

Preterism Answered by the Scriptures

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Applying the Touchstone and Lodestar of *Scripture* To The Morassy Foundation and Principles of *Preterism*

INTRODUCTION

The Preterist theory (from the Latin for *past*), or “70ADism” (widely held especially among those who espouse some form of Postmillennialism or Christian Reconstructionism/Theonomy/Dominion Theology), views all prophecy, or virtually all prophecy, touching the Second Coming of Christ and the results thereof, *as having already been “fulfilled”* as of, or in, 70AD—in connection with the siege and destruction of Jerusalem by the Romans.

Robert L. Thomas provides a helpful summary of the Preterist theory and its leading advocates today:

“Recently R. C. Sproul has adopted a view that Greg Bahnsen held before his death, namely, that most of Jesus’ predictions about his future coming referred to the destruction of Jerusalem in A.D. 70 and the events leading up to it. The position understands the ‘soon’ of Revelation 1:1 in light of Matthew 24:34 where Jesus promised, ‘This generation will not pass away until all these things take place.’ ***It accepts Jesus’ teaching of an imminent return, but also stipulates a time limit within which the predicted events must occur, a limit that came in forty years.***”

“Sproul . . . has noted regarding Matthew 24:34 that ‘this generation’ limits the period during which Jesus’ coming must transpire to thirty or forty years, a limitation similar to that of Gentry. DeMar follows essentially the same approach regarding the meaning of ‘this generation,’ as does Mathison.

“The above-named individuals fall into the camp of ***moderate or partial preterism***. Because of a few passages such as 1 Thessalonians 4, they support the teaching of a future resurrection and kingdom. They distance themselves from ***full or plenary preterism***, which has no place for a future bodily resurrection in its doctrinal system. Sproul, Gentry, and company do allow for a future bodily resurrection and kingdom in the eternal state.”—Robert L. Thomas (“The Place of Imminence in Recent Eschatological Systems,” pp. 201-202, in *Looking into the Future: Evangelical Studies in Eschatology*, Edited by David W. Baker. Baker Academic, 2001) [Emphasis mine.]

Ice and Demy give some further clarification:

“The preterists teach that most, if not all, prophecy has already been fulfilled. They argue that major prophetic portions of Scripture (such as the Olivet Discourse and the book of Revelation) were fulfilled in events surrounding the A.D. 70 destruction of Jerusalem by the Romans. They believe they are compelled to take such a view because Matthew 24:34 and its parallel passages say that ‘this generation will not pass away until all these things take place.’ They argue that this means it had to take place in the first century. Revelation, they advocate, says something similar in the passages that say Christ is coming ‘quickly’ or that His return is ‘at hand.’ Having settled in their minds that these prophecies had to take place in the first century, they believe they are justified in making the rest of the language fit into a local (Jerusalem), instead of a worldwide, fulfillment.”

“***Moderate preterists*** believe that almost all prophecy was fulfilled in the A.D. 70 event, but they believe that a few passages still teach a *future* second coming [***actually a third coming, according to their scheme***] (Acts 1:9-11; 1 Corinthians 15:51-53; 1 Thessalonians 4:16, 17).

“***Extreme preterists***, or *consistent* preterists as they prefer to be known, believe that all Bible prophecy was fulfilled in the destruction of Jerusalem in A.D. 70. **They believe that if there is a [yet] future second**

coming the Bible doesn't talk about it.—Thomas Ice & Timothy Demy (*Fast Facts on Bible Prophecy*, pp. 154-155. Harvest House, 1997) [Emphasis mine.]

The “moderate”/“partial” Preterist holds to a Second Coming of Christ in 70AD according to a non-literal, non-personal, non-physical manner—i.e., as a *providential coming in judgment* in the Roman destruction of Jerusalem in 70AD. Whereas the “extreme”/“full” Preterist claims to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the judgment and destruction of Jerusalem in 70AD, with *all* prophetic truth “fulfilled” at that time; and, as such, it has, e.g., “no place for a future bodily resurrection in its doctrinal system.” This latter brand of Preterism is especially of one spirit with those two men whom the apostle Paul strongly denounced—those *incipient* and *archetypal* preterizers: “*Hymenaeus and Philetus, men who concerning the truth went astray, saying that the resurrection hath already taken place, and overthrow the faith of some.*” (2 Tim. 2:17b-18). Too, Preterism is inherently a *date-setting* scheme—a *preterized* date-setting scheme—as to the Second Coming of Christ, and ought to be denounced on that score as well, as should the date-setting schemes of those who peddle a *counterfeit* version of Futurism.

Within the confines of this relatively short paper, *the four key passages* of scripture which Preterism (of all stripes) relies upon for the *very life-blood* of its theory will be taken up: namely, Matt.24:34, Matt.10:23, Matt. 16:28, and Matt. 26:64. As the Lord enables, some of the issues and insurmountable problems involved in its *isolated* (2 Pet. 1:20), *pseudo-literal*, *eisegesis* of these four key texts will be exposed, and the only scripturally tenable view of each passage will be set forth. Further, certain other so-called “time” references in the NT will be touched on—such as *at hand, near, quickly, shortly, soon*—which Preterists point to as supposedly lending support to their theory, but the true bearing of which they completely miss and distort, given their failure to grasp the true nature and position of God’s *heavenly* people in Christ Jesus, the Church—His heavenly Body and Bride—and the resulting *expectant posture* in which she has been divinely placed and of which she ought always give true heart-expression: toward the *imminent (possible at any moment)* coming of her Beloved to take her everlastingly unto Himself to the Father’s house (*Pre-Tribulational/Pre-70th Week Rapture*).

Before delving into these specifics, however, some preliminary remarks are in order—which are designed as a more general or broad refutation of the Preterist theory, but which will also serve for groundwork and bulwark later on. (And please note: there will be some unavoidable repetition involved in taking up Matt.16:28, Matt. 24:34, Matt. 10:23, and Matt. 26:64 respectively; for many of the same scriptural facts, principles, and arguments apply to all of them. Repetition and reinforcement are not necessarily bad things!)

ISOLATED INTERPRETATION: SELECTIVE, ISOLATED, PSEUDO-LITERAL, EISEGETICAL

By “isolated” interpretation (as alluded to in the introduction), there is no intent to suggest that any prophetic passage of God’s Word is non-essential or insignificant, but simply that the true interpretation of any prophetic passage cannot be gained in *isolation from the vast connected whole of God’s prophetic truth* (including the *immediate* context as well)—the practice of which is nothing but *pseudo-literal* . . . in the *selective* instances, that is, where a literal approach is purportedly adopted. [Is not this isolated, selective, pseudo-literal methodology precisely the illusory *modus operandi* by which virtually any and all false doctrines are set forth, in seeking the apparent sanction of Scripture for themselves? (e.g., denial of the deity of Christ . . . denial of eternal security . . . denial of bodily resurrection . . . denial of eternal punishment . . . universalism . . . soul sleep . . . baptismal regeneration . . . open theism . . . second blessingism . . . etc., etc.—and, yes, 70ADism). Let not His own be guilty of even remotely emulating such tortured handling of the living, abiding, holy Word of God!]

“2 Peter 1:20 pronounces, as a thing we ought to know, that no prophecy of scripture is of its own interpretation. Far from being thus isolated, as it must have been if it emanated from the human mind or will, it forms part of the great scheme which, as the Father counselled it for the glory of His beloved Son, so the Spirit reveals in the prophetic word which centres in His coming kingdom.”

“But further, we have it laid down as a known first principle, that no prophecy is of its own (i.e. isolated) solution (2 Peter 1:20). Local and temporal circumstances give occasion; but it forms part of a great whole, of which Christ the King is the centre. Taking it by itself is like severing a bough from a majestic tree, of which it is an integral part. All points to Him in that day. Hence the way in which both advents are connected habitually in the Old Testament, whilst the second is set forth prominently in the New . . . the meaning is that no prophecy of scripture becomes a matter of its own solution. It is by its nature such as to exclude isolated interpretation. It belongs to a vast system which has Christ and His kingdom for its object. For

though the prophets were men, they 'spoke from God' under the power of the Holy Spirit. He Who used them to write is the only source of sound interpretation; and this views each prophecy of scripture as a component part of God's testimony to Christ, in and by Whom only His glory is secured and yet to be displayed."—William Kelly (*Isaiah*)

"Taken by itself, it [a prophecy of Scripture] is not its own interpreter, but must be viewed as part of a grand whole, whereof Christ's glory is the centre . . . The Holy Ghost leads us to connect facts with God's purposes in Christ, and thus to understand and expound prophecy, which taken by itself is never rightly known."—William Kelly (*The Christian Annotator*, 1856)

The *selective, isolated, pseudo-literal, eisegetical* approach of all brands of Preterism toward Matt.16:28, Matt. 24:34, Matt. 26:64 and Matt. 10:23 (and toward certain other "time" references mentioned previously), are used to *overthrow* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures* (including, e.g., the myriad of OT prophecies, and the NT Olivet Discourse and the book of the Revelation) bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. (Not to mention Preterism's disastrous jettisoning of the vital purifying doctrine of the Church's Blessed Hope!)

It is quite amazing to behold the temerity with which Preterists *insist* that everyone bow to a (supposed) "literal" interpretation of these few select texts. For a theory which depends upon, as a general *modus operandi*, a "mystical" approach to God's prophetic word, Preterists have absolutely no credibility or moral authority to *insist* on a supposed "literal" interpretation of any passage of scripture, let alone these few select texts. Imagine a group or system which mysticalizes the OT prophetic words of Jehovah-Jesus (as well as a good portion of the NT), while at the same time *insisting* on a (pseudo) literal interpretation of a few select NT prophetic words of Jehovah-Jesus!

Once we bow to God's revelation in regard to Israel's prophesied, promised, covenanted kingdom—*precisely as depicted in the OT*—then it becomes indisputably clear that our Lord Jesus Christ did not return to this earth, nor did He set up the kingdom, in 70AD (or at any other time in the first century or since). Therefore, any isolated, *pseudo-literal* interpretation of the above passages of scripture which entails "mysticalizing" the scripturally-established nature of the kingdom, which the Son of Man will inaugurate upon His return, is in grave error.

"Nor can you say that the coming the Lord bids us watch for is not a real and personal one, except by such a mode of interpretation as would throw all Scripture into confusion, and all ordinary language too. . . . Yet, brethren, how many of you give ear to the exhortation? You have suffered Satan to rob you both of the comfort and the admonition of your Lord and Saviour's words. And hence a multitude of errors, and of what He will judge as evil and dishonoring ways."

"You lower the authority of Scripture by attributing to it human exaggeration, and therefore falsehood. How could a man not led of your interpreters suppose that that coming spoken of in the terms of the twenty-fourth of Matthew was either death or **high-flown language for the simple destruction of Jerusalem by the Romans long ago? If it be so, why should there be any real coming of the Lord at all? Why should not all the passages about it mean something else than they so plainly say? No wonder it should be thought that prophecy can only be clearly interpreted by its fulfillment, if these are really its interpretations! But our inheritance, brethren, our 'exceeding great and precious promises,'—what about them? Are they not unfulfilled prophecy? What if in result all these should dwindle down proportionately, just as the Son of Man coming in the clouds of heaven has dwindled down into the sacking of a Jewish city?**

"Alas! infidelity thanks you for the lesson which it has not been slow to learn; but the simple and ignorant man, whom you have delivered blindfold into the hands of your interpreters, will scarcely thank you for the proof that the grand and blessed Word of his God is but, as to much of it, a more than half deception,—and *how much*, he cannot know."—F.W. Grant (*Leaves From The Book*, pp. 399-400)

It is often claimed by anti-dispensationalists that the Jews at Christ's first coming were wrong in expecting a literal earthly kingdom to be established by the Messiah. From whence did the Jews get this (supposedly mistaken) idea? From their God-breathed OT Scriptures!—by interpreting the unconditional, everlasting kingdom promises, covenants, prophecies according to their plain, normal, literal sense. The failure of the Jews was not in *believing* these prophetic scriptures, but in not believing *all* of their scriptures.

"Then He said unto them, O fools, and slow of heart to **believe all** that the prophets have spoken: **Ought not Christ to have suffered these things, and to enter into his glory?**" (Luke 24:25-26).

"The Jews therefore did not stumble because they understood the scriptures in their plain literal import. On the contrary they shut their eyes and ears against all the prophecies which dwelt on Messiah's sufferings, and warned them of unbelief and every other sin. They were wholly insensible to His moral perfection and

His testimony of God as light and love, which should have led them to repentance. They clutched at the gorgeous visions of power and glory, and overlooked that they are as full of holiness and righteousness and peace. They ignored the plainest predictions, as much as if they never were written, of their own hatred and loathing of the Messiah, as well as of His being wounded for their transgressions, and being bruised for their iniquities. They never pondered the words that Jehovah laid on Him the iniquity of us all; that the chastisement of our peace was on Him; that by His stripes we are healed."—William Kelly (*Isaiah*)

According to Preterist logic, and in flat contradiction (!) to the words of our Lord in Luke 24:25-26, it appears that the Jews were actually *not* supposed to "**believe all** that the prophets have spoken"!—at least not the unconditional, everlasting kingdom promises, covenants, and prophecies.

The fact of the matter is, no Jew in OT times could ever have read and understood these scriptures as referring to anything other than earthly Israel and the restoration of their earthly kingdom. Yet Preterists actually *blame* the Jews for interpreting these prophecies plainly, normally, literally . . . when they had absolutely no reason or basis to do otherwise! Incredible!

Too, prior to the "spiritualization" allegedly condoned or practiced in the NT (as Preterists are wont to claim concerning, e.g., Act 2 and Acts 15), how were the Jews supposed to know, in OT times, that their prophetic scriptures were not to be taken in their plain, normal, literal sense, but that they should be spiritualized (or "mysticalized" for the benefit of [that which is a *mystery*] the NT Church)??

How was Mary to understand the words of the angel Gabriel (which were based on her OT prophetic scriptures)? "And behold, *thou [the virgin] shalt conceive in the womb and bear a son, and thou shalt call His name Jesus. He shall be great, and shall be called Son of the Highest; and the Lord God shall give Him the throne of David His father; and He shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.*" (Luke 1:31-33) Did she know what today's spiritualizers "know," that she should understand the prophetic words concerning His virgin birth plainly, normally, literally; but that she should mysticalize away Israel's everlasting earthly kingdom blessings under His rule?

Was Daniel, e.g., wrong in how he understood his OT prophetic scriptures? "In the first year of his reign, ***I Daniel understood*** by the books that ***the number of the years***, whereof the word of Jehovah came to ***Jeremiah the prophet [Jer. 25:11-12; 29:10]***, for the accomplishment of the desolations of Jerusalem, was ***seventy years.***" (Dan. 9:2) If today's spiritualizers had been alive in Daniel's day, prior to the fulfillment of Jer. 25:11-12 and 29:10, surely they would have attempted to set Daniel straight by introducing him to their mysticalizing methods, and would have instructed him as to what the "seventy years" really signified! And then, perhaps, they would have likewise shared their confirmed wisdom with Daniel concerning their thoughts on how to really understand the chronology and fulfillment of the other 70 weeks of years (Dan. 9:24-27)—in much the same way that these spiritual alchemizers provide instruction today, e.g., concerning the *1,000 years* of Rev. 20 (repeated *six* times therein, including once in *verse 6*, which is an *explanation* of what the apostle John saw).

OT prophecies concerning the 1st Advent of Christ (in connection with His Person and Work) are clear and meaningful, and are to be interpreted literally (which includes, recognizes, and gives all due allowance to *genuine* figures of speech and symbols), are they not? Such is likewise true of prophecies and promises concerning the 2nd Advent of Christ, the kingdom, Israel, and the nations.

"But prophecy cannot be fulfilled as a whole till Christ be glorified in Israel and their land, the centre of earth's promised blessing, of which it speaks abundantly. Incredulity avails itself, not only of extravagant spiritualizing on the part of erring Christians, but of fulfilment not yet complete, to deny what has been really accomplished. Let us search and see how that part was accomplished, and thus learn what to expect for the future."

"None can deny the national and unparalleled religious ruin of Israel according to prophecy: *why should any stop there and entirely disbelieve their restoration*, not only as a nation, but to be the earthly centre of all the nations for the word of Jehovah in Zion?"

"The restoration of Israel is so plainly intimated *in the very scriptures* which declare their ruin and scattering."—William Kelly (*Isaiah*)

Now it is true that those promises of blessing under their Old/Mosaic Covenant were *conditional*—in that their fulfillment was entirely dependent upon obedience from the flesh (and thus failure was certain). But such is not the case with those promises of blessing under Israel's Abrahamic, Palestinian, Davidic and New Covenants, which are all *unconditional*—in that their fulfillment is entirely dependent upon the sovereign grace of God—on the ground of the precious blood of Jehovah-Jesus—working for, in, and through the Jewish remnant (and thus guaranteed,

everlasting success). For the ultimate and eternal fulfillment of the unconditional covenants will be effected through faith with respect to the redeemed—never apart from faith. This “condition” (if it is actually correct to call it a “condition”) of repentance/faith is everywhere made plain in the OT prophetic scriptures (which repentance/faith is itself worked in the heart by God Himself), as well as in the NT.

These prophetic blessings speak of Israel's everlasting existence and salvation as a nation and people before God; of their everlasting possession of their land and kingdom under Messiah's reign; etc., etc. This obviously has not yet been fulfilled—but most certainly will be. God's word and faithfulness depend upon it!

"For as the new heavens and the new earth which I will make shall remain before Me, saith Jehovah, so shall your seed and your name [Israel] remain." (Isa 66:22)

"I will sing of the loving-kindness of Jehovah for ever; with my mouth will I make known thy faithfulness from generation to generation. For I said, Loving-kindness shall be built up for ever; in the very heavens wilt thou establish thy faithfulness. I have made a covenant with mine elect, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne from generation to generation. Selah. . . . My loving-kindness will I keep for him for evermore, and my covenant shall stand fast with him; And I will establish his seed for ever, and his throne as the days of heaven. If his sons forsake my law, and walk not in mine ordinances; If they profane my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor belie my faithfulness; My covenant will I not profane, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness; I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me; It shall be established for ever as the moon, and the witness in the sky is firm. Selah." (Psalm 89:1-4, 28-37)

"Behold, the days come, saith Jehovah, that I will perform *the good word* which I have spoken unto the house of Israel and unto the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell in safety. And this is the name wherewith she shall be called: Jehovah our Righteousness. . . . Thus saith Jehovah: If ye can break my covenant in respect of the day, and my covenant in respect of the night, so that there should not be day and night in their season, then shall also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of the heavens cannot be numbered, nor the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me. And the word of Jehovah came to Jeremiah, saying, Hast thou not seen what this people have spoken, saying, The two families that Jehovah had chosen, he hath even cast them off? And they despise my people, that they should be no more a nation before them. Thus saith Jehovah: If my covenant of day and night stand not, if I have not appointed the ordinances of the heavens and the earth, then will I also cast away the seed of Jacob, and of David my servant, so as not to take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will turn their captivity, and will have mercy on them." (Jer. 33:14-16, 20-26)

"And behold, *thou [the virgin] shalt conceive in the womb and bear a son, and thou shalt call His name Jesus.* He shall be great, and shall be called Son of the Highest; and the Lord God shall give Him *the throne of David His father; and He shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.*" (Luke 1:31-33)

“MYSTICALIZING” METHOD OF INTERPRETATION

“Not to maintain the distinctively earthly glory to Israel, as their future hope under Messiah and the new covenant, invariably undermines Christianity and the church, which flourish only in proportion to firmly holding Christ and union with Him in heavenly places. The danger of the Gentiles thus becoming wise in their own conceit, and forgetting that the natural branches are only broken off in part for a season from their own olive tree, is strongly laid down in Rom. 11. Hold fast the new and heavenly glory for us with Christ dead, risen, and glorified, and you keep the promised earthly supremacy for Israel, who will (not reign with Him on high, but) be reigned over by Him when He appears again in glory, the undisputed Head of all things, heavenly and earthly.”

“The consequence [of the church losing sight, early on, of our heavenly relations to Christ, and of the capital truth of the Spirit's presence and action in the church here below] was that then was consummated **the**

fatal scheme of treating the church systematically as Israel improved. Maintain simply and firmly **the literal restoration of Israel as wholly distinct from Christianity**, and you have a bulwark against pseudo-spiritualism, and a groundwork, if rightly used, for seeing our special and heavenly privileges.”—William Kelly (*Malachi*)

The “mysticalizing”/spiritualizing method of interpretation used in 70ADism (actually, in all anti-dispensational systems, to varying extents) is not to be confounded with the recognition of genuine figures of speech and symbols, as is true of the literal (plain, normal) method of interpretation.

The mystical method of interpretation entails obliterating the original, primary meaning of a passage (especially as found in the OT prophetic Word) and replacing it with an entirely new, foreign, substitute meaning—a practice which is completely alien to, and without the least sanction of the Scriptures (or the NT in particular).

“[It is] the vague spiritualising which fritters all away, forgets the glory and relationship of Christ, blots out Israel as such from God's mercy in the future, and lowers the church from heaven to earth.”—William Kelly (*Isaiah*)

Under this mystical approach of Preterism, if any (of the myriad of) blessings and promises to Israel appear clearly unconditional and everlasting in nature, then "Israel" is made to mean the “Church,” and all the blessings and promises are transmuted . . . the details of God's Word mean nothing. If, on the other hand, any blessings to Israel appear conditional and temporal, or if any judgments are predicted for Israel, then "Israel" retains its meaning as "Israel," and normal, plain, literal interpretation may be followed, down to every jot and tittle of God's Word. Anti-dispensationalists use spiritual alchemy toward all Jewish promises of an everlasting, unconditional, sovereign-grace nature—taking them away in one form from earthly Israel, and transferring them in another form to the heavenly Church. *Leaving Israel with nothing but curses and judgments; and rendering the Church worldly and earthly-minded.*

“[But] if the divine word can fail as to Israel's restoration and pre-eminent glory in their land and the universal joy of the nations as such, how can we trust it for the eternal life of the believer, and for the heavenly privileges of the Christian and the church at this present time? The symmetry of the dispensations of God is also destroyed by the error to any mind capable of a comprehensive grasp of their course as a whole.”—William Kelly (*Amos*)

Literal interpretation involves taking words in their normal, natural, plain sense. This does not rule out the use of figurative language and symbols; rather literal interpretation recognizes genuine figures of speech and symbols, and interprets *what or whom* they symbolize normally, naturally, plainly—in accordance with scripture, in accordance with the vast connected whole of God's prophetic truth (2 Pet. 1:20).

“[T]his adoption of some well-known figure startles by the very fact that it is a figure, by no means obscures; for this is never the object of figures in Scripture, or in any honest writing. The true object is rather to compress into one word the truth which might otherwise need to be expanded into many words; so that a word becomes what may be called an image-word of truth, **and therefore bright with the light of God.**”—William Kelly (*The New Testament Doctrine of the Holy Spirit*)

And merely because the Holy Spirit properly and perfectly uses figures of speech or symbols in a particular passage of scripture, this does not grant Preterists a license to subjectively *impute* supposed figures of speech or symbols to *any* passage where *spiritual alchemy or transmutation* is required by their *mysticalizing* system (and such is required *ad nauseam*, throughout the Old and New Testament prophetic Word).

The burden of proof is on those who claim that a passage of scripture cannot be interpreted literally, but must be taken mystically. The burden is on them to prove, *passage by individual passage*, that each *is* mystical . . . that it **can only be and must be** interpreted mystically . . . and to prove from other scriptures what that mystical interpretation **definitely** means in any given passage. Preterists cannot merely point to a couple of NT passages (e.g., Acts 2* and Acts 15**), which their fancy imagines are examples of mysticalization, and then run headlong into mysticalizing any and all of God's prophetic truth that is not to their liking—on the sole authority of their own sovereign and arbitrary whims. (After all, there is no blanket statement in scripture which declares or even remotely suggests that *all* . . . that *every single* OT prophetic passage, e.g., of Israel's everlasting kingdom blessings, must be *mysticalized*. In point of fact, there is *no* such scripture that states *any* such thing of *any* OT prophetic passage.)

"Israel," "Judah," "Zion," etc., are never used in the OT (or in the NT for that matter) to mystically signify that the heavenly Church, rather than earthly Israel, is actually meant. In order for "Israel" to be made to refer to the

"Church" in a specific OT passage, one would have to prove that, e.g., "Israel" in a specific OT passage can only be, and must be, interpreted mystically as signifying nothing other than the Church in that specific passage. *Passage by individual passage*, it must be shown that the unconditional and everlasting kingdom blessings and promises to earthly Israel must refer to the heavenly Church, and that those earthly kingdom blessings and promises must themselves be taken mystically as referring to spiritual or non-earthly things (or whatever). But above and beyond that, one would have to completely ignore and flatly contradict the NT revelation of the Church as being a "mystery," a secret, kept silent in OT times! Such is the pathetic condition of any theological system built on a mystical method of interpretation.

"The restoration of Israel is so plainly intimated in the very scriptures which declare their ruin and scattering. . . . His gracious purpose of restoring, in the latter day, Israel for blessing in their land under the Messiah and the new covenant. Taken in their plain and uniform meaning, the prophets are full of that blessed expectation for Israel in divine mercy, but not without hints here and there of grace toward the Gentile, sometimes during their eclipse, as in Isa. 65:1, 2, and Hosea 1:10. Yet these texts afford no pretence for the identification, but the contrary."

"It is only Gentile pride and delusion that Israel are gone for ever to make themselves 'the Israel of God,' and abide till time melts into eternity. Not so! Assuredly if the Gentile abide not in God's goodness (and who will dare to affirm this?) he will be cut off, and the Jews will be grafted into their own olive tree. Then the apostle [in Rom. 11] drops argument and figure, declaring in plain terms that a hardening in part (it has never been complete) has befallen Israel, until the fullness of the Gentiles be come in; 'and so all Israel shall be saved,' according to the prophet (Isa. 59:20). This will be the true restoration of Israel in the day of Jehovah, when the Gentiles meet with condign judgment at His hand. It is only fleshly Israel that can be said to be 'enemies for your sake as touching the gospel.' It is only they who are 'beloved for the fathers' sake, as touching the election.' What theologians call 'the spiritual people,' 'the Israel of God,' or believers, cannot answer to this language. It is the same people, enemies as regards the gospel yet beloved as regards election, who shall be saved. For, adds the apostle, the gifts and the calling of God are without repentance — they are subject to no change of mind on His part. God will assuredly restore His people yet."

"These absurdities disappear **when we believe the word as the Spirit wrote it**; and, while holding fast the hope of Christ for the heavens, we can all the better rejoice in the ancient people blessed under the new covenant in Immanuel's land, and made a blessing to all nations of the earth: the grand, constant, and universal prospect, which is found in all the prophets. The special Christian relationship, our calling, inheritance, and hope, are unfolded only in the New Testament. It is 'the mystery concerning Christ and concerning the church,' founded on redemption, and formed by the Spirit sent from heaven to baptise us into the one body of the ascended Head."—William Kelly (*Isaiah*)

"Then He said unto them, O fools, and slow of heart to **believe all** that the [OT] prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25-26)

"In Rom. 11 the apostle lays down the true and only sound principle: the ultimate blessing of all Israel nationally. It is the more remarkable because in the first half of the Epistle he treats of the gospel which effaces the distinction between Jew and Greek, alike guilty, alike justified by faith in the indiscriminate grace of God. There is no distinction on the one hand, for all sinned and come short of the glory of God; as, on the other there is no distinction between either, for the same Lord of all is rich toward all that call upon Him. The rejection and death of the Messiah left the Jews justly rejected, and gave the occasion for God to proclaim His grace to every creature under heaven, that all who believe in Christ should be saved. When this work of the gospel is done according to God's purpose, He will take up that government of the world of which Israel has the foremost place according to promise and prophecy, but on the ground of sovereign mercy in which He will also bless all the nations, and this by His Son returning in power and glory to reign in Zion, and possess the uttermost parts of the earth — indeed to be the Head of the universe in that day, as the New Testament clearly proves.

"For the apostle in that chapter furnishes the most conclusive evidence that God has not cut off His people, as it might have appeared from the freeness of the gospel. **First, there is a remnant of Israel (vv. 1-6) at this present time also, of which the apostle himself was an instance, the remnant according to the election of grace. Of no other people is this true. Its attaching to Jews only is the witness that God has not absolutely cast them off.** Next, though the Jews have as a people stumbled at the stumbling-stone of Messiah's humiliation, it is not in order that they might fall, but by their trespass, salvation is to the Gentiles (or nations) to provoke Israel to jealousy, and not therefore to cast them off. Again, the figure of the olive-tree teaches the same lesson. For theirs is that line of promise and testimony; and the Gentile, only a wild olive, was but grafted in, on the breaking off some of the branches; and he is called not to be high-minded but fear, lest, failing to abide in God's goodness, he be also cut off (vv. 7-12). As it is certain that the Gentile has not so abode but dishonoured the grace and truth of God in the gospel, at least as much as the

Jew failed in his previous responsibility, the natural branches shall no less certainly be grafted in, when the Gentile is cut off (vv. 13-24). Lastly, direct and absolute proof is adduced from Isa. 59 to expose the fond delusion of conceited philosophy that the Gentiles have a lease of favoured place for ever. For when that complement or fullness of the Gentiles is come in, which God is taking, "All Israel shall be saved; even as it is written, the Deliverer shall come out of Zion; he shall turn away ungodliness from Jacob. And this is the covenant from me to them when I shall take away their sins" (vv. 26, 27).

"Not a word of this could apply to the so-called spiritual Israel, but only to the ancient people of Jehovah; nor could the language consist with Gentiles either. Taken in their ordinary import of the terms the reasoning is as sound as the meaning is important. For we are thereby taught to read Israel in its literal force throughout the prophets as the apostle did; and so Zion, Jerusalem, Judah, Ephraim, and all other names. Figurative language there is abundantly in both the Old Testament and the New. It is so in every-day life, and yet more on occasions when we are more than ordinarily concerned. But the names designate facts, even the well-known objects as they occur, and are never themselves figures. Symbols also are employed, which differ from figures as being a composite of ideas which the prophet saw and describes for the more graphic delineation of the object. There is no uncertainty in the employment of either symbol or figurative expression, but rather to give objects all the more force. The objects are real, not ideal, in every case. As plain language is constantly intermingled with figures, there need never be any great difficulty. So when symbols are employed, there is often an interpretation added: only we have to bear in mind that divine interpretations may and do frequently give more than the statement under explanation. The Holy Spirit gives all requisite guidance in comparing scripture with scripture; and He is needed for profitable understanding of Genesis and John as truly as He is for using Ezekiel and the Revelation aright."—William Kelly (*Isaiah*)

Further, NT authors making a valid *application* of an OT passage or principle to the Church has nothing in common with what Preterism does in its mysticizing method of interpretation (which *empties* the original, primary meaning of the OT prophetic Word and *replaces* it with a new, foreign, *substitute* meaning).

Preterists and other anti-dispensationalists also seem to argue that, as the NT sometimes makes an *application* to the Church of OT phraseology or language used of Israel (e.g., 1 Pet. 2:9-10), therefore: (1) OT prophecies of Israel's earthly Kingdom glory must not be taken literally, but should be interpreted mystically; (2) the Church *is* Israel; and (3) the Church *displaces* Israel and spiritually *fulfills* Israel's OT prophecies of earthly Kingdom glory.

In this connection, it should be also observed that the NT sometimes makes an *application* to the Church (or to individual heavenly saints in Christ) of OT prophetic truth *concerning Christ Himself* (e.g., Rev. 2:26-27; Acts 13:47). Thus, by the same logic, should we conclude, therefore, that: (1) OT prophecies of Christ must not be taken literally, but should be interpreted mystically; (2) the Church *is* Christ; and (3) the Church *displaces* Christ and spiritually *fulfills* His OT prophecies?!

The OT speaks of ***Jewish supremacy over Gentiles*** within the future earthly kingdom; cf. Isa. 2:2-3; 14:2; 45:14; 49:22-23; 54:3; 60:5, 9-10, 12, 14; 61:5; Zech. 8:23; Deut. 7:6; 10:15; 26:19; 28:1, 13. Is this literal or mystical? If mystical, ***what is its mystical import?*** What specific scriptures ***prove precisely*** its mystical meaning? Or are we cast upon the whims of unmitigated ***subjectivism?***

"With the numerous seed God connects the possessing the gate of their enemies [Gen. 22:17]—that is, ***Jewish supremacy***. But this is not what one acquires as a Christian. . . [T]he Jews, as such, will have not only blessing through Christ by-and-by, but their enemies put down. ***Israel will be exalted in the earth, which God never promised to the Gentiles.*** . . [I]t is in Christ risen from the dead that our blessing comes. Christ dead and risen again is perfectly free to bless the Gentiles. As long as He was merely living on the earth, He said, 'I am not sent save to the lost sheep of the house of Israel,' but, when risen, all is changed. Accordingly, He commissions His disciples, 'Go ye therefore and make disciples of all nations.' And so He predicted the gospel must be published among all nations. . . The importance of this [Christ dead and risen] is immense; because, while Christ was upon the earth, He was under law Himself. Risen from the dead, what had He to do with law? The law does not touch a man when he is dead. The apostle [Paul] argues that the Christian belongs to Christ in resurrection. When any one is baptized into Christ, this is what He confesses:—***I belong to Christ dead and risen, taken out of my old place of Jew or Gentile. The Jews had to do with a Messiah who was to reign over them on the earth; the Gentiles in that day shall be the tail and not the head, and kings shall be the nursing fathers of Zion, and queens the nursing mothers, bowing down to the earth and licking up the dust of Israel's feet; but we, Christians, begin with Christ's death and resurrection. All our blessing is in Christ raised from the dead.***"—William Kelly (*Galatians*)

"The kingdom of Messiah introduced by solemn judgments shall see the peaceful sway of good inseparable from the manifestation of the divine glory. That, and not at all Christianity or the church, is what is referred

to here [in Habakkuk 2:14, 'For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.']. It is the millennial age which will be the true time for the public establishment of all authority to the glory of Jehovah. . . . All will be unrest among the nations **till then**, however truly grace may give souls far and wide to know a portion **in Christ above and apart from the world**. But there is no hope for the earth to be filled with the knowledge of Jehovah's glory till that day: on the contrary the apostacy must come before it and be judged by the righteous power of the Lord. **What is called 'the gospel dispensation' has another object and character, is inconsistent with the special pre-eminence of Israel, and stands aloof from the execution of judgments on the Gentiles.**"—William Kelly (*Habakkuk*)

"In the future kingdom the Lord will take the earth as well as the heavens under His manifest sway, and **the Jews and the Gentiles will be owned and blessed in their respective place on the earth, Israel having the position of special nearness but the nations rejoicing and worshipping everywhere**; for Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and His name one. . . . Jehovah going out in His goodness to all the Gentiles, **while the mountain of His house is established in the top of the mountains and exalted above the hills, and the nations flow to it**. . . . Universal profession of Jehovah's name, not testimony only, will be the specific character of the millennial age. **There may be gradation in the results; as it is plain there will be the highest manifestation as far as earth is concerned in Jerusalem. Israel will compose the inner circle for the earth**, but not to the exclusion of divine and acceptable worship everywhere among the Gentiles; 'for my name,' says He, 'shall be great among the heathen, saith Jehovah of hosts.'"—William Kelly (*Malachi*)

OT revelation concerning earthly Jew and Gentile distinctions, with their *unequal* positions and standings, within the future earthly kingdom **cannot** be alchemized to refer to heavenly members of the Body and Bride of Christ (the Church) today, who, before God, are positionally neither earthly Jew nor Gentile—there being no distinctions in regard to our position and blessings **in Christ**; rather we are *equal, new creation and heavenly in Him*. (Cf. 1 Cor. 5:1; 9:20; 10:32; 12:2, 13; 2 Cor. 5:17; Gal. 3:28; 5:6; 6:15; Eph. 2:11, 14-16; 4:17; Col. 3:9-11; 1 Thess. 4:5; John 15:19; 17:14; Acts 26:17.)

Outside the intercalary period of the Church, *no such unsurpassable, and hitherto unknown, heavenly position, identification, union, oneness in and with the hidden Christ in heavenly glory is ever uttered*, with respect to the redeemed *earthly* Israel and Gentiles as such (who *remain* forever as Jews and Gentiles), redeemed as *subjects* for the coming glorious earthly kingdom, *under* the Messiah-King (with Gentiles, the tail, being willingly and joyously *subordinate* to Israel, the head).

"Between the humiliation of the cross and the coming again is the place of the Son known in the Father, as of us in Him and of Him in us. No Old Testament saint knew or could speak thus; nor did an expectation of it ever dawn on a single heart of old. No millennial saint will ever know of such a relationship of Christ or of those then on earth."

"In that day, when Israel is restored, and spiritually as well as literally in their land under Messiah and the new covenant, the nations shall be blessed, and bow before the Son of man."

"She [the Church], in the heavenly places, will reign **with** Christ over the earth; Israel will be reigned **over**, but the inner circle on earth, as the Gentiles also more distantly but blessed indeed."—William Kelly (*The Gospel of John*)

"He shall be great, and shall be called Son of the Highest; and the Lord God shall give Him the throne of David His father; and He shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end." (Luke 1:32-33)

"[T]he reign of Christ over the converted Jewish people in the millennium is **a very different thing** from the secret counsels of **grace which, through faith, have saved souls from the beginning**. So far there is a step, and an important step, in the true direction. **But here is a stopping short**. It is not seen that **the rejection of Christ by Jew and Gentile on the cross, and His consequent exaltation at the right hand of God, and the intermediate mission of the Holy Ghost here below till the Lord returns again, have made way for the accomplishment and revelation of an unique work of God**, which had been kept secret from previous ages and generations {Col. 1:26}. **This work is the church, Christ's body.**"

"It is not merely an increase of light as to the counsels of salvation, on which the entire line of the faithful, from Abel downward, had reposed, **but there was a hitherto unknown and hidden mystery respecting a body destined to be the consort of Christ in heavenly glory at His coming, and meanwhile called into manifestation and enjoyment of its privileges by the Holy Ghost sent down from heaven, who was to commence, sustain, and guide it here below, while waiting for the Bridegroom.**"

“There was one body [brought into existence by the baptism of the Holy Spirit on the Day of Pentecost], wherein Jewish and Gentile distinctions were absolutely gone, the church on earth, and one Spirit who resided there. **It is not a mere continuation of a believing people who looked to promise, but established on accomplished redemption, an entirely new body appears, brought into union with Christ in His heavenly honours, between the first and second advent, while He is absent above.**”

“[T]he church is the bride, the Eve of the second Adam . . . [while the OT saved people and] the millennial saved people, though just as much saints, as truly redeemed by the blood of Christ, as we are, nevertheless . . . [are] not of his wife. . . . The true, the scriptural, limits of the church are the cross and the coming of the Lord Jesus {at the pretribulation rapture}; founded upon the one, and waiting for the other, is **that body, one with its Head on high, in which God dwells by the Holy Ghost; a new and unearthly body**, having a path here below traced out for it, in many and important respects, **quite distinct from what characterized the Old Testament saints, or what will characterize the millennial saints.**”

“**Thus is shown the peculiarity of our position, upon whom the ends of the ages are met. It is a novel, unprecedented and heavenly place**, in no way interfering with the vast scheme of God's earthly government: on the contrary, in this latter, room is purposely left for another field, **which was entirely hidden of old, namely, for the development of the glory of Christ as the exalted Man. It is with a Christ on high the church is associated.** Of course I do not speak of His incommunicable divinity, as the Son, but of a **peculiar heavenly glory shared with His bride, and unknown to the Old Testament writers, who dwell so largely upon His Messianic rights. The church then began after the cutting off of Messiah, and goes up to meet the Lord in the air before the seventieth week commences** with the Roman prince and his covenant. **With the cross the earthly people fell under judgment, how long soever it might linger, while God was gathering a remnant to the Saviour. That same cross becomes the foundation of Christ's heavenly body, the church of the living God, the pillar and ground of the truth. When this work is concluded, the church will be borne away to join the Lord in the air, and renewed dealings will begin with the earthly people once more.** The church has, no doubt, committed to her the more complete revelation of these judgments on the Gentiles which precede the good things in store for Israel, but the strictly prophetic part of the Apocalypse is not therefore about herself. On the contrary it reveals, throughout the chief contents of it, the glorified worshipping in heaven, and the blows of divine judgment falling with a deepening intensity, till Christ and the saints come out of heaven and appear together for the destruction of the beast and the false prophet with their armies.”—William Kelly (*Elements of Prophecy*)

Note on Millennial Temple and Sacrifices

Those who say, e.g., that the truth of Millennial Jews and Gentiles worshipping in connection with the Millennial Temple and offering animal sacrifices is an abomination and a denial of the Cross—these folk seem to harbor a (perhaps, unconscious) notion that OT sacrifices were, in some sense, in themselves, **actually efficacious to remove sin.**

The fact of the matter is, the Mosaic sacrifices themselves "perfected" or "purified" no Jew so that they had "no more conscience of sins"—these sacrifices, by their very nature, were incapable of doing anything of the kind; likewise with the Millennial sacrifices. Only the precious blood of the God-Man avails to such an end. The Spirit of God, by Paul, in Heb. 10, is not implying (even indirectly) that perfected and purified *earthly* saints of the *future* Millennial Kingdom will not or cannot offer animal sacrifices at that time; but simply that such sacrifices themselves can never perfect or purify anyone, or take away their sins. For if the animal sacrifices themselves had done such, they would not have been offered continuously, but rather, would have ceased being offered upon accomplishing their once-for-all perfection and purification. But, of course, as evidenced by the never-ending repetition of the sacrifices, such was not and could not be their nature, purpose or effect. (The continual offering of sacrifices, both in the OT and under the future earthly Millennial system, point—either prospectively or retrospectively—to the once-for-all Sacrifice of Christ, to the alone-efficacious blood of Christ, which alone can take away sin, perfect those who approach, and purify the believing sinner so that he has no more conscience of sins.)

God was not and could not be pleased or satisfied with animal sacrifices; they were not what His infinitely holy being required as a result of the infinite outrage of sin against His nature; they could not vindicate, satisfy, glorify His infinitely moral being. Only the precious blood of the incarnate eternal Son, only His infinite sufferings and death on the Cross, could do so, once-for-all. "God's righteousness and love, and majesty and truth, all that He is, were perfectly glorified" through the once-for-all Sacrifice of Christ, in which He bore "that which was most hateful, not only to God, but to Himself the Holy one of God. . . . He gave Himself up for His glory, and so passed under, not merely death, but also divine judgment" against sin.

