

Daniel and the Olivet Discourse.

In turning to what is known as the Olivet Discourse, we first need to note that Jesus prophesied that the temple would be destroyed in Luke chapter 21. Whereas Matthew chapters 24-25 and Mark 13 both contain a discourse which occurs *later in the evening* on the Mount of Olives, hence the name, the Olivet Discourse. Luke 21, while containing some of the same aspects, is significantly different from Matthew and Mark. The first difference is that the basic framework of Matthew and Mark is missing from Luke. Matthew and Mark both possess sections which mention the beginning of birth pains, Matthew 24:4-8, Mark 13:5-8, the preaching of the gospel in the midst of persecution unto the end of the age, Matthew 24:9-14, Mark 13:9-13, and the section in Matthew 24:15-31, Mark 13:14-27, containing the clear sequence of ; 1. The Abomination of desolation, 2. The great tribulation, 3. the cosmic signs, 4. The coming of Christ, 5. The gathering of the elect. But Jesus' immediate response to the crowd recorded in Luke 21, occurred earlier in the day and not on the Mount of Olives.

In Luke, we have some description of those things which are described as birth pains in Matthew and Mark, but they are not designated as such. In Luke, we have persecution, but there is no mention that the gospel will be preached during this time of persecution for a witness "in all nations and then the end will come." The Abomination of Desolation, Daniel the prophet, the Great Tribulation, and the Gathering of the Elect are nowhere to be found in Luke 21. We do have mention of signs in the sun, moon, and stars, but not *specifically* what those signs will be. We also have mention of the Coming of the Son of Man. Also, there is no mention of the Discourse beginning on the Mt. of Olives in Luke. Jesus responds *directly to the crowd* speaking of a number of things including false Christs, wars, earthquakes, famines, pestilences, and even great signs from heaven. He then talks about persecution for those who believe in Him. Then Jesus answers the question posed to Him concerning the destruction of the temple to the general public. He tells all who are *standing in the temple court* that when Jerusalem is surrounded by armies that the destruction of the temple which He had just spoken of, is near. Every person clearly understood what Jesus the Prophet from Nazareth was saying. In the not too distant future, armies will surround Jerusalem and the temple will be desolated. Jesus goes on to say that this will begin a *dispersion* for Israelites during a time period which Jesus terms "the times of the Gentiles". Note that these comments are unique to Luke.

We see in Luke that the sign they asked for concerning the destruction of the temple was given. The sign being that Jerusalem will be surrounded by armies. But then Jesus goes on to describe other events. After verse 24, the narrative continues. But there is a break in the text at that very point. The narration from verse 25 through 36 may very well be from a later point in time as Jesus is speaking only with his disciples. It is also possible that Jesus spoke these words in the hearing of the crowds as well. Either way, the main topic of this discourse was *the destruction of the temple*. The culmination is clearly in verse 24. The main point still stands that Luke lays out Jesus' initial response as *occurring at the temple*. Then *later in the evening*, when four of Jesus' disciples come to him privately, the subject is slightly different. While we do not have the words in Mark, Matthew points out that the disciples are inquiring concerning *two things* which he has spoken of throughout his ministry on different occasions. Those two things are His Coming and the End of the Age. The disciples' curiosity is peaked, for earlier they had heard Jesus speaking

in front of the crowds concerning the destruction of the temple. They understood vaguely about this coming and the End of the Age, but how does it all fit together? After this inquiry of his coming and the end of the age by the disciples, the response is what we know as the Olivet Discourse whose main subject is the coming of Christ not the destruction of the Temple since Jesus had already given those details in front of the crowds earlier.

Luke's presentation of the answer to the question of the destruction of the temple clarifies what Jesus was weeping about as he beheld Jerusalem. Luke's gospel was published before Acts, which was published before the death of Paul, which occurred before the destruction of the temple. So as Luke included those words, their fulfillment was yet future. It is not difficult to see the similarity between these words and the words which Jesus uttered which prompted the questions from the crowd. Luke 21:6, "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." Jesus prophesied events that were fulfilled in 70 A.D., but the Olivet Discourse (Matthew and Mark) was not fulfilled in 70 A.D. It validated Jesus' ministry as a prophet to his generation. Luke 21 contains a discourse by Jesus at the Temple, *and not on the Mt. Of Olives, i.e. Matthew and Mark.*

The premise is that in Luke 21, the question is concerning the destruction of the temple and a sign to look for shortly before that destruction would happen. Jesus answers the question by describing the sign of Jerusalem being surrounded by armies. Later, in a private setting, four disciples come to Jesus and ask about when would these things happen, and more specifically, what would be the sign of his coming and of the end of the age. Jesus then delivers the *Olivet Discourse* which focuses exclusively on his coming since he has already answered questions regarding the destruction of the temple to the public earlier that day.¹⁰ As noted, in Luke 21 there is a break in the text between verses 24 and 25 which is precisely the point at which Jesus has answered the question concerning the sign of the destruction of the temple.

It was noted that it was possible that the temple discourse ended there, while the comments which followed could have been spoken at a later point in time. While that is possible, it is not probable. All of Luke 21:8-36 was most likely spoken in public at the temple at the same time. In verse 24, Jesus has mentioned the dispersion of Israel amongst the Gentile nations and Jerusalem being trodden down by Gentile nations, both continuing until the times of the Gentiles have been fulfilled. Why would Jesus leave this issue open ended? Although his Coming was not inquired of, the description of this period in time should be followed by the conclusion of this period in time. As Jesus describes his coming, he is giving "the conclusion for the times of the Gentiles."

As Jesus inserts comments concerning his coming, he is not off-topic at all. The subject is still the destruction of the temple "which would lead into a period of time characterized by Israel being dispersed and Jerusalem trodden down." What brings *this time to a conclusion*? The Son of Man will come with power and great glory. Luke records the kingdom of God as being close at hand when these things come to pass. The kingdom of God's coming will obviously bring to a close the times of the Gentiles. So the comments that Jesus makes concerning his coming are appropriate even though he has not been asked concerning his coming in this setting. He is bringing the original question to a complete conclusion. No other gospel writer includes the

words of Christ as Luke records them here. There are a few parallels, but they are not identical and contain significant differences. Consider the following:

Vs. 25--Has a vague parallel in the description of the cosmic signs in Matthew and Mark. However, Luke does not describe exactly what the sun, moon, and stars will do; just simply that there will be signs. Luke includes that there will be roaring of the waves of the sea as well.

Vs 26-- "Men's hearts failing them for fear." No other gospel writer records this.

Vs. 27--Christ coming with great power and glory. Parallels in other gospels, but not just in the Olivet Discourse. This is how Christ spoke on a number of occasions concerning his coming.

Vs. 28--"Now when these things begin to happen, look up and lift up your heads, because your redemption draws near." No other gospel writer records these words.

Vs. 29-33-- These words have parallels in the Olivet Discourse. The wording has a few key differences that leads us to believe that Christ spoke them during the " temple discourse, then further clarified and spoke them again during the Olivet Discourse. In Luke, Jesus is speaking about the kingdom of God, his coming as being after the conclusion for the times of the Gentiles. In Matthew and Mark, he has given the sign of the abomination of desolation to occur just before his coming. So the words apply slightly different to both circumstances.

Vs. 34-36-- "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man." No other gospel writer records these words. They are unique to Luke.

There is simply too much original material to believe that Luke copied from Mark or Matthew. Luke received his material from those who heard Jesus speak at the temple. Matthew and Mark received their material from those who heard Jesus speak on the Mount of Olives. We believe that Luke's entire discourse as recorded here in Luke 21 was spoken at the temple. There are parallels, but the first discourse led into the second discourse on the Mt. of Olives which prompted Jesus to review some of the things he had already said and to further clarify them.

Matt. 24-34, "Verily I say unto you, this generation will not have passed away until all these things shall have taken place" (see also Mark 13-30 and Luke 21-32). It has been noted that preterists hold that "this generation" refers to the Lord's contemporaries, and that he was promising that *they* would not all pass away till all these things of the Olivet Discourse has been fulfilled. Therefore they hold and conclude that all these things in the Olivet Discourse, including the coming of the Son of Man to establish his kingdom was fulfilled in the lifetime of Jesus' contemporaries specifically in or immediately after the destruction of Jerusalem in 70 A.D. Now preterists insist that "this generation" can have no literal meaning other than the restricted use as being those living at that time. The whole *foundation of preterist doctrine lies in this and in the time texts* found in the New Testament. With that they proceed with their methodology to conform it to all prophetic truth by these means.

The word "generation" is used quite a number of times in scripture for "a class marked by a given moral character." And in Matthew 24-34 it literally refers to an on-going wicked class of persons in Israel which would continue on and not pass away till all is fulfilled in the future

tribulation period.

In Luke 21-12-24 our Lord clearly speaks of the events leading up to and including the destruction of Jerusalem in 70 A.D. Luke's gospel is the only gospel to speak of these events. However, it is clear that in addition Luke also encompasses events which find their fulfillment sometime after 70 A.D. This is so for the simple reason of the key words from Jesus at the beginning of Luke 21-12: "But before all these things---." That is before all these things given in Luke 21-8-11, the events of Luke 21-12-24 would transpire. The events leading up to and including the destruction of Jerusalem in 70 A.D.

Luke 21-12-24, "But before all these things (of 21-8-11) they shall lay their hands upon you and persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors on account of my name; but it shall turn out to you for a testimony.----I will give you a mouth and wisdom which all your opposer's shall not be able to reply to or resist.---and they shall put to death some from among you, and you will be hated of all for my name's sake.-----But when ye see Jerusalem encompassed with armies, then know that its desolation draws nigh. Then let those who are in Judea flee to the mountains---for those are the days of vengeance that all things that are written may be fulfilled.---for there shall be great distress upon the land and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of the nations until the times of the Gentiles be fulfilled."

