kingdom of God.”

(ii) 1 Timothy 4:18 – “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.”

(iii) 2 Thessalonians 1:4-8 – “4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.”

(iv) 1 Peter 1:6-7 – “7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”

(v) 1 Peter 4:12 – “12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

(c) So did persecution of the Church end in 70 AD? NO.

(i) "For 250 years it was a martyrs' church; the persecutions were fueled by the refusal of Christians to worship the state and the Roman emperor. There were persecutions under Nero (AD 54-AD 68), Domitian (AD 81-AD 96), Trajan (AD 98-AD 117) and the other Antonines (138-161), Maximin (308-13), Decius (249-51), Valerian (253-60), and Diocletian (284-305) and Galerius (305-10); Decius ordered the first official persecution in 250. In 313, Constantine I and Licinius announced toleration of Christianity in the Edict of Milan.” – encyclopedia.com

(ii) As long as persecution continues, we understand the Jesus has not yet returned, this would prohibit a 70 AD return since persecution continued to at least 313 AD and still continues today in many parts of the world.
(d) Also, Matthew 10:1-15 is addressed to the apostles, but Acts 1:8 tells us that when the Jerusalem church was persecuted everyone fled but the apostles – thus the apostles applied the Principle of the Transcendent “You” to Jesus’ words to them in Matthew 10:1-15 as indicating future converts who later came to the faith during the book of Acts.

a) “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

b) “And he said unto them, Verily say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”

c) “But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.”

d) Preterists: Jesus would return before at least some of those in his immediate audience died – presumably in the first century AD

e) Refutation:

(1) (Some may suggest that the Mount of Transfiguration fulfills this, however, it seems odd that Jesus would indicate the marvel of “some” living to see him coming in his kingdom, when he only meant six days later.)

(2) How many did Jesus mean by some? Perhaps just one person.

(a) “some” – Strong’s #5100 – Greek word “tis”
  1. an enclitic indefinite pronoun;; pron
  2. AV - certain 104, some 73, any man 55, any 37, one 34, man 34, anything 24, a 9, certain man 7, something 6, somewhat 6, ought 5, some man 4, certain thing 2, nothing + 3756 2, divers 2, he 2, thing 1, another 2, not tr 17, misc 22; 448

(ii) a certain, a certain one

(iii) some, some time, a while

(b) John 6:64 But there are some [5100] of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

  1. in John 6:64 Jesus uses “tis” (“some”) to indicate just one, Judas, who would betray him.

(3) Jesus didn’t say some wouldn’t die before he CAME in his kingdom, but before they had “seen” him coming in his kingdom

(a) “seen” – Strong’s # 1492 – Greek word “eido”

(b) “eido” is the word used repeatedly in the Book of Revelation,

  1. Revelation is John’s record of having “seen” (“eido”) Jesus coming in his kingdom
  2. John wrote Revelation late in his life – at around 96 AD or so (we’ll cover this more later)
  3. John, was “a certain one” (“tis”) of those who was present when Jesus spoke in Matthew 16:28, Mark 9:1, and Luke 9:26-27
4. Therefore John lived (late into life) to “see” Jesus coming in his kingdom, though Jesus did not actually come in his kingdom – this would fulfill Matthew 16:28, Mark 9:1, and Luke 9:26-27

3) John 12:31-32
   a) “31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die.”
   b) Preterists: “judgment of this world” is a reference to Jesus second coming and the coming of the kingdom of God, since Jesus says it would happen “now” it must have happened in the 1st century AD (70 AD to be exact)
   c) Refutation:
      i) out of context:
         (1) the rest of this passage is devoid of any apocalyptic description
         (2) neither Jesus’ second coming nor the kingdom of heaven are mentioned in this passage
         (3) therefore, it is questionable exegesis to interpret this verse out of context as an indication of when Jesus would return and when the kingdom of heaven would begin
      ii) When is “now”?
         (1) Preterists stretch the meaning of the word “now” which Jesus uses to indicate the timeframe to identify a 40 year time period from the crucifixion to 70 AD.
            1. from a 21st century perspective it may seem reasonable to make now mean only 40 years, but from a 1st century perspective this idea would have been absurd (historical-grammatical rule)
            2. we must uphold that “now” would be much more immediate than 40 years would allow
            3. to suggest a 40 year gap after now would constitute “paurousia delay”
         (2) NOTE: “seventy-sevens gap” –
            (a) Preterists argue against dividing Daniel’s seventy weeks into 2 periods of time but their arguments fail for similar reason as just described
            (b) an unbroken view of the weeks would require the events of 70 AD to have been completed 40 years earlier, around 30 AD
            (c) but instead the Preterists themselves must insert a gap of 40 years between one portion of the weeks and another in order to account for why they assign the completion to 70 AD
      iii) what judgment indicates
         (1) the judgment of this world did take place at the cross
         (2) the day of judgment did not take place at the cross – this is because of the many post-resurrection NT references to a still future day of judgement, God’s wrath, or day of the Lord, etc.

