

A CONCISE, ONE-PAGE, OVERVIEW OF FULFILLED ESCHATOLOGY (aka PRETERISM)

"Preterism" is from the Latin "praeter," meaning "past" (Webster's 1913 Dict.); this term is actually found, e.g., in the Latin translation of Mat. 24:35. Preterism is also known as "Realized Eschatology," "Fulfilled Prophecy," & "Covenant Eschatology." The "Princeton University Wordnet" dict. defines a "preterist" as one "who believes that Scripture prophecies of the apocalypse have already been fulfilled."

Disclaimer: I'm sharing what I (from the last 20 years of experience in preterism) see as what most prets believe; e.g., there are quite a few who went on to accept a form of universalism called "pantelism," thus some of this may not represent them.

Covenant Eschatology (CE) views the Bible as a narrative concerning God's plan of reconciliation, thus it's NOT a science book; e.g., God used Hebrew idioms and even false beliefs about non-redemptive and materialistic matters to teach the truly/spiritual/eternal/important matter of how His plan for man's redemption would play out.

This redemptive narrative began in Genesis with God covenanting with Adam (Hos. 6:7), giving him (as is generally included in ancient covenants) land (Eden), stipulations (keep the garden, don't eat of a that tree, etc.), and consequences for breaking covenant (to die, aka to be expelled from covenant fellowship by being thrown out of the land of God, Gen. 3:8ff; Eden was thus a type of the Most Holy Place [MHP], the earthly one of which typified Heaven itself). Adam sinned against God's covenant, so he suffered the foregoing consequence which was not physical but relational. So in Gen. 3:15 God promised that through the lineage of Adam (actually via his son Seth) would come another Adam (aka the Last Adam) who would supply a means of man's genuine reconciliation to Him.

CE, in fact, views Genesis 1:1—2:4 as an apocalyptic picture of God's work of redemption in an ancient temple motif, all of which would be fulfilled between the First Adam's covenant with Yahweh and the fulfillment of that covenant with the Last Adam ca. AD 70. (This means there was essentially one covenant between the two Adams which included sub or supporting covenants like the ones with Noah, Abraham, & Moses). Once that work was completed, it would've been done so in a (spiritual) temple format; i.e., it would be a finished spiritual building, an eternal/heavenly temple, the MHP (Heaven) which opened up to incorporate the faithful of Earth (Eph. 1:10). In it would be found the "rest" of God from Gen. 2:2-3 and the "rest" for those accepted into His MHP with Him per Heb. 4:1ff (esp. v. 9 which speaks to those AD 63 people as in their [very near] future, for it was upon that generation that the end of the ages had come, 1 Cor. 10:11).

In order for this temple to be completed, the Last Adam had to become High Priest (which anointing occurred at His baptism by John), shed His own unblemished blood, take it to the real MHP for presentation to the Father for the sin of the world, then (the Father having accepted His Son's sacrifice) return from out of that MHP place with salvation (which is why it says that it came "down" in Rev. 21 and that He came "for" His people in John 14) ca. AD 70 (cf. Heb. 9:28). If our High Priest has not returned from out of the MHP with the kingdom bestowed upon Him (Luke 19:12ff), then salvation (forgiveness) has yet to be bestowed by God. But our High Priest HAS come (just as His Father had come numerous times before Him—visibly via another nation) and finished the temple by fulfilling the curse of the Law (viz., the curse that God's OC people who rejected Him and His Messiah would be annihilated, Deu. 28—32) and thereby (via the fulfilled/established New Covenant) open up God's land (Eden, the MHP, Heaven) to the faithful of the earth of all time.

Thus we today, those living post Jesus' return and who come to Christ in faith, are incorporated into that finished spiritual temple which, figuratively of course, is both us AND God/Christ. And while here on Earth we, by virtue of God/Christ being with/in us, are the river of life which brings healing to the nations (Rev. 22:2), making the temple an ever-increasing kingdom (Isa. 9:7), while all those who reject this gift of life remain outside the gates of the city with the tree of life (Rev. 22:15).

Since this subject is biblically all-encompassing, this probably does little justice to the subject-matter, but it's what I was asked for, I believe. Now the thread-comments may ensue. :)

~Tony Denton (Sept. 2013)