Luke 21-25-28, "And there shall be signs in the sun and moon and stars, and upon the earth distress of nations-----for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh." An important point to note here is that verse 24b of Luke runs on into its consummation within the 70th week of Daniel, the tribulation, where the "times of the Gentiles are fulfilled." And then shall they see the Son of Man coming in a cloud with power and great glory, spoken of in verse 27.

A careful look at Jesus' words in Matt. 23-29-39 will show that "this generation" is an expression which refers to a kind of people Jesus encountered, and also the same kind of people who rebelled against God's leadership throughout the Old Testament. The meaning of "this generation" refers to the race of unbelieving Jews from Moses' day until the appearing of Christ in glory. Matt. 23-34-39 shows the character of "this generation"; and Deut. 32-5,20 describes them. It is not the persons of some "time era" when the Lord spoke those words.

Matt. 23-34-39, "And ye, fill ye up the measure of your fathers. Serpents, offspring of vipers----so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zecharias son of Barachias, whom ye slew between the temple and the alter. Verily I say unto you, all these things shall come upon this generation.----. Behold, your house is left unto you desolate, for I say unto you, you shall in no wise see me henceforth until ye say, blessed be he that comes in the name of the Lord." Note the pronouncement made by Jesus as to "this generation" in verse 35: "so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zecharias son of Barachais, whom ye slew between the temple and the alter." Was it the Lord's contemporaries who slew Zacharias son

of Barachias, over 400 years before they were born? Of course not. But they were of the same moral class of “this generation” Jesus was speaking to. Bearing the same fruits, filling up the measure of their fathers. “This generation is not to pass till all be fulfilled” (Luke 21-32). That is those living in that particular period of time are to be of such a character as to form part of, and be representative of “this generation.” This is the meaning of “this generation” given us in Matt. 24-34 of the Olivet Discourse.

Preterists hold that the Lord's words in Matt. 10-23 was intended to be strictly for the 1st century disciples that they would not have completed going through the cities of Israel to fulfill their commission “until the Son of Man comes again.” Therefore the coming of the Son of Man must have been fulfilled in their lifetime specifically in or immediately after Jerusalem's destruction in 70 A.D. In light of all that has been presented in the discussions of Matt. 24-34 and Matt. 16-28, the only thing that needs to be demonstrated here is a clear and definite time-link between Matt. 10-23 and Matthew 24 of the Olivet Discourse. That Matt. 10-23 is parallel and identical with the same period of time covered by Matthew 24 (Mark 13 and Luke 21-8-11,25-36) of the Olivet Discourse. Which we have shown to be *post 70 A.D.* Therefore the coming of the Son of Man in Matt. 10-23 and Matt. 24-29-31 must be fulfilled sometime after 70 A.D., and after the fulfillment of Daniel's 70th week.

In reality Matt.10-22 refers to the Jewish remnant as does Matt. 24-13. Whereas the preaching of Matt. 10-23 is bound up with the era of the coming of the Son of Man in glory, post 70 A.D., and completion of Daniel's 70th week. Meanwhile however, the mystery form of the kingdom is present now. Paul preached the kingdom. This is not the same thing as preaching the gospel of the kingdom. The gospel of the kingdom was that the *kingdom of heaven was at hand*, God was going to set up his kingdom in the person of his Son Jesus Christ, and this was to be preached to the Gentiles before he did it (Matt. 24-14). And the Lord would send the testimony before he accomplished the fact. It is this gospel of the kingdom that is to be preached before the end comes. When the gospel of the kingdom is preached *at the time of the end*, the character of the preaching then in view, would be of the Lord's coming in glory to set up the kingdom prophesied by the prophets of Israel. This is seen in Rev. 14-6, “---having the everlasting gospel to preach unto them that dwell on the earth,---.” Luke records the kingdom of God as being close at hand when these things come to pass. The kingdom of God's coming will obviously bring to a close the times of the Gentiles.

Another position the preterists hold, is that Jesus had to return before the apostles/disciples had gone to all the cities in Israel. (see Matt. 10-22-23). Sometimes preterists will couple this notion with the idea that the apostles were told to go and preach the gospel in Israel proper, seen in verses 5-6. Because both verses 5-6 and verses 22-23 refer to Jesus' disciples going out to the cities of Israel, preterists assume Jesus would return before the gospel is preached to all the cities in Israel. But this is incorrect because of the parallel accounts of this story in Mark and Luke (Matt. 10-1-15; Mark 6-7-13,30; Luke 9-1-6,10). Of these parallel accounts, Mark and Luke are more detailed than Matthew 10. And the details of Mark and Luke corroborate each other.

Luke 9 records in verse 6 and 10 that after the apostles received their instructions from Jesus,

they departed to the towns of Israel and then returned to tell Jesus what they had done. In fact Luke 9-6 says the apostles went *everywhere*. And the Mark account is identical. Mark 6-12, "And they went out, and preached that men should repent. (v.30) And the apostles gathered themselves together unto Jesus and told him all things, both what they had done, and what they had taught." So according to both the Luke and Mark accounts, the apostles had already completed their mission of preaching the gospel to the people of Israel before the close of the chapter, *long before* Jesus went to the cross, let alone before 70 A.D. On the other hand, the events described in Matt. 10-16-23 were not accomplished until *after* the resurrection. Notice in verses 16-23 that Jesus speaks of the apostles being delivered up to the councils and "scourged in the synagogues" as well as being "brought before governors and kings." In these verses Jesus is predicting that his disciples would be persecuted. And it is a well known fact that the persecution of the Christians did not begin until *after* the resurrection and the day of Pentecost. In Acts 4-1-21 we find the apostles brought before the Jerusalem Council and threatened because of their preaching the gospel. In Acts 21-27 and 25-27 Paul is brought before King Agrippa and Governor Felix, Herod Antipatris and the Jewish Council to stand trial and he even appeals to appear before Caesar Augustus.

The events described by Jesus in verses 1-15 were completed *before* the crucifixion, and the events described by Jesus in verses 16-23 did not come to pass until *after* the resurrection. So it is inaccurate for preterists to link the apostles "fleeing from city to city" in verse 22, with their commission to "preach the gospel" to the Israelites in verse 6. The apostles had already completed their mission before the crucifixion let alone 70 A.D. So there's no way verse 22 can be used by them to assert that Jesus had to return *before* the apostles had preached the gospel to every city in Israel. So their use of this passage as a proof text falls apart.

We read in Matt. 10-22-23, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. 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." Instead of going from city to city to *preach* the gospel here we find them going from city to city to *flee persecution*. Jesus' words here do not point to preaching, though they did, they point to *fleeing*. Jesus' words here clearly state he would return before the disciples run out of places to *flee* to, and not before they run out of places to *preach* to. Preaching had nothing to do with the time frame reference in Matt. 10-22-23. In addition, it is clear that Matt. 10-1-15 Jesus is addressing the 12 apostles. But Acts 8-1 tells us that when the Jerusalem Church was persecuted, everyone fled except for the apostles who stayed behind. "---and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Since in Matt. 10-22-23 Jesus was speaking to his 12 apostles when he gave the instructions to flee from city to city when persecuted, and Acts 8-1 tells us the apostles remained in Jerusalem, we know the apostles understood Jesus' words in Matt. 10-22-23. That when Jesus said to them "flee ye," they understood he wasn't referring *to them only* but also to those coming representatives in Christ. The *future converts* who would come to Christ and join the Jerusalem Church by the thousands seen in the book of Acts.

Jesus clearly states that his disciple should flee from their persecutors from one city to the next. He also says they will not run out of places to flee to before he returns. And Jesus says those who

endure to the end will be saved. Endure what to the end? Endure the persecutions they have been fleeing from city to city. The concept provided in this passage is that the persecution will stop at the end when Jesus returns. In 2 Thess. 1-4-9, in verse 7, Paul specifically states that Christian persecution and trouble will end when Christ returns (see also 1 Peter 1-6-7;4-12-13). Did the persecution of Christians cease in 70 A.D.? If Christ returned in 70 A.D. then we should expect, based upon Matt. 10-22-23 and other New Testament teachings that persecution would have ceased; but it did not. History records that the persecution of Christians continued onward right through 70 A.D. up until the conversion of Constantine. And we cannot ignore the fact that the persecution of Christians continues to this day in places around the world. So we have seen through scripture that Matt. 10-22-23 does not demand a soon coming of Christ.

The book of Revelation has been traditionally dated by scholars to have been written in or about 96 A.D. Preterist scholars quickly recognize that dating the book in 96 A.D. utterly destroys their theory, therefore, they must challenge this dating, and so they have. We get this date from Irenaeus' work "Against Heresies," written in the mid to late 100's A.D. Irenaeus states clearly, "For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign." Domitian reigned from 81-96 A.D., so if John wrote near the end of his reign, that would place the writing of Revelation somewhere in the 90's A.D. Preterists attempt to get around this interpretation "for that was seen" by asserting that it was *John* that was seen toward the end of Domitian's reign, and not John's *vision*. If so, why would Irenaeus use the word "that" rather than "John?" Would not Irenaeus write "for John was seen" to indicate *a person* rather than a *thing* or *object*? Of course he would, it was the *vision* that John saw that Irenaeus speaks of in his writing, and seen by John toward the end of Domitians reign in the 90's A.D. A further note concerning the preterists claim of a pre-date writing of Revelation: Polycarp, who was the bishop of Smyrna recorded that no church in Smyrna existed during the ministry of Paul. Paul died in 68 A.D. So to the preterists who hold to a predate 70 A.D. writing, the question then is *how or why* is it that John would have written to the church of Smyrna *when they didn't even exist as a church yet?*

Jesus declared that society would be in a state of normalcy when he returned. That is there would be no sense of imminent danger or catastrophe (read Matt. 24-38-39; Luke 17-28-29). However, as the days of the destruction of Jerusalem approached, things were anything but in a state of normalcy. Jesus prophesied about this in Luke 19-43 where he speaks of Jerusalem's siege and fall.