“For the **[Mosaic]** law, having a shadow of the coming good things, not the image itself of the things, **can never, by the same sacrifices which they offer continually yearly, perfect those who approach [as explained in the next verse]**. Since, would they not indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins **[i.e., if the worshippers were thus “perfected” by virtue of the animal sacrifices]**? But in these **[in these Mosaic sacrifices]** there is a calling to mind of sins yearly **[by virtue of the fact that true, divine atonement was not yet completed; and note that such “calling to mind of sins” will not be the case in, or the function of, the Millennial sacrifices which will be performed from the vantage of true, divine atonement having been completed]**. For blood of bulls and goats is **[intrinsically, and ever and always]** incapable of taking away sins **[whether in OT times or in the coming Millennial times, sacrifices can never be in themselves actually efficacious to remove sins]**. Wherefore [on] coming into the world he **[Jehovah-Jesus, the God-Man]** says, Sacrifice and offering thou willedst not; but thou hast prepared me a body. Thou tookest no pleasure in burnt-offerings and sacrifices for sin **[God was not and could not be pleased or satisfied with animal sacrifices; they were not what His infinitely holy being required as a result of the infinite outrage of sin against His nature; they could not vindicate, satisfy, glorify His infinitely moral being. Only the precious blood of the incarnate eternal Son, only His infinite sufferings and death on the Cross, could do so, once-for-all]**. *Then* I said, Lo, I [am] come (in the roll of the book it is written of me) to do, O God, ***thy will***. Above, saying Sacrifices and offerings and burnt-offerings and sacrifices for sin ***thou willedst not***, neither tookest pleasure in **(which are offered according to the [Mosaic] law)**; then he said, Lo, I [am] come to do ***thy will*** **["God's righteousness and love, and majesty and truth, all that He is, were perfectly glorified" through the once-for-all Sacrifice of Christ, in which He bore "that which was most hateful, not only to God, but to Himself the Holy one of God. . . . He gave Himself up for His glory, and so passed under, not merely death, but also divine judgment" against sin.]**. He takes away ***the first*** **[the requirement to offer sacrifices according to the Mosaic Law, in which “there is a calling to mind of sins yearly”]** that he may establish ***the second*** **[i.e., “*Thy will*,” which is “the offering of the body of Jesus Christ once for all,” as explained in the next verse, but which in no way precludes earthly Millennial Jews and Gentiles from offering memorial sacrifices during that age to come]; ***by which will*** we have been sanctified through **the offering of the body of Jesus Christ once for all**. And every priest stands daily ministering, and offering often the same **sacrifices, which can never take away sins [whether in OT times or in the coming Millennial times, sacrifices can never be in themselves actually efficacious to remove sins]**. But he, having offered one sacrifice for sins, sat down in perpetuity at the right hand of God, waiting from henceforth until his enemies be set for the footstool of his feet. For by one offering he has perfected in perpetuity the sanctified.” (Heb. 10:1-14)**

“In the last section of the Book of Ezekiel [chapters 40-48] the orderly arrangement of the restored nation of Israel is foretold along with a view of the sanctuary of Jehovah in the midst of the holy city, Jerusalem, then to be seen in all its millennial beauty and holiness. . . . As to these closing chapters of Ezekiel, I am convinced that there is no possible way in which they can be applied to the spiritual blessings that by faith we have found to be embodied in the church, that is, found to be in Christ Jesus for the possession of the church [the Body of Christ]. . . . Now I take it the language [here] . . . is not merely figurative in meaning. There will be literal priests of Aaronic descent who will offer literal sacrifices as stated. Whether people understand it or not, the word of God on this matter is perfectly plain. **Difficulties only arise because so many reason solely from the Christian thoughts and Christian truths. But is God to have none but Christians in His purposes and future dealings? Further, is not God to be allowed the liberty of acting according to His own counsels and plans for His own people, whether earthly or heavenly? Is it not possible for Him in the future to accept sacrifices and offerings in an appointed place?** I am convinced that it would be rank apostasy for a Christian to offer sacrifices and burn incense. On this ground, many feel that those chapters in Ezekiel ought not to be taken literally for the church, the Christian body. This is true; but why should they not be for the nation of Israel when converted and settled in the holy land? When the nation repents and receives the Messiah Whom they crucified, but Whom God has glorified, they will no longer pervert but obey what God has established by His word. **The sacrifices to them will be memorials of Christ's one sacrifice, the burnt-offering from one point of view, the meal-offering from another, the sin-offering another, and so on. I take it, therefore, that these scriptures in their strict literal import apply not to the Christian assembly, but to Israel in the future, and indeed to the Gentile nations of that day also.** The New Testament scriptures that are often used to deny this interpretation are those addressed exclusively to present day Christians. They say that the Bible says, There is no more offering for sin (Heb. 10: 18, 26). But this scripture applies to Christians not to the Jews. **The Jews will have the remission of their sins, but they will have also sacrifices appointed as reminders of the one effectual sacrifice, of Christ, offered and accepted once for all. I know it has been said that the offering of millennial sacrifices would be a going back in the ways of God. But this is not true. The sacrifices of Israel in the future will differ fundamentally from those in the past. Those of old were types of what Christ was coming to do sacrificially, but in those future days they will be the appointed types of what Christ has accomplished by His single sacrificial offering and**

death. Thus, the establishment of sacrificial testimony to the atonement made by Christ through His crucifixion and death will ensure a continual tribute of praise to the Messiah of Israel throughout His millennial reign. The revival of sacrifices and feasts in Jerusalem will **not be a retrograde step** in the divine dispensations for this earth, but will rather **mark the climax of His dealings with the present heavens and earth**, when 'all the ends of the earth shall remember and turn unto Jehovah' (Ps. 22:27)."—William Kelly (*Elements of Prophecy*)

" 'In every place incense shall be offered unto my name, and a pure offering,' [Mal. 1:11] — in contrast with the polluted one which the priests of Israel presented then. I see no reason to conclude that the sacrificial terms are transferred from their original ceremonial objects and acts to such as are strictly spiritual, as we know now. (Heb. 13, 1 Peter 2) The later chapters of Ezekiel, which clearly bear on the future, not on our time and position, are **too explicit to be thus explained away, if indeed we prefer scripture authority to the thoughts and wishes of men.** There is the strongest possible proof that the offerings will then be material, though no doubt **used with intelligence and as memorials of the great sacrifice**, when the blessing of the Gentiles will not be as now a reproach to Israel, but these will be as life from the dead to all the world. We must leave room for both these things, which are distinctly revealed and contrasted by the Holy Ghost in Romans 11. It is not therefore a question merely of interpreting the Old Testament, but of believing the interpretation authoritatively supplied to us by the great apostle of the Gentiles."

"Thus it appears to me certain that, beside **the great centre of earthly worship for all in Jerusalem**, literal offerings (and from Ezekiel we can add more) are here predicated of **all the Gentiles in every place. Compare also Zeph. 2:11 for the latter truth, and Isa. 56:6-8 for the former. But both are for the future exclusively in the world or age to come:** and the more we reflect upon it, the less need we wonder, and the more its importance will be felt by unprejudiced minds which tremble at God's word. Universal profession of Jehovah's name, not testimony only, will be the specific character of the millennial age. There may be gradation in the results; as it is plain **there will be the highest manifestation as far as earth is concerned in Jerusalem. Israel will compose the inner circle for the earth, but not to the exclusion of divine and acceptable worship everywhere among the Gentiles;** 'for my name,' says He, 'shall be great among the heathen, saith Jehovah of hosts.' [Mal. 1:11]"

"As to the re-appearance of a vast central temple on earth, a human priesthood, sacrifices, and every other peculiarity of a ritual religion, it appears to my mind indisputable in the end of Ezekiel. . . **Nor is it a question of a single, however considerable, portion of scripture. The Psalms and Prophets abound in anticipations of the new age**, when the temple and its services and priesthood should be to Jehovah's praise, **on a new ground indeed, but otherwise substantially similar.** And as to Ezekiel 40 - 48 the evidence is so strong . . . the vision is homogeneous. The city, the distribution of the tribes, the healing waters, the return of the cherubic glory, all go together and point, not to an imperfect copy of certain points of the temple in the post-captivity state, but to the glorious renovation, the times of restitution of all things, spoken of by all the holy prophets since the world began."

"Let it be noticed further that in Ezekiel we see a temple as well as a city for the earthly people. It is remarkable, on the contrary, that in what is **expressly said** to be the bride, the Lamb's wife (that is, the church or heavenly city of which John speaks) [in Rev. 21-22], **no temple is seen.** Thus the distinction is maintained even in glory. Where a temple is on earth, a priesthood accompanies it; and if there be a priesthood, it is hard to see the use of it without sacrifices. With us spiritual priesthood and spiritual sacrifices go together. (Compare Heb. 10 - 13; and 1 Peter 2:5.) **Nor does scripture leave it to inferential reasoning** whether there be Aaronic priests, offerings, and sacrifices or not; **for this is affirmed and even minutely described. (Compare Psalms 96:8; Ps. 115:10; Ps. 118:26, 27; Ps. 132:13-18; Ps. 135:19-21; Isaiah 60:6, 7, 13; Isa. 66:21; Jer. 33:18; Ezek. 43 - 46; Zech. 14:16-21)**

"**The chief source of difficulty and hindrance is the system which assumes that Christianity is a final condition for the earth, and that the testimony will be as now until all the earth is converted, the Jews being at length brought in among the rest.** It is another thing with those who believe that **there is another age to follow the present**, characterized by the salvation of all Israel as such, with the Gentiles largely blessed also, but not brought into the one body as we know now, but the Jews in their own land with the temple and its ritual and all the nations not only coming up there year by year, but having worship each in his own place also by the will of God. When the national restoration of the ancient people is seen, it is hard after this to deny their priests and sanctuary, their incense, and sacrifices."

"**Nobody need be afraid that all this will interfere with the value due to the sacrifice of Christ: we may trust God and His word that no dishonour shall be done to that only efficacious atonement.** I presume that the sacrifices will be of a purely memorial character and nothing more. In that day no

Israelite will ever again use the form to slight the substance. **All will know that there is nothing efficacious in such sacrifices, any more than we acknowledge in baptism or the Lord's Supper.** So with the Israel of that day. That they are to have sacrifices is a revealed fact; so they are to have priests over again on earth. It is well to see that this will not for them interfere with their resting on Christ; **but, understanding it or not, we should believe, and not seek to explain it away.** . . . [o]n the earth will be the converted Israel of that day in their unchanged bodies, and the spared Gentiles, not possessed of exactly the same privileges, for Israel will then have the better place, but all blessed richly under Jehovah Messiah. **As it is quite a different state of things from Christianity, so there will then be two distinct positions, heavenly** [for the completed, glorified Church, the Body and Bride of Christ] **and earthly** [for Israel and the Gentiles], **instead of one and the same as now.**—William Kelly (*Malachi*)

[*Note on the Interpretation of Acts 2](#)

“There are two general ways in which OT Scriptures are quoted in the NT.

1. They are quoted to show a fulfillment, as often in Matthew's gospel; and Acts 1:16 is an example.
2. They are quoted to:
 - a) *illustrate a point;*
 - b) *make an application;*
 - c) *show that something is not inconsistent with the ways of God.*

“Therefore, something may fall within the use of a prophecy but not be its fulfillment. Acts 2:17-21 and Acts 15:14-18 are examples of #2]. **Sometimes such quotations are very full and contain more than what refers to the point under consideration, thus showing** [unmistakably] **that the fulfillment has not occurred** [as is precisely the case with Acts 2:17-21 and Acts 15:14-18]. The *fulfillment* is millennial, but something in #2 is applicable meanwhile.”—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 1)

The fact is, *none* of Joel's prophecy (Joel 2:28-32) was “fulfilled” on the day of Pentecost; nor was it *mysticalized* to make it so.

"But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judaea, and all ye inhabitants of Jerusalem, let this [*or, 'the following,' Gr. totou*] be known to you, and give heed to my words: for these are not full of wine, as ye suppose, for it is the third hour of the day; but this [*or, 'the following,' Gr. totou*] is that which was spoken through the prophet Joel [*not, 'this is the fulfillment of' Joel's prophecy in 2:28-32*]: And it shall be in the last days [*or in 'the end of days' spoken of in the OT (Gen. 49:1; Num. 24:14; Deut. 31:29; Isa. 2:2; Jer. 23:20; 48:47; 49:39; Ezek. 38:16; Dan. 2:28; 10:14; Hos. 3:4-5; Micah 4:1) pertaining to Israel with the coming Tribulation and following Kingdom in view. NOT the beginning or 'first day' of the Church, the Body of Christ, as newly formed by the baptism of the Spirit*], saith God, that I will pour out of my Spirit upon **all** flesh [*all redeemed flesh, all Jews and Gentiles (which in no way occurred or was 'fulfilled' on the day of Pentecost) who will populate the Millennial earth upon its establishment*]; and your sons and your daughters shall prophesy [*which did not occur on the day of Pentecost*], and your young men shall see visions [*which did not occur on the day of Pentecost*], and your elders shall dream with dreams [*which did not occur on the day of Pentecost*]; yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy [*which did not occur on the Day of Pentecost*]. And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke: the sun shall be changed to darkness and the moon to blood [*NONE of which occurred on the day of Pentecost*], before the great and gloriously appearing day of the Lord come [*i.e., that phase of the Day of the LORD which marks the actual point of the personal Appearing of Jehovah-Jesus, the Manifestation of His Coming, in great power and glory to establish His Millennial Reign over this earth*]. **And it shall be that whosoever shall call upon the name of the Lord shall be saved.** " (Acts 2:14-21)

"It was not intoxication, Peter said; it was the ministry of the Spirit that caused the spectacle. *To prove that the Spirit can produce such things*, Peter quoted from Joel 2:28-32. This is a prophecy which will be fulfilled during the millennium when Israel is reestablished in her own land. Peter was *not* saying that the prophecy was *fulfilled* at Pentecost or even that it was *partially fulfilled*; knowing from Joel what the Spirit could do, he was simply reminding the Jews that they should have recognized what they were then seeing as a work of the Spirit also. He continued to quote from Joel at length only in order to be able to include the salvation invitation recorded in verse 21."—Charles C. Ryrie (*The Acts of the Apostles*, pp. 20-21)

"From this categorical denial of the charge of drunkenness Peter passed easily and naturally to the explanation of what the phenomenon was. It was not wine but the Holy Spirit who was causing these things, and *to prove this Peter quoted Joel 2:28-32*. This Old Testament passage presents a definite prophecy of

the Holy Spirit's being poured out when Israel will again be established her own land. The problem here is not one of interpretation but of usage only. Clearly Joel's prophecy was *not fulfilled at Pentecost*, for (a) *Peter did not use the usual scriptural formula for fulfilled prophecy as he did in Acts 1:16* (cf. Matt. 1:22; 2:17; 4:14); (b) the prophecy of Joel will clearly not be fulfilled *until* Israel is restored to her land, converted, and enjoying the presence of the Lord in her midst (Joel 2:26-28); and (c) *the events prophesied by Joel simply did not come to pass. If language means anything Pentecost did not fulfill this prophecy nor did Peter say it did.* Peter's quotation of this passage in Joel need not raise theological questions at all, for the matter is primarily homiletical and any problems should be solved in that light. Peter's point was that the Holy Spirit and not wine was responsible for what these Jews had seen. He quoted Joel to point out that as Jews who knew the Old Testament Scriptures they should have recognized this as the Spirit's work. *In other words, their own Scriptures should have reminded them that the Spirit was able to do what they had just seen.* Why then, someone may ask, did Peter include the words from Joel recorded in Acts 2:19-20? Why did he not stop with verse 18? The answer is simple. Peter not only wanted to show his audience that they should have known from the Scriptures that the Spirit could do what they had seen, but *[to also unmistakably show that the actual fulfillment of Joel 2:28-32 in no way has occurred but in fact await a coming Millennial day; and]* he also wanted to invite them [through repentance and faith] to accept Jesus as their Messiah by using Joel's invitation, 'whosoever shall call on the name of the Lord shall be saved' (v. 21). Thus what is recorded in Acts 2:19-20 is simply a connecting link between the two key points in his argument."—Charles C. Ryrie (*"The Significance of Pentecost," in Vital New Testament Issues, pp. 39-40*)

"[Joel 2:28-29] 'And it shall come to pass afterward [after the inauguration of Millennial Kingdom blessings as stipulated in Joel 2:18-27 upon restored Israel], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.' It is the very scripture, as we know, which the apostle Peter quotes on the day of Pentecost **to show that the immense blessing of that day was in accordance with the highest favour promised for the kingdom, not that human excitement or moral folly which mistaken or deluded men were quick to impute to those who surpassed others in spiritual power. But, observe, the apostle did not affirm that this scripture was fulfilled.** He says, 'It is that thing which was spoken by the prophet Joel;' and so it is. What was promised was the outpouring of the Holy Ghost. Without saying that the present fact was the fulfilment of the prophecy (which men have assumed, to the great misunderstanding of scripture and lowering of Christianity), he showed that it was of that nature, and such therefore as to be vindicated by the prophecy before their conscience; but the apostle's language is guarded, while commentators are not. They go too far. We do well always to hold fast to scripture. **As to the promise that the Spirit should be poured upon 'all flesh,' we must bear in mind that 'all flesh' is in contrast with restriction to the Jew. This is another feature which made the Pentecostal gift so admirably illustrate the scripture. For the patent fact that God caused those who received the Holy Ghost to speak in the different tongues distributed over the Gentile world, not causing all the converts to speak the Jewish language . . . but causing the Jews gathered from their dispersion among all nations to speak the tongues of the Gentiles was a magnificent witness of the grace that was going out to the Gentiles to meet them where they were.** The judgment of God had inflicted these various tongues upon them, and completely broken up the ambitious project of joining together to establish an unity of their own through the tower of Babel. But the grace of God went out exactly where His judgment had placed them. If a crushing blow laid their pride in ever so many separate ditches, the grace of God went out to these ditches, and blessed them where they lay, raising them out of their fallen estate . . . But then we must remember that when the day comes for the Holy Spirit to be poured out afresh, not for the gathering out of a people for heaven, but for the earthly purposes of God's grace (for that is the difference), it will be manifest that the Holy Spirit will be given to men altogether apart from their being Jews. So on the day of Pentecost, when they were exclusively Jews, it was yet shown by the miracle of Gentile tongues that God did not mean to stop there, but to go out towards all the nations."—William Kelly (*Joel*)

"There are anti-dispensationalists who assert that this phrase ['this is that'] means that Pentecost *fulfilled Joel's prophecy*. This leads to quite a working of the theological imagination. **The truth is that the Spirit came at Pentecost in fulfillment of the promise of the Father (Luke 24:49; John 14:26). The Spirit was not given until the Lord Jesus was glorified (John 7:39). And so, having been exalted, Christ received from the Father the Spirit and then Christ poured Him out (Acts 2:32, 33). Thus the Spirit we have received is not called the Holy Spirit of Joel's prophecy, but the Holy Spirit of promise (Eph. 1:13). He is the promise of the Father and of the Son (not of Jehovah) in connection with the place that we have before the Father, in the Son.**"—R.A. Huebner (*Elements of Dispensational Truth, Vol. 1*)

"[According to Joel's prophecy] The Spirit, then, will be poured out upon all flesh in connection with the setting up of the [Millennial] kingdom. In Acts 2 the coming of the Spirit, which involved the baptism in the Spirit, brought about the body of Christ."

"Peter has made an **application of two things** in Joel's prophecy:

1. What the onlookers were witnessing was consistent with what Joel had said about the Spirit being poured out.

2. He used the point that whoever would call upon the name of the Lord would be saved.

His thrust, then, was *this has that character*. It has been objected that the text does not say 'this has that character.' Well, then, we ought to note that the text does not say 'this is the fulfillment of that.' Notice Acts 1:16 shows Peter was quite capable of using the word "fulfilled" (cp. Acts 3:18). It is a prophecy of the signs preceding the establishment of the kingdom, that those calling on the name of the Lord would be saved and there would occur the pouring out of the Spirit on all flesh. **The fact is that there are numbers of citations of the O.T. in the N.T. used in just this way as Joel's prophecy; for an application or illustration, while the fulfillment of those passages is in the future.**—R.A. Huebner (*J.N. Darby's Teaching Regarding Dispensations, Ages, Administrations, and the Two Parenthesis*)

****Note on the Interpretation of Acts 15**

Nothing in Acts 15 suggests that the rebuilding of the fallen "tabernacle of David," or the rebuilding of "its ruins" is identified with the Church which is His Body, or that Amos 9 has been *mysticalized* to make it so.

Rather, the apostle James, in his inspired paraphrase of Amos 9, is simply *making a fitting application of a principle* evident in OT prophecy of what Jehovah-Jesus will bring about upon His return to this earth, which in no way means that James was in any manner, shape or form *mysticalizing* the OT prophecy or making the least equation between the Church and the tabernacle of David or its ruins. James, by the Spirit, cited OT prophecy, and Amos 9 in particular, to demonstrate from Scripture the undeniable fact that there will be such a thing in a coming day (in Millennial times) as God receiving and blessing Gentiles as His own—as *Gentiles*, apart from imposition of circumcision, apart from being placed under the Mosaic Law, *apart from essentially becoming Jews* (as per Acts 15:7, 9, 10, 11, 14, 17, 19, 24, contra Acts 15:1, 5), and that, as such, there is no basis for any objection as to the manner in which God is dealing with Gentiles *in the present period*. Fort "that which God can do at one time [in the future Millennial economy] cannot be in itself inconsistent for Him to do at another [in the present period of the heavenly calling]."

"Many quotations of the OT in the NT are used as this one from Amos 9 is used. It is in the gospels that we principally find a different use of quotations from the OT; namely, to show a fulfillment. A few examples are Matt. 1:22; 2:15, 17, 23; 8:17; etc. Acts 1:16 is one of the latest. However, subsequently **OT passages are cited for a principle, or for something analogous**. Thus, Acts 15:14-18 is not said to be a fulfillment. Such passages show that **what has transpired is not inconsistent with the OT; or that the OT leaves room for what God is now doing, though the OT prophets did not foresee this**. The [OT] passages themselves are *millennial* in fulfillment. See Rom. 15:8-12, for example."—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 1)

Let us hear the passage in question, accompanied by some interspersed commentary:

"And much discussion having taken place, Peter [*the great apostle of the circumcision*], standing up, said to them, Brethren, ye know that from the earliest days **God amongst you [*sovereignly*] chose that the nations by my mouth should hear the word of the glad tidings and believe [*apart from circumcision, the law or principle of law*]. And the heart-knowing God bore them witness [*i.e., uncircumcised Cornelius and his relatives and friends (Acts 10-11)*], giving them the Holy Spirit **as to us also, and put no difference between us and them, having purified their hearts by faith [*apart from circumcision or coming under the rule of the law*]**. Now therefore why tempt ye God, by putting a yoke [*the law or any principle of legalism*] upon the neck of the disciples, which neither our fathers nor we have been able to bear? **But we believe that we [*Jews*] shall be saved by the grace of the Lord Jesus, in the same manner as they [*Gentiles*] also.** [*Thus the Gentile salvation by grace (apart from any requirement of circumcision or law observance) is, in fact, made the very pattern of those who should be saved among the Jews, not the other way around.*] And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them [*all apart from Jewish rights or being put under law*]. [*Peter, Barnabas and Paul having thus cut the ground entirely out from under the Judaizers, showing that God was undeniably working by pure grace among Gentiles, James now proceeds to bring Scripture to bear on the matter, casting its blessed light on the subject at hand, by way of illustration and application.*]**

“And after they had held their peace, James answered, saying, Brethren, listen to me: Simon has related how **God first visited** [the original Greek is: ‘how first God visited’] **to take out of the nations** [the Gentiles] **a people for His name.** [*‘Take out of’ them a people (a heavenly people) for His name, for in this present period unbelieving Gentiles (and Jews) thus continue throughout its course; while at the establishment of the Millennial Reign ALL unbelieving Gentiles (and Jews) will be entirely and completely rooted out—with only believers left to enter therein. ‘How first God visited to take out of the Gentiles a people for His name,’ without their having become Jews in standing or position.]* And with this [with this truth and with this order] **agree** [‘is in harmony with,’ **not** ‘is in fulfillment of’] the words of the prophets [and as ‘prophets’ is plural, this indicates that James is about to give us a divinely inspired paraphrase of Amos in a manner that sums up the OT prophets as a whole on this matter; that is, the OT is in perfect harmony with the NT—and this without the least suggestion that the OT prophets provided any revelation regarding His mystery purpose involving the Church, the Body of Christ, as if it were the subject of OT prophecy (in contradiction of Rom. 16:25-27; Eph. 3:1-12; Col. 1:24-27; 1 Cor. 2:6-10); as it is written [in Amos 9:11-12]: **After these things** [after these ‘first’ Gentile things, wherein Gentiles are on equal footing with Jews but do not become, as it were, Jews (Acts.15:7-11); ‘after these things’ being a divinely inspired interpolation into the Amos paraphrase, replacing the phrase ‘in that day’ of Amos 9:11] **I will return** [this too is a divinely inspired interpolation into the Amos paraphrase, giving the general drift of the OT prophets; the King, Jehovah-Jesus, will return to this earth to establish His Millennial Kingdom in glory and power, in righteousness and peace], **and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up** [cf. for example, Mic. 4:8 and Isa. 1:26 (and also cp. Acts 1:6; 3:21; Matt. 19:28); it is at that time, not now, that Jewish ascendancy on the earth will thus be fulfilled and established], **so that the residue of men may seek out the Lord, and all the nations** [Gentiles as Gentiles owned of God, without becoming practical Jews by being circumcised (albeit not on equal footing with Jews as is the case today, which is thus further proof that Amos 9 was not ‘fulfilled’ or cited as being fulfilled regarding the character of God’s work now as to Gentiles)] **on whom my name is invoked, saith the Lord, who does these things known from eternity** [this last phrase being an allusion to such statements as found, e.g., in Isa 45:21].” (Acts 15:7-18)

“Amillennialists and postmillennialists believe that the ‘tabernacle of David’ is set up now and that Christ is on His throne now. But the rebuilding of the tabernacle of David will occur in the millennium. **In Acts 15, James cited the passage against Jewish bias; to show that God intended to bless the nations.** And, of course, He will do so according to many [Millennial] prophecies. **But James saw that this prophecy had a bearing meanwhile on the Jewish prejudice against Gentile blessing. What was happening in James’ day was not inconsistent with God’s purpose, which included Gentile blessing. He cited the passage in order to show this. He did not cite it as if it was fulfilled, or fulfilling, in his day. Note that this is a general character of many citations from the prophets in Acts and the Epistles. What is cited is millennial in fulfillment, but has a bearing on some matter meanwhile.”**

“God’s present taking out from the Gentiles a people for His name [Acts 15:14] **cannot** be the fulfillment of what Amos prophesied. No, it cannot even be a partial fulfillment **because the character of the two works are different** . . . Observe carefully that the quotation says, ‘and **all** the nations on whom my name is invoked’ [Acts 15:17]. This shows that in the future the work is different than now. [The fact is that the {OT} prophets nowhere said that God would do a work of *calling out from* the Gentiles a people for His name and thereby *leave all other Gentiles where they were.*] God will not at that [Millennial] time take **out of** the nations a people for His name. The Gentiles will generally receive blessing, but Israel will then be Ammi (my people) in the special sense, not so the Gentiles.”—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 1)

"[Amos 9:12] ‘that they may inherit the remnant of Edom, and of all the Gentiles which are called by my name, says Jehovah that does this.’ *Here is the well-known principle which was applied by James at the council of Jerusalem to the divine right of recognising under the gospel the Gentiles without being circumcised.* His argument is that they do not require to become virtual Jews in order to get the blessing of God and to bear His name. For to be circumcised is practically to be no longer a Gentile, but to become a Jew. Whereas now God is really making not Jews but Christians. Therefore to force circumcision on such Gentiles as believed was a total mistake.

“On the other hand Jehovah has not yet raised up the tabernacle of David; nor is this at all intimated by James’s quotation of the passage [in Amos 9]. Neither he nor any other apostle ever says that the church of God is the same thing as the booth of David. The whole system which identifies them is foreign and opposed to scripture. It is only the allegorical habit of the fathers which invented the fiction that Zion or Jerusalem, that Judah or Israel, mean the church. But this error lowers our own dignity, and deprives the ancient people of that hope for which God’s providence reserves them spite of their actual unbelief. **Assuredly God will bless the Jews by and by** [in the Millennial Day], **and His name will be called upon**

the Gentiles. Even the most obstinate of Pharisees could not gainsay James's proof of this. If then God were pleased to call His name on Gentiles *now* by the gospel, who can deny *the principle* if he believe the [OT] prophets? Their own scriptures agree to this, and oppose the narrow-mindedness which would convert them practically into Jews in order to be called by His name. No Israelite could have conceived that God had then raised the fallen hut of David; but he could not gainsay that God spoke of all the nations on which His name should be called when that [Millennial] day comes. **It was not inconsistent but in keeping with this, if as Gentiles they were called by His name now.** James does *not* speak of this or any other prophetic citation being *fulfilled at present*. He simply quotes the broad fact from the Septuagint version, as agreeing with *the principle* generally laid down by the prophets that all the nations should be called by Jehovah's name. **This is indeed the characteristic of the millennial day, when all Israel shall be saved, and shall inherit the remnant even of their bitterest foe as well as of all the Gentiles.** Undoubtedly, when it is [actually] fulfilled, the *subjection* of the nations will be for ever, and the kingdom of Jehovah over all the earth . . . **The apostle cites this then only for present use in sanctioning the reception of Gentiles without circumcision, which it did unanswerably.**—William Kelly (*Amos*)

“[How God first visited the Gentiles to take out of them a people for His name.] This is a most important proposition in its way; it gives a separate character to the present work of God. It in no way denies that God had a line of saints in Israel, and before Israel, and what is more, outside Israel; but it asserts a special gathering 'out' at this present time, and it leaves no room for the vain [amillennial or postmillennial] thought, that even one nation, as a whole, shall be brought by the gospel to confess the Lord, still less that all nations shall be so changed. The truth is that God only proposes while Jesus is at His right hand to take out of all a people for His name. This is the church of God and it is as distinct from the ways of God before the cross as from those which are to follow the Lord's appearing and reign by-and-by.”—William Kelly (*Acts*)

“During the interval of Christ's absence the work of God is predominantly among the Gentiles, forming a people for His name (Acts 15:14). While James stated the truth concerning that fact, there were *aspects* to that work concerning which he likely was unaware *at the time* he so spoke. The work of the Spirit was the formation of the body of Christ at Pentecost and then the on-going incorporation of believing Jew and Gentile in that body (once-for-all formed at Pentecost), being members one of another, and united to the Head in heaven. **The Gentile Christian was not elevated to the level of a Jew, saved or unsaved, nor made an Israelite, nor made a spiritual Jew. No, both Jew and Gentile were lifted up to 'sit down together in the heavenlies in Christ Jesus' (Eph. 2:16). God formed the two, in Christ, into "one new man" (Eph. 2:15). It was new, for it never existed before.** Indeed, silence had been maintained regarding such things (Rom. 16:25, 26; Col. 1:26; Eph. 3). Though not recognized by so many Christians . . . **God is doing a heavenly work now, forming a heavenly people (1 Cor. 15:48), who, as strangers and pilgrims here (1 Pet. 2:11), have a heavenly calling (Heb. 3:1).** Covenants are for the earth; this present work of God [*this unique, heavenly work of God*] is outside of the covenants of promise – which covenants belong to Paul's kinsmen according to flesh (Rom. 9:3-5), i.e., to ethnic Jews, not Gentiles. **We know from such Scriptures as Rom. 11:26ff, that eventually God will have a saved nation of Israel composed of ethnic Jews to whom He will make good the covenants of promise (Abrahamic, to Phineas (priesthood), Davidic (kingship), and the New Covenant).**—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 3)

“MYSTERY” OF CHRIST AND THE CHURCH

Taking to heart the nature of "mystery" revelation in the NT in regard to the heavenly Church (bowing to God's Word in what it declares in this regard) establishes beyond doubt the literal, plain, normal interpretation of OT prophecy in regard to earthly Israel, the nations and the future earthly kingdom.

"As the church was part of 'the mystery,' which is expressly declared to be hid from ages and generations and hid in God [*not hid within OT prophecy and promises*], it is never as such the subject-matter of the [OT] prophets."—William Kelly (*Isaiah*)

The Church being a "mystery" means that there was no revelation of it in the OT. There was utter "silence" concerning it in OT times. The heavenly Body and Bride of Christ was hidden, *not within OT prophecies and promises*, but *in God*, during OT times. As such, OT promises and prophecies regarding, e.g., the future of Israel

and the earthly kingdom, **CANNOT** refer to, signify, or be fulfilled in the Church. If one claims that OT prophecies and promises actually do somehow speak of the Church, then such a one is contradicting the NT, denying that the Church was a "mystery," kept secret and silent in OT times.

Preterists, and other anti-dispensationalists, seem to imagine that this concept of a NT "mystery" conveys the notion that OT prophecies and promises *did* speak of the Church, *but* they did so in a "*mystical*," *obscure* sense, and that it took the NT to show or shed light on that fact. That is, these anti-dispensational men are really saying that the Church *was revealed* to some extent in OT times, but we just didn't know it till the NT arrived to tell us otherwise. But a "mystery," according to NT usage, means something that was kept completely unrevealed, totally silent and hidden in God during OT times. Thus OT prophecies and promises regarding Israel and the kingdom **CANNOT** refer to the Church.

Let us look a little more closely at four key passages on this subject.

"Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to **the revelation of the mystery, as to which silence has been kept in the times of the ages, but which has now been made manifest [thus excluding OT prophecies and promises!]**, and by prophetic scriptures [of the NT], according to commandment of the eternal God, made known for obedience of faith to all the nations—the only wise God, through Jesus Christ, to whom be glory for ever. Amen." (Rom. 16:25-27)

"For this reason I Paul, prisoner of the Christ Jesus for you nations, (if indeed ye have heard of the administration of the grace of God which has been given to me towards you, that **by revelation the mystery has been made known to me**, (according as I have written before briefly, by which, in reading it, ye can understand my intelligence in the mystery of the Christ,) **which in other generations has not been made known to the sons of men [thus excluding OT prophecies and promises]**, **as it has now been revealed** to his holy apostles and prophets in the power of the Spirit, **that** they who are of the nations should be joint heirs, and a joint body, and joint partakers of his promise in Christ Jesus by the glad tidings; of which I am become minister according to the gift of the grace of God given to me, according to the working of his power. To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ, and to enlighten all with the knowledge of what is **the administration of the mystery hidden throughout the ages in God**, who has created all things, in order **that now** to the principalities and authorities in the heavenlies **might be made known through the assembly** the all-various wisdom of God, according to the purpose of the ages, which he purposed in Christ Jesus our Lord, in whom we have boldness and access in confidence by the faith of him." (Eph. 3:1-12)

"Now, I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, **for his body, which is the church**; of which I became minister, according to the dispensation of God which is given me towards you to complete the word of God, **the mystery [of His Body, which is the Church,] verse 24] which has been hidden from ages and from generations, but has now been made manifest** to his saints [**thus excluding OT prophecies and promises**]; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory." (Col. 1:24-27)

"But we speak God's wisdom **in a mystery**, the **hidden [wisdom] which God pre-determined before the ages** for our glory; **which none of the rulers of the age knew . . . but**, according as it is written, **Things which eye saw not and ear heard not, and into man's heart entered not, all which God prepared** for those that love him, **but God revealed to us by his Spirit**; for the Spirit searcheth all things, even the depths of God." (1 Cor. 2:6-10)

"The place to begin is to have *God's point* to how to understand; and He has done so in several Scriptures that tell us that silence was kept in the OT regarding the hidden mystery of Christ and the church. This tells us that the spiritualization of the OT prophets by those who hold to covenant theology flies in the face of what God has expressly stated. Thus, being so guided, and *submitting* thereto, we are on our proper ground of *faith* -- which comes by hearing, and hearing by the word of God. This is "*the obedience of faith*" (Rom. 16:25, 26), regarding the mystery (not the gospel -- cp. Rom. 1:1-5), which we will consider below. We have the Scriptures that are written to Christians, as such, and turn to them **first** for guidance. The *first* thing to be settled is not 'literal' versus 'spiritual' interpretation. Listen to [Col. 1:24-26] . . . The great secret that had been 'hidden throughout the ages in God' (Eph. 3:9), which completes the Word of God [Col. 1:25], ought surely to be before our hearts, providing light and guidance in our understanding of the purpose of God for His own glory in Christ, and how to rightly understand what He formerly did. **How this bears on the subject of the coming kingdom predicted in the OT is this: since the prophets did not speak of the mystery of Christ and the Church, the mystery of Christ and the church are not the fulfilment of those prophecies.** This precludes the spiritual alchemy that transmutes those prophecies into prophecies concerning Christ and the church. Thus, the OT prophecies which speak of Israel's future glory are to be understood just as a Jew at that time could only have understood them -- literally (with due allowance for

figures of speech and symbols), and there is no fulfillment of the prophesied kingdom during the present period. In order to have these prophecies fulfilled now, it is necessary in covenant theology to 'spiritualize' the statements of the prophets so that no literal kingdom is meant. Among other things, appeal is made to the fact that the prophets do use obvious figures of speech and symbols and so it is claimed that when they prophesied about Jerusalem, Israel and Judah, the new covenant, etc., the church was meant. This involves two things: the mystery of Christ and the church is defined to be something that it really is not, so as to have the OT prophets speak of it; and, contradict the Word when it says silence was kept concerning the mystery. Any sensible literalist allows, of course, for the use of figures of speech and symbols. But, he rightly says, Judah, Jerusalem and Israel mean just that and not the church. Accordingly, the new covenant (Jer. 31; Heb. 8) is for the future nation of Israel during the millennium. Let us now look at those Scriptures which show that the OT prophets did not speak about the church. **It is claimed by spiritualizers of the OT prophets that the OT quotations found in Acts and the Epistles show that the prophets spoke of the church. Suffice it to say here that while those texts will be fulfilled in the coming 1000 year reign of Christ, they are cited by the NT writers as having some bearing or application in principle meanwhile, and designate neither a complete nor partial fulfillment of them, either in the church, or to Israel before the Millennium.**"

"We are going to look at three Scriptures concerning the mystery of Christ and the church. Received into the soul, via the conscience, which is the inlet of truth, we will see that the OT prophets did not speak about the church. These three Scriptures are: [Rom. 16:25—**silence kept in the times of the ages**; Col. 1:26—**hidden from ages and generations**; Eph. 3:9—**hidden throughout the ages in God**.] Something can be learned by weighing the various emphases [in each passage]."

"Once I was asked to visit an Arminian and we came to Heb. 6:1-6, where it is said that if a person falls away it is '**impossible**' to renew him again unto repentance. That is not good for the lost-again saved-again notion. But he had a triumphant reply. He said that 'impossible' meant 'almost impossible.' Well, that brought the discussion to an end. That was the sign of a determined agenda, not of subjection to the Word of God. It is like when pointing out that 'silence has been kept,' retorting that 'silence has been almost kept.'"

"The opposition amounts to this: that the mystery was *almost* secret, that it was *partially* hidden. . . . There is an agenda -- and that agenda is to find the church in the OT; to find that the prophets did speak of the mystery; to make the church be the spiritual Israel. {During the millennial reign of Christ, the new Israel under the new covenant, will have the law written in their hearts (Heb. 8). They shall all be saved (Rom. 11:26). They shall all be righteous (Isa. 60:21). Thus, the new Israel under the new covenant will be the spiritual Israel, as well as the head of the nations.} It is a fact that different opposers of this silence use different explanations, but the agenda is that the mystery was not unknown in the OT. If we will receive into our souls, through our consciences . . . that 'silence' in Rom. 16:25 means just that, we will have light from God instead of the mist of a human agenda. The mystery is 'made known for obedience of faith' (Rom. 16:26). When God says that silence was kept, the obedience of faith believes that."

"To repeat, from our vantage point of having the completed Scriptures, the first thing to be settled is not 'literal' versus 'spiritual' interpretation. What needs to be done first is to bow within one's soul to the force of Rom. 16:25, 26 and several other Scriptures. . . . opposers of dispensational truth undermine the word "silence," as they must necessarily do, since their object is to find references in the OT to the mystery of Christ and the church, concerning which silence was kept in the times of the ages. . . . Notice from this quotation that not only was it a secret and concealed, but concealed for long ages. . . . It is clear that the OT spoke of future salvation for the Gentiles. {There will be saved Gentiles in the Millennium.} That is not the mystery. The OT had witnessed to the manifestation of the righteousness of God (Rom. 3:21) and many other things concerning Christ (Luke 24:44-46). These things are not the mystery. When anti-dispensationalists say that these things are the mystery, I ask: are they doing even the slightest justice to the statement, 'as to which silence has been kept in [the] times of the ages'? Why not forthrightly state, 'No, silence was not kept. I can find the mystery in many places in the OT -- it is easy to find predictions of salvation for the Gentiles'? Is not this what the erroneous notion that the mystery is salvation for the Gentiles . . . really amounts to?"

"Now, not only does the fact that silence was kept concerning the mystery tell us that the predicted salvation for Gentiles is not the mystery, but Rom. 16:25 makes an instructive distinction. 'Now to him that is able to establish you, according to': 'my glad tidings **and** the preaching of Jesus Christ, according to [the] revelation of [the] mystery.' Clearly, there are two things here, not one. We do not read, 'according to my glad tidings, the revelation of the mystery.' But I suggest that this is the way, in effect, that anti-dispensationalists take the passage. The loss in not seeing this is great. Look at the words, '*Now to him that is able to establish you.*' This verse tells us that **two** things are necessary for establishment. The glad tidings only does part of this. A right apprehension of the preaching of Jesus Christ, according to the revelation of the mystery (and, of course, a corresponding Christian walk in this truth -- not mere profession about it), is necessary for establishment. Oh, you object, just because I do not accept 'dispensationalism'

with its distinction between Israel and the church, etc., I am not established? Well, I did not say it, the text says it. It is the same concerning the gospel. What is needed is a right apprehension of the glad tidings concerning 'that Christ died for our sins, according to the Scriptures; and that he was buried; and that he was raised the third day, according to the scriptures,' etc. (1 Cor. 15:3-4) (and of course, a corresponding Christian walk in this truth -- not mere profession about it -- is necessary for establishment). Oh, you object, 'just because I do not accept your dispensational distinction between the way of approach to God in Israel, and what you say about approach to God *now*, I am not established? Well, I think we still need priests today who can offer a sacrifice.' "

"W. Kelly wrote: 'We must, however, guard against the notion that 'the mystery' or secret means the gospel. The gospel in itself does not and never can mean a mystery. It was that which in its foundations always was before the mind of God's people in the form of promise, or of a revelation of grace not yet accomplished. But nowhere in Scripture is the gospel called a mystery. It may be connected with the mystery, but it is not itself a mystery. It was no mystery that a Savior was to be given; it was the very first revelation of grace after man became a sinner. The Seed of the woman was to bruise the serpent's head. A mystery is something that was not revealed of old, and which could not be known otherwise. Again, you have in the prophets a full declaration that the righteousness of God was near to come; the plainest possible statement that God was going to show Himself a Savior-God. So again you have His making an end of sins and bringing in reconciliation and everlasting righteousness. All these things were in no sense the mystery. The mystery means that which was kept secret, not that which could not be understood, which is a human notion of mystery; but an unrevealed secret, -- a secret not yet divulged in the OT but brought out fully in the New. What, then, is this mystery? It is, first, that Christ, instead of taking the kingdom, predicted by the prophets, should completely disappear from the scene of this world, and that God should set Him up in heaven at His own right hand as the Head of all glory, heavenly and earthly, and that He should give the whole universe into the hands of Christ to administer the kingdom and maintain the glory of God the Father in it. This is the first and most essential part of the mystery, the second, or Church's part, being but the consequence of it. Christ's universal headship is not the theme spoken of in the OT. You have Him as Son of David, Son of man, Son of God, the King; but nowhere is the whole universe of God (but rather the kingdom under the whole heavens) put under Him. In this headship over all things, Christ will share all with His bride. Christ will have His Church the partner of His own unlimited dominion, when that day of glory dawns upon the world. Hence, then, as we know, the mystery consists of two great parts, which we have summed up in Eph. 5:32: 'This is a great mystery; but I speak concerning Christ and the church.' Thus the mystery means neither Christ nor the Church alone, but Christ and the Church united in heavenly blessedness and dominion over everything that God has made. Hence, as we saw from {Eph.} chapter 1, when He was raised from the dead, God set Him at His own right hand in the heavenly places, far above all principality, and power, and might, 'and put all things under His feet, and gave Him to be the head over all things to the church.' It is not said, 'over the church,' which would overthrow, not teach, the mystery. He will be over Israel and over the Gentiles, but nowhere is He said to reign over the Church. The Church is His body. I admit it is a figure, but a figure that conveys an intense degree of intimacy, full of the richest comfort and the most exalted hope. The saints who are now being called are to share all things along with Christ in that day of glory. Hence it becomes of the greatest interest to know what the nature of the Church is. When did its calling begin, and what is the character of that calling, what the responsibilities that flow from it?' "

"If Rom. 16:25, 26 were simply received into the soul, one would understand that the OT does not speak of the mystery of Christ and the Church, which is His body. It expressly states that 'silence has been kept in [the] times of the ages.' Why not bow in heart to the fact? But that would mean acknowledging that the prophets did not prophesy concerning the church. *Types* are not prophecies; nor is a type the uttering of something about the church, nor the uttering of anything else. 'Silence' is the word. The truth of Christ and the Church 'has now been made manifest, and by prophetic scriptures.' These prophetic Scriptures are New Testament writings, and in particular, Paul's writings. These things are now made manifest by this instrumentality 'according to the commandment of the eternal God.' All has unfolded as it has because He is sovereign and has commanded it to be thus."

"And what are we to do? Obey. ' . . . made known for obedience of faith to all the nations.' What was made known? The mystery. Rom. 1:5 speaks of 'obedience of faith among all the nations.' I believe all Christians, sealed with the Spirit (Eph. 1:13), have participated in what Rom. 1:1-5 refers to concerning 'obedience of faith.' But at the end of Romans we find something further made known for the 'obedience of faith.' Here, the mystery is mentioned. In Rom. 1 it is a matter of our calling: in Rom. 16:25, 26 it is a matter of the mystery. There are many who have 'obedience of faith' regarding their calling, but not 'obedience of faith' regarding the mystery. I hardly think there is 'obedience of faith' regarding the mystery when Scripture says *silence* was kept concerning it and a Christian labors to prove that silence was not kept in the OT concerning it. The force of Rom. 16:25, 26 is resisted because to receive what it expressly states means that some highly developed theological systems will collapse.

"In direct opposition to the express statements of Scripture, covenant theology says that the mystery can be found in the OT prophets but not to the degree 'as it has now been revealed' (Eph. 3:5). That is the use made of the word *as*. So instead of understanding *as* in the light of Rom. 16:25, 26, theology attempts to force Rom. 16:25, 26 into conformity with this false construction put upon *as*, and in effect turning the word 'silence was kept' (Rom. 16:25, 26) into 'talk was made.' Eph. 3:5 indicates, not a comparison, but a fact, a contrast [i.e., '*for or but it has now been revealed*']."

"The fact that Scripture declares when, and from whom, the mystery was hidden is consistent with Rom. 16:25, 26, in affirming silence in OT ages. Col. 1:26 speaks of it also: 'the mystery [of His Body, which is the Church,' verse 24] which [has been] hidden from ages and from generations, but has now been made manifest to his saints.' This means that the mystery was hidden both from past time-periods (ages) and from persons (generations). I suggest, therefore, that 'obedience of faith' in respect of the mystery will acknowledge that these Scriptures declare that the OT was silent about it. Thus the issue of 'literal' versus 'spiritual' interpretation of the OT prophets to see if they spoke about the church or not is settled by the *express* statements of Scripture itself. (Of course, the use of figures of speech and symbols is a subject of inquiry, but in no way affects the issue.) **What this means is that the OT prophets really meant Judah, Israel and Jerusalem (not the Church), and thus they have to be understood that there will be a future for national Israel. Also, the Church is not the continuator of Israel, nor the spiritual Israel. And in that day of Israel's glory, when she is purged of every rebel (Ezek. 20) and all Israel shall be saved (Rom. 11:26), Israel will not be part of the Church, the body of Christ.**"

"We have seen that silence was kept in the times of the ages, that it was hidden from those ages and the peoples. *Where*, then, was it hidden? We should have thought that it was not hidden in the OT without even God telling us so. But He *has* told us where it was hidden. . . . Here [in Eph. 3:8-9] we learn that the mystery was 'hidden throughout the ages *in God*.' It was not hidden in the OT. During the OT ages it was hidden in God. *Types* have nothing to do, really, with the issue. Moreover, there are no types of a Head in heaven united to a body on earth. Types are history, incidents, or persons, not prophecy or revelation. The issue is that the OT prophets did not speak of the mystery of Christ and the church. There was '*silence*' about it; it was hidden from ages and from generations; it was *hidden in God*, not in the OT, not in the prophetic utterances. How is God to say it, if this does not mean what these texts are stating? Moreover, it is written in such a manner as to call for '*the obedience of faith*.'"—R.A. Huebner (from his bi-monthly publication, "*Thy Precepts*," Sept/Oct 2004, Vol. 19, #5 (<http://www.presenttruthpublishers.com>). See also Volume 1 of his *Elements of Dispensational Truth*).

