



ALL FLESH IN THE LAW, PROPHETS AND RESURRECTION



TIM MARTIN

COVENANT CREATION CONFERENCE SPEAKER



JULY 9, 2025



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HOW FAR OFF FROM BIBLICAL TRUTH IS FUTURIST CHRISTIANITY?



Tim Martin

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Structure of Jeremiah

By Phillip G. Kayser

- A Introduction - Jeremiah's call to destroy and plant begun (1)
- B Oracles against Judah: invasion and disaster from north (2-12)
- C Judah's exile and suffering predicted (13-20)
- D Judgments against specific kings and groups (21-29)
- E Israel will return from captivity in prep for Messiah (30:1-31:22)
- F Israel will dwell in the land (31:23-26)
- G Future restoration of individuals (31:27-30)
- H New covenant (31:31-34)**
- G' Future restoration of nation (31:35-40)
- F' Israel will dwell in the land (32)
- E' Israel will return from captivity in prep for Messiah (33)
- D' Judgments against specific kings and groups (34-35)
- C' Judah's suffering and exile accomplished (36-45)
- B' Oracles against nations: invasion and disaster from north (46-51)
- A' Epilogue - Jeremiah's call to destroy and plant fulfilled (52)

31:27-40 is a tightly-knit literary unit – note especially “Behold, the days are coming” 3x followed by a temporal *waw-perfect* Hebrew construction

Book of Comfort (30-33)



For behold, the darkness shall cover the earth,
And deep darkness the people;
But the **LORD** will arise over you,
And His glory will be seen upon you.
The Gentiles shall come to your light,
And kings to the brightness of your rising.

ISAIAH 60:2-3 NKJ



CREATION. COVENANT. TRUTH.





“The sun shall no longer be your light by day,
Nor for brightness shall the moon give light to you;
But the **LORD** will be to you an everlasting light,
And your God your glory.”