Speaking of the events preceding the time when Christ's second coming would draw near, Jesus said; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21-28). What is there about the word "redemption" that could possibly be associated with the destruction of Jerusalem? Every place this word is used, it is associated with *salvation*, not cursing, with *deliverance* not judgment. The destruction of Jerusalem in 70 A.D. had nothing to do with what we read in Luke 21-28. Christ's second coming would be for the *redemption of his saints* which certainly did not occur in 70 A.D. That coming still awaits fulfillment.

Preterists interpret the language of the scriptures, about the life, death, and resurrection of Christ in a totally literal and natural manner, but they abandon this fundamental principle of biblical interpretation when they interpret the prophecies about the Lord's second coming in the last days. In making their argument they turn to the Olivet Discourse to prove their claims, to which we shall also turn to now. We begin first in Mark where he records at the end of the Discourse that Jesus said his words were given for *all* and not just the disciples. "And what I say unto you I say unto *all*, Watch." (Mark 13-37). It is quite clear that Jesus intended his instructions about watching for the signs of his coming to be observed by Christians of this age. This is seen in Matt. 28-18-20, "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 Amen." Greek; "tes sunteleias tou aionos." The Greek word *end* here in this passage is *sunteleias*, which signifies to bring *completely to an end*--to finish completely all prophecy and events. When the word *telos*, end is given, it signifies the *limit* of which a person, thing or event ceases to be *up to that point in time*. As for example Matt. 24-13.

Turning to Matt. 24-3, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" (Greek; tes sunteleias tou aionos). Note here, the word *end* is "sunteleias," not *telos*. These same words are used in Jesus' Great commission in Matt. 28-19-20, "---the end of the age." (tes sunteleias tou aionos). We read in Matt. 24-22, "And except those days should be shortened, there should no flesh be saved; but for the elects sake those days shall be shortened." What does Jesus mean by "those days" that will be shortened, lest no flesh be saved? This indicates that certain events of "those days" of the *telos* shall be shortened to bring in the "sunteleia" of the age, Jesus' second coming; lest no flesh be saved. And "no flesh" does not mean just Jewish humanity, but rather it means *all humankind*.

In Matt. 24-14, the word "world" is "oikoumene," and the word "earth" is "ge" in Matt. 24-30. Concerning the word "age"- "aion", it is used as a reference to "world" in certain contexts. For example, Mark 10-28-30, "Persevere for my sake and the gospels will receive a reward---in the age (to aioni) to come, eternal life." Luke 18-30 uses the same Greek expression. This shows that "aion," *age*, was being used in reference to a *world* to come, or new world age to come. That being the eternal age bringing in eternal life. And eternal life could not and was not given in an *age* that transpired in this world. That being as the preterists claim, the end of the age, the Old Covenant age/world in 70 A.D. It would be given in the age/world to come in the "sunteleia." That being the consummation of the Christian age/world, that the Olivet Discourse speaks of. The "sunteleia" of the age then brings in the eternal age, bringing in eternal life. There is clear evidence in the New Testament that *aion* was often used to convey the sense of *world*, the world as we know it. This again is seen in Luke 20-34-36, "Jesus answered and said to them,"the sons of this age (tou aionos) marry and are given in marriage. But those who are counted worthy to attain *that age* (tou aionos ekeinou), and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection." Here's another case of *aion* being used to denote *world*. Here it means the world/age that will follow this one, when the righteous will be resurrected to eternal life.

In Luke 21-35, when speaking concerning "that day" given in verse 34, "that day---will come on all those who dwell on the face of the whole earth" (tes ges). Here the meaning is quite clear, it is the "entire earth," and not just a specific land area in the world. Two things to note here, it would come as a snare or trap on all the world, and it would come "unexpectedly." This was not so in the destruction of Jerusalem. The Roman armies did not come "unexpectedly" to the Jews. Nor was this a snare or trap on the whole world, but only for the Jews caught in that destruction in that part of the world. Looking to the parable in Matthew 13, we see here the "field" is the "world" (kosmos), the entire world. Matt. 4-8 and Luke 4-5 speak of Jesus' temptation by the devil when he showed Jesus "all the kingdoms of the world." The word "world" used here in Matt. 4-8 is "kosmos." But Luke 4-5 uses the word "oikoumene" to mean "the whole world."

In Luke 21-25, the word "earth" is "ges," and Matt. 5-18 the word "earth" is "ge." In each case to mean the whole earth. So it is in Matt. 24-30, the word "earth" is "ge". In Matt. 24-26, there he uses the Greek word "earth"-"oikoumene." The context indicates that "ge" and "oikoumene" was intended to convey in the strictest sense "the entire earth." It speaks of a "distress of nations" that would be on the earth, and not only in *a part of the earth*. Luke uses "ges" in Luke 21-25 to speak of the distress of the nations of the earth, and in the next verse used "oikoumene" to speak of "the expectation of those things which are "coming on the earth." So we see the words were being used interchangeably in the same context. The context also speaks of "the sea and the waves roaring" in reference to "the distress of the nations on the earth." Chaos in the seas is a statement that depicts a worldwide upheaval and chaos that would accompany the return of Jesus.

Rev.3-10 is another passage among others in the New Testament that used both earth (ges) and world (oikoumene). Here Jesus states that an "hour of temptation" was coming upon the world (oikoumene) to try those who "dwell on the earth (ges)." Using earth interchangeably with world indicate that both words were to be understood in that sense. We read in Rev. 12-9, "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world, he was cast out into the earth (gen) and his angels were cast out with him." In verse 12, a woe "for the earth (gen) and the sea, because the devil has gone down to you." Here again, the word for earth is "gen", the entire earth. Using "earth" and "sea" together indicates that this speaks of the entire world which consists of the land and the sea. This is not speaking of a restricted area of earth/land, neither in Jerusalem or the Roman Empire as the preterist doctrines hold to. The context shows to any reasonable person that "oikoumene" in Luke 4-5; Acts 17-31; Hebrews 1-6; 2-5; Rev. 3-10; 12-9 and 16-14 signifies "the whole world."

In Matt. 24-30 we read; "---all the tribes of the earth" (Ge). The Greek word "ge" is to mean the entire world. When "ge" is used in the limited sense, it is used in a limited sense of land within a specified region given in the text. A few examples are; Matt. 11-24, "Land (ge) of Sodom"; John 3-22, "land (gen) of Judea." Hebrews 8-8-9, "land (ges) of Egypt"; Matt. 14-34, "land (gen) of Gennesaret"; Acts 13-17-19, "in the land (ge) of Egypt---in the land (ge) of Canaan." The contexts throughout the New Testament determined when "ge" was being used in the sense of the entire earth or a specific land area. Rev. 1-7 reads, "all the tribes of the earth "(ai phulai tes ges) will mourn because of him." Here the word "phulai" means "tribes" and "ges" means "earth," the entire world/earth.

Paul in Romans 16-26 said that the gospel had been made known "to all nations." But the word

for "nations" used was neither "oikoumene" nor "kosmos." It was "ethne," which is the plural of "ethnos," to mean nation. Paul then was saying that the gospel had been preached, made known to all *nationalities* that came from different nation groups and tongues in that area of the world. That began at Pentecost when the apostles spoke to the people in tongues, languages to the various nation groups gathered there from different areas of the regions. Not that it had been preached *in all the world*. He also gives this meaning in Col. 1-23 when he said that the gospel had been preached to "every creature under heaven," a figure of speech here used by Paul. No reasonable person would claim that the gospel had literally been preached in North and South America at that time, nor in other parts of the globe. This was a form of speech used here by Paul to indicate that the gospel, at that time, had been made known "to all nations," *ethnic groups*, and not the globe.

As we know, the Old Testament was written in Hebrew and Aramaic, but in the first half of the 3rd century B.C., work was begun on a Greek version that's called the Septuagint. This version can shed considerable light on what the translators of that time understood the Greek word "oikoumene" to mean. And the Holy Spirit must have considered it a reliable translation because he often *inspired* New Testament writers to quote it. Lets look at some Septuagint versions of Old Testament statements that referred to *the world*. Keeping in mind at the time the work of the Septuagint began, Rome had---conquered all of the Italian peninsula, but no *Roman Empire* existed at that time. 2 Sam. 22-16, "---and the foundations of the world (oikoumenes) were discovered---." Did "oikoumenes" here refer to *a part of the world or Roman Empire* that didn't exist at that time? Psalm 9-8, "And he (God) will judge the world (oikoumenon) in righteousness---." Does this mean that God would judge *only a part of the world or Roman Empire*? Psalm 18-15, "And the springs of water appeared, and the foundations of the world (oikoumenes) were exposed,---." Did the Septuagint translators think that the Lord had laid only the *foundations of the Roman Empire*? Psalm 24-1, "The earth is the Lord's and the fullness thereof; the world (oikoumene) and all that dwell in it." Did the Septuagint translators think that only those who dwelt in the *yet to be Roman Empire* were the Lord's? These are just a few, others, when the word "world" is translated to Greek by the Septuagint translators to be "oikoumene" are seen here. Psalm 33-8;77-18;89-11;90-2;93-1;96-10;96-13;97-4;98-7,9; Proverbs 8-26; Isa. 13-11;23-17; Jer. 10-12; 51-15.