4) John 12:23
   a) “And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.”
b) **Preterists:** “the hour is come” indicates Jesus would be glorified within the first century (specifically by 70 AD)

c) **Refutation:**
   
   (1) As with “now” in John 12:31-32, “the hour is come” would seem to indicate a much shorter time period than 40 years – 70 AD would be “parousia delay”
   
   (2) Also, there is no indication from the context that Jesus is speaking about his return or the coming of the kingdom of God

5) **Luke 17:20**

a) “Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:** 21 Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you.**”

b) **Preterists:**
   
   i) the kingdom of God would not be observable to humans on earth
   
   ii) the kingdom of God isn’t a physical kingdom but is within us in a spiritual sense
   
   iii) therefore, when the kingdom of God comes or came cannot be determined or disqualified based on observable events on earth.

c) **Refutation:**
   
   (1) Conflict with the Olivet Discourse
   
   (a) In the Olivet Discourse the disciples ask Jesus “what will be the sign?” after, which Jesus gives them a series of things that will occur to them and on earth that herald his second coming – this demonstrates that Jesus did not mean in Luke 17:20 that the kingdom’s arrival would not be observable, indeed, Jesus warns the disciples to “watch” (Matthew 24:42, Mark 13:37, Luke 21:36)

   (b) the context of Luke 17:20-33

   (i) **without observation**

   1. Is Jesus indicating that it cannot be seen, or that it won’t need to be looked for?

   i. “Lo, here! Or lo there!” (v.21) and “See here, or see there” (v.23) is the same phrase in the Greek, Strong’s # 2400, “idou” is alternately translated as “lo” or “see”

   ii. v.23-24 indicate that Jesus was not indicating that the kingdom of God would be unobservable, but that when it came they would not have to look for it as if it were discreet, but it would be obvious “as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.”

   2. Further support comes from Jesus use of the phrase “the day” (v. 24, 30, 31) to indicate “the day in which he will be revealed” and his indication that it will be accompanied by a destructive event such as in the Flood and the destruction of
Sodom and Gomorrah – both of these days of destruction were obvious when they came

i. the Pharisees ask Jesus a “when” question: “When will the kingdom of God come?” – Jesus gives some “when” answers

(ii) “within you”

a. does it mean “among” or “in your midst” not “inside you”? 

i. “within” is the Greek word “entos” (Strong’s #1787)

ii. 1787 entos {en-tos’}
   from 1722;; prep
   AV - within 2; 2
   1) within, inside
   1a) within you i.e. in the midst of you
   1b) within you i.e. your soul

iii. root word is “en” (Strong’s # 1722) – occurs 2800 times in the NT: 117 as “among,” 140 as “with,” and 163 as “by,” which is why “entos” can mean “among you” or “in your midst”

b. Jesus is speaking to the Pharisees in v.21 until v.22 (when he directs his words to the disciples) – Jesus could not have meant that the kingdom of God was “inside” a person because he would then have been indicating that the kingdom of God was “inside” or “within” the Pharisees, but must have meant that it was “among” them

i. (similar to Luke 11:20 - But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon [1909] you. – 1909 is “epi”)

2. NOTE: Preterists are inconsistent on the observability of the coming of the kingdom

i. when events of 70 AD don’t align with prophetic description they claim the kingdom isn’t observable

ii. when certain historical events in 70 AD have some similarity to the prophetic descriptions they point to these observable events as proof that the kingdom of God has come (as with Josephus)

The Historical Record and Josephus

1) Preterists appeal to Josephus in an attempt to demonstrate through a comparison of historical events to prophetic description that the kingdom of God did come in 70 AD

2) Josephus

i) 37-101 AD

ii) a member of Jewish priestly lineage

iii) taken captive in 67 AD, freed by Emperor Vespasian in 69 AD and took Vespasian’s last name Flavianus as his own and became Flavius Josephus

iv) a historian
1. wrote *Wars of the Jews* – his first work
2. recorded the besieging of Jerusalem and the destruction of the Temple in 70 AD
3. in his account he describes some marvelous phenomenon including signs in the skies (which Preterists infer were the fulfillment of the Olivet and other NT prophecies from the Gospels to Revelation)

