

# Preterism

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**Preterism**, a Christian eschatological view, interprets some (partial preterism) or all (full preterism) prophecies of the Bible as events which have already happened. This school of thought interprets the Book of Daniel as referring to events that happened from the 7th century BC until the first century AD, while seeing the prophecies of the Book of Revelation as events that happened in the first century AD. Preterism holds that Ancient Israel finds its continuation or fulfillment in the Christian church at the destruction of Jerusalem in AD 70.

The term *preterism* comes from the Latin *praeter*, which is a prefix denoting that something is "past" or "beyond".<sup>[1]</sup> Adherents of preterism are known as **preterists**. Preterism teaches that either all (full preterism) or a majority (partial preterism) of the Olivet discourse had come to pass by AD 70.

Historically, preterists and non-preterists have generally agreed that the Jesuit Luis de Alcasar (1554–1613) wrote the first systematic preterist exposition of prophecy *Vestigatio arcani sensus in Apocalypsi*, published during the Counter-Reformation.<sup>[2]</sup>

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## History

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At the time of the Counter-Reformation, the Jesuit Luis de Alcasar wrote a prominent preterist exposition of prophecy.<sup>[3][4]</sup> Moses Stuart noted in 1845 that Alcasar's preterist interpretation advantaged the Roman Catholic Church during its arguments with Protestants,<sup>[5]</sup> and Kenneth Newport in an eschatological commentary in 2000 described preterism as a Catholic defense against the Protestant historicist view which identified the Roman Catholic Church as a persecuting apostasy.<sup>[6]</sup>

Due to resistance from Protestant historicists, the preterist view was slow to gain acceptance outside the Roman Catholic Church.<sup>[7]</sup> Among Protestants preterism was first accepted by Hugo Grotius<sup>[8][9]</sup> (1583-1645), a Dutch Protestant eager to establish common ground between Protestants and the Roman Catholic Church.<sup>[10]</sup> His first attempt to do this in his "Commentary on Certain Texts Which Deal with Antichrist" (1640) attempted to argue that the texts relating to Antichrist had had their fulfillment in the 1st century AD. Protestants did not welcome such views<sup>[11]</sup> but Grotius remained undeterred and in his next work, "Commentaries On The New Testament" (1641–50), he expanded his preterist views to include the Olivet discourse and the Book of Revelation.

Preterism continued to struggle to gain credibility within other Protestant communities, especially in England.<sup>[12]</sup> The English commentator Thomas Hayne claimed in 1645 that the prophecies of the Book of Daniel had all been fulfilled by the 1st century,<sup>[13]</sup> and Joseph Hall expressed the same conclusion concerning Daniel's prophecies in 1650,<sup>[14]</sup> but neither of them applied a preterist approach to Revelation. However, the exposition of Grotius convinced the Englishman Henry Hammond (1605-1660). Hammond sympathized with Grotius' desire for unity among Christians, and found his preterist exposition useful to this end.<sup>[15]</sup> Hammond wrote his own preterist exposition in 1653, borrowing extensively from Grotius. In his introduction to Revelation he claimed that others had independently arrived at similar conclusions as himself, though giving pride of place to Grotius.<sup>[16]</sup> Hammond was Grotius' only notable Protestant convert, and despite his reputation and influence, Protestants overwhelmingly rejected Grotius' interpretation of Revelation, which gained no ground for at least 100 years.<sup>[17][18][19]</sup>

By the end of the 18th century preterist exposition had gradually become more widespread. In 1730 the Protestant and Arian, Frenchman Firmin Abauzit wrote the first full preterist exposition, "Essai sur l'Apocalypse". Abauzit worked in the then independent Republic of Geneva as a librarian.<sup>[20]</sup> This was part of a growing development of more systematic preterist expositions of Revelation.<sup>[21]</sup> Later, though, it appears that Abauzit recanted this approach after a critical examination by his English translator, Leonard Twells.<sup>[22]</sup>

The earliest American full-preterist work, *The Second Advent of the Lord Jesus Christ: A Past Event*, was written in 1845 by Robert Townley. Townley later recanted this view.<sup>[23]</sup>

Preterists, full and partial, believe that preterism is becoming increasingly popular due to more recent translations of the Bible – with Young's Literal Translation (1862) being a key work.