Preterists maintain that the word "tribes" seen in Matt. 24-30 and Rev. 1-7 refer only to Israel-the tribes of Israel-, and not the tribes of the world. They see the word "tribes" as being a reference to "Israel's 12 tribes" and not the tribes of the world. The word "tribes" is seen in Matt. 19-28, where Jesus tells the disciples they would judge "the twelve tribes of Israel." The Greek word for "tribes" is *phule*, the Septuagint also used *phule*, but also in reference to *non-Hebraic tribes and nations*. To give here a few examples; Gen. 12-3, "---and in thee shall all the tribes of the earth (phulai tes ges) be blessed." This is also seen in Gen. 28-14 when the promise was given to Jacob. "---in thee and thy seed shall all the tribes of the earth (phulai tes ges) be blessed." These tribes of the earth are seen in Ezek. 20-32, "--we will be as the nations, and *as the tribes of the earth* (phulai tes ges) to worship stocks and stones."

Going to Amos 3-2 we read, "You (house of Israel) especially have I known out of all the *families of the earth* (phulon tes ges)---." If God had *especially* known the house of Israel out of

all the families (phulon) of the earth, then these (phulon) tribes of the earth would have included all non-Hebraic tribes wouldn't they? If not, why not? We see these families of the earth again in Zech. 14-16-17. "And it shall come to pass that whosoever of all the *families of the earth* (tou phulon tes ges) shall not go to Jerusalem to worship the king, the Lord Almighty---." In verse 18 we read, "And if the *family* of Egypt (de phule Aiquptou) shall not go up,---." We see here when the biblical text restricts *phule* with a *qualifier* like "of Egypt," this means that only this "one tribe" is meant. But when texts refer to "all the tribes of the earth," it means all the tribes of the earth, and not just the 12 Jewish tribes of Israel.

So we can know that the tribes in Matt. 19-18 referred only to the 12 tribes of Israel, because the text says so, but there is no such *qualifier* in Matt. 24-30 and Rev. 1-7. Just as there is no *qualifier* of the word "ges," with "of Judea" or "of Jerusalem" to show that Jesus meant for "ges," *earth* to refer only to the region around Jerusalem. If "ai phulai tes ges," all the tribes of the earth mean "all the tribes of the land of Judea" as preterists claim, then they must point us to *linguistic reasons* in the context of the statement to support their claims. The truth is they have no contextual reasons to support their claims, they take that position only because of their long-held traditional belief.

Lets turn now to Rev. 1-7, "Behold, he is coming with clouds, and every eye will see him, even they who pierced him. *And all the tribes of the earth* (ai phulai tes ges) will mourn because of him." Now here, does this mean *all the tribes of the earth?*" Why? Because it says so. If not, why not? How about Rev. 5-9, "---redeemed us to God by your blood out of *every tribe* (phules) and tongue and people and nation---." How about Rev. 13-7, "---and authority was given him over *every tribe* (phulen), tongue and nation. All who dwell on the earth will worship him---." How about Rev. 14-6, the flying angel "having the everlasting gospel to preach to those who dwell on the earth---to every nation, *tribe* (phulen), tongue and people---." Now do these texts given here speak of *all the tribes of the earth?* Yes? Why? Because it says so. How about Rev. 7-4-8 where we see the sealing taking place "of all the *tribes* of the children of Israel." Are these *the tribes of the earth?* No. Why? Because it says so.

We read in Dan. 9-24, "Seventy weeks are determined for your people and for your holy city." The Hebrew word for *determined* in this verse is *chathak* which means *to cut, to cut off*. In the same way that the word in Dan. 9-26, the Hebrew *karath* is used of Christ being *cut off*. Now for one to deny the Hebrew word *chathak* meaning to *cut* in Dan. 9-24 as *not applying* to the units of the 70 sevens, would also mean it would *not apply* to Dan. 9-26 where the word *karath* is used of Christ being *cut off*; *for the two words have the same meaning*. One cannot accept the word meaning in verse 26, of Christ being *cut off*, yet *reject the word meaning in verse 24!* You either *reject* both verse texts or *accept* both verse texts, for the meaning of these two Hebrew words given *are the same*. The proper exegesis is used when one uses the word meaning in *both verse texts*, and in doing so he may find *the proper meaning and understanding to the prophecy of Daniel's seventy sevens*.

We must take into account that Daniel was told to *seal up the vision of what he saw* in Dan. 8-26. "---wherefore *seal thou up* the vision---." Gabriel confirms this in Dan. 12-9, "---for the words are *closed up and sealed* till the time of the end." Therefore this *cutting off* of Christ after

the fulfillment of the 69 sevens would also *cut off* the *final seven to a future time that would then fulfill the prophecy of the seventy sevens*.

In Dan. 9-24 Gabriel tells Daniel, “Seventy weeks are *determined* upon thy holy people and upon thy holy city, to *finish* the transgression, and to make *an end of sins*, and to make reconciliation for *iniquity*, and to bring in *everlasting* righteousness, and to *seal up the vision and prophecy*, and to anoint the *holy of holies*.

“And after threescore and two weeks shall Messiah *be cut off*, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof (shall be) with a flood, and unto *the end of the war, desolations are determined*. The word *determined* here is *chathak*, to mean *cut*. *The desolations of this war are to be cut off*; indicating a passage of time. “---even *until the consummation*, and that determined shall be poured upon the desolate” (Dan. 9-27).

Now if the 70 units of years given were *not to be cut*, why then would there be a need for Gabriel to state it in the manner he did? If the units were to be continuous, Gabriel, most probably would have said: “---from the going forth of the commandment to restore and to build Jerusalem *unto Messiah the Prince*, there shall be *seventy weeks*.” Also, if they were to be continuous, it would “--finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy, and anoint the most Holy” (Dan. 9-24). The Hebrew wording *most Holy* properly translated, literally reads *anoint the holy of holies; i.e. the sanctuary*. This agrees with the texts given us in Daniel. Concerning these things stated here, its clear they have continued to this very day and are certainly not fulfilled, which indicates that the prophecy *has yet to be fulfilled*. And as the wording shows, was to be fulfilled in the manner it was given by Gabriel, to be *cut*, by *time* as the text clearly shows. What may be called *time gaps* between the fulfillment of the seventy sevens.

“Seventy weeks are *determined* upon thy people and upon thy holy city, to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal vision and prophecy, and to anoint the holy of holies. Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are *seven weeks and sixty two weeks*. The street and the moat shall be built again, even in troubling times. And *after the sixty two weeks shall Messiah be cut off*, and shall have nothing; and the people of the prince *that shall come* shall destroy the city and the sanctuary.”

History shows this was fulfilled in the 70 A.D. destruction of Jerusalem and the Temple by the Roman Empire. This after an almost *40 year gap* from the expiration of the 69 weeks of years and the *cutting off of the Messiah*. Then we read, “-- and the end thereof (shall be) with a flood, and unto *the end of the war, desolations are determined*. The word *determined* here is *chathak*, to mean *cut*. *The desolations of this war are to be cut off*; indicating a passage of time. “---even *until the consummation*, and that determined shall be poured upon the desolate.”

“And he shall confirm a covenant with many for one week---,” The text makes clear that this is *the final seven* which comes *after* the 70 A.D. destruction of the city and sanctuary seen in verse 26.

This *time gap between* the end of the 69th week and beginning of the 70th week can be seen when we apply this passage of Daniel with Luke 21-20,22 and 24. There we read:

(V.20), “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”

(V.22), “For these be the days of vengeance, that all things which are written may be fulfilled.” Now its very important to note here that at the time Jesus prophesied this, *all prophetic scripture, i.e., the New Testament, had not as yet been written.*

(V.24), “And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” This passage in Luke 21-24 answers the prophetic passage given us in Dan. 9-26. “--unto the end of the war, *desolations (plural) are determined (cut).* Note, in Luke 21-20 Jesus said, “--when ye shall see *Jerusalem compassed with armies*, then know that the *desolation (singular)* thereof is nigh.” The passage of the *final seven* of Dan.9-27 which speaks of *desolations that are determined* in that time, *is not the same prophecy spoken of by Jesus in Luke 21-20.* Jesus speaks of the *desolation of Jerusalem in 70 A.D.*, whereas Daniel's passage speaks of *desolations* prophesied in that final time.

The passages of Dan. 9-26, and Luke 21-20-22-24, prophesied *for Daniel's people, the Jews*, involve different events separated by a great span of time and world wide persecution of the Jews and *desolations* and trampling of Jerusalem by the Gentiles until its fulfillment. That *span of time* being fulfilled when “*the times of the Gentiles be fulfilled.*”

Gabriel came in answer to Daniel's prayer concerning his “people and Jerusalem.” He then informs Daniel when this period of time given would start. We read that it is “from the going forth of the command (word) to restore and build Jerusalem.” Gabriel then gives more specifics about this command and restoring of the city and Jerusalem. “---the street shall be built again, and the wall, even in troublesome times.” Daniel received the vision of the 70 week unit in the 1st year of Darius, which was 538 B.C., and into the 68th year of the Babylonian captivity. The 70th year of Judah's captivity was drawing to a close. Jerusalem was in ruins and without walls and a temple.

