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Idealism: Perfect Idealism Defined Within The Already But Not Yet  
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# POSTMILLENNIALISM / IDEALISM

Postmillennialism and Idealism redefined  
by the Already But Not Yet.

February 1st 2022 Edition



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Redirectionism formulated 5/ 2000  
Redirectionism First Edition 9/10/2001  
Redirectionism Reversed 9/23/2018  
Perfect-Idealist-Futurism formulated 9/23/2018  
Idealist Postmillennialism March 20 & 23 of 2021



I wish to thank the Reformed writers, such as John Gill, John Calvin, and James White for their influence in my life, which have been a great resource of revelation. I also wish to thank my mother for editing the first version of this work.

## Bibliography

*The Book of Revelation*, GK Beale  
*Before Jerusalem Fell: Dating the Book of Revelation* Gentry

Corrections for 2021:

The two witnesses are most likely James and John. Every idea in Revelation maybe also founded in part on some real person.

The seven-year tribulation maybe seen in some ways to end in 74 AD.

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## INTRODUCTION AND FOUNDATIONAL OUTLINE

1/28/2022



Concerning this abridged version. This abridged version supposes that you have a basic knowledge of Partial Preterism and understand why it is reasonable and Biblical.

That you would understand that the book of Revelation was written around 65 AD not 90 AD because the needles late date makes for two conflicting apocalypses and second comings in the Bible at war with each other. That you would understand that the apocalypse of Mathew, Mark, and Luke was not written before the foretold destruction of Jerusalem so that John's apocalypse could be written after.

That you would understand that the OT "Temple of God" cannot be rebuilt by Antichrists for the Antichrist to then defile it. That the reason why the temple was first removed is the same reason why it will stay removed.

If you do not agree with or understand these things, this work is meant to be the next step forward and an answer to theologians who are already aware that these things are true. You would be better of first reading works like:

Dr. Gary DeMar, Last Days Madness

Dr. Kenneth Gentry, Before Jerusalem Fell: Dating the Book of Revelation

Dr. Phil Kayser <https://revelation.biblicalblueprints.org/sermons> on Revelation

Oxford Definition: Idealism in the Oxford English Dictionary reads: Idealism 1. Philos. Any system of thought or philosophy in which the object of external perception is held to consist, either in itself, or as perceived of ideas (in various senses of the word: See IDEA sb.). According to Platonic Idealism, there exists a perfect realm of Form and Ideas and our world merely contains shadows of that realm.

Modified Idealism: What I have proposed herein is a modified idealism that waits to be perfectly and physically established. It is not an

idea, an idea whose “*perfect form*” is only seen in “*shadows*”, it is revealed in the Scriptures by the Holy Ghost, it is coming, and we wait for it to be perfectly established. The idea has various forms and degrees of realism. It has been and will be expressed in both Preterism and Futurism.

An Orthodox Definition through the Past: Foremost, it is reflected in forms and shadows of the second coming at the time of the destruction of the OT temple which can be used to accurately define with ongoing idealistic relevance our present age which we refer to idealistically as “The Last Days”. Additionally, the second coming is also understood through every book of the Bible as well as other historical fulfillments of the same.

Yet, there must be literal fulfillment: The Idealistic second coming that was expressed in AD 70 must be understood to have its perfect form of fulfillment not in the past (for that by default would be only Preterist) but in the unknown future, still “Not yet”. Therefore, I have named this Idealist view Already But Not Yet Idealist Eschatology. The past revelation will be completely fulfilled in the future.

Amillennialism: Only looking at AD 70 will lead to a default Amillennialist worldview: All things must come to an end, 1 Peter 4:7. We are living in the last days of Israel. Jesus learned obedience by the things that he suffered, Hebrews 5:8. Each of the seven churches must overcome all things and even death itself (Rev. 2:10) in order to inherit the New Jerusalem, Rev 2-3. All these things are good, but there is more.

Expanding the Definition of Amillennialism: Just as there were forms and shadows that lead up to the coming of AD 70, so too are their forms and shadows that lead up to the second coming at the complete end of the world that have to do with similarities not merely with AD 70 alone, but also by what AD 70 accomplished. This is understood as we observe the expansion of the New Jerusalem into the world: In the beginning the New Covenant world was just born into the world, . John 16:18-24; Rev. 12:1, Micah 4. Today the New Covenant New Jerusalem has been established by conquering the Old Jerusalem and World (Rev, 7-10, Rev. 19, Rev. 20), and is growing strong in order to overcome the rest of the world, Psalm 2, Psalm 73:17 in the already but not yet typology.

Postmillennialism: Postmillennialism is simply the belief that the Gospel will have a great positive affect over time, resulting in the logical conclusions that the world will become a confederacy of Godly nations. The world will be as it was in the days of King David. But this time, all things will be under Christ’s feet, schooling, hospitals, nursing homes,

food products, medicine, governments, the church will inherit the gates of its enemies and multiply as the stars of heaven Genesis 15:5, 22:17.

Expanding the Definition within Spiritual Postmillennialism:

Postmillennialism Eschatology must be more than mere future peace and prosperity. The Postmillennial kingdom must be something we can enter into now spiritually. Postmillennialism must be tempered by the Amillennialist Already But Not Yet. These spiritual aspects about Postmillennialism are not something new, they are not something found outside of the Book of Revelation or Matthew 24. If they were, then they could be spiritualized away. They are written about in each of the seven churches in Revelation 2-3, where the Bible commands each church to enter into the victory of Christ, in order to enter the New Jerusalem by overcoming. They are written in the Gospels where the church is commanded to leave the earthly Jerusalem to follow Jesus outside the camp and forsake the world, Mark 13:14; Hebrews 13:13. The spiritual reality of this kind of prosperity of Postmillennialism is present in the ideologically fulfilled New Jerusalem, which is the completed definition of the Already, But Not Yet City. We do not have to wait for it any more than we have to wait for the Holy Spirit. What should be first and foremost is that which is spiritual, not that which is after the flesh, 1 Cor. 15:49.

Expanding the Definition of Physical Postmillennialism: Any revelation of that historical and typical Postmillennial view on earthly prosperity has to do with God's presence in and among His people, the prosperity of Postmillennialism is not meant to affect the church, it is meant to be a witness that can affect the world. The rich young ruler in Luke 18 or the church of Laodicea measured their prosperity in earthly riches. Therefore, though there will be prosperity among God's people it is not a factor in their either entering into the presence of God nor of God communing with His people. Prosperity is meant to affect a witness of Christ in the world in the same way as healing miracles or speaking in tongues. An example of this is seen in Rev. 11:6 where the two witnesses control prosperity where it may or may not rain at their command.

Expanding the Definition of Postmillennialism; An Essential to Salvation: If there is a lack in prosperity because the church only cares for the spiritual aspects of the flock, or the world, then 1 Timothy 5:8 applies. *"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."* To be a shepherd and care not for the sheep is to be no of no earthly good and to be no

shepherd at all. The shepherd will care for the sheep and not allow others to steal the sheep (*For example: A true shepherd of the sheep will not allow the sheep to be vaccinated by a system controlled by Satan, specifically with known dangerous consequences for which any said pastor may refuse to examine in order to avoid controversy in the same way as we read of the priest in Luke 10.*). That nation or people who are righteous naturally bring in prosperity because of their attentiveness to holiness and a faith that they can overcome the world the flesh and the devil. Not that they must suppose Romans 13 higher powers are worldly governments who cannot be changed, that the gates of hell will prevail against the church and overcome it. They will bring Christianity into the workplace and into the nation. They will establish the United States and its Constitution and bring prosperity not only to themselves but to everyone who hears them. They are optimistic even through the things that they will suffer as taught by Amillennialism.



## WHAT IS THE GOSPEL?

Below are some points with Scripture support to understand what the Gospel is.



The Gospel is also concerned with the second coming, the results of which are a sanctified church and Christ's chosen bride. In order to understand the Second Coming and Idealism correctly one must first understand what the Reformed call Calvinism. To the same degree one make Jesus Lord, is to the same degree that their doctrine will be about the Lord Jesus Christ and not about the writer. A good place to start a study of Calvinism would be with the story of the Publican and the Pharisees or the Parable of the Sower. In the parable of the Sower Jesus says in Luke 8:13 *"But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of [a]temptation fall away."* John 1:13 says the believers are they *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* If this confuses you, it would be better to understand what the Bible is teaching about the Gospel and who is The Lord who is sovereign over all before going on to the book of Revelation.

I have outlined the Gospel below as follows:

### 1. Love, and Love Hates sin:

**God is love** and love should be God, love cannot be subjective if it is to be love at all. Love is the most important thing in the world. The 1st Commandment is to love God with all your heart, mind, and soul. **God hates**, God hates sin so much He sent His Son to die on the cross to pay a penalty and atone for the sin of His people. Jesus said, *"I am the good shepherd: the good shepherd giveth his life for the sheep."*, John 10:1. Jesus's love was to only do those things which pleased His Father.

### 2. Man will not be a slave that makes Jesus Lord of all:

Are the works under Lordship necessary? Galatians says 2:16 *"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."* Etc. You are not saved by works, but when you get to Galatians 5:18-21 you are *"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings,*

and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.". The Bible says there is no salvation if there is no work; that is the ongoing sanctifying work of the Holy Spirit in the life of the believer under Christ, Romans 8:11.

Can believing leave off Lordship? John 8:31, 32 says "*Then said Jesus to those Jews which believed on him, **if ye continue in my word, then are ye my disciples indeed ...***". One must needs continue. Luke 6:43 says of works "*For a good **tree** bringeth not forth corrupt fruit; neither doth a corrupt **tree** bring forth good fruit.*"--8:13 says *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.* One must have works under Christ if he will be saved. The excuse that discipleship (or sanctification) and salvation are two separate things and can be separated cannot be proved consistently using the Scriptures.

Bearing fruit under Christ: If you ask God to save you and He does, He will give you His Spirit so that you may do His works, bear His fruit and persevere in salvation from the world the flesh and the devil. John 15: 1, 2 "*I am the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*" Psalm 1 has those who persevere vs. those who fall away. Those who persevere bear fruit because they make Jesus Lord of all and bear fruit. Yes, this is works salvation, and it is credited to the work of God alone. If there are no works, there is no Holy Spirit and you have yet to be of those who will inherit salvation. No one can be saved without the indwelling workings of the Holy Spirit.

**3. Man's sin is that he was made to have fellowship with and worship God only and give Him all the glory, but instead man will naturally worship idols and receive worship of himself and what he has made:**

Psalm 119:14 "*I have rejoiced in the way of thy testimonies, as much as in all riches.*"

John 3:20 says "*For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*"

Romans 1:18ff says men "... *bold the truth in unrighteousness; Because that which may be known of God is manifest in them; ...*"

John 8:34-36 says "... *Most assuredly, I say to you, whoever commits sin is a slave of sin ... If the Son therefore shall make you free, ye shall be free indeed*" NKJV

Ephesians 2:1-6a says "...*we were dead in trespasses,...*" Man needs more than repentance, he needs to be born-again, he needs a resurrection from the dead.

**4. Ask Jesus to save you, you cannot save yourself, you can be saved if you trust Jesus and make Him Lord of all in your life:**

Revelation 3:20 "*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and sup with him, and be with me.*"

**5. How Calvinist soteriology determines eschatology:**

A correct eschatology is an essential element of the Apostles Creed and the Gospel. This is seen in 2 Timothy 2:17-18. Calvinism has an

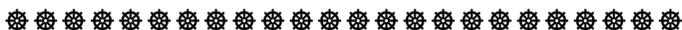
“*already but not yet*” soteriology, there are past, present, and future aspects to our salvation that all hang together. Sanctification (works) and Salvation are inseparable, these works being works of the Holy Spirit (Gal. 5:21; 1 Cor. 6:9.), without which no one will see the Lord. On the other hand, the No-Repentance-Necessary doctrine of Zane Hodges, Bob Wilkin, Charles Stanley etc. has created a new Soteriology that is all in the past, dependent only on an initial declaration of faith. Faith, if it is the work of man, cannot save, Luke 8:13, John 1:13; John 8:30-33. By default, this later form of salvation is the same heresy as Full-Preterism, there is no “*already-but-not-yet*” principle! Eschatology and soteriology are linked together, in this sense they are the same thing. Paul wrote of those who have the heaven now view as follows: “... *Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*”, 2 Timothy 2:17-18. Neither our soteriology nor are eschatology are in any respect wholly in the past, and to assert one or the other is, is equally heretical.

Defining the “Not Yet”. The already-but-not-yet view is seen in 1 John 3:2 “*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*” See also Hebrews 2:8,9; John 18:36; “*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*”; Romans 8:30; Eph. 2:6. Also, Romans 8:2 “*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*” says we are free from sin and death while 1 Cor. 15:26 signifies (“*The last enemy that shall be destroyed is death.*”) the already but not yet. The “already but not yet” has been developed in the works of Gerhardus Vos and George Eldon Ladd.



