

## [preterist time texts](#)

Are Preterist “time texts” used truly time texts as they assert? Part 1 (of 6).

Since the time of the early church fathers to this very day, we have succumbed to our traditions, the teachings of men (denominations) our bias and presuppositions when approaching scripture. Whatever we have been taught and have come to hold is extremely difficult to let go of; in many cases even when the Inspired Scriptures show us to be wrong, we hold on to our tradition. We argue tooth and nail with whomever would approach us on our belief of the doctrines that we hold dear to our hearts. But if the message being presented be true, then in reality we are not arguing with “the person, group, or denomination” presenting it, but rather with God and his Inspired Word. I say these things because what matters most is that the truth of the Lord's Word be known, rather than our emotional feelings and traditions. It is a fact that it is much easier to heal hurt feelings than to try to correct those who hold to incorrect doctrine; but we are commanded by Christ our Lord to try our best to do so.

This being said, in my studies I have found that the time text passages preterists use in defending their doctrine are not time text passages at all, but rather have an application to the things written in that particular Epistle as shall be seen. The time texts passages used for the preterist view are a vital part of their doctrine, and insist that the passages they use prove the “imminent coming of Christ,” and that fulfillment being in 70 A.D. in the fall of Jerusalem by the Roman armies. In approaching these Epistles, each time text used by preterists will be given here. And it will be shown that the passages they use as “time texts,” are in reality not time texts at all, but have a different application and meaning. The time texts seen in Mt. 10:23; Mt. 16:27,28; Mt. 24; Mark 13; and Luke 21 (generation, etc.) have been discussed on the thread “Was the Olivet Discourse completely fulfilled in 70 A.D.?”; for the answer to these passages concerning their time texts I suggest you look there. Here we shall give the time texts seen in the Epistles.

In beginning: Romans 13:12, “The night is far spent, the day has approached\* (Greek, engiken; Strong's #1448); let us therefore cast off the works of darkness (sin), and let us put on the armor of light.(righteousness)” What Paul is speaking of here is parallel to Eph. 6:11 and what he speaks of in Romans 12:1,2 and other passages. Our fight and struggle against the wiles of the devil, the ruler of the air. “But put ye on the Lord Jesus Christ” (Romans 13:14). Though preterists use this as a time text to prove the “imminent coming of Christ,” it has nothing to do with that at all. It simply has to do with “casting off the works of darkness” (Eph. 2:2), and putting “on the armor of light,” the armor of God. Thus Paul could say in Romans 13:11,”--that now (it is) high time to awake out of sleep (symbolic of death and sin); for now (being alive in spirit; is) our salvation nearer than when we (first) believed.” This is not a time text as preterists make it out to be, as suggesting an imminent coming of Christ to prove their doctrine.

Part 2

Romans 16:20, “And the God of peace shall crush\* (suntripsei;#4937) Satan\* (satanan, adversary;#4567) under your feet in speed\* (en tachei; #1722 and #5034). The grace of our Lord Jesus Christ be with you. Amen.” In this chapter 16, Paul is giving his personal greetings to certain individuals. Beginning in verse 17 we see that Paul is concerned of “divisions” occurring in the church. So Paul warns the church to avoid them, “for they do not serve the Lord” (v.18). In verse 20 Paul speaks of these “adversaries as Satan” whom “the God of peace (not of division) shall crush under your feet,” that is under the feet of the saints, “in speed.” Just as Jesus called Peter Satan, when Peter became Christ's adversary, so is Paul doing here in this passage. Paul is stating that God will take care of Satan and his adversaries, and will crush them in God's time, and in speed. This has nothing to do with the “imminent coming of Christ supposedly in 70 A.D,” as preterists claim. Neither is it a time text which they use for making that claim.

Phil. 4:5, Here I will give the literal translation for a better understanding. “Let be known the gentle(ness) of you to all men, the Lord near”\* (engus,#1451). In Phil. 3:17 Paul says, “Brethren be followers together of me (Phil. 3:14,15; Christ-like), and mark them which walk so as ye have us for an example.” Paul's meaning was to let it be “known to all men that by and “in you,” the Holy Spirit/Lord is near.” (Luke 17:21). In reading the prior passages (Phil. 2:15F) and the following passages (Phil. 4:6F), it can be seen this is Paul's meaning of the phrase, “the Lord near.” The Holy Spirit not only represents but is (one) with the Lord Jesus and the Father. Again we see this passage has nothing to do with the imminent coming of Christ, nor is it a time text which they use for making that claim.

Hebrews 10:37, “For yet a little while, and he that shall come will come, and will not tarry.”