So which Decree was it that began fulfilling this prophecy? We first need to establish which of the decrees given in scripture qualified to be the commandment to “restore and to build Jerusalem.” Isaiah gives us prophetic proof as to whom would be the one whom the Lord would choose to bring the prophecy to fulfillment. We read in Isa. 44-28, “That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shall be built; and to the temple, thy foundation shall be laid.”

Of all the decrees to “restore and build Jerusalem,” beginning with the temple, only one carries the authority of the word of God, the decree of Cyrus. This commandment was witnessed by the two prophets Haggai and Zechariah (see Zech. 1-16; Haggai 1-8). We read in Ezra 5-2, “Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up

Zarubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God helping them.”

The very decree given by Cyrus in 538 B.C. which allowed the Jews to return and build the temple; with the foundation being laid in 536 B.C. And the decree by Darius in 520 B.C., confirming the original decree by Cyrus of Persia in 538 B.C. Where then the temple was completed in 515 B.C. Here is where we have the time and decree mentioned in Dan. 9-25 that would begin the countdown and fulfillment of the 70 units of seven years. Is it coincidence or prophetic that from the temple foundation being laid to the temple's completion; because of “troublesome times” as the prophecy dictates, this took 21 years to accomplish. Or shall we be bold and say *three of the sevens* of the prophetic 70 units of sevens given us in Daniel? When reading Ezra and Nehemiah, it is clear in those books that it would be fulfilled in an *off and on manner* through the years beginning with the Decree of Cyrus in 538 B.C. “--From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince seven weeks, and threescore and two weeks; the street (the square) shall be built again, and the wall, *even in troublous times.*” (Dan. 9-25). This is why when adding the 69 sevens to any calendar in succession, to any of the four decrees given, to the Crucifixion of Christ, none meets the criteria, scripturally and properly.

In 538 B.C. Cyrus decreed the return of the Jews from their captivity and the rebuilding of the temple. By 537 B.C., a minority of Jews had returned and they began the building of the temple. In 536 B.C., the foundation of the temple was laid. But because of much hardship and persecution the temple was not completed until 515 B.C. (see Ezra chapter 6). By the end of the second year of the laying of the foundation, because of opposition, the work was forced to cease. So here we see that from the laying of the foundation in 536 B.C. To 515 B.C., 21 years had gone by before the temple could be completed. Ezra chapters 5-6 tell us the details, that in the 6th year of Darius the temple was completed (March 12, 515 B.C.). Darius began his reign in 520 B.C.

The second decree of Artaxerxes in 458 B.C. was given in order that the temple be adorned and to have a civil and religious structure of laws to bring order to the community as a people and nation in order that they may grow and prosper. Artaxerxes' first decree was still in effect *that prohibited the rebuilding of the city*. But nevertheless this was an expansion of Artaxerxes' first decree and pertinent to the fulfillment of the units of sevens. For we must remember that the prophecy not only was for the building of the city but also for “your people” (Daniel's) and your holy city.” Jerusalem could not be rebuilt without the proper establishment of the Jewish community as a people and nation. Ezra 7-9 tell us that he began his mission in the 1st day of the 1st month of 458 B.C. In the 7th year of the king's reign. He arrived in Jerusalem on the 1st day of the 5th month. Ezra 10-17 tell us that what he went to accomplish was completed by the first day of the first month of 457 B.C., a year later.

After Ezra's mission, he again returned to Jerusalem 14 years later in 444 B.C. (see Nehemiah chapter 8). It was in 444 B.C. that Nehemiah went to Jerusalem to begin rebuilding the city walls, which he completed a short while later. He then later returned to Jerusalem in Artaxerxes 32nd

year (see Nehemiah 13-6), making this about 432 B.C., and stayed until he corrected all the problems spoken of in the chapter.

Now beginning with the decree of Artaxerxes in the 20th year of his reign, in 445 B.C. when he allowed Nehemiah to return to Jerusalem and confirm that he was sent by the king and during the time of Ezra's return, the wall was completed as we are told in Nehemiah 6-15: "--in the twenty and fifth day of (the month) Elul, in fifty two days." This would be Aug.-Sept. of 444 B.C.

Note how the prophecy of the sixty nine sevens given Daniel to the time that Christ would be *cut off* or crucified in Nisan 30 A.D. was fulfilled. As prophesied we see from the 1st decree by Cyrus in 538 B.C., where in its fulfillment opposition occurred, causing a *cessation*; where it would again require a decree to *continue*, or start the *time fulfillment* of the prophecy. This is seen each time the decree or word is given in this prophecy. Exactly how the Lord gave it to Gabriel to give to Daniel: "Seventy sevens are *determined* (cut) upon thy people and upon thy holy city,---. Know therefore and understand from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times And after threescore and two weeks shall Messiah be cut off, but not for himself;--." (Dan. 7-24-26a).

"Seventy weeks ("seventy sevens" of years) are determined upon thy people (Daniel's people, Israel) and upon thy holy city (Jerusalem), to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal vision and prophecy, and to anoint the holy of holies. Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are seven weeks, and sixty two weeks (*69 weeks of years*). The street and the moat shall be built again, even in troubling times. And after threescore and two weeks shall Messiah be cut off, (*the 7 weeks and 62 weeks of years*), but not for himself: and the *people* of the *prince* that shall come shall *destroy* the city and the sanctuary; and the end thereof be with a flood, and unto the end of the war desolations are determined."

Verse 26 also predicts the destruction of "the city and the sanctuary," by the *people* of "the coming prince" (*nagid habo'*). The destruction spoken of here is that of A.D. 70 and is widely agreed upon so we have no problem here. What must be noted is that the verse carefully specifies that it is "the *people* of the coming prince" and not the prince himself that will destroy the city. The people who destroy Jerusalem are said to be related in some way to "the coming prince." The significance of this becomes clearer in verse 27. The description of this prince is significant. He is "the coming one" (*habo'*, participle, determined state). Such a description would indicate his importance. "And his end (*weqitso*) shall be in the flood" signifies the destruction of "the coming prince." As Young points out "flood" (*shetep*) is used elsewhere as descriptive of the outpouring of God's wrath. The pronoun is more properly "his" rather than "its," referring to *nagid* ("prince"). "His" end will be under divine judgment. God Himself will destroy "the coming prince" with overwhelming judgment.

So we see the destruction of Jerusalem is not done by the coming prince himself, but the "people" of this prince that shall come; and certainly not done by the people of the *Messiah/Prince* who was cut off, but the people of *this prince* that is yet to come here. The

prophetic figure spoken of earlier in Dan. 7-7-8,20-21,24-26, who is seen in verse 27, the next verse. It is this “people” that shall destroy the city and the sanctuary, which was fulfilled in the 70 A.D. destruction of Jerusalem and the temple by the Roman “people,” the Roman armies. This after an almost *40 year gap* from the expiration of the 69 weeks of years and the “cutting off” of the Messiah.

“And the end thereof shall be with an overflow, and unto the end, war—the desolations determined.” This is clearly a description of war, but what is the significance of “until the end”? The end of what? The statement seems to indicate perpetual trouble upon the city of Jerusalem until the eschaton, which *end* is mentioned in verse 27. History has witnessed the fulfillment of this exactly. Following Jerusalem's destruction in A.D. 70 (v.26b), the city has had more than its share of war (Luke 21:24).

Verse 27 speaks of someone coming who will “cause a covenant to prevail with many for one seven” and at the middle of that seven “cause sacrifice and offering to cease.” At issue and of great importance is the identity of the “*he*.” Some understand it as the “Messiah” of verse 26, who ratified a covenant by His death. But there are several reasons and considerations that must reject this view. First, he is said to “cause a covenant to prevail *for one week*.” Jesus did ratify a covenant, the New Covenant, but it is *an eternal one*. And in order to understand how the covenant sealed in Jesus' death could be spoken of as prevailing for only seven years we would need some explanation from somewhere. Second, there is no reason to expect any mention of Jesus' cessation of sacrifices at this point; for the Jewish sacrifices continued on for nearly 40 years after his death. Third, the closest antecedent to “*he*” is “the coming prince” in verse 26. Fourth, the participle “coming” with the definite article, as mentioned above, seems to refer back to someone previously mentioned or already known.

Further, there is something significant about the three and one half years of this seven. These considerations together point back to the activities of the little horn in Daniel 7:25 who works blasphemy for “a time, and times, and the dividing of time” -- a period seemingly identical with that of this “*he*” during the final week. Fifth, the *activities* of this “*he*” are clearly *not those* of the Lord Jesus. It would be possible to speak of Christ as ending “sacrifice and oblation” in some sense, but to associate him with “the abomination of desolations” is impossible. Sixth, as we shall shortly see, his activities are cited by the apostles Paul and John in reference to an end time personage. These considerations simply *do not allow an association of this figure with the Lord Jesus Christ*.

The activities of this person are described here, “And he shall cause a covenant to prevail with the many for one seven. But (for) half of the seven he shall cause sacrifice and offering to cease.” Taken at face value and since the Bible never anywhere else mentions such a seven-year-covenant, the statement indicates that this person is evidently of considerable position. Who will enter into an agreement with Israel, “the many,” the subject of the seventy sevens, and will violate that agreement three and a half years later. The details of the covenant are not stated, but they clearly involve the freedom to worship.

