Realized eschatology, or so-called “full” preterism, is a new belief system about end times events. Full preterism is unique from all other systems (idealism, dispensational futurism, orthodox preterism and historicism) in that it makes the claim that the actual second coming of Jesus has already happened! Not only this, but both the general resurrection of the read and the final judgment are said to be past events.

In order to justify these claims, full preterism has to redefine historic Christian theology concerning the second coming, the nature of the resurrection of the dead, and the great white throne judgment. In as much as full preterism is the new kid on the theological block, the possibility of it representing the true biblical position of end times is highly suspect. It could better be designated as unorthodox preterism, because the “full” part of preterism is fully error. Following is a biblical refutation of full preterism.

1. **Biblical Statements On The Nature Of The Resurrection Of The Dead Should Lead To A Rejection of Full Preterism**

When it comes to the resurrection of the dead, full preterism is a “grave” error!

Full preterism teaches that the general resurrection of the dead has already happened, and that it was an other-worldly event with no verifiable effects here on earth. Full preterism espouses that when you die you are given a resurrection body, but that your old body, the one you are now in, will never come up out of the grave, will never rise again, will never be reanimated.

The real question: **Is this what the bible teaches?**

A. **The Old Testament & Tomb-Emptying Resurrections**

• **NAS 2 Kings 13:21** And as they were burying a man, behold, they saw a marauding band; and they cast the man into the grave of Elisha. And when the man touched the bones of Elisha he **revived and stood up on his feet.**

The Point: There was no longer a corpse lying in Elisha’s grave.
•NAS Job 19:26  Even after my skin is destroyed, yet from my flesh I shall see God

This reflects a belief in some type of fleshly re-embodiment after death. Perhaps it could be argued that a replacement body will be issued to disembodied souls. Other biblical texts will have to be factored in to see whether our old bodies will be reanimated or whether we will be given replacement bodies.

NAS Psalm 16:9-10  My flesh also will dwell securely. For Thou wilt not abandon my soul to Sheol; **Neither wilt Thou allow Thy Holy One to undergo decay.**

The New Testament applies this to Jesus as a Messianic prophecy, but David wrote it about himself, expressing his own hope that his physical body would be restored and resurrected (just like Jesus' later was).

•NAS Isaiah 26:19  Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.

This Old Testament passage clearly promotes the idea of corpses coming out of the grave.

•NAS Daniel 12:2  And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

Texts like this led Jewish people of the first century to believe that the bible teaches that one day dead bodies will come up out of the grave, out of the dust. That is, that bodes will be awakened from their dirt nap. The resurrection was thought to be of such a nature that tombs will be emptied.

B. General First Century Jewish Belief Concerning Tomb-Emptying Resurrection

•NAS John 11:23  Jesus said to her, "Your brother shall rise again." Martha said to Him, "I know that he will **rise again** in the resurrection on the last day."

Martha expressed the common first-century Jewish sentiment that on the last day the dead would rise again.

•NAS Acts 23:6-8  But perceiving that one part 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!" And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
It is well documented, both in and outside of the New Testament, that the Pharisees held to the bodily resurrection of the dead, such that corpses were reanimated. Paul, himself a Pharisee, knew well their beliefs and here clearly identified himself with their beliefs regarding the resurrection.

•NAS Acts 24:14-15, 21 But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law, and that is written in the Prophets; having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked

Here again, Paul, who was himself a Pharisee, clearly identified himself with their belief in the bodily resurrection of the dead. If Paul did not believe as the Pharisees did, he was slightly dishonest, deceitful. Paul said: “having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked”

•NAS Acts 26:8 Why is it considered incredible among you people if God does raise the dead?

This is the same question that should be asked of the heretical preterists. They believe that Jesus’ tomb was empty, but that ours never will be.

C. New Testament Examples of Tomb-Emptying Resurrections

•NAS Luke 7:12-15 Now as He approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. And when the Lord saw her, He felt compassion for her, and said to her, "Do not weep." And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" And the dead man sat up, and began to speak. And Jesus gave him back to his mother.

The point to be observed here is that the corpse came back to life and left the coffin.

•NAS Matthew 27:51-53 And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split, and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.

Jesus resurrected in such a way that His tomb was empty. These Old Testament saints resurrected in such a way that their tombs were emptied also. This is the common view of resurrection throughout the Bible. If the apostles believed something different from this, one would expect to see detailed writings explaining
how and why our resurrection will be different from those recorded in both the Old and New Testaments.