## POSTMILLENNIAL IDEALISM

10/1/2021



Defining the 2021 Update not in Previous Versions:

### **The Non-Pietistic-Postmillennialism Mandate To Preach The Gospel**

Below is a historical outline of my position and how I came to it mixed in with my Christian testimony

#### **The Road To Postmillennialism**

10/1/21

By Donald J Perry

#### **My Departure From First Presbyterian Church:**

I grew up in West Orange, NJ where our family attended the First Presbyterian Church of Orange, which was a conservative Presbyterian church of which Dr. Frank Lawrence was the pastor.

My grandparents, and my mother and her brother lived near Aspin, Nova Scotia, Canada, where at that time Dr. Frank Lawrence pastored a church there, and at the same time also pastored other small churches in the area. Her parents where Christians, my grandfather was a log grader, and my grandmother was a schoolteacher.

My father's father and mother were from Maine, and he grew up in Maplewood, NJ. I am doubtful that my father's parents were ever truly Christian. However, my grandfather's sister on my father's side, Rev. Louise Perry, was a Methodist missionary to Japan. My parents were liberal and did not believe that Jesus was God, they merely attended church because that is how they grew up, it was part of their culture.

I remember listening to Pastor Lawrence's sermons in church and having to memorize Psalm 23 and there were other Bible verses we had to memorize for Sunday School. The church also went on retreats to Christian camps in the summer. There were a few cults that tried to influence me, but I was able to see that they were unscriptural and burned their material in the fireplace. At 15 I felt no reason to attend church, I remember a visit from the new pastor and some members who tried to encourage me to keep attending, but sadly I was not under

conviction to continue. I did not have my own Bible, nor did I study the Scriptures, but I did believe in God. In Jr. High School my science teacher Mr. Krimmel offered a simplified explanation of the process of evolution to our class one day in answer to a question, he explained that it was like the cells could think for themselves that brought about this process of evolution. This caught my attention, and to me proved the theory was without merit.

### **Lordship Salvation:**

It was not until 1979 Sept 4<sup>th</sup> at age 20 that I committed my life to Christ and submitted to Jesus as the Lord in my life. I was involved in rock climbing in New York and California needing to know answers, if there was a God and a heaven and hell. So, I committed myself to do some serious thinking until I could come up with a reasonable answer. After a month I realized that since Love is the most important aspect of life, God must be Love, and Love must be made God for life to have any meaning. Additionally, at the same time I concluded that the Bible is the Book that defines this God, there was no need to reinvent the wheel, the same conclusion was already explained perfectly in the Bible. Later after spending some more time listening to the family radio testimonies, I made my decision for Christ on September 4<sup>th</sup> and started reading the Bible. Soon after I went back to NY State to preach the Gospel to my rock climbing friends and the college students in SUNNY New Paltz.

### **Partial Preterism to Full Preterism to Consistent Preterism:**

In 1998 I became convinced of Partial Preterism, and as time went on, I determined that Scripture after Scripture must have been fulfilled in AD 70, and not long after I became a Full Preterist through the newsgroups, writings and emails of Ed Stevens and others. Later, after reading *The Cross and the Parousia of Christ* and at the first attendance at the Max King seminars at Christ Church Ohio I became a Consistent Heaven Now Preterist under Max and Timothy King. I was a Preterist for 2-3 years until I rejected both Stevens and King in 2000 for what I called Redirectionism.

Stevens had branched off King years prior; Stevens discovered his seed doctrine in 1 Cor. 15:36, which brought him into an individual body view of the *“already but not yet”* seemingly more consistent with this present age that is passing away, separating himself from the Heaven Now view of King. Stevens’ wrote in *Questions About The Afterlife* Pg.

39 “Not everything about the seed changes, only the outer shell or body form” (emphasis mine). However, later Stevens said he changed his view and added in Expectations Demand A Rapture pg. 70 “*Studying this whole issue of the rapture has strongly reinforced in my heart the absolute necessity of sanctification, “without which no one will see the Lord” (either at the rapture, or after our death)*”. While under Redirectionism the problem that I had with Stevens’ seed, atonement and now his new rapture eschatology was that his eschatology did not always appear to me to be consistent with sanctification or soteriology. Eschatology and Soteriology complement each other, if one is off balance so is the other.

If you interpret one thing wrong by default it can mean that you must imply something else even if it is not what you intend it to mean. The sowing of 1 Cor. 15 is foremost found as we daily crucify the whole of man for future resurrection. A seed that encapsulates a second coming of AD 70, where only the outer shell needs to fall off by default defines the Heaven Now view. An AD 70 literal rapture by default defines the Heaven Now view and total fulfillment. The atonement is at the cross, to say that the atonement is at the end of the OT temple by default means that the church accomplished and finished sanctification or atonement with Christ, Colossians 1:24. In answer to their atonement doctrine I would point out Hebrews 10:12 to Stevens and others in their camp, but I never got an answer.

### **Discovering Redirectionism:**

In 2000 I had come across 1 Cor. 7:31-33 and suspected that the view I held to was not consistent with the age I was in. Not long after this I was disappointed when King’s camp said I was not being consistent with their doctrine which would eventually gravitate into Universalism. So, I opened up to 1 Cor. 7 and accepted that we were still in the last days, in the same age and generation as the Bible writers. But because of the way I understood the historical redemptive second coming of AD 70, I had to develop a view which put the second coming of AD 70 in the present. I adopted an idealistic view that the second coming must be repeated throughout history future because of the past, I called this view Redirectionism. That we are redirected to follow the same steps as the church and words of the NT as if we were in their age, if we are to come to that same resurrection and become a part of the bride of Christ.

It was true that there was an idealistic second coming at the end of the 7 churches in Revelation, it is true that we must read the Bible as if it was written to us, but it was not true that the literal age changing second coming must foremost be defined by whatever happened already in

history. To effectively reverse Consistent Preterism there must also be a corporate literal second coming, and it must be at the end of this age we now find ourselves in.

### **No Repentance Salvation:**

On 11/4/2009 I wanted to do subway evangelism, and I was encouraged by the Easy Believism doctrine of Charles Stanly, Charles Ryrie, Steve Anderson---salvation is a snap when repentance and works are no longer required. But I did not realize that I was inconsistent, I defined belief as that which that obeys, if you don't obey you have yet to truly believe. Ironically, OSAS or Easy-Believism is actually a soteriological form of Hyper-Preterism and the Heaven Now view.

### **Lordship Salvation:**

In 8/25/2018 I realized I made a mistake in 2009, that I needed to have Jesus as the Lord of my life considering the disorder of life and the possibility for being under deception beyond my ability to understand it. I realized that if I reaffirmed Jesus as Lord of my life, that there would be no place for the devil. It was after I got down on my knees and recommitted my life to Jesus as Lord of all that I wondered if this necessary step was also a prerequisite for salvation. After 3 days and changing my mind once I was able to confirm with certainty that a Christian must have repentance and works to be saved, that is works of the Holy Spirit, without which no man can be saved or resurrected, Rom. 8:11. This re-understanding was able to clear up my confusion with Galatians and Paul's return to works in 5:21. Notably, 1 Cor. 15:2 or 2 Cor 2:15 had confused me up till this time, I had learned to ignore them. I thought that 1 Cor. 1:18 Greek or 2 Cor. 2:15 Greek was an error in translation (I am KJV only, but for the NT I adopted the Maurice Robinson Greek Majority Text and translations.). I saw 1 Cor. 15:2 as merely a statement concerning Predestination. I also had to reconcile the story of the Rich Young Ruler and the story of the Self-Righteous in Matthew 7:21-23. But I saw that John 8:30-42 and Luke 8:13 make it plain that it is only the faith given by God that endures which brings salvation.

The most important thing that I learned in all my Biblical studies and arguments is that unless Jesus is Lord of all in your life you are wasting your time. Heresies first have to do with one's relation to Jesus as Lord of all. When God isn't involved, it shows by the kind of fruit you bear

theologically. Jesus said *"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"*

### **The "Already-But-Not-Yet" Second Coming:**

On 8/25/2018, being a Redirectionism Idealist, I wondered if the Scriptures would allow a literal second coming future outside of my present AD 70 idealistic model, and if it could I saw no reason why I should not accept it.

Abandoning Redirectionism: Thinking through this, first I quickly discovered to my surprise that Redirectionism was inconsistent and by default still Full-Preterist (even though it looked to the future) because its second coming is anchored in the past. So, I had to abandon Redirectionism to have a onetime age ending second coming physically in the unknown future to consistently separate from Full-Preterism.

Redefining Idealism: I could continue to see the Apocalypse as an idealistic work that can be applied to life and circumstances that recapitulate, but this would now be throughout history only until the Lord returns. An example of this idealism is that even as there has already been an end of the temple in Jerusalem there is still a reapplication for this today. Victory is through the cross, which is also the idealistic symbolic imagery in 1 Thess. 4. Jesus said: *"And I, if I be lifted up from the earth, will draw all men unto me."* John 12:32.

Already-But-Not-Yet Eschatology: Because I would now define a literal second coming in the future by the past I had to invent a term for it that would replace Redirectionism. I discovered that *"already but not yet"* motif could be used for this eschatological position. [3.]

### **Non Pietistic, Non Preterist Postmillennialism:**

In March 20 & 23 of 2021 I realized that I had inadvertently become a Reconstructionist and then a few days later realized I was also Postmillennial. I re-read Gary North, Kenneth Gentry, Keith Mathison which confirmed my suspicions. Previously 20 years ago I had spent a lot of time writing about and carefully going over their material and rejected it because of its claim that victory and the second coming was foremost preceded by the world conforming to Christian values following widespread conversion. That the conversion of the world was marked by this kind of prosperity. This is the opposite of a Christianity that focused on Christ and Him Crucified (1 Cor. 2:2) and the necessary Matthew 24, Revelation 1-3 archetype of tribulation, suffering, and sanctification looking toward a better resurrection, Heb. 11:35 at the second coming. It is through the shame of the cross that Christ was

crowned King of Kings and Lord of Lords, Rev. 5, Heb. 5, Colossians 3:1-4. However, the cross does not make void the Postmillennial verses that tell of Christ crushing His opposition as in Matthew 6:10 *“Thy kingdom come”*, Deuteronomy 27-28 blessings and curses, Genesis 22:17 *“thy seed shall possess the gate of his enemies;”*, Psalm 2, *“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.”*, 110:2 *“The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.”*.

### **What truths brought about my change of view to Postmillennialism?**

The Missing Shepherds: From 2018 on I attended a Pietistic Amillennial reformed church, always being enlightened by Scriptural exegesis, sanctification, and salvation. However, at one point I realized that the cross of Christ could be overworked by a separated-sphere, ever-pessimistic defeatist world view expectation said to be simply controlled by God’s Sovereignty, which when it was first revealed to me, I considered it to be a primitive angle on Christianity. True Christianity has suffering from the world, this is true, but we also have a faith that overcomes the world and inherits the gates of our enemies, Gen. 22:17, 1 John 5:4. Previously I considered a positive worldview unimportant, and not so much what God intended, and because the wicked are so encouraged in it, Exodus 5:2, Psalm 10:5. It seemed to me, especially if one had lived long enough as a Christian, they should learn how to prepare for the worst, marked by suffering and endurance, simply loving God and loving man in an inverted perfect self-serving theology. I was unaware of the truth to Postmillennialism, marked by the expectation and fruit which changes everyone and everything bringing all things under Christ so that the world can openly see the light of Christianity, Matt. 5:16, Revelation 22:1-5.

The Conspiracy: Salt and light Christians are to believe and understand the truth in such Scriptures as are found in Psalm 10, that every doctor, every scholar, every scientist, every magistrate maybe a false shepherd, and a false prophet ... especially if they do not know Christ. The unholy people of the world fear and worship the Beast, they see no reason to question his work or authority because they are of the world, John 15:19, Romans 12:2, Revelation 13:13,14, Lam 4:3, and the world listens to them, 1 John 4:3. This is seen in the way unbelievers follow the spirit of the Antichrist, take his vaccines and pharmaceuticals and follow his ways without any care to questioning him, they are simply under his

authority, Eph 2:2. *“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:”* This is why arguing moral facts with unbelievers does always not work very well, truth is not what they wish to know about. Pilate is a good example of a man who had no care for the truth, John 18: *“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38Pilate saith unto him, What is truth?”*

The True Watchman of Ezekiel 33: The church must necessarily audit what the shepherds of the world (or better said now the “wild beasts” Ezekiel 34) are doing, every doctor, every scholar, every scientist, every magistrate every news company. Contrary to the lies of Satan Christians are not to eat from every tree (Gen 3:1), one is not to believe every spirit (1 John 4:1). They are to test the spirits (1 John 4:1), to do the research, ask the questions, learn the names, scrutinize the definitions, know what is true and discern the lies. This was the mandate to Adam in the Garden, to correctly name all the animals. This was the job of the spies to give a true report, Numbers 13. God made the earth in six days and gave man the job of dominion-creation and to rest on the Sabbath.