“And for the overspreading of abominations---.” Some translations read, “upon the wing a

desolating abominable idol" which will endure "until the end and until that which is decreed shall be poured out upon the desolater." What we can know about this act, from this passage of Scripture, is that it is abominable and involves idolatry (*shiqutsim*). This act of idolatry is what Jesus referred to as "the abomination of desolation standing in the holy place" (Mt.24:15). And what Paul talks about in 2 Thess. 2-3-4. This "coming prince," then, is Paul's "man of lawlessness" and John's "beast from the sea" whose activities are in close proximity to the return of Jesus Christ (Rev.19:11-20:3). It would seem that he is also the "antichrist" of 1 John 4:3. His activities will continue "even until the end, and until that which is decreed shall be poured out upon the desolater." That is, at the "end" he will be destroyed.

It has been shown that a *time gap* exists between the seven and the sixty-two sevens. Where then, verses 26-27 reveal the same chronological relation between the sixty-two and the one seven. Daniel writes that the events of verse 26 occur after (*achare'*) the *close* of the sixty-two sevens. Verse 27 then proceeds to describe the events of the final seven. The *waw* (and) consecutive at the beginning of verse 27 naturally continues the narration in chronological and consequential order. The plain reading of the verses, in both the English and the Hebrew, reveals the events of verse 26 to be "after the sixty-two sevens" but before the one final seven. It is clear that the events of verse 26, stated to be "after the sixty-two sevens," involve far too much time to be included within the final seven. Whatever date for the crucifixion is preferred, it precedes the destruction of Jerusalem of A.D. 70 by nearly 40 years. Yet both must fit *within* this 490-year unit. The only way to allow the words of the text to stand is to acknowledge another break in the time-table. Those who wish to see the final seven as expired in the first century with the destruction of Jerusalem face a difficult problem here. They do not want to admit to a gap between the sixty-two and one seven, so they conjure up other explanations to justify their doctrine. The time frame of the seventieth seven is clearly eschatological. Nor is this time frame constructed upon hermeneutical or even theological grounds, but on exegetical grounds. Daniel's seventieth seven awaits the Day of the Lord for its fulfillment (2 Thes. 2:2-3).

Those who reject a *time gap* between the end of the 69th week and beginning of the 70th week when it would come to fulfillment can be seen when we apply this passage of Daniel with Luke 21:20,22 and 24. We read in Dan. 9:26, "And the people (Rome's armies) of the *prince that shall come* shall destroy the city and the sanctuary and the *end* thereof with a flood, and unto the *end* of the war *desolations are determined (cut)*." Now after Jerusalem's fall, what is meant of "until the end of the war "desolations are determined (cut)" which indicates to occur *after the time of the fall of Jerusalem?* Our answers to that are seen in the passages of Luke chapter 21. There we read:

(V.20), "And when ye shall see Jerusalem compassed with armies (by Rome in 67A.D.), then know that the desolation thereof is nigh."

(V.22), "For these be the days(times) of vengeance, that all things which are written (Old Testament) may be fulfilled." Now its very important to note here that at the time Jesus prophesied this in 30A.D., "all prophetic scripture." i.e., the New Testament, had not as yet been written.

(V.24), "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be

fulfilled.” This passage in Luke 21-24 answers the prophetic passage given us in Dan. 9-26. “--unto the end of the war, desolations, i.e., *destruction, wars* are determined.” That time or “time gap” being from the fall of Jerusalem in 70 A.D. to the fulfillment of the end of the desolations or trudging down of Jerusalem. Where as noted, history shows us the truth of this prophecy's fulfillment. Since the fall of Jerusalem in 70 A.D., the Jews were persecuted and scattered worldwide until they became a nation again in 1948, thus fulfilling part of the prophecy. And Jerusalem was trodden down by the Gentiles until 1967, where then Israel recaptured the city in the 1967 Eight Day War; ending the time of the trampling down “*on Jerusalem by the Gentiles.*” This passage of Dan. 9-26, and Luke 21-20-22-24 involve two events, the world wide persecution of the Jews and the trampling of Jerusalem by the Gentiles until its fulfillment, and separated by a span of time. That span of time, the “time gap,” being fulfilled when “the times of the Gentiles be fulfilled.”

The first part of the question “When shall these things be” relates to what was asked earlier in the temple grounds by the disciples as is seen in Luke 21. But here in Matthew on the Mount, they ask, “When shall these things be? “*And*” what shall be the sign of thy coming, “*And* of the end of the age?” Jesus then goes on and gives his discourse of all the events that would need to occur to their fulfillment, prior to his second coming. “And when these things begin to come to pass, then look up, and lift up your heads; for your *redemption* draweth nigh” (Luke 21-28).

Matthew 24-29-31 speaks of the fulfillment of those times spoken of in Luke chapter 21: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 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. 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.”

“Verily I say unto you, *this* generation (living then) *shall not pass*, till all these things be fulfilled. Heaven and earth shall pass away (Rev. 21-1), but my words shall not pass away” (Matt. 24-34-35).

Matthew 24 of the Olivet Discourse could not have been fulfilled in the destruction of Jerusalem in 70 A.D. for our Lord in Matt. 24-15 refers to the 70th week of Dan. 9-27 saying: “When therefore you shall see the abomination of desolation, spoken of through Daniel the prophet standing in the holy place---. This tells us that Matthew 24 coincide with the fulfillment of the 70th week. Thus the Lord Jesus provides the indisputable *timing* for the fulfillment of Matthew 24, in that it is fulfilled whenever the 70th week is fulfilled. So, as Dan. 9-26 explains, that the destruction of Jerusalem takes place *after* the end of the end of the 69th week after Messiah/Christ is cut off in death, and *before* the start of the start of the 70th week. Therefore Matthew 24 could not have been fulfilled in the 70 A.D. destruction of Jerusalem; but must be fulfilled sometime future to Jerusalem's fall in 70 A.D.

Jesus is very specific concerning the end time by referring to the abomination of desolation

standing in the holy place. Matt. 24-15-22 gives specifically one great event in that time, that being the prophesied abomination of desolation standing in the holy place. Our Lord makes clear that Matthew 24 of the Olivet Discourse and Daniel's 70th week are tightly linked, and thus to be fulfilled sometime future to 70 A.D. So here, we see based on Dan. 9-26-27, Matt. 24-15, and other passages relating, that Daniel's 70th week requires a fulfillment sometime after the 70 A.D. destruction of Jerusalem.

We read in Matt. 24-34, "Verily I say unto you, *this generation* will not have passed away until all these things *be fulfilled*." (see also Mark 13-30 and Luke 21-32). We must note here that the word "fulfilled" is a poor and incorrect translation seen in Matt. 24-34. It should read, "Verily I say unto you, *this generation shall not pass*, until all these things *begin to take place*." Not "*fulfilled*." The Greek word is *genetai* from *genomai*, to *begin to be*, to *come to be*, and is quite different from *pleroo*, to *fulfill*. In Luke 21-32, which is the parallel passage, we have the word *genetai*, *begin to be*, while in verse 24, we have the word *pleroo*, *fulfilled*. "--until the times of the Gentiles *be fulfilled*." (Luke 21-32).²¹ So when reading Matt. 24-34 following the correct translation, we read: "Verily I say unto you, *this generation shall not pass, til all these things begin to take place*." This is what the Lord Jesus said, and they *did begin* to take place during that very generation. For following the Lord's death there would be many coming saying, "I am Christ," (v.5), but in order that we might clearly understand, Jesus immediately adds in Matt. 24-6, "--for *all must come to pass*, but the *end is not yet*."

Continuing with the meaning of "this generation." These time frame proofs preterists use are found in Matthew chapter 24, Mark 13 and Luke 21. Having completed the course of events that must come before his return, Jesus makes the following statement recorded in each of the first three gospels. Matt. 24-34, "Verily I say unto you, this generation shall not pass, until all these things begin to take place." Mark 13-30, "Verily I say unto you, that this generation shall not pass, till all these things be done." Luke 21-32, "Verily I say unto you, *this generation shall not pass away, til all begin to be*" (to take place). The Greek word for *generation* used in these passages is *genea*. It conveys the idea of *linage* or a duration of *time* defined by the *human life-span* from birth to death. Now preterists want us to believe that the proof in such passages as these is the phrase *this generation*.

The key to identifying which generation Jesus is speaking of is his use of the pronoun *you*, besides the proper translation of the word "*fulfilled*" Let's view the previous verse. Matt. 24-33, "So likewise ye, when you shall see all these things, know that it is near, even at the doors.(v.34) Verily I say unto you, this generation will not pass, till all these things begin to take place." Mark 13-29, "So ye in like manner, when ye shall see these things *come to pass*, know that it is nigh, even at the doors.(v.30) Verily I say unto you, that this generation shall not pass, till all these things be done." Luke 21-31, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (v.32) Verily I say unto you, this generation will not pass away, till all be fulfilled."

From these passages we see that the phrase *this generation* hangs on the implications of the word *you* in the preceding verses. The preterists insist the *you* can and does only refer to Jesus'

immediate physical audience, specifically the apostles. So they insist that the generation that *shall not pass* is the generation of the apostles. The problem is that they completely fail to understand a simple principle in scripture with regard to prophetic passages. This biblical principle occurs in prophetic passages by which God speaks to an immediate physical audience, such as the apostles or the Israelites of Moses' day for example, *but is actually addressing future unborn generations yet to come*.

This principle is inherent in scripture writing, and seen from the very onset when Moses received the word of God and proclaimed it to the Israelites. The Israelites understood that the words proclaimed to them *also applied* to their children in every age, and not just *their generation*. Lets take a look at a parallel prophecy given by Moses that proves the principle was a hallmark of scripture writing from the very start. Deut. 18-14, "For these nations, which *thou shalt possess*---.(v.15). The Lord thy God will raise up *unto thee* a prophet from the midst of thee, of thy brethren---.(v.18). I will raise them up a prophet from among thy brethren,---and he shall speak unto them all that I shall command him. (V.19) And it shall come to pass, that whoever will not harken unto my words which he shall speak in my name, I will require of him."