3) Is Josephus a valid source? **NO.**
   i) Josephus was not a Christian
      1. although secular history has and can confirm Biblical record, Josephus not being a Christian is of particular note because:
      2. He was not looking for or expecting Jesus Christ to return (Jesus’ second coming)
   ii) Josephus nowhere mentions, describes, or alludes to in any way the return of Jesus Christ
      1. Josephus’ did not write to record or describe the second coming of Jesus Christ
         a. his accounts DO NOT bear witness to such events
         b. As such any direct statements concerning Jesus’ second coming are completely absent from Josephus writings, but can only be inferred from what he does record
      2. Josephus DOES record Jesus FIRST coming (* some scholars suggest the reference to Jesus in his second work *Jewish Antiquities* was added later by someone other than Josephus)
   iii) Inferring Jesus’ second coming from the writings of Josephus (a secular Jew) conflicts with orthodox writing at and after 70 AD in the 1st and 2nd centuries
      1. imagine if Jesus’ first coming were only recorded in the writings of a single secular historian, or if his first coming could only be inferred indirectly from the writings of a single secular historian. Would we accept this a proof that Jesus did come? **Absolutely not, yet this is what Preterists ask us to do with regard to Jesus’ second coming.**
      2. Without any early orthodox Christian writers to support their claims Preterists point to inferences from a secular historian who does not himself record Jesus’ second coming.
   (4) conflicts:
      1. in reality early orthodox Christian writers did write a lot about the second coming of Christ, the problem for Preterists is that coupled with the Gospels and the epistles, these writings form an unbroken chain of Futurism well past 70 AD and on into the 2nd century AD
2. So, Preterist not only ask us to infer the second coming of Jesus from a secular historian who did not record this event, they ask us to also ignore (and sometimes fail to inform us at all of) the early orthodox writings, which all contradict Preterism by expecting a still future second coming well after 70 AD.

3. All of these early orthodox writers clearly understood the Principle of the Transcendent “You” in expecting a future second coming well after the death of the last apostle and the passing of the first generation of believers.

**Orthodox Futurism into the 2nd Century**

1) Early orthodox writers expected a yet future second coming well into the 2nd century AD. This means that:
   a) Jesus did NOT in fact return in 70 AD as Preterists claim
   b) OR the early church universally missed the second coming of Christ

2) The Apostolic writers
   a) a group of early orthodox church writers who were discipled by the Apostles themselves or a disciple of the Apostles.
   b) Lived from 30-202 AD (that’s before, through, and after 70 AD when Preterists suggest Jesus’ second coming occurred)
   c) Non-canonical, fallible, not weighed as authoritative like the Bible
   d) They are uniform in their Futurist eschatological perspective

3) **Polycarp** (69-155 AD) and **Ignatius** (30-105 AD)
   a) Polycarp
      i) taught by John the Apostle
      ii) "But who of us are ignorant of the judgment of the Lord? 'Do we not know that the saints shall judge the world?' as Paul teaches." - Polycarp to the Philippians
         (1) when speaking of the judgment of the world and the saints judging the world (an activity that the NT and Revelation – by John – affirm the saints will do in the kingdom of God) uses the future verb tense “shall” indicating it had not yet occurred yet

4) Ignatius (30-107 AD)
   a) taught by John the Apostle
      i) makes four references to "the end," each time placing it still in the future
      ii) makes other references that are equally clear that he understood the return of Christ and the end to be in the future
      iii) Such prophecies of "the end" are found in Matthew 10:22-23, 24:13-14, 23-31, 28:18-20
   b) writings
      i) "Fare ye well to the end, in the patience of Jesus Christ. Amen." - Epistle of Ignatius to the Romans
ii) "...If it be the will [of God] that I should be accounted worthy to the end. For the beginning is well arranged, if I be counted worthy to attain to the end, that I may receive my portion, without hindrance, through suffering." - Second Epistle of Ignatius

iii) "The work is not of promise, unless a man be found in the power of faith, even to the end." - Second Epistle of Ignatius to the Ephesians

iv) "Be watchful, as possessing a spirit which sleepeth not." - The Epistle of Ignatius to Polycarp, Chp. 1

(a) a quote of Jesus own words in the end time parable found in Matthew 24:42-43, 25:13, Mark 13:35-37, Luke 21:36, all of which occur during the end time prophecies given by Jesus during the Olivet Discourse

v) "Be thou watchful as an athlete of God." - The Epistle of Ignatius to Polycarp, Chp. 2

vi) "Be discerning of the times. Look for Him that is above the times." - The Epistle of Ignatius to Polycarp, Chp. 3