## Schools of preterist thought

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The two principal schools of preterist thought are commonly called *partial preterism* and *full preterism*. Preterists disagree significantly about the exact meaning of the terms used to denote these divisions of preterist thought.

Some partial preterists prefer to call their position *orthodox preterism*, thus contrasting their agreement with the creeds of the Ecumenical Councils with what they perceive to be the full preterists' rejection of the same.<sup>[24]</sup> This, in effect, makes full preterism unorthodox in the eyes of partial preterists and gives rise to the claim by some that full preterism is heretical. Partial preterism is also sometimes called *orthodox preterism*, *classical preterism* or *moderate preterism*.

On the other hand, some full preterists prefer to call their position "consistent preterism", reflecting their extension of preterism to *all* biblical prophecy and thus claiming an inconsistency in the partial preterist hermeneutic.<sup>[25]</sup>

## Irenaeus Against Heresies.

[Excerpts, with emphasis added]

### Book III

Chapter VI — The Holy Ghost, Throughout the Old Testament Scriptures,  
Made Mention of No Other God or Lord, Save Him Who Is the True God.

5. And the Apostle Paul also, saying, “For though ye have served them which are no gods; ye now know God, or rather, are known of God,” [Gal. 4:8, Gal. 4:9] has made a separation between those that were not [gods] and Him who is God. And again, speaking of Antichrist, he says, “who opposeth and exalteth himself above all that is called God, or that is worshipped.” [2 Thes. 2:4]

Chapter VII. — Reply to an Objection Founded  
on the Words of St. Paul [2 Cor. 4:5].

2. . . . And again, in the Second to the Thessalonians, speaking of Antichrist, he says, “And then shall that wicked be revealed, whom the Lord Jesus Christ shall slay with the Spirit of His mouth, and shall destroy him with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders.” [2 Thes. 2:8] Now in these [sentences] the order of the words is this: “And then shall be revealed that wicked, whose coming is after the working of Satan, with all power, and signs, and lying wonders, whom the Lord Jesus shall slay with the Spirit of His mouth, and shall destroy with the presence of His coming.” For he does not mean that the coming of the Lord is after the working of Satan; but the coming of the wicked one, whom we also call Antichrist . . .

### Book V

Chapter XXV. — The Fraud, Pride, and Tyrannical Kingdom  
of Antichrist, as Described by Daniel and Paul.

1. And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of Antichrist is it shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he (Antichrist) being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king, [i.e., one] in subjection to God, but an impious, unjust, and lawless one; as an apostate, iniquitous and murderous; as a robber, concentrating in himself [all] satanic apostasy, and setting aside idols to persuade [men] that he himself is God, raising up himself as the only idol, having in himself the multifarious errors of the other idols. This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom 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 is lifted up above all that is called God, or that is worshipped — that is, above every idol — for these are indeed so called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as God.

2. Moreover, he [the apostle] has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly called it the temple of God. Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; 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." [Mat. 24:15, Mat. 24:21]

3. Daniel too, looking forward to the end of the last kingdom, i.e., the ten last kings, amongst whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. He says: "And, behold, eyes were in this horn as the eyes of a man, and a mouth speaking great things, and his look was more stout than his fellows. I was looking, and this horn made war against the saints, and prevailed against them, until the Ancient of days came and gave judgment to the saints of the most high God, and the time came, and the saints obtained the kingdom." [Dan. 7:8, etc.]

Then, further on, in the interpretation of the vision, there was said to him: "The fourth beast shall be the fourth kingdom upon earth, which shall excel all other kingdoms, and devour the whole earth, and tread it down, and cut it in pieces. And its ten horns are ten kings which shall arise; and after them shall arise another, who shall surpass in evil deeds all that were before him, and shall overthrow three kings; and he shall speak words against the most high God, and wear out the saints of the most high God, and shall purpose to change times and laws; and [everything] shall be given into his hand until a time of times and a half time," [Dan. 7:23, etc.] that is, for three years and six months, during which time, when he comes, he shall reign over the earth.