Like the Olivet Discourse, there's no indication from the context or grammar that Moses is switching who his statement *applies to* in this passage. The *you* is applied uniformly and is clear that this generation Moses is speaking to *is the generation to whom Moses said* "God will raise up unto you a prophet. *Unto who?* Unto the *Israelites* he is speaking to, those who are about to enter the Promised Land. Passages like John 1-21-25 illustrate for us that by the time of John the Baptist the Jews well understood this prophecy to refer to the Messiah. This is seen in Acts 3-19-26 and Acts 7-37. It's clear from Acts that Moses prophecy of "the prophet like himself" did not come to pass for well over 1400 years when Jesus was born and came ministering to the people of Israel. Acts records that Moses' prophecies were fulfilled, but in *a time frame* that only made sense if the *you* in the prophecy of Moses is interpreted with the *prophetic principle*. And it is this very same principle that Jesus employed in his instructions and prophecies that the preterists ignore to deduce in their conclusions. Therefore their conclusions become flawed.

So when we follow this principle of God's Word and read such passages as Matthew 24, Mark 13 and Luke 21 we clearly see that the *you* Jesus is speaking to is defined by whichever generation would be around *when these things come to pass*. It is not *confined* to the apostles and disciples of that day anymore than Moses prophecy *was confined to the generation of Israelites* who were his initial audience to whom his proclamation was given. The Jews of Jesus' day including his apostles were well aware of this biblical principle of the *you* in prophetic passages.

The word *generation* is used quite a number of times in scripture for *a class marked by a given moral character*. And in Matthew 24-34 it literally refers to an on-going wicked class of persons in Israel which would continue on and not *pass away till all is fulfilled*. A careful look at Jesus' words in Matt. 23-29-39 will show that *this generation* is an expression which refers to a kind of people Jesus encountered, and also the same kind of people who rebelled against God's leadership throughout the Old Testament. The meaning of *this generation* refers to the race of *unbelieving Jews* from Moses' day until the appearing of Christ in glory. Matt. 23-34-39 shows the *character of this generation*; and Deut. 32-5,20 describes them. It is not the persons of some *time era* when the Lord spoke those words long after Moses. "This generation is not to pass till

all be fulfilled" (Luke 21-32). That is those living *in that particular period of time* are to be of *such a character* as to form part of, and be representative of *this generation*. This is the meaning of *this generation* given us in Matt. 24-34, Mark 13-30 and Luke 21-32 of the Olivet Discourse.

Continuing in Luke 21-31-36, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh (near) at hand." When these things come to pass, how near at hand *shall the literal heavenly Kingdom of God be?* "Verily I say unto you, *this generation shall not pass away, till all these things begin to take place.*" Not the generation of the *1st Century*, but the generation that shall exist when the *times of the Gentiles be fulfilled*, and as the general signs given occur in greater frequency. And note, it is at this time in the prophecy text that Jesus says "Heaven and earth *shall pass away*; but my words shall not pass away." Preterists say that *heaven and earth* "spiritually passed away in 70 A.D.; that being the Old Covenant age/world.

But be it spiritual as they claim, Jesus states otherwise as does Revelation chapter 22. That heaven and earth *shall pass away*, not in 70 A.D. but when the general signs occur and after *all is fulfilled*. It is *in those times of that generation* that see these things being fulfilled that Luke 21-34-36 speaks to. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and (so) that day come upon you unawares. For as a snare *shall it come on all them that dwell on the face of the whole earth*" (*Greek; tes ges*). This verse is clear, it speaks of these things coming *on the entire earth*, and not just a specific land area of the Roman Empire. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Let's turn now to discuss the time references or *time texts* the preterists point to in helping to support their 70 A.D. doctrine. They point to references such as "at hand, near, quickly, shortly and soon." In using these references, they point to Rev. 1-1, "---things which must shortly come to pass---." Rev. 1-3, "---for the time is at hand." Rev. 3-11, "---I am coming quickly;---." Rev. 22-6-7, "---things which must come to pass shortly.---behold, I am coming quickly;---." Rev. 22-10, "---for the time is at hand." Rev. 22-12, "Behold, I am coming quickly;---." Rev. 22-20, "---Yea, I am coming quickly."

Preterists hold these time references, particularly in the book of Revelation as teaching it requires, necessitates and demands a 1st century fulfillment seen here, the Olivet Discourse, and other scriptures. That being within *the 1st Century generation* specifically in connection with the destruction of Jerusalem by the Roman armies in 70 A. D. The *partial* preterists do not believe that *all* of the words of the prophecy of Revelation have been fulfilled in 70 A.D. Rather they believe that there is yet a future second coming of Christ, which actually consists of a third coming according to their doctrine. But the *time text references* they use to defend their doctrine; Rev. 1-1;1-3; 22-6 and 22-10 *do not exclude* such passages as Rev. 20-7-9; but rather *encompass all prophecy* of the book of Revelation. Rev. 1-1, "---things which must shortly come to pass." Rev. 1-3, "---the words of the prophecy and keep the things written in it (*the whole book*) for the time is at hand." Rev. 22-6, "---to show his servants the things which must come to pass shortly." Rev. 22-10, "---seal not the words of the *prophecy of this book*; for the time is at hand."

Yet, the partial preterists acknowledge that Rev. 20-7-9 to chapter 22 have yet to be fulfilled. Therefore, whether they realize it or not, these *time text references* they use to defend their doctrine, *contradicts* their 70 A.D. doctrine they hold tightly too. Since Rev. 22-6 refers to *the whole book* it would be impossible to take the Greek *tachos*, as a reference to 70 A.D. and at the same time hold that Rev. 20-7-9 teaches a future coming of Christ. Also since Rev. 22-10 is at the end of the book and refers to the total prophetic message of Revelation, it is inconsistent to interpret *part* of the prophetic message as having already been fulfilled and *the other part as still future*.

There are other New Testament epistles that utilize the very same kind of *time text references* that speak like the verses seen in Revelation of an *imminent, soon, or quick coming*. Heb. 10-37, "For yet a "very little while" he that comes will come, and will "not delay." Peter 4-7, "But the end of all things is "drawn nigh (near);"---." Phil. 4-5, "---The Lord is near." Rom. 13-11-12, "---and "the day is near;"---." Rom. 16-20, "But the Lord of peace shall bruise Satan under your feet *shortly*." James 5-8-9, "--for the coming of our Lord *is at hand*."---behold the judge "standeth before the door." These are just some of others that could be given seen in the New Testament that speak of imminence, of a soon, short or quick coming. Revelation is not the only book to speak about future events as being "imminent" and "at hand". Paul admonishes godly living in light of the fact that the "night is almost gone, and "the day is near" (Rom. 13-12). Peter says, "The end of all things "is near," therefore, be of sound judgment and sober spirit for the purpose of prayer" (1 Peter 4-7). James also speaks in this way, "--you to be patient; strengthen your hearts, for the coming of the Lord "is near" (James 5-8).

The Greek word "tachu" is to mean "swiftly" or "quickly" In Rev. 1-1 and 22-7, the Greek "en tachei" given there, literally reads (en) *in (tachei) speed*. In swiftness, *in speed*, or with swiftness with speed. "Tachos" *speed* is translated "quickly" in 22-7, and "tachos" is translated "shortly" in Rev. 1-1. In reading Rev. 1-1 literally, it is "---things which must *in speed*"(en tachei) come to pass;---." In Rev. 22-7 it literally reads, "Behold I come *in speed*; blessed (is) he that keepeth the sayings of the prophecy of this book." So we see by the wording used here in Rev. 1-1 and 22-7, it is not referring to something happening *soon* as in the very near future as preterists take these words to mean. Rather the wording refers to *rate of speed* in which these series of events given in Revelation will occur *when they come to pass*.

We read in Romans 16-20, "But the God of peace shall bruise Satan under your feet "shortly"---." This Greek phrase "shortly" is "tachos" or *speed* that is used here and is also found in Rev. 1-1 and 22-6, "---the things that must *shortly* (in speed) come to pass---." Here Romans 16-20 serves as a further argument against preterist time text references, for Satan has yet to receive *his final crushing blow*. Even though it has been nearly 2000 years since Paul wrote that this would *shortly* take place. So we have seen by the proper use of the wording and its context, the book of Revelation is *not* referring to something happening *soon* as preterists take these words to mean. Rather the wording refers to *the rate of speed* in which these series of events would occur when they came to pass. "Surely I come *quickly*. Amen. Even so, come, Lord Jesus" (Rev. 22-20).

In continuing, one time text they use is seen in Luke 21-22. "For these be the days of vengeance, that all things which are written may be fulfilled." From this text they conclude that absolutely *all*

prophecy, rather than just the prophecy about the vengeance on Jerusalem was fulfilled in 70 A.D. When doing a word study on *all these things written*, they would see they overlooked these verses spoken by Jesus *before his resurrection*. "---Behold, we go up to Jerusalem, and all things that are written by the prophets *concerning the Son of man shall be accomplished*" (Luke 18-31). Then *after his resurrection* we read in Luke 24-44, "And he said unto them, These are the words which I spake unto you, while *I was yet with you, that all things must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the psalms, *concerning me*." In these two passages *all things written* refer to the things *in the context concerning Jesus*, rather than to *all things prophesied* that are not in the context or *written as yet*. Therefore, as in Luke chapter 18 and 24, so it is in Luke chapter 21.