DOCTRINE FORMS BEHAVIOR

"Let me refer to a modern development as a sample . . . which adopts J. S. Russell's Parousia, London, 1878. . . . [The] Parousia delusion It starts with the assumption that the Lord's second coming or presence took place at the destruction of Jerusalem A.D. 70! and that thenceforward the promised glory is fulfilled, so that we are now reigning with Christ! and therefore the fullest change so long looked for in both O. and N.T. has already taken place!!

"Hence dogmatic and practical Christianity are alike and absolutely annulled in such a pseudo-scheme. For the N.T. contemplates us and our communion; and our walk and our worship are in view of the blessed presence of Christ to receive us glorified to Himself for the Father's house, where He is now (not we till then). Not only the Gospels cease to apply but the Epistles, to say nothing of the Revelation; for they unquestionably exhort us to a path of suffering, both for righteousness' sake and for Christ's name, in a world wholly opposed to Him and His reign. When He really appears, God will use His solemn judgments, so that the world will learn righteousness, especially as Satan cannot then seduce. In short, the enemy has beguiled these visionaries into an entire abolition of all the state and duties of believers on which the Bible insists till 'that day,' when all things become new, however true now to our faith and hope, as they will then be in fact and to every eye."—William Kelly (*The Second Epistle of Peter*, pp.122-123)

What we truly believe, i.e., *doctrine* (whether true or false) *forms behavior*. Those who live without *any* expectation in their hearts of the blessed hope of the coming of our Lord Jesus are sure to be increasingly earthly-minded . . . increasingly feeling more and more at home in this evil, Christ-rejecting world. Preterism is a perfect case in point.

"The error [of which Preterism partakes] substitutes Jewish for Christian relationship to our Lord, destroys that bridal separateness which is enjoined on the church (2 Cor. 11:2, etc.), and consecrates desires and ways of undisguised worldliness to the dishonour of God and His word about us."

"The special Christian relationship, our calling, inheritance, and hope, are unfolded only in the New Testament. It is 'the mystery concerning Christ and concerning the church,' founded on redemption, and formed by the Spirit sent from heaven to baptise us into the one body of the ascended Head. The effect of ignorance on this score is as disastrous for practice. For Christians have slipped from their rejected lot and the fellowship of Christ's sufferings, as they await heavenly glory, and thus become earthly like Israel in desires and walk and worship. Whereas we are not of the world as He is not, and are not to think it strange if fiery trouble come for our trial, but, as we share in Christ's sufferings, to rejoice that when His glory shall be revealed we may rejoice also with exceeding joy. It is a settled thing for the believer that the present age is an evil one, instead of the vain hope of man to make it a good age by education, science, moral suasion, or religious influence. The gospel, as God sends it, essays no such aim, but is the testimony of God to separate us from its evil in order to be with Christ on high. Him, therefore, we are continually to await, knowing that He will judge the habitable earth in that day, and thus bring in the new age of righteousness and peace."—William Kelly (*Isaiah*)

"[I]n searching into the prophetic word, [some] have not felt the difficulty of reconciling the undoubtedly **normal posture of the church in daily waiting for Jesus with the long train of successive events** presented in the Revelation. . . . **I cannot truthfully expect Jesus from heaven from day to day if I am looking out for a series of numerous, and some of them unprecedented, and all of them solemn, incidents to occur on earth, the gradual and accumulative evidence of His approach.** But it is certain that in the apostolic times, when the grace of God was proclaimed in its real power and freshness, when His word was most prized and best understood, and when it produced its loveliest effects, the saints were **habitually expecting** Jesus to come."

"**And the Thessalonians (1 Thess. 1), who were trained, from their birth to God, in looking for their Deliverer,** were they mistaken enthusiasts? Or did not the blessed work of the Spirit in their case consist in turning them from idols, not only to serve the living and true God, but to wait for His Son from heaven? Did that wise and faithful servant, who knew what it was to mingle the service of a nurse with the affectionate care of a father—did he consider that blessed hope to be unsuited food for such babes? So far from it, that when he writes to them supplying some things that were lacking, **the Holy Ghost impresses this great doctrine in so repeated and different modes as to demonstrate how cardinal a truth it is in the mind of God, and how influential as regards the walk and communion of His saints. It ramifies both epistles, being not only found at least once in every chapter, but in some chapters occupying the most conspicuous place. (See 1 Thess. 1:3, 10; 1 Thess. 2:19, 20; 1 Thess. 3:13; 1 Thess. 4:13-18; 1 Thess. 5:1-10, 23, 24; 2 Thess. 1:5-10; 2 Thess. 2: 1-12; 2 Thess. 3:5.)**"—William Kelly (*Elements of Prophecy*)

"**[F]or every truth has its answer in practice, and speaks to the affections. How, then, does this truth find its reflection in our hearts? and what answer does it look for in our practical path day by day?**"—William Kelly (*Purchase and Redemption*)

"Beloved, now are we children of God, and what we shall be has not yet been manifested; we know that if it is manifested we shall be like Him, for we shall see Him as He is. And every one that has this hope in Him purifies himself, even as He is pure." (1 John 3:2-3)

"If therefore ye have been raised with the Christ, seek the things which are above, where the Christ is sitting at the right hand of God: have your mind on the things that are above, not on the things that are on the earth; for ye have died, and your life is hid with the Christ in God. When the Christ is manifested who is our life, than shall ye also be manifested with Him in glory." (Col. 3:1-4)

"This also, knowing the time, that it is already time that we should be aroused out of sleep; for now is our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light." (Rom. 13:11-12)

"For the grace of God which carries with it salvation for all men has appeared, teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." (Tit. 2:11-13)

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto life eternal." (Jude 20-21)

"For they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, and to await His Son from the heavens, whom He raised from among the dead, Jesus, our deliverer from the coming wrath." (1 Thess. 1:9-10)

"But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope. For if we believe that Jesus has died and has risen again, so also God will bring with Him those who have fallen asleep through Jesus. (For this we say to you in the word of the Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate [precede] those who have fallen asleep; for the Lord Himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and thus we shall be always with the Lord. So encourage one another with these words." (1 Thess. 4:13-18)

"But we being of the day, let us be sober, putting on the breastplate of faith and love, and as helmet the hope of salvation; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together with Him. Wherefore encourage one another, and build up each one the other, even as also ye do." (1 Thess. 5:8-11)

"For our commonwealth has its being in the heavens, from whence also we await as Saviour the Lord Jesus Christ, who shall transform our body of humiliation, conformed to His body of glory according to the working of His ability also to subject all things to Him." (Phil. 3:20-21)

"Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to Him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as if it were by us, as that the day of the Lord is present. Let not any one deceive you in any manner . . ." (2 Thess. 2:1-3a)

"Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in the Lord." (1 Cor. 15:51-52, 58)

"Let not your heart be troubled . . . I am coming again and shall receive you to Myself, that where I am ye also may be." (John 14:1a, 3b)

"Rejoice in the Lord always: again I will say, Rejoice. Let your gentleness be known of all men. The Lord is near." (Phil. 4:4-5)

"But this I say, brethren, the season is straitened: henceforth that both those that have wives be as having none, and those that weep as weeping not, and those that rejoice as rejoicing not, and those that buy as possessing not, and those that use the world as not using it for themselves; for the fashion of the world passeth away." (1 Cor. 7:29-31)

"[T]hese [verses] sweep away every thought of a settling down in the world that now is. Not a word brings in formally **the return of our Lord Jesus Christ; but it is all really and profoundly based on that great and most influential truth, as a living constant expectation.** What does the entire course of the world depend on? It takes for granted ages to come for man and man's progress here below; it thus denies virtually, and often openly, **the Lord's coming as a real hope, or even truth.** . . . All the aspirations of the world, all that men here pant after as objects, and push forward as ways and means, are founded on an uninterrupted future. They confidently look for amelioration and advance. Just as infidel but credulous geologists, naturalists, etc., imagine an indefinite past here below, so they generally build all their hopes of the progressive and triumphant future, not on God's word, or Christ's coming and reign, but on an assumed infinite series of improved methods and inventions, till they reach a perfection of their own for the human race on earth.

"But the coming again of the Lord at any moment cuts up by the root all such unbelieving and presumptuous speculations of men. Hence their angry opposition to that truth. Hence **the guilt and shame of the church's failure to walk in that light.** Not believing it herself, she says in her heart, My Lord delayeth His coming, eats and drinks with the drunken, and beats most those who have been most faithful in serving Him. The consequence is, she does not confess this grave but also bright testimony of divine truth, as He meant it, before the world; **for people must walk and worship in the truth they utter (if even, alas! they do utter it, for many deny it), in order to have power with others.** Everything good

flows really from faith working by love, the springs of which are in God. When souls show that the heart is filled with Christ, when the ways are according to the truth they confess, then even enemies feel that for them it is a living reality. We know what the blessed hope was to the apostles and the church of that day: what has it been since?

“Here, in the apostle's exhortation to all, **we see its influence so mighty that**, without a word of direct reference, it shows the time straitened. Not that it does not reveal a period of true and holy blessedness for the earth afterwards; but there will be a total change, compared with which the greatest of revolutions is as nothing; for the powers of the heavens shall be shaken, not the earth only but also heaven, and the world-kingdom of the Lord and His Christ shall come, not to speak of **the still brighter portion of the glorified saints in the Father's house. Thus the scriptural expectation effectually blots out from heart and mind a long future for man's enjoyment as he is.** "It remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that buy as though they possessed not; and they that use the world as not abusing it; for the fashion of this world passeth away" (vers. 29-31). **It is not, of course, that Christ ignores relationship, sorrow, joy, business, or position; but He brings in an energy of the Spirit for each, which, while deepening sensibility, and respecting everything which God established in nature and on earth, raises superior to all and attaches to Christ in heaven about to come again. The apostle thus would have the saint true to Christ on the one hand, and on the other to form a just estimate of the world as already condemned, and only awaiting the Lord's coming to have the sentence executed.** For not more surely has He been lifted up from the earth and does He draw all to Him, than the judgment of the world is now, though its prince has yet to be actually expelled. The apostle would have us in faith to see the present form passing away.”

“This brings in a most sanctifying element for the heart. What a guard for the affections even in the closest ties of life! What a check to otherwise unrestrained grief! And, supposing there is an occasion of joy, what solemnity in the hope that the Lord is at hand! Ought the buyers to forget Him? or they that use this world to use it as their own? This is what I would press with all simplicity, the way in which the truth sets us free, holily free, even here on earth, in which we are now to be entirely the Lord's and only for the Lord, waiting for that bright moment when He will make good His every word. Surely now is the time for faith to confess Him fully; now is the time to exhort one another, and so much the more as we see the day approaching.”—William Kelly (*Purchase and Redemption*)

"And the Spirit and the bride say, Come. And let him that hears say, Come. . . . [And in the last utterance of the breath of inspiration:] He that testifies these things says, Yea, I come quickly. Amen; Come, Lord Jesus." (Rev. 22:17a, 20)

“But I would not dwell further upon these points of contrast, only praying that we may remember, day by day, that **our place, the church's only right and befitting place, is to wait for Christ from heaven. It is not judgments that we expect to be in;** it is not the hour of temptation we have to await and dread (Rev. 3: 10), for we shall be kept out of it in the grace of Christ. **Our business is to wait, as a heavenly bride, for our heavenly Bridegroom. Those who link the church with earthly circumstances will be misled in their ways now, and at times pass on miserably disappointed.** Not so the hearts which the Spirit directs, animates, and sustains in the longing cry, Come, Lord Jesus. May it be so with us, beloved, increasingly as the moment, unknown to us, draws nearer! Amen.”—William Kelly (*Elements of Prophecy*)

“ ‘The Spirit and the bride say, Come. And let him that heareth say, Come.’ Such is the normal position, such the primary testimony which the church renders. After that, it can turn towards others and say, ‘And let him that is athirst come,’ for living waters already flow there; ‘and whosoever will,’ etc. **But for Christians this is the Spirit's last behest to the church pointing out her true position. Her sentiments are based upon her relationships to Christ, and the Spirit demands that those who hear should be in unison with this desire of His heart.** Is it wrong to engage those who have heard the voice of the good Shepherd, to **take the position of the bride and to join in the cry, ‘Come’?** But the doctrines of the presence of the Holy Spirit here below in the Church, and of the return of Christ, are identified with its unity upon earth, with the position of bride, or rather of her who here below is espoused to be presented as a chaste virgin unto Christ, and with the desire of His coming, **which detaches us from all that is not of Him, and attaches us entirely, exclusively, to Himself.**”—J.N. Darby (*The Collected Writings of J.N. Darby*, Vol. 1, pp. 304-305)

MATTHEW 16:28

“Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in His kingdom.” (Matt. 16:28)

“And He said to them, Verily I say unto you, There are some of those standing here that shall not taste death until they shall have seen the kingdom of God come in power.” (Mark 9:1)

“But I say unto you of a truth, There are some of those standing here who shall not taste death until they shall have seen the kingdom of God.” (Luke 9:27)

The Lord here promised that some of His disciples standing there with Him would not die till they had “seen the Son of Man coming in His kingdom.”

“Seeing the Son of Man coming in His Kingdom” (as recorded in Matthew) is equivalent to “seeing the kingdom of God come in power” (as recorded in Mark), or simply “seeing the kingdom of God” (as recorded in Luke). This is true because *the kingdom is bound up with the Person of its King . . . the King embodies the kingdom.*

The promise of some of His disciples not tasting “death” just yet—not till they had seen the Son of man coming in His kingdom—is made in connection with what He had just been emphasizing in the preceding verses on His disciples taking up their cross daily and following the rejected Christ on the path to *His Cross* (Matt. 16:21-26; Mark 8:31-37; Luke 9:22-25).

Now Preterists hold that the Lord was here promising that some of His disciples would live to see Him coming to actually establish His kingdom on earth . . . that they would not taste of death until He did so. *Therefore* (they say), the coming of the Son of Man to actually establish His kingdom *must have been* fulfilled in their lifetime—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD.

Recall, “partial” Preterists hold to a *non-literal, non-personal, non-physical, providential Second Coming of Christ in the Roman destruction of Jerusalem in 70AD*; whereas “full” Preterists claim to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the Roman destruction of Jerusalem in 70AD. **But, in either brand of Preterism, the kingdom inaugurated at His 70AD Second Coming is *mysticalized/spiritualized*. [Of course, the “partial” Preterist notion is also contradicted entirely, e.g., by Matt. 24:29-31. The Roman destruction of Jerusalem in 70AD cannot *be* the providential Second Coming; nor can it be the *result* of the providential Second Coming. For the coming of the Son of Man on the clouds of heaven with power and great glory is declared by Scripture to take place *after—immediately after—the tribulation of those days,*” which, in the spiritual alchemy of Preterism, *is the very destruction of Jerusalem in 70AD.* To thus teach that the destruction of Jerusalem takes place after the destruction of Jerusalem is utter nonsense!]**

It has already been demonstrated at some length that the Preterist *approach or methodology* is a *selective, isolated, pseudo-literal* one (2 Pet. 1:20), which *reads into* their select texts *that which cannot be found there or anywhere else* in God’s Word, and which *mysticalizes* the kingdom, and *overthrows* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures*—including, e.g., the myriad of OT prophecies, and the very Olivet Discourse itself and the book of Revelation as a whole—bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. As such, the Preterist take on Matt. 16:28, e.g., is completely illegitimate and cannot possibly be true.

Another point to note is this: Preterists *mysticalize* Daniel’s 70th week/the Tribulation Period/Matt. 24 of the Olivet Discourse as referring to the destruction of Jerusalem in 70AD, based on their *selective, isolated, pseudo-literal eisegesis* of Matt. 16:28 (24:34, 10:23, and 26:64), which they imagine requires the Lord to have returned *specifically* in 70AD (which has been, and will further be shown to be absolutely false and unsupportable). Further, this is a blatant case of ***circular reasoning***. For Preterists *mysticalize* Matt. 24 of the Olivet Discourse *based on* their view of Matt. 16:28 (along with 24:34, 10:23, and 26:64); but they *justify* their 70AD view of Matt. 16:28 (24:34, 10:23, and 26:64) *based on* their *mysticalizing* of Matt. 24 of the Olivet Discourse!

“Seeing the Son of Man coming in His kingdom . . . seeing the kingdom of God come in power . . . seeing the kingdom of God”—there are, of course, only two options in understanding this text: a false one (of which there could be many) and the true one.

(A) False Option: The Preterist view has been shown, and will further be shown, to represent a false option, which entails an *eisegetical* interpretation in *isolation* from all other scripture revelation on the subject (including the Olivet Discourse itself), and particularly as to the nature of the kingdom (i.e., *each and every*

single OT covenant, prophecy, promise to His earthly people Israel concerning a literal earthly kingdom is mystalized or alchemized into a mere “spiritual” kingdom). The Preterist view, therefore, in no way follows a genuinely literal interpretation. It is an *eisegetical*, *isolated*, and thus a gravely erroneous and *pseudo*-literal interpretation.

(B) The True Option: The Lord's promise refers to *literally* seeing—in a picture . . . in a foreview—the Son of Man coming in His kingdom (a preview of Christ in the glory of His kingdom), which is in perfect accord with all other scripture revelation on the subject, and particularly as to the nature of the kingdom. It is in perfect harmony with all other scripture (2 Pet. 1:20), including the immediate context, and thus the correct and genuine literal interpretation.

Before expounding on the true interpretation of Matt. 16:28, further proof of the speciousness and hollowness of the Preterist theory will be set forth.

“Seventy weeks [Or, “Seventy sevens” of years] are apportioned out 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 [or, to purge, forgive] iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, 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 [for a total of 69 weeks of years]. The street and the moat shall be built again, even in troublous times. **And after** the sixty-two weeks [which follow the first 7 weeks, for a total of 69 weeks of years; thus, *not* after 69 ½ weeks . . . *not* during the 70th week, but *after* 69 weeks] shall Messiah be cut off [in the death of the cross], and shall have nothing [of His earthly kingdom glories]; and [again, *sometime* “after” the 69 weeks of years have expired] the city and the sanctuary shall be destroyed by the people of the prince that shall come [*not* by the coming prince himself, but by “the people” of this prince that shall come; and *not* by the people of the Messiah-Prince who was cut off, but by the people of this prince that is yet to come (the prophetic figure spoken of earlier in 7:8, 20-21, 24-26), as seen in the next verse (v. 27); it is this “people” that “shall destroy the city and the sanctuary”—as was fulfilled in the 70AD destruction of Jerusalem and the temple by the Roman “people” (the Roman Empire-people), **after an almost 40-year gap** between 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. And he [*the (Roman) prince that shall come,*” just mentioned in the latter half of the preceding verse] shall confirm a covenant with **the** many for **one week** [for the seven years of the final/70th week, at some unrevealed time **subsequent to** the (70AD) destruction of “the city and the sanctuary”; and, of course, Christ, the Messiah-Prince, has never confirmed any covenant with anyone **for a seven-year period** after 70AD (or at any other time for that matter); nor did Titus Vespasianus]; and in the midst of the week [at the mid-point of the 70th week, 3 ½ years into this final seven-year period] he shall cause the sacrifice and the oblation to cease [having thus previously been restored], and because of the protection of abominations there shall be a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.” [The final 3 ½ years (of the 70th week) are also spoken of in 7:25 (in connection with the coming Roman prince), and again in 12:7.]

“And from the time that the continual sacrifice is taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred, and ninety days [3 ½ years plus 30 more days].” (Dan.12:11)

According to Dan. 9:26, the destruction of Jerusalem takes place **after** the end of the 69th week of years (9:26, after the Messiah-Prince is cut off in death) and **before** the start of the 70th week (Dan. 9:27)—**not during** the 70th week. *Therefore, the 70AD destruction of Jerusalem could not have been the fulfillment of Daniel's 70th week. The 70th week must be fulfilled sometime subsequent to the 70AD destruction of Jerusalem.*

Further, it is likewise true that Matt. 24 of the Olivet Discourse could not have been fulfilled in the destruction of Jerusalem in 70AD. For our Lord, in Matt. 24:15, refers to the 70th week of Dan. 9:27, saying: “When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet [Dan. 9:27 & 12:11], standing in what is a holy place [in the middle of the 70th Week] . . .” That is, the events of Matt. 24 *coincide with* the fulfillment of Daniel's 70th week. **The Lord Jesus thus provides indisputable “timing” for the fulfillment of Matt. 24 of the Olivet Discourse**—in that it is fulfilled whenever the 70th Week is fulfilled. And as Dan. 9:26 explains that the destruction of Jerusalem takes place *after* the end of the 69th week (9:26, after the Messiah-Prince is cut off in death) and *before* the start of the 70th week (Dan. 9:27), *then Matt. 24 could not have been fulfilled in the 70AD destruction of Jerusalem, but must be fulfilled sometime subsequent to 70AD.*

“The King becomes very specific concerning the end time by referring to the abomination of desolation [standing in the holy place]. The Greek particle translated “therefore” [24:15] . . . links this section very closely to the preceding. Both passages speak of the end of the age, but Matthew 24:15-22 particularizes

one great event in that time. That event is the standing of the prophesied abomination of desolation in the holy place [in the middle of 70th week].”

“Since the Lord's statement concerning the abomination of desolation is based on Daniel's prophecy of seventy weeks, it is well to note the chronology of Daniel 9:24-27. Daniel prophesies that from the decree of Artaxerxes—given to Nehemiah to restore and rebuild Jerusalem—until the coming of Israel's King [the *Messiah-Prince*] is the period of sixty-nine weeks of years. This period of time was culminated when Christ made His triumphal entry into Jerusalem. [‘Sir Robert Anderson has shown that the entry of Christ into Jerusalem occurred on the very day that the sixty-ninth week of Daniel's prophecy had run out. This is the exact time in which the Messiah was to come (Daniel 9:25).’]”

[The death of Christ, according to God's eternal purpose (1 Pet. 1:19-20), was the divinely appointed way—***the only way***—to make propitiation for sin, and thereby provide for the redemption and blessing of ***both*** His earthly people (Israel) and His heavenly people (the Church). Consequent upon Israel's rejection and crucifixion of their Messiah-Prince (cf. Acts 2:23; 3:18; 4:28), God has presently, and temporarily, rejected Israel (Rom. 11:11-12, 15), and has, according to His eternal purpose, *introduced/intercalated an entirely new and distinct heavenly purpose in Christ, a mystery involving the Church, Christ's Body and Bride*. It is the accomplishment of *this mystery, this heavenly purpose* which has required a break in God's dealings with His earthly people Israel, and the postponement of the 70th week, with the establishment of Israel's glorious, everlasting earthly kingdom at the end thereof.]

“Consequently, the great time of tribulation spoken of in connection with that period of time (Daniel 12:1) has been put off into the future. This future period of time will be inaugurated with the signing [or *confirming*] of the [7-year] covenant by the nation Israel [i.e., the unbelieving mass of Jews, not the godly Jewish remnant, living in Palestine during the 70th week] with the wicked prince that shall come. In the middle of the week, or after three and a half years, that wicked prince will cause the [restored] temple worship at Jerusalem to cease. At that time, the abomination of desolation will be introduced in the temple [cf. 2 Thess. 2:3-4; Rev. 13:11-18].”—Stanley D. Toussaint (*Behold the King: A Study of Matthew*, pp. 272-275. Multnomah Press, 1981) [All bracketed comments mine; except for the one on Sir Robert Anderson, which are Toussaint's, from p. 242.]

“His rejection [the rejection of the Messiah by the Jews] brought wrath on them to the uttermost; ***but in it the hidden purposes of God were accomplished where all seemed most to fail — in the cross of the Lord Jesus, by virtue of which God not only gathers out the church now, but will return in sovereign mercy to the Jew ere long, after working graciously in their hearts and producing both repentance and a looking out in faith to Him whom they once crucified and slew by the hand of lawless men.***”—William Kelly (*Zechariah*)

Our Lord thus makes clear that Matt. 24 of the Olivet Discourse and Daniel's 70th week are indissolubly linked, and therefore must be fulfilled sometime subsequent to 70AD. Of course, according to literal interpretation with its recognition of dispensational truth, the fulfillment of Daniel's 70th week is still future, and will not be fulfilled till after the imminent rapture of the heavenly people of God. *But for now it is sufficient to show, based on Dan. 9:26-27 and Matt. 24:15, that Matt. 24 of the Olivet Discourse and Daniel's 70th week must be fulfilled sometime after the 70AD destruction of Jerusalem.*

(This, of course, has devastating repercussions for the other Preterist “time” texts as well, which will be dealt with in due course.)

Preterists *identify* Matt. 16:28 and “seeing the Son of Man coming in His kingdom” (Matt. 16:28) with the actual coming of the Son of Man on the clouds of heaven with power and great glory in Matt. 24:29-31:

“But immediately after the tribulation of those days [of Daniel's 70th week, cf. 24:15] the sun shall be darkened, and the moon 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 land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send His angels with a great sound of trumpet, and they shall gather together His elect from the four winds, from the one extremity of the heavens to the other extremity of them.”

Again, Matt. 24 and Daniel's 70th week are indissolubly linked, and must be fulfilled sometime subsequent to 70AD. As such, the coming of the Son of Man in Matt. 24:29-31 must be fulfilled sometime subsequent to 70AD . . . and *after* the accomplishment of the 70th week of Daniel. *Likewise, even the selective, isolated, pseudo-literal Preterist*

view of Matt. 16:28 must be fulfilled sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.

[Note: in addition to the conclusive scriptural evidence presented above, see the discussion under Matt. 24:34 for another true key—*i.e.*, **Luke 21:12, “before all these things”**—which fixes *the timing* of the fulfillment of Matt. 24 (and Mark 13) and Luke 21:8-11, 25-36 of the Olivet Discourse.]

This leads to the next point . . .

“Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in His kingdom.” (Matt. 16:28)

Assuming for the sake of argument that the absurd Preterist view of Matt. 16:28 is correct—insofar as, some of the Jewish disciples standing there with the Lord would not die till they see Him coming to **actually establish** His kingdom on earth—**it still in no way entails Preterism; i.e., the coming of the Son of Man and establishment of His kingdom in 70AD.** For the Matt. 16:28 says *not one word* as to when He would actually do so; though it has just been shown that it would **have to be sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.** Preterism/70ADism” is thus absolutely ruled out.

Further, there is absolutely *no promise* of the Lord in Matt. 16:28, or *anywhere else* for that matter, that some of His Jewish disciples would be *kept from death only “until 70AD.”* Nor is there one word in Matt. 16:28, or anywhere else, which declares that the coming of the Son of Man and the establishment of His kingdom would “*take place in 70AD*”. (All such preterizing notions have been *assumed and read into* the text *without any scriptural basis whatsoever.*)

Rather (still assuming for the sake of argument the basic correctness of the Preterist view), the Lord’s promise in Matt. 16:28 simply requires that some of His Jewish disciples not die *till* they see Him **actually coming to establish** His kingdom. But He gives not the slightest suggestion as to *when* that would be (certainly not 70AD).

As such, this yet leaves *one possibility* . . . actually the *only tenable* position (though there can be a slight variation of a detail or two within the scenario of this only tenable position) . . . that Preterists may, and *must*, adopt *under* their absurd, isolated, pseudo-literal view of Matt. 16:28 (*i.e.*, insofar as, some of the Jewish disciples standing there with the Lord would not die till they see Him coming to **actually establish** His kingdom on earth):

That is, the Lord's promise entails that He would, and has, miraculously kept some of His Jewish disciples alive for the past 2,000 years and will continue to do so until He finally comes and establishes His kingdom; whereupon they will “see the Son of Man coming in His kingdom.” Where are they being kept alive? The text does not say, but they are presumably in Paradise/the third heaven. Thus, the Lord, in making good on His promise of some disciples not seeing death till they see the Son of Man coming to actually establish His kingdom on earth, had these Jewish disciples taken up to heaven at some point (perhaps prior to, or upon, His ascension), and has been miraculously keeping them alive as such for the past 2,000 years—***until He returns with them*** to establish His ***literal*** kingdom on earth; and as these disciples return ***with Him***, they will thus be able to “see,” and fulfill the Lord’s promise of seeing, “the Son of Man coming in His kingdom” (or perhaps *they return shortly before* the coming of the Son of Man—*i.e.*, they return sometime *during the future Tribulation Period/70th week of Daniel; see the discussion of Matt. 10:23*). (And after seeing “the Son of Man coming in His kingdom,” these Jewish disciples would be allowed to finally taste of death, so as to then be immediately resurrected to enter the earthly kingdom in their glorified bodies.)

This position is the *only tenable* one that Preterists may, and *must*, adopt *under* their absurd, isolated, pseudo-literal view of Matt. 16:28. But such is a self-defeating position! For Preterism/70ADism is thus absolutely ruled out by the very Preterist view of Matt. 16:28!

Therefore, either this position represents the true fulfillment of Matt. 16:28—in which case Preterism/70ADism disproves itself . . . collapses of its own weight . . . perishes in the ash heap; or the *Transfiguration* (a preview of Christ in the glory of His kingdom) is the true fulfillment of Matt. 16:28 (as set forth below)—in which case, again, Preterism/70ADism is sent packing to return to *never never land*. Either way, *Futurism* is the end result!

It should be noted that, given the Preterist mysticalizing methodology in approaching the scriptures, it is *impossible* for that system to conclusively *disprove, either logically or biblically*, the self-defeating position outlined above. It would be interesting and instructive to behold the *manner* of their attempt!

One further observation . . .

"Seeing the Son of Man coming in His kingdom . . . seeing the kingdom of God come in power . . . seeing the kingdom of God," in Matt.16:28, Mark 9:1 and Luke 9:27, no more signifies seeing the *actual establishment* of the kingdom than the "coming" of the kingdom of God in Matt. 12:28 entailed its *actual establishment* during the days of His flesh (which Preterists would concede as to Matt. 12:28).

"But if I by the Spirit of God cast out demons, then indeed the kingdom of God *is come upon you.*" (Matt. 12:28)

Aside from the obvious fact that Israel's prophesied, promised, covenanted glorious earthly kingdom, as depicted in the OT, *was not established during His earthly ministry*, notice the following passages from the Synoptic Gospels themselves, as well as from Acts and Revelation, to the same effect:

Matt. 6:10—"Let thy kingdom come, let thy will be done as in heaven so upon the earth."

Matt. 11:11—"Verily I say to you, that there is not arisen among the born of women a greater than John the baptist. But he who is a little one in **the kingdom of the heavens** [*at its establishment*] is greater than he [greater than he, John the Baptist, is *now, prior to the establishment of the kingdom*; otherwise, if the kingdom were *already* established, he would be *in* the kingdom, and they would *not* all be greater than he]."

Matt. 19:28—"And Jesus said to them, Verily I say unto you, That ye who have followed Me, *in the regeneration when the Son of man shall sit down upon His throne of [kingdom] glory*, ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

Matt. 25:31—"But **when** the Son of man comes in His [*kingdom*] glory, and all the angels with Him, **then shall He sit down upon His throne of [kingdom] glory.**"

Mark 15:43—"Joseph of Arimathea, an honourable councillor, who also himself *was awaiting the kingdom of God*, coming, emboldened himself and went in to Pilate and begged the body of Jesus."

Luke 19:11-12—"But as they were listening to these things, He added and spake a parable, because He was near to Jerusalem *and they thought that the kingdom of God was about to be immediately manifested*. He said therefore, *A certain high-born man went to a distant country to receive for himself a kingdom and return.*"

Luke 21:31—"So also ye, **when** ye see these things take place, *know that the kingdom of God is near.*"

Luke 22:18—"For I say unto you, that I will not drink at all of the fruit of the vine **until the kingdom of God come.**"

Luke 23:42—"And he said to Jesus, Remember me, Lord, **when thou comest in Thy kingdom.**"

Luke 23:51—"This man had not assented to their counsel and deed), of Arimathea, a city of the Jews, *who also waited, himself also, for the kingdom of God.*"

Acts 1:6—"They therefore, being come together, asked Him saying, Lord, **is it at this time that Thou restorest the kingdom to Israel?** And He said to them, *It is not yours to know times or seasons*, which the Father has placed in His own authority."

Acts 3:19-21—"Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from the presence of the Lord, *and He may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till the times of the restoring of all of things, of which God has spoken by the mouth of His holy prophets since time began.*"

Rev. 3:21—"He that overcomes, to him will I give to *sit with Me in My throne [of kingdom glory]*; as I also have overcome, and *have sat down with My Father in His throne.*"

Rev. 5:9-10—"And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou hast been slain, and hast redeemed to God, by Thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; **and they shall reign over the earth.**"

Rev. 11:15—"And the seventh angel sounded his trumpet: and there were great voices in the heaven, saying, *The kingdom of the world [or, the world-kingdom] of our Lord and of His Christ is come, and He shall reign to the ages of ages.*"

Rev. 19:11-16; 20:1-6—"And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and He judges and makes war in righteousness. And His eyes are a flame of fire, and upon His head many diadems, having a name written which no one knows but Himself; and He is clothed with a garment dipped in blood; and His name is called The Word of God. And the armies which are in the heaven followed Him upon white horses, clad in white, pure, fine linen. And out of His mouth goes a sharp two-edged sword, that with it He might smite the nations; and He shall shepherd them with an iron rod; and He treads the wine-press of the fury of the wrath of God the Almighty. And He has upon His garment, and upon His thigh, a name written, King of kings, and Lord of lords. . . . And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is the devil and Satan, and bound him **a thousand years**, and cast him into the abyss, and shut it and sealed it over him that he should not any more deceive the nations **until the**

thousand years were completed; after these things he must be loosed for a little time. And I saw thrones; and they sat upon them, **and judgment [rule] was given to them**; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; **and they lived and reigned with the Christ a thousand years: the rest of the dead did not live till the thousand years had been completed.** [Now follows the divinely inspired *interpretation* of the vision he just “saw” in 20:4-5a:] **This is the first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.**” [Note: All of these glorified saints are said to reign with Christ, upon His return to this earth, *all throughout that same period* of “a thousand years” between the first and second (kind or order of) resurrections. They do *not* begin to reign with Christ *each at different points in time and for only part of (or for anything less than) that same thousand year period.* All of the glorified saints start reigning together with Christ *at the same point in time and for the same length of time.* Also, as F.W. Grant remarks (*Leaves From The Book*, p.126), Rev. 20:4-5a “gives the vision; the rest is interpretation; and this latter is not symbolic, or it would not be interpretation. It shows indeed how **clear** the vision itself is, that it **does** represent a real resurrection, and that the ‘thousand years’ is literally this.”]

Matt.12:28 simply means, not that the kingdom was established when our Lord temporarily bound Satan for the purpose of casting out demons, but that it was really “come upon them” in the sense that the King was come—and could offer the kingdom (authenticated by His miracles) . . . could offer the kingdom to Israel upon her repentance. The kingdom of God was come upon them in the Person and power of the King. As the kingdom is bound up with the Person of its King . . . as the King embodies the kingdom, it can, in a very real and true sense, be said that His kingdom was come upon them—without the least suggestion that He, then and there, had established His kingdom (besides, there are too many scriptures to refute that *isolated* interpretation). And now that He has gone (into the heavens, seated at the right hand of God), the kingdom is likewise gone, no longer “come upon them,” awaiting His return for its actual establishment, when Israel is brought to repentance, according to God’s purpose and sovereign grace.

Our Lord’s miracles, with His power over Satan and his demons, proved, among other things, that He was indeed the King of the Jews, the embodiment of the kingdom in His Person. And the kingdom was offered or presented as embodied in the Person of the meek and lowly Lord Jesus.

“The presentation of the kingdom was bound up with the acceptance of Christ and with repentance. Thus the presentation of the kingdom, as bound up with His Person, constituted a moral test of the state of the Jews, the result of which was to bring into relief the total ruin of man [as such, and not simply Israel]. It was part of God’s sovereign way to glorify Himself in Christ, utilizing the very ruin of man, to unfold His purpose in the cross [which, among other things, is the ground upon which His kingdom will be established in sovereign grace after Daniel’s 70th Week, upon the repentance of the future Jewish remnant].”—R.A. Huebner

This understanding of Matt. 12:28 is in seamless agreement with the observation made earlier, that “seeing the Son of Man coming in His Kingdom” (as recorded in Matthew 16:28) is equivalent to “seeing the kingdom of God come in power” (as recorded in Mark 9:1), or simply “seeing the kingdom of God” (as recorded in Luke 9:27): *for the kingdom is bound up with the Person of its King . . . the King embodies the kingdom.*

And this, in turn, is in seamless agreement with, and supports the *Transfiguration* fulfillment of Matt.16:28 . . .

As indicated at the beginning of this section, the Lord’s promise refers to *literally* seeing—in a picture . . . in a foreview—the Son of Man coming in His kingdom . . . the kingdom of God come in power, which is in perfect accord with all other scripture revelation on the subject, and particularly as to the nature of the kingdom. It is in perfect harmony with all other scripture (2 Pet. 1:20), including the immediate context, and thus the correct and genuine literal interpretation. The literal witnessing, by three of His disciples (Peter, James and John) of a picture, of a foreview of the Son of Man coming in His kingdom (a preview of Christ in the glory of His kingdom), was literally fulfilled in His Transfiguration about a week after our Lord made that promise.

And this is precisely the way in which Scripture itself explains Matt. 16:28, via the apostle Peter (2 Pet. 1:16-21), one of the three eyewitnesses of His Transfiguration (and isn’t it interesting to observe that this explanation and confirmation is found in the very same Epistle . . . in the very same chapter . . . in which the apostle Peter declares that *the scope of no prophecy of scripture is had from its own isolated interpretation!*). The apostle Peter declares, by the Holy Spirit, that he made known the glorious truth of “the power [Mark 9:1] and coming [Matt. 16:28] of our Lord Jesus Christ” to this remnant according to the election of grace by having been an actual eyewitness of “His majesty”—of His glory as it will be displayed in “the power and coming of our Lord Jesus

Christ” to establish His earthly kingdom—thus confirming their OT prophetic Word (and thus refuting all preterizing/mysticalizing reasonings, questionings and objections).

“For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of His majesty. For [in Matt. 17] He received from God the Father honour and glory, such a voice being uttered to Him by the excellent glory: This is My beloved Son, in whom I have found my delight; and this voice we heard uttered from heaven, being with Him on the holy mountain. And we have the [Old Testament] prophetic word made surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until the day dawn and the morning star arise in your hearts; **knowing this first, that the scope of no prophecy of scripture is had from its own particular [isolated] interpretation, for prophecy was not ever uttered by the will of man, but holy men of God spake under the power of the Holy Spirit.”** (2 Pet. 1:16-21)

As was stated earlier, the promise of some of His disciples not tasting “death” just yet—not till they had seen the Son of man coming in His kingdom—is made in connection with what He had just been emphasizing in the preceding verses on His disciples taking up their cross daily and following the rejected Christ on the path to His Cross (Matt. 16:21-26; Mark 8:31-37; Luke 9:22-25). And the Transfiguration follows as a confirmation of the OT prophetic word (making it “surer”) concerning the future glorious earthly kingdom (as the apostle Peter relates in 2 Pet. 1:19)—in light of His rejection and approaching crucifixion (Matt. 16:21). His death marks not the loss of all hope of the establishment of that glorious earthly kingdom; rather, His atoning death, His precious blood, *is the very ground*, the only ground upon which it will literally be established, according to the sovereign grace of God, *precisely as promised in the OT prophetic word, by the risen King at His second coming to the earth with power and great glory.*

“Jesus promises in Matthew 16:28 that some of the disciples who were standing there should not die until they had seen the Son of Man coming in His kingdom. This verse has caused much difficulty. It can hardly refer to the coming of the Son of Man to *establish* His kingdom as prophesied in the Old Testament simply because the Old Testament kingdom prophecies were not fulfilled in the lifetime of the disciples”

“It seems fairly evident that Matthew 16:28 is an anticipation of the transfiguration, which *immediately* follows this prediction. It must be noted that verse twenty-seven is to be separated from verse twenty-eight in this connection. Verse twenty-seven looks at the *establishment* of the kingdom in the future, while a promise of seeing the Messiah in His glory is the thought of verse twenty-eight. They are two separate predictions separated by the words “truly I say to you” . . .”

“Matthew 16:28 is attested as a prediction of the transfiguration by several facts. Peter, one of the three who witnessed the transfiguration, interprets it in this manner [2 Pet. 1:16-18].”

“A second testimony of the fact that the Lord was anticipating His transfiguration is found in the arrangement of the events in the gospels [*i.e., contextual evidence*]. *All three Synoptics (John omits the account of the transfiguration) place the transfiguration immediately after this prediction of the King. Matthew and Mark link the transfiguration to the promise with the conjunction ‘and’ . . . while Luke uses the words ‘and it came about’ A third evidence is seen in that only some of the apostles saw the transfiguration. Finally, this explanation fits the meaning. The three disciples saw a foreview of the coming of the kingdom.*”

“The purpose of the transfiguration was primarily confirmation. It confirmed several vital facts. One of these was the reality of a future kingdom. The very fact that the transfiguration took place attests this. The presence of Old Testament saints on earth with Christ in a glorified state is the greatest possible verification of the kingdom promises in the Old Testament. The reality of this kingdom is also evident from the connection of the transfiguration with the promise of Matthew 16:27-28. The Son of Man was going to come one day to judge the world and establish His kingdom (Matthew 16:27). As an earnest of the coming of the kingdom three disciples were permitted to see the Son of Man in His kingdom (Matthew 16:28). This is exactly the manner in which Peter uses the transfiguration (2 Peter 1:16-21).”

“The transfiguration, being a fulfillment of the promise contained in Matthew 16:28, is a confirmation of the kingdom program, the person of the Messiah, and the necessity of Christ’s sufferings.”—Stanley D. Toussaint, (*Behold the King: A Study of Matthew*, pp. 209-212. Multnomah Press, 1981) [Emphasis and bracketed comments mine.]

“At the close of His discourse [in Matt. 16], Jesus adds—‘There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom’ (ver. 28). Another evangelist says—‘Till they have seen the kingdom of God come with power’ (Mark 9:1); and another, ‘Till they see the kingdom of God’ (Luke 9:27). Now in each case these remarkable words are immediately followed by the story of the

transfiguration. Surely this suggests, that the transfiguration was a *prophetic display of the kingdom in power* made to chosen witnesses, at the moment when it was for a time to be set aside by the mysterious form in which the kingdom now appears [cf. Matt. 13]. But what the Gospels suggest, Peter expressly states. 'We have not,' he says, 'followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount' (2 Peter 1:16-18). The transfiguration, therefore, was God's witness to the 'power and coming' of Christ, the proof furnished that, notwithstanding the postponement of the Jewish hope, the prophetic kingdom was still as sure in His purposes as ever, and that Jesus, now rejected in His grace, would return in power and glory to revive the kingdom in all its outward display." —T.B. Baines (*The Lord's Coming, Israel, and the Church*) [Bracketed comments mine.]

"In the transfiguration on the mount we have a very beautiful and sublime picture of a millennial scene. The Lord had said to His disciples, 'Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom' (Matt xvi. 28; Mark ix. 1; Luke ix. 27). In the verses that immediately follow the above passages we read: 'And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him' (Matt. xvii. 1-5). Thus the above prophecy, that there were some who should not taste death till they had seen the Son of man coming in His kingdom, was *fulfilled six or eight days afterwards*, when the Lord took three of His disciples (those who should not die till they had seen His glory) up into the high mountain, and they beheld Him in all the majesty of His kingly character, when 'His face did shine as the sun, and His raiment was white as the light,' and as He will appear in the millennium.

"Though this wonderful scene may have lasted but a very short time, it was a striking representation of that glorious day which is coming. The two classes of saints of the first resurrection who shall then reign with Christ are represented by Moses and Elias,—the former typifying the saints that will have *died* as he had died; the latter those who shall *not die*, but be changed at the Rapture, as Elijah had been changed and caught up into heaven; while the three disciples represent the [natural/non-glorified] inhabitants of the earth in the millennium, who will be delighted with the presence of the Lord and of the risen saints.

"Peter, who could never forget this transcendent scene, pointedly alludes to it in his second Epistle, chap. i. 16-18, 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.'

"Evidently Peter had in view the King coming in His millennial kingdom, a representation of which he had seen in the mount."—J.A. Savage (*The Scroll of Time*, pp. 143-144) [Bracketed comments mine.]

Above and beyond all this, there is another passage of Scripture that most explicitly and completely refutes the manner in which Preterists construe Matt. 16:28, Mark 9:1 and Luke 9:27:

"And having been asked by the Pharisees, When is the kingdom of God coming? He answered them and said, The kingdom of God does not come with observation; nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the midst of you. And He said to the disciples, ***Days are coming, when ye shall desire to see one of the days of the Son of man, and shall not see it.*** And they will say to you, Lo here, or Lo there; go not, nor follow them. For as the lightning shines which lightens from one end under heaven to the other end under heaven, ***thus shall the Son of man be in His day.*** But first He must suffer many things and be rejected of this generation." (Luke 17:20-25)

"*One of the days of the Son of Man*," which the disciples would desire to see, refers to the one day—the actual day—among His days when He will Appear in great power and glory to establish His earthly kingdom. Now how do we reconcile Matt. 16:28, Mark 9:1 and Luke 9:27, wherein the Lord tells His disciples that some of them will not taste death until they "see" the Son of Man coming in His kingdom, with Luke 17:22 wherein the Lord also tells His disciples flatly that they "shall not see it"? The only Scriptural and logical answer, again, is that in Matt. 16:28, Mark 9:1 and Luke 9:27, He was referring to the forthcoming Transfiguration and some of His disciples being alive in the

flesh to "see" therein a *picture and foreview* of His coming in His kingdom. Whereas in Luke 17:22 He was referring to *none of them* being alive in the flesh to "see" *His actual coming to establish the kingdom*. For see verse 25: "But first He must suffer many things and be rejected of this generation," *and it would be the same for His disciples*.