Of whom also the Apostle Paul again, speaking in the second [Epistle] to the Thessalonians, and at the same time proclaiming the cause of his advent, thus says: "And then shall the wicked one be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and destroy by the presence of His coming; whose coming [i.e., the wicked one's] is after the working of Satan, in all power, and signs, and portents of lies, and with all deceivableness of wickedness for those who perish; because they did not receive the love of the truth, that they might be saved. And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity," [2 Thes. 2:8]

4. The Lord also spoke as follows to those who did not believe in Him: "I have come in my Father's name, and ye have not received Me: when another shall come in his own name, him ye will receive," [John 5:43] calling Antichrist "the other," because he is alienated from the Lord. This is also the unjust judge, whom the Lord mentioned as one "who feared not God, neither regarded man," [Luke 18:2, etc.] to whom the widow fled in her forgetfulness of God, — that is, the earthly Jerusalem, — to be avenged of her adversary. Which also he shall do in the time of his kingdom: he shall remove his kingdom into that [city], and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: "And he shall desolate the holy place; and sin has been given for a sacrifice, and righteousness been cast away in the earth, and he has been active [fecit], and gone on prosperously." [Dan. 8:12] And the angel Gabriel, when explaining his vision, states with regard to this person: "And towards the end of their kingdom a king of a most fierce countenance shall arise, one understanding

[dark] questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence [*faciet*], and put strong men down, the holy people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be in his hand, and he shall be lifted up in his heart: he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs." [Dan. 8:23, etc.] And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God: "And in the midst of the week," he says, "the sacrifice and the libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete." [Dan. 9:27] Now three years and six months constitute the half-week.

5. From all these passages are revealed to us, not merely the particulars of the apostasy, and [the doings] of him who concentrates in himself every satanic error, but also, that there is one and the same God the Father, who was declared by the prophets, but made manifest by Christ. For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, "When ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet" [Mat. 24:15] [and the angel Gabriel gave the interpretation of the visions to Daniel, and he is the archangel of the Creator [*Demiurgi*], who also proclaimed to Mary the visible coining and the incarnation of Christ], then one and the same God is most manifestly pointed out, who sent the prophets, and made promise of the Son, and called us into His knowledge.

#### Chapter XXVIII. — The Distinction to Be Made Between the Righteous and the Wicked. The Future Apostasy in the Time of Anti-Christ, and the End of the World.

2. And for this reason the apostle says: "Because they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that they all may be judged who have not believed the truth, but consented to unrighteousness." [2 Thes. 2:10-12] For when he [Antichrist] is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly "be cast into the lake of fire:" [Rev. 19:20] [this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a man, "that they may believe a lie, that they all may be judged who did not believe the truth, but consented to unrighteousness;" whose coming John has thus described in the Apocalypse: "And the beast which I had seen was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like unto this beast, and who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemy and power was given to him during forty and two months. And he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, and those who dwell in heaven. And power was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints." [Rev. 13:2, etc.] After this he likewise describes his armour-bearer, whom he also terms a false prophet.

Chapter XXX. — Although Certain as to the Number of the Name of Antichrist,  
Yet We Should Come to No Rash Conclusions as to the Name Itself, Because  
This Number Is Capable of Being Fitted to Many Names. Reasons for This  
Point Being Reserved by the Holy Spirit. Antichrist's Reign and Death.

... 3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name Evanthas [EYANΘΑΣ] contains the required number, but I make no allegation regarding it. Then also Lateinos [ΛΑΤΕΙΝΟΣ] has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule:<sup>49</sup> I will not, however, make any boast over this [coincidence]. Teitan too, [TEITAN, the first syllable being written with the two Greek vowels ε and ι], among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed "Titan" by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he [Antichrist] pretends that he vindicates the oppressed.<sup>50</sup> And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name "Titan" has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called "Titan." We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he [Antichrist] might perhaps continue for a long period. But now as "he was, and is not, and shall ascend out of the abyss, and goes into perdition," [Rev. 17:8] as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob." [Mat. 8:11]