It is not the mandate to the wicked in Psalm 10 to define the world we live in, though they may hold a high office in government, claim to be news reporters, or have a degree. To use the argument that you are not a doctor, not the CDC, not the FDA, not a scientist is hypocritical when you are willing to use selective information given to you by a journalist.

The Hireling Sees The Wolf Coming And Leaves, John 10:12: Amillennial Premillennial Pietistic churches do not audit the shepherding of government, medical, education, and food spheres, either how they affect the world or even how they affect the church. It is ironic when such a church has a Christian School, so as to reform the effects of the world on the church. This should teach that the church should have a School where non-Christians can attend and have better options for their children. When a church is anti-Reconstructionist it has no ministry that can interact with the world to offer the world the truth, and therefore is out of touch with what is the right thing to do while in the world, or what to call the world to repentance for. Rather than demonstrate the work of the Chief Shepherd, they allow themselves to be shepherded by the world, so as to fall into the traps of demonic holiness and sanctification offered by the world upon the unsuspecting.

True Holiness: The Church is to hold the world vis-a-vis themselves accountable to the truth, to be a church that is willing to separate in holiness from the worldly lies of the Devil. John the Baptist is an example of this principle. They will not gravitate to the lowest and follow the faith of the spies who come back with an evil report. The problem Pietistic Amillennial church have is that they are kept from knowing and understanding the unholy lies of the world for any change to what is true and holy, they will allow the false shepherds to operate in their own separate sphere, live in it with them, and accept it as God's sovereign will, and will even pray that God will enlighten them as they do their wicked deeds. They do not cling to a faith that allows them to enter into the Promised Land. This is like a man that is too lazy to take off his boots before he gets into bed. The doctrine is explained in the Self-Centered Separate Sphere view of We Must Obey God by Samuel E. Waldron, with quotes from false teacher Norman Geisler. [1.] The fruit of this doctrine can be seen in the prayer meetings, praying for healing through medical cures designed only for profit, such as are found traditionally in pharmaceuticals, chemotherapy and modern vaccines, which purposely give a ray of hope, but in the end are bitter as wormwood, Sharp as a two-edged sword, Proverbs 5:3,4---Not every tree in the Garden of Eden is good for food. What Christ seeks to put under His feet, is the church trying to put on a pedestal? This will be the case when Psalm 10 is not properly understood.

Strong Faith: Even if one is Premillennial, a church still needs to operate under a positive Postmillennial worldview to have hope, to be fruitful. Christianity and even all things operate under and because of a positive type of Postmillennialist Mindset. Postmillennialism is a self-evident truism as can be seen working in the principles of Matthew 5:43ff *"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."*

Overcomers: The world is unaware that the Pietistic Amillennialistic church exists outside of their building because it is not able to take the word of God and apply it in the world. Yet, Christians are commanded to overcome the world in the same way Moses went down to Egypt and separated Israel from Egypt. As a testimony against the world, the church is commanded to have the truth, liberty, healing, and blessing as

they are become the light and salt of the earth, to conform it to the separated holy image of Jesus Christ. This was also the job of Israel among the nations round about her, 2 Samuel 7:23. But sadly they failed to follow the Lord, and therefore this vineyard is now given to the church, Matt 21:41. Will the church do better? Christ has not only equipped His church in order to succeed, but has required that they do so, Matthew 25:25. The work of the church is to expand Christ's dominion (Genesis 1:26-28;- Genesis 22:17---Matthew 16:18,19; Psalm 2:8,9; Dan. 2:35), to overcome evil with the truth rather than passively be overcome, to thereby empower it, 2 Cor 10:4-5. To overcome is to disciple the world through prayer, evangelizing and conforming schools, medical practices, and even whole nations to the image of Jesus Christ, Matt. 5:13-16, Matt. 25:26.

### **The Way of Postmillennialism Defined Under the New Testament:**

Ken Gentry's Definition: He Shall Have Dominion pg. 83-85 Gentry defines Postmillennialism (emphasis mine):

I would succinctly define postmillennialism as follows:

Postmillennialism holds that the Lord Jesus Christ establishes his kingdom on earth through his preaching and redemptive work in the first century and that he equips his church with the gospel, empowers her by the spirit, and charges her with the Great Commission to disciple all nations. Postmillennialism **expects** that eventually the vast majority of men living will be saved. Increasing gospel success **will gradually produce a time in history** prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of men and of nations. After an extensive era of such conditions the Lord will return visibly, bodily, and gloriously, to end history with the general resurrection and the final judgment after which the eternal order follows.

With this working definition before us, I will expand on some of its key elements and implications. ...

Fifth, postmillennialism confidently **anticipates** a time in earth history (continuous with the present) in which the very gospel already operating will **win the victory** throughout the earth, fulfilling the Great Commission. "The thing that distinguishes the biblical postmillennialist, then, from amillennialists and premillennialists is his belief that the Scripture

teaches the success of the great commission in the age of the church.” 4 (4. Bahnsen, Victory in Jesus 74.)

In the Gentry eschatological model he calls Postmillennialism the emphasis is foremost on a kingdom future not yet seen. The multiplication of believers is the main reason for expansion, yet this expansion is accomplished by God’s design. A Postmillennialism in the future is set up as an end goal, tribulation and the cross are not emphasized for its accomplishment. Gentry’s definition of Postmillennialism has to do with Gospel success in the world. The world changes because:

**A.)** The world becomes predominantly Christian.

**B.)** The world changes because it is God’s will to restore the world to its original state.

**C.)** The world changes because Christ is all powerful, in fact God has been in the process of putting all things under Christ, Ps 2, Ps 110:1-2, Isaiah 45, Matt. 28:18-20, 1 Cor. 15. **[4.]**

**D.)** The world changes because of God’s covenant promises, such as the promise to prosper Abraham, “*thy seed shall possess the gate of his enemies;*”. The promises are physical promises of nation, land and peoples as in the days of King David. [See the section below entitled Kingdom Promises]

Wrongly Defining Eschatologically: I believe Gentry’s definition puts the cart before the horse. Gentry does not “expand on” how and in what way the church has been commanded to bring “*Increasing gospel success [that] will gradually produce ... faith, righteousness, peace, and prosperity ...*”. Rather, he “*expands on*” resulting numbers, promises, and God’s original and end design, and Christ now as Lord of Lords in the resurrection.

In all this, the church is left inadequately defined concerning its present life and spiritual friction in the world (John 17:15). Gentry’s definition leaves out the applicable idealistic model of Matt. 24 tribulation and Christ’s command to overcome and be victorious and enter the New Jerusalem (Heb. 3:15). His view is so concerned with expanding on a future physical dominion that it forgets (or better said rejects) the necessary work of the present by using the example of Last Days, Matthew 24 tribulation, sanctification, and the command to overcome and enter the kingdom of God. His Preterist Postmillennial view isolates itself from a complete understanding of the Last Days and world of the apostles by the one age-changing eschaton of AD 70.

Right Definition: Postmillennialism should be defined as equally having to do with the present, in tribulation, in sanctification, the cross, and overcoming. Overcoming is an end goal necessary to walking in the kingdom of God. Yet Postmillennialism should have fruit, even the nations being affected, [5.] And for this there must first be a positive worldview to effectively change the world. To what extent dominion will finally take place can be understood in the Gentry position. Therefore, Postmillennialism must be defined as the present with a potential future when and where there is ongoing repentance that results in overcoming and good fruit, Psalm 1. The kingdom then is best defined as simply this present ongoing spiritual city and temple in this world, the New Jerusalem (Jn 17:15), not merely a kingdom with an anticipated physical worldwide paradise or promised land not yet. By God's sovereignty over all things, it should be understood that the churches that will not bring forth their fruits in their seasons (Psalm 1:3, Matt. 21:41) will be cast out, that the meek might inherit the earth, Matthew 5.

Right Emphasis and Fulfillment concerning the New Jerusalem: The victorious kingdom of Christ is here if we are willing to enter into the New Jerusalem, Luke 17:20-27. There is no need to emphasize that we need to “expect” or “anticipate” the kingdom over time when in fact it is foremost a matter of obedience and a present idealistic reality. In Revelation 2:26-29 we read *“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.”* This one NT verse makes it abundantly clear that the Postmillennial kingdom is only realized through the one way (John 10:1), through overcoming. It teaches that Postmillennialism is not predominantly time based in the way Gentry defines Postmillennialism. The church of Philadelphia was in the “victorious” state, charged in Revelation 3:11 to *“hold that fast which thou hast, that no man take thy crown.”* With the promise of *“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly:”* verse 10. And, Rev. 3:9 *“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”* Whatever

Postmillennialism is, it must be found foremost in the examples of the New Jerusalem, which is the stuff the promises to the fathers are made of. The land, and prosperity promised to OT Abraham that he sought for were spiritual, Hebrews 11. They were fulfilled in Jesus Christ. That makes it difficult to prove that the NT age will be physically prosperous by using OT verses in the way Gentry does, because they also reflect the union we now have in Christ. Yet admittedly, there is indeed a literal physical victory where such promises are fulfilled. Therefore, there is rightly a positive expectation and fulfillment, in order for them rightly to be a positive work to go forth and succeed.

### **The Kingdom Promises:**

He Shall Have Dominion by Ken Gentry pg. 214 outlines the Kingdom promises as follows:

Messiah's ascension and session will guarantee world domination ... Daniel 7:13-14. ... After his ascension to God's right hand he will gain universal dominion, which will eventually result in days of prosperity, peace, and righteousness Ps 22:27: 46:8-10; 47:3; 66:4; 67:4; 86:9; 67:2; 72:11, 17; 82:8; 86:9; 102:15; Isa 2:2-3; 25:6-7; 40:5; 49:6, 22-23; 52:15; 55:5 60:1-7, 10-14; 61:11; 66:19-20; Jer 3:17; 4:2; Da 7:14; Am 9:11-15; Mic 4:1-3; 5:2-4, 16-17; 7:16-17; Hab 2:14-20; Hag 2:7ff; Zep 3:10; Zec 2:11; 8:22-23; 9:9-10; 14:16; Mal 1:11; 3:1-12. ...

Contrary to amillennialism, these and many other such references apply to the inter-advental age, not to the eternal state. Note the following evidence: First, numerous prophetic references portray factors inappropriate to the eternal state, such as the overcoming of active opposition to the kingdom (e.g., Ps 72:4, 9; Isa 11:4, 13-15; Mic 4:3), birth and aging (e.g., Ps 22:30-31; Isa 65:20; Zec 8:3-5), conversations (Ps 22:27; 72:2-7; 86:9), death (e.g., Ps 22:29; 72:14; Isa 65:20), sin (e.g., Isa 65:20; Zec 14:17-19), suffering (e.g., Ps 22:19, 72:1, 13, 17), and national distinction and interaction (e.g., Ps 72:10-11, 17; Isa 2:2-4; 19:22-24; Zec 14:16-17).

### Correctly re-Defining Gentry's use of the OT Kingdom Promises:

Clearly, the promises must typically be understood as reflections of the NT New Jerusalem in OT terms. This is seen with the land, nation, seed and temple promises, which Gentry is aware of in He Shall Have

Dominion pg. 168 Israel and Prophecy; and pg. 197-198 The Abrahamic Covenant.

Or, the above verses may be understood in an idealistic sense, in a similar way in which Calvinist Postmillennialist's define "world" and "all" to refer to all the unsaved or all the elect. An example of this rule for "all" and "world" can be seen in Rev. 15:4; 20:3, 8; 21:24, 26; Rev.22:2, where they are interpreted for limited or past fulfillment by them. Ironically, when it comes to just these same kinds of verses in the OT, Postmillennial Preterists interpret them literally. Revelation 15:4 *"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."* is taken in a Preterist sense. Gentry writes in He Shall Have Dominion pg. 165 *"The judgments in Revelation 4-19 lie in our past as we may discern from John's various time indicators"*.

Or these promises can be understood as Postmillennialists say they do, as the natural blessings found in the New Jerusalem. Yet, it must be remembered that these natural blessings of national "prosperity, peace, and righteousness" does not occur outside of the cross, persecution and "overcoming" by which Christ also learned obedience, Hebrews 5:8. Postmillennialism does not happen simply over a matter of time gradually soaking into the world disconnected from the process of sanctification.

#### Deficiencies in Amillennialism:

Now is not the time to hunker down and wait out persecution during Covid 19 as some Amillennialists are now preaching. Now is the time to preach the Good News! Jesus said in John 4:35 *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."* The Amillennial world view is crippled by its pessimism. Amillennialism does not have the tools to reconcile the world to Christ, in the sense God has ordained that the church might take dominion and bring it back to Eden and the Promised Land.