MATTHEW 24:34

"Verily I say to you, This generation will not have passed away until all these things shall have taken place." (Matt. 24:34; see also Mark 13:30 and Luke 21:32)

Preterists hold that "this generation" refers to our Lord's *contemporaries*, and that He was here promising that they would not all pass away (i.e., that they would not pass away as a whole) till all these things of Matt. 24 of the Olivet Discourse has been fulfilled. *Therefore* (they say), all these things of Matt. 24 of the Olivet Discourse, including the coming of the Son of Man to establish His kingdom, *must have been* fulfilled in the lifetime His contemporaries (as a whole)—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD.

And bear in mind, "partial" Preterists hold to a *non-literal, non-personal, non-physical, providential Second Coming of Christ in the Roman destruction of Jerusalem in 70AD*; whereas "full" Preterists claim to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the Roman destruction of Jerusalem in 70AD. **But, in either brand of Preterism, the kingdom inaugurated at His 70AD Second Coming is *mysticalized/spiritualized*. [Of course, the "partial" Preterist notion is also contradicted entirely, e.g., by Matt. 24:29-31. The Roman destruction of Jerusalem in 70AD cannot *be* the providential Second Coming; nor can it be the *result* of the providential Second Coming. For the coming of the Son of Man on the clouds of heaven with power and great glory is declared by Scripture to take place **after—immediately after—**"*the tribulation of those days,*" which, in the spiritual alchemy of Preterism, *is the very destruction of Jerusalem in 70AD*. To thus teach that the destruction of Jerusalem takes place after the destruction of Jerusalem is utter nonsense!]**

And it has already been demonstrated at some length that the Preterist *approach or methodology* is a *selective, isolated, pseudo-literal* one (2 Pet. 1:20), which *reads into* their select texts *that which cannot be found there or anywhere else* in God's Word, and which *mysticalizes* the kingdom, and *overthrows* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures*—including, e.g., the myriad of OT prophecies, and the very Olivet Discourse itself and the book of Revelation as a whole—bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. As such, the Preterist take on Matt. 24:34, e.g., is completely illegitimate and cannot possibly be true.

Now Preterists act as if, and *insist* that, "this generation" can have no *literal* (!) meaning other than the *restricted temporal or chronological* sense of the Lord's *own* contemporaries (*those living at the time*). They then proceed with their *mysticalizing* methodology to conform the scope of all prophetic truth, including the very Olivet Discourse itself, to that one *selective, isolated, pseudo-literal* notion.

The fact of the matter is, there are other scripturally-established, *literal* usages of "generation" or "this generation"; and as such, the one word or phrase, "this generation," *does not determine the timing* of the fulfillment of the Olivet Discourse; it's exactly the other way around!: *the timing* of the fulfillment of the Olivet Discourse (the context) *determines* the meaning or reference of the one word or phrase, "this generation" (*or, at least, what it cannot mean*). The former methodology is nothing but the *selective, isolated, pseudo-literal* approach (2 Pet. 1:20) of Preterism.

Another point to note, along the same line, is this: Preterists *mysticalize* Daniel's 70th week/the Tribulation Period/Matt. 24 of the Olivet Discourse as *referring to the destruction of Jerusalem in 70AD*, based on their *selective, isolated, pseudo-literal eisegesis* of Matt. 24:34 (10:23, 16:28 and 26:64), which they imagine requires the Lord to have returned *specifically* in 70AD (which has been shown, and will further be shown, to be absolutely false and unsupported). Further, this is a blatant case of **circular reasoning**. For Preterists *mysticalize* Matt. 24 of the Olivet Discourse *based on* their view of Matt. 24:34 (along with 10:23, 16:28 and 26:64); but they *justify* their 70AD view of Matt. 24:34 (10:23, 16:28 and 26:64) *based on* their *mysticalizing* of Matt. 24 of the Olivet Discourse!

"This generation"—there are, of course, only two options in understanding this text: a false one (of which there could be many) and the true one.

(A) False Option: The Preterist view has been shown, and will further be shown, to represent a false option, which entails an *eisegetical* interpretation in *isolation* from all other scripture revelation on the subject (including the Olivet Discourse itself), and particularly as to the nature of the kingdom (i.e., *each and every single* OT covenant, prophecy, promise to His earthly people Israel concerning a literal earthly kingdom is mysticalized or alchemized into a mere “spiritual” kingdom). The Preterist view, therefore, in no way follows a genuinely literal interpretation. It is an *eisegetical*, *isolated*, and thus a gravely erroneous and *pseudo-literal* interpretation.

(B) The True Option: “Generation” is used quite a number of times in scripture for a *class marked by a given moral character; a continuing moral class of persons*. And in Matt. 24:34 it indeed literally refers to an ongoing wicked class of persons; i.e., the Christ-rejecting, unbelieving, stubborn, rebellious wicked class in Israel, which would continue on, not pass away, till all is fulfilled in the future Tribulation Period/70th week of Daniel—whereupon that wicked “generation” of Jews will be displaced in judgment by another *kind* of “generation” of Jews, the “generation to come” spoken of in the Psalms, a new moral class of *all-believing, all-righteous, all-saved* Jews, the godly Jewish remnant that will be brought under their New Covenant and compose the nation of Israel, the new and true spiritual Israel with the law written in their hearts, in the Millennial Kingdom. (See, e.g., Isa. 60:21; 66:8-9; Jer. 31:31-40; Rom. 11:26-27.) This is in perfect accord with all other scripture revelation on the subject, including the nature of the kingdom. It is in perfect harmony with all other scripture (2 Pet. 1:20), including the immediate context, and thus the correct and genuine literal interpretation. [Take note: this understanding of Matt. 24:34 also *implicitly conveys the truth of that which another literal meaning and (mistaken) interpretation* of “this generation” seeks, namely, that the *Jewish race as such* would be preserved unto the Second Coming of Christ.]

Before expounding on the true interpretation of Matt. 24:34, further proof of the speciousness and hollowness of the Preterist theory will be set forth.

As was indicated in the discussion of Matt. 16:28, the destruction of Jerusalem, *according to Dan. 9:26*, takes place **after** the end of the 69th week of years (9:26, after the *Messiah-Prince* is cut off in death) and **before** the start of the 70th week (Dan. 9:27)—**not during** the 70th week. *Therefore, the 70AD destruction of Jerusalem could not have been the fulfillment of Daniel's 70th week. The 70th week must be fulfilled sometime subsequent to the 70AD destruction of Jerusalem.*

Further, it is likewise true that Matt. 24 of the Olivet Discourse could not have been fulfilled in the destruction of Jerusalem in 70AD. For our Lord, in Matt. 24:15, refers to the *70th week* of Dan. 9:27, saying: “When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet [Dan. 9:27 & 12:11], standing in what is a holy place [in the middle of the 70th week] . . .” That is, the events of Matt. 24 *coincide with* the fulfillment of Daniel's 70th week. **The Lord Jesus thus provides indisputable “timing” for the fulfillment of Matt. 24 of the Olivet Discourse**—in that it is fulfilled whenever the 70th Week is fulfilled. And as Dan. 9:26 explains that the destruction of Jerusalem takes place *after* the end of the 69th week (9:26, after the *Messiah-Prince* is cut off in death) and *before* the start of the 70th week (Dan. 9:27), *then Matt. 24 could not have been fulfilled in the 70AD destruction of Jerusalem, but must be fulfilled sometime subsequent to 70AD.*

Our Lord makes clear that Matt. 24 of the Olivet Discourse and Daniel's 70th week are indissolubly linked, and thus must be fulfilled sometime subsequent to 70AD. Of course, according to literal interpretation with its recognition of dispensational truth, the fulfillment of Daniel's 70th week is still future, and will not be fulfilled till after the imminent rapture of the heavenly people of God. *But for now it is sufficient to show, based on Dan. 9:26-27 and Matt. 24:15, that Matt. 24 of the Olivet Discourse and Daniel's 70th week must be fulfilled sometime after the 70AD destruction of Jerusalem.*

It is Matt. 24:15 (with its reference to Dan. 9:27) which, therefore, provides *one* of the true keys in determining the *timing* of the fulfillment of Matt. 24 of the Olivet Discourse—*not* Matt. 24:34. *As such, even the selective, isolated, pseudo-literal Preterist view of Matt. 24:34 must be fulfilled sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.*

This leads to the next point . . .

Assuming for the sake of argument that the absurd Preterist view of “this generation” in Matt. 24:34 is correct—insofar as, His “contemporaries” would not all die or pass away till “all these things” of Matt. 24:4-32 have been fulfilled and the coming of the Son of Man occurs—***it still in no way entails Preterism; i.e., the coming of the Son of Man and establishment of His kingdom in the destruction of Jerusalem in 70AD.*** For Matt. 24:34 says *not one word* as to **when** “all these things shall take place”; though it has just been shown that it would **have to be**

sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be. Preterism/"70ADism" is thus absolutely ruled out.

Further, there is absolutely *no promise* of the Lord in Matt. 24:34, or *anywhere else* for that matter, that any of His "contemporaries" would be *kept from passing away only "until 70AD."* Nor is there one word in Matt. 24:34, or anywhere else, which declares that "all these things" of Matt. 24:4-32, with the coming of the Son of Man to establish His kingdom, would "*take place in 70AD*". (All such preterizing notions have been *assumed and read into* the text *without any scriptural basis* whatsoever.)

Rather (still assuming for the sake of argument the basic correctness of the Preterist view), the Lord's declaration in Matt. 24:34 simply requires that some of His "contemporaries" not die or pass away *till* "all these things" of Matt. 24:4-32 "shall have taken place". But He gives not the slightest suggestion as to *when* that would be (certainly not 70AD).

As such, this yet leaves *one possibility* . . . actually the *only tenable* position (though there can be a slight variation of a detail or two within the scenario of this only tenable position) . . . that Preterists may, and *must*, adopt *under* their absurd, isolated, pseudo-literal view of Matt. 24:34 (i.e., insofar as, His "contemporaries" would not all die or pass away *till* "*all these things*" of Matt. 24:4-32 *have been fulfilled and the second coming of the Son of Man occurs*):

That is, the Lord's declaration entails that He would, and has, miraculously kept some of His contemporaries alive for the past 2,000 years and will continue to do so until "all these things" of Matt. 24:4-32 have been fulfilled and the coming of the Son of Man occurs (these contemporaries include the very same Jewish disciples to whom the promise of Matt. 16:28 pertained). Where are they being kept alive? The text does not say, but they are presumably in Paradise/the third heaven. Thus, the Lord (in making good on His word that His contemporaries would not all pass away till "all these things" of Matt. 24:4-32 have been fulfilled and the coming of the Son of Man occurs) had these Jewish disciples taken up to heaven at some point (perhaps prior to, or upon, His ascension), and has been miraculously keeping them alive as such for the past 2,000 years—*until He returns with them* to establish His literal kingdom on earth upon the fulfillment of "all these things" in Daniel's 70th week (or perhaps *they return shortly before* the coming of the Son of Man—i.e., they return *some time during the future Tribulation Period/70th week of Daniel*; see the discussion of Matt. 10:23). (And when "all these things" of Matt. 24:4-32 have been fulfilled and the coming of the Son of Man occurs, these Jewish disciples would then be allowed to finally "pass away," so as to then be immediately resurrected to enter the earthly kingdom in their glorified bodies.)

This position is the *only tenable* one that Preterists may, and *must*, adopt *under* their absurd, isolated, pseudo-literal view of Matt. 24:34. But such is a self-defeating position! For Preterism/70ADism is thus absolutely ruled out by the very Preterist view of Matt. 24:34!

Therefore, either this position represents the true fulfillment of Matt. 24:34—in which case Preterism/70ADism disproves itself . . . collapses of its own weight . . . perishes in the ash heap; or the true position is that which recognizes "this generation" as a "*class marked by a given moral character; a continuing moral class of persons*" (as set forth below)—in which case, again, Preterism/70ADism is sent packing to return to *never never land*. Either way, *Futurism* is the end result!

Given the Preterist mysticalizing methodology in approaching the scriptures, it is *impossible* for that system to conclusively *disprove, either logically or biblically*, the self-defeating position outlined above. It would be interesting and instructive to behold the *manner* of their attempt!

There is yet further confirmation, *found in Luke 21*, of a *post-70AD* fulfillment of all of Matt. 24 of the Olivet Discourse and Daniel's 70th week: i.e., Luke 21:12-24, which provides *another true key* in determining the *timing* of their fulfillment.

In Luke 21:12-24 of the Olivet Discourse our Lord clearly speaks prophetically of the events leading up to and including the Roman siege and destruction of Jerusalem in 70AD. (Luke's Gospel is actually the *only* Synoptic Gospel to speak of these events *within* the Olivet Discourse. Matt. 24:2 and Mark 13:2 are not part of the Olivet Discourse *per se*.) However, it is equally clear that (in addition to, and in accordance with, the conclusive scriptural evidence presented above), the Olivet Discourse in Luke *also* necessarily encompasses events which find their fulfillment *sometime subsequent to 70AD* (as is the case with the Olivet Discourse in Matthew and Mark, though they speak *exclusively* of such events)—specifically, the future Tribulation Period/70th week of Daniel, and, upon its completion, the 2nd Coming of Christ to establish His literal earthly kingdom on this earth.

This is so, and unquestionably so, for the very simple reason of the *key words*—*another set of key words*—from the Lord Jesus at the beginning of Luke 21:12; i.e., “**But before all these things . . .**” That is, “**before** all these things” **of Luke 21:8-11, which correspond to the events of Matt. 24:4-8, etc.** **Before** (an indefinite amount of time before) all these things of the Tribulation Period/70th week of Daniel are fulfilled (Luke 21:8-11 and Matt. 24:4-8, etc.), the events of Luke 21:12-24 would transpire—i.e., the events leading up to and including the Roman siege and destruction of Jerusalem in 70AD.

Luke 24:8-11: “And they asked him saying, Teacher, when then shall these things be; and what is the sign when these things are going to take place? And he said, See that ye be not led astray, for many shall come in my name, saying, I am he, and the time is drawn nigh: go ye not therefore after them. And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great sign from heaven.”

Luke 24:12-24: “**But before all these things [of 24:8-11]** 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. Settle therefore in your hearts not to meditate beforehand your defence, for I will give you a mouth and wisdom which all your opposers shall not be able to reply to or resist. But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death some from among you, and ye will be hated of all for my name's sake. And a hair of your head shall in no wise perish. By your patient endurance gain your souls. But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judæa flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; for these are days of avenging, that all the things that are written may be accomplished. But woe to them that are with child and to them who give suck in those days, 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 nations be fulfilled.”

Luke 21:25-28: “And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roar of the sea and rolling waves, men ready to die through fear and expectation of what is coming on the habitable earth, 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 observe, however, is that verse 24*b* of Luke 21 *runs on* into, and reaches its consummation within, the Tribulation Period/70th week of Daniel, wherein 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,” verse 27. That is, Luke 21:12-24 **is essentially parenthetical to** 21:8-11 and 21:25-36. **Before all these things . . . !** And further notice that, while Matt. 24:4-8 and Luke 21:8-11 *correspond one to the other*, Matt. 24:9 and Luke 21:12 *do not*. Rather, Matt. 24:9ff *continues on in continuity with* the Tribulation/70th week of Daniel spoken of in Matt. 24:4-8 (“**Then . . .**” or “**At that time . . .**,” verse 9), while Luke 21:12-24 *breaks the continuity with* the Tribulation/70th week of Daniel spoken of in Luke 21:8-11, and *backs up* an indefinite period of time (“**But before all these things . . .**”), until it is resumed again in 21:25ff.]

As such, Matt. 24 (and Mark 13) of the Olivet Discourse and Luke 21:8-11, 25-36 of the Olivet Discourse **must** have a *post*-Roman destruction of Jerusalem/*post*-70AD fulfillment.

Luke 21:12 (“before all these things”), therefore, provides *another* true key in determining *the timing* of the fulfillment of Matt. 24 (and Mark 13) and Luke 21:8-11, 25-36 of the Olivet Discourse.

“To this end the third Gospel contributes invaluable help, not certainly by swamping the other two [Matthew and Mark on the Olivet Discourse], but by the fresh wisdom of God communicated by Luke, making us understand each so much the better because we have all, and thus furnishing a more comprehensive perception and enjoyment of the entire truth.”—William Kelly (*Elements of Prophecy*)

Now . . .

"If 'this generation' in Matthew 24:34 did and does not refer to a stipulated period of time, to what does it refer? Jesus' use of the expression earlier in the same day as his Olivet Discourse is important in answering that question. Matthew records it as part of Jesus' seventh woe against the scribes and Pharisees in Matthew 23:36: 'All these things will come upon this generation of' (NASB). A careful tracing of Jesus'

words in Matthew 23:29-39, observing the interchangeability of 'this generation' with the second-person-plural pronouns will show that ***'this generation' is a qualitative expression without chronological or temporal connotations. It refers to a kind of people Jesus encountered at his first advent and also to the same kind of people who rebelled against God's leadership throughout the Old Testament. It refers to the kind of people who will not see Jesus again and who will continue to predominate in their rejection in the future until the nation Israel repents and says, 'Blessed is [the one] who comes in the name of the Lord' (Matt. 21:9; 23:39). In other words, 'this generation' set no time deadlines by which Jesus must return.***—Robert L. Thomas ("The Place of Imminence in Recent Eschatological Systems," p. 204, in *Looking into the Future: Evangelical Studies in Eschatology*, Edited by David W. Baker. Baker Academic, 2001) [Emphasis mine. Bracketed comments are those of the author.]

"'Generation' is often used in Scripture for a class marked by a given moral character." "The true force is, 'this (Christ-rejecting, unbelieving) generation of Israel,' not the mere existing generation, but such as bore the same moral fruits as those who then refused the Messiah."—William Kelly (*The Christian Annotator*, 1856)

"The meaning of 'this generation' [refers to] . . . the race of unbelieving Jews from Moses' day until the appearing of the Lord 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-slot when the Lord spoke these words.

"And that unbelieving class of Jews will come to its end; for here again we have ***until***. They will be there *until* Christ appears in glory and executes judgment on them."—R.A. Huebner (*Elements of Dispensational Truth*, Volume 2, p. 269. Present Truth Publishers, 1998)

"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 Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. Jerusalem, Jerusalem, the city that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed be he that comes in the name of the Lord." (Matt. 23:32-39)

Picking up on the above author's statement in regard to Matt. 23:29-39, which was cited as an unmistakable example of the *qualitative, moral, non-temporal/non-chronological* usage of "this generation" in Scripture, note the pronouncement made by our Lord as to "this generation" (23:36) in the preceding verse: "so that all righteous blood shed upon the earth should come upon you, ***from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew*** between the temple and the altar" (23:35b). ***Was it the Lord's own Jewish contemporaries who slew Zacharias son of Barachias (over 400 years before they were born)? Obviously not! But they were of the same moral class, "this generation," that did do so—bearing the same moral fruits, filling up the measure of their fathers.*** [Take note: this usage of "this generation" (Matt. 23:36) occurs in the *immediate context* to Matt. 24 of the Olivet Discourse.]

The fact that "all these things shall come upon this generation" (23:36) at a particular time (actually including the yet future 70th week of Daniel) *does not* alter the *qualitative, moral, non-temporal/non-chronological* meaning of "this generation" (as this passage makes clear), into a mere restricted temporal sense of "those living at the time."

For example, suppose for a moment that the meaning of Matt. 24:34 was: "This Jewish race as such [which is another literal meaning for 'generation'] shall not pass away until all these things take place." The fact that "all these things" take place during a stipulated period of time *would not* give "this Jewish race" a *restricted temporal sense*—i.e., it would not restrict the starting and ending points of "this Jewish race" to a mere span of 40 or so years.

Or, to give another illustration, suppose it was said, "This earth shall not pass away until all these things take place." The fact that "all these things" take place during a stipulated period of time *would not* give "this earth" a *restricted temporal sense*—i.e., it would not restrict the starting and ending points of "this earth" to a mere span of 40 or so years.

The point is this: the phrase "all these things take place" (Matt. 24:34, during the yet future 70th week of Daniel) does not in itself impart to, or require of "this generation" a restricted temporal/chronological sense. Whether "this generation" has or does not have such a sense in Matt. 24:34 must be based on other factors: the immediate and broad contexts of the Olivet Discourse and the vast connected whole of God's prophetic truth—which have conclusively shown that "this generation" does not and cannot tolerate any *preterized* meaning here. The selective, isolated, pseudo-literal methodology of 70ADism simply will not do.

It seems evident that this frequent *qualitative, moral, non-temporal* usage of “generation” in Scripture (in both the Old and New Testaments) has been completely overlooked by some, and confused with the mere restricted temporal/chronological sense of generation (those living during a stipulated period of the time).

“God is in the generation of the righteous (Psa. 14:5).

“The use of the word generation in Matt 24:34 is thought to prove conclusively that the destruction of Jerusalem is meant. That is, ‘this generation’ must mean the then generation, the Lord's contemporaries, would see the destruction of Jerusalem. This is taking the word in a temporal sense, rather than in a moral sense. And that is faulty in two ways:

“1. The expression “see all these things” (v. 33) refers to the events of Daniel's 70th week. Observing them, they should conclude that the coming of the Son of man is near. The destruction of Jerusalem cannot be this coming because when they see these things then the coming is near -- not yet arrived, but near. The expression in v. 33 is not connected with v. 2 in that they are one and the same. Verse 2 refers to the destruction of Jerusalem in AD 70.

“2. Generation does not refer to merely the contemporaries of the Lord Jesus living from then until AD 70. Nor does it mean only the group of people that shall be present about the time of the Lord's appearing in glory. The word generation is used here concerning an ongoing moral class of persons. ‘Generation’ is often enough used to describe a moral class apart from time.

A seed shall serve him; it shall be accounted for a generation (Psalm 22:30).

For the sons of this world [age] are, for their own generation more prudent than the sons of light (Luke 16:8).

Children of God in the midst of a crooked and perverted generation (Phil 2:15).

“These clearly refer to a continuing moral class, and once the thought is grasped it is not difficult to see that this also is the thought in Matt 11:16; 12:41, 42, 45; 16:4; 23:36; Luke 9:41; 11:50 -- which compare with Rev 18:24; 17:6; Acts 2:40; etc. It is virtually certain that by “generation” [in these passages] the Lord does not mean merely His contemporaries. This is both a natural and a normal use of the word in Scripture. The antidispenational denial that generally a continuous moral class is meant by the word generation is a false conclusion constrained by other factors.

“Thus, not only *may* “generation” in Matt 24:34 mean a continuing moral class, as shown by the quoted Scriptures, but . . . [a true literal interpretation of the Olivet Discourse as recorded in Matthew, Mark, and Luke—in contrast to the selective, isolated, pseudo-literal Preterist approach—requires that] we *must* so understand it:”

“[William Kelly:] ‘This generation is not to pass till ALL *be* fulfilled (*genhtai*) [Luke 21:32]. No language can be more accurate. This Christ-rejecting, unbelieving, stubborn and rebellious generation of Jews should not pass away till then. A new generation [marked by an entirely different moral character] will follow. The expression has a moral, not a mere chronological, sense. Compare [Ps. 12:7] in contrast with the generation to come. See [Ps. 22:30, 31]. The clause therefore seems to be meant in its unlimited strength, and so put by the third Evangelist as to render all other applications impossible. Nor is there the least ground for taking it otherwise in the corresponding places of Matthew and Mark; but Luke demonstrates this.’ ”

“This generation” of Jews will be displaced by another generation: “a generation to come.”—R.A. Huebner (*Elements of Dispensational Truth*, Volume 2, p. 209-210. Present Truth Publishers, 1998)

Generation, or this generation, as a class marked by a given moral character; a continuing moral class of persons, is established by a host of scriptures. Consider the following:

Deut. 32:5 – “They have dealt corruptly with Him; Not His children's is their spot: -- *A crooked and perverted generation!*”

Deut. 32:20 – “And He said, I will hide my face from them, I will see what their end shall be; For they are a *perverse generation*, Children in whom is no faithfulness.”

Psalm 12:7, 8 – “Thou, Jehovah, wilt keep them, thou wilt preserve them from *this generation* for ever. The wicked walk about on every side, when vileness is exalted among the children of men.”

Psalm 14:5 – “There were they in great fear; for God is in *the generation of the righteous.*”

Psalm 22:30, 31 – “A seed shall serve him; it shall be accounted to the Lord *for a generation.* They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it.”

Psalm 24:6 – “*This is the generation* of them that seek unto him, that seek thy face, O Jacob. Selah.”

Psalm 49:19 – “It shall go to *the generation* of his fathers: they shall never see light.”

Psalm 78:8 – “And might not be as their fathers, *a stubborn and rebellious generation, a generation* that prepared not their heart, and whose spirit was not steadfast with God.”

Psalm 112:2 – “His seed shall be mighty in the land; *the generation of the upright* shall be blessed.”

Proverbs 30:11-14 – “*There is a generation* that curseth their father, and doth not bless their mother; *there is a generation* that are pure in their own eyes, yet are not washed from their filthiness; *there is a generation*,--how lofty are their eyes, how their eyelids are lifted up! -- *a generation* whose teeth are swords, and their jaw-teeth knives, to devour the afflicted from off the earth, and the needy from among men.”

Matthew 11:16 – “But to whom shall I liken *this generation*? It is like children sitting in the markets, which, calling to their companions . . .”

Matthew 12:39 – “But he, answering, said to them, *A wicked and adulterous generation* seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet.”

Matthew 12:41, 42 – “Ninevites shall stand up in the judgment with *this generation*, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here. A queen of the south shall rise up in the judgment with *this generation*, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here.”

Matthew 12:45 – “Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to *this wicked generation* also.”

Matthew 16:4 – “*A wicked and adulterous generation* seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away.”

Luke 9:41 – “And Jesus answering said, *O unbelieving and perverted generation*, how long shall I be with you and suffer you? Bring hither thy son.”

Luke 11:50, 51 – “That the blood of all the prophets which has been poured out from the foundation of the world may be required of *this generation*, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you it shall be required of *this generation*.”

Luke 16:8 – “And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their *own generation*, more prudent than the sons of light.”

Luke 17:25 – “But first he must suffer many things and be rejected of *this generation*.”

Acts 2:40 – “And with many other words he testified and exhorted them, saying, Be saved from *this perverse generation*.”

Phil. 2:15 – “That ye may be harmless and simple, irreproachable children of God in the midst of a *crooked and perverted generation*; among whom ye appear as lights in the world.”

Heb. 3:7-11 – “Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; where your fathers tempted me, by proving me, and saw my works forty years. Wherefore I was wroth with *this generation*, and said, They always err in heart; and they have not known my ways; so I swore in my wrath, If they shall enter into my rest.”

In reading (and re-reading) these passages carefully, keeping in mind, again, that merely because certain things or moral actions are attributed to “this generation”—to this ongoing moral class of persons—at a certain point in time (whether past, present, or future), does not impart to, or require of “this generation” a restricted temporal/chronological sense; i.e., a sense which signifies merely those living in that stipulated period of time. ***Rather, those living in that stipulated period of time are of such a character as to form part of, and be representative of, “this generation” (this ongoing moral class of persons).***

As noted previously, it is clear that the meaning of “this generation” in Matt. 24:34 of the Olivet Discourse, as “this Christ-rejecting, unbelieving, stubborn and rebellious generation of Jews,” accords with the identical usage in the immediate preceding context of Matt. 23:29-39.

But how does this meaning fit the immediate context of Matt.24:34 itself? How does it relate to the parable of the fig tree in verses 32-33? In light of that parable, why would our Lord proceed to make the declaration He did concerning “this Christ-rejecting, unbelieving, stubborn and rebellious generation of Jews,” that it would not pass away till all these things (24:4-32) were fulfilled?

“W. Kelly . . . explains that Jehovah will then gather a people emptied of self. It will be a nation all born of God that will enter the land when God gathers those elect ones (Rom. 11:26; Isa. 60:21). That nation will not be what is represented by the **cursed** fig tree [in Matt. 21:19]. What, then, is the significance of the fig tree [in Matt. 24:32]? [William Kelly:] ‘From the fig-tree learn the (or, its) parable’ (v. 32). What is the peculiar significance and propriety of the fig-tree here? It is the well-known symbol of the Jewish nationality. Thus we saw it, in chapter 21, bearing nothing but leaves -- that generation given up to the curse of the perpetual fruitfulness, whatever grace may do for the generation to come. In Luke 21, the word is, ‘Behold the fig-tree, and all the trees.’ Why this striking change? Because the Holy Ghost all through, and notably in that chapter, introduces ‘the Gentiles.’ Luke takes in a larger scope than Matthew, and expressly treats of Jerusalem’s sorrows in connection with “the times of the Gentiles.” Hence the difference even in the

illustrative figures. Here it is the tree, not withered away, but with signs of vitality. 'When its branch has now become tender and the leaves are shooting, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is nigh by the doors' (i.e., the end of this age, and the beginning of the next under Messiah and the new covenant). And how solemnly the Savior warns that 'this generation,' this Christ-rejecting race in Israel, shall not pass till these things be fulfilled!

"The 'nation' meant by the cursed fig tree [in Matt. 21:19] is Israel under the law. It is the first man, in the persons of the favored Jews, under testing, under the Mosaic Covenant. *That* nation will never produce fruit. When the godly Jewish remnant form the saved nation [in the Millennial Kingdom], they will be under the New Covenant, an entirely new order of things."

"['This generation'] refers to a moral class of Israel, that Christ-rejecting generation of Israel that will bear no fruit -- as depicted by the cursed fig tree in Matt. 21:19. The fig tree spoken of here in Matt. 24:32 does not mean that cursed fig tree spoken of as 'this generation.' There can be no budding of *that*. We must either take this [fig tree parable in Matt. 24:32] in a general, analogical way, or if something specific about Israel is intended, then we must observe that Luke 21:30 says: *Behold the fig tree and all the trees . . .*"

"If Israel is meant [and it is], then I would suggest that this has something to do with **God's preparation of the godly Jewish remnant that will compose the nation of Israel in the millennium**. And during the end of the age there will be preachers of the gospel of the kingdom, that the King and kingdom are coming shortly, which preachers will be received by some Gentiles (see Matt. 25:31ff, for the results of this). **This will form the nations (all the trees) at the beginning of the millennium.**"—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 2, pp. 208-209. Present Truth Publishers, 1998)

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send His angels with a great sound of trumpet, and they **shall gather together His elect from the four winds, from the one extremity of the heavens to the other extremity of them**. But **learn the parable from the fig-tree**: When already its branch becomes tender and produces leaves, ye know that the summer is near. Thus also ye, when ye see all these things, know that it is near, at the doors. **Verily I say to you, This generation will not have passed away until all these things shall have taken place.**" (Matt. 24:30-34)

"And then shall they see the Son of man coming in clouds with great power and glory; and then shall He send His angels and **shall gather together His elect from the four winds, from end of earth to end of heaven**. But **learn the parable from the fig-tree**: when its branch already becomes tender and puts forth the leaves, ye know that the summer is near. Thus also ye, when ye see these things happening, know that it is near, at the doors. **Verily I say unto you, This generation shall in no wise pass away till all these things take place.**" (Mark 13:26-30)

"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**. And He spoke a parable to them: **Behold the fig-tree and all the trees**; when they already sprout, ye know of your own selves, on looking at them, that already the summer is near. So also ye, when ye see these things take place, **know that the kingdom of God is near**. **Verily I say unto you, that this generation shall in no wise pass away until all come to pass.**" (Luke 21:27-32)

The fig tree is "the well-know symbol of Jewish nationality," and the parable of *the budding fig tree* represents "**God's preparation of the godly Jewish remnant that will compose the nation of Israel in the millennium.**" Notice the "gathering of His elect," the godly Jewish remnant, "from end of earth to end of heaven," who will compose the new and true spiritual nation of Israel in the Millennial Kingdom, under their Messiah and their New Covenant. Notice "when ye see these things take place, know that the kingdom of God is near," the inauguration of His Millennial Kingdom. Notice their "redemption [cf. 'redemption in Jerusalem,' Luke 2:38] draws nigh" for entrance into the Millennial Kingdom upon its establishment—with which compare Matt. 24:13, "he [*the elect, godly Jew*] that has endured to the end [*the end of the completion of the age, the Tribulation Period/70th week of Daniel*], he shall be saved [*physically delivered to enter the Millennial Kingdom upon its establishment, as part of new nation of Israel, never to taste of death*]; see also Matt. 24:22."

"Therefore I say to you, that *the kingdom of God* shall be taken from you [cf. Matt. 21:19 and 24:34] and shall be given to a nation producing the fruits of it [cf. Matt. 24:32-33]." (Matt. 21:43)

This *budding* fig tree of Matt. 24:32 is in complete contrast to the *fruitless, cursed* fig tree of Matt. 21:19. The latter represents precisely "this generation" in Matt. 24:34, that ongoing class of Christ-rejecting, unbelieving, stubborn and rebellious generation of Jews that will never bear fruit, and which, He declares, shall in no wise pass away until all these things (of Matt. 24:4-32) are fulfilled. This ongoing moral class of Israel is *the nation of Matt. 21:43a, from whom the prospect and privilege of entering the "the kingdom of God has been taken,"* whereas the *budding* fig tree

of Matt. 24:32—which represents God’s preparation of the godly Jewish remnant, which will subsequently form the new and true spiritual nation of Israel in the Millennial Kingdom under their New Covenant—is *the nation of Matt. 21:43b, to whom the kingdom “shall be given,” and which will “produce the fruits of it.”*

Thus, learn the parable from the fig-tree: When already its branch becomes tender and produces leaves [i.e., this points to the time when *God is calling and preparing* the godly Jewish remnant during the Tribulation Period/70th week of Daniel], ye know that the summer is near. Thus also ye, when ye see all these things happening, know that it is near, at the doors [i.e., the end of the age, and the beginning of the next under their Messiah and their New Covenant, wherein the godly Jewish remnant will form the new and true spiritual nation of Israel in the Millennial Kingdom]. [Even so, and therefore,] Verily I say to you, This generation [this ongoing moral class of Christ-rejecting, unbelieving, stubborn and rebellious generation of Jews] will in no wise pass away until all these things take place [this generation of Jews as a whole will then indeed pass away, when Christ appears in glory and executes judgment on them, and will be displaced by the new class or generation of Jews—the new and true spiritual Israel in the Millennial Kingdom (*all* Israel will then be righteous . . . saved), under their Messiah and their New Covenant, with the law written in their hearts; see, e.g., Isa. 60:21; 66:8-9; Jer. 31:31-40; Rom. 11:26-27].

Before concluding this section on Matt. 24:34, brief notice will be made of two other (*non*-preterizing) interpretations of “this generation.”

“Mr. Alford is *not correct* in making . . . [‘this generation’] = ‘**this race,**’ *because the race of Israel is not to pass away when all these things are fulfilled*; but on the contrary Israel is then to reach its full blessing and glory as a people here below. The true force is, ‘this (Christ-rejecting, unbelieving) generation of Israel,’ not the mere existing generation, but such as bore the same moral fruits as those who then refused the Messiah.”—William Kelly (*The Christian Annotator*, 1856)

That is, the fact that “this generation” shall in no wise pass away “*till*” all these things take place, *implies and requires* that “this generation,” as a whole, shall indeed pass away *upon the fulfillment* of all these things. But this cannot be true of “the Jewish race”—as *it will never* pass away. Any notion to the contrary would contradict all revealed prophetic truth. [Note: the true interpretation of “this generation”—as the ongoing moral class of Christ-rejecting, unbelieving generation of Jews, which will not pass away till all these things of Matt. 24:4-32 are fulfilled—implicitly conveys the truth that the *Jewish race as such* would be preserved unto the Second Coming of Christ.]

There is another well-known and widely-held interpretation of “this generation” in Matt. 24:34, which even understands the meaning in essentially the same way that Preterists do, but which places it, not in the *then present* time when the Olivet Discourse was delivered, but in the *future* time of which the Olivet Discourse speaks: that is, the very “generation” of people *alive to see the beginning of “all these things” will see the end*—i.e., in the context of the *future* Tribulation Period/70th week of Daniel (which is what Matt. 24, Mark 13, and Luke 21 of the Olivet Discourse have been shown to be indisputably all about, excepting, of course, Luke 21:12-24).

“It is very possible to take it as a reference to the generation which will be living at the end time when the signs of Christ’s coming appear. The meaning then becomes that the same generation which sees the beginning will see the end. . . .this is the better [interpretation]. Although it is true that the Jewish race will continue until the end, the context does not support this view as well as the other. These words were spoken with the word ‘near’ . . . in view (verse thirty-two). When the tree is tender and it puts forth leaves, then the summer is known to be near. Thus the first sign of the Son of Man’s coming indicates its proximity. It is so close that the generation that is alive when the first sign appears will live to see the coming of Christ. This view faces one great objection. It is claimed by its opponents that the demonstrative pronoun ‘this’ (auth) prevents one from referring *genae* to any other generation than the contemporary one. . . . However, in so doing, they rigidly limit the basic meaning of the demonstrative. Winer writes, ‘The pronoun . . . sometimes refers, not to the noun locally nearest, but to one more remote, which, as the principal subject, was *mentally* the nearest, the most present to the writer’s thoughts . . .’ The subject in the thought of Christ is the end time. It seems best, therefore, to refer *genae* to the future generation which shall be living at the time of Christ’s second coming.”—Stanley D. Toussaint (*Behold the King: A Study of Matthew*, pp. 279-280. Multnomah Press, 1981)

“And the Lord now impresses upon His disciples the *suddenness* with which all this will be accomplished. The fig-tree is once more chosen as a figure of Israel: and ‘when her branch is new and tender, and putteth forth leaves, ye know that summer is near.’ The fruit is there as soon as the leaves: thus the development is sudden indeed; summer in this way seems at once to set in: Israel’s hope comes thus to sudden fruition. *The very generation that sees the beginning of these things will see the end.*”—F.W. Grant (*The Numerical Bible*)

However, this view does not seem to *accord with the broader context of the vast connected whole of God's prophetic truth (in which Preterism has no say whatsoever, and concerning which it cannot similarly raise the following objection—given its rather convenient pliability in dealing with the Holy Scriptures, which has no constraint laid upon it to abide by the vast connected whole of God's prophetic truth, and which is heedless to the dispensational truth it sets forth)*. Specifically, it seems that this view faces the same basic objection raised against the "Jewish race as such" view. That is, the fact that "this generation" shall in no wise pass away "*till*" all these things take place, *implies and requires* that 'this generation' of people, as a whole, shall indeed pass away *upon the fulfillment* of all these things . . . that the then living generation would, as a whole, pass away upon the coming of the Son of Man on the clouds of heaven with power and great glory. But this cannot be true—for *part of* the generation alive during the future Tribulation Period/70th week of Daniel, will *never* pass away.

All Tribulation saints who have endured to the end (to the end of the completion of the age, Daniel's 70th week) shall be saved/physically delivered to enter the Millennial Kingdom (upon its establishment by the returning King) *alive in their natural/unglorified bodies*. *That part* of the generation of people living at the time *will not die or pass away*. Only *unbelievers* will be purged out and pass away under the judgment of God, and thus not enter the Millennial Kingdom *upon its establishment*. (Cf., e.g., 2 Thess. 1:7-9; Matt. 25:11-12, 30, 31-46; 24:13; 13:39-42, 49-50; 7:21-23; 18:3; Isa. 13:9; Ezek. 20:38; Zech. 13:8-9; Mal. 4:1-3; Rom. 11:26-27; etc. etc. And to these should be added, of course, when rightly interpreted, Matt. 24:34!)

Tribulation believers, however, entering the Millennial Kingdom alive in their natural/unglorified bodies, will not be dying anytime soon—or ever. There is no scriptural basis to conclude that *any* of these believers who enter the Kingdom at its inauguration *will ever experience death*. **They will never die**. It is true that unbelieving "sinners," *born later on* within the Kingdom, may die during those Millennial days (Isa. 65:20; 66:24). But *believers* will not die. Death during the Millennial Kingdom Age will be restricted to, and be unmistakable evidence of the unbelieving and lost state of the sinner dying in his sins, Isa. 65:20; 66:24.

"The righteous living of the millennium do not die."—William Kelly (*The Great Olivet Prophecy of the Lord Jesus Christ: Wherein are contrasted the Jewish and Christian Calling and Hope*)

"There will be no death during the millennium — the thousand years — except of the sinner, who is accursed (Isa. 65:20)."—William Kelly (*The Bible Treasury, New Series Volume 9*)

"We admit, from Isaiah, that there may be death among those on earth, during the millennium (not, of course, among the risen saints); but it is only spoken of as being judicial. It does not appear, that I see, that the godly will die even on earth during the millennium; **'as the days of a tree are the days of My people, and mine elect shall long enjoy the work of their hands [Isa. 65:22].'**" —J.N. Darby (*The Collected Writings of J.N. Darby: Prophetic, Volume 2*)

" 'And Jerusalem shall be called a city of truth; and the mountain of Jehovah of hosts the holy mountain. Thus saith Jehovah of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.' **[Zech 8:4]** Mark, 'every man:' **he is looking onward to the day when death should not be, as we are told in Isaiah. 'Every man with his staff in his hand for very age' — not that there should not be the young, but that the old should not vanish away. It is the reversal of all past history — 'and he died,' 'and he died.' Under Messiah men will go on living and last out the whole millennial reign.**"—William Kelly (*Zechariah*)

"The righteous shall shoot forth **like a palm-tree**; he shall grow **like a cedar on Lebanon**. Those that are planted in the house of Jehovah shall flourish in the courts of our God: **They are still vigorous in old age, they are full of sap and green**; To shew that Jehovah is upright: he is my rock, and there is no unrighteousness in him." (Ps. 92:12-15)

For if believers did die, would they not, therefore, have to be *resurrected*? But Scripture speaks only of a "first" and a second kind of resurrection (Rev. 20). The *first kind* of resurrection, of which *only* Christ and *believers* partake, is completed prior to the commencement of the Millennium (Rev. 20:4-6). The *second* resurrection occurs at the *conclusion* of the Millennium, and all who participate in it will be cast into the Lake of Fire (Rev. 20:5a-7, 11-15); that is, the second resurrection is for the *unsaved alone*. Thus there is *no room* for a resurrection of believers who are thought to die during the Millennium. That being the case, *neither is there room for the death of any believers* once the Millennial Kingdom commences (who will presumably, then, be glorified with immortal bodies at the conclusion of the 1,000 years, prior to the eternal state of the New Heavens and the New Earth).

Therefore, as the surviving Tribulation saints remain alive throughout the Millennial Kingdom and *never* actually taste of death, their "generation," as a whole, *cannot pass away*, and cannot be *said* to have passed away. But

Matt. 24:34 requires that “this generation” (regardless of how it is understood) to indeed *pass away as a whole upon the fulfillment* of “all these things” (Matt. 24:4-32).

MATTHEW 10:23

"But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come." (Matt. 10:23)

Preterists hold that the Lord's address here was intended to be strictly *personal* to *these* first century Jewish disciples (including perhaps other *contemporaries* of whom these Jewish disciples may have been *representative*), indicating that they *themselves* would not have completed or exhausted the cities of Israel (in fulfilling their commission) *until the Son of Man comes again*. Further (they say), as these disciples themselves *must have certainly* exhausted the cities of Israel *within their own lifetime during the first century* (over approximately the next 40 years), *therefore*, the coming of the Son of Man *must have been* fulfilled in their lifetime—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD.

Recall, “partial” Preterists hold to a *non-literal, non-personal, non-physical, providential Second Coming of Christ in the Roman destruction of Jerusalem in 70AD*; whereas “full” Preterists claim to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the Roman destruction of Jerusalem in 70AD. **But, in either brand of Preterism, the kingdom inaugurated at His 70AD Second Coming is *mysticalized/spiritualized*. [Of course, the “partial” Preterist notion is also contradicted entirely, e.g., by Matt. 24:29-31. The Roman destruction of Jerusalem in 70AD cannot *be* the providential Second Coming; nor can it be the *result* of the providential Second Coming. For the coming of the Son of Man on the clouds of heaven with power and great glory is declared by Scripture to take place *after—immediately after—“the tribulation of those days,”* which, in the spiritual alchemy of Preterism, *is the very destruction of Jerusalem in 70AD*. To thus teach that the destruction of Jerusalem takes place after the destruction of Jerusalem is utter nonsense!]**

And it has already been demonstrated at some length that the Preterist *approach or methodology* is a *selective, isolated, pseudo-literal* one (2 Pet. 1:20), which *reads into* their select texts *that which cannot be found there or anywhere else* in God's Word, and which *mysticalizes* the kingdom, and *overthrows* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures*—including, e.g., the myriad of OT prophecies, and the very Olivet Discourse itself and the book of Revelation as a whole—bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. As such, the Preterist take on Matt. 10:23, e.g., is completely illegitimate and cannot possibly be true.