D. New Testament Teachings on Tomb-Emptying Resurrection

•NAS John 5:28-29  Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

What is it that is in a tomb?
Are the souls of dead people entombed in the coffin along with the body?
What it is that will come out of the tomb when Jesus calls them forth?

•NAS Romans 8:11  But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

What body will the Spirit eventually give life to?
What does "mortal" mean?

It is our present, subject-to-death bodies that will one day be raised the dead, just like Jesus' body was! It is not like an old worn out jacket that is discarded and a new one bought to replace it.

•NAS Romans 8:23  And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

What is going to happen to our bodies?  They will not be discarded but rather redeemed. Back in the old days, cola bottles could be redeemed. The consumer sold the old empty bottle back to the cola company. It was the same bottle that originally held the cola. The consumer did not go manufacture a replacement bottle to sell back. So, too, God will one day redeem our mortal bodies, the same one that originally held our souls.

•NAS 1 Corinthians 15:20  But now Christ has been raised from the dead, the first fruits of those who are asleep.

What is the significance of being 'first fruits'?  There are more to come just like it. If Jesus’ tomb was empty, we can reasonably expect ours to be empty, too.

•NAS 1 Corinthians 15:42-44  So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.
To what does “it” refer? The same body that was sown is the same body that will be raised (restored, not replaced).

**NAS Philippians 3:20-21** 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.

What body will be transformed at the second coming? The body of our humble state; i.e., the very one we have right now! It is transformed, not replaced.

**NAS Revelation 20:12-13** And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Souls are not asleep in the deep; only bodies are. All the people who drowned on the Titanic, or the HMS Hood and every ship that has ever gone down, and all those who perished in the Flood, will be resurrected to face judgment.

In summary, the Bible clearly teaches that the general resurrection of the dead will be of such a nature that tombs are emptied as dead bodies are restored and reanimated. In as much as the corpses of mummified Egyptian Pharaohs, buried long before Jesus was born, can be viewed in museums the world-over, it is obvious that the resurrection of the dead did not occur in A.D. 70.

2. **Biblical Statements On The Nature Of The Second Coming Require A Rejection Of Full Preterism**

**NAS Acts 1:11** "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."

Jesus left bodily, in a form that could be seen and touched. This is the same way He shall return. One time a hyper preterist said, “Will it be the same time of day? Will His hair be parted on the same side? Will he have on the same clothes? Will weather conditions be the same?” This is absurd; it is missing the forest for the trees. It will be a personal, bodily, return.

**NAS 1 Thessalonians 4:16** 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 shall rise first.
Heretical preterists have to maintain that Jesus returned invisibly, impersonally, in the form of the Roman Army that executed judgment upon Jerusalem. In contrast, Paul taught that Jesus’ “Himself” would return, along with shouting, angel’s voices, and trumpets. **Why did no one who lived through the AD 70 judgment on Jerusalem recognize it as the actual second coming?** No Romans wrote of it, no unbelieving Jews wrote of it, and no Christians wrote of it. This is because the second appearing of Jesus did not occur in A.D. 70.

- **NAS 1 Timothy 6:14** keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ

Jesus did not appear in A.D. 70.

- **NAS 2 Timothy 1:10** but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel

This is a reference to Jesus’ first appearing. **What was it like?** It was bodily, and could be both seen and touched. One would expect that the second appearing of Jesus would be the same.

- **NAS 2 Timothy 4:1** I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom

- **NAS 2 Timothy 4:8** in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

- **NAS Titus 2:13** looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

- **NAS Hebrews 9:28** Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

There is only ONE second coming of Jesus in person wherein He appears to be marveled at by all those who believe: **NAS 2 Thessalonians 1:10** “He comes to be glorified in His saints on that day, and to be marveled at among all who have believed”

This we should make a distinction between the A.D. 70 judgment coming of Jesus in fulfillment of Matthew 24 and the future second appearing of Jesus in person to judge the whole world.
Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He **appears**, we shall be like Him, because we shall see Him just as He is.

Did Jesus appear in A.D. 70? If so, where is He? Who saw Him? Are we now like Him as this verse promises?

3. **Earth-Shattering Effects of the Second Coming & The Great White Throne Judgment**

For I consider that the sufferings of this present time are **not worthy to be compared with the glory that is to be revealed to us.** For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the **creation itself also will be set free from its slavery to corruption** into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.

Has glory been revealed to us that is not worth comparing to the suffering the early church suffered?