#### Deficiencies in the Preterist Models:

Obvious Problems: It is obvious that there is a problem with the Preterist system when they say most all of Matthew 24 is fulfilled [2.], yet certain verses can be picked out of their context for future fulfillment such as Matt. 24:36 or Rev. 1-3, See He Shall Have Dominion pg. 164-165. Or when they may (Or may not: Last Days

Madness pg. 37) admit we are still in the “Last Days”, and at the same time deny it by inserting a future reversed age of prosperity.

The fact that Preterism means cherry picking verses out of their natural context proves it’s unscriptural to utilize a preterist model. Postmillennialists must find a way to incorporate all of Matthew 24 and Revelation [6.] if they want the Bible to make sense.

Obvious Solutions: Jesus prayed in the Garden of Gethsemane *“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”*. Here it is clear that the will of God is that the sons of God triumph over the world the flesh and the devil in the same way Jesus and the Apostles did, Colossians 2:15.

On the Other Hand: On the other hand, the Idealist view has a form of Preterism, yet contains a working solution for the present and the future. What is past is simply the type (and in some cases the perfect type) that the ideal is founded upon. We are still in that selfsame age with the Apostles when it comes to the world, the flesh, and the devil, we are still in a Last Days scenario, these things still apply in the same way. In fact, the old Jerusalem is idealistic to this present world that men are saved out of, the New Jerusalem has always been, see Galatians 5. It is only through the cross and such Matt. 23, 24, 25 tribulations where the world may reject the Gospel and be judged that we gain the Postmillennialism position over the unbelieving nations, Rev. 2:26.

### **Related Works:**

For more information see also: Tyrants Are Not Ministers Of God, Dr. Robert Fugate, Trespassing For Precious Life, Gary North, Biblical Civil Government vs The Beast, Greg L Price, He Shall Have Dominion by Ken Gentry.

### **Notes:**

1. I have written a review of “We Must Obey God”, which can be found on my website [Redirectionaism.com](http://Redirectionaism.com)
2. As for the *“Temple of God”* in Matt. 24, Revelation 11, and 2 Thessalonians 2, antichrists cannot rebuild a temple that the Lord can call it His own Temple of God to be destroyed again in His wrath, this makes no sense. The age of Biblical substitutes for Christ have ended and have all become anti-Christ. We are

in “*the already but not yet*” of the New Jerusalem not an “*already but not yet*” of an Old Jerusalem.

3. “Already but not yet” eschatology has to do with where the church inherits the nations (Rev. 2:26, 27) by remaining in their process of sanctification. “*And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*” Here Christ is speaking about the future as well as the past and the present. The term “Idealism” is meant encompass the past present and future as well as past realities (such as the Jerusalem temple) now fulfilled in types. However true Idealism may continue the past it cannot negate the need for Postmillennial Preterist progress.
4. Postmillennial Physical Dominion Proof texts: Matthew 16:18; Matthew 21:41; Matthew 28:18-20; John 4:35; Isaiah 42:4t; Daniel 2:35; Ps 2; Ps 22; Ps 72; Ps 110; 1 Cor. 15:20.
5. See comments in OVERCOMERS INHERIT THE COVENANT PROMISES written in 2010. The doctrine was part of early forms of the Idealistic models.
6. He Shall Have Dominion pg. 165 “*The judgments in Revelation 4-19 lie in our past as we may discern from John’s various time indicators*”. pg. 164 “*The Lord employs the near demonstrative regarding verses 2-34; these events will come during “this [tauta] generation.” He uses the far demonstrative in 24:36 to point to the second advent involving “that [ekeines] day. Thus ... the second advent waits at “that” far away day and hour, and no particular signs will precede it, for no man can know it (24:36). 125*”

He Shall Have Dominion Matthew 24:36 should not be taken out of the context of chapter 24 on the simple basis that it belongs in chapter 24 with the rest of the verses in chapter 24. But should there be any doubt the language of verse 36 makes it clear. RT France The Gospel of Matthew writes on pg. 939 “*The preceding pages have explained what is the subject matter of this surprising declaration. ‘that day’ refers back to the day of Jesus’ parousia which was the subject of the second half of the disciples’ question (v. 3) The phrase is also appropriate in that it reflects the frequent OT references to the ‘day’ of Yahweh. This gospel has already spoken of the ‘day of judgment’ in 10:15;*

11:22, 24; 12:36, and the phrase 'that day' clearly has the reference in 7:22. Without the identity of the 'day needing to be spelled out (see comments there). In 7:22 it is Jesus himself (not God, as in the OT) who appears as the judge "on that day," and that theme will also be developed in the rest of this discourse until it reaches its climax in 25:31-34, where it is the Son of Man who sits on "his glorious throne as "the king" and judges all the nations (cf. also 12:41; 16:27-28; 19:28).

Matthew 24 also contains verses 36-39 concerning the days of Noah (see also the Luke 17:26-32 version which includes Lot and his wife) therefore proving Jesus is speaking of a timeless truth that will not allow Matthew 24 to fit into the Gentry's Postmill Preterist model. Gentry's model has little to do with the future after AD 70, and because it is not a timeless truth can be argued to have nothing to do with the past as well.



## ALREADY BUT NOT YET IDEALISM

Why the “already but not yet”  
Idealism is a workable solution  
for interpreting history and the Second Coming.



## PAST FULFULMENT

### **The imminence of the meeting of Christ in literal martyrdom:**

The seven churches in Revelation are seven literal churches whom the Lord visited in a type of the Second Coming yet to come.

The resurrection and the second coming are after the Bride had made herself ready, John 14:3, Revelation 19:7.

The general resurrection has not happened yet in the literal sense, if it could have Paul would never have implied it was heretical to put it in the past in 2 Timothy 2:17-18. Such a belief implies the resurrection is only idealistic, and if complete implies a complete failure. This is because the resurrected include the living and the dead, they cannot sin anymore being separated from the sinful nature of Adam.

Jesus promised each church in Revelation 1-3 that His “coming” and judgments would have to do with each of the seven churches in a historical sense as they overcame, where at the end Jesus would come and have judged His church and the world, and in the world His church would be judged-- their candlestick, would remain or be removed at that time before AD 70. They read Revelation (*Revelation was written AD 65 AD, see Gentry’s book Before Jerusalem Fell; Dating The Book Of Revelation*) and the New Testament, understanding that the end of all things were upon them, 1 Peter 4:7. This theme is repeated and cannot be reinterpreted to mean “*shortly to come to pass*” as written foremost to some other generation.

## ONGOING LITERAL INTO IDEALISTIC

### **The present and ongoing invisible second coming type; sealed in salvation or damnation:**

After AD 70 the second coming could be seen to be happening idealistically, even as that example can be seen to happen any number of ways when the Gospel is consistently preached and rejected. Luke 17:20 says: *“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:”*.

Ideologically, realistically, yet perceived by unbelievers as not an idea at all, Christ comes in judgment every time the Gospel is rejected or obeyed Deut. 30:5, John 3:18,19: John 3:36 *“He that believeth on the Son hath everlasting life: and he that obeyeth not the Son shall not see life; but the wrath of God abideth on him.”* KJV-MT ---from this point God may save or else He may harden men’s hearts as they are judged for a certain end. Their fate is sealed, Rev. 22:11 *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”* For the damned this would be a day similar to Pharaoh and his armies before they ran into the Red Sea, they become hardened in their rejection prior to and for the judgment.

*“Behold I come quickly”* is unto them for whom the present opportunity has been removed and for them he does come quickly. Their time to repent is gone, the second coming has already happened, but not with observation, we are unaware of it.

### **The past, present, and future New Jerusalem “already but not yet”:**

For the elect who had remained in faith, they had passed through trials, as did Jesus being tempted of the devil 40 days to enter into His ministry. True saints persevere because they have the work of the Holy Spirit. Once the elect had counted the cost and chosen to endure through tribulation, the churches would understand His sanctification in a personal and permanent way. This would put them into the image of Christ as living martyrs and citizens of a real yet idealistic New Heavens and Earth, Rev. 22:14, 15 *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.[15] For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”* See also Rev. 20:4. Nevertheless,

while presently still on earth this would all be for them only in “*the already but not yet*” continuing age of the last days (1 Cor. 7:31) until the Lord physically returned at the last judgment. Yet Galatians says the New Jerusalem is mother of us all, Gal. 4:26.

### **Orthodoxy Idealism:**

Now what we have today is an absolute orthodox way presented by that first generation which we are to understand as our perfect example for salvation or damnation depending on what we do with Rev. 1-3. And to this we are redirected in an ideological sense to an orthodox view to be fulfilled literally in the future. Revelation must be understood historically, ideologically and futuristically through the Bible, in the same way the original 7 churches understood it to be for a literal future that was about to come upon them. When we read any passage about the second coming today we should have the same basic understanding as it was when it was first written.

### **Re-evaluating the past, from literal to idealistic:**

One idealistic picture we have for the present is that some of the churches should be sanctified and remain, the wicked who wish to stop the Gospel will be removed. For those who abandoned the city of Jerusalem a New Jerusalem could be realized. This was when the Bride had been purified and had made herself ready, Luke 21:20, Matt. 24:31.

Through bearing fruit and by obeying Christ the Day of the Lord’s judgment maybe be literally averted by being “*caught up*” out of the city (Rev. 2:5; 2:16; 3:3; Luke 21:20 & Matthew 24:42) to Petra. The church of Philadelphia would not witness trials and tribulation, Acts 14:22, Rev. 3:10. Rev. 3:10 “*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*”. They would enter the New Jerusalem. On the other hand, Smyrna would have tribulation ten days unto death to have their church enter the New Jerusalem. Rev. 2:10 “*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*” The thief coming is where Christ takes those who are His bride away from wrath and the churches destruction, Matt 24:43; Luke 12:39; 1 Thess. 5:2; 2 Peter 3:10; Rev. 3:3, 16:15.

### **The mind of the Church after AD 70 had to be re-set:**

After the end of the temple in Jerusalem, after the judgement on the seven churches, after the church had gone through the sanctification to

enter the kingdom, after those things that Jesus and John made as historical time markers were fulfilled, sometime after AD 66-70 in a historical interpretation the fulfillments of Revelation, as it would appear, must have been fulfilled to the churches mentioned in Rev. 1-3 or to those who escaped Jerusalem to Petra. These churches were given various warnings and promises which would be fulfilled to them at a visitation of the Lord depending on their "*works*" as said to all seven churches. To those in Jerusalem, the results of the Lord's visitation would depend on their stewardship, Matthew 24:45-51.

Therefore, The New Testament moved through various historical fulfilled realities that would take place concerning the church and Jerusalem [3.]. However, in their "*already but not yet*" characteristics, they had yet to break into completed fulfillments. Such realities are for example, that there would be no more death or pain, see Revelation 21:4 etc. As time goes on, at the very end the church according to Scripture, the church will slumber and sleep like the ten virgins, to then be surprised at the Revelation being fulfilled wholly literally.

## THE FUTURE: IDEALISTIC FORCED INTO UNDENIABLE RALITY

**The eternal state trumps “*we who are alive and remain*”.**

It is difficult to find a way to qualify the eternal “*already but not yet*” represented in the following Scriptures: 2 Timothy 2:18; 1 Cor. 15:51, 1 Thess. 4:17. The Scriptures conclude the second coming is to the living and the dead and at the same time. The point of the resurrection is to put an end to “*the already but not yet*”, which will put an end to any difficulties.