Another point to note is this: Preterists *mysticalize* Daniel's 70th week/the Tribulation Period/Matt. 24 of the Olivet Discourse *as referring to the destruction of Jerusalem in 70AD*, based on their *selective, isolated, pseudo-literal eisegesis* of Matt. 10:23 (24:34, 16:28, and 26:64), which they imagine requires the Lord to have returned *specifically* in 70AD (which has been shown to be absolutely false and unsupported). Further, this is a blatant case of ***circular reasoning***. For Preterists *mysticalize* Matt. 24 of the Olivet Discourse *based on* their view of Matt. 10:23 (along with 24:34, 16:28, and 26:64); but they *justify* their 70AD view of Matt. 10:23 (24:34, 16:28, and 26:64) *based on* their *mysticalizing* of Matt. 24 of the Olivet Discourse!

There are, of course, only two options in understanding this text: a false one (of which there could be many) and the true one.

(A) False Option: The Preterist view has been shown, and will further be shown, to represent a false option, which entails an *eisegetical* interpretation in *isolation* from all other scripture revelation on the subject (including the Olivet Discourse itself), and particularly as to the nature of the kingdom (i.e., *each and every single* OT covenant, prophecy, promise to His earthly people Israel concerning a literal earthly kingdom is *mysticalized* or *alchemized* into a mere “spiritual” kingdom). The Preterist view, therefore, in no way follows a genuinely literal interpretation. It is an *eisegetical, isolated*, and thus a gravely erroneous and *pseudo-literal* interpretation.

(B) The True Option: Matt. 10:23 is *parallel to*, and *identical with*, the *same period of time* covered by Matthew 24 of the Olivet Discourse—which has been shown to be, *necessarily*, the *post-70AD* and *thus yet future* Tribulation Period/70th week of Daniel. As such, the mission of preaching *this gospel of the kingdom*

(Matt. 10:7; 24:14)—i.e., “Repent, for the kingdom of the heavens,” to be literally established on earth, “is at hand” (cf. Matt. 3:2; 4:17; 4:23; 9:35; Mark 1:14-15; Luke 10:9, 11; 4:43; Acts 3:17-21; a gospel, or good news, which has *not* been heralded since the days covered by the Gospels and the first few chapters of the book of Acts)—will be *resumed*, during future 70th week of Daniel (Matt. 24:14), through a *future Jewish remnant*, represented by these *Jewish* disciples whom the Lord was then addressing prophetically. (The mystery interval or parenthesis of God’s heavenly purpose, involving the Church, Christ’s Body and Bride, is not seen at all in Matt. 10, as it was as of yet unrevealed.) This is in perfect accord with all other scripture revelation on the subject (2 Pet. 1:20), including the nature of the kingdom, and is thus the correct and genuine literal interpretation.

In light of all that has been set forth and established under the discussions of Matt. 24:34 and Matt. 16:28, the only thing that need be demonstrated at this point, really, is the clear and definite *time-link* between Matt. 10:23 and Matt. 24 of the Olivet Discourse (which even Preterists acknowledge). . . that Matt. 10:23 is *parallel to*, and *identical with*, **the same period of time covered by Matt. 24 (Mark 13 and Luke 21:8-11, 25-36) of the Olivet Discourse—which we have conclusively shown to be, necessarily, the post-70AD, and thus yet future, Tribulation Period/70th week of Daniel (the reader is directed to the discussions under Matt. 24:34 and Matt. 16:28 for careful consideration in this regard; particularly on the key bearing of Matt. 24:15 and Luke 21:12).** Therefore, the coming of the Son of Man in Matt. 10:23 and Matt. 24:29-31 must be fulfilled sometime subsequent to 70AD . . . and *after* the accomplishment of the 70th week of Daniel.

As such, even the selective, isolated, pseudo-literal Preterist view of Matt. 10:23 must be fulfilled sometime subsequent to 70AD . . . in connection with the accomplishment of the 70th week of Daniel, whenever that might be.

This leads to the next point (before the *time-link* between Matt. 10:23 and Matthew 24 of the Olivet Discourse is set forth and established) . . .

"But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come." (Matt. 10:23)

Assuming for the sake of argument that the absurd Preterist view of Matt. 10:23 is correct—insofar as, the Lord’s address here was intended to be strictly *personal* to *these* Jewish disciples (including perhaps other *contemporaries* of whom these Jewish disciples may have been *representative*, but *not* as *also* representative of a *yet future Jewish remnant*), indicating that they *themselves* would not have completed the kingdom commission and cities of Israel *until the time that the Son of Man comes—it still in no way entails Preterism; i.e., the coming of the Son of Man and establishment of His kingdom in the destruction of Jerusalem in 70AD.* For Matt. 10:23 says *not one word* as to ***when*** “the Son of Man comes”; though it has been conclusively shown (see discussions under Matt. 24:34 and Matt. 16:28) that it would ***have to be sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.*** Preterism/70ADism” is thus absolutely ruled out.

Further, there is absolutely *no statement or promise* of the Lord in Matt. 10:23, or anywhere else for that matter, which indicates that these first century Jewish disciples whom the Lord addressed ***would in fact or did in fact complete the kingdom commission and cities of Israel in their life time during the first century—with the specific gospel or good news of the kingdom*** (Matt. 10:7; 24:14), i.e., “Repent, for the kingdom of the heavens,” to be literally established on earth, “is at hand.” (All such preterizing notions have been *assumed and read into* the text *without any scriptural basis* whatsoever.) Too, there is not one word anywhere in scripture which indicates that the *next* generation of disciples would take up and complete the kingdom commission and cities of Israel. Nor is there one word in Matt. 10:23 which indicates that these first century Jewish disciples would be “kept from dying” *until 70AD*, or that they would be “kept from dying” *only until 70AD.*

Rather (still assuming for the sake of argument the basic correctness of the Preterist view), the Lord’s declaration in Matt. 10:23 simply requires that these Jewish disciples not have completed the kingdom commission and cities of Israel “*until the Son of Man comes.*” But He gives not the slightest suggestion as to *when* He would come (certainly not in 70AD).

As such, this yet leaves *two possibilities . . . actually the only two tenable positions* (though there can be a slight variation of a detail or two within the scenarios of these only two tenable positions) . . . that Preterists may adopt, and one of which they *must* adopt, *under* their absurd, isolated, pseudo-literal view of Matt. 10:23 (i.e., insofar as, the Lord’s address here was intended to be strictly *personal* to *these* first century Jewish disciples, indicating that they *themselves* would not have completed the kingdom commission and cities of Israel *until the Son of Man comes again*):

(1) That is, the Lord's affirmation entails that He would, and has, miraculously kept some of these Jewish disciples (including the very same Jewish disciples to whom the promise of Matt. 16:28 pertained) *alive* for the past 2,000 years and will continue to do so until they return shortly before the coming of the Son of Man on the clouds of heaven in power and great glory—i.e., return sometime during the future Tribulation Period/70th week of Daniel—in order to complete the kingdom commission and cities of Israel by the time the Son of Man comes. Where are they being kept alive? The text does not say, but they are presumably in Paradise/the third heaven. Thus, the Lord (in making good on His affirmation that these Jewish disciples would not have completed or exhausted the cities of Israel “until the Son of Man comes”) had some of these Jewish disciples taken up to heaven at some point (perhaps prior to, or upon, His ascension), and has been miraculously keeping them alive as such for the past 2,000 years—*until they return to this earth during Daniel's 70th week to complete the kingdom commission and cities of Israel by the time the Son of Man returns to establish His literal kingdom on this earth*. (At which time, these Jewish disciples would then be allowed to finally taste of death, so as to then be immediately resurrected to enter the earthly kingdom in their glorified bodies.) This would likewise satisfy the Preterist view of both Matt. 16:28 and Matt. 24:34 as well.

Or (slight variation), the Lord's affirmation entails that He would, and has, miraculously kept some of these Jewish disciples (including the very same Jewish disciples to whom the promise of Matt. 16:28 pertained) *alive* for the past 2,000 years and will continue to do so until they return with the Son of Man coming to establish His literal kingdom on earth after the future Tribulation Period/70th week of Daniel—in order to complete the kingdom commission and cities of Israel. Where are they being kept alive? The text does not say, but they are presumably in Paradise/the third heaven. Thus, the Lord (in making good on His affirmation that these Jewish disciples would not have completed or exhausted the cities of Israel “until the Son of Man comes”) had some of these Jewish disciples taken up to heaven at some point (perhaps prior to, or upon, His ascension), and has been miraculously keeping them alive as such for the past 2,000 years—*until they return to this earth with the Son of Man after Daniel's 70th week to complete the kingdom commission and cities of Israel*. (At which time, these Jewish disciples would then be allowed to finally taste of death, so as to then be immediately resurrected to enter the earthly kingdom in their glorified bodies.) This would likewise satisfy the Preterist view of both Matt. 16:28 and Matt. 24:34 as well.

(2) All of these Jewish disciples (except for those to whom the promise of Matt. 16:28 pertained) did die in the first century. The Lord's affirmation thus entails that they return shortly before the coming of the Son of Man on the clouds of heaven with power and great glory—i.e., they return sometime during the future Tribulation Period/70th week of Daniel (those who had died return in *resurrected bodies*)—in order to complete the kingdom commission and cities of Israel by the time the Son of Man comes, heralding the gospel or good news that the literal kingdom of the heavens is “at hand.” As such, these Jewish disciples indeed will not have completed or exhausted the cities of Israel “until the Son of Man comes.” (At which time they would enter the established earthly kingdom in their resurrected/glorified bodies.)

Or (slight variation), all of these disciples (except for those to whom the promise of Matt. 16:28 pertained) did die in the first century. The Lord's affirmation thus entails that they return with the Son of Man coming to establish His literal kingdom on earth after the future Tribulation Period/70th week of Daniel (those who had died return in *resurrected bodies*)—in order to complete the kingdom commission and cities of Israel, heralding the gospel or good news that the literal kingdom of the heavens is, no longer merely “at hand,” *but now arrived*. As such, these Jewish disciples indeed will not have completed or exhausted the cities of Israel “until the Son of Man comes.” (At which time they would enter the established earthly kingdom in their resurrected/glorified bodies.)

These two positions (with whatever slight variation is espoused) are the *only two tenable* ones that Preterists may adopt, and one of which they *must* adopt, *under* their absurd, isolated, pseudo-literal view of Matt. 10:23. But either one is a self-defeating position! For Preterism/70ADism is thus absolutely ruled out by the very Preterist view of Matt. 10:23!

Therefore, either, one of these two positions represents the true fulfillment of Matt. 10:23—in which case Preterism/70ADism disproves itself . . . collapses of its own weight . . . perishes in the ash heap; or the true position is that which recognizes that the Lord here spoke prophetically to His *Jewish* disciples as *also representative, necessarily, of a yet future Jewish remnant* during Daniel's 70th week, who would *finally resume and complete the earthly kingdom commission* (as set forth below)—in which case, again, Preterism/70ADism is sent packing to return to *never never land*. Either way, *Futurism* is the end result!

Given the Preterist mysticalizing methodology in approaching the scriptures, it is *impossible* for that system to conclusively *disprove*, either *logically or biblically*, the self-defeating positions outlined above. It would be interesting and instructive to behold the *manner* of their attempt!

Now . . .

As stated earlier, Matt. 10:23 is *parallel to*, and *identical with*, the *same period of time* covered by Matthew 24 of the Olivet Discourse (which even Preterists acknowledge)—which we have conclusively shown to be, *necessarily*, the *post-70AD* and *thus yet future* Tribulation Period/70th week of Daniel. As such, the mission of preaching *this* gospel of the kingdom (Matt. 10:7; 24:14)—*i.e.*, “*Repent, for the kingdom of the heavens*” to be *literally established on earth “is at hand”* (a gospel, or good news, which has *not* been heralded since the days covered by the Gospels and the first few chapters of the book of Acts)—will be *resumed*, during future 70th week of Daniel (Matt. 24:14), through a *future Jewish remnant*, represented by these *Jewish* disciples/apostles whom the Lord was then addressing prophetically.

“Then [At that time] shall they deliver you up to **tribulation**, and shall kill you; and **ye will be hated of all the nations for my name's sake**. . . . **But he [the elect, godly Jew] that has endured to the end [the end of the completion of the age, the Tribulation Period/70th week of Daniel], he shall be saved [physically delivered to enter the Millennial Kingdom upon its establishment, as part of the new nation of Israel, never to taste of death; see also Matt. 24:22, 31]. And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations [the Gentiles], and **then shall come the end.**” (Matt. 24:9, 13-14)**

“**But brother shall deliver up brother to death, and father child; and children shall rise up against parents and cause them to be put to death. And ye will be hated of all on account of my name; but he [the elect, godly Jew] that has endured to the end [the end of the completion of the age, the Tribulation Period/70th week of Daniel], he shall be saved [physically delivered to enter the Millennial Kingdom upon its establishment, as part of the new nation of Israel, never to taste of death; see also Mark 13:20, 27].**” (Mark 13:12-13)

“**But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death; and ye shall be hated of all on account of my name. But he [the elect, godly Jew] that has endured to the end [the end of the completion of the age, the Tribulation Period/70th week of Daniel], he shall be saved [physically delivered to enter the Millennial Kingdom upon its establishment, as part of the new nation of Israel, never to taste of death].** But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel **until the Son of man be come.**” (Matt. 10:22-23)

“In reality, Matt. 10:22 refers to the Jewish remnant as does Matt. 24:13.”

“Matt. 10:22b and 24:13 are the same. The preaching of Matt. 10:23 is bound up with the epoch of the coming of the Son of Man in glory [*i.e.*, *post-70AD* and yet future completion of Daniel's 70th week].”

“John [the Baptist] and our Lord preached the coming of the kingdom that the OT prophesied. Indeed, our Lord sent the twelve out with the same message (Matt.10:7). **Matt. 10:23 definitely connects this testimony with the epoch of the coming of the Son of Man. Now note well that 10:22b and 24:13 are the same. Both of these passages have in view the epoch of the coming of the Son of Man.**”

“The word ‘end,’ *telos*, is used three times [in Matt. 24] (vv. 6, 13, 14). **The end has reference to Messiah's appearance for the deliverance of the [godly Jewish] remnant.** Those that endure this terrible time know that it is of measured duration and that holding fast the expectation of Messiah's coming will result in deliverance when He comes. Of course, there will be martyrs, but for those not martyred the end will come, and they will be saved from the oppressors. [Matt. 24] Verse 13 does not refer to a Christian enduring to the end of his life in the sense of remaining loyal to Christ until he dies. Not only is this verse pressed into false use by Arminians; but the Calvinist and amillennialist W. Hendriksen, who applies vv 4-12 to the entire present period, claims v. 13 applies to a Christian's remaining loyal to Christ and entering glory! All of this is peculiar exposition. Why not treat the passage as a whole instead of changing subjects? The words, *the end*, refer to the question raised in v. 3 about the completion of the age. The ‘beginning of throes’ (v. 8) is not the end (v. 6); it . . . is introductory to the completion of the age. ‘And if those days {of the great tribulation} had not been cut short, no flesh had been saved’ (v. 22). ‘But he that has endured to the end, he shall be saved!’ (v. 13). There is nothing difficult here and we need not ransack history about it. It is a question of enduring through the beginning of throes, and through the great tribulation, and through the completion of the age. **Such will have their flesh saved. Such will be delivered (Dan. 12:1). It is even the time of Jacob's trouble; but he shall be saved out of it (Jer. 30:7).** And thus those who are children of God will enter into millennial blessedness, on earth. It is, then, a matter of deliverance for godly Jews, not

a question of perseverance of Christians. It is a matter of FLESH being saved, not of souls being saved and entering glory above.”

“We noted before that the preaching of the 12 per Matt. 10:23 is bound up with the epoch of the coming of the Son of Man. Meanwhile, however, the mystery form of the kingdom (i.e., an aspect kept secret until it was declared by our Lord, Matt.13) is present now. But during Daniel’s 70th week, which is just prior to the restoration of the kingdom to Israel, *this* gospel of the kingdom [Matt. 10:7 and 24:14], i.e., that the kingdom of the heavens is at hand, shall again go forth through a faithful remnant of Israel. This time, however, the kingdom will be manifested in power. . . . There will be Gentiles brought into blessing through the preaching of *this* gospel of the kingdom [Matt. 24:14]. These are seen in Rev. 7:13-17. They are said to “come out of the great tribulation” [Rev. 7] (v.14). Such are also found in Matt. 25:34-40.”—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 2, pp. 176, 188, 189, 191, 192)

“It [the mission of preaching *this* gospel of the kingdom (Matt. 10:7; 24:14), i.e., “*Repent, for the kingdom of the heavens*” to be literally established on earth “is at hand”] will be taken up again [during the completion of the age, Daniel’s 70th week (Matt. 24:14), through a Jewish remnant, as represented by the Jewish disciples/apostles whom the Lord was then addressing] . . . in the face of bitter persecution, and continued until the actual coming of the Son of Man from heaven and the consequent deliverance of His own [His own godly Jewish remnant] at a yet future time. . . . **The occurrence of the same exhortation and encouragement with the distinct and detailed prophecy of the coming of the Son of Man, in the twenty-fourth chapter, assures us as to the meaning here [in Matt.10:22-23].** Again there we are told that ‘he that endureth to the end shall be saved,’ the special troubles of the last days are put before us, and the Lord’s coming at the end ‘with all His holy angels with Him.’ But even as to the meaning of this, many have gone astray; while the lack of understanding of the parenthetical nature of the present Christian time has necessarily confounded things which should have been kept far apart.”—F.W. Grant (*The Numerical Bible*)

“[Matt. 10] Verse 23 tells us of an unfinished testimony. . . . The coming of the Son of Man is His second coming. Before He comes again the gospel of *the kingdom* will be preached once more both in Israel’s land and also among all nations (Matt. 24:14). The heralds in the future will again be a company of believing Jewish disciples. The predications concerning persecution and tribulation will then all be finally fulfilled in that period of time, which is called ‘the great tribulation’ (24:21). The true Church will then be no longer on earth. Before [Daniel’s 70th week and] that time of trouble comes, preceding the visible coming of Christ, the Church will be gathered home [to the Father’s house, in heaven] to be with Christ (1 Thess. 4:13-18).”—A.C. Gaebelein (*Gaebelein’s Concise Commentary on the Whole Bible*)

[Note: The fact that there is a degree of *similarity* between some of the events leading up to the Roman destruction of Jerusalem in 70AD and some of the events of the yet future Tribulation Period/70th week of Daniel (e.g., cp. Luke 21:16-17 with Mark 13:12-13a, Matt. 10:21-22a, and Matt. 24:9), *does not and cannot change the fact* (which was conclusively demonstrated under the discussion of Matt. 24:34) that the events leading up to and including the Roman destruction of Jerusalem in 70AD (Luke 21:12-24) *necessarily occur an indefinite amount of time “before” the fulfillment of “all these things”* (Luke 21:12) of the yet future Tribulation Period/70th week of Daniel (i.e., *before all these things of Luke 21:8-11, 25-36, Matt. 24 and Mark 13 of the Olivet Discourse*). Thus, this degree of similarity demonstrates nothing more than that the former, in certain respects, is a *foreshadowing* of the latter, i.e., of that which is *yet to come*.]

A further word seems to be in order concerning *this* gospel of the kingdom (cf. **Matt. 10:7; 24:14**; 3:2; 4:17; 4:23; 9:35; Mark 1:14-15; Luke 10:9, 11; 4:43; Acts 3:17-21) in contradistinction to *the* gospel of the grace of God. [Take note: According to such Synoptic Gospel passages as Luke 18:34, 9:45, Matt. 16:22, Mark. 9:10, 9:32, even the apostles themselves were unable to understand *the fact and significance of our Lord’s death and resurrection* (in fact, Luke states that the meaning was “hidden from them”); as such, the disciples, prior to our Lord’s death and resurrection, certainly could not have exercised *faith in Him as the Crucified and Risen One*, nor could they have called on anyone else to do so in *the* gospel of the kingdom they were then preaching. Thus, the gospel of the kingdom (“*Repent, for the kingdom of the heavens is at hand*”) must contain or consist of other “good news”—good news other than that of the atoning death and resurrection of the Lord of glory, though it be, of course, based on it. Surely there is no professing Christian today who is going around preaching: “*Repent, for the kingdom of the heavens is at hand*”?!]

“Much heat without light has been generated by those set against dispensational truth concerning what the gospel of the kingdom is, almost going so far as to say we teach ‘another gospel’ (Gal. 1) when we say that ‘*this* gospel of the kingdom’ is not the gospel of the grace of God [of which there is indeed *only one* such gospel (Gal. 1, 1 Cor. 15)].”

“It shows grave ignorance of the gospel of the grace of God to confound the two [i.e., to confound it with the gospel of the kingdom]. They are as different as it is to take a people out of this world to be like Christ in glory above and to establish a kingdom in manifestation on earth with earthly blessings for His earthly people.”

“Here some remarks on this bogus charge regarding the dispensational view of the word ‘gospel’ are taken from W. Kelly: ‘The Christian can understand and sympathise with the jealousy which takes fire at the idea of preaching any other gospel than that which an apostle preached; as if there could be salvation save by grace through faith, and that not of ourselves; it is the gift of God, not of works, lest any man should boast. But if we heard one quoting Gal. 1 to show that the very same thing was meant by the gospel there, by the gospel of the kingdom (Matt. 24:14), by that which was preached to Zacharias (Luke 1:19), to Abraham (Gal. 3:8), to Israel in the wilderness (Heb. 4:2), to Paul (1 Thess. 3:6), to God’s servants, the prophets (Rev. 10:7), as well as by the everlasting gospel in Rev. 14:6, we should feel that *eujaggevlion* and *eujaggevlivzw* were unscripturally limited through our conventional usage of the word ‘gospel’ in English; and so the profit was missed of the distinct force in each of the applications of the term in the perfect word of God. The truth of the case beyond question is, that the word ‘gospel’ is used there in a far wider manner than is common with us, who confine it to the word of salvation through the faith of the Lord Jesus Christ. In that sense there can be none other; and such is the meaning in Gal., where the apostle utterly denies a different gospel which is not another. There can be none, save that of the grace of Christ Who gave Himself for our sins. . . . But, that the word *eujaggevlion* (gospel) and the corresponding verb are applied in scripture to many other glad tidings, besides those of salvation through the death and resurrection of the Saviour, is beyond a doubt to an unprejudiced mind. The scriptures, already referred to, set this at rest. . . . But the pre-evangelisation to Abram, that all the nations should be blessed in him, is a very different message from that which the Lord in the days of His flesh commissioned the twelve to preach, when He said, “Go not in the way of the Gentiles.” Nor can the gospel of the grace of God, which now gathers Jew and Greek for heavenly glory, be rightly confounded with the everlasting gospel which the angel is by-and-by to preach, saying, “Fear God and give glory to Him, for the hour of His judgment is come.” God will then send to the Gentile world the simple tidings of the bruised woman’s Seed as the vanquisher of Satan, backed up by the message of judgment at the door. In fine, as a question of salvation, there can be but one gospel; while in another and in its place an important sense, repeatedly enunciated in God’s word, there are many glad tidings, whose several bearings must be admitted, if we would be wise in the dispensations of God.’ ”

“[The] disciples did not understand what the Lord meant by His death and resurrection. Read again Matt 16:22; Mark 9:32; Luke 9:45; 18:34; 19:11; 24:21. The opposers of dispensational truth unite in asserting that this gospel of the kingdom and the gospel of the grace of God are the same. What is the result? Why, that the 12 disciples proclaimed the gospel of the grace of God as recorded in Matt. 10:5ff. And what, think you, in the light of the above scriptures, was the content of their message, they not understanding the death, bloodshedding and resurrection of Christ? . . . The Lord Jesus also preached that the kingdom of the heavens was at hand (Matt 4:17), i.e., the gospel of the kingdom (Matt 4:23). It was only just before His transfiguration that He began to tell His disciples of His impending death and resurrection (Mark 9:31). We are not told in the Scriptures, and so faith knows nothing about it (Rom 10:17), that Christ proclaimed His rejection, death, bloodshedding, and resurrection as part of *this* good news of the kingdom. Yet all of this is embraced within the gospel of the grace of God, plus much more. . . . These considerations show us that the preaching of the kingdom of the heavens as at hand was the announcement of the kingdom prophesied by the prophets. It is the earthly reign of Messiah in majesty.”

“Who [today] is preaching, ‘Repent, for the kingdom of the heavens is drawn nigh’? Our Lord told the twelve, ‘And as ye go, preach, saying, the kingdom of the heavens has drawn nigh’ (Matt. 10:7). . . . [Preaching] things *concerning* the kingdom as a moral sphere, or as the coming sphere of Christ’s glory, [in no way translates into the idea that] . . . Paul [or we today] preached ‘the gospel of the kingdom’—that the kingdom of the heavens has drawn nigh”.

“[Yes,] Paul preached the kingdom. That is not the same thing as preaching the gospel of the kingdom. That seems a rather elementary distinction. Do those who equate the two seriously think that Paul preached, ‘repent, for the kingdom of the heavens has drawn nigh’?”

“[J.N. Darby:] ‘It is a question there of the gospel [of the kingdom] that Jesus preached during His lifetime, as well as John the Baptist; it is not the gospel of the death and resurrection of Jesus (that is to say, a work of eternal redemption fully accomplished), but the solemn fact that the kingdom was going to be established; it is the ‘everlasting gospel.’ The Lord was about to begin to break the serpent’s head by the establishment of this kingdom, to take in hand His great power and act as King. This testimony is to be rendered after the catching up of the church and before the manifestation of the Lord. The testimony rendered to the Jews is found in Rev. 11; but here we learn that it will be heard also in the entire world before the end comes.’ ”

"[J.N. Darby:] 'Now whatever analogy of principle there may be in the Lord's dealings (and I think there is), I believe strictly this is put in contrast with what we call the gospel. The death and resurrection of Christ could not be preached as the gospel [by the disciples] before He was crucified and risen (previous to that His death was man's sin, though it were God's purpose); in the resurrection it could, because God had received it as atonement; but even Peter preaches it as their sin, and speaks of His return on their repentance, until further things came in. Stephen's death was the point of change as to this; but this gospel of the kingdom was, that the kingdom of heaven was at hand, that God was going to set up His kingdom, though from heaven, among the Jews, in the person of His Son, even the Lord Jesus Christ; and this was to be preached to the Gentiles before He did it [Mat.. 24:14], for this would be the end, and the Lord would, as He always does, send the testimony before He did the fact. It is this gospel of the kingdom, then, that is to be preached before the end comes of Jewish circumstances {in which the remnant finds itself} to Jewish disciples, and this to the nations.' "

"The fact that the gospel of the kingdom did not include the death, resurrection, and ascension of Christ into glory does not mean that therefore when the gospel of the kingdom is [resumed and] preached *in the future*, these momentous facts will not be noted. But the character of the preaching then is in view of Messiah's coming in glory to set up the kingdom prophesied by the prophets of Israel. That is the form the preaching will have. Now, who is it that preaches 'Repent, for the kingdom of the heavens has drawn nigh'? Do those who equate the two do so? Why not, since they claim they are the same?"

"We ought to know that the gospel of the kingdom is not the gospel committed now, without our text even having said 'this gospel.' By 'this gospel' our Lord spoke of the gospel John preached (Matt. 3:1-4) and that He Himself preached (Matt. 4:23). Indeed, it was this gospel that the disciples to whom He was then speaking had themselves preached (Matt. 10:7). . . . In the future, the godly Jews will thus preach. It is 'this gospel,' these glad tidings; namely, repent, for the kingdom of the heavens has drawn near. It is 'this gospel' that the disciples had themselves preached while the Lord was here, as part of a godly Jewish remnant. Though the past preachers of it were incorporated into the church [on the day of Pentecost, after the death, resurrection, ascension of Christ into glory, and the consequent sending down of the Holy Spirit from heaven], a future godly Jewish remnant will take up this gospel again. Matt. 24:14 is express about it, and that it will go out to the nations of the world for a witness."—R.A. Huebner (*Elements of Dispensational Truth*, Vol. 2, pp. 188-191, 306, 309, 310)

One final note: the future godly Jewish remnant who will take up this gospel of the kingdom again during Daniel's 70th week, *will not* and *never will* be part of the Church, Christ's heavenly Body and Bride—which is comprised exclusively of all believers saved from the day of Pentecost to the Pre-Tribulation/Pre-70th Week Rapture, at which time the heavenly Church is *completed*. All who form part of this heavenly Body are in union with Christ the Head in the heavenlies—they are "*in Christ*," wherein is neither Jew nor Gentile before God, in terms of standing, position, blessings. The Lord's Jewish disciples, part of the *then* earthly Jewish remnant, who preached the gospel of the kingdom for a time, were baptized by the Holy Spirit into Christ, to form one Body in Him—on the day of Pentecost, after the death, resurrection, ascension of Christ into glory, and the consequent sending down of the Holy Spirit from heaven—and thus ceased to be earthly/Jewish in standing and position before God, in Christ Jesus. But this will never be so of the future godly Jewish remnant of Daniel's 70th week, who will *never cease to be Jews in terms of earthly standing, position, blessings*. They will never be incorporated into the heavenly Church (completed at the Rapture)—and there is not one verse of scripture to suggest otherwise. To the contrary, they will compose the new and true spiritual nation of Israel in the Millennial Kingdom, under their Messiah and their New Covenant.

MATTHEW 26:64

"Jesus says to him [Caiaphas], Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." (Matt. 26:64)

Alluding here to both Psalm 110:1 and Daniel 7:13, our Lord Jesus Christ, the Son of God, the King of the Jews, "declares that in the future, He will be manifested in the glory of Israel's Messiah coming to earth to reign."—Stanley D. Toussaint (*Behold the King: A Study of Matthew*, p. 307. Multnomah Press, 1981).

"*Jehovah said unto my Lord, Sit at my right hand, until I put thine enemies as footstool of thy feet. Jehovah shall send the sceptre of thy might out of Zion: rule in the midst of thine enemies. Thy people shall be willing in the day of thy power, in holy splendour.*" (Psalm 110:1-3a)

"I saw in the night visions, and behold, *there came with the clouds of heaven one like a son of man*, and he came up even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14)

Now Preterists hold that the Lord's address here was intended to be strictly *personal* to Caiaphas the high priest (and perhaps to all those present at the "trial" before the high priest and the Sanhedrin?), promising that he himself would see the Son of Man coming on the clouds of heaven in power and great glory to establish His kingdom. *Therefore* (they say), the coming of the Son of Man to establish His kingdom *must have been* fulfilled in the lifetime of Caiaphas—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD.

Recall, once again, that "partial" Preterists hold to a *non-literal, non-personal, non-physical, providential Second Coming of Christ in the Roman destruction of Jerusalem in 70AD*; whereas "full" Preterists claim to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the Roman destruction of Jerusalem in 70AD. **But, in either brand of Preterism, *the kingdom inaugurated at His 70AD Second Coming is mysticized/spiritualized.* [Of course, the "partial" Preterist notion is also contradicted entirely, e.g., by Matt. 24:29-31. The Roman destruction of Jerusalem in 70AD cannot *be* the providential Second Coming; nor can it be the *result* of the providential Second Coming. For the coming of the Son of Man on the clouds of heaven with power and great glory is declared by Scripture to take place *after—immediately after—"the tribulation of those days,"* which, in the spiritual alchemy of Preterism, *is the very destruction of Jerusalem in 70AD.* To thus teach that the destruction of Jerusalem takes place after the destruction of Jerusalem is utter nonsense!]**

And it has already been demonstrated at some length that the Preterist *approach or methodology* is a *selective, isolated, pseudo-literal* one (2 Pet. 1:20), which *reads into* their select texts *that which cannot be found there or anywhere else* in God's Word, and which *mysticalizes* the kingdom, and *overthrows* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures*—including, e.g., the myriad of OT prophecies, and the very Olivet Discourse itself and the book of Revelation as a whole—bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. As such, the Preterist take on Matt. 26:64, e.g., is completely illegitimate and cannot possibly be true.

Another point to note is this: Preterists *mysticalize* Daniel's 70th week/the Tribulation Period/Matt. 24 of the Olivet Discourse *as referring to the destruction of Jerusalem in 70AD*, based on their *selective, isolated, pseudo-literal eisegesis* of Matt. 26:64 (24:34, 16:28, and 10:23), which they imagine requires the Lord to have returned *specifically* in 70AD (which has been shown to be absolutely false and unsupportable). Further, this is a blatant case of ***circular reasoning***. For Preterists *mysticalize* Matt. 24 of the Olivet Discourse *based on* their view of Matt. 26:64 (along with 16:28, 24:34, and 10:23); but they *justify* their 70AD view of Matt. 26:64 (16:28, 24:34, and 10:23) *based on* their *mysticalizing* of Matt. 24 of the Olivet Discourse!

"Jesus says to him [Caiaphas], Thou [singular] hast said. Moreover, I say to you [plural, *Jews as a whole*], From henceforth ye [plural, *Jews as a whole*] shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." (Matt. 26:64)

There are, of course, only two options in understanding this text: a false one (of which there could be many) and the true one.

(A) False Option: The Preterist view has been shown, and will further be shown, to represent a false option, which entails an *eisegetical* interpretation in *isolation* from all other scripture revelation on the subject (including the Olivet Discourse itself), and particularly as to the nature of the kingdom (i.e., *each and every single* OT covenant, prophecy, promise to His earthly people Israel concerning a literal earthly kingdom is *mysticalized* or *alchemized* into a mere "spiritual" kingdom). The Preterist view, therefore, in no way follows a genuinely literal interpretation. It is an *eisegetical, isolated*, and thus a gravely erroneous and *pseudo-literal* interpretation.

(B) The True Option: The Lord's prophetic declaration was addressed, not merely to Caiaphas *personally*, but to *the Jews as a whole* ("you" is plural)—*as representative* of those Jews living during, and to the end of, the (necessarily) *yet future* Tribulation Period/70th week of Daniel (not simply the elect/godly Jewish remnant, but all the tribes of the land), who will be alive to see the sign of (consisting of) the Son of Man in heaven, literally, physically, personally coming on the clouds of heaven with power and great glory (Matt. 24:30; **and cf. Rev. 1:7**). "They would see the Son of Man coming in the clouds with power and great glory, and then all the [Jewish] tribes of land (of the land of Israel . . .) shall wail because of Him, returning in glory. The faithful remnant sharing in a general way the fate of the nation, but delivered from their unbelief, will mourn, we know in another manner (Zech. 12:10-14), looking upon the One whom they had pierced."—

J.N. Darby. This is in perfect accord with all other scripture revelation on the subject, including the nature of the kingdom. It is in perfect harmony with all other scripture (2 Pet. 1:20), including the immediate context, and thus the correct and genuine literal interpretation.

It has already been conclusively shown that the period of time covered by Matt. 24 (Mark 13 and Luke 21:8-11, 25-36) of the Olivet Discourse is *necessarily*, the *post-70AD*, and *thus yet future*, Tribulation Period/70th week of Daniel (the reader is directed to the discussions under Matt. 24:34 and Matt. 16:28 for careful consideration in this regard; particularly on the *key bearing* of Matt. 24:15 and Luke 21:12). Therefore, the coming of the Son of Man in Matt. 26:64 and Matt. 24:29-31 must be fulfilled sometime subsequent to 70AD . . . and *after* the accomplishment of the 70th week of Daniel.

As such, even the selective, isolated, pseudo-literal Preterist view of Matt. 26:64 must be fulfilled sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.

This leads to the next point . . .

"Jesus says to him [Caiaphas], Thou [singular] hast said. Moreover, I say to you [plural, Jews as a whole], From henceforth ye [plural, Jews as a whole] shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." (Matt. 26:64)

Assuming for the sake of argument that the absurd Preterist view of Matt. 26:64 is correct—insofar as, the Lord's address here was intended to be strictly *personal* to Caiaphas the high priest (and perhaps to all those present at the "trial" before the high priest and the Sanhedrin?), promising that he himself would see the Son of Man coming on the clouds of heaven in power and great glory to establish His kingdom—***it still in no way entails Preterism; i.e., the coming of the Son of Man and establishment of His kingdom in the destruction of Jerusalem in 70AD.*** For Matt. 26:64 says *not one word* as to when the Son of Man would come; though it has been conclusively shown (see discussions under Matt. 24:34 and Matt. 16:28) that it would ***have to be sometime subsequent to 70AD . . . and after the accomplishment of the 70th week of Daniel, whenever that might be.*** Preterism/"70ADism" is thus absolutely ruled out.

Further, there is absolutely *no statement or promise* of the Lord in Matt. 26:64, or anywhere else for that matter, which indicates that Caiaphas would be "*kept from dying*" until 70AD, or that he would be "*kept from dying*" only until 70AD. Nor is there one word in Matt. 26:64 which indicates that Caiaphas would see the coming of the Son of Man to establish His kingdom *while he was still alive*, or while he was still alive *on this earth*—i.e., that he would be "*kept from dying*," or that he would be *kept on this earth, until* he saw the coming of the Son of Man to establish His kingdom. (All such preterizing notions have been *assumed and read into* the text *without any scriptural basis whatsoever*.)

Rather (still assuming for the sake of argument the basic correctness of the Preterist view), the Lord's declaration in Matt. 26:64 simply requires that Caiaphas see "the Son of man sitting at the right hand of power, and coming on the clouds of heaven." But He gives not the slightest suggestion as to *when* that would be (certainly not 70AD).

As such, this yet leaves *two possibilities . . . actually the only two tenable positions* (though there can be a slight variation of a detail or two within the scenarios of these only two tenable positions) . . . that Preterists may adopt, and one of which they *must* adopt, *under* their absurd, isolated, pseudo-literal view of Matt. 26:64 (i.e., insofar as, the Lord's address here was intended to be strictly *personal* to Caiaphas the high priest [and perhaps to all those present at the "trial" before the high priest and the Sanhedrin?], promising that he himself would see *the Son of Man coming on the clouds of heaven with power and great glory to establish His kingdom*):

(1) That is, the Lord's affirmation entails that He would, and has, miraculously kept Caiaphas alive for the past 2,000 years and will continue to do so until he sees the Son of Man coming on the clouds of heaven with power and great glory. Where is he being kept alive? The text does not say; but if he became a believer later in life, then presumably he is alive in Paradise/the third heaven; otherwise he is alive in Sheol/Hades. Thus, the Lord (in making good on His affirmation that Caiaphas would "see the Son of Man coming on the clouds of heaven") has been miraculously keeping him alive as such for the past 2,000 years (whether in Heaven or Hades)—*until he is returned to this earth after (or perhaps just prior to) the completion of the Tribulation Period/Daniel's 70th week, in order to "see the Son of Man coming on the clouds of heaven" to establish His literal kingdom on this earth.*

(2) Caiaphas did die in the first century, perhaps even prior to 70AD. Nonetheless, the Lord's affirmation entails that Caiaphas will be given to see (whether as an unbeliever or as having become a believer later in life) the Son of Man coming on the clouds of heaven with power and great glory

after the completion of the yet future Tribulation Period/Daniel's 70th week. If Caiaphas became a believer later in life, *then he will return with the Lord (or perhaps just prior to His return)* and will thus, in his resurrected body, "see the Son of Man coming on the clouds of heaven" to establish His literal kingdom on this earth. If Caiaphas never repented, believing on the Lord Jesus Christ, *then from Sheol/Hades he will miraculously* be given to "see the Son of Man coming on the clouds of heaven" to establish His literal kingdom on this earth.

These two positions (with whatever slight variation is espoused) are the *only two tenable* ones that Preterists may adopt, and one of which they *must* adopt, *under* their absurd, isolated, pseudo-literal view of Matt. 26:64. But either one is a self-defeating position! For Preterism/70ADism is thus absolutely ruled out by the very Preterist view of Matt. 26:64!

Therefore, either, one of these two positions represents the true fulfillment of Matt. 26:64—in which case Preterism/70ADism disproves itself . . . collapses of its own weight . . . perishes in the ash heap; or the true position is that which recognizes that the Lord here spoke prophetically, not merely to Caiaphas *personally*, but to *the Jews as a whole* ("you" is plural), as *representative* of those Jews living during, and to the end of, the (necessarily) *yet future* Tribulation Period/70th week of Daniel, who would thus see the Son of Man coming literally, physically, personally on the clouds of heaven with power and great glory (Matt. 24:30; and cf. Rev. 1:7)—in which case, again, Preterism/70ADism is sent packing to return to *never never land*. Either way, *Futurism* is the end result!

Given the Preterist mysticalizing methodology in approaching the scriptures, it is *impossible* for that system to conclusively *disprove*, *either logically or biblically*, the self-defeating positions outlined above. It would be interesting and instructive to behold the *manner* of their attempt!

"And then [immediately after the tribulation of those days, v. 29] shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30)

"Jesus says to him [Caiaphas], Thou [singular] hast said. Moreover, I say to you [plural, Jews as a whole], From henceforth ye [plural, Jews as a whole] shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." (Matt. 26:64)

"Behold, He comes with the clouds, and every eye shall see Him, and they which have pierced Him, and all the tribes of the land shall wail because of Him. Yea, amen." (Rev. 1:7)

One final observation . . .

Why do Preterists *not* use Rev. 1:7 as a *fifth* "proof" text in support of their 70ADism? That is, why do they not use Rev. 1:7 in same way that they use Matt. 26:64 to claim that the coming of the Son of Man to establish His kingdom *must have been* fulfilled in 70AD? To be sure, they do preterize Rev. 1:7 via their mysticalizing method of interpretation; but they do not appeal to Rev. 1:7, as they do to Matt. 26:64, in order to claim proof of a *necessity* for a 70AD fulfillment of the coming of the Son of Man. Why not?

When it comes to Matt. 26:64, Preterists hold that the Lord's address was intended to be strictly *personal* to Caiaphas the high priest, promising that he himself would see the Son of Man coming on the clouds of heaven in power and great glory to establish His kingdom; *therefore* (they say), the coming of the Son of Man to establish His kingdom *must have been* fulfilled in the lifetime of Caiaphas—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD.

When it comes to Rev. 1:7, why is it that Preterist do not similarly argue that the passage was intended to be strictly *personal* to "they which pierced Him . . . all the tribes of the land," promising that *they would all* see the Lord Jesus Christ *coming with the clouds* to establish His kingdom; and *therefore*, His coming *must have been* fulfilled in the lifetime of "they which pierced Him"—specifically in, or immediately after, the Roman destruction of Jerusalem, in 70AD?

For the very simple reason that, "they which pierced Him . . . all the tribes of the land" refers to *the Jews*; and if Preterist applied the same *absurd, eisegetical, isolated, pseudo-literal* methodology to Rev. 1:7 as they do Matt. 26:64, then they would end up with a promise entailing that *all of the Jewish contemporaries of Christ*, "they which pierced Him . . . all the [Israelite] tribes of the land," would "see Him coming with the clouds"—which means that *every single Jew* alive at the time of the crucifixion of their King *would have to be alive in 70AD*, so as to "see Him coming with the clouds." But the facts of Scripture and profane history obviously demonstrate that not all of the Jews alive at the time of the crucifixion of their King lived to 70AD. Far from it.

Thus even Preterists recognize that their *absurd, eisegetical, isolated, pseudo-literal* methodology will not work with Rev. 1:7 . . . and that “they which pierced Him” cannot be interpreted in a strictly *personal* sense, but in a *representative* sense (of the Jews as a whole, as a people, *just as in Matt. 26:64*). But such recognition does not stop them from blatant *inconsistency*—in attempting to foist their absurd methods on Matt. 26:64!

AT HAND . . . NEAR . . . QUICKLY . . . SHORTLY . . . SOON . . .

Certain so-called “time” references in the NT will now be touched on—such as *at hand, near, quickly, shortly, soon*—which Preterists point to as supposedly lending support to their theory, but the true bearing of which they completely miss and distort, given their failure to grasp the true nature and position of God’s **heavenly** people in Christ Jesus, the Church—His heavenly Body and Bride—and the resulting **expectant posture** in which she has been divinely placed and of which she ought always give true heart-expression: toward the *imminent (possible at any moment)* coming of her Beloved to take her everlastingly unto Himself to the Father’s house (*Pre-Tribunational/Pre-70th Week Rapture*).

“Revelation of Jesus Christ which God gave him to shew his servants *things which must **shortly** come to pass*; and sending by his angel he signified it to his servant John.” (Rev. 1:1)

“Blessed is he that readeth, and they that hear the words of the prophecy and keep the things written in it; *for the time is **at hand***.” (Rev. 1:3)

“Because thou hast kept the word of my patience, *I also will keep thee from the hour of trial that is **about to come on all the habitable world, to try those that dwell on the earth. I am coming **quickly*****: hold fast that which thou hast, that no one take thy crown.” (Rev. 3:10-11)

“And he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets hath sent his angel to shew his servants *the things which must come to pass **shortly***. And, *behold, I am coming **quickly***: blessed is he that keepeth the words of the prophecy of this book.” (Rev. 22:6-7)

“And he saith to me, Seal not the words of the prophecy of this book: *for the time is **at hand***.” (Rev. 22:10)

“*Behold, I am coming **quickly***; and my reward with me to give each as his work is.” (Rev. 22:12)

“He that testifieth these things saith, *Yea, I am coming **quickly***. Amen! Come, Lord Jesus.” (Rev. 22:20)

Preterists hold that these so-called NT “time” references (such as *at hand, near, quickly, shortly, soon*), particularly in the book of Revelation, teach a *particular* “imminency” which **requires . . . necessitates . . . demands a first century fulfillment** of all prophetic truth or promises (within the sphere of these “time” references)—*specifically, as of, or in, 70AD, in connection with the destruction of Jerusalem by the Romans*. Preterists also use these so-called “time” references in the book of Revelation to argue that it **requires . . . necessitates . . . demands a pre-70AD** date for its composition, “within a period of one to five years” prior to the 70AD destruction of Jerusalem by the Romans.