5) CONCLUSIONS:
   a) Ignatius wrote Polycarp concerning these matters after 70 AD
      (1) (Polycarp was born in 69 AD – therefore, Ignatius letter to him would have been written much later)
      (2) we must conclude that both of them expected a future coming of Jesus after 70 AD though both lived through this year (Ignatius, was 40 years old at the time)

   b) This discrepancy between Ignatius/Polycarp and the Preterists means one of the following 4 things must be true:
      (1) John the Apostle misunderstood Jesus’ teaching of a “soon” second coming and passed this misunderstanding on to both Polycarp and Ignatius
      (2) Both Polycarp and Ignatius misunderstood John’s teaching that Jesus’ would return “soon”
      (3) Both Polycarp and Ignatius disagreed with John's interpretation of Jesus’ words regarding when he would return
      (4) Neither John nor Jesus ever meant or taught that Jesus’ second coming would occur within the lifetimes of the apostles

6) Irenaeus (120-202 AD)
   (1) taught by Polycarp, the Apostle of John
   (2) wrote Against Heresies – a 5 volume book refuting heretical doctrines and defending orthodox, apostolic teaching (a few excerpts from a more thorough list of quotes available online and as an addendum to this outline)
   (3) wrote a lot about the antichrist and Christ’s return always placing it in the future in many case quoting NT scripture and prophecy to support his points
      (i) “...the events which shall occur in the time of Antichrist…For he being endued with all the power of the devil, shall come,”
         i. Irenaeus, Against Heresies, Book 5, Chp. 25
(ii) “...the apostle thus speaks in the second Epistle to the Thessalonians: 'Unless there shall come a failing away first, and the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God. The apostle therefore clearly points out his apostasy...and that he will endeavour in a tyrannical manner to set himself forth as God.'

   i. Irenaeus, Against Heresies, Book 5, Chp. 25
   ii. (a quote of 2 Thessalonians 2)

(iii) “in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: 'But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be.'

   i. Irenaeus, Against Heresies, Book 5, Chp. 25
   ii. (a quote of the Olivet Discourse)

(4) we will limit our survey of Irenaeus to these passages although he has much more to say on the matter, all of which is from a Futurist perspective (see also attached addendum for more Futurist quotes from Irenaeus)

7) The Epistle of Barnabus (written in 100 AD)

   (1) Some scholars debate whether it was actually written by Barnabus
   (2) is considered an orthodox work
   (3) also places the coming of the antichrist in the future (after 70 AD)
   (4) "The final stumbling-block [or source of danger] approaches, concerning which it is written, as Enoch says, 'For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance.' And the prophet also speaks thus: 'Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings.' In the like manner Daniel says concerning the same"

   a. Epistle of Barnabus, Chp. 4

8) Justin Martyr (110-165 AD)

   (1) a Gentile born in Samaria, near Jacob’s well
   (2) well educated, a student of Socrates and Plato (not directly, obviously) before becoming a Christian
   (3) like Irenaeus, Justin discusses BOTH advents of Christ,
   (4) using PAST tense verbs to describe his first coming
   (5) using FUTURE tense verbs to describe his second coming
   (6) writings

   (a) “[T]wo advents of Christ have been announced: the one, in which He is set forth as suffering, inglorious, dishonored, and crucified; but
the other, in which He shall come from heaven with glory, when the man of apostasy, who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth against us the Christians,... “

   i. Justin Martyr, Dialog of Justin, Chp. 105

(b) "But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great shall that be which shall follow His glorious advent! For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him."

   i. Justin Martyr, Dialog of Justin, Chp. 31

(c) “But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, the prophets Ezekiel and Isaiah and others declare.”

   1. Dialogue of Justin, Chp. 80

CONCLUSIONS:

1) From Ignatius the disciple of John the Apostle (30-105 AD) through Irenaeus (120-202) we see that the early orthodox church writers, who were connected to the Apostolic teachings all upheld a FUTURIST expectation of a yet to come second coming of Jesus well after 70 AD

2) NOTE: Like the Apostles before them, all of these early, orthodox, Christian writers all applied the Principle of the Transcendent “You”

3) Problems for Preterists:

4) Why then, given all this testimony from early 1st and 2nd century orthodox Christians who were FUTURISTS right after and long after 70 AD, to Preterists ignore these writings and instead choose to make inferences from a secular historian?

5) Why do Preterists ignore the FUTURIST traditions of the early church from before, through, and after 70 AD?

6) Preterists must conclude that all of these early Christian leaders both misunderstood and departed from Jesus' teaching that he would return within the lifetimes of the apostles – Obviously, it is instead the Preterists who misunderstand and have departed from Jesus’ teachings on these matters