**Reasons why the Second Coming of Christ could not be confined to an ongoing idealistic view after AD 70:**

1. Purpose: Christ has yet not concluded forever the very reason for His coming, and if that be true then He must come again continually after that type shown in Rev. 1-3 until such a time that He would come once and for all. And since the Book of Revelation is ultimately about a once for all coming (Rev. 20), and because that has not happened yet in totality, He must 1.) come again in the same way and 2.) He must come again to bring in the final state.
2. Contradictory: The idealistic would need to become literal in the future if there truly is an “*already but not yet*” that pertains to this age. If the second coming is merely idealistic then it only pertains to the present “*already but not yet*” on a corporate basis.
3. Perfection: There is nothing perfect recorded past for AD 70. The perfect example of the “*already but not yet*” is now forever past, defines imperfection for change, and does not evolve into anything better but only preservation of the true church. Therefore, if the totality of the second coming is found in “*the already but not yet*”, this would imply that there is indeed perfection in the “*the already but not yet*”, which by default would only define Hyper-Preterism and not Futurism.
4. The Sinful Nature: If Christ did not provide a resurrection for all of the elect out from under the sinful nature, then the second coming today could be understood in a strictly idealistic sense.
5. The New Jerusalem as the established Way: After Christ had come and preserved the perfected church within the ideological “*already but not yet*” of the New Jerusalem found in Revelation 21-22, they were not in the fulfillment of the “already and not yet”. All that had come to pass only left them on the other side of AD

- 70 in the same idealistic “*already but not yet*” and the perseverance of the saints. However, now there was a better understanding of the “*already but not yet*”, not in Christ alone but now also in His church, the bride of Christ having matured to be able to overcome the world the flesh and the devil. What the first generation had accomplished was now left to the second generation to follow. This idea can be seen in Revelation 22:17 “...the Spirit and the bride say come ...”. And neither was the perfect way and church the fulfillment of the “*already but not yet*”. Presently we are in the way of the New Jerusalem, we shall be in the destination of the New Jerusalem at the second coming. Our focus today is not on having arrived but on being worthy to arrive into the kingdom literally when Christ returns.
6. The New Jerusalem in the Air: In Revelation 21-22 there is still the “*already but not yet*” principle both in the New Jerusalem as in the air, and in the “second coming in the air”. There are temporary and permanent aspects in the New Jerusalem of Revelation 21 and 22. For example, in one aspect people are coming in through the gates, and in another all that are without are of the damned. Christ has yet to come and remove “*the already but not yet*” so we may enter the dissimilar eternal state of Revelation 21-22.
  7. The Perfect State: Mankind, both the living and the dead in their present state, apart from the general resurrection as defined within the Second Coming cannot enter the perfect state. This is at the end of Satan. To merely die and be with Christ (as proposed by full preterist eschatology) is not the fulfillment of Revelation 20 and judgment of Satan and his armies.
  8. The Curse: Christ had not removed the curse on the earth. Christ had not removed the curse of sin on the church all together.
  9. Hymenaeus: If the “*the already but not yet*” is the final state Paul would never have spoken of the sin of 1 Timothy 2:17,18: “*And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*”.
  10. Not Yet: But now we see not all things put under Him: 1 Cor. 15:22ff “*For as in Adam all die, even so in Christ shall all be made alive. 23But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24Then cometh the end, when he shall have*

*delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25For he must reign, till he hath put all enemies under his feet. 26The last enemy that shall be destroyed is death. 27For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”; Hebrews 2:8 “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”.*

11. Unnecessary: Choosing to accept a second coming as merely relates to death, or martyrdom, or the commitments of the church in the face of persecution, or similarities to fleeing Jerusalem (but not able to embrace the future age changing eschaton) is not only unnecessary by default, it implies that the second coming is both past and void of the resurrection.

### **Difficulties in trying to make the Second Coming eternally Idealistic for the living:**

Considering that the second coming has to do with the present, what pressing significance has the second coming with conquering the world, the flesh, and the devil physically rather than spiritually? Their destruction has more to do with triumphing over them spiritually not physically, James 1:12. Their purpose is necessary to test or purify the church, contrary to what reconstruction postmillennialism implies. It would then appear that their physical destruction would merely signal that there will no longer be an “*already but not yet*” and church age.

But, if the world could remain forever, in order to forever sanctify an ever expanding church (James 1:2), the ultimate fulfillment is that the world (James 1:27), the flesh, and the devil would cease to exist. Will the devil never go to the lake of fire? This is challenging because it changes the “present” understanding of the Second Coming. There is a danger in becoming too comfortable in the already but not yet paradigm. The Bible does not guarantee the “*last days*” to endure, but rather allows them to come to an end.

2 Peter 3:3, 13 says: “*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . .we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* [14] *Wherefore, beloved, seeing that ye look*

*for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”*

A fact that they will come to a sudden and complete end is shocking! And yet this is the Gospel message and must not be watered down. Not only does the Bible allow it, but demands it--without it the second coming must be anchored in the past by default, rather than the future where it is supposed to be.

### **The Reality of the Not Yet:**

Last Judgment. Revelation 21:27 says concerning the New Jerusalem: *“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”* This will come at the same time as the great white throne judgment, Revelation 20:15: *“And whosoever was not found written in the book of life was cast into the lake of fire.”* In order for *“the already but not yet”* to continue forever the doctrine of the last day (a final judgement of the world, the flesh and the devil) would need to be abandoned. It is impossible to have both an Idealistic only Second Coming forever and a Last Day. Therefore, we are still waiting in an *“already but not yet”* city to be fulfilled with all of what is defined by Rev. 20. Here we see martyrdom (baptism in Christ) verse 4, a time of ruling and reigning with Christ verse 6, and then the second coming resurrection where all the wicked are forever destroyed, verse 10.

Similar Dissimilar. Because the final state and the present *“already”* are different yet similar in the chapters 21-22 of Revelation we need to be careful to understand that they are also dissimilar, Christ has yet to come and remove *“the already but not yet”* so we may enter this dissimilar eternal state of Revelation 21-22. Revelation 21-22 are all telling of an already-but-not-yet reality which has past, present and future aspects to it. [Our eternal state is beyond the grave, there we no longer need to crucify the flesh daily and Heb. 9:28 is fulfilled.] Beyond ideological fulfillment found in Revelation 21-22 and Daniel 2:34-35; 44-45 there is a day where these things must come to pass fully and literally because the ideological framework the Bible is using is an already-but-not-yet framework. The *“already but not yet”* cannot be for forever if it is truly already-but-not-yet.

## THE REALITY OF THE LITERAL FUTURE

**Identifying the Second Coming:** What will the second coming look like on earth in our future, for which we are eagerly waiting within our present day already-but-not-yet New Jerusalem in Rev. 21-22? Foremost it should be understood to be from within an established city that cannot be destroyed as clearly seen in Rev. 20:9. The coming of Christ from within the Holy City in our days, has these established characteristics:

- A.) Collective Body:** The Bible does say *“it is appointed unto man once to die and then after this the judgment.”* Heb. 9:27. However, the second coming is not about your physical demise. 1 Cor. 15:23 *“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death”*. There is only one day, one future day at the end of the world, that is the great hope of Scripture and the fulfillment of the New Jerusalem. The second coming has to do with the whole church together meeting Christ on that day on heaven and earth.
- B.) The Gospel:** The coming of Christ is defined within the already-but-not-yet coupled with eternal judgment at the hearing of the Gospel. Romans 2:16 *“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”* Hebrews 3:15 *“While it is said, Today if ye will bear his voice, harden not your hearts, as in the provocation.”* The focal point concerning Christ’s coming is not the day of one’s physical demise or His coming to raise the dead 1 Thess. 4. The focal point of the second coming has to do with the Gospel. On the day one hears the Gospel and acts on it, one can either be resurrected or else judged and hardened in their sin unto damnation ---- this being as a guarantee for meeting Christ at the second coming either in victory or loss at the judgment.
- C.) Expanding:** By continuous overcoming the Gospel is preached. Sanctification is secured by abstaining from worldly lusts, persecution, martyrdoms, and judgments in an establishing and expanding New Jerusalem coming kingdom on earth continuing as promised in Daniel 2:34-35, 44-45; Daniel 7,

Revelation 1-3; 21:2,10 and Matthew 24. This coming is defined in Rev, 21:1,9; 2 Peter 3.

**D.) Part 1 Idealistic:** The Lord promised He would come at the end of that OT-NT age, at the “End” 1 Cor. 15:24 and destruction of the OT sacrificial system. This is the meaning of the end of the heaven and earth in 2 Peter 3 and Revelation 21:1 explained by Isaiah 51:15, 16; 13:13; Hebrews 12:25-29. He did come idealistically and fully in that He judged the world and then made a place for the church that followed sanctification and His example, for those who were ready and escaped these things, Luke 21:36, Matthew 24:31. He did make a place for them (Jn. 14:3) in that He allowed the church in history to escape the judgment of the Roman Armies in Jerusalem and apparently in the locations of the seven churches in a similar way. Regarding Jerusalem, this is seen in the book of Josephus Wars of The Jews, Book II Chapters and Verse XIX:6; XX:1. This was absolutely fulfilled idealistically.

**E.) Part 2 Idealistic:** Someone will say, “*We note that most all things were literally fulfilled. For example, there are no more 7 churches, there is no more beast 666 Neron Caesar, there is no more Jerusalem as it was who killed the prophets, there is no more and can be no more literal temple of God under the old covenant becoming antichrist (2 Thess. 2:2). Were not all these things literally fulfilled having therefore to do with final fulfillment?*” No, because the answer must be in the end all result. For the church it was that nothing had changed, they were still in the already but not yet looking at these same things in the same way for fulfillment. Therefore, now we see all these things that were literal then are now idealistic today. The fullness for interpretation is found in AD 66-70. Therefore, we are now going to call all past literal fulfillments ideological in nature because they shadow a literal future time pointing to a literal end of all things. [1.] This is where the results of all history will then be judged together.

**F.) The command is on the future:** The world and its kingdoms have an end when all rule and authority are subject to Christ, Daniel 2. 1 Corinthians 15:22-28 “*23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming, 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ... The last enemy that shall be destroyed is*

death.” Hebrews 1:1-2 says “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,<sup>2</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*” All of Scripture assumes we are still in the last days. The believer looks to the second coming for direction and which way to go, and here in 1 Corinthians 15 and 1 Thess. 4 is this hope to be fulfilled. In Hebrews 9-10 we read: “*For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. <sup>37</sup>For yet a little while, and he that shall come will come, and will not tarry. <sup>38</sup>Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. <sup>39</sup>But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*”

**G.) Death of the Wicked:** The Lord may come as a thief, you can miss His coming if your hope and light is not in the Lord, Matthew 6:23. By not overcoming (Rev. 1-3) the apostates are damned at His coming because they obey not the Gospel of our Lord Jesus Christ, John 3:36; 1 Thess. 1:8-10. The fulfillment of the second coming for the wicked is easy to answer because it is identified at their destruction, which can happen any number of different ways and at any time.

**H.) Part 1. The Literal Fulfillment for the Living:** By overcoming within the New Jerusalem, the church looks for the fulfillment of the New Jerusalem separated from the already-but-not-yet aspects of it found in Revelation 21:24-27; 22:2,14,15,17. This has to do with 2 Cor. 4-5; 1 Corinthians 15; Romans 8. The church eventually comes to the physical resurrection from the dead and the bodily change of the living, Hebrews 9:27-28; 10:35-39.

**I.) Part 2. The Literal Fulfillment for the Living:** Galatians 1:4 NKJV says “*Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup>who gave Himself for our sins, that He might deliver us from this present evil age*”. At the end of this age Christ will come as defined by Revelation 20:7-9; 19:19-21 at the end of the millennium. This end described in Rev. 20 is the same end as described in the parables of Jesus and has in the past had to do specifically with Jerusalem concerning the Second Coming.

There are a number of diverse and or idealistic models of the Second Coming that was absolutely literally fulfilled, minus the bodily change of the quick and the dead, and the end of an already but not yet. Today we now understand that some of the

past fulfillments having to do with place and time remain idealistic as they pertain to the future.

Therefore, what is the basic outline of the second coming from the idealistic to the literal? The basic principles are these:

1. **Gospel:** The Gospel will saturate the whole earth which will harden the wicked. The fool has said in his heart there is no God.
2. **Division:** Thereafter, the world will be divided into primarily three groups, the Christians who are ready as the wise virgins, the slothful servants who are given to various forms of compromise and idolatry, and apostates who hardened their hearts and stiffen their necks against the Lord.

Concerning Separation: The apostates then proceed to persecute and remove all Christians from the face of the earth because of their hate for God and their love of idolatry, Matt. 24:15. There is a separation between the sheep and the goats. They not only “*went out from us*” but became the anti-Christ, the whore of Babylon, and martyred the Christians. Another way this happens is through the mark of the beast in Revelation 13:15-17 and Revelation 14:11. See also 14:9; 15:2; 16:2; 19:20; 20:4. For the end of the world all that is necessary today is that the world government demand its citizens to unite as members of an anti-Christian religious or non-religious economic power by taking a chip of a blasphemy on their person to buy and sell, Rev. 13:17.

3. **Death:** The ungodly are destroyed by famine or any other number of different ways as has been fulfilled throughout the Bible.

Daniel 2 and Rev. 20 show the wicked as a not being a formidable obstacle for future success----the church simply needs to progress. After the wickedness of man becomes full (Gen. 15:16) as God’s restraining power is removed (2 Thess. 2:7) the wicked simply vanish away in unrepentance: Psalm 1:4, 5 says “*The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*” Psalm 37:10,11 “*For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. 11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*”

4. **The New Heavens And Earth Fulfilled:** Thereafter the quick and the dead will in this world enter an eternal state. At the second coming there will be no more sin on the earth, Christ will return the earth to its former state before the fall of man and God will dwell here with man. Every sinful thing that was left behind from the ungodly at the end of this age will have been burned up and the earth will be without sin forevermore. Those who are alive and remain unto the coming of the Lord will not therefore necessarily die, they shall merely be changed to an immortal body without death. The first paradise was on earth and Christ came to restore that which was lost, Luke 19:10. Jesus told the apostles *“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom”* Matthew 26:29. In the afterlife we will only be in a future generation on this earth made new.