Keep in mind that “partial” Preterists hold to a *non-literal, non-personal, non-physical, providential Second Coming of Christ* in the Roman destruction of Jerusalem in 70AD; whereas “full” Preterists claim to hold to a literal (!), personal, physical Second Coming of Christ in, or immediately after, the Roman destruction of Jerusalem in 70AD. **But, in either brand of Preterism, the kingdom inaugurated at His 70AD Second Coming is *mysticalized/spiritualized***. [Of course, the “partial” Preterist notion is also contradicted entirely, e.g., by Matt. 24:29-31. The Roman destruction of Jerusalem in 70AD cannot *be* the providential Second Coming; nor can it be the *result* of the providential Second Coming. For the coming of the Son of Man on the clouds of heaven with power and great glory is declared by Scripture to take place **after—immediately after—“the tribulation of those days,”** which, in the spiritual alchemy of Preterism, *is the very destruction of Jerusalem in 70AD*. To thus teach that the destruction of Jerusalem takes place after the destruction of Jerusalem is utter nonsense!]

It has already been demonstrated at some length that the Preterist *approach or methodology* is a *selective, isolated, pseudo-literal* one (2 Pet. 1:20), which *reads into* their select texts *that which cannot be found there or anywhere else* in God’s Word, and which *mysticalizes* the kingdom, and *overthrows* the *genuinely* plain, normal, literal sense of *all other prophetic scriptures*—including, e.g., the myriad of OT prophecies, and the very Olivet Discourse itself and the book of Revelation as a whole—bearing on the future of Israel, the promised kingdom, the coming of Christ, etc, etc. As such, the Preterist take on these so-called NT “time” references is completely illegitimate and cannot possibly be true.

Further, it has already been conclusively shown that the period of time covered by Matt. 24 (Mark 13 and Luke 21:8-11, 25-36) of the Olivet Discourse is *necessarily*, the *post-70AD*, and *thus yet future*, Tribulation Period/70th week of Daniel (the reader is directed to the discussions under Matt. 24:34 and Matt. 16:28 for careful consideration in this regard; particularly on the *key* bearing of Matt. 24:15 and Luke 21:12). Therefore, Chapters 4-20 of the book of Revelation (i.e., the Tribulation Period, the coming of the Son of Man on the clouds, the Millennial Kingdom) **must be fulfilled sometime subsequent to 70AD . . . in connection with (during and after) the accomplishment of the yet future 70th week of Daniel.** As such, the Preterist take on these so-called NT “time” references is, again, completely illegitimate and cannot possibly be true—*regardless* of whatever date Preterists wish to *arbitrarily and groundlessly* assign to the book of Revelation.

It should be stressed, however, that if the God-breathed book of Revelation was indeed written *after* the Roman destruction of Jerusalem in 70AD—i.e., during the 90s, as all the earliest external evidence indicates—*then the whole Preterist theory is blown clear into oblivion*, including its notions about what is supposedly *required . . . necessitated . . . demanded* by the imminency of these “time” references (*at hand, near, quickly, shortly, soon*) in the book of Revelation. For the book of Revelation, penned after 70AD, declares, as such, that the Tribulation Period/70th week of Daniel, the coming of the Son of Man on the clouds, the Millennial Kingdom, the creation of a New Heaven and a New Earth, etc., are things which are yet to “*come to pass shortly*” . . . the time is yet “*at hand.*”

Quite frankly, any *doctrinal* scheme or theory which *depends for its very life* on assigning a particular date (or date range) to the composition of a NT book *should be dismissed out of hand on that basis alone.* [Note: dating related to establishing first century human *authorship* is quite a different (legitimate) matter than that of dating related to establishing some *doctrinal* scheme or theory.] In total contrast, recognizing, heeding, taking to heart the *Futurism* of the book of Revelation, *does not depend at all on* whether it was composed at some particular *pre or post-70AD* date; rather, *Futurism* is based on a genuinely *plain, normal, literal interpretation* of “the words of the prophecy of this book” (with all due allowance for *genuine* figures of speech and symbols)—*in accord with the vast connected whole of God’s prophetic truth* (2 Pet. 1:20). Preterism, however, depends for its very life, not only on the particular date (*pre-70AD*) which it conveniently, arbitrarily, and groundlessly assigns to the book of Revelation, but also on *its departure* from a genuinely plain, normal, literal interpretation of “the words of the prophecy of this book,” a scheme which is inherently forced to *mysticalize/alchemize* the God-breathed book itself—*in isolation from the vast connected whole of God’s prophetic truth.*

The following points are presented as further conclusive proof of the utter speciousness and hollowness of the Preterist’s isolated, *pseudo-literal eisegesis* of these so-called NT “time” references (as teaching a *particular* “imminency” which *requires . . . necessitates . . . demands a first century fulfillment* of all prophetic truth or promises within the sphere of these “time” references—*specifically, as of, or in, 70AD, in connection with the destruction of Jerusalem by the Romans*).

“Partial” Preterists actually do not believe that *all* of “the words of the prophecy of this book” of Revelation have been fulfilled as of, or in, 70AD, in connection with the destruction of Jerusalem by the Romans. Rather, they believe, e.g., that there is yet a *future* second coming of Christ (actually a *third* coming, according to their scheme), based on a few NT passages, **including Rev. 20:7-9.**

But the so-called “time” references of Rev. 1:1, 1:3, 22:6, and 22:10 *do not exclude* such passages as Rev. 20:7-9, but rather encompass *all prophetic truth of the book of Revelation.*

“Revelation of Jesus Christ which God gave him to shew his servants *things which must shortly come to pass*; and sending by his angel he signified it to his servant John.” (Rev. 1:1)

“Blessed is he that readeth, and they that *hear the words of the prophecy and keep the things written in it: for the time is at hand.*” (Rev. 1:3)

“And he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets hath sent his angel to shew his servants *the things which must come to pass shortly.*” (Rev. 22:6)

“And he saith to me, Seal not *the words of the prophecy of this book: for the time is at hand.*” (Rev. 22:10)

But even “partial” Preterists acknowledge that such prophetic words as Rev. 20:7-9 (which they take as a reference to the yet *future* second [actually, according to their scheme, a *third*] coming of Christ), have yet to be fulfilled—***not for the past 2,000 years! Thus, these so-called “time” references (shortly and at hand) allow for the fulfillment of prophecy 2,000 or more years later—teaching an imminency which does not require . . . necessitate . . . demand a first century fulfillment after all!***

“Revelation 22:6 is passage #6 on DeMar’s list of ‘time indicators’ in Revelation In contrast, Gentry cites Revelation 20:7-9 as a reference to the yet future second [*actually third*] coming. This creates a contradiction within Gentry’s brand of preterism. Since Revelation 22:6 refers to the whole book of Revelation, it would be impossible to take *tachos* [*soon, shortly*] as a reference to A.D. 70 (as Gentry does) and at the same time hold that Revelation 20:7-9 teaches the second [*actually third*] coming. Gentry must either adopt a view similar to futurism [*particularly as to the true significance of these so-called ‘time’ references*] or shift to the extreme preterist [*and even more vacuous*] view that understands the entire book of Revelation as past history and thus eliminates any future second coming and resurrection.”

“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 [*any part*] as still future. It is better to see *eggus* [*at hand, near*] as a term that teaches imminency of a period of time that could begin to happen without the warning of signs.”—Thomas Ice (*Preterist “Time Texts,”* pp. 105, 106, in *The End Times Controversy*, Tim LaHaye & Thomas Ice (General Editors). Harvest House, 2003) [Bracketed comments mine.]

Now suppose that your dearest friend, your closest family member, or your beloved spouse was preparing to depart on a trip, and when the day of his departure arrived he bid you, “Let not your heart be troubled, for my return is at hand . . . I am coming back soon, quickly.” Now what would you think of him and his comforting words if he actually returned, not merely a few days or a few weeks or even a few months later, but (*as he always planned to*) a year, two years, three years, four years, or five years later!!

Or suppose that your friend or family member implored you, begged you to lend him your brand new car, telling you not worry and promising that he would return it shortly, soon, quickly. You thus agree to let him borrow your brand new automobile. Now what would you think of him and his reassuring words if he actually returned with your car, not merely a few days or a few weeks or even a few months later, but (*as he always planned to*) a year, two years, three years, four years, or five years later!!

What is the point of these illustrations? To demonstrate that the meaning which Preterists seek to impose on these so-called “time” references, in their NT context, is completely bogus, self-defeating, and could not possibly be true—even granting the arbitrary and groundless *pre-70AD* date for the composition of the book of Revelation “within a period of one to five years” prior to the Roman destruction of Jerusalem. For the particular meaning which the Preterists would assign to these “time” references, in their biblical context, have the effect of making God a liar (!!) and every Preterist man true. “Far be the thought: but let God be true, and every [Preterist] man false.”

Yes, the Preterist’s isolated, *pseudo*-literal *eisegesis* of these so-called “time” references proves too much (more than any professing Christian would ever wish to “prove”!); but that which proves too much, proves nothing at all, except its own disproof! The Preterist understanding, therefore, of the significance of these “time” references—as teaching a *particular* “imminency” which *requires . . . necessitates . . . demands a first century fulfillment* (not to mention a *specific 70AD fulfillment!*) of all associated prophetic truth or promises—is *utterly false*.

Preterists would actually have to espouse, *and prove* (not merely speculate and assume) a date of *composition* for the book of Revelation **at mere days prior to its fulfillment** in connection with the Roman destruction of Jerusalem in 70AD (or certain events leading up to it, which varies according to Preterist whims)—in order for their view of these “time” references to have even a *show or glimmer* of plausibility for itself. But even then, not only would all of the other scriptural facts established above and throughout this paper *contradict and refute* this Preterist scheme—irrespective of where the God-breathed book of Revelation is dated in the first century—but *other, and earlier, NT Epistles would do likewise, as they utilize the very same kind of so-called “time” references.*

“***For yet a very little while He that comes will come, and will not delay.***” (Heb. 10:37)

“***But the end of all things is drawn nigh:*** be sober therefore, and be watchful unto prayers.” (1 Pet. 4:7)

“Let your mildness be known to all men. ***The Lord is near.***” (Phil. 4:5)

“This also, knowing the time, that it is already time that we should be aroused out of sleep; for now is our salvation nearer than when we believed. The night is far spent, and ***the day is near;*** let us cast away therefore the works of darkness, and let us put on the armour of light.” (Rom. 13:11-12)

“***But the God of peace shall bruise Satan under your feet shortly.*** The grace of our Lord Jesus Christ be with you.” (Rom. 16:20)

“Be ye also patient; stablish your hearts; ***for the coming of the Lord is at hand.*** Murmur not, brethren, one against another, that ye be not judged. ***Behold, the judge standeth before the door.***” (James 5:8-9)

It seems that Preterists not only have to re-date the book of Revelation to mere *days* prior to its fulfillment in connection with the Roman destruction of Jerusalem (and necessarily “adjust,” accordingly, their mystical interpretation of many of the words of the prophecy of this book), but they have to similarly re-date several other NT Epistles as well! (Not that this would actually support the Preterist scheme anyway. For Futurism/Dispensational Truth is not in the least dependent upon or affected by such *dating-setting*.)

For there is a spread here of *upwards of 20 years* prior to 70AD (the composition of the Epistle of James is dated by most at around 45-50AD). The two illustrations above may now be revised accordingly, to indicate: “he returned, not merely a few days or a few weeks or even a few months later, but (*as he always planned to*) a year, five years, ten years, fifteen years, twenty years, or twenty-five years later!”

Thus a spread of twenty-five years, fifteen years, five years, or only one year simply does not square even with the Preterist’s own **out-of-context** meaning which he seeks to foist upon these so-called “time” references (*at hand, near, quickly, shortly, soon*). It boomerangs right back at him, delivering a fatal, smack-dab blow to his flighty head. (By “out-of-context” we mean, in part, out of context *to the true character of the position of the heavenly people of God in Christ Jesus, His Body and Bride, and to the expectant posture* in which we have been set by His grace as *partakers of the heavenly calling*—which will be developed briefly below.)

To all of this might be added another set of texts which, *when viewed through Preterist lenses*, actually provides a spread of upwards of *40 years prior to 70AD*; i.e., those texts connected with *the gospel of the kingdom* which our Lord preached during His earthly ministry (as did His disciples, and as did His forerunner, John the Baptist), heralding, “Repent, for the kingdom of the heavens is **at hand**” (cf. Matt. 3:2; 4:17; 10:7; Mark 1:14-15; Luke 10:9,11). When this is viewed through Preterist lenses (for they reject the truth of a “kingdom offer” to Israel conveyed in this gospel of the kingdom), we have the preaching of the kingdom as “**at hand**” (or “*near*”) **over 40 years prior to the destruction of Jerusalem in 70AD, in which Preterists claim that the Son of Man came on the clouds of heaven with power and great glory and established that very kingdom** (in a mystalized manner, of course).

Further, this set of passages is completely immune to the obfuscations or manipulations of any proposed re-dating of Matthew, Mark, and Luke that Preterists might conceivably suggest. For it is not a matter at all of where the God-breathed Synoptic Gospels are dated in the first century; rather, it is a matter of dating *the historical events themselves which these Gospels record*. So it seems that Preterists now have to *re-date*, not only several NT books, but the very *historical events themselves in the earthly life of our Lord*, so as to have them take place mere *days* prior to the Roman destruction of Jerusalem in 70AD! Impossible!!

The bottom line is that the *kind* of “imminency” which Preterists assign to these so-called “time” references is *self-defeating* for the Preterist theory, and completely unscriptural.

Such terminology really speaks to the *position and expectant posture in which we, the heavenly people of God, Christ’s Body and Bride, have been divinely placed and of which we ought always give true heart-expression: toward the imminent—possible at any moment—coming of our Beloved to take us everlastingly unto Himself to the Father’s house—via the Pre-70th week Rapture*.

“But I would not dwell further upon these points of contrast, only praying that we may remember, day by day, that **our place, the church’s only right and befitting place, is to wait for Christ from heaven. It is not judgments that we expect to be in;** it is not the hour of temptation we have to await and dread (Rev. 3: 10), for we shall be kept out of it in the grace of Christ. **Our business is to wait, as a heavenly bride, for our heavenly Bridegroom.** Those who link the church with earthly circumstances will be misled in their ways now, and at times pass on miserably disappointed. Not so the hearts which **the Spirit directs, animates, and sustains in the longing cry, Come, Lord Jesus. May it be so with us, beloved, increasingly as the moment, unknown to us, draws nearer! Amen.**”—William Kelly (*Elements of Prophecy*)

“ ‘The Spirit and the bride say, Come. And let him that heareth say, Come.’ **Such is the normal position, such the primary testimony which the church renders.** After that, it can turn towards others and say, ‘And let him that is athirst come,’ for living waters already flow there; ‘and whosoever will,’ etc. **But for Christians this is the Spirit’s last behest to the church pointing out her true position. Her sentiments are based upon her relationships to Christ, and the Spirit demands that those who hear should be in unison with this desire of His heart. Is it wrong to engage those who have heard the voice of the good Shepherd, to take the position of the bride and to join in the cry, ‘Come’?** But the doctrines of the presence of the Holy Spirit here below in the Church, and of the return of Christ, are identified with its unity upon earth, **with the position of bride, or rather of her who here below is espoused to be**

presented as a chaste virgin unto Christ, and with the desire of His coming, which detaches us from all that is not of Him, and attaches us entirely, exclusively, to Himself.”—J.N. Darby (*The Collected Writings of J.N. Darby*, Vol. 1, pp. 304-305)

True biblical Imminency does not mean that He *must* come for His heavenly Bride at any moment, but that He *may* come for her at any moment. It is imminent at all times to the *not-of-this-world* Church, and certain at one time to God (hidden in His eternal counsels). And as the Rapture is thus imminent/at hand, then *everything* that will come to pass thereafter may likewise be said, as a whole, to be imminent/at hand. For the imminent coming of the Lord Jesus to rapture His heavenly people—to remove them from this world unto their home with Him in Heaven—*triggers the onset all of subsequent events.*

"In Daniel's time, expressly to Daniel himself, the book was to be sealed [Dan. 12:4], and even the old oracles were sealed then: not so John's. 'And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand' [Rev. 22:10]. In Daniel's time it was not at hand. But now Christ is come [First Advent], and is dead, risen, and glorified. **To the church the end is always near. In her own course, and in the matters of her portion, the church does not know time at all. All that instinctively belongs to the body of Christ is unearthly and unworldly. The church is heavenly; and in heaven are no times or seasons. There may be lights of the heaven to mark times and seasons for the earth; and to the lamp of prophecy we do well to pay heed. But the church consists of souls called out from the earth, and is not of the world: consequently to the Christian the time is always at hand.** When Christ at God's right hand was announced even from the very beginning, He was ready to judge the quick and the dead. **He remains in this condition of readiness from the time when He sat at God's right hand till the present. The church goes on according to the will of the Lord, who might according to His own purpose lengthen or abridge the space. It is entirely in God's hand, and in none other's.** Whereas for the [earthly] Jew, there are necessary dates and momentous changes that must take place; and hence, as Daniel represents the Jew, we have the difference kept up. To the Christian this book [of Revelation] is not sealed. All is opened, and this because we have the Holy Ghost dwelling in us; 'for the Spirit searcheth all things, yea, the deep things of God.'"—William Kelly (*Introductory Lectures on the Revelation*)

"But he [John] adds more [in Rev. 22:10], and a very important thought it is, practically, for God's children. You may remember in the last chapter of Daniel it is written (verse 4), 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' **Now mark in what a wonderful place God has put His church,** as we gather from comparing Revelation 22.

"He was sending His word to the most favoured man that could be found among all the favoured prophets of the Old Testament—'a man greatly beloved.' But although there had been given him so plain and distinct a prophecy of Christ's coming and death, other words were added, as to which it was said, 'But thou, O Daniel, shut up the words, and seal the book even to the time of the end.' Here the same Spirit addresses John, and says to him, 'Seal not the words of the prophecy of this book: for the time is at hand' (verse 10). **How comes this to pass? The whole calling of the church is at the time of the end. From the day that the church began its actual existence here below, it was the time of the end; and all through her history, still it is the time of the end.** Of course I do not mean that it is distinctively the time of the end for the Jews, who must wait for the development of all on the platform of literal facts; but therein lies **the peculiarity of the church's calling. She is above times and seasons, though she knows them** [cf. 1 Thess. 5:1]; **she has nothing to do with dates, or signs, or outward events, any more than with the world,** of whose history they are the natural and necessary accompaniment. **The church is lifted up above such a scene; she is heavenly. Such is the place where we are put by the grace of God, entirely outside all the computations which refer to the government of this world.**

"As for the Jew, of whom Daniel was the type, he must wait till the time of the end is historically come, till the knowledge is given by God to those who have understanding then. **Until that time all is sealed up for Israel. This is not the case with the church represented by John. To him it is said, 'Seal not the words of the prophecy of this book.'**

"But here is the error made by many excellent persons. Sir Isaac Newton, a man of the highest reputation in human science, applied this shutting up and sealing of the book in Daniel to the church. The consequence was that he gave it up as a thing that could not be understood till the time of the end. Had he compared the passage in Daniel with the closing words of St. John's Revelation, he would have learnt that the very words that were hidden from the Jewish prophet are expressly opened to the Christian. If Daniel was to seal, John is expressly told not to seal. And why? Because Christ had come, and is gone into heaven, and is on the right hand of God, ready to judge quick and dead; **He was rejected, and from that moment it is morally the time of the end. And so the New Testament writers speak. The apostle John says, 'Little children, it is the last time;'** Peter writes, 'The end of all things is at hand;' **James, 'The Judge**

standeth before the door.' So wrote St. Paul: 'Now all these things happened unto them as ensamples: and they are written for our admonition, upon whom the ends of the world are come' {or ends of the ages are met}. And so Heb. 9:26. Thus you have substantially the same great truth from the Epistles of Paul, of Peter, and of James, down to the Revelation."

"This it is, I conceive, that is supposed, when John is told not to shut up the words of the prophecy of this book. It is to be used and understood now in virtue of the knowledge of Christ and with the Holy Ghost given by Christ as an unction whereby we know all things. **To us the time is always at hand.** The words of this book are not sealed to us; so that it is unbelief, if instead of taking the book as it were to Christ who is the light to reveal this as all else, we submit it to the world and its wisdom which can but darken. This, I doubt not, is the root and reason of the mistakes and difficulties so prevalent with regard to the interpretation of the book. In order to understand this and every other part of scripture, I must see what God is doing for the glory of His Son. As a Christian I am encouraged to read the prophecy: its sayings are not sealed to those who have the mind of Christ. If I were a Jew, I should have to wait till the time of the end arrive in the full prophetic sense, i.e., the end of the age. Then the wise among the Jews shall understand; they are the godly intelligent remnant. With such a remnant in principle (called, it is true, into better hopes) the church began."—William Kelly (*Lectures on the Book of Revelation*)

"Furthermore, the time is said, and said repeatedly (Rev. 1, 22), to be **at hand**; and this as a reason why its sayings were not sealed to John as they were to Daniel {12:4}. The work of redemption being done, Christ gone on high, and the Spirit sent down to be in the Christian and the church, **the time of the end is always near to us, as the Lord is ready to judge the quick and the dead.** Still the ground taken from first to last is, **not that we are in the scenes of the prophecy**, but that **"the time is at hand," not present.** It is very possible that the prophetic warning it contains may be the divine preservative against the sins which at length draw down the closing strokes of God's wrath on the apostasy of Christendom. Into this worst, this rebellious, corruption the professing mass sink during, if not before, the hour of temptation {trial} which is to try them that dwell on the earth {Rev. 3:10}. Out of this hour the Lord has pledged Himself to preserve such as keep the word of His patience. The faithful, His church, will not be in that hour or scene. The Lord keep this promise, full of comfort, before our souls!"—William Kelly (*Elements of Prophecy*)

"The whole outlook of this current age is built upon the imminency of our Lord's return, which will at last trigger the final week of years for which Daniel so longed. Therefore, the events of the book of Revelation are said 'to be at hand'—that is, they are to be the next season of events that will occur. God will not intervene with another new program like the church. We can be sure that the next phase of history is the Tribulation and then the millennial kingdom. John F. Walvoord is correct when he says, 'The expression 'at hand' indicates nearness from the standpoint of prophetic revelation, not necessarily that the event will immediately occur The time period in which the tremendous consummation of the ages is to take place, according to John's instruction, is near. **The indeterminate period assigned to the church is the last dispensation before end-time events and, in John's day as in ours, the end is always impending because of the imminent return of Christ at the rapture with the ordered sequence of events to follow.'**

"Revelation is not the only book to speak about future events as imminent and 'at hand.' Paul admonishes godly living in light of the fact that the 'night is almost gone, and the day is near' (Romans 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). This passage also makes the best sense when 'at hand' is understood to mean 'overhanging' or 'the next imminent event.' As in Romans 13:12, this also means that the practical admonitions to live a godly life are still in effect, since the end of all things has not yet come.

"James joins the chorus of John, Paul, and Peter in his admonition that 'you too be patient; strengthen your hearts, for the coming of the Lord is near' (James 5:8). Were believers only supposed to be patient towards those who wronged them until the destruction of Jerusalem in A.D. 70? Of course not! This passage is speaking about a still-future return of our Lord. Because it is imminent, ongoing patience is required by believers in our day."—Thomas Ice (*Preterist "Time Texts,"* pp. 107-108, in *The End Times Controversy*, Tim LaHaye & Thomas Ice (General Editors). Harvest House, 2003) [Emphasis mine.]

We close this section with a very fitting extract on Romans 16:20—**"But the God of peace shall bruise Satan under your feet shortly.** The grace of our Lord Jesus Christ be with you."

"In this verse believers have been given the wonderful promise that our war with Satan will shortly come to a complete and final end, with Satan totally vanquished and with God's saints sharing in the glorious victory."

“When will this great defeat of Satan take place? It will happen ‘shortly, quickly, suddenly, soon.’ Believers are encouraged by the fact that the battle, though difficult, will not be long. We can expect it to be soon. Satan’s time is short and his defeat is certain.

“Prophetically we know that at the mid-point of the tribulation Satan will be cast out of the third heaven and execute his fury upon the earth, knowing that his time is short (Rev. 12:12). He knows his doom is impending. Three and a half years later he will be cast into the abyss His final and ultimate doom is described in Revelation 20:10 (and compare Matthew 25:41).

“When Paul wrote to the Romans, Satan had not yet been [experientially] defeated, nor is this the case today (1 Pet. 5:8-9; 1 John 4:4). Believers of the first century, as well as believers today, are joyfully expecting the imminent return of Christ (Tit. 2:13; Rom. 13:11; 1 Cor. 1:7; etc.). We know that once this event takes place (which may be at any time), Satan’s defeat will soon follow. It is from the perspective of imminency that we may speak of Satan’s defeat as ‘soon.’ Believers of any period of church history should be encouraged by the fact of Christ’s soon coming and Satan’s soon defeat!

“This Greek phrase ‘soon’ or ‘shortly’ is also found in Revelation 1:1 and 22:6—‘the things which must **shortly** come to pass.’ . . . Romans 16:20 serves as an argument against such thinking [i.e., against the thinking of Preterists]. Obviously Satan is an active and dangerous foe today and he has not yet received his [experientially] crushing and defeating blow, even though it has been nearly 2000 years since Paul promised that this would soon take place! And yet, from the perspective of believers both then and now, this event may be anticipated to take place ‘shortly.’

“I wrote to, Gary DeMar, a very prominent author, anti-dispensationalist and defender of the view that says that most prophecies have been fulfilled in the past, in or around 70 A.D. I simply asked him when he believed Satan would be crushed in light of Romans 16:20. I also asked him if he thought this has already taken place in 70 A.D. Here is his response:

The primary reference is the Roman Christians to whom Paul is writing ("*your feet*" not "*their feet*," that is, not the feet of people who were not alive when Paul wrote his letter). The crushing is to take place "soon." "Soon" means "soon." Since nearly 2000 years have passed, whatever Paul was describing, it is history. Satan could refer to the apostate Jews who Revelation describes as a "synagogue of Satan" (Rev. 2:9; 3:9), the same ones that Jesus describes as being related to the Devil in John 8:44 ("*ye are of your father the devil*"). The Jews were the ones "who both killed the Lord Jesus and the prophets, and drove us out," Paul writes. "They are not pleasing to God, but hostile to all men, hindering us from speaking to the Gentiles that they might be saved, with the result that they always fill up the measure of their sins. *But wrath has come upon them to the utmost*" (1 Thess. 2:14-16). This "wrath" might be Paul’s crushing metaphor. (5/21/01)

“Notice that DeMar, in seeking to understand ‘soon’ [via his isolated, *pseudo*-literal, Preterist *eisegesis*] . . . is forced to understand the verse in a very non-literal way. He says that ‘soon’ means ‘soon’ but then goes on to explain that Satan does not really mean Satan but it is merely a metaphor for the unbelieving Jews who will be crushed in 70 A.D. This is typical of the preterist position. By insisting that most prophecies find their fulfillment in the first century they are forced to understand most prophecies in a very non-literal way. (See our booklet, *The Great Tribulation—Future or Fulfilled?*)—George W. Zeller [Bracketed comments mine.]

CONCLUSION

Our Lord gave the following warning in Luke 21 of the Olivet Discourse: “See that ye be not led astray, for many shall come in my name, saying, I am he, **and the time is drawn nigh**: go ye not *therefore* after them.” (Luke 21:8)

The Lord Jesus warns of these false christs, who claim “I am He.” But why does our Lord make a point of mentioning their other claim, i.e., that *the time is “at hand”*? Why *should that* be a clear indication (to those who will live during the Tribulation Period/70th week of Daniel) of the blasphemous counterfeit claims of these false christs on earth? For the very simple reason that, *if the true Christ had actually returned to this earth*, the results would be universally, unmistakably and incontrovertibly evident . . . the time would no longer be, and could no longer be said to be, merely “at hand” . . . the time would have actually arrived . . . His literal, world-wide Kingdom—precisely as promised and depicted in the OT prophetic word—would be installed and underway! (with all living unbelievers having been judged and purged off the face of the earth, leaving no more room for the *competing* claims of false christs!).

There is a principle in this warning of our Lord that may be applied today—i.e., prior to the days of the future Tribulation Period/70th week of Daniel (with *no implication* that Preterists themselves are false *christs*, though their teachings are indeed false, in peddling a *preterized date-setting* scheme): *see that ye be not led astray . . . go ye not therefore after Preterist mysticalizers . . . go ye not after modern-day Hymenaeus and Philetus: men who concerning the truth went astray . . . and overthrow the faith of some. For if the Lord indeed returned to this earth in 70AD, the results would be universally, unmistakably and incontrovertibly evident!*

“Preterism rises and falls upon the validity of the preterists' so-called ‘time texts.’ Once preterists have confidently [and baselessly] asserted that the texts are related to A.D. 70, they use that starting point to expand their preterist [and mysticalizing] framework, until it has swallowed up the entire New Testament [and Old Testament]. However . . . their starting point—the ‘time texts’—is not valid. . . . If the infection is stopped at its source, then there is no danger of the gangrene spreading throughout the rest of the body.”—**Thomas Ice (Preterist “Time Texts,” p. 108, in *The End Times Controversy*, Tim LaHaye & Thomas Ice (General Editors). Harvest House, 2003)** [Bracketed comments mine.]

“Let not your heart be troubled . . . I am coming again and shall receive you to Myself, that where I am ye also may be.” (John 14:1a, 3b)

“Rejoice in the Lord always: again I will say, Rejoice The Lord is near.” (Phil. 4:4-5)

“And the Spirit and the bride say, Come. And let him that hears say, Come. . . . [And in the last utterance of the breath of inspiration:] He that testifies these things says, Yea, I come quickly. Amen; Come, Lord Jesus.” (Rev. 22:17a, 20)

“Ever keep, brethren beloved, according to this charity, the doctrine which is connected with the cross and resurrection of Jesus—the justification of the believer and of the church; and seek to *awaken* the church from her torpor, by **the doctrine of her position as the bride of the Lamb—one and beloved. Take for a banner this testimony of the Spirit—‘The Spirit and the bride say, Come!’** such is the desire, which comes out of the fulness of the heart. Encourage in grace (for this is all in grace) those who hear, but who have not the persuasion of being the bride of Christ, to come and join their cry to yours and to say with you, Come! And certainly if the heart has entered into the love of Christ in secret, the same Spirit which has made you taste the joy of His love, will make you turn toward the world, and say in the consciousness of that joy and of the possession of those living waters, ‘And let him that is athirst come; and whosoever will, let him take the water of life freely.’

“The same Spirit which makes us enjoy Christ and desire His coming, urges us to call others to the same enjoyment. **In fact, this verse (Rev. 22:17) is the expression of the position of the church and of the presence of the Holy Spirit; but it has been left to her as a last testimony, on the part of the Lord, in order to define that position.**

“The thought of the coming of Christ and the persuasion of our obligations to Him, as Bridegroom, give to our souls and to our testimony an energy which nought else could give. He who recognises the Holy Spirit down here, soul of the unity of the church which is the body and bride of Christ, witness of His glory on high, and consequently ardently—yes, ardently—desiring His return, will not cease on this account to enjoy that third great truth which is the foundation of the others—Christ delivered for our offences, and raised again for our justification. On the contrary, he will enjoy it the more, he will understand it the better. But to avail oneself of the last named truth in order to deny the others, is at least to provoke God to take from us the strength even of that which we desire to retain.”—J.N. Darby (*The Collected Writings of J.N. Darby*, Vol. 1, pp. 336-337)

James M Ventilato
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APPENDIX

A Compilation of Prophecies of Scripture Bearing on—

The *Unconditional and Everlasting* Earthly Blessings and Promises to Israel,
The *Future* Tribulation Period,
The Execution of God's Judgment *by the returning King, Jehovah-Jesus,*
The *Re-gathering* of the Godly Jewish Remnant, and
The *Restoration and Exaltation* of His Earthly People Israel

—All as *Preparatory and Introductory* to the Millennial Kingdom and the Subsequent Eternal State

“Let me here remark . . . that in many of these passages it is not merely the statement of the fact which we affirm, which is material, but its statement coincidentally with facts which leave it impossible to spiritualise it away to other meanings. For example, it might be said that gathering all nations to Jerusalem, or coming up to Jerusalem, meant the assembly of the Gentiles into the church; but I find it *associated* with the re-gathering and exaltation of the Jewish nation, *and at the same time* desolating destructions and judgments on these same Gentile nations. Then I see that the one cannot mean *former* restorations, because *then* there was no gathering of Gentiles into the church; nor the gathering by the gospel, when it went forth from Zion before; because there was no gathering of the Jewish nation, but their dispersion, nor any judgment on the Gentile nations which came up against Jerusalem, but on the Jews themselves. Yet I find these things introduced as coincident occurrences, leading me to sure conclusions as to the unfulfilled character of the transaction, and how to receive their force.”—J.N. Darby (*The Collected Writings of J.N. Darby*, Vol. 2, p. 115)

Gen. 13:14-16

“And Jehovah said to Abram, after that Lot had separated himself from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all **the land that thou seest will I give to thee, and to thy seed for ever**. And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also will be numbered.”

Gen. 15:18-21

“**On the same day Jehovah made a covenant with Abram, saying, Unto thy seed I give this land**, from the river of Egypt to the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

Gen. 17:7-8

“And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an **everlasting covenant**, to be a God to thee, and to thy seed after thee. **And I give to thee, and to thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession; and I will be a God to them.**”

Lev. 26:40-45

“**And they shall confess their iniquity, and the iniquity of their fathers, through their unfaithfulness wherein they were unfaithful to me**, and also that they have walked contrary unto me, so that I also walked contrary unto them, and brought them into the land of their enemies. **If then their uncircumcised heart be humbled, and they then accept the punishment of their iniquity, I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.** For the land shall be left by them, and shall enjoy its sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and their soul abhorred my statutes. **And yet for all that, when they are in the land of their enemies, I will not despise them, and will not abhor them, to make an end of them utterly, to break my covenant with them, for I am Jehovah their God. But I will remember toward them the covenant with their ancestors whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am Jehovah.**”

Deut. 4:26-31

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye pass over the Jordan to possess it: ye shall not prolong your days on it, but shall be utterly destroyed. And **Jehovah will scatter you among the peoples, and ye shall be left a small company among the nations** to which Jehovah will lead you. And ye shall there serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. **And from thence ye shall seek Jehovah thy God, and thou shalt find him**, if thou shalt seek him with thy whole heart and with thy whole soul. **In thy tribulation, and when all these things shall come upon thee, at the end of days, thou shalt return to Jehovah thy God, and shalt hearken to his voice,—for Jehovah thy God is a merciful God,—he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.**"

2 Sam. 7:10-17, 22-29

"And I will appoint a **place** for my people, for Israel, and will plant them, that they may dwell in a **place** of their own, and be disturbed no more; neither shall the sons of wickedness afflict them any more, as formerly, and since the time that I commanded judges to be over my people Israel. And I have given thee rest from all thine enemies; and Jehovah telleth thee that Jehovah will make thee a **house**. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. It is he who shall build a house for my name, **and I will establish the throne of his kingdom for ever**. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the sons of men; **but my mercy shall not depart away from him**, as I took it from Saul, whom I put away from before thee. **And thy house and thy kingdom shall be made firm for ever before thee: thy throne shall be established for ever**. According to all these words, and according to all this vision, so did Nathan speak to David."

"Wherefore thou art great, Jehovah Elohim; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And who is like thy people, like Israel, the one nation in the earth that God went to redeem to be a people to himself, and to make himself a name, and to do for them great things and terrible, for thy land, before thy people, which thou redeemedst to thyself from Egypt, from the nations and their gods? **And thou hast established to thyself thy people Israel to be a people unto thee for ever**; and thou, Jehovah, art become their God. And now, Jehovah Elohim, the word that thou hast spoken concerning thy servant and concerning his house, fulfil it **for ever**, and do as thou hast said. And let thy name be magnified **for ever**, saying, Jehovah of hosts is God over Israel; and let the house of thy servant David be established before thee. For thou, Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart to pray this prayer unto thee. **And now, Lord Jehovah, thou art that God, and thy words are true, and thou hast promised this goodness unto thy servant; and now let it please thee to bless the house of thy servant, that it may be before thee for ever**; for thou, Lord Jehovah, hast spoken it; and with thy blessing shall the house of thy servant be blessed **for ever**."

2 Sam. 23:1-5a

"Now these are the last words of David: David the son of Jesse saith, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel saith, The Spirit of Jehovah spoke by me, And his word was on my tongue. The God of Israel said, The Rock of Israel spoke to me, **The ruler among men shall be just, Ruling in the fear of God; And he shall be as the light of the morning, like the rising of the sun, A morning without clouds; When from the sunshine, after rain, The green grass springeth from the earth.** Although my house be not so before God, **Yet he hath made with me an everlasting covenant, Ordered in every way and sure.**"

1 Chron. 16:14-18

"He, Jehovah, is our God; His judgments are in all the earth. Be ye ever mindful of his covenant, The word which he commanded to a thousand generations, -- Which he made with Abraham, And of his oath unto Isaac; And he confirmed it unto Jacob for a statute, Unto Israel for an **everlasting covenant, Saying, Unto thee will I give the land of Canaan, The lot of your inheritance.**"

1 Chron. 17:11-14, 20-27

"And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. It is he who shall build me a house, and **I will establish his throne for ever**. I will be his father, and he shall be my son; **and I will not take away my mercy from him**, as I took it from him that was before thee; **and I will settle him in my house and in my kingdom for ever**; and his throne shall be established **for ever**."

"Jehovah, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And who is like thy people Israel, the one nation in the earth that God went to redeem to be a people to himself, to make thee a name of greatness and terribleness, by driving out nations from before thy people, which thou hast redeemed out of Egypt? **And thy people Israel hast thou made thine own people for ever**; and thou, Jehovah, art become their God. And now, Jehovah, let the word that thou hast spoken concerning thy servant and concerning his house be established **for ever**, and do as thou hast said. Let it even be established, and let thy name be magnified **for ever**, saying, Jehovah of hosts, the God of Israel, is God to Israel; and let the house of David thy servant be established before thee. For thou, my God, hast revealed to thy servant that thou wilt build him a house; therefore hath thy servant found in his heart to pray before thee. **And now, Jehovah, thou art that God, and hast promised this goodness unto thy servant; and now, let it please thee to bless the house of thy servant, that it may be before thee for ever**; for thou, Jehovah, hast blessed it, and it shall be blessed **for ever**."

1 Chron. 22:9-10

"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and in his days I will give peace and quietness unto Israel. He shall build a house unto my name; and he shall be my son, and I will be his father; **and I will establish the throne of his kingdom over Israel for ever**."

2 Chron. 9:8

"Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king to Jehovah thy God! **Because thy God loved Israel, to establish them for ever**, therefore did he make thee king over them, to do judgment and justice."

2 Chron. 13:5

"**Ought ye not to know that Jehovah the God of Israel gave the kingdom over Israel to David for ever**, to him and to his sons by a covenant of salt?"

2 Chron. 20:6:7

"And he said, Jehovah, God of our fathers, art not thou God in the heavens, and rulest thou not over all the kingdoms of the nations? And in thy hand there is power and might, and none can withstand thee. **Hast not thou, our God, dispossessed the inhabitants of this land before thy people Israel, and given it for ever to the seed of Abraham, thy friend?**

Ps. 2:5-9

"Then will he speak to them in his anger, and in his fierce displeasure will he terrify them: **And I have anointed my king upon Zion, the hill of my holiness**. I will declare the decree: Jehovah hath said unto me, Thou art my Son; I this day have begotten thee. Ask of me, **and I will give thee nations for an inheritance**, and for thy possession the ends of the earth: **Thou shalt break them with a sceptre of iron, as a potter's vessel thou shalt dash them in pieces**."

Psalms 9:2-5, 7-11, 13-20

"I will be glad and rejoice in thee; I will sing forth thy name, **O Most High**. When mine enemies turned back, they stumbled and perished **at thy presence**: For thou hast maintained my right and my cause. **Thou sittest on the throne, judging righteously. Thou hast rebuked the nations, thou hast destroyed the wicked; thou hast put out their name for ever and ever . . . But Jehovah sitteth for ever; he hath ordained his throne for judgment. And it is he that will judge the world with righteousness; he shall execute judgment upon the peoples with equity**. And Jehovah will be a refuge to the oppressed one, a refuge in times of distress. And they that know thy name will confide in thee; for thou, Jehovah, hast not forsaken them that seek thee. **Sing psalms to Jehovah who dwelleth in Zion**; tell among the peoples his doings . . . Be gracious unto me, O Jehovah; consider mine affliction from them that hate me, lifting me up from the gates of death: That I may declare all thy praise in the gates of the daughter of Zion. I will be joyful in thy salvation. The nations are sunk down in the pit that they made; in the net that they hid is their own foot taken. Jehovah is known by the judgment he hath executed: the wicked is ensnared in the work of his own hands . . . The wicked shall be turned into Sheol, all the nations that forget God. For the needy one shall not be forgotten alway; the hope of the meek shall not perish for ever. **Arise, Jehovah; let not man prevail: let the nations be judged in thy sight**. Put them in fear, Jehovah: that the nations may know themselves to be but men."

Ps. 22:27-31

“All the ends of the earth shall remember and turn unto Jehovah, and all the families of the nations shall worship before thee: For the kingdom is Jehovah’s, and he ruleth among the nations. All the fat ones of the earth shall eat and worship; all they that go down to the dust shall bow before him, and he that cannot keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it.”

Ps. 46:1-11

“God is our refuge and strength, a help in distresses, very readily found. Therefore will we not fear **though the earth be removed, and though the mountains be carried into the heart of the seas;** Though the waters thereof roar and foam, though the mountains shake with the swelling thereof. Selah. There is a river the streams whereof make glad **the city of God, the [Millennial] sanctuary of the habitations of the Most High. God is in the midst of her; she shall not be moved: God shall help her at the dawn of the morning. The nations raged, the kingdoms were moved; he uttered his voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our high fortress.** Selah. Come, behold the works of Jehovah, what desolations he hath made in the earth: **He hath made wars to cease unto the end of the earth;** he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still, and know that I am God: **I will be exalted among the nations, I will be exalted in the earth.** Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.”

Ps. 47:1-9

“All ye peoples, clap your hands; shout unto God with the voice of triumph! **For Jehovah, the Most High, is terrible, a great king over all the earth. He subdueth the peoples under us, and the nations under our feet.** He hath chosen our inheritance for us, **the excellency of Jacob whom he loved.** Selah. God is gone up amid shouting, Jehovah amid the sound of the trumpet. Sing psalms of God, sing psalms; sing psalms unto our King, sing psalms! **For God is the King of all the earth;** sing psalms with understanding. **God reigneth over the nations; God sitteth upon the throne of his holiness. The willing-hearted of the peoples have gathered together, with the people of the God of Abraham.** For unto God belong the shields of the earth: he is greatly exalted.”

Ps. 48:1-2, 8

“Great is Jehovah, and greatly to be praised in the city of our God, in the hill of his holiness. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

“As we have heard, so have we seen, in **the city of Jehovah of hosts, in the city of our God: God doth establish it for ever.** Selah.”

Ps. 72:1-20

“O God, give the king thy judgments, and thy righteousness unto the king's son. He will judge thy people with righteousness, and thine afflicted with judgment. The mountains shall bring peace to the people, and the hills, by righteousness. He will do justice to the afflicted of the people; he will save the children of the needy, and will break in pieces the oppressor. They shall fear thee as long as sun and moon endure, from generation to generation. He shall come down like rain on the mown grass, as showers that water the earth. **In his days shall the righteous flourish, and abundance of peace till the moon be no more. And he shall have dominion from sea to sea, and from the river unto the ends of the earth.** The dwellers in the desert shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall render presents; the kings of Sheba and Seba shall offer tribute: **Yea, all kings shall bow down before him; all nations shall serve him.** For he will deliver the needy who crieth, and the afflicted, who hath no helper; He will have compassion on the poor and needy, and will save the souls of the needy: He will redeem their souls from oppression and violence, and precious shall their blood be in his sight. And he shall live; and to him shall be given of the gold of Sheba; and prayer shall be made for him continually: all the day shall he be blessed. There shall be abundance of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall bloom like the herb of the earth. His name shall endure for ever; his name shall be continued as long as the sun: and men shall bless themselves in him; **all nations shall call him blessed.** Blessed be Jehovah Elohim, the God of Israel, who alone doeth wondrous things! And blessed be his glorious name for ever! and let **the whole earth be filled with his glory!** Amen, and Amen. *The prayers of David the son of Jesse are ended [i.e., are then accomplished in being fulfilled].”*

Ps. 83:1-5, 17-18

“O God, keep not silence; hold not thy peace, and be not still, O God: For behold, thine enemies make a tumult; and they that hate thee lift up the head. They take crafty counsel against thy people, and consult against thy hidden ones: **They say, Come, and let us cut them off from being a nation, and let the name of Israel be mentioned no more.** For they have consulted together with one heart: they have made an alliance together against thee.”

“Let them be put to shame and be dismayed for ever, and let them be confounded and perish: **That they may know that thou alone, whose name is Jehovah, art the Most High over all the earth.**”

Ps. 86:9-10

“**All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. For thou art great, and doest wondrous things: thou art God, thou alone.**”

Ps. 89:1-4, 27-37

“I will sing of the loving-kindness of Jehovah for ever; with my mouth will I make known thy faithfulness from generation to generation. For I said, Loving-kindness shall be built up **for ever**; in the very heavens wilt thou establish thy faithfulness. **I have made a covenant with mine elect, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne from generation to generation.** Selah.

“And as to me, **I will make him firstborn, the highest of the kings of the earth.** My loving-kindness will I keep for him for evermore, and my covenant shall stand fast with him; **And I will establish his seed for ever, and his throne as the days of heaven.** If his sons forsake my law, and walk not in mine ordinances; If they profane my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. **Nevertheless my loving-kindness will I not utterly take from him, nor belie my faithfulness; My covenant will I not profane, nor alter the thing that is gone out of my lips.** Once have I sworn by my holiness; **I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me; It shall be established for ever as the moon, and the witness in the sky is firm.** Selah.”