Using the KJV with Strong's: "For (gar) yet (eti) (a) little (nikron) very (hosos) very (hosos) **the (o)** to come (erchomai) will come (heko) and (kai) not (ou) delay (chronizo)." Note the word "the" (o) I put in bold. The word meanings of this Greek word in Strong's is: the, this, that, one, he, she, it, etc. The Greek word the writer gives in Hebrew is not specific. It, as we see, can mean something other than the coming of Christ. Examples, "this" is coming, "that" is coming, "it" is coming--and will not delay. The writer takes this passage from [Habakkuk 2:3-4](#), where in verse 3 we read: "For the vision (is) yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."---

### Part 3

This passage parallels [Heb. 10:37](#). [Habakkuk 2:4](#) parallels [Heb. 10:38](#). The author uses this prophetic passage to confirm it speaks of the NC which would come through the ministry and Crucifixion of Christ. Where at that fulfillment “the just shall live by faith” (Hebrews 10:38).

When the author quoted Habakkuk's prophetic passage, he was informing the readers, the saints, that this has been “fulfilled in Christ” as can be seen in: Heb. 1:2; Heb. 4:14; Heb. 8:7,10,13;

Heb. 9:15,26; Heb. 10:23,36. It is here he then gives the passage (Habakkuk 2:3,4) as confirmation of it's having been fulfilled in Christ. And then goes on to say; "But (now) we are not of them who draw back unto perdition (destruction) but of them that believe to the saving of the soul" (Heb. 10:39).

In the following passages (chapter 11), the author encourages the saints to continue in their faith to which they were called to (Heb. 12:22,23,24,28). We can now see by these passages that when the author quoted Habakkuk's prophetic passage, it was to confirm its fulfillment accomplished through Christ, the mediator of the NC. It had nothing to do with the imminent coming of Christ, nor was it to be seen as a time text preterists use in confirming their doctrine.

James 5:8, "Be ye also patient, strengthen your hearts for the coming of the Lord has approached\* (engiken, #1448). We see in James 5:7 that James exhorts his brethren to be patient for the Lord's return, not that the coming of the Lord was "imminent" but that it "has approached." What does James mean by "has approached?" By what occurred years earlier on Pentecost, the pouring out of the Holy Spirit signifying the "last days" had come upon mankind. In order that "all flesh" throughout the world may gain eternal salvation through Christ (Acts 2:16,17).

In James 5:9, the next verse, he goes on to say: "Therefore (knowing this), grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." The point James makes here is clear, Your Lord the judge, and your judge is near, so judge not others (Mt. 7:1,2; Acts 10:42; 2 Tim. 4:8; 1 Peter 4:5). James was exhorting the brethren to lead Godly lives as the following passages show (James 5:12,16,19,20). The passages have nothing to do with the imminent coming of Christ, nor anything to do with being time texts relating to Christ coming that preterists use in making that claim.

#### Part 4

1 Peter 4:7, "But the end\*(telos, #5056) of all things has approached\* (engiken, #1448); be ye therefore sober, and watch unto prayer." In this Epistle, Peter exhorts the scattered brethren abroad (1 Peter 1:1,2) to live righteous and Godly lives grounded in the truth (1 Peter 4:1), for they shall also give account to Christ as Peter states in 1 Peter 4:5,6. It is here that Peter warns them; "But the end of all things has approached, therefore be sober and watch unto prayer." He explains in 1 Peter 4:17 the reason for giving these words: "For the time\* (kairos, #2540; the appointed time) is come that judgment (is) to begin\* (arxasthai, #756) at the house of God; and if it first begin at us, what shall the end\*(telos, #5056) be of them that obey not the gospel of God?"

Peter's statement "the end of all things has approached" is in direct correlation and reference to

“judgment” (sin) coming upon all unbelievers and believers alike. Therefore Peter warns the believers, “Wherefore let them that suffer according to the will of God commit the keeping of their souls (to him) in well doing, as unto a faithful Creator” (1 Peter 4:19). Again we can see that the passage has nothing to do with the imminent coming of Christ, nor can it be seen as a time text for that coming as preterists use it.

1 John 2:18, is literally translated; “Children it is (the) last hour\*(ora, #5610) even just as you heard that antichrist (is) coming\* (erchetai, #2064), even now many antichrists have come; whereby (by which) we know that it is the last hour.” John in the prior passages was warning the Christians, as those who were seen as being against Christ and his doctrine. John was exhorting them to stand firm in their faith and doctrine (1 John 2:7). He states the reason why he uses this expression “it is the last hour” in his following words of this very passage. By reminding them that “ye have heard that antichrist is coming,” also that “even now there are many antichrists. The final words of this passage gives us the “reason” why John uses that phrase: “Whereby, i.e. “thus” we “know” that it is the last hour.”