Because preterists insist that Jesus' coming (parousia) occurred in 70 A.D. In some spiritual way, they must also deny the *nature* of the resurrection of the saints. The resurrection of believers is closely tied to Jesus' second coming (1 Thess. 4-13-18). If the *resurrection* occurred in 70 A.D., it follows that it is something spiritual and not the literal resurrection of the body, because no such *visible resurrection* was experienced or observed by the church in 70 A.D. Therefore, the core issue of contention between futurists and preterists is the *nature* of the resurrection of the dead, and the *nature* of the coming of Christ as being physical or spiritual. So it is necessary to examine the biblical scriptures regarding this issue, to see if a physical or spiritual fulfillment was intended.

An extensive discussion of the nature of the resurrection is given us in 1 Corinthians chapter 15. In verses 3-4 Paul made it very clear that a part of the gospel he preached to them included the physical death and resurrection of Christ. In verses 5-11, his point is quite clear. The eyewitnesses all agreed that Jesus had indeed raised bodily from the grave. In verse 12, Paul begins to address the problem at Corinth. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" In other words, Paul was saying, "if I and the other apostles, as eyewitnesses of the risen Christ have preached that he rose from the dead, how can some of you claim that there is no such thing as a *resurrection*?" His argument was very simple, if there is no such thing as *resurrection*, then Christ could not have risen from the dead. All the eyewitnesses were either mistaken or were liars. Therefore, if their testimony regarding the resurrection of Christ is not true, the entire gospel message preached by the apostles who also witnessed the resurrection must also not be true.

In contrast to this, Paul began to reassert that Christ has indeed risen from the dead, and became *the firstfruits of them that sleep* (v.20). The term *first fruits* is a reference to a part of the Passover festival of the Jews. After Passover all the male Jews were to appear at the temple with a *firstfruits* offering. A small bundle of wheat gathered from their fields prior to the harvest. A token gift representing the larger offering of the harvest to be brought to the temple seven weeks later on Pentecost. Paul continued by telling the Corinthians *when* the remainder will be raised as Christ was raised. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the *firstfruits*; *afterward* they that are Christ's *at his coming*" (verses 21-23). Paul continued to contrast Adam and Christ in verses 47-49. He wrote, "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (v.49). By *heavenly* he meant Jesus Christ, where in the previous verse Jesus is identified as the one from heaven. That is, we will

have a body like his resurrected body. He goes on to state that this will occur *at the last trumpet* (v.52).

Paul points to Jesus' resurrection in an incorruptible body of flesh and bones after his resurrection. This is the same Jesus who led the disciples out on the Mount of Olives and blessed them. Then was immediately taken up bodily from them into heaven until the clouds obscured their view. And it is *this same Jesus* that was taken up into heaven who will come again. “*In like manner as ye have seen him go into heaven* according to the angels present at that event (Acts 1-11). We see in reading Acts 1-9-12, the apostles received a promise from the two angels who appeared at Christ's ascension. “Now when he had spoken these things, while they *watched*, he was taken up, and a cloud received him out of their *sight*. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you *saw him going into heaven*. Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.”

Now the question, in what *manner* did Jesus ascend into heaven? The answer is in the text. Jesus was with the apostles in person, in his resurrected state. Verse 3 says they saw him *alive* for 40 days prior to his ascension. The idea that Jesus was alive points back to the empty tomb, and that he was with them bodily. Verse 9 tell us that the apostles *observed* Jesus' ascension into the sky until a cloud obscured their view from him. From this we know without question that Jesus ascended in *full view of his apostles in person, visibly and bodily*. There is no other way to interpret this text. The words *in like manner* leave no alternative than to accept that Jesus' second coming will be in glory, bodily, and in full view of believers, just as his ascension was bodily, in person and in full view of his apostles. This agrees with other scripture texts which indicate that Jesus' second coming will be *visible to both believers and unbelievers alike*. “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will *see* the Son of Man coming on the clouds of heaven with power and great glory” (Matt. 24-30). And again in Rev. 1-7, “Behold, he is coming with clouds, and *every eye will see him*, even they who pierced him. And all the tribes of the earth will mourn because of him. Even so, Amen.”

The gospels go to great lengths to bring that point across in unmistakable language, as we read in Luke 24-37-43. “But they were terrified and frightened, and supposed they had seen a spirit. And he said to them, Why are you troubled? And why do doubts arise in your hearts? Behold my hands and my feet, that it is I myself, Handle me and see, for a spirit does not have flesh and bones as you see I have. When he had said this, he showed them his hands and his feet. But while they still did not believe for joy, and marveled, he said to them, Have you any food here? So they gave him a piece of broiled fish and some honeycomb. And he took it and *ate in their presence*.” We see that Jesus was not merely *a spirit*. To prove this, Jesus showed them his hands and feet, the scars from the crucifixion and ate in their *presence* (parousia). Again the Greek word *parousia* means a literal presence and cannot refer to the *spiritual, invisible coming in 70 A.D. Proclaimed by preterists*. How could Jesus have come again in 70 A.D. *In like manner* as the apostles saw him go into heaven, when no one saw him? They did not see an *invisible force*. To

deny this is to deny the promise and word of God. It is not a matter of *interpretation*, for this verse is *clear*, it is a matter of faith verses unbelief.

Then what must be asked the preterist is, then what was the purpose of his proving to the disciples that he had risen from the grave in the flesh? To prove to them that he was not a *ghost*? Why eat in their presence? Why show them his hands and feet, with the scars from the nails? Why invite Thomas to “reach hither thy finger, and behold my hands. And reach hither thy hand, and thrust it into my side, and be not faithless but believing?” They cannot deny the bodily resurrection of Jesus Christ for that would bring against them the charge of *heresy*. Yet, they cannot maintain that Jesus *continued* in his resurrected state after proving to his disciples that he was still *flesh and bone*. For that would mean that he truly ascended bodily into heaven. Where he sits at the right hand of the Father, and will come again *in like manner*, something that is incompatible with their teachings of a *spiritual imaginary coming in 70 A.D.*

The New Testament frequently uses the Greek word *parousia* in reference to Christ's second coming. In Matthew 24 alone, it is used 4 times (verses 3,27,37,39). It means arrival and *personal presence*. It implies arriving and remaining in the company of others. “Parousia” is found 24 times in the Greek New Testament. Of these, 17 refer to Christ's second coming. One refers to the coming of the “man of sin” (2 Thess. 2-9). The other 6 were used of other people and events that occurred in the first century. Lets look at all six examples.

1 Cor. 16-17, “I am glad about the *coming* (parousia) of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.” Paul did not rejoice in the trip that these men made from Corinth to where he was staying. He rejoiced in their arrival, and their continued presence in him.

2 Cor. 7-6, “Nevertheless God, who comforts the downcast, comforted us by the *coming* (parousia) of Titus,---.” Again, Paul was not comforted by the trip Titus made, he was comforted by his arrival and fellowship they had together in each other's presence.

2 Cor. 10-10, “For his letters, they say, are weighty and powerful, but his bodily *presence* (parousia) is weak, and his speech contemptible.” In this verse, Paul was stating what his opponents said about him, that they thought his teaching was more powerful in writing than in person.

Phil. 1-25-26, “And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, that your rejoicing for me may be more abundant in Jesus Christ by my *coming* (parousia) to you again.” Verse 25 clearly explains what “parousia” means in verse 26. The idea is not only arrival, but remaining in their company.

Phil. 2-12, “Therefore, my beloved, as you have always obeyed, not as in my *presence* (parousia) only, but now much more in my absence, work out your own salvation with fear and trembling;---.” This verse is probably the clearest of them all. Note that Paul used “parousia” in contrast to “absence.” In all these 6 occurrences of “parousia” that speak of historical events or situations, all support the idea of a *physical presence*, or of being in the company of another, and

with the idea of arrival included. This is precisely the concept implied by the use of the same word for the second coming of Christ. His coming is to be *personal*, to be received into the company of the saints. That is the saints will be in his presence.

The preterist idea of an invisible coming of Christ is completely *opposite* of the meaning of the word that describes his coming. When Paul wanted to convey the idea of a non-bodily *presence* he used the words “pareimi pneuma”; present in spirit; 1 Cor. 5-3. In contrast the word *parousia* is always used of a *physical arrival and presence*.

It is a fact that without exception, every time Jesus is said to *come with clouds* in glory and power in the gospels and people *see him*; the Greek word *parousia* is *not used*. Rather, the Greek word used is *erchomenon* in Matt. 24-30; Mark 13-26 and Luke 21-27. And this Greek word cannot be interpreted to mean some kind of invisible *presence* as preterists make that *coming* (*parousia*) out to be. For the word used is *erchomenon* and is to mean *a literal presence, i.e. Coming*.

The Greek word *coming* (*parousia*) is given in Matt. 24-3,27,37,39. Where the Greek word *coming* (*erchomai*-literal presence) is given in Matt. 24-30,42,43,44. Both words given in these verses are seen as being *interchangeable*. That is they speak of not only his *coming presence*, but at its fulfillment, his *literal presence*. This certainly did not happen in 70 A.D. as the preterists, and partial preterists claim. So we see that these verses speak of *not a 70 A.D. fulfillment, but a future fulfillment* concerning those events that lead to the second coming of Christ. The last enemy to be defeated and abolished by our Lord *is death* (1 Cor. 15-26). This is *accomplished at the resurrection of the dead and the transformation of the living*. Where then the dwelling of God with men shall become an eternal reality in the New Heaven and New Earth (Rev. 21-3).