Ps. 96:9-13

“Worship Jehovah in holy splendour; tremble before him, **all the earth. Say among the nations, Jehovah reigneth! yea, the world is established, it shall not be moved; he will execute judgment upon the peoples with equity.** Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy, Before Jehovah, **for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.**”

Ps. 98:3-9

“**He hath remembered his loving-kindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God.** Shout aloud unto Jehovah, all the earth; break forth and shout for joy, and sing psalms. Sing psalms unto Jehovah with the harp: with the harp, and the voice of a song; With trumpets and sound of cornet, make a joyful noise before the King, Jehovah. Let the sea roar, and the fulness thereof; the world, and they that dwell therein; Let the floods clap their hands; let the mountains sing for joy together, Before Jehovah, **for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.**”

Ps. 99:1-5

“**Jehovah reigneth: let the peoples tremble.** He sitteth between the cherubim: let the earth be moved. **Jehovah is great in Zion, and he is high above all the peoples.** They shall praise thy great and terrible name, -- it is holy! -- And the strength of the king that loveth justice. Thou hast established equity: it is thou that executest judgment and righteousness in Jacob. Exalt Jehovah our God, and worship at his footstool. He is holy!”

Ps. 102:12-22

“But thou, Jehovah, abidest for ever, and thy memorial from generation to generation. **Thou wilt rise up, thou wilt have mercy upon Zion: for it is the time to be gracious to her, for the set time is come.** For thy servants take pleasure in her stones, and favour her dust. **And the nations shall fear the name of Jehovah, and all the kings of the earth thy glory. When Jehovah shall build up Zion, he will appear in his glory.** He will regard the prayer of the destitute one, and not despise their prayer. This shall be written for the generation to come; and a people that shall be created shall praise Jah: For he hath looked down from the height of his sanctuary; from the heavens hath Jehovah beheld the earth, To hear the groaning of the prisoner, to loose those that are appointed to die; **That the name of Jehovah may be declared in Zion, and his praise in Jerusalem, When the peoples shall be gathered together, and the kingdoms, to serve Jehovah.**”

Ps. 105:8-11

“**He is ever mindful of his covenant, -- the word which he commanded to a thousand generations, -- Which he made with Abraham, and of his oath unto Isaac; And he confirmed it unto Jacob for a statute, unto Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.**”

Ps. 110:1-6

“Jehovah said unto my Lord, Sit at my right hand, *until* I put thine enemies as footstool of thy feet. Jehovah shall send the sceptre of thy might out of Zion: rule in the midst of thine enemies. Thy people shall be willing *in the day of thy power*, in holy splendour: from the womb of the morning shall come to thee the dew of thy youth. Jehovah hath sworn, and will not repent, Thou art priest for ever after the order of Melchisedek. **The Lord at thy right hand will smite through kings *in the day of his anger*. He shall judge among the nations; he shall fill them with dead bodies; he shall smite through the head over a great country.**”

Ps. 130:7-8

“Let Israel hope in Jehovah, because with Jehovah there is loving-kindness, and with him is plenteous redemption; **And he will redeem Israel from all his iniquities.**”

Ps. 132:11-17

“Jehovah hath sworn in truth unto David; he will not turn from it: **Of the fruit of thy body will I set upon thy throne;** If thy children keep my covenant, and my testimonies which I will teach them, their children also for evermore shall sit upon thy throne. **For Jehovah hath chosen Zion; he hath desired it for his dwelling: This is my rest *for ever*; here will I dwell, for I have desired it. I will abundantly bless her provision;** I will satisfy her needy ones with bread; And I will clothe her priests with salvation, and her saints shall shout aloud for joy. There will I cause the horn of David to bud forth; I have ordained a lamp for mine anointed.”

Isa. 2:2-4

“**And it shall come to pass in the end of days**, that the mountain of Jehovah's house shall be established on the **top** of the mountains, and shall be **lifted up above** the hills; and **all the nations** shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. **For out of Zion** shall go forth the law, and Jehovah's word **from Jerusalem**. And he shall judge among the nations, and shall reprove many peoples; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall they learn war ***any more.***”

Isa. 9:6-7

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace. **Of the *increase* of his government and of peace there shall be *no end*, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever.** The zeal of Jehovah of hosts will perform this.”

Isa. 11:1-16

“And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall be fruitful; and the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight will be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but **with righteousness shall he judge the poor, and reprove with equity the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.** And righteousness shall be the girdle of his reins, and faithfulness the girdle of his loins. **The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them. And the cow and the she-bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the adder, and the weaned child shall put forth its hand to the viper's den. *They shall not hurt nor destroy* in all my holy mountain; for the earth shall be **full of the knowledge of Jehovah, as the waters cover the sea. And in that day** there shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek it; and his resting-place shall be glory. **And it shall come to pass in that day**, that the Lord shall set his hand again the second time to acquire the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah **from the four corners of the earth**. And the envy of Ephraim shall depart, and the troublers of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim: but they shall fly upon the shoulder of the Philistines towards the west; together shall they spoil the sons of the east; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. **And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will smite it into seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people which will be left, from Assyria; like as it was to Israel in the day when he went up out of the land of Egypt.**”**

Isa. 13:6-13

“Howl, for the day of Jehovah is at hand; it cometh as destruction from the Almighty. Therefore shall all hands be feeble, and every heart of man shall melt, and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth; they shall be amazed one at another, their faces shall be as flames. Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and he will destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for evil, and the wicked for their iniquity; and I will make the arrogance of the proud to cease, and will bring low the haughtiness of the violent. I will make a man more precious than fine gold, even man than the gold of Ophir. Therefore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in the day of his fierce anger.”

Isa. 24:19-23

“The earth is utterly broken down, the earth is completely dissolved, the earth is violently moved. The earth reelth to and fro like a drunkard, and is shaken like a night hut; and its transgression is heavy upon it; and it falleth and shall not rise again. **And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be brought together, as an assemblage of prisoners for the pit, and shall be shut up in prison, and after many days shall they be visited.** And the moon shall be confounded, and the sun ashamed; for Jehovah of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients in glory.”

[Compare Isa. 24:19-23 with Rev. 19:11-20:6—“And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and He judges and makes war in righteousness. And His eyes are a flame of fire, and upon His head many diadems, having a name written which no one knows but Himself; and He is clothed with a garment dipped in blood; and His name is called The Word of God. And the armies which are in the heaven followed Him upon white horses, clad in white, pure, fine linen. And out of His mouth goes a sharp two-edged sword, that with it He might smite the nations; and He shall shepherd them with an iron rod; and He treads the wine-press of the fury of the wrath of God the Almighty. And He has upon His garment, and upon His thigh, a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that was with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. Alive were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut it and sealed it over him that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time. And I saw thrones; and they sat upon them, and judgment [rule] was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years: the rest of the dead did not live till the thousand years had been completed. This is the first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.”]

Isa. 25:6-10

“And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. **And he will destroy in this mountain the face of the veil which veileth all the peoples, and the covering that is spread over all the nations. He will swallow up death in victory.** And the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken. And it shall be said *in that day*, Behold, this is our God; we have waited for him, and he will save us: this is Jehovah, we have waited for him; we will be glad and rejoice in his salvation. **For in this mountain shall the hand of Jehovah rest, and Moab shall be trodden down under him, as straw is trodden down in the dunghill.”**

Isa. 26:20-21

“Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself just for a little moment, until the indignation be past. **For behold, Jehovah cometh out of his place to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more cover her slain.**”

Isa. 27:6, 12-13

“**In the future** Jacob shall take root; Israel shall blossom and bud, and they shall fill **the face of the world** with fruit.”

“**And it shall come to pass in that day**, that Jehovah shall beat out from the flood of the river unto the torrent of Egypt, and **ye shall be gathered one by one, ye children of Israel. And it shall come to pass in that day**, that the great trumpet shall be blown; and they shall come that were perishing in the land of Assyria, and the outcasts in the land of Egypt, and they shall worship Jehovah in the holy mountain at Jerusalem.”

Isa. 30:18-21, 26-33

“And therefore will Jehovah wait, that he may be gracious unto you, and therefore will he lift himself up, that he may have mercy upon you; for Jehovah is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion, at Jerusalem. Thou shalt weep **no more**; he will be very gracious unto thee at the voice of thy cry; as he heareth it, he will answer thee. And the Lord will give you the bread of adversity, and the water of oppression; yet thy teachers shall not be hidden any more, but thine eyes shall see thy teachers. And when ye turn to the right hand or when ye turn to the left, thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.”

“And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the wound of their stroke. Behold, the name of Jehovah cometh from far, burning with his anger -- a grievous conflagration; his lips are full of indignation, and his tongue as a consuming fire; and his breath as an overflowing torrent, which reacheth even to the neck, to sift **the nations** with the sieve of destruction, and to put a bridle into the jaws of **the peoples**, that causeth them to go astray. Ye shall have a song, as in the night when a feast is sanctified; and joy of heart, as of one who goeth with a pipe to come unto the mountain of Jehovah, to **the Rock of Israel**. And Jehovah will cause the majesty of his voice to be heard, and will shew the lighting down of his arm with indignation of anger, and a flame of consuming fire, with waterflood and storm and hailstones. For through the voice of Jehovah shall the Assyrian be broken down: he will smite him with the rod. And wherever shall pass the appointed staff, which Jehovah shall lay upon him, it shall be with tambours and harps; and with tumultuous battles will he fight with it. For Topheth is prepared of old; for the king also it is prepared: he hath made it deep and large; its pile is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.”

Isa. 32:1-4, 13-18

“**Behold, a King shall reign in righteousness**, and princes shall rule in judgment. **And a Man** [the God-Man, Messiah-King] shall be as a hiding-place from the wind, and a covert from the storm; as brooks of water in a dry place, as the shadow of a great rock in a thirsty land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken; and the heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.”

“**Upon the land of my people** shall come up thistles and briars, yea, upon all the houses of joy in the joyous city. For the palace shall be deserted, the multitude of the city shall be forsaken; hill and watchtower shall be caves for ever, a joy of wild asses, a pasture of flocks; **until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. And judgment shall inhabit the wilderness, and righteousness dwell in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.**”

Isa. 33:17-24

“**Thine eyes shall see the King in his beauty**; they shall behold the land that is far off. Thy heart shall meditate on terror: Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt **no more** see the fierce people, a people of a deeper speech than thou canst comprehend, of a stammering tongue that cannot be understood. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall **never** be pulled up, neither shall any of its cords be broken; but **there Jehovah is unto us glorious**, -- a place of rivers, of broad streams: no galley with oars shall go there, neither shall gallant ship pass thereby. **For Jehovah is our judge, Jehovah, our lawgiver, Jehovah, our king: he will save us.** Thy tacklings are loosed; they strengthen not the socket of their mast, they cannot spread the sail: then is the prey of a great spoil divided; the lame take the prey. **And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.**”

Isa. 34:1-4, 8-12

"Come near, **ye nations**, to hear; and hearken, **ye peoples**: let **the earth** hear, and **all its fulness; the world**, and all that cometh forth of it. **For the wrath of Jehovah is against all the nations, and his fury against all their armies**: he hath devoted them to destruction, he hath delivered them to the slaughter. And their slain shall be cast out, and their stink shall come up from their carcasses, and the mountains shall be melted with their blood. **And all the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fade away, as a leaf fadeth from off the vine, and as the withered fruit from the fig-tree.**"

"For it is the day of Jehovah's vengeance, the year of recompenses for the controversy of Zion. And the torrents thereof shall be turned into pitch, and its dust into brimstone; yea, the land thereof shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. And the pelican and the bittern shall possess it, and the great owl and the raven shall dwell in it. And he shall stretch out upon it the line of waste, and the plummets of emptiness. Of her nobles who should proclaim the kingdom, none are there; and all her princes shall be nought."

Isa. 35:1-10

"The wilderness and the dry land shall be gladdened; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and shouting: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. **They shall see the glory of Jehovah, the excellency of our God.** Strengthen the weak hands and confirm the tottering knees. Say to them that are of a timid heart, Be strong, fear not; **behold your God: vengeance cometh, the recompense of God! He will come himself, and save you.** Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and torrents in the desert. And the mirage shall become a pool, and the thirsty land springs of water: in the habitation of wild dogs, where they lay down, shall be grass with reeds and rushes. **And a highway shall be there and a way, and it shall be called, The way of holiness: the unclean shall not pass through it;** but it shall be for these. Those that go this way -- even fools, -- shall not err therein. **No lion shall be there, nor shall ravenous beast go up thereon, nor be found there; but the redeemed shall walk there. And the ransomed of Jehovah shall return,** and come to **Zion** with singing; and **everlasting** joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

Isa. 43:1-7

"But now thus saith Jehovah, that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; and I will give men for thee, and peoples for thy life. Fear not, for I am with thee: **I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the end of the earth, every one that is called by my name, and whom I have created for my glory: I have formed him, yea, I have made him.**"

Isa. 44:1-7

"And now hear, Jacob, my servant, and Israel, whom I have chosen: thus saith Jehovah, that made thee, and formed thee from the womb, who helpeth thee, **Fear not, Jacob, my servant, and thou, Jeshurun, whom I have chosen.** For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up among the grass, as willows by the water-courses. One shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall write with his hand: I am Jehovah's, and surname himself by the name of Israel. **Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts:** I am the first, and I am the last, and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people [or, **the everlasting nation**]? And the coming things, and those that shall happen, let them declare unto them."

Isa. 45:14-19, 25

"Thus saith Jehovah: The wealth of Egypt, and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall walk after thee; in chains they shall come over, and they shall bow down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, no other God. ... Verily thou art a God that hidest thyself, O God of Israel, the Saviour. ... They shall be ashamed, and also confounded, all of them; they shall go away in confusion together, the makers of idols. **Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be ashamed nor confounded, unto the ages of ages.** For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it, -- not as waste did he create it: he formed it to be inhabited: -- I am Jehovah, and

there is none else. **I have not spoken in secret, in a dark place of the earth;** I said not unto the seed of Jacob, Seek me in vain: **I am Jehovah, speaking righteousness, declaring things which are right.**”

“In Jehovah shall all the seed of Israel be justified, and shall glory.”

Isa. 48:8-11

“Yea, thou heardest not, yea, thou knewest not, yea, from of old thine ear was not opened; for I knew that thou wouldest ever deal treacherously, and thou wast called a transgressor from the womb. **For my name's sake** I will defer mine anger, **and for my praise** will I refrain as to thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. **For mine own sake, for mine own sake, will I do it; for how should my name be profaned?** and I will not give my glory unto another.”

Isa. 49:4-16, 22-26

“And I [the Servant-Messiah] said, I have laboured in vain, I have spent my strength for nought and in vain; nevertheless my judgment is with Jehovah, and my work with my God. And now, saith Jehovah, that formed me from the womb to be his servant, **that I should bring Jacob again to him;** (though Israel be not gathered, yet shall I be glorified in the eyes of Jehovah, and my God shall be my strength;) and he saith, It is a small thing that thou shouldst be my servant **to raise up the tribes of Jacob, and to restore the preserved of Israel;** I have even given thee for a light of the nations, that thou mayest be my salvation unto the end of the earth. **Thus saith Jehovah, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to the servant of rulers: Kings shall see and arise, princes, and they shall worship, because of Jehovah who is faithful, the Holy One of Israel, who hath chosen thee.** Thus saith Jehovah: In a time of acceptance have I answered thee, and in the day of salvation have I helped thee; **and I will preserve thee, and give thee for a covenant of the people, to establish the land, to cause to inherit the desolate heritages;** saying to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pasture shall be on all bare hills. **They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them will lead them, and by the springs of water will he guide them. And I will make all my mountains a way, and my highways shall be raised up. Behold, these shall come from afar; and behold, these from the north and from the west; and these from the land of Sinim. Shout, ye heavens; and be joyful, thou earth; and break forth into singing, ye mountains: for Jehovah hath comforted his people, and will have mercy upon his afflicted ones. But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Even these forget, but I will not forget thee. Lo, I have graven thee upon the palms of my hands; thy walls are continually before me. “**

“Thus saith the Lord Jehovah: Behold, I will lift up my hand to the nations, and set up my banner to the peoples; **and they shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder. And kings shall be thy nursing-fathers, and their princesses thy nursing-mothers: they shall bow down to thee with the face toward the earth, and lick up the dust of thy feet. And thou shalt know that I am Jehovah; for they shall not be ashamed who wait on me.** Shall the prey be taken from the mighty? and shall he that is rightfully captive be delivered? For thus saith Jehovah: Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered; **and I will strive with him that striveth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with new wine. And all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob.”**

Isa. 51:3, 11, 16-23

“For Jehovah shall comfort Zion, he shall comfort all her waste places; and **he will make her wilderness like Eden, and her desert like the garden of Jehovah:** gladness and joy shall be found therein, thanksgiving, and the voice of song.”

“So the ransomed of Jehovah shall return, and come to Zion with singing; and **everlasting** joy shall be upon their heads: they shall obtain gladness and joy; sorrow and sighing shall flee away.

“And I have put my words in thy mouth, and covered thee with the shadow of my hand, to plant the heavens, and to lay the foundations of the earth, and to say unto **Zion, Thou art my people. Arouse thyself, arouse thyself, stand up, Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury. Thou hast drunk, hast drained out the goblet-cup of bewilderment:** -- there is none to guide her among all the children that she hath brought forth; neither is there any to take her by the hand of all the children that she hath brought up. These two things are come unto thee; who will bemoan thee? -- desolation and destruction, and famine and sword: how shall I comfort thee? Thy children have fainted, they lie at the head of all the streets, as an oryx in a net: they are full of the fury of Jehovah, the rebuke of thy God. **Therefore hear now this, thou afflicted, and drunken, but not with**

wine: thus saith thy Lord, Jehovah, and thy God, who pleadeth the cause of his people, Behold, I take out of thy hand the cup of bewilderment, the goblet-cup of my fury; ***thou shalt no more drink it again***: and I will put it into the hand of them that afflict thee; who have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street to them that went over.”

Isa. 52:1-10

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, Jerusalem, the holy city: for henceforth there shall ***no more*** come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, Jerusalem: loose thyself from the bands of thy neck, captive daughter of Zion. For thus saith Jehovah: Ye have sold yourselves for nought, and ye shall be redeemed without money. For thus saith the Lord Jehovah: My people went down at the first into Egypt to sojourn there, and Assyria oppressed them without cause; and now, what have I here, saith Jehovah, that my people hath been taken away for nought? They that rule over them make them to howl, saith Jehovah; and continually all the day is my name scorned. Therefore my people shall know my name; therefore they shall know ***in that day*** that I am HE, that saith, Here am I. How beautiful upon the mountains are the feet of him that announceth glad tidings, that publisheth peace; that announceth glad tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen, they lift up the voice, they sing aloud together; for they shall see eye to eye, when Jehovah shall bring again Zion. Break forth, sing aloud together, waste places of Jerusalem; for Jehovah comforteth his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation of our God.”

Isa. 54:1-14, 17

“Exult, thou barren, that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess nations, and they shall make desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt ***not*** remember the reproach of thy widowhood ***any more***. For thy Maker is thy husband: Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth, that hath been refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In the outpouring of wrath have I hid my face from thee for a moment; but with ***everlasting*** loving-kindness will I have mercy on thee, saith Jehovah, thy Redeemer. For this is as the waters of Noah unto me, since I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I will ***no more*** be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee. Thou afflicted, tossed with tempest, not comforted! Behold, I will set thy stones in antimony, and lay thy foundations with sapphires; and I will make thy battlements of rubies, and thy gates of carbuncles, and all thy borders of precious stones. And ***all*** thy children shall be taught of Jehovah, and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.”

“No weapon that is prepared against thee shall prosper; and every tongue that riseth against thee in judgment, thou shalt condemn. This is the inheritance of the servants of Jehovah; and their righteousness is of me, saith Jehovah.”

Isa. 59:19-21

“And they shall fear the name of Jehovah from the west, and from the rising of the sun, his glory. When the adversary shall come in like a flood, the Spirit of Jehovah will lift up a banner against him. And the Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for me, this is my covenant with them, saith Jehovah: My spirit that is upon thee, and my words which I have put in thy mouth, shall ***not*** depart out of thy mouth, ***nor*** out of the mouth of thy seed, ***nor*** out of the mouth of thy seed's seed, saith Jehovah, ***from henceforth and for ever***.”

Isa. 60:1-22

“Arise, shine! for thy light is come, and the glory of Jehovah is risen upon thee. For behold, ***darkness shall cover the earth, and gross darkness the peoples***; but Jehovah will arise upon thee, and his glory shall be seen on thee. And the nations shall walk by thy light, and kings by the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons come from afar, and thy daughters are carried upon the side. Then thou shalt see, and shalt be brightened, and thy heart shall throb, and be enlarged; for the abundance of the sea shall be turned unto thee, the wealth of the

nations shall come unto thee. A multitude of camels shall cover thee, young camels of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall publish the praises of Jehovah. All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall serve thee: they shall come up with acceptance on mine altar, and I will beautify the house of my magnificence. **Who are these that come flying as a cloud, and as doves to their dove-cotes? For the isles shall await me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, for he hath glorified thee. And the sons of the alien shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favour have I had mercy on thee.** And thy gates shall stand open continually: (they shall not be shut day nor night,) that the wealth of the nations may be brought unto thee, and that their kings may be led to thee. For the nation and the kingdom that will not serve thee shall perish; and those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the cypress, pine, and box-tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. **And the children of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, the Zion of the Holy One of Israel. Instead of thy being forsaken and hated, so that no one went through thee, I will make thee an eternal excellency, a joy from generation to generation.** And thou shalt suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob. For bronze I will bring gold, and for iron I will bring silver, and for wood bronze, and for stones iron; and I will make thine officers peace, and thy rulers righteousness. **Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.** The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be thine everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light, **and the days of thy mourning shall be ended.** Thy people also shall be **all righteous: they shall possess the land for ever** -- the branch of my planting, the work of my hands, **that I may be glorified.** The little one shall become a thousand, and the smallest a mighty nation: **I, Jehovah, will hasten it in its time.**"

Isa. 61:4-9

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the places desolate from generation to generation. **And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.** But as for you, ye shall be called priests of Jehovah; it shall be said of you: Ministers of our God. **Ye shall eat the wealth of the nations, and into their glory shall ye enter. Instead of your shame ye shall have double; instead of confusion they shall celebrate with joy their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.** For I, Jehovah, love judgment, I hate robbery with wrong; and I will give their recompence in truth, and I will make an **everlasting** covenant with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, **that they are a seed that Jehovah hath blessed.**"

Isa. 62:1-12

"**For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not be still, until her righteousness go forth as brightness, and her salvation as a torch that burneth.** And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name. And thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. **Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called, My delight is in her, and thy land, Married; for Jehovah delighteth in thee, and thy land shall be married.** For as a young man marrieth a virgin, shall thy sons marry thee; and with the joy of the bridegroom over the bride, shall thy God rejoice over thee. I have set watchmen upon thy walls, Jerusalem; all the day and all the night they shall never hold their peace: ye that put Jehovah in remembrance, keep not silence, and give him no rest, till he establish, and **till he make Jerusalem a praise in the earth. Jehovah hath sworn by his right hand and by the arm of his strength, I will indeed no more give thy corn to be food for thine enemies; and the sons of the alien shall not drink thy new wine, for which thou hast laboured; for they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my holiness.** Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a banner for the peoples. **Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them, The holy people, The redeemed of Jehovah; and thou shalt be called, The sought out, The city not forsaken.**"

Isa. 63:1-6

"**Who is this that cometh from Edom, with deep-red garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? -- I that speak in righteousness, mighty to save. -- Wherefore is redness in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the**

winepress alone, and of the peoples not a man was with me; **and I have trodden them in mine anger, and trampled them in my fury; and their blood is sprinkled upon my garments,** and I have stained all mine apparel. **For the day of vengeance was in my heart, and the year of my redeemed had come.** And I looked, and there was none to help; and I wondered that there was none to uphold: **and mine own arm brought salvation unto me; and my fury, it upheld me. And I have trodden down *the peoples* in mine anger, and made them drunk in my fury; and their blood have I brought down to the earth.”**

Isa. 65:17-25

“For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create. **For behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice over Jerusalem, and will joy in my people; and the voice of weeping shall be *no more* heard in her, nor the voice of crying. There shall be *no more thenceforth* an infant of days, nor an old man that hath not completed his days; for the youth shall die a hundred years old, and the sinner being a hundred years old shall be accursed.** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof: they shall not build, and another inhabit; they shall not plant, and another eat: **for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands [cf. Zech. 8:4 and Ps. 92:12-14].** They shall not labour in vain, nor bring forth for terror; **for they are the seed of the blessed of Jehovah, and their offspring with them.** And it shall come to pass, that before they call, I will answer; while they are yet speaking, I will hear. **The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.”**

Isa. 66:8-11, 12-16, 18-24

“**Who hath heard such a thing? who hath seen such things? Can a *land* be made to bring forth *in one day*? shall a *nation* be born at once?** For as soon as Zion travailed, she brought forth her sons. Shall I bring to the birth, and not cause to bring forth? saith Jehovah; I who cause to bring forth, shall I shut the womb? saith thy God. **Rejoice with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn over her:** because ye shall suck, and be satisfied with the breasts of her consolations; because ye shall drink out, **and be delighted with the abundance of her glory.”**

“**For thus saith Jehovah: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing torrent;** and ye shall suck, ye shall be carried upon the side, and be dandled upon the knees. As one whom his mother comforteth, **so will I comfort you; and ye shall be comforted in Jerusalem.** And ye shall see this, and your heart shall rejoice, and your bones shall flourish like the grass; and the hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies. **For behold, Jehovah will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will Jehovah enter into judgment with all flesh: and the slain of Jehovah shall be many.”**

“**The time cometh for the gathering of *all nations and tongues*; and they shall come, and see my glory.** And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the nations. And they shall bring all your brethren ***out of all the nations*** as an oblation unto Jehovah, upon horses, and in chariots, and in covered waggons, and upon mules, and upon dromedaries, to my holy mountain, to Jerusalem, saith Jehovah, as the children of Israel bring an oblation in a clean vessel into the house of Jehovah. And I will also take of them for priests and for Levites, saith Jehovah. **For as the new heavens and the new earth which I will make shall remain before me, saith Jehovah, so shall your seed and your name remain.** And it shall come to pass from new moon to new moon, and from sabbath to sabbath, ***all flesh*** shall come to worship before me, saith Jehovah. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh.”

Jer. 3:17-18

“**At that time they shall call *Jerusalem the throne of Jehovah*; and *all* the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem; and they shall *no more* walk after the stubbornness of their evil heart. *In those days* the house of Judah shall walk with the house of Israel; and they shall come together out of the land of the north, to the land which I caused your fathers to inherit.”**

Jer. 16:14-15

“**Therefore, behold, days are coming**, saith Jehovah, that it shall no more be said, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, who brought up the children of Israel from the land of the north, and from **all** the lands whither he had driven them. For I will bring them again into their land, which I gave unto their fathers.” [Cf. 7:7, “the land that I gave to your fathers from of old even **for ever**.”]

Jer. 23:2-8

“Therefore thus saith Jehovah the God of Israel concerning the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Jehovah. **And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their pastures**; and they shall be fruitful and shall multiply. And I will raise up shepherds over them, who shall feed them; and they shall fear **no more**, nor be dismayed, neither shall any be missing, saith Jehovah. **Behold, the days come**, saith Jehovah, when I will raise unto David a righteous Branch, **who shall reign as king, and act wisely, and shall execute judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell in safety**; and this is his name whereby he shall be called, Jehovah our Righteousness. **Therefore behold, days are coming**, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, who brought up and who led back the seed of the house of Israel out of the north country, and from **all** countries whither I had driven them. **And they shall dwell in their own land.**”

Jer. 30:3, 7-11, 22-24

“**For behold, the days come**, saith Jehovah, when I will turn the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.”

“Alas! for **that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. And it shall come to pass in that day** [cp. Dan. 12:1; Matt. 24:21; Mark 13:19; and cf. Rev. 3:10; Rev. 7:14], saith Jehovah of hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall **no more** reduce him to servitude. But they shall serve Jehovah their God, and David their king [their Davidic Messiah-King], whom I will raise up unto them. And thou, my servant Jacob, fear not, saith Jehovah; neither be dismayed, O Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob **shall return, and shall be in rest, and at ease, and none shall make him afraid**. For I am with thee, saith Jehovah, to save thee: for **I will make a full end of all the nations whither I have scattered thee**; yet of thee will I **not** make a full end, but I will correct thee with judgment, and will not hold thee altogether guiltless [cp. Jer. 46:27-28].”

“And ye shall be my people, and I will be your God. Behold, a tempest of Jehovah, fury is gone forth, a sweeping storm: it shall whirl down upon the head of the wicked. The fierce anger of Jehovah shall not return, until he have executed, and until he have performed the purposes of his heart. **At the end of the days ye shall consider it.**”

Jer. 31:1-4a, 7-14, 17-20, 27-28, 31-40

“**At that time**, saith Jehovah, will I be the God of **all the families of Israel, and they shall be my people**. Thus saith Jehovah: The people that were left of the sword have found **grace** in the wilderness, even Israel, when I go to give him **rest**. Jehovah hath appeared from afar unto me, saying, **Yea, I have loved thee with an everlasting love**; therefore with loving-kindness have I drawn thee. **I will build thee again, and thou shalt be built, O virgin of Israel!**”

“For thus saith Jehovah: Sing aloud with gladness for Jacob, and shout at the head of the nations; publish ye, praise ye, and say, **Jehovah, save thy people, the remnant of Israel. Behold, I bring them from the north country, and gather them from the uttermost parts of the earth**; and among them the blind and the lame, the woman with child and her that travaileth with child together: a great assemblage shall they return hither. **They shall come with weeping, and with supplications will I lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; for I will be a father to Israel, and Ephraim is my firstborn**. Hear the word of Jehovah, ye nations, and declare it to the isles afar off, and say, **He that scattered Israel will gather him, and keep him, as a shepherd his flock. For Jehovah hath ransomed Jacob, and redeemed him** from the hand of one stronger than he. And they shall come and sing aloud upon the height of Zion, and shall flow together to **the goodness of Jehovah**, for corn, and for new wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not languish **any more at all**. Then shall the virgin rejoice in the dance, and the young men and old together; **for I will turn their mourning into gladness, and will comfort them, and make them rejoice after their sorrow**. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with **my goodness, saith Jehovah.**”

“And there is hope for thy latter end, saith Jehovah, and thy children shall come again to their own border. I have indeed [prophetically] heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock not trained: turn thou me, and I shall be turned; for thou art Jehovah my God. [Still speaking prophetically] Surely after that I was turned, I repented; and after I knew myself, I smote upon my thigh. I was ashamed, yea, even confounded, for I bear the reproach of my youth. Is Ephraim a dear son unto Me? is he a child of delights? For whilst I have been speaking against him, I do constantly remember him still. Therefore my bowels are troubled for him: I will certainly have mercy upon him, saith Jehovah.”

“Behold, days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. And it shall come to pass, as I have watched over them, to pluck up, and to break down, and to overthrow, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith Jehovah.”

“Behold, days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day of my taking them by the hand, to lead them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah. For this is the covenant that I will make with the house of Israel, after those days, saith Jehovah: I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will pardon their iniquity, and their sin will I remember no more. Thus saith Jehovah, who giveth the sun for light by day, the ordinances of the moon and of the stars for light by night, who stirreth up the sea so that the waves thereof roar, -- Jehovah of hosts is his name: **If those ordinances depart from before me, saith Jehovah, the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah: If the heavens above can be measured, and the foundations of the earth searched out beneath, I will also cast off the whole seed of Israel, for all that they have done, saith Jehovah. Behold, the days come, saith Jehovah, that the city shall be built to Jehovah, from the tower of Hananeel unto the corner-gate. And the measuring line shall yet go forth before it unto the hill Gareb, and shall turn toward Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the torrent Kidron, unto the corner of the horse-gate toward the east, shall be holy unto Jehovah: it shall not be plucked up, nor overthrown any more for ever.”**

Jer. 32:37-42

“Behold, I will gather them out of *all* the countries whither I have driven them, in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them *one* heart, and *one* way, that they may fear me *all* their days, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not draw back from them, to do them good; and I will put my fear in their heart, that they may not turn aside from me. And I will rejoice over them to do them good, and I will assuredly plant them in this land with my whole heart and with my whole soul. For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them *all* the good that I have spoken concerning them.”

Jer. 33:6-11, 14-18, 20-26

“Behold, I will apply a healing dressing to it and cure, and I will heal them, and will reveal unto them an abundance of peace and truth. And I will turn the captivity of Judah and the captivity of Israel, and will build them, as at the beginning. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and a glory *before all the nations of the earth*, which shall hear of *all the good that I do unto them*; and they shall fear and tremble for *all the good and for all the prosperity that I procure unto it*. Thus saith Jehovah: *In this place* of which ye say, It is waste, without man and without beast! in the cities of Judah and in the streets of Jerusalem that are desolate, without man, and without inhabitant, and without beast, **there shall again be heard the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give ye thanks unto Jehovah of hosts; for Jehovah is good, **for his loving-kindness endureth for ever**,—of them that bring thanksgiving unto the house of Jehovah. For I will turn the captivity of the land as in the beginning, saith Jehovah.”**

“Behold, the days come, saith Jehovah, that I will perform *the good word* which I have spoken unto the house of Israel and unto the house of Judah. *In those days, and at that time*, will I cause a Branch of righteousness to grow up unto David; and *He shall execute judgment and righteousness in the land*. *In those days* shall Judah be saved, and Jerusalem shall dwell in safety. And this is the name wherewith she shall be called: Jehovah our Righteousness.”

“For thus saith Jehovah: There shall **never fail to David a man to sit upon the throne of the house of Israel** [*in the Person of their Davidic Messiah-King*]; neither shall there fail to the priests the Levites a man before me to offer up burnt-offerings, and to burn oblations, and to do sacrifice continually.”

“Thus saith Jehovah: **If ye can break my covenant in respect of the day, and my covenant in respect of the night, so that there should not be day and night in their season, then shall also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of the heavens cannot be numbered, nor the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.** And the word of Jehovah came to Jeremiah, saying, Hast thou not seen what this people have spoken, saying, The two families that Jehovah had chosen, he hath even cast them off? And they despise my people, that they should be no more a nation before them. **Thus saith Jehovah: If my covenant of day and night stand not, if I have not appointed the ordinances of the heavens and the earth, then will I also cast away the seed of Jacob, and of David my servant, so as not to take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will turn their captivity, and will have mercy on them.**”

Jer. 46:27-28

“But thou, my servant Jacob, fear not, neither be dismayed, Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob **shall return, and be in rest and at ease, and none shall make him afraid.** Fear thou not, my servant Jacob, saith Jehovah: for I am with thee; for **I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgment, and I will not hold thee altogether guiltless** [cp. Jer. 30:10-11].”

Jer. 50:4-5, 20

“**In those days, and at that time,** saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping as they go, and shall seek Jehovah their God. They shall inquire concerning Zion, with their faces thitherward, saying, Come, and let us join ourselves to Jehovah, in an **everlasting covenant** that shall not be forgotten.”

“**In those days, and at that time,** saith Jehovah, the iniquity of Israel shall be sought for, and there shall be **none; and the sins of Judah, and they shall not be found: for I will pardon those whom I leave remaining.**”

Lam. 4:22

“The punishment of thine iniquity is accomplished, **O daughter of Zion; He will no more carry thee away into captivity.** He will visit thine iniquity, O daughter of Edom; he will discover thy sins.”

Ezek. 20:32-38, 40-44

“And that which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries, in serving wood and stone. **As I live, saith the Lord Jehovah, verily with a mighty hand, and with an outstretched arm, and with fury poured out, will I reign over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face.** Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, **so will I enter into judgment with you,** saith the Lord Jehovah. **And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah.**”

“**For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, the whole of it, in the land; there will I accept them, and there will I require your heave-offerings and the first-fruits of your offerings, with all your holy things. As a sweet savour will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be hallowed in you in the sight of the nations. And ye shall know that I am Jehovah, when I have brought you into the land of Israel, into the country which I lifted up my hand to give to your fathers.** And there shall ye remember your ways, and all your doings, wherein ye have been defiled; **and ye shall loathe yourselves in your own sight for all your evils which ye have committed.** And ye shall know that I am Jehovah, **when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O house of Israel, saith the Lord Jehovah.**”

Ezek. 34:23-31

“I will set up one shepherd over them, and he shall feed them, even my servant David [the Davidic Messiah-King]: he shall feed them, and he shall be their shepherd. And I Jehovah will be their God, and my servant David a prince in their midst: I Jehovah have spoken it. **And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell in safety** in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season: there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase; **and they shall be in safety in their land**, and shall know that I am Jehovah, when I have broken the bands of their yoke and delivered them out of the hand of those that kept them in servitude. **And they shall no more be a prey to the nations**, neither shall the beast of the earth devour them; **but they shall dwell in safety, and none shall make them afraid**. And I will raise up for them a plant of renown, **and they shall be no more consumed with hunger in the land, neither bear the ignominy of the nations any more**. And they shall know that I Jehovah their God am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. And ye, my flock, the flock of my pasture, are men: I am your God, saith the Lord Jehovah.”

Ezek. 36:8-15, 19-38

“And ye mountains of Israel shall shoot forth your branches, and yield your fruit to my people Israel: for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, the whole of it; and the cities shall be inhabited, and the waste places shall be builded. And I will multiply upon you man and beast, and they shall increase and bring forth fruit; and I will cause you to be inhabited as in your former times, **yea, I will make it better than at your beginnings**: and ye shall know that I am Jehovah. And I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt **no more** henceforth bereave them of children. Thus saith the Lord Jehovah: Because they say unto you, Thou devourest men, and hast bereaved thy nation, therefore thou shalt devour men **no more**, neither bereave thy nation **any more**, saith the Lord Jehovah; **neither will I cause thee to hear the ignominy of the nations any more, and thou shalt not bear the reproach of the peoples any more, neither shalt thou cause thy nation to fall any more**, saith the Lord Jehovah.”

“And I scattered them [the house of Israel] among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they came to the nations whither they went, they profaned my holy name, when it was said of them, These are the people of Jehovah, and they are gone forth out of his land. But I had pity for my holy name, which the house of Israel had profaned among the nations whither they went. **Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sakes, O house of Israel, but for my holy name**, which ye have profaned among the nations whither ye went. And I will hallow my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be hallowed in you before their eyes. **And I will take you from among the nations, and gather you *out of all* the countries, and will bring you into your own land**. And I will sprinkle clean water upon you, and ye shall be clean: from all your uncleannesses and from all your idols **will I cleanse you. And I will give you a new heart, and I will put a new spirit within you**; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. **And I will put my Spirit within you, and cause you to walk in my statutes and keep mine ordinances, and ye shall do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses; and I will call for the corn and will multiply it, and lay no famine upon you**. And I will multiply the fruit of the trees and the increase of the field, so that ye may receive **no more** the reproach of famine among the nations. And ye shall remember your evil ways, and your doings which were not good, and shall loathe yourselves for your iniquities and for your abominations. **Not for your sakes do I this, saith the Lord Jehovah, be it known unto you**: be ashamed and confounded for your ways, O house of Israel. Thus saith the Lord Jehovah: ***In the day that I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be builded***. And the desolate land shall be tilled, whereas it was a desolation in the sight of all that passed by. **And they shall say, This land that was desolate is become like the garden of Eden**; and the waste and desolate and ruined cities are fortified and inhabited. And the nations that shall be left round about you shall know that I Jehovah build the ruined places and plant that which was desolate: I Jehovah have spoken, and I will do it. Thus saith the Lord Jehovah: I will yet for this be inquired of by the house of Israel, to do it unto them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her set feasts, so shall the waste cities be filled with flocks of men: and they shall know that I am Jehovah.”

Ezek. 37:21-28

“And say unto them, **Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them from every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more**

at all. And they shall not defile themselves **any more** with their idols, or with their detestable things, or with any of their transgressions; and I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; and they shall be my people, and I will be their God. And David my servant [the Davidic Messiah-King] shall be king over them; and they all shall have one shepherd: and they shall walk in mine ordinances, and keep my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children **for ever**: and David my servant shall be their prince **for ever**. And I will make a covenant of peace with them: it shall be an **everlasting covenant** with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them **for ever**. And my tabernacle shall be over them; and I will be their God, and they shall be my people. And the nations shall know that I Jehovah do hallow Israel, when my sanctuary shall be in the midst of them **for ever**.”

Ezek. 39:21-29

“And I will set my glory among the nations, and all the nations shall see my judgment which I have executed, and my hand which I have laid upon them. And the house of Israel shall know that I am Jehovah their God **from that day and forward**. And the nations shall know that the house of Israel went into captivity for their iniquity, because they were unfaithful against me; and I hid my face from them, and gave them into the hand of their enemies, so that they fell all of them by the sword. According to their uncleanness and according to their transgressions I did unto them, and I hid my face from them. Therefore, thus saith the Lord Jehovah: Now will I bring again the captivity of Jacob, and have mercy upon **the whole house of Israel**, and will be jealous for my holy name: and they shall bear their confusion, and all their unfaithfulness in which they have acted unfaithfully against me, when **they shall dwell safely in their land, and none shall make them afraid**; when I have brought them again from the peoples, and gathered them out of their enemies' lands, and am hallowed in them in the sight of many nations. And they shall know that I am Jehovah their God, in that I caused them to be led into captivity among the nations, and have gathered them unto their own land, and have **left none of them any more there**. And I will not hide my face **any more** from them, **for I shall have poured out my Spirit upon the house of Israel**, saith the Lord Jehovah.”

Ezek. 43:2-9

“And behold, the glory of the God of Israel came from the way of the east; and his voice was like the voice of many waters; and the earth was lit up with his glory. And the appearance of the vision that I saw was according to the vision that I had seen when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. **And the glory of Jehovah came into the house by the way of the gate whose front was toward the east**. And the Spirit lifted me up, and brought me into the inner court; and behold, **the glory of Jehovah filled the house**. And I heard one speaking unto me out of the house; and a man was standing by me. And he said unto me, Son of man, **this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile my holy name**, they nor their kings, with their fornication, and with the carcasses of their kings in their high places, in that they set their threshold by my threshold, and their post by my post, and there was only a wall between me and them, and they defiled my holy name with their abominations which they committed; and I consumed them in mine anger. Now let them put away their fornication, and the carcasses of their kings, far from me, **and I will dwell in the midst of them for ever**.”

Dan. 2:34-35, 44-45

“Thou sawest till a stone was cut out without hands; and it smote the image upon its feet of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold **broken in pieces together**, and they became like the chaff of the summer threshing-floors; and **the wind carried them away, and no place was found for them**. And the stone that smote the image became a great mountain, **and filled the whole earth**.”

“And in the days of these kings [ten kings / ten toes, 2:41, 42; cf. also these ten kings / ten horns in 7:24] **shall the God of the heavens set up a kingdom which shall never be destroyed; and the sovereignty thereof shall not be left to another people: it shall break in pieces and consume all these kingdoms, but itself shall stand for ever**. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, -- the great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation of it sure.”

Dan. 7:13-14, 24-27

“I saw in the night visions, and behold, there came with the clouds of heaven one like a son of man, and he came up even to the Ancient of days, and they brought him near before him. **And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed**.”

“And as to the **ten horns**, out of this kingdom shall arise **ten kings**; and another shall arise after them; and he shall be different from the former, and he shall subdue three kings. And he shall speak words against the Most High, and shall wear out the saints of the most high places, and think to change seasons and the law; and they shall be given into his hand until **a time and times and a half time** [the 3 ½ years of the 2nd half of the 70th Week]. And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. But the kingdom and the dominion, and the greatness of the kingdoms under the whole heavens, shall be given to the people of the saints of the most high places. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”

Dan. 9:24-27

“Seventy weeks [Or, “Seventy sevens” of years] are apportioned out 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 [or, to purge, forgive] iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, 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 [for a total of 69 weeks of years]. The street and the moat shall be built again, even in troublous times. **And after** the sixty-two weeks [which follow the first 7 weeks, for a total of 69 weeks of years; thus, *not* after 69 ½ weeks . . . *not* during the 70th week, but *after* 69 weeks] shall Messiah be cut off [in the death of the cross], and shall have nothing [of His earthly kingdom glories]; and [again, *sometime* “after” the 69 weeks of years have expired, and as a consequence of the Messiah being cut off, thereby implying His rejection unto death by His own people Israel] the city and the sanctuary shall be destroyed by the people of the prince that shall come [*not* by the coming prince himself, but by “the people” of this prince that shall come; and *not* by the people of the Messiah-Prince who was cut off, but by the people of this prince that is yet to come (the prophetic figure spoken of earlier in 7:8, 20-21, 24-26, the prince of the fourth beast, the Roman Empire), as seen in the next verse (v. 27); it is this “people” that “shall destroy the city and the sanctuary”—as was fulfilled in the 70AD destruction of Jerusalem and the temple by the Roman “people” (the Roman Empire-people), **after an almost 40-year gap** between 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. And he [*the (Roman) prince that shall come,*” just mentioned in the latter half of the preceding verse] shall confirm a covenant with **the** many for **one week** [for the seven years of the final/70th week, at some unrevealed time **subsequent to** the (70AD) destruction of “the city and the sanctuary”; and, of course, Christ, the Messiah-Prince, has never confirmed any covenant with anyone **for a seven-year period** after 70AD (or at any other time for that matter); nor did Titus Vespasianus]; and in the midst of the week [at the mid-point of the 70th week, 3 ½ years into this final seven-year period] he shall cause the sacrifice and the oblation to cease [having thus previously been restored], and because of the protection of abominations there shall be a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.” [The final 3 ½ years (of the 70th week) are also spoken of in 7:25 (in connection with the coming Roman prince), and again in 12:7.]