Has creation been set free from its slavery to corruption?

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 the present heavens and earth by His word 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**. 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 unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The world was destroyed once by literal, real, wet water. The world will be destroyed again by real, hot fire. Has this happened yet?

And 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.

The Great White Throne Judgment will have an impact upon the earth; the created order will be altered.
4. **The Various Comings of the Lord That Are Distinct From The Second Coming Should Lead To A Rejection of Full Preterism**

A. **Judgment Comings of the Lord.** The fact of multiple comings of the Lord in the Old Testament, using same language as Matthew 24, and always resulting in physical destruction of some Old Testament nation or city, allows for a distinction between the judgment coming of Jesus in AD 70 and the future second appearing of Jesus:

- **Exodus 9:3** — "The hand of the LORD will come with a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks." (This judgment coming concerned Egypt and was fulfilled in the time of Moses as a part of the ten plagues.)

- **Psalm 144:5-7** — "Bow Thy heavens, O LORD, and come down; Touch the mountains, that they may smoke. Flash forth lightning and scatter them; Send out Thine arrows and confuse them. Stretch forth Thy hand from on high; Rescue me and deliver me out of great waters, Out of the hand of aliens." (This coming was requested by David against the foreign military enemies of his own day.)

- **Isaiah 19:1** — "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." (As is obvious from the quoted text, this coming was against the nation of Egypt and result in their military defeat by the Assyrians in 670 B.C.)

- **Isaiah 26:21** — "For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed, And will no longer cover her slain." (This prediction of the LORD's coming was made after a series of specific prophecies concerning the destruction of Philistia, Moab, Aram, Israel, Cush, Egypt, Babylon, Edom, Arabia, and Tyre. The judgment on each of nations subsequently fell on these nations, primarily through the invading Assyrian army)

- **Isaiah 31:4** — "The LORD of hosts come down to wage war on Mount Zion and on its hill." (In this coming, the LORD protected Jerusalem from Assyrian aggression and ultimately destroyed Assyria’s capital city, Nineveh, in 612 B.C.)

- **Micah 1:3-4** — "The LORD is coming forth from His place. He will come down and tread on the high places of the earth. The mountains will melt under Him, And the valleys will be split, Like wax before the fire, Like water poured down a steep place." (This coming concerned the destruction of Samaria, and was fulfilled in 722 B.C.)

**Why are all these judgment comings significant?** Arguably, when the disciples asked Jesus about “the sign of your coming”, in their mind was simply yet another judgment coming, not the second coming.
Despite such passages as Isaiah 53, Jesus’ disciples were slow to hear Jesus’ predictions of His death. Thus, they slept while Jesus prayed in Gethsemane (Mk 14:37). They scattered when He was arrested (Mt 26:31). They cowered behind a locked door during the three days His body was in the tomb (Jn 20:19). They were skeptical at news of His resurrection (Mk 16:11). And, they did not remember His promise to rise from the dead until they themselves were convinced of Jesus’ resurrection (Jn 2:22).

In Matthew 24:1-2, Jesus predicted that Herod’s temple in Jerusalem would be utterly destroyed. In response to this, His disciples asked, "What will be the sign of Your coming?" (Mt 24:3). It is often assumed by modern readers that the disciples were asking about Jesus’ second coming, but were they? At that point in time the disciples arguably were not even aware that there would be a second coming. Thus, the disciple’s question about Jesus "coming" to destroy Jerusalem may not have been a question about the second coming as we commonly think of it. Rather, it could have been about another type of coming, a judgment coming. Judgment comings of the Lord were common throughout the Hebrew Scriptures, and their question to Jesus was rooted in good Old Testament prophetic theology. Cp. Matthew 24:2-3 to Luke 21:7 (parallel passage):

•NAS Matthew 24:2-3 And He answered and said to them, "Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down." And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?"

•NAS Luke 21:6-7 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down." And they questioned Him, saying, "Teacher, when therefore will these things be? And what will be the sign when these things are about to take place?"

B. Existential Comings of Jesus

•NAS John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him."

Just because the Bible speaks of a ‘coming’ of the Lord, we must not automatically assume it refers to the second coming. There are different types of comings of the Lord.

C. The Coming of The Son of Man “Up” To The Father

The Matthew 24 ‘coming” may be a fulfillment of Daniel 7:13. If so, it refers not to the second coming back to earth, but to Jesus’ ascension up from the earth and to
the Father. The judgment upon Jerusalem was proof that He had ascended into heaven and was sitting as the right hand of the Father.