# Proofs Against Preterism

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Preterism is a view of Bible prophecy that employs a system of non-literal, "spiritualized" or allegoric Bible interpretation proposed by the heretics Origen and Tychonius in the 4th century A.D., then popularized by Augustine of Hippo, to hold that most Bible prophecy, except possibly for the last two chapters of Revelation and associated passages, was fulfilled before the present church age. The position was more fully developed in the 16th century as a counter-reformation tool by the Vatican and its Jesuit Order to refute the popular teaching that the Pope was the Antichrist (see attached Wikipedia excerpt), and was later adopted by some of the Protestant churches that came out of Rome, including some Presbyterian, Methodist and "Campbellite" churches among others.

According to preterists the "great tribulation" prophesied by the Lord Jesus in his Olivet Discourse (Matt. 24), and further graphically detailed in Revelation chapters 6-19, was fulfilled in A.D. 70 and thereafter with the destruction of Jerusalem by Rome and the dispersion of the Jews from Palestine. Preterists deny that the thousand-year kingdom age prophesied in Revelation 20:1-6 will be literally fulfilled or that the Lord Jesus will ever reign literally and bodily on earth, and teach instead that His reign is spiritual only and is exercised through His (universal) Church. Some preterists believe that Christ will return after a kingdom age (hence the term postmillennialism) in which the Church will successfully evangelize the world, implement God's law in the earth and take political reign over the kingdoms of this earth in Christ's place; others deny any reality of a kingdom age on earth and teach that Christ's reign applies only in the hearts of His saints (amillennialism). Preterists generally believe that God has forever put Israel aside and has no further plan or purpose for national Israel.

The historic Premillennial position of the apostles on the other hand correctly takes a more literal approach to the scriptures, and teaches that Christ will gloriously and bodily return to this earth after a future time of global upheaval and tribulation, before His kingdom age (hence, premillennial) to free creation from the Adamic curse, restore the planet to its Edenic state as originally created, and establish His glorious thousand-year Kingdom reign on this earth.

The intended effect and inherent danger of the preterist system is that it has a blinding effect and causes its adherents to believe Bible prophecy is a "back-burner issue," to misinterpret current world conditions and to blindly ignore the way current events may be unfolding in fulfillment of Bible prophecy, and how the global economy and governments of this world are being melded into one global satanic system soon to be ruled by "the man of sin" the Bible calls the antichrist. The following arguments are offered to disprove this false and dangerously misleading belief system:

## I. The "Great Tribulation" of Christ's Olivet Discourse is yet to be fulfilled

Matthew 24:21-22

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

A. Contrary to preterist teaching, the Roman siege and destruction of Jerusalem in AD 70 did not fulfill Jesus' description of a "great tribulation" never to be equaled before or since. It was not at all unparalleled in history, and was generally a replay of the previous destruction of Jerusalem in 586 BC by the Babylonians, which was equally horrific and barbaric (2 Chr. 36:17-20, Lam. 4:10, 2:20).

Furthermore, in Matt 24:21 Jesus is quoting from Daniel 12:1, (see Matt. 24:15 & point 2 below) which shows that the "great tribulation" in view culminates in the deliverance of Israel (Jer. 30:7, Zech. 12:7-10, Rom. 11:25-27), not its destruction and dispersion as executed by Rome in AD 70. These prophecies of Israel's deliverance from what the Lord Jesus indicates is a world-wide tribulation have never yet been fulfilled and must be yet brought to pass:

Daniel 12:1-2,7,11

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was

a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt...

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; [cf. Dan. 7:25, Rev. 12:14] and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished...

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate [see Dan. 11:31] set up, there shall be a thousand two hundred and ninety days.

Zechariah 12:7-10

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. 8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. [Rev. 1:7]

These passages speak for themselves and are completely contrary to the preterist view that the purpose for the glorious parousia or coming of Christ was to destroy Israel. At His glorious coming Israel will be delivered and restored, not decimated and forgotten.

B. The Key to timing of fulfillment of Matthew 24 is not the so-called "time text" of v. 34 as believed by preterists, but is instead v. 15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand."