Thereafter, the quick and dead will realize God in a new place that He has created for them also called the Third Heaven and Paradise, Matthew 6:10 says *“Thy kingdom come, as earth as it is in haven”*. Here Paul heard unspeakable words: 1 Corinthians 12:2 *“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. [3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) [4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”*

## CONFIRMATION

Redirectionism is a belief that is based on a second coming as explained by the historical events tied to the seven churches of Revelation and the city and temple in Jerusalem. Understanding the reason how and why Redirectionism cannot work to fully explain the second coming gives the proof and legitimacy for a new historical second coming which will not be idealist in nature.

Redirectionism proposes that we need to understand what has already been fulfilled and defined by Scripture to the firstfruits of the past (James 1:18); How the readers of the first generation understood the “the season”, “shortly to come” and “not delay” prophecies that they lived under to be fulfilled for them after AD 66. See Luke 21:20,21 for example: *“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.”* After this step, Redirectionism uses that 1<sup>st</sup> generation and their point of view for the purpose of it being redirected in our age in like manner idealistically as the Gospel is preached in the world.

The problem with Redirectionism is that it has unresolvable ongoing tension with 1 Thessalonians 4:15ff, 1 Corinthians 15:50, 51, and the world of Rev. 21-22 concerning the resurrection of the elect, both the quick and the dead foremost and literally breaking through into future history. Therefore, Redirectionism infers that the Rapture was fulfilled in its fullest sense ideologically. Even though it infers that its effects will reach into the future, it must be recognized that the source for this is still in the past.

Total past fulfillment is impossible because if this be true there is no end to Christ’s mediating for sin on earth as well as in heaven contrary to 1 Cor. 15:24 etc, He will never fully conquer sin, the world, and the devil. It is impossible to show Redirectionism according to Scripture, that the *“we which are alive and remain”* of 1 Thess. 4:15 & 17 and the *“We shall not all sleep ... we shall all be changed”* of 1 Corinthians 15:51,52 has been completely fulfilled, as was attempted by Hymenaeus and Philetus whom Paul says were heretical, 2 Timothy 2:16-18. Some would die, and some would not die, but all were to inherit that which is *“incorruptible”* at the second coming. No man apart from a resurrection can enter the perfect state. To say that this change was forever fulfilled in the past, even if it is only ideological, is to support to the view that the final state is ultimately the already-but-not-yet by default [2.], and thus we cannot be waiting for the final state to break into our physical universe.

We are to be looking for that day when Christ brings His kingdom into this world at the resurrection, Heb 9:28, 1 Cor. 15:28. Where all things are fully sanctified, and the Garden of Eden has been restored. This is the great expectation as expressed by the Holy Spirit in Romans 8:19.

See also other verses such as 1 Thess. 1:10 which says we are *“to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”* 1 Thessalonians 5:8,9 says *“... the hope of salvation. 2For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.”* Etc. Christ will overcome all things, Daniel 2:35, 1 Corinthians 15:26.

## CONCLUSIONS

**The conclusion is one that is Ideal-Literal (already but not yet) because:**

1. **Not Yet Foundation:** There are plenty of already-but-not-yet Scripture verses in the Bible such as Matt. 24:31. The 1 Thess. 4 and 1 Cor. 15:50, 51 resurrection is simply just another one of these examples which has \*fulfilled idealistic and unfulfilled literal\* realities attached that have “not yet” been fulfilled! Therefore, to realize the fulfillment of the rapture of 1 Thess. 4 or 1 Cor. 15, in only one way or the other, is wholly inconsistent.
2. **The Air is Not Yet:** The 1 Thess. 4 raptures goes to the air of the New Jerusalem. Not only is there a rapture into the air of the New Jerusalem but there is a rapture out of it into heaven itself into the fulfilled New Jerusalem separated from its already-but-not-yet of the N.J. when the total fulfillment of the rapture comes to pass.
3. **The Nature of Not Yet Ends:** The already but not yet always has a not yet.
4. **The World is Not Yet:** We are still in that world that is passing away, 1 Cor. 7:31-33.
5. **The Living:** Inferring a change for the living is very dangerous and made it possible for the Hymenaeus Philetus heresy. Nevertheless, the 1 Cor. 15:51 change for the living was not denied by Paul when confronting the Hymenaeus and Philetus heresy in 2 Timothy 2:17. Paul did not deny that the eternal state would come in time into the lives of believers at the second coming.
6. **Idealism Alone Heresy:** 1 Corinthians 15:51 *“Behold, I tell you a <sup>[a]</sup>mystery: We shall not all sleep, but we shall all be changed— ”* refers to our awaited change for the living inheriting incorruptible bodies. However, if this change has to do with only the dead and only with the living idealistically, if indeed it does not have to do with a literal second coming to all the living what does this mean? If all the living can touch the second coming in history, then they would have indeed been touched in AD 70. And if that is the case we have not been changed, **yet it can now be argued that we are in the living presence of the Lord.** And this infers Full Preterism for us and Sanctification and Futurism for only the past and the first generation.
7. **Outlook of The Book:** The book of Revelation was not written from a perspective of after Jesus came, rather it was written for our age to have an idealistic and futuristic already-but-not-yet interpretation looking into the future within the Last Days.

8. **The superiority of Idealism:** What 1 Thess. 4:15ff and 1 Cor. 15:50,51 give us then is a **correct posture and correct thinking** concerning our relationship our future, and this is why this idealism is the best interpreter. We are not to put our hope in the coming death, but in the coming of the Lord. If we suppose that a literal fulfillment of this idealism is incorrect with its literal rapture of the living, but that something similar will happen that can be defined in much the same way which equates a similar end it is incorrect. We are better off in every case to simply believe it literally to avoid all complications and inconsistencies.

### Notes

[1.] The idealist-to-literal model I am defining here pertains foremost to the second coming; The literal Temple, Jerusalem, the Whore of Babylon in Revelation, do not reappear in a literal sense but rather remain idealistic to be repeated throughout history unto the end.

[2.] Redirectionism Donald Perry 5/2000-9/23/2018 Page 6. “...*the Christian world has been using an ideological belief to explain some of these things already. This is nothing new. What we propose is rather a more consistent Idealism.*” What it should say is “... *only a consistent Idealism*” because regardless of the perfection of the church and of the saints in tribulation the resurrection is or was to come. This work has been discarded, anything of value has been adapted to work within the Already-But-Not-Yet Idealistic view of this book.

[3.] Before Jerusalem Fell: Dating the Book of Revelation ISBN-10: 0982620608.



## QUESTIONS AND ANSWERS



**Question: Individual or collective body? Is the second coming merely individual, which would be easy to explain, or is it collective in nature?**

**Answer:** Some Christian Idealists such as Todd Dennis have made the second coming as having to do with an individual's death rather than the collective living and dead, and by this mechanism they avoid one problem and then create another. The Bible is dealing with the church and a "we", it is not individualistic, it is one coming for all in the future. And it is surly not individual in Jesus Christ, the church is not the subject of the resurrection in 1 Cor. 15 and 1 Thess. 4. This resurrection has to do with the future and not a past.

Inferring that the second coming has only to do with ones' physical demise after all that Paul has said corporately **automatically infers by default** an AD 70 2<sup>nd</sup> coming immortal change to all the living in a **Hyper Preterist sense**. The change cannot be made merely idealistic nor individual body, and for this reason it is not a reasonable option. The only plausible option is a futuristic collective body literal fulfillment view.

**Question: Why is the Redirectionism firstfruit Rev. 7, 14, and general harvest theory in error?**

**Answer:** The firstfruits in Revelation 7:1-8 and Revelation 14:1-5 seem to show a separate group, these being the overcomers in Revelation 1-3. However, they are not that separated because in 14:6-20 we immediately have the harvest they come from. In fact, Revelation 22:4 concludes with "*And they shall see his face; and his name shall be in their foreheads.*" proving that the firstfruits define the whole of the New Jerusalem! Therefore, they do not represent a separate group of the church of the first-generation for this reason. The interpretation that shows the firstfruits are the first generation up until AD 70 is not something that would or could be interpreted by the churches to whom the book is addressed. Therefore, such an interpretation is false. If the first generation is the firstfruits, and following generations are the harvest as a type, this shadow is indeed very faint. There is not a clear way to separate 14:1-5 from 14:6-20 and 22:4 before or after AD 70.

Therefore, we are not redirected back prior to AD 70 by the Scriptures by means of the firstfruits, rather Scripture shows a uniform Apocalypse and not a partial harvest in AD 70. In this way Redirectionism has tried to, to a slight degree shadow Partial Preterism by means of the firstfruit/full harvest motif which must be abandoned.

**Question: What about an end to the Antichrists and the “Temple of God” in Jerusalem, Paul’s key time marker (2 Thess. 2:3 “*for that day shall not come ...*”), does this prove a Partial Preterist eschatology, and that the already-but-not-yet does not apply here?**

**Answer:** For literal fulfillment, The Temple of God (2 Thess. 2) cannot be fulfilled again because 1.) God will not allow an earthen Temple built by Antichrists to replace His Son and 2.) For it to be the “temple of God” it has to have been the temple of God---there is no literal source for such fulfillment. Today the persons of God are now the temple of God. When the temple in Jerusalem was removed the church remained, and it was evident what was the fulfillment and true temple, that it was the people of God. After all, the temple in Jerusalem was only a shadow of the true temple to replace it anyway, it was never to be understood as completely literal.

Idealistically however, children of the antichrist have spring up again believing they are saved by a wholly manmade faith and law for salvation in a pre-AD 70 temple type of thinking. This idealistic temple will continue to be destroyed and replaced by the church until Jesus comes.

When Jesus returns, He will remove out of the way any idols that we have placed in His temple. He will fully restore His temple to be in perfect alignment with the Father.

And in the mean time there will be ongoing sanctification and progress.

**Question: How does the book of Revelation define “shortly”?**

**Answer:** Revelation foremost addresses the immediate future as that which must take place shortly within the 7 churches of Revelation 1-7. God is not a man that He should lie, so Christ has come to judge His church, and they that enter His kingdom are seen in Rev. 20-22. Rev. 1:1 says: “*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ...*” The Greek word *Mellon* means just about to happen as outlined by the context of the word for “*shortly*”. See the Strongs Concordance 3195 and how the word is used in its context in the NT and other places in Greek literature. God gave the book of Revelation to show His servants things which must shortly take place. (1:1) These time statements in the

beginning of Revelation are also in the end of Revelation in such passages as 22:6.

Shortly has to do with Christ judging the world with His Gospel after the Gospel was preached in all the world. And the Scriptures indicate that this had already happened once, Romans 1:8, Romans 16:19, Colossians 1:23.

**Question: Is the book of Revelation one vision or many revelations?**

**Answer:** Revelation is a book that can be broken up into seven sections. It is set in the order of progressive revelation. It is not necessarily a revelation of progressive time and history. Each topic builds upon the next, topic by topic, in explanations of God's doings under Christ both in heaven and on earth. The book of Revelation is in chronological order. At different points and in new sections, John's Revelation interjects material that recapitulates upon previous periods, ideas, from different viewpoints in similar ways as the four Gospel accounts do.

Revelation is also a picture of the already-but-not-yet, when we get to the end of any section of the book, it can recapitulate. For example, the great white throne judgment of Revelation becomes literal when the seven churches see these things being fulfilled. Chapter 20 has to do with Jerusalem in AD 66-70 AD and it's immediate context shortly thereafter, as can foremost be clearly seen in the Gospel parable connections. After that they are fulfilled again through time in a realistic ideological sense. Finally, this will happen in an only literally way having permeant and eternal value because it is not merely already bet not yet ideological. In the literal recapitulation the book is telling of a literal resurrection where after the New Heavens and Earth will also be literal with no more sinners outside the city. There are no sinners in heaven.

**Conclusion:**

For us all, there is an idealism in the past, the temple itself was only a shadow. Today we have seen ongoing idealistic fulfillment as well. In the future we await for the literal to break into history.



## THE NEW JERUSALEM



*The new Jerusalem as well as the rapture of 1 Thess. 4, more so than 1 Cor. 15, has clear idealistic fulfillment as well as (in that it is already but not yet) what is yet to come for a literal coming explained more so in 1 Corinthians 15.*

### Where is the New Jerusalem?

It is not that the New Jerusalem is here with us so much as that we are entering into a city, the city of the first-generation church defined as martyrs. The church is only made up of martyrs, those who have made a commitment to carry their cross. And we have not "prevented" (1 Thess. 4:15) them, those who are actually martyrs in Christ precede us. They are that cloud of witness of Hebrews 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Those who were overcomers would by their identification with martyrs have their churches, their candlestick, remain (Rev. 2:5) to rule and reign with Christ. These were first sealed or identified as the 144,000 and then seen as resurrected in Revelation 7:14-17 and Rev. 20:4-5 in the New Jerusalem. These would meet Christ and bring about the maturity of the Church. In Daniel 12:3 and Matt. 24:30-31, those who are faithful are the ones whose testimony remains to shine as the firmament.