- **NAS Daniel 7:13** "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.

- **NAS Matthew 24:30** then the sign of the **Son of Man** will appear in the sky, and then all the tribes of the earth will mourn, and they will see the **Son of Man coming** on the **clouds** of the sky with power and great glory.

- **NAS Matthew 26:64** Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see the **Son of Man** sitting at the right hand of Power, and **coming** on the **clouds of heaven**."

5. **The Phenomenon of Telescoping Prophecy in the Old Testament Would Argue For A Rejection of Full Preterism**

When the Old Testament prophets wrote about the coming of the Messiah, there was no hint in their predictions that He would be coming twice. The idea that the Messiah would come, leave, and then return again later was thus also a foreign concept to the early first century Hebrew mind-set. The doctrine of the second appearing of the Christ was a secret, not revealed until after Jesus came the first time.

In same Old Testament passage, first and second coming events are inter-meshed as if they would occur at same time. Thus, we can learn from Old Testament prophecy that God sometimes intermixes prophecy so that there is really a telescoping fulfillment to what appears to be the same event. These are staggered fulfillments, incremental fulfillments.

- **NAS Luke 4:17-21** 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 hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **To proclaim the favorable year of the Lord.**” And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

- **NAS Isaiah 61:2**  **To proclaim the favorable year of the LORD**, And the day of vengeance of our God
Jesus quit reading right in the middle of a verse in Isaiah. **Why didn’t He finish reading what Isaiah wrote?** Because the rest of it concerned the second coming. Isaiah had no clue that the fulfillment of what he wrote would be separated by difference comings of the Messiah.

So, too the New Testament may contain telescoping prophecy. Matthew 16:27-28 may be a telescoping prophecy. If so, Matthew 16:27 could refer to the second coming and 16:28 could refer to the transfiguration (Mt 17:1-13, 2Pe 1:16-18):

• **NAS Matthew 16:27**  "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds.

• **NAS Matthew 16:28**  "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom."

• **NAS Matthew 17:1-5**  And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light . . .While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

In this very passage, Jesus had already been talking about his own death and their deaths, too, on account of Jesus. It was natural for him to mention death again in 16:28, even though it was about an event that would occur a mere six days later.

• **NAS 2 Peter 1:16-18**  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 eyewitneses 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**.

Peter considered the mountain top transfiguration a “coming” of Jesus in “majesty” and “honor” and “glory.” Letting Scripture interpret Scripture, it was the fulfillment of Matthew 16:28.

Heretical Preterists seem keen to begin the presentation of their error with a study of Matthew 24. However, because of telescoping prophecy, Matthew 24 may not best place to start a study of eschatology. It is the last place to examine. This is because the Gospels of Luke (1:3) & Mark are **chronological**, where as Matthew is **topical**. To wit:
•NAS Luke 1:3  it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus

•NAS Matthew 4:23 And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

•NAS Matthew 9:35 And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

Thus, Matthew 4 - 7 is about the teachings of Jesus; Matthew 8-9 is about the healings of Jesus. The subject matter is arranged by topic. Arguably, the same is true of Matthew 24: it is topical prophecy, not chronological prophecy. Matthew evidently mixes together prophecy about the destruction of Jerusalem in with prophecy about the second coming. In Luke’s Gospel, the two events are separated: Luke 17:20ff (second coming), Luke 21 (judgment upon Jerusalem).

6. THE DOUBLE FULFILLMENT OF SOME OLD TESTAMENT PROPHECIES ALLOWS FOR THE POSSIBILITY OF THE SAME IN NEW TESTAMENT PROPHECIES AND SHOULD MAKE ONE WARY OF HERETICAL PRETERIST CLAIMS

Old Testament prophecy clearly allows for double fulfillments of some prophecies (example: “out of Egypt I have called by son”, “a virgin shall be with child”, etc.). Learning from Old Testament prophecy, why can we not allow for the possibility of this in the New Testament? It should not be ruled out categorically.

7. “ALL” IN THE BIBLE DOES NOT ALWAYS MEAN “ALL,” MAKING “FULL” PRETERISM NOT SO FULL

Books on even beginning New Testament Greek grammar deal with the fact that the Greek word for “all” (pas, pasa, pan) is famous for its hyperbolic use.

•NAS Romans 5:18  So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Will all men be justified? Is universalism a true theology?

•NAS Mark 1:5  And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.
Did every last man, woman and child empty out of Jerusalem to be baptized?