Jesus said we must read and understand the book of Daniel. The "abomination of desolation" (Daniel 8:13, 9:27, 11:31, 12:11) refers to the antichrist's desecration of the Temple (2 Thes. 2:4), which according clearly to Daniel 12:1-2 (quoted in pt. 1 above), must be a last-days event connected with the deliverance of Israel and the final resurrection(s) to judgment (Rev. 20:4-5). Therefore these passages could not have been fulfilled in AD 70 and must be yet brought to pass. (Note: a Jewish Temple of some sort must therefore be rebuilt in Jerusalem, which will likely result from the 7-year covenant of Dan. 9:27, to be confirmed by the antichrist with "the many." This is also a major goal of the Luciferian secret societies connected with international Freemasonry as directed from behind the curtain by the Vatican. As acknowledged even by leading preterist proponent Gary DeMar, preparations for a new Temple in Jerusalem have been underway for some time).

Matthew 24:34 (preterists' "time text") therefore cannot refer to the generation Jesus was speaking to, but must instead refer to the generation that would be alive at the time "all these things" begin to come to pass (v. 33).

C. Matthew 24:31 - And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The word "angels" here does not refer to "messengers" (evangelists) going out into the world with the gospel as the Preterists must (and do) preposterously teach. The context of 24:31 & 25:31 shows these are the angels of heaven accompanying the Lord in final judgment of the world and gathering of the elect at the rapture of the Church, which this and other passages show occurs immediately after (not before!) the tribulation of those days (Matt. 13:39-41, 2 Thes. 1:7-2:3, 1 Cor. 15:52, Rev. 11:15-18 & 19-20:4). This element of Matt. 24 alone shows the events prophesied by the Lord Jesus could not have been fulfilled in AD 70.



D. Matthew 24:27,30 - For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be... ..And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

The Lord Jesus did not visibly and literally come in the clouds of heaven with power and great glory in AD 70; therefore the preterists' spiritualize this text to assert that the Lord Jesus "came" spiritually in powerful judgment on Israel using the armies of Rome as his rod of iron. This is clearly one of the most abominable perversions of the scriptures imaginable. Preterists' attempts to spiritualize Bible texts such as this text that should rightly be interpreted literally always produce un-provable speculations that undermine the doctrinal authority of scripture and open the door to arbitrary interpretation. The scriptures must be interpreted literally unless it is clear from the context that figurative language is being used; that is not the case in Matthew 24. Luke's account of this discourse does include a warning of the events of AD 70 (Luke 21:20-24.a), which foreshadowed events in Israel during the coming great tribulation period, as did the abominable actions of Antiochus Epiphanes in 170 BC; but Luke also shows a distinction between AD 70 and the subsequent "times of the gentiles" (v. 24.b), followed by the literal return of the Lord in power and glory (v. 25-27). The literal interpretation of Christ's coming is demanded by several parallel passages on the subject (cf. Dan. 7:13, Zech. 12:10, Matt 26:64, Mark 13:26 & 14:62, 2 Pet. 3:3-10, & Rev. 1:7 "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.")

For more proof on this point please listen: [Christ's Olivet Discourse: Fulfilled in AD 70?](#)

## II. Revelation Chapter 20 must be interpreted literally.

The Preterist interpretation of the entire book of Revelation rises and falls on the interpretation of Revelation 20:1-4. According to the preterists' spiritualized approach to interpreting the passage, the angel in v.1 is the Lord Jesus, the chain is the gospel, by which Satan is now bound (v.2) and hindered from deceiving the nations (?!). According to the preterists the "first resurrection" of Rev. 20:4 must be interpreted spiritually, not literally, as the new birth of regeneration every believer experiences upon conversion (Eph. 2:1-6). However this interpretation of Rev. 20 is impossible because:

A. The blatantly obvious contextual reason that the resurrection in v. 4 cannot be spiritual conversion of regeneration or the new birth, a reason which is completely and shamefully ignored by preterists, is that those that are raised to life had already been martyred for their faith (v. 4).