We see that 1 Thess. 4 tells by the use of the word "meet" (Gr. "bring back") that those who are faithful to be caught up meet Christ in the air in their martyrdoms enter the New Jerusalem also in the air, to bring the reality of the New Jerusalem to earth. **Both the rapture and the New Jerusalem are explaining the same thing both being in the air, 1 Thess. 4:15-Rev. 21:10,2:**

*Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. ... And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ... And I John saw the holy city, new Jerusalem,*

*coming down from God out of heaven, prepared as a bride adorned for her husband.*

Such was the case where the martyrs brought the true meaning of Christ into the world by becoming like Him. (1 John 3:2) Revelation 21-22 shows this New Jerusalem coming down. **Here in 1 Corinthians 15:51 "We shall all be changed", has to do with the "rapture" when the living would be resurrected into the New Jerusalem and their union as a church would continue.** The clearest description of our Lord's return concerning the New Jerusalem is found in John's letters to the seven churches. They are told that if they are faithful then they would remain to die for Christ another day, that their candlestick would remain. That they would then be dwelling in the New Jerusalem. That they would not be left behind when the Lord comes as a thief in the night, Revelation 3:3; 16:15.

**Where is the New Jerusalem?** Have we truly arrived within that city?, Galatians 4:26. Or are we still as on the way to that city as was Abraham, which city was being prepared for us, John 14. We have a city that is finished, which is the example of the firstfruits (James 1:18) that we observed and that followed Christ (2 Thess. 3:9). But are we as the firstfruits, or are we still being prepared to represent that city. (John 14). Most Christians today cannot identify the New Jerusalem, they do not know what city they are from or where it is. Where is the Holy City and New Jerusalem?, will one need to take a plane to get there? The New Jerusalem is the Bride of Christ, the firstfruits, James 1:18. When we wake up in the morning every day do we drink of those living waters and eat daily from a tree of life to escape the curse outside the city?

**Christ's work would become their work:**

Matt. 16:28 says, *"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."*

**Christ Raptures the wicked out of Jerusalem.**

Christians in the Scriptures are not looking for a rapture, rather they are looking for the wicked to get raptured out of way, the same way as Sodom and Gomorrah or as those at the end of the Millennium were taken off the face of the earth. They are waiting for the Lord to come and remove the wicked out of their midst who trouble them who have heard or would hear the Gospel, Luke 17:34-37, 2 Thess. 1:6-10

*Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

Those wicked who remain are they to whom 1.) the church is to continue to preach the Gospel to and 2.) they who our here for our trial and sanctification as long as they remain. God will use them despite their hatred of Him.

### **What does the New Jerusalem look like after the Second Coming?**

In Rev. 2:23 we see again that after Christ's visitation there would be surviving churches in that "*all the churches shall know that I am he which searcheth the reins and hearts*". These would be they who had overcome and remained Christian, who would have rebuked those like Jezebel and her children who would be taken. Who would have had the same mind as those who were martyred. It says in 2:23 that Christ will judge every man according to their works at His coming, according to what they have done, Rev. 22:12. The same exhortation is given to the churches entering and exiting this period. "*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*"

### **Who are the new heavens and new earth promised to?**

How and in what way did, does, will, Jesus and His saints return to rule the world from within the New Jerusalem? By overcoming they would rule, Matt. 19:28 says "*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" From all that stands before us, what are the Scriptures intending to argue about the second coming? From reading Revelation 1-3 we see overcoming, as instructed to each church, has its focus on following Christ without the camp, to the cross, to speak and to do the truth, Heb. 13:13, Luke 9:23, Matt. 24:15,16. That physical death in overcoming is clearly something that needs to be considered and inevitably can be incorporated in the instruction to any of the seven churches. And this call is to all.

Even death was not an obstacle for the New Jerusalem. The life within the New Jerusalem is naturally repulsive to the world, to the flesh and to devils, Christ's mandates are a death sentence to double minded Christian. To these things he made them deaf and blind. Man naturally is unable to overcome the flesh, who would rightly be given over to the burning flame if it were not without divine intervention, to purposely overcome divinely appointed trials

The overcomers are as "*kings*" who have "*power over the nations*" (Rev. 1:6, 2:26) and "*bring their glory and honor into it*". They presently judge the nations and rule over them with a rod of iron (Rev. 2:27) by giving them God's mandates that are defined in the Law and the Gospel. They speak and then God acts. Whatever they bind on earth is bound in heaven. Such was the case in Revelation 2:23 "*And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*" They shall inherit the gates of their enemies.

### **Judgment and vindication that define the way into the New Jerusalem:**

Matthew 25:19 *After a long time the lord of those servants cometh, and reckoneth with them.*

Matthew 25:31-32, 46 *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats ... And these shall go away into everlasting punishment: but the righteous into life eternal.*

Acts 10:42 *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

1 Cor. 4:5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

2 Timothy 4:8 *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

James 5:9 *Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.*

### **What do those who overcome possess inside the the New Jerusalem?**

Ephesus *"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."* The tree of life was forbidden for Adam ("*And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever?*"), but

now it is also given for the healing of the nations.

Smyrna "... *be thou faithful unto death and I will give thee a crown of life*"

Pergamos "*To him that overcometh will I give to eat of the hidden manna ...*" The hidden manna is that which was in the holy of holies. The language suggests that these will be partaking with Christ in that state of perfection in heaven.

Thyatira "... *be that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*" This overcoming is that which is paralleled to Christ's martyrdom. By that martyrdom nations can then be judged.

Sardis "*He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life ...*" This mention of the book of life and being clothed in white is symbolic of the day judgment and entrance into the final state.

Philadelphia "*Him that overcometh will I make a pillar in the temple of my God and he shall go no more out:*" This change, in that he shall go no more out, points to a place where man has moved beyond the world, where this world can no more touch him.

Laodicea "*To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my father in his throne.*" This overcoming is that which is paralleled to Christ's sanctification to which we too, if we are worthy, may have.

### **Who can see the New Jerusalem and that physical visible coming?**

2 Timothy 4:1 says: "*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*" Jesus had a visible coming. He said to the high priest that he would see His coming. Mark 14:62 "*And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*" Did he see Him? Did those who pierced Him "see" His coming? (Rev. 1:7) "*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*" Matthew 24:38-39 "*For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*" John 9:41 "*Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*" Rev. 15:2 "*And I saw ... them that had gotten the victory ....*" When men saw Jesus walking in the Gospel stories, were they instantly brought to life or necessarily convicted in another kind of seeing that the Bible is referring to, as foremost in John 19:37 and Zechariah 12:10-13:1, Rev. 1:1? The elect would understand and see "*the brightness of his coming;*" (2 Thess. 2:8.

Heb. 12:1-4 *“seeing we also are compassed about with so great a cloud of witnesses”*  
Paul prayed that we would “see”. (Eph. 1:15-23) Jesus also asks that we would “hear” (Revelation 1-3).

Heb. 11:40-12:2 *“And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”*





## PRETERISM



### Introduction:

Here I am focusing on the type of Partial Preterism and Postmillennialism as defined by Kenneth Gentry, Gary DeMar, RC Sproul, Keith Mathison.

Reversed Revelation: The Partial Preterist and Full Preterist model infers that there is fulfillment after AD 70 with a completely a reversal of the second coming depicted in the book of Revelation through Postmillennialism. They may indirectly or directly imply that Jesus and His apostles were operating under the strain of the Old Testament age up until AD 70. That the Christian age started in AD 70. For example Gary DeMar in *The Passing Away of Heaven and Earth* writes: “A similar phrase is used by the author of Hebrews: “But now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself” (Hebrews 9:26). Jesus was manifested, not at the beginning, but “at the consummation of the ages.” The period between A.D. 30 and 70 is, as the apostle Peter describes it, “these last times” (1 Peter 1:20). As time drew near for Jerusalem’s destruction, Peter could say that “the end of all things was at hand” (4:7).”

Tempered Reversals: This is true in that Christ came to reverse what was cursed and what was prosperous. Yet those principles in Revelation 1-3 for example still stand today, it is our part to enter the kingdom of God through many tribulations just as Christ did. There will be prosperity, but it is limited to that which benefits the church, therefore any true property is tempered with tribulation. The world will become a better place, but it will not be without a dedication to that self-same path that Jesus and His apostils walked to Jerusalem. The Bible says all of what was done on earth in and around the cross was so that we would reflect that which was accomplished in Christ through our faith which brings about our fruit and sanctification and true Postmillennialism prosperity.

Bound To Repeat The AD-33-70 AD Last Days: The cross is our focal point for the beginning of the NT age and atonement. —The end is an end when we are in heaven, our New Testament cross had nothing to do with AD 70 therefore all things continue as they were from the beginning of the creation.

The \*overriding theme\* in the Bible shows a complete end to tribulation, sanctification and sinless perfection at Christ’s coming and not before. Christ’s

coming signals the completion of the church's perfection through tribulation (1 Thessalonians 3:3,4, Heb. 9:28) where the living meet the dead who followed Christ in a completed faith through tribulations and sanctification, 1 Thess. 4:16ff. Postmillennialists need to be careful not to suppose too much fulfillment or to much Preterism or too much prosperity. What is Preterist is whatever is overcome through progress, but regards to how that happens nothing has changed after AD 70. Therefore, fulfillment in AD 70 is not really what we are talking about so much as progress in relation to the kinds of tribulation for the church and for those who trouble them. There is only one apocalypse and one second coming in the New Testament. Once it is said that one typology is completely fulfilled (*there is a difference between fulfilment and progress*) then every other prophecy about the second coming can follow like a chain of dominos for complete fulfillment.

Creating Difficulties For Repeating Those Trials and Exhortations: When Partial Preterists infer that there was an end of an age in AD 70 in the Partial Preterist model it will be with great difficulty that they can they still show that we are still living in the last days. How can they say Matthew 24:36 has to do with the second coming, but it has nothing to do with the context of Matthew 24? That Christians today must look for a second coming separated from an idealist or real Matthew 24 tribulation that they now have make Preterist? The Christian age has no end. Those Postmillennial arguments that will or will not work are answered by comparing them to Idealism. This means reading Hebrews 4:1, Revelation 1-3 and the rest of the Bible like it was written to you and not jumping out of the apostolic 33-70 Christian typology for world sanctification.

#### The Idealistic Type:

As an example, in AD 66 everyone in Christ had left Jerusalem (Matt. 25:10, Rev. 18:4) and was understood to be of those who were perfected as the Bride still within the already but not yet that we are in today. These were those who had made themselves ready by the faith-sanctification available to believers in Christ (Rev. 19:7), the New Jerusalem was identified outside the literal city of Jerusalem. The righteous therefore left the city following Christ's instructions in Matthew etc. The damned clung to that old world that still exists today, and were destroyed. Christianity was defined on that day by the Church. All these who were to be defined as the bride of Christ either died as martyrs or died a natural death, but all were understood to have ascended in a type (1 Thess. 4:16-17) into the New Jerusalem \*coming down\* (Rev. 21:2).

Now in our generation we are faced with the same challenges, to walk unto perfection to meet the Bridegroom. It means that if we are in Christ, we will be ready, not like a foolish servant. Luke 12:46 *"The lord of*

*that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.”* Matthew 25:24 *“Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:”*. Christ’s coming may not be for a long time off in the future as Postmillennialists propose.

The passages of 1 Thess. 4:14-18 and 1 Cor. 15:50-51 refer to the churches in Rev. 1-3 coming to the gates of the eternal state, inheriting the promises given to the seven churches in Revelation and at the same time having their candlestick remain. This must be something that was understood spiritually. 1 Cor. 15 and 1 Thess. 4 cannot ever be fulfilled on this earth because Paul said *“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”* You have to die like Jesus did to inherit incorruption, He is the perfect type.

Partial Preterists may not be defining the second coming correctly because their model only partially follows the apostolic model. Instead of focusing on the apostolic age they may wish to reinvent it.

### Resurrection is necessary for the Literal Fulfillment at Christ’s Coming:

Acts 1:7-11 *“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. [10] And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; [11] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”* The Jesus that these men of Galilee will see coming is to be historical and literal. However, this kind of coming and going was not the same thing as what the Holy Spirit was to accomplish by His coming to take us to perfection in Christ, Pentecost follows in the beginning of the next chapter after Acts 1:9-11. Jesus is the perfect type, and we shall only see Him in heaven in His glorified body according to the promise in 1:8 *“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”* In the resurrection we will see Jesus as He truly is, there is a process. 1 Cor. 11:26 says *“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”* We have not seen Jesus arrive yet from heaven, therefore we will still eat this bread, and drink this cup until He comes. Hebrews 9:28 says *“So Christ was once offered to bear the sins of*

*many; and unto them that look for him shall he appear the second time without sin unto salvation.”* This is when we see Him again, it will not be in a corruptible body, 1 Cor. 15:53,54. Everyone will see Jesus this “*second time*” without delay when they are no more in the corruptible body spoken of in 1 Cor. 15. 2 Cor. 5:8 says “*to be absent from the body, and to be present with the Lord.*” Hebrews 9:27 says “*And as it is appointed unto men once to die, but after this the judgment*” Ironically, if all the church did fully die their candlestick would not remain. The historical temporarily breaks off into the idealistic for the AD 65-70 Rev. 1-3 church, thereafter it can be understood as only a historical coming. In other words the church did not fully see what we will be able to fully define as the second coming after AD 70.