ISAIAH 60:19 NKJ

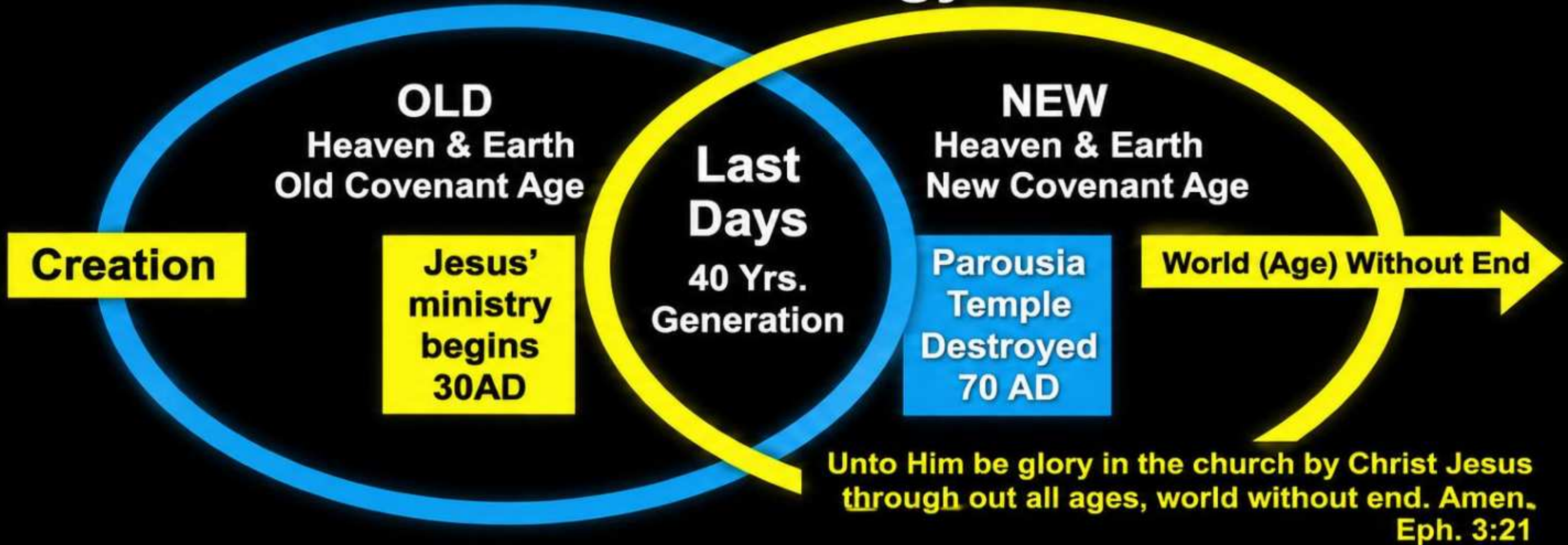
— CREATION. COVENANT. TRUTH. —



“In the beginning God created the heavens and the earth.”

Genesis 1:1 NKJ

Fulfilled Eschatology Overview



The Bible divides time into (2) wor'ds (ages): “this age” and “the age to come”. They correspond with the Old and New Covenant ages. The New Testament was written during the **“LAST DAYS”** of the Old Covenant age or what **THEY** called “this age”. The Last Days of the Old Covenant age were the 40-year transition that ended when the Temple was destroyed – ending the Old Covenant Law and blood sacr'fices.

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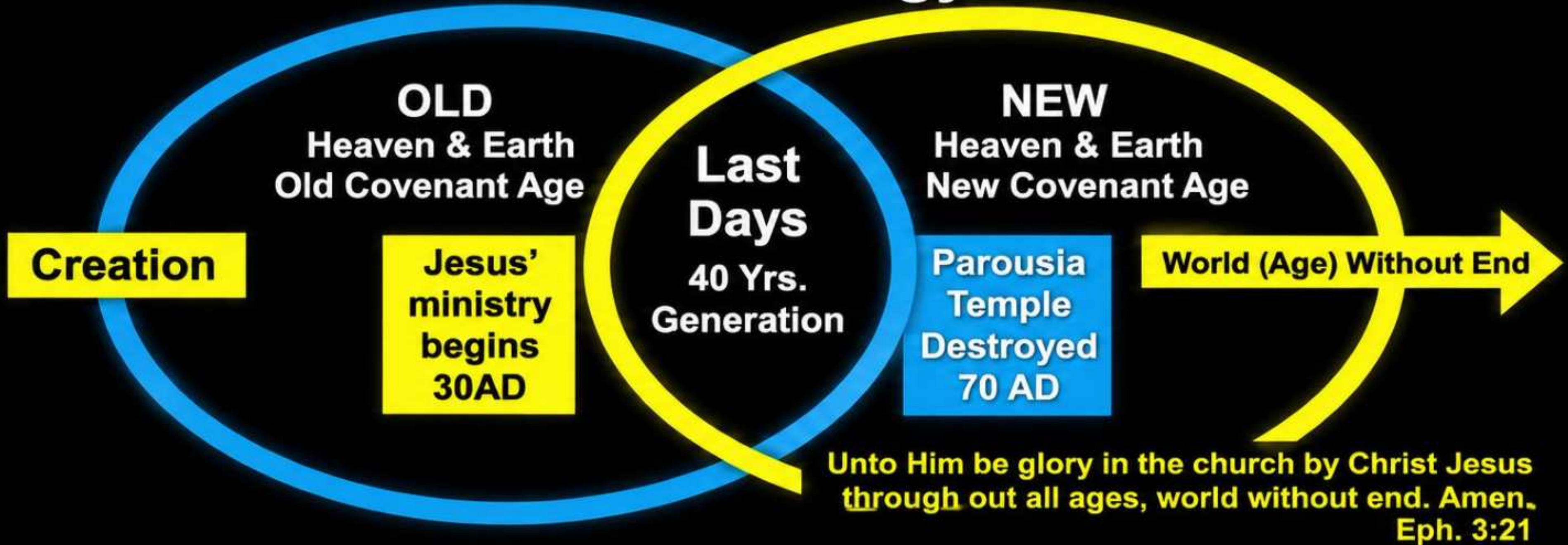
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