•NAS Luke 18:31  And He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

Was “all” written about Jesus accomplished when he went up to Jerusalem and died on the cross? No.

How does this relate to heretical preterism?

•NAS Matthew 24:34  Truly I say to you, this generation will not pass away until all these things take place

8. Old Testament Prophetic Use of Imminent Time Statements: “It Ain’t Necessarily So!” This Allows for a Similar Possibility in New Testament Prophecy and Undermines Full Preterism

•NAS Hebrews 12:26-27  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." And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain.

•NAS Haggai 2:6-7  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.'

Hebrews 12 applies Haggai 2 to the second coming, an event at least 400 years removed from Haggai’s writing (even if one grants full preterism’s claims that the second coming was in AD 70). In reality it has been over 2,000 years. Yet Haggai said it would occur “in a very little while”. Near time statements sometimes served prophetically to reinforce the prophecy’s certainty rather than its actual nearness in time.

•NAS 2 Peter 3:8-9  But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

Even factoring in the truthfulness of 2 Peter 3:8-9, we do need to generally take the New Testament time statements seriously. If a near, short, or soon time statement is made, it probably refers to the AD 70 judgment coming. If no time indicator is given (and most New Testament eschatological texts have none), it could refer to AD 70 judgment coming or to the actual second appearing of Jesus.
9. Statements About the Transformation and Rapture of the Living Church at Second Coming Make It Impossible for the AD 70 Judgment To Have Been The Second Coming

•NAS 1 Thessalonians 4:16-17 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 shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

A normal, natural reading of this text cries for something to happen to the church other than what did in AD 70. The word “rapture” is not in our English Bibles, but the idea behind it clearly is (it is the same with Trinity, missionary, and even the word Bible).

The word for “meet” was used of a delegation that went to meet an arriving dignitary so as to escort him back into the city. This use is seen in Acts 28:15-16. So too, at the second coming the living church will be raptured up to meet the Lord in the air and escort Him back to the earth.

NAS Acts 28:15-16 And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage. And when we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

•NAS Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

Our souls were redeemed in AD 33 when Jesus died and rose again. Our bodies still await redemption.

•NAS 1 Corinthians 15:51-53 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Were all Christians living in AD 70 changed from mortal to immortal?

Did the great Upper-Taker come so that those then living would never experience death?

10. Confidence in the Holy Spirit’s Ability to Guide the Church Must Lead To A Rejection of Full Preterism
NAS John 16:7-13  "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you . . . I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

NAS 1 Corinthians 3:16  Do you not know that you are a temple of God, and that the Spirit of God dwells in you?

NAS Ephesians 4:11-14  And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming . . .

•NAS 1 Corinthians 1:10  Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.

Everywhere in the world today, the church is in agreement that the second coming of Jesus is a future, bodily event. Not only is the church around the world in agreement about this, but the church of history offers the same judgment: the second coming of Jesus, the resurrection of the dead, and the final judgment are all future events.

Who is it who destroys the unity of the church save he who challenges this unity?

Which would you rather throw out the window, a recent novel theological position of very few people that the Second Coming occurred in A.D. 70 or the convictions of the universal Christian church of all ages?

The choice is between the tried and proved faith of the collective body of Gods people, and the private judgment of a few individual objectors. Of course the creeds and confessions of the historic church are liable to error. That this is so is obvious from the fact that they differ from one another at various points. However, what should get our attention is when the creeds and confessions do line up in agreement with each other at various points. One of these points of alignment is in their confession that the second coming of Jesus Christ, the general resurrection, and the last judgment are all yet to come. All the creeds and confessions are, without exception, futurist in this most important sense.
It strikes me as somewhat naive and even arrogant to think that a corner has been discovered on some truth that not only do 99% of all others who study the bible reject, but that no one else in all of history ever even thought of until the 1870s.

We must cultivate a historical humility, and a spirit of mutual submission with the church at large. When pastors and teachers, laymen, historians, catechists, and theologians all come to the same conclusion regarding a matter, that is significant.

Charles Hodge put it this way: “If the Scriptures be a plain book, and the Spirit performs the functions of a teacher to all the children of God, it follows inevitably that they must agree in all essential matters in their interpretation of the Bible. And from that fact it follows that for an individual Christian to dissent from the faith of the universal Church (i.e. the body of true believers), is tantamount to dissenting from the Scriptures themselves.”