Dan.12:1-3, 11-12

“And at that time [#1] shall Michael [the archangel] stand up, the great prince who standeth for the children of **thy people** [Daniel’s people, Israel]; **and there shall be a time of distress, such as never was since there was a nation until that time** [cp. Jer. 30:7; Matt. 24:21; Mark 13:19; and cf. Rev. 3:10; Rev. 7:14]. **And at that time [#2] thy people [Israel] shall be delivered, every one that is found written in the book.** And many of them that sleep in the dust of the earth [#3] shall awake [in resurrection], *these* to everlasting life, and *others* [1,000 years later; cf. Rev. 20:5; 20:11ff] to shame, to everlasting contempt. And [#4] they that are wise shall shine as the brightness of the expanse; and they that turn the many to righteousness as the stars, for ever and ever.”

“And from the time that the continual sacrifice is taken away [at the mid-point of the 70th week, 3 ½ years into the final seven-year period], and the abomination that maketh desolate set up [cp. Matt. 24:15; Mark 13:14], there shall be a thousand, two hundred, and ninety days [3 ½ years of the 2nd half of the 70th Week plus 30 more days beyond]. **Blessed** is he that waiteth, and cometh to the thousand three hundred and thirty-five days! [3 ½ years of the 2nd half of the 70th Week plus 75 more days beyond, when the Millennial Kingdom officially commences and Israel comes into its full blessing.]”

Hos. 2:16-23;

“**And it shall be in that day**, saith Jehovah, that thou shalt call me, My husband, and shalt call me no more, Baali; for I will take away the names of the Baals out of her mouth, and they shall **no more** be remembered by their name. And I will make a covenant for them **in that day** with the beasts of the field, and with the fowl of the heavens, and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make them to lie down safely. And I will betroth thee unto me **for ever**; and I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; and I will betroth thee unto me in faithfulness: and thou shalt know Jehovah. And it shall come to pass **in that day**, I will hear, saith Jehovah, I will

hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Jizreel. And I will sow her unto me in the land; and I will have mercy upon Lo-ruhamah; and I will say to Lo-ammi, Thou art my people; and they shall say, My God."

Hos. 3:4-5

"For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without statue, and without ephod and teraphim. **Afterwards** shall the children of Israel return, and seek Jehovah their God, and David their king [their Davidic Messiah-King]; and shall turn with fear toward Jehovah and toward his goodness, **at the end of the days.**"

Hos. 5:15-6:3

"I [Jehovah] will go away, I will return to my place, till they [Israel] acknowledge their trespass, and seek my face: in their affliction they will seek me early. Come and let us return unto Jehovah: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before his face; and we shall know, -- we shall follow on to know Jehovah: his going forth is assured as the morning dawn; and he will come unto us as the rain, as the latter rain which watereth the earth."

Joel 2:1-2, 10-11, 18-19, 26-28, 31-32

"Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: **for the day of Jehovah cometh**, for it is at hand; a day of darkness and gloom, a day of clouds and gross darkness, as the dawn spread upon the mountains; -- a great people and a strong; **there hath not been ever the like, neither shall be any more after them, to the years of generations and generations.**"

"The earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining. And Jehovah uttereth his voice before his army; for his camp is very great; for strong is he that executeth his word: **for the day of Jehovah is great and very terrible; and who can bear it?"**

"Then Jehovah will be jealous for his land, and will have pity on his people. And Jehovah will answer and say unto his people, Behold, I send you corn, and new wine, and oil, and ye shall be satisfied therewith; **and I will no more make you a reproach among the nations.**"

"And ye shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, who hath dealt wondrously with you: **and my people shall never be ashamed.** And ye shall know that I am in the midst of Israel, and that I, Jehovah, am your God, and there is none else: **and my people shall never be ashamed.** And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

"The sun shall be changed to darkness, and the moon to blood, before **the great and terrible day of Jehovah** come. **And it shall be that whosoever shall call upon the name of Jehovah shall be saved: for in mount Zion and in Jerusalem shall be deliverance, as Jehovah hath said, and for the residue whom Jehovah shall call."**

Joel 3:1-2, 12-21

"For behold, in those days, and in that time, when I shall turn again the captivity of Judah and Jerusalem, I will also gather all the nations, and will bring them down into the valley of Jehoshaphat, and I will enter into judgment with them there on account of my people and mine inheritance, Israel, whom they have scattered among the nations: and they have parted my land."

"Let the nations rouse themselves, and come up to the valley of Jehoshaphat; **for there will I sit to judge all the nations round about.** Put in the sickle, for the harvest is ripe: come, get you down, for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! **For the day of Jehovah is at hand in the valley of decision.** The sun and the moon shall be darkened, and the stars shall withdraw their shining. **And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: and Jehovah will be a shelter for his people, and the refuge of the children of Israel. And ye shall know that I, Jehovah, am your God, dwelling in Zion, my holy mountain; and Jerusalem shall be holy, and no strangers shall pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the water-courses of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, in that they have shed innocent blood in their land. **But Judah shall abide for ever, and Jerusalem from generation to generation. And I will purge them from the blood from which I had not purged them: for Jehovah dwelleth in Zion."****

Amos 9:11-15

"In that day will I raise up the tabernacle of David which is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it **as in the days of old**: that they may possess the remnant of Edom, and all the nations upon whom my name is called, saith Jehovah who doeth this. **Behold, the days come**, saith Jehovah, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt. **And I will turn again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God."**

Obadiah 1:15-21

"For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee: thy recompence shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and shall swallow down, and they shall be as though they had not been. **But upon mount Zion shall there be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions.** And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: **for Jehovah hath spoken it.** And they of the south shall possess the mount of Esau; and they of the lowland the Philistines; yea, they shall possess the field of Ephraim and the field of Samaria; and Benjamin shall possess Gilead; and the captives of this host of the children of Israel shall possess what belonged to the Canaanites, unto Zarephath; and the captives of Jerusalem, who were in Sepharad, shall possess the cities of the south. And saviours [*delivers used of the LORD the Saviour as His instruments*] shall come up on mount Zion, to judge the mount of Esau; **and the kingdom shall be Jehovah's."**

Mic. 2:12-13

"I will surely assemble, O Jacob, the whole of thee; I will surely gather the remnant of Israel; I will put them together as sheep of Bozrah, as a flock in the midst of their pasture: they shall make great noise by reason of the multitude of men. **One that breaketh through is gone up before them:** they have broken forth, and have passed on to the gate, and are gone out by it; **and their king [Jehovah-Jesus, the Messiah-King] passeth on before them, and Jehovah at the head of them."**

Mic. 4:1-8, 11-13

"But it shall come to pass in the end of days that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and the peoples shall flow unto it. And many nations shall go and say, Come, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. **For out of Zion shall go forth the law, and Jehovah's word from Jerusalem.** And he shall judge among many peoples, and reprove strong nations, even afar off; and they shall forge their swords into ploughshares, and their spears into pruning-knives: **nation shall not lift up sword against nation, neither shall they learn war any more.** And they shall sit every one under his vine, and under his fig-tree; **and there shall be none to make them afraid:** for the mouth of Jehovah of hosts hath spoken it. For all the peoples [*now*] will walk every one in the name of his god; **but [in that day] we will walk in the name of Jehovah, our God for ever and ever. In that day, saith Jehovah, will I assemble her** that halteth, and I will gather her that is driven out, and **her that I have afflicted;** and I will make her that halted a remnant, **and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth even for ever.** And thou, O tower of the flock, hill of the daughter of Zion, unto thee shall it come, **yea, the first dominion shall come, -- the kingdom to the daughter of Jerusalem."**

"And now many nations are assembled against thee, that say, Let her be profaned, and let our eye look upon Zion. But they know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them together as the sheaves into the threshing-floor. Arise and thresh, daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples; and I will devote their gain to Jehovah, and their substance to the Lord of the whole earth."

Mic. 5:1-5, 7-10a, 13, 15

"Now gather thyself in troops, O daughter of troops; he [*the Assyrian, the king of the north, see v. 5 below*] hath laid siege against us [*the Jews; Because*]: **They [the Jews] shall smite the Judge of Israel [the Messiah-King] with a rod upon the cheek.** (And thou, Bethlehem Ephratah, little to be among the thousands of Judah, out of thee shall he come forth unto me who is to be **Ruler in Israel [the Messiah-King]**: whose goings forth are from of old, from the days of eternity.) **Therefore** will he [*the God-Man, Messiah-King*] give them up, **until** the time when she which travaileth shall have brought forth: **and the residue of his brethren [the Messiah-King's Jewish brethren] shall**

return unto the children of Israel [i.e., return to their Jewish hopes]. And he [the Messiah-King] shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. **And they shall abide; for now shall he be great even unto the ends of the earth. And this Man [the God-Man, Messiah-King] shall be the Peace.** When the Assyrian shall come into our land [see verse 1 above], and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of men.”

“**And the remnant of Jacob** shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass, that tarrieth not for man, neither waiteth for the sons of men. **And the remnant of Jacob** shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down, and teareth in pieces, and there is none to deliver. **Thy hand [Jehovah] shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day**, saith Jehovah . . . Thy graven images also will I cut off, and thy statues out of the midst of thee; and thou shalt **no more** bow down to the work of thy hands.

“**And I [Jehovah] will execute vengeance in anger and in fury upon the nations, such as they have not heard of.**”

Mic. 7:7-10, 15-20

“But as for me [the remnant of Jacob], I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: ***though I fall, I shall arise; when I sit in darkness, Jehovah shall be a light unto me. I will bear the indignation of Jehovah – for I have sinned against him – until he plead my cause,*** and execute judgment for me: he will bring me forth to the light; I shall behold his righteousness. **And mine enemy shall see it, and shame shall cover her which said unto me, *Where is Jehovah thy God?*** Mine eyes shall behold her; now shall she be trodden down, as the mire of the streets.”

“***As in the days*** of thy coming forth out of the land of Egypt, **will I shew them marvellous things.** The nations shall see, and be ashamed for all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick dust like the serpent; like crawling things of the earth, they shall come trembling forth from their close places. **They shall turn with fear to Jehovah our God, and shall be afraid because of thee. Who is a God like unto thee, that *forgiveth iniquity, and passeth by the transgression of the remnant of his heritage?*** He retaineth not his anger for ever, because he delighteth in loving-kindness. ***He will yet again have compassion on us, he will tread under foot our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform truth to Jacob, loving-kindness to Abraham, which thou hast sworn unto our fathers, from the days of old.***”

Nah. 1:5-7, 12, 15

“The mountains quake before him, and the hills melt, and the earth is upheaved at his presence, and the world, and all that dwell therein. Who shall stand before his indignation? and who shall abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are broken asunder by him. Jehovah is good, a stronghold in the day of trouble; and he knoweth them that trust in him.”

“Thus saith Jehovah: Though they be complete in number, and many as they be, even so shall they be cut down, and he shall pass away; ***and though I have afflicted thee [Judah], I will afflict thee no more*** . . . Behold upon the mountains the feet of him that bringeth glad tidings, that publisheth peace! Celebrate thy feasts, Judah, perform thy vows: ***for the wicked one shall no more pass through thee; he is utterly cut off.***”

Hab. 2:3, 14

“For the vision is yet for an appointed time, but it hasteth to the end, and shall not lie: though it tarry, wait for it; for it will surely come, it will not delay . . . ***For the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea.***”

Zeph. 1:14-18

“***[The prophet, being projected into the future, declares by the Spirit that:] The great day of Jehovah is near, it is near, and hasteth greatly. The voice of the day of Jehovah:*** the mighty man shall cry there bitterly. **That day is a day of wrath, a day of trouble and distress, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and gross darkness, a day of the trumpet and alarm,** against the fenced cities and against the high battlements. And I will bring distress upon men, and they shall walk like blind men; for they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung: their silver and their gold

shall not be able to deliver them, **in the day of Jehovah's wrath**; but the whole land shall be devoured by the fire of his jealousy: for a full end, yea, a sudden end, shall he make of **all** them that **dwelt** in the land."

Zeph. 3:8-20

"Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; **for my determination is to assemble the nations, that I may gather the kingdoms together, to pour upon them mine indignation, -- all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then** will I turn to the peoples [the nations] a pure language, that they may **all** call upon the name of Jehovah, to serve him **with one consent**. From beyond the rivers of Cush my suppliants, the daughter of **my dispersed [the Jews]**, shall bring mine oblation. **In that day** thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that exult in thy pride, and **thou shalt no more be haughty** because of my holy mountain. And I will leave in the midst of thee an afflicted and poor people, and **they shall trust in the name of Jehovah. The remnant of Israel shall not work unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth:** but they shall feed and lie down, and **none shall make them afraid**. Exult, O daughter of Zion; shout, O Israel; rejoice and be glad with all the heart, O daughter of Jerusalem: **Jehovah hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, Jehovah, is in the midst of thee; thou shalt not see evil any more. In that day** it shall be said to Jerusalem, **Fear not; Zion, let not thy hands be slack. Jehovah thy God is in thy midst, a mighty one that will save: he will rejoice over thee with joy; he will rest in his love; he will exult over thee with singing. I will gather them that sorrow for the solemn assemblies, who were of thee: the reproach of it was a burden unto them. Behold, at that time I will deal with all them that afflict thee;** and I will save her that halted, and gather her that was driven out; **and I will make them a praise and a name in all the lands where they have been put to shame. At that time** will I bring you, yea, at the time that I gather you; **for I will make you a name and a praise, among all the peoples of the earth, when I shall turn again your captivity before your eyes, saith Jehovah."**

Hag. 2:6-7, 9, 21b-23

"For thus saith Jehovah of hosts: **Yet once**, it is a little while [*in the future Day of the LORD yet to come, Heb. 12:26-27*], and **I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come** [*i.e., the One desired by all nations shall come in power and glory, Jehovah-Messiah, who embodies and alone fulfills and answers to their need in true riches and blessing of universal righteousness and peace; cp. 'the desire of women,' Dan. 11:37*]; and I [*having thus come*] will fill this house with glory, saith Jehovah of hosts. . . . The latter glory [*Millennial glory*] of this house **shall be greater than the former**, saith Jehovah of hosts; **and in this place will I give peace, saith Jehovah of hosts."**

"**I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations;** and I will overthrow the chariots, and those that ride therein; and the horses and their riders shall come down, every one by the sword of his brother. **In that day**, saith Jehovah of hosts, will I take thee, Zerubbabel son of Shealtiel, my servant [*in the Person of David's Greater Son, the Servant of Jehovah, Messiah-King, of whom Zerubbabel was a type*], saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts."

Zech. 1:14b-17; 2:4b-5, 8-13

"**Thus saith Jehovah of hosts: I am jealous for Jerusalem and for Zion with a great jealousy, and I am wroth exceedingly with the nations that are at ease;** for I was but a little wroth, and they helped forward the affliction. **Therefore thus saith Jehovah: I am returned to Jerusalem with mercies: my house shall be built in it,** saith Jehovah of hosts, and the line shall be stretched forth upon Jerusalem. . . . **Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity, and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem."**

"**Jerusalem shall be inhabited as towns without walls** for the multitude of men and cattle therein; and **I, saith Jehovah, I will be unto her a wall of fire round about, and will be the glory in the midst of her.**

"**For thus saith Jehovah of hosts: After the glory,** hath he sent me [Jehovah-Messiah] unto the nations that made you a spoil; **for he that toucheth you toucheth the apple of his eye. For behold, I will shake my hand upon them, and they shall become a spoil to those that served them:** and ye shall know that Jehovah of hosts hath sent me. **Sing aloud and rejoice, daughter of Zion; for behold, I come, and I will dwell in the midst of thee,** saith Jehovah. **And many nations shall join themselves to Jehovah in that day, and shall be unto me for a people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee. And Jehovah shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem.** Let all flesh be silent before Jehovah; for he is risen up out of his holy habitation."

Zech. 3:2-5, 8-10

“And Jehovah said unto Satan, Jehovah rebuke thee, O Satan! **Yea, Jehovah that hath chosen Jerusalem rebuke thee!** Is not this a brand plucked out of the fire? And Joshua [Joshua the high priest, as being representative of Israel] was clothed with filthy garments, and stood before the Angel [the Angel of Jehovah]. And he spoke and said unto those that stood before him, saying, Take away the filthy garments from off him. And unto him he said, **See, I have caused thine iniquity to pass from thee, and I clothe thee with festival-ropes.** And I said, Let them set a pure turban upon his head. And they set the pure turban upon his head, and clothed him with garments; and the Angel of Jehovah stood by.”

“Hear now, Joshua the high priest, thou and thy fellows that sit before thee -- for they are men of portent [of representative significance] -- **for behold, I will bring forth my servant the Branch** [Jehovah-Messiah]. **For behold, the stone** [representing Jehovah-Messiah] that I have laid before Joshua -- **upon one stone are seven eyes; behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of this land in one day. In that day,** saith Jehovah of hosts, shall ye invite every man his neighbour under the vine and under the fig-tree [representing earthly blessing].”

Zech. 6:12-13

“Thus speaketh Jehovah of hosts, saying, **Behold a man whose name is the Branch** [Jehovah-Messiah]; and he shall grow up from his own place, **and he shall build the temple of Jehovah: even he shall build the temple of Jehovah** [the Millennial Temple as seen in great detail in Ezek. 40-48]; **and he shall bear the glory, and shall sit and rule upon his throne** [His earthly Davidic throne of kingdom glory; Rev. 3:21; Matt. 19:28; 25:31]; **and he shall be a priest upon his throne;** and the counsel of peace shall be between them both.”

Zech. 8:2-8, 20-23

“Thus saith Jehovah of hosts: **I am jealous for Zion with great jealousy, and I am jealous for her with great fury.** Thus saith Jehovah: **I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, The city of truth; and the mountain of Jehovah of hosts, The holy mountain.** Thus saith Jehovah of hosts: **There shall yet old men and old women sit in the streets of Jerusalem, each one with his staff in his hand for multitude of days** [cf. Isa. 65:20-22 and Ps. 92:12-14]. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith Jehovah of hosts: If it be wonderful in the eyes of the remnant of this people in those days, should it also be wonderful in mine eyes? saith Jehovah of hosts. Thus saith Jehovah of hosts: **Behold, I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.**”

“Thus saith Jehovah of hosts: Yet again shall there come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to supplicate Jehovah, and to seek Jehovah of hosts: I will go also. **And many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to supplicate Jehovah.** Thus saith Jehovah of hosts: **In those days shall ten men take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you** [in unique manner and supremacy over the Gentiles in earthly glory and blessing].”

Zech. 9:10, 11-17

“And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. **And he [thy Messiah-King] shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.**”

“**As for thee also, by the blood of thy [Israel’s] covenant [her new covenant],** I will send forth thy prisoners out of the pit wherein is no water. Turn again to the stronghold, prisoners of hope! even to-day do I declare **I will render double unto thee [double in comfort and blessing; cf. Isa. 61:7].** For I have bent Judah for me, I have filled the bow with Ephraim; and I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee like the sword of a mighty man. **And Jehovah shall be seen over them,** and his arrow shall go forth as the lightning; and the Lord Jehovah will blow the trumpet, and will march with whirlwinds of the south. **Jehovah of hosts will defend them;** and they shall devour, and shall tread down the sling-stones; and they shall drink, and make a noise as from wine; and they shall be filled like a bowl, like the corners of the altar. **And Jehovah their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up upon his land. For how great is his goodness, and how great is his beauty!** Corn shall make the young men flourish, and new wine the maidens [i.e., signifying Millennial prosperity].”

Zech. 10:3-12

“Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts visiteth his flock, the house of Judah, and maketh them as his majestic horse in the battle. From him [Judah] shall come forth the corner-stone, from him the nail, from him the battle bow [all three referring to the Messiah-King; cf. Isa 28:16; 22:23], [and as a consequence] from him every exactor together [will go out]. And they shall be as mighty men, treading down the mire of the streets in the battle; and they shall fight, for Jehovah is with them, and the riders on horses shall be put to shame. **And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back again; for I will have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will answer them.** And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; and their children shall see it, and rejoice; **their heart shall be joyful in Jehovah. I will hiss for them, and gather them; for I have redeemed them: and they shall multiply as they used to multiply. And I will sow them among the peoples, and they shall remember me in far countries;** and they shall live with their children and return. And I will bring them again out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea of affliction, and shall smite the billows in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. **And I will strengthen them in Jehovah; and they shall walk in his name, saith Jehovah.**”

Zech. 12:2-3, 6-11

“Behold, I will make Jerusalem a cup of bewilderment **unto all the peoples** round about, and also against Judah shall it be in the siege against Jerusalem. **And it shall come to pass in that day** that I will make Jerusalem a burdensome stone **unto all peoples:** all that burden themselves with it shall certainly be wounded, and **all the nations of the earth shall be assembled together against it.**”

“**In that day** will I make the leaders of Judah like a hearth of fire among wood, and like a torch of fire in a sheaf; and they shall devour **all the peoples** round about, on the right hand and on the left; and Jerusalem shall dwell again in her own place, in Jerusalem. And Jehovah shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified over Judah. **In that day will Jehovah defend the inhabitants of Jerusalem; and he that stumbleth among them at that day shall be as David; and the house of David as God, as the Angel of Jehovah before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look on me [Jehovah-Messiah] whom they pierced, and they shall mourn for him, as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon.**”

Zech. 13:1-2, 8-9

“**In that day** there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. **And it shall come to pass in that day,** saith Jehovah of hosts, that I will cut off the names of the idols out of the land, **and they shall no more be remembered;** and also I will cause the prophets and the unclean spirit to pass out of the land.”

“And it shall come to pass in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. **They shall call on my name, and I will answer them: I will say, It is my people; and they shall say, Jehovah is my God.**”

Zech. 14:1-12, 16-21

“Behold, the day cometh for Jehovah, and thy spoil shall be divided in the midst of thee. **And I will assemble all the nations against Jerusalem to battle;** and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the rest of the people shall not be cut off from the city. **And Jehovah will go forth and fight with those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem toward the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, -- a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.** And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azal: ye shall even flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah.”

“**And Jehovah my God shall come, and all the holy ones with Thee. And it shall come to pass in that day,** that there shall not be light; the shining shall be obscured. And it shall be one day which is known to Jehovah, not day, and not night; and it shall come to pass, at eventide it shall be light. **And it shall come to pass in that day**

that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea: in summer and in winter shall it be."

"And Jehovah shall be king over all the earth: *in that day* shall there be one Jehovah, and his name one. All the land from Geba to Rimmon south of Jerusalem shall be turned as the Arabah; and Jerusalem shall be lifted up, and shall dwell in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; and Jerusalem shall dwell safely."

"And this shall be the plague wherewith **Jehovah will smite all the peoples that have warred against Jerusalem**: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

"And it shall come to pass, that all that are left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to celebrate the feast of tabernacles. And it shall be, that whoso goeth not up of the families of the earth unto Jerusalem to worship the King, Jehovah of hosts, upon them shall be no rain. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague, wherewith Jehovah will smite the nations that go not up to celebrate the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to celebrate the feast of tabernacles."

"In that day shall there be upon the bells of the horses, HOLINESS UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. And every pot in Jerusalem and in Judah shall be holiness unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and see the therein. **And in that day** there shall be no more a Canaanite in the house of Jehovah of hosts."

Mal. 1:11

"For from the rising of the sun even unto its setting my name shall be great among the nations; and in every place incense shall be offered unto my name, and a pure oblation: for my name shall be great among the nations, saith Jehovah of hosts."

Mal. 3:1b-4, 6, 12, 17-18; 4:1-3

"The Lord whom ye seek will suddenly come to his temple, and the messenger of the covenant [*the Lord Jehovah-Messiah*], whom ye delight in: **behold, he cometh, saith Jehovah of hosts. But who shall endure the day of his coming? and who shall stand when he appeareth?** For he will be like a refiner's fire, and like fullers' lye. And he shall sit as a refiner and purifier of silver; **and he will purify the children of Levi, and purge them as gold and silver; and they shall offer unto Jehovah an oblation in righteousness. Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years. . . . For I Jehovah change not, and ye, sons of Jacob, are not consumed."**

"And all nations shall call you blessed; for ye shall be a *delightful land*, saith Jehovah of hosts."

"And they [the godly Jewish remnant] shall be unto me **a peculiar treasure**, saith Jehovah of hosts, ***in the day that I prepare***; and I will spare them as a man spareth his own son that serveth him. And ye shall return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold, ***the day cometh***, burning as a furnace; and ***all*** the proud and ***all*** that work wickedness shall be stubble; and ***the day that cometh*** shall burn them up, saith Jehovah of hosts, so that it shall leave them ***neither*** root nor branch. **And unto you that fear my name shall the Sun of righteousness [*Jehovah-Messiah*] arise with healing in his wings**; and ye shall go forth and leap like fatted calves. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet ***in the day that I prepare***, saith Jehovah of hosts."

Matt. 6:10

"Let thy kingdom come, let thy will be done as in heaven so upon the earth."

Matt. 11:11

"Verily I say to you, that there is not arisen among the born of women a greater than John the baptist. But he who is a little one in **the kingdom of the heavens** [*at its establishment*] is greater than he [greater than he, John the Baptist, is *now, prior to the establishment of the kingdom*; otherwise, if the kingdom were *already* established, he would be *in* the kingdom, and they would *not* all be greater than he]."

Matt. 19:28

“And Jesus said to them, Verily I say unto you, That ye who have followed Me, **in the regeneration when the Son of man shall sit down upon His throne of [kingdom] glory**, ye also shall sit on twelve thrones, **judging [ruling] the twelve tribes of Israel.**”

Matt. 24:21-22, 27-31

“For then shall there be great tribulation, **such as has not been from the beginning of the world until now, nor ever shall be [cp. Jer. 30:7; Dan. 12:1; Mark 13:19; and cf. Rev. 3:10; Rev. 7:14]**; and if those days had not been cut short [limited], no flesh had been saved; but on account of the elect [godly Jewish remnant] those days shall be cut short [limited].”

“For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man. For wherever the carcass is, there will be gathered the eagles. **But immediately after the tribulation of those days [of the 70th Week] the sun shall be darkened, and the moon 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 [namely] of the Son of man in heaven; and then shall all the [Jewish] tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect [His godly Jewish remnant] *from the four winds, from the one extremity of the heavens to the other extremity of them.***”

Matt. 25:31-36, 40-41, 45

“**But when the Son of man comes in His [kingdom] glory, and all the angels with Him, then shall He sit down upon His throne of [kingdom] glory, and *all the nations shall be gathered before him***; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he will set **the sheep on his right hand** [the believers/saved ones of *the nations*], **and the goats on his left** [the unbelievers/unsaved ones of *the nations*]. Then shall the King say to those on his right hand, Come, blessed of my Father, **inherit the kingdom** prepared for you from the world's foundation: for [during the Tribulation of those days of the 70th Week] I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me. . . . And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these **my brethren** [My elect/godly Jewish remnant], ye have done it to me. Then shall he say also to those on the left [the unbelievers/unsaved ones of *the nations*], Go from me, cursed, into eternal fire, prepared for the devil and his angels . . . Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least [My elect/godly Jewish remnant], neither have ye done it to me.”

Mark 13:19-20, 24-27

“For those days shall be distress **such as there has not been the like since the beginning of creation which God created, until now, and never shall be [cp. Jer. 30:7; Dan. 12:1; Matt. 24:21; and cf. Rev. 3:10; Rev. 7:14]**; and if the Lord had not cut short [limited] those days, no flesh should have been saved; but on account of the elect [godly Jewish remnant] whom he has chosen, he has cut short [limited] those days.”

“**But in those days, after that distress, the sun shall be darkened and the moon shall not give its light; and the stars of heaven shall be falling down, and the powers which are in the heavens shall be shaken; and then shall they see the Son of man coming in clouds with great power and glory; and then shall he send his angels and shall gather together his elect [His godly Jewish remnant] *from the four winds, from end of earth to end of heaven.***”

Mark 15:43

“Joseph of Arimathæa, an honourable councillor, **who also himself was awaiting the kingdom of God**, coming, emboldened himself and went in to Pilate and begged the body of Jesus.”

Luke 1:31-33

“And behold, thou [the virgin] shalt conceive in the womb and bear a son, and thou shalt call His name Jesus. He shall be great, and shall be called Son of the Highest; **and the Lord God shall give Him *the throne of David His father; and He shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.***”

Luke 1:54-55

“He has helped Israel his servant, in order to remember mercy, **(as he spoke to our fathers,) to Abraham and to his seed *for ever.***”

Luke 1:67-75

“And Zacharias his father was **filled with the Holy Spirit, and prophesied**, saying, Blessed be the Lord the God of Israel, because he has visited and wrought redemption for his people, and raised up a horn of deliverance for us in the house of David his servant; **as he spoke by the mouth of his holy prophets**, who have been since the world began; deliverance from our enemies and out of the hand of all who hate us; to fulfil mercy with our fathers **and remember his holy covenant, the oath which he swore to Abraham our father**, to give us, that, saved out of the hand of our enemies, we should serve him without fear in piety and righteousness before him all our days.”

Luke 17:24-25

“For as the lightning shines which lightens from one end under heaven to the other end under heaven, *thus* shall the Son of man be **in his day**. *But first* he must suffer many things and be rejected of this generation.”

Luke 19:11-12

“But as they were listening to these things, He added and spake a parable, because He was near to Jerusalem and they thought that the kingdom of God was about to be **immediately manifested**. He said therefore, A certain high-born man went to a distant country **to receive for himself a kingdom and return** [to establish and manifest it].”

Luke 21:24b-28, 31, 34-35

“**And Jerusalem shall be trodden down of the nations until the times of the nations be fulfilled**. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roar of the sea and rolling waves, men ready to die through **fear and expectation of what is coming on the habitable earth**, 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** [of the elect/godly Jewish remnant] **draws nigh**.”

“So also ye, **when** ye see these things take place, **know that the kingdom of God is near**.”

“But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares; For as a snare shall it come upon **all them that dwell upon the face of the whole earth**.”

Luke 22:18

“For I say unto you, that I will not drink at all of the fruit of the vine **until the kingdom of God come**.”

Luke 23:42

“And he said to Jesus, Remember me, Lord, **when thou comest in Thy kingdom**.”

Luke 23:51

“(This man had not assented to their counsel and deed), of Arimathæa, a city of the Jews, **who also waited, himself also, for the kingdom of God**.”

Luke 24:25-26

“Then He said unto them, **O fools, and slow of heart to believe all that the [OT] prophets have spoken: Ought not Christ to have suffered these things, and to enter into his [kingdom] glory?**”

John 18:36

“Jesus answered, My kingdom is not **of** this world [‘*of*’ as to *source and character*, not as to *sphere or realm*; cp. the language of John 17:14, 16]; if my kingdom were **of** this world, my servants had fought that I might **not** be delivered up to the Jews [i.e., *no death of the Cross!*]; but now my kingdom is not from hence.”

[The death of Christ, according to God’s eternal purpose (1 Pet. 1:19-20), was the divinely appointed way—**the only way**—to make propitiation for sin, and thereby provide for the redemption and blessing of **both** His earthly people (Israel) and His heavenly people (the Church). **No Cross, No Kingdom!** . . . *No establishment* of Israel’s glorious, everlasting earthly kingdom upon His return in power and great glory.]

[**Cf. Rev. 11:15**—“And the *seventh* angel sounded his trumpet: and there were great voices in the heaven, saying, **The kingdom of the world [or, *the world-kingdom*] of our Lord and of His Christ is come, and He shall reign to the ages of ages.”]**

“John 18:36, ‘My kingdom is not of this world.’ Does C.G.T. mean to say, that *this world will not* be made the kingdom of Christ? He knows this would be entirely contrary to Christian hope and faith [regardless of whether one

is a premillennialist, amillennialist, or postmillennialist]. Then the question is *its character, the source of its power*. 'It is not from hence': that I indeed believe. Would that other Christians would own the truth! As to *how* it is to be brought under His power, we must refer to other scriptures where this power, and in what way used, is sufficiently spoken of I use, as an example, C.G.T.'s reference, Psalm 2:6-12."— J.N. Darby (*The Collected Writings of J.N. Darby*, Vol. 2, p. 83)

Acts 1:6

"They therefore, being come together, asked Him saying, Lord, ***is it at this time that Thou restorest the kingdom to Israel?*** And He said to them, ***It is not yours to know times or seasons***, which the Father has placed in His own authority."

Acts 3:19-21

"Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from the presence of the Lord, ***and He may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till the times of the restoring of all of things***, of which God has spoken ***by the mouth of His [OT] holy prophets*** since time began."

Acts 17:31

"***Because he has set a day in which he is going to judge [rule] the habitable earth in righteousness by the man whom he has appointed***, giving the proof of it to all in having raised him from among the dead."

Rom. 11:1a, 2a, 11-15, 24-36

"***I say then, Has God cast away his people [Israel as a nation]? Far be the thought . . . God has not cast away his people [Israel as a nation] whom he foreknew.***"

"***I say then, Have they [Israel as a nation] stumbled in order that they might fall [as an end in itself, to be left such forever]? Far be the thought:*** but by their slip there is salvation to the nations to provoke them to jealousy. ***But if their slip be the world's wealth, and their loss the wealth of the nations, how much rather their fulness?*** For I speak to you, the nations [as such], inasmuch as I am apostle of nations, I glorify my ministry; if by any means I shall provoke to jealousy them which are my flesh, and shall save some ***from among*** them. ***For if the rejection of them [Israel as a nation being set aside] be the world's reconciliation, what their reception [Israel as a nation restored] but life from among the dead?"***

"For if thou [the nations] hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they [Israel as a nation], who are according to nature be grafted into their own olive tree? For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness ***in part*** is happened to ***Israel*** [Israel as a nation], ***until*** the fulness of ***the nations*** be come in; and so [or thus, in the following manner] ***all Israel shall be saved*** [in contrast to 11:25 & 9:6, in the coming day Israel as nation, as a whole, in its entirety, shall be saved, shall be righteous, shall be purged of all ungodly/unbelieving Jews]: ***According as it is written***, The Deliverer shall come out of Zion; ***He shall turn away ungodliness from Jacob*** [purging away all the ungodly/unbelieving Jews]. And this is the covenant from me to them, ***when I shall have taken away their sins.***

"***As regards the glad tidings [in the present day], they [Israel as a nation] are enemies on your [the nations'] account; but as regards [national] election, beloved on account of the fathers*** [in connection with the irrevocable promises and covenants He made to and with them]. ***For the gifts and the calling of God*** [for Israel as a nation] ***are not subject to repentance.*** For as indeed ye [the nations] also once have not believed in God, but now have been objects of mercy through the unbelief of these [Israel as a nation]; so these also have now not believed in your mercy, in order that they also may be objects of mercy. ***For God hath shut up together all in unbelief, in order that he might shew mercy to all.*** O depth of riches both of the wisdom and knowledge of God! how unsearchable his judgments, and untraceable his ways! For who has known the mind of the Lord, or who has been his counsellor? or who has first given to him, and it shall be rendered to him? For of him, and through him, and for him are all things: to him be glory for ever. Amen."

1 Cor. 4:8

"Already ye are filled; already ye have been enriched; ***ye have reigned without us*** [for our reign with Christ over this earth is yet future!]; ***and I would that ye reigned, that we also might reign with you*** [which none of can yet do until Christ appears, and we with Him, in power and great glory]."

1 Cor. 6:2-3

“Do ye not then know that **the saints shall judge the world** [“shall,” i.e., in the future; “judge,” i.e., “rule” (as in Matt. 19:28); referring to the future reign of Christ (the King) with us (the Queen), commencing with the establishment of His Millennial Kingdom over this earth at the Manifestation of His Coming—and we with Him—sitting on His earthly throne of glory]? and **if the world is judged** [is certain to be ruled] by you, are ye unworthy of the smallest judgments? Do ye not know that **we shall** [in the future] **judge** [rule even] **angels** [thus covering the heavenly sphere as well]? and not then matters of this life?”

1 Cor. 15:20-28

“But now Christ is raised from among the dead, first-fruits of those fallen asleep [i.e., of all dead believers, whether heavenly or earthly saints]. For since by man came death, by man also resurrection of those that are dead [i.e., the dead of all ages, whether saved or lost]. For as in [‘in virtue of,’ ‘because of’] the Adam all die [who die], thus also in [‘in virtue of,’ ‘because of’] the Christ all shall be made alive [who die]. But each in his own rank: the first-fruits, Christ; then those that are the Christ’s at [or ‘in’] his coming [which covers both Rapture and Manifestation phases of His ‘coming’]. Then the end [of time/history, prior to the beginning of the Eternal State of the New Heavens and New Earth], when he gives up the kingdom [or rather ‘presents’ the kingdom over which He will have ruled for 1,000 Years, which had been initially established at the Manifestation of His Coming] to him who is God and Father; when he shall have annulled all rule and all authority and power. For he must reign until he put all enemies under his feet. The last enemy that is annulled is death [by virtue of the resurrection of all the lost of all ages at the conclusion of the 1,000 Years (see Rev. 20)]. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, it is evident that it is except him who put all things in subjection to him. But when all things shall have been brought into subjection to him [by the end of the Millennial Reign], then the Son also himself shall [at that time as well shall the Son in perfect, impeccable, obedient Manhood] be placed in subjection to him who put all things in subjection to him, that God [the Triune God: Father, Son and Holy Spirit] may be all in all.”

Gal. 3:15, 17-18

“Brethren, (I speak according to man,) **even man’s confirmed covenant no one sets aside, or adds other dispositions to.** . . . Now I say this, **A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.** For if the inheritance be on the principle of law, it is no longer on the principle of promise; **but God gave it in grace to Abraham by promise.”**

2 Thess. 2:1-12

“Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, **that ye be not soon shaken in mind, nor troubled,** neither by spirit, nor by word, nor by letter, as if it were by us, **as that the Day of the Lord is present. Let not any one deceive you in any manner, because it will not be unless the apostasy have first come, and the man of sin have been revealed, the son of perdition;** who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down **in the temple of God** [during the 2nd half of the 70th week], **shewing himself that he is God.** Do ye not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only there is he [the Holy Spirit] who restrains now until he [the Holy Spirit] be gone [in the sense in which He arrived on Pentecost; cf. John 7:39], **and then the lawless one shall be revealed (whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the appearing of his coming);** whose coming is according to the working of Satan in all power and signs and wonders of falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends to them a working of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness.”

2 Tim. 4:1

“I testify before God and **Christ Jesus,** who is about to judge living and dead, **and by his appearing and his kingdom** [which He will establish on earth at His *appearing* in power and great glory].”

2 Pet. 1:16-21

“For we have not made known to you **the power and coming of our Lord Jesus Christ,** following cleverly imagined fables, but having been eyewitnesses of His [kingdom] majesty. For [in Matt. 17] He received from God the Father honour and glory, such a voice being uttered to Him by the excellent glory: This is My beloved Son, in whom I have found my delight; and this voice we heard uttered from heaven, being with Him on the holy mountain.

And we have the [OT] prophetic word made surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until the day dawn and the morning star arise in your hearts; knowing this first, that the scope of no prophecy of scripture is had from its own particular [isolated] interpretation, for prophecy was not ever uttered by the will of man, but holy men of God spake under the power of the Holy Spirit."

2 Pet. 3:10-14, 18b

"But the Day of the Lord will come as a thief, in which [at the end of which] the [present] heavens will pass away with a rushing noise, and the elements, burning with heat, shall be dissolved, and the [present] earth and the works in it shall be burnt up. All these things then being to be dissolved, what ought ye to be in holy conversation and godliness, waiting for and hastening **the coming of the Day of God** [the Day of Eternity (3:18) for the new heavens and new earth], by reason of which the [present] heavens, being on fire, shall be dissolved, and the elements, burning with heat, shall melt? **But, according to his promise, we wait for new heavens and a new earth, wherein dwells righteousness.** Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and blameless. . . . To him be glory both now **and to the Day of Eternity.** Amen."

Jude 14-15

"And Enoch, the seventh from Adam, prophesied also as to [such as] these, saying, Behold, the Lord has come amidst his holy myriads, to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard things which ungodly sinners have spoken against him."

Rev. 3:10-11

"Because thou hast kept the word of my patience, I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth [cf. Jer. 30:7; Dan. 12:1; Matt. 24:21; Mark 13:19; Rev. 7:14]. I come quickly [to thus keep us out of the hour of trial]: hold fast what thou hast, that no one take thy crown."

Rev. 3:21

"He that overcomes, to him will I give to sit with Me in My [Davidic] throne [of kingdom glory]; as I also have overcome, and have sat down with My Father in His [heavenly] throne."

Rev. 5:9-10

"And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou hast been slain, and hast redeemed to God, by Thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth."

Rev. 6:12-17

"And I saw when it [the Lamb] opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places. And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden from the face of him that sits upon the throne, and from the wrath of the Lamb; because the great day of his wrath is come, and who is able to stand?"

Rev. 7:13-14

"And one of the [twenty-four] elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, **These are they who come out of the great tribulation [cf. Jer. 30:7; Dan. 12:1; Matt. 24:21; Mark 13:19; Rev. 3:10], and have washed their robes, and have made them white in the blood of the Lamb.**

Rev. 11:1-3, 5-7

"And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which is without the temple cast out, and measure it not; because it has been given up to the nations, and the holy city shall they tread under foot forty-two months [i.e., the final 3 ½ years, or 2nd half, of the 70th week]. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days [i.e., for 3 ½ years, or half, of the 70th week], clothed in sackcloth. . . . and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed. These have power to shut the heaven that no rain may fall during the days of

their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them.”

Rev. 11:15

“**And the seventh angel sounded his trumpet:** and there were great voices in the heaven, saying, **The kingdom of the world [or, the world-kingdom] of our Lord and of His Christ is come, and He shall reign to the ages of ages.**”

Rev. 15:1-4; 16:1-4, 8-21

“And I saw another sign in the heaven, great and wonderful: seven angels having **seven plagues, the last; for in them the fury of God is completed.**

“And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; righteous and true are thy ways, **O King of nations.** Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; **for all nations shall come and do homage before thee;** for thy righteousnesses have been made manifest.”

“And I heard a great voice out of the temple, saying to the seven angels, Go and **pour out the seven bowls of the fury of God upon the earth.** And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and those who worshipped its image. And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea. And the third poured out his bowl on the rivers, and on the fountains of waters; and they became blood. . . And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory. And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works. And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs; for they are the spirits of demons, doing signs; which go out to **the kings of the whole habitable world to gather them together to the war of that great day of God the Almighty.** And he gathered them together to the place called in Hebrew, **Armagedon.** And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the throne, saying, It is done. And there were lightnings, and voices, and thunders; **and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.** And the great city was divided into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath. **And every island fled, and mountains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men;** and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.”

Rev. 19:11-20

“And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and He judges and makes war in righteousness. And His eyes are a flame of fire, and upon His head many diadems, having a name written which no one knows but Himself; and He is clothed with a garment dipped in blood; and His name is called **The Word of God.** And the armies which are in the heaven followed Him upon white horses, clad in white, pure, fine linen. And out of His mouth goes a sharp two-edged sword, **that with it He might smite the nations; and He shall shepherd them with an iron rod; and He treads the wine-press of the fury of the wrath of God the Almighty. And He has upon His garment, and upon His thigh, a name written, King of kings, and Lord of lords.** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great. **And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that was with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. Alive were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.**”

Rev. 20:1-6

“And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is the devil and Satan, and bound him **a thousand years**, and cast him into the abyss, and shut it and sealed it over him that he should not any more deceive the nations **until the thousand years were completed**; after these things he must be loosed for a little time. And I saw thrones; and they sat upon them, **and judgment [rule] was given to them**; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; **and they lived and reigned with the Christ a thousand years: the rest of the dead did not live till the thousand years had been completed.** [Now follows the divinely inspired *interpretation* of the vision he just “saw” in 20:4-5a:] **This is the first resurrection. Blessed and holy he who has part in the first resurrection:** over these the second death has no power; but they shall be priests of God and of the Christ, **and shall reign with him a thousand years.**” [Note: *All of these glorified saints are said to reign with Christ, upon His return to this earth, all throughout that same period of “a thousand years” between the first and second (kind or order of) resurrections. They do not begin to reign with Christ each at different points in time and for only part of (or for anything less than) that same thousand year period. All of the glorified saints start reigning together with Christ at the same point in time and for the same length of time. Also, as F.W. Grant remarks (Leaves From The Book, p.126), Rev. 20:4-5a “gives the vision; the rest is interpretation; and this latter is not symbolic, or it would not be interpretation. It shows indeed how clear the vision itself is, that it does represent a real resurrection, and that the ‘thousand years’ is literally this.”]*

[Compare Rev. 19:11-20:6 with Isa. 24:19-23—“The earth is utterly broken down, the earth is completely dissolved, the earth is violently moved. The earth reeleth to and fro like a drunkard, and is shaken like a night hut; and its transgression is heavy upon it; and it falleth and shall not rise again. **And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be brought together, as an assemblage of prisoners for the pit, and shall be shut up in prison, and after many days shall they be visited.** And the moon shall be confounded, and the sun ashamed; for Jehovah of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients in glory.”]

Rev. 21:1-5

“And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more. And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God is with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God. And he shall wipe away every tear from their eyes; **and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away.** And he that sat on the throne said, Behold, I make all things new. And he says to me, Write, for **these words are true and faithful.**”

Rev. 22:17, 20

“And the Spirit and the bride say, Come. And let him that hears say, Come.”

[And in the last utterance of the breath of inspiration:] “He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus.”

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