B. The Preterist interpretation here denies the eternal power of the gospel. If Satan is now bound by the binding chain of the gospel, then the gospel's power over the devil must be destroyed in the last days for Satan to be freed from his prison to go out to deceive the nations once more (vs.7-8), which is beyond absurd and totally contrary to the Scriptures (Rom. 1:16, 1 Pet. 1:25, Rev. 14:6, etc.). To the contrary, the chain in v. 1 simply represents God's supreme sovereign power even over Satan the Devil to cast him into same hell and chains of darkness that Jude and Peter both say even now bind the fallen angels that sided with Satan in his ancient rebellion against God (2 Pet. 2:4, Jude v. 6).

C. The word "lived" in v. 4 is the same Greek word ("zao," i.e. came to life) used in v. 5 of the second resurrection and in 2:8 of Christ's bodily resurrection. Nothing in the context indicates the resurrections in v. 4 & 5 are different in character, one spiritual & the other bodily. Much to the contrary, the phrase in v. 5 that "the rest of the dead lived not again until the thousand years were finished" plainly shows that these are both bodily resurrections, separated from each other by 1000 years.

D. Satan is still, obviously, very much on the loose (1 Pet. 5:8, 2 Cor. 2:11, 4:3-4).

Conclusion: Revelation 20:4 describes the bodily resurrection of the saints following the return of Christ to earth in Rev. 19 to destroy the antichrist and all those allied with him, in perfect harmony with Matt. 24:29-31, 1 Cor. 15:51-52, 1 Thes. 4:14-17 & 2 Thes. 2:1. Therefore the events of Revelation 6-19 must be connected in time (as is the great tribulation of Daniel 12:1-2) with the resurrection of the saints at the end of the age, not with the events of AD 70. Furthermore, Revelation 20:1-6 must therefore be interpreted literally, including the 1000 year reign of Christ on earth (see 5:10). For further proof of this point please listen: [TWO Future Resurrections and One GLORIOUS Millennium](#)

### III. Scores of prophecies of an earthly Kingdom Age are yet to be fulfilled.

The Preterists' position in denial of Christ's earthly reign is disproven by many as yet unfulfilled prophecies which must be brought to pass of an earthly kingdom (Jeremiah 23:1-8, Daniel 7:14,27, Job 19:25, Matthew 6:10, 5:5, 19:28, Acts 1:6-8, Rev. 5:10, 2:26-27), centered at Jerusalem (Isaiah 2:1-4, Micah 4:1-3, Isaiah 9:6-7, 24:23; 25-27; 32; 54; 66:7-24, Jer. 3:16-18, Psalm 2:6-12; 48, Matt. 5:35, Zech. ch. 1-2, 8:1-8), following the second regathering of Israel, after the gospel has gone forth to the Gentiles:

Ezekiel 37:21-25

21 ...Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them..."

Isaiah 11:10-12

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The first regathering of Israel followed the Babylonian captivity. This second regathering of Israel from dispersion among the nations was never yet fulfilled and is clearly being fulfilled in our day. This regathering of Israel is in itself the most obvious sign that the stage is being set for the Lord's soon return to gloriously reign on this earth in fulfillment of these many wonderful prophecies of a coming glorious time when "a king shall reign in righteousness" on this earth, and when "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

### Conclusion

The Preterist approach to Bible prophecy is a dangerously misleading belief system that produces a warped world view and an improper view of God's plan for Israel, and (as stated above) causes its adherents to blindly ignore the way current events are unfolding in fulfillment of Bible prophecy and how the global economy and civil governments of this world are being melded into one satanic system soon to be ruled by "the man of sin" the Bible calls the antichrist. Christians are commanded to withdraw from this beast system (Rev. 18:4), but preterists instead blindly pretend such a globally implemented system cannot exist or misinterpret its significance. Further, while the Bible says Christians are to "love His appearing" (1 Tim. 4:8), to long for His return and to eagerly "wait for His Son from heaven" (1 Thes. 1:10), many preterists instead scoff at the concept of literal return of the Christ in power and great glory, themselves fulfilling Peter's prophecy of scoffers in the last days (2 Peter 3:3). Nevertheless, as John said, "even so, come, Lord Jesus."