### Postmillennialism:

Kenneth Gentry has said that this word for “*times or the seasons*” in Acts 1:7 translated “*epochs*” in the NASB can refer to thousands of years. The word at best means only “proper time” or “proper season” (one could extend “proper” to be “appropriate”, but not much more. Basically, “epoch(s)” is simply a bad and misleading translation.

The progress in Revelation is Spiritual and Historical. [1.] The emphasis in the Bible is not merely on the historical progress demanded by Postmillennialism. Being too literal, Partial Preterists can make the Scriptures contradict themselves. Yet there will be historical progress, therefore we should work to expect such things to happen, and if we have faith they will.

Partial Preterism, Full Preterism and Trans Preterism all have one consistent problem that cannot separate them apart.

Preterism in fact can always gravitate toward Full-Preterism.— There must be an outside force that holds it back, which force maybe Postmillennialism or it maybe the creeds. Preterism by itself can be like gravity, and what goes up must come down. No mechanism within Preterism can be provided to stop it. **Partial Preterists and Full Preterists have never provided a coherent argument** for the Consistent Preterist problem they complain about. The only thing they offer is an indirect argument. This is because once you say parts of Matthew or Revelation are finished you begin to start a process that needs to demonstrate completion.

However, the already but not yet or a Redirectionism-Forward instead of Redirectionism-Back back does not gravitate toward Hyper-Preterism because it takes Mathew 24, Luke 21, Revelation 1-22 and reuses it. It is not preterist. Both Partial and Full Preterism are crossing things off a list, and once you cross enough things off the list it is

implied that more and more things must be added to that list that must be crossed off as well. Preterism left to itself is a slippery slope Eschatology.

Note [1.] *“The progress in Revelation is Spiritual. The emphasis in the Bible is not on the historical progress demanded by Postmillennialism.”* August 1<sup>st</sup> 2020 milestone.



## FULL PRETERISM



Can an eschatological view actually be heresy?

Yes it can be, read about Hymenaeus in 2 Timothy 2:17-18 and 1 Timothy 1:19-20 who said that *“the resurrection is past already”*.

What are the implications of saying the day of judgment in Romans 2:5-6, 2 Corinthians 5:10-11, Rev. 20, 22:12, etc., is fully past at A.D. 70 for all mankind ----- along with atonement and the resurrection at A.D. 70?

If the day of judgment is fully past, this belief should eventually lead to the belief of universalism.

Foremost when would Full Preterism be considered heresy under the Redirectionalist system?

First, according to the New Testament it is when F.P. veers away from the faith, hope and fear of the apostles in their mission to prepare the church to meet Christ, to become like Him as a bride before His coming in holiness and sanctification. (1 Cor. 1-19, 2 Thess. 1, Hebrews 4:1, 1 Peter 1:17, Rev. 1-3). Some Preterists hold the view that they are no longer being sanctified, while others hold a view that they are still being sanctified. One view implies that Jesus is not coming again consistently, while the other inconsistently implies Jesus is coming again in their soteriology. The difference in these forms of Preterism is like the difference between night and day.

Second, it is when atonement is not accomplished by Christ until A.D. 70. This implies that the burden is on the first generation to accomplish atonement up to AD 70 rather than receive the application of it because of what would then be implied instead by verses like Rom 12:1, 2; 2 Tim 4:6; Phil 2:12, 17; Phil. 3:10; Gal 2:20; 2 Cor. 4:10; Col. 1:24; 1 Peter 4:13. But rightly Christ has accomplished atonement at the cross for the application of that work to believers fulfilling both Passover and Yom Kippur (Day of Atonement). Romans 5:11 says, *“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”* Hebrews 9:10 says Christ *“obtained eternal redemption for us”*. Hebrews 7:27 says *“Who needeth not*

*daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*" See also Hebrews 1:3, Romans 5:11, Hebrews 10:11.

Hebrews 9:28 says *"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."* Full Preterists will say this proves atonement was not accomplished until AD 70. Hebrews 9:28 does not imply that Christ was accomplishing atonement up to AD 70. Rather this refers to Christ having made provision for us, where we will witness the results of atonement when we are called into heaven to be with Jesus and His Father in that Most Holy Place. Atonement happened at the cross. Anything after that has to do with the application of it to sinners to make them sinless, to make them like Christ for the wedding. We still need to ask God for forgiveness in this life, we are still judged in this life as were the 7 churches in Revelation. Christians do not have anything to do with accomplishing atonement. Atonement was already accomplished, the proof of this is the Scriptures that showed that they had fellowship then with the Father by the blood of Jesus Christ prior to AD 70. See 1 John chapter 1 *"the blood of Jesus Christ his Son cleanseth us from all sin."* etc.)

Hebrews 9:8-10 says *"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."* Contrary to what is implied by Full-Preterists, God was not honoring OT sacrifices after 33 AD after His Son died on the cross for those that knew the truth. (Heb. 6, Heb. 10) God in some instances was tolerating ignorance until 66 AD, but not for those who had heard of Jesus and had rejected His offering. Nor was God honoring animal sacrifices in AD 70 through the 3 ½ year tribulation while the first tabernacle was still literally standing for the foolish virgins. The next verses read: *"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* Hebrews 9:8 is not about the physical temple standing in the way of Christ but a temple standing in spite of the veil being rent in Matt. 27:51. It was after Christ died that this first tabernacle was no longer standing for all those who were in the New Jerusalem and had been made partakers of the blood of Christ and the greater and more perfect tabernacle.

Nevertheless, today we are still not altogether in the Most Holy Place; we are still waiting to be received into the Most Holy Place when Christ shall appear again a second time without sin when our sanctification is complete. We are in an already but not yet. So there is an idealistic outer temple that is an obstacle for us today that we are still waiting for it to be removed by Christ.

Why should eschatology be so important for us today? Cannot we just focus on soteriology?

Christ asks if we have ears to hear throughout Revelation 1-3. And it is obvious we do not hear if we cannot hear Him. Rev. 1-3 and the Lord's return is the focal point for us today. It is the reason for our salvation in the first place ----- to meet Christ and be delivered from this present evil age. Those who have no interest in eschatology are like those who would be likely candidates to miss the wedding. (Matt. 25:1) Also, eschatology and soteriology are not indirectly understood apart from one another. Eschatology determines ones soteriology and many other doctrines. All these Christian doctrines are linked together. A correct knowledge of each is vital to correctly understand the whole.

What is Full Preterism basically?

Full Preterism shows Christ has returned in A.D. 70 at the end of the OT temple physically (Matt. 24:1-3) to bring about the fulfillment of the NT system in A.D. 70. Full Preterists say the already but not yet ended in AD 70: Ed Stevens: *\*Response To Gentry's Analysis of the Full Preterist View... A 40 Year Millennium?\** *"The reason the full preterist view is so confusing to Gentry and many others on this point is because they have not taken the "already, but not yet" idea fully into account. The NT speaks of an earnest, pledge and seal of their full inheritance. They did not have the fullness yet. That 40-year period between Pentecost and Holocaust was just a transition phase between "this age" and "the age about to come." It is "the age about to come" that was to be the eternal one."* This belief inadvertently or deliberately makes all the verses in the NT that deal with sanctification out of order or obsolete, as then pertaining rather to Christ's application of atonement being accomplished in AD 70. For this reason Full Preterism can logically make a step that denies any sanctification. Thus, the outer man (the flesh) can be said to be fully united with Christ presently without any differentiation in a number of areas if one takes Full Preterism consistently.

However, Ed. Stevens says in *\*Response To Gentry's Analysis of the Full Preterist View... Without A Canon?\** Says: *"The full preterist view does not render the NT Scriptures irrelevant to Christians after AD 70. Nor do full preterists teach that all prophecy has been totally fulfilled with absolutely no*

*continuing implications, applications and ongoing fulfillments. This is a gross misrepresentation and misunderstanding of the full preterist view. This would indeed be "post-everything-ism" and "hyper-preterism." In many of His parables and discourses, Jesus taught what life would be like in the kingdom when it arrived. The church only had the "earnest" and "seal" of their kingdom inheritance during that transitional generation (AD 30-70). If anything, we in the post-70 period have a more relevant and applicable revelation. We are now in the kingdom. The full inheritance is here. All the things Jesus, Paul and the other apostles taught about the kingdom now apply fully to us. Several prophetic passages have ongoing fulfillment in the kingdom (i.e. Ezek. 47:1-12 and Rev. 21:24-22:5)."*

What I am saying is that Full Preterists are contradicting themselves and making the Scriptures contradict themselves to find orthodoxy and reasonable soteriology. Once the \*already but not yet\* is over with, there is no way you can say there is any "*continuing implications, applications and ongoing fulfillments*". If we say that the \*already but not yet\* is over it implies that sanctification has ended. Too many Scriptures to list. This is contradiction; it is not continuing implications, applications and ongoing fulfillment.

#### Atonement in AD 70

If we say that Christ accomplishes atonement in A.D. 70, all the verses that tell of the church being saved at the Lord's coming draw the Bible to the conclusion that Christ accomplishes atonement with men. For example, see Romans 8:18, 2 Cor. 1:6-7, 2 Cor. 2:15, Phil 3:10, Col. 1:24, 1 Peter 1:11, 1 Peter 4:13, 1 Peter 5:1, Hebrews 2:10-11. This is a reasonable Full Preterist conclusion of such Scriptures when one says atonement is accomplished in A.D. 70. Consider Colossians 1:24, for example, which says, "*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church,*" or Phil. 2:12, "*working out your own salvation,*" or 1 Peter 1:9,13, "*Receiving the end of your faith, even the salvation of your souls. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*"

Imagine this Gospel: "*For God so loved the world, that he gave his only begotten world, that whosoever believeth in it should not perish, but have everlasting life.*". That is what is implied and what Hyper-Preterists affirm. It follows then that Christ as we know Him over time disappears (1 Cor. 15:27, 2 Cor. 5:16). Christ and the apostles will no longer support our manner of life. We are in our own separate dispensation.

Full Preterists should in some way agree with the belief that atonement was somehow accomplished in A.D. 70. Why would this be the case, or how does this happen? First of all, consider that if one accepts the belief that the lives of those from A.D. 33-70 pertain to us in a directly parallel manner, one could not be a consistent Full Preterist and certainly not a Hyper Preterist. If the things concerning the coming of Christ and the judgment are in the future, this makes one a Futurist, not a Preterist. Full Preterist means the reason for Christ's coming is past foremost. And if the reason for His coming has not happened yet according to such things as we read in Matthew 23, His coming is in the future. If you are perfecting in holiness to meet Christ, this should mean you are no longer a Full Preterist, but that you are a Futurist waiting for the great white throne judgment to come spoken of at the end of the Book of Revelation that follows the previous 19 chapters of things shortly to come to pass. The Millennium is not a game changer for chapter 20, Revelation is built on recapitulations not conflicting revelations. Christ's coming has to do with the perfection of His people in perfect holiness, and that makes for tribulation. Christ making atonement applicable to His saints by His works in them is something that has to do with the Christian life before Christ comes. (Eph. 5:25-16; 2 Cor. 11:2; Rev. 19:7)

The logical Biblical alternative for Full Preterists is that Christ is merely a shadow of the people of the church. (1 Corinthians 12) Preterism suggests an entirely different Gospels which is diametrically opposed to the true Gospel.

Faith also has to do with meeting Christ in salvation at His coming. (1 Peter 1:5, 9-13) See also Romans 5:2-10; Eph. 2:8; 4:5, 13; Phil. 3:9-14; Gal 5:5; Heb. 6:12; 10:23; 11:1, 39; 12:2; 13:7; 1 Peter 1:21; 1 Peter 1:5, 9-13. If Christ has come there is no more reason to have faith in our salvation out of this world.

#### Christ has a perpetual priesthood:

The second coming is ideological and Hebrews 5:6 proves it to be so: *"Thou art a priest for ever according to the order of Melchisedec."* See Also Hebrews 7: *"For this Melchisedec, King of Salem, priest of the most high God . . . without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually."* Hebrews shows that Christ's priesthood did not end in AD 70. His office as Priest has no end. Christ will continue to *"ever live to make intercession for"* men to *"have compassion on the ignorant and on them that are out*

*of the way*" as He Himself was on earth "*also compassed with infirmity*" to save men in some capacity for the rest of eternity.