Michael Horton: “Nobody goes to the Bible alone, but carries with him or her a host of influences. It is infinitely easier to distort the Word of God when we cut ourselves off from the consensus of other Christians across time and place.”

Are we really to believe that just as the unbelieving Jews missed the first coming, so too the Spirit-led church missed the second coming?

11. THE DANGERS OF FULL PRETERISM

A. Potential Satanic Deception and Entrapment

• NAS 1 Corinthians 7:5  Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.

Full preterism teaches that Satan and his demons are in the Lake of Fire. Can married couples now deprive one another without fear of outside temptation?

• NAS 2 Corinthians 2:10-11  But whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ, in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.

According to full preterism, it is okay to be ignorant of Satan’s schemes, because there are none. Satan can’t take advantage of you!

• NAS 2 Corinthians 11:14  Satan disguises himself as an angel of light.

Not any more, says realized eschatology!
•NAS 1 Thessalonians 2:18  For we wanted to come to you-- I, Paul, more than once-- and yet Satan thwarted us.

Missionaries need no longer factor Satanic opposition into their plans, if Satan is in the Lake of Fire.

•NAS 1 Timothy 5:14  Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan.

If so-called consistent preterism is right, then young widows no longer need to marry again, at least not from any concern over being sidetracked into following Satan. This verse is now irrelevant.

•NAS Ephesians 4:26  Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity.

Surely preterists do not think it permissible to go to bed angry, but according to their scheme they don’t have to worry about the devil taking advantage of such a situation.

•NAS Ephesians 6:11  Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.

There is no need to put on the full armor of God, no more spiritual warfare, if the devil and the demons have been removed from the world of mankind.

•NAS 1 Timothy 3:6  Not a new convert, lest he become conceited and fall into the condemnation incurred by the devil.

We can appoint new converts to be elders now, if full preterism is right.

•NAS 1 Timothy 3:7  And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.

This warning would be obsolete and archaic! There would no more snare. But, what if the hyper preterists are wrong about the devils whereabouts?

•NAS 2 Timothy 2:26  and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

•NAS James 4:7  Submit therefore to God. Resist the devil and he will flee from you.

There is no devil to resist, says full preterism.
A preterist would scoff at this being a factor today.

If full preterism is wrong about Satan's whereabouts, then if any group is liable to demonic deception and falling into Satan's snare, the preterists are. It is a dangerous theology.

B. Potentially Running Afoul of 2 Timothy 2:16-17

If we judge full preterism to be wrong, then we would logically also need to judge them to be in violation of this prohibition. These are things that ought not be taught.

CONCLUSION

At some point our exegesis has to meet reality. Consider the case of a woman whose leg had been lost in an accident, and who later came to believe that full physical healing is in the atonement if only one claimed it and genuinely trusted God for it. Boldly she praised God for the new leg that she by faith claimed and was going to receive. Meeting her one day, and hearing of her miraculous healing, an observer noticed that she still had only one leg and said, “But sister, you have only one leg!” In response she replied, “God said it, I believe it, and it is true! I am healed.” Not only was her theology in error, but she also ignored reality. Similarly, full preterism makes claims about the second coming, the resurrection of the dead, and the final judgment that not only are unbiblical, but fly in the face of the reality of the fallen world as it exists today.

Full preterist teachings may well be coming soon to a church near you. Be prepared. Do not let it catch you or your church off guard. Many hyper-preterists see the advance of their views as a “second reformation” and thus promote it with the single minded zeal of an evangelist. It has been said that if full preterism is not true, we may as well close our Bibles and look for a new religion (like maybe Islam?). God's
flock must be spared the ravages of fighting over this debilitating and errant doctrine.

Most full preterists are sincere Christians who love the Lord and wish to take His Word seriously. However, they are sincerely in error in their interpretation of Scripture. They are to be loved and accepted as brothers, but they are not to be allowed to promote their unorthodox views, either publicly nor privately (2Ti 2:16-17). The advance of this error should be firmly checked.

**HELPFUL BOOKS TO READ**

*The End Of All Things, A Defense of the Future*, C. Jonathan Seraiah

*Preterism: Orthodox or Unorthodox?* Jay E. Adams

*The Last Days According To Jesus*, R.C. Sproul

*The Time Is At Hand, Prophecy and the Book of Revelation*, Jay E. Adams

*When Shall These Things Be? A Reformed Response to Hyper-Preterism*, Keith Mathison

*Last Days Madness*, Gary DeMar

Web Site: www.preteristsite.com