The last hour of what? The last hour of the prophecy given by Jesus himself in the Olivet Discourse, and later the apostles in the Epistles concerning the coming of antichrists in the church and the world. At the time of John's epistle, the prophecy was beginning to run its course, thus John could say “it is the last hour.” 1 John 2:19F makes this clear; “They went out from us, the body of Christ, but they were not of us;---.” The meaning of the phrase “the last hour” had to do with the prophecy concerning “coming antichrists,” and had nothing to do with the imminent coming of Christ, nor can it be seen as a time text for that said coming as preterists use it.

## Part 5

Rev. 1:3, “Blessed (is) he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time (is) at hand”\*(engus, #1451).

Rev. 22:10, “And he saith unto me, seal not the words of the prophecy of this book; for the time is at hand”\* (engus, #1451). To "not seal" the words is to mean that John is not only to write them down but also to "reveal" by sending the words of the book to the churches as we see in Rev. 1:4. “John to the seven churches which are in Asia;---,” As the angel stated "the time is at hand" to reveal the "Revelation of Jesus Christ" (Rev. 1:1) to the existing churches. This is seen in John's introduction to the existing churches that he gave the Revelation to. In Rev. 1:3, he uses the angel's very words seen in Rev. 22:10: Blessed he that “reads,” hears and keeps the words written therein, "for the time is at hand." The time is at hand for what?

For the “revealing of the written Revelation to the churches,” not the “opening” of the seals, that is the fulfillment of the prophecy. That can only be done by Jesus Christ when that time

would come as is seen in chapter 5-6 of Revelation. When Christ is called to approach the Father to open the seals, where at the fulfillment of the prophecy, it brings about His coming.

As he said, "no one knows of that day and hour except the Father." When that day and hour comes, Christ is called to approach the Father in order to take the book from Him and open the seals; the declaration that the time has come. These passages in Rev. 1:3 and 22:10 are not to be seen as "time texts" for the prophecy's fulfillment, for they are not. The passages only apply to the time being "at hand" for the "distributing of the book of Revelation to the saints, the body of Christ."

"After the same manner also (he took) the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do proclaim the Lord's death **till he come.**" ([1 Cor. 11:25-26](#)).

## Part 6

[Rev. 1:1](#), "---to show unto his servants things which must in speed (en tachei) come to pass;---."

[Rev. 1:3](#), "---for the time is at hand" (eggus; near).

[Rev. 2:5](#), "---or else I will come unto thee quickly" (tachu;suddenly, swiftly). (KJV).

[Rev. 2:16](#) "Repent, or else I will come unto thee quickly" (tachu-suddenly, swiftly).

[Rev. 3:11](#), "Behold, I come quickly;" (tachu-suddenly, swiftly).

[Rev. 22:6](#), "---the things which must shortly (in speed; en tachei) be done."

[Rev. 22:7](#), "Behold, I come quickly;" (tachu; suddenly, swiftly).

[Rev. 22:10](#), "---for the time is at hand." (eggus; near).

[Rev. 22:12](#), "And, behold, I come quickly" (tachu; suddenly swiftly).

[Rev. 22:20](#), "He which testifieth these things saith, Surely I come quickly" (tachu; suddenly, swiftly).

When we look at other New Testament passages that speak specifically of Jesus' coming, we see they always express "the speed, and suddenness of his coming," and not the "time" of His coming. [Matt. 24:27](#), "For as the lightning cometh out of the east, ---so shall also the coming of the Son of man be" ([Luke 17:24](#)).

[Mark. 13:36](#), "Lest coming suddenly he find you sleeping."

[1 Thess. 5:2](#), "---that the day of the Lord so cometh as a thief in the night."

[2 Peter 3:10](#), "But the day of the Lord will come as a thief in the night;--."

[Rev. 3:3](#), "---I will come on thee as a thief,---."

[Rev. 16:15](#), "Behold, I come as a thief."

A "thief" comes quickly and suddenly, and does not announce "the time" of his coming.

Whenever Jesus spoke of his coming, it was always given to make clear that his coming would be quickly, as in-- in speed, and suddenly, as in relation to an "action" taken on his part "when" the "time" would come to do so; as can be seen in the passages. These passages are not to be seen as time texts for an imminent coming of Christ as preterists use as such. Yes he is coming, contrary to what many now believe, just as he said, "like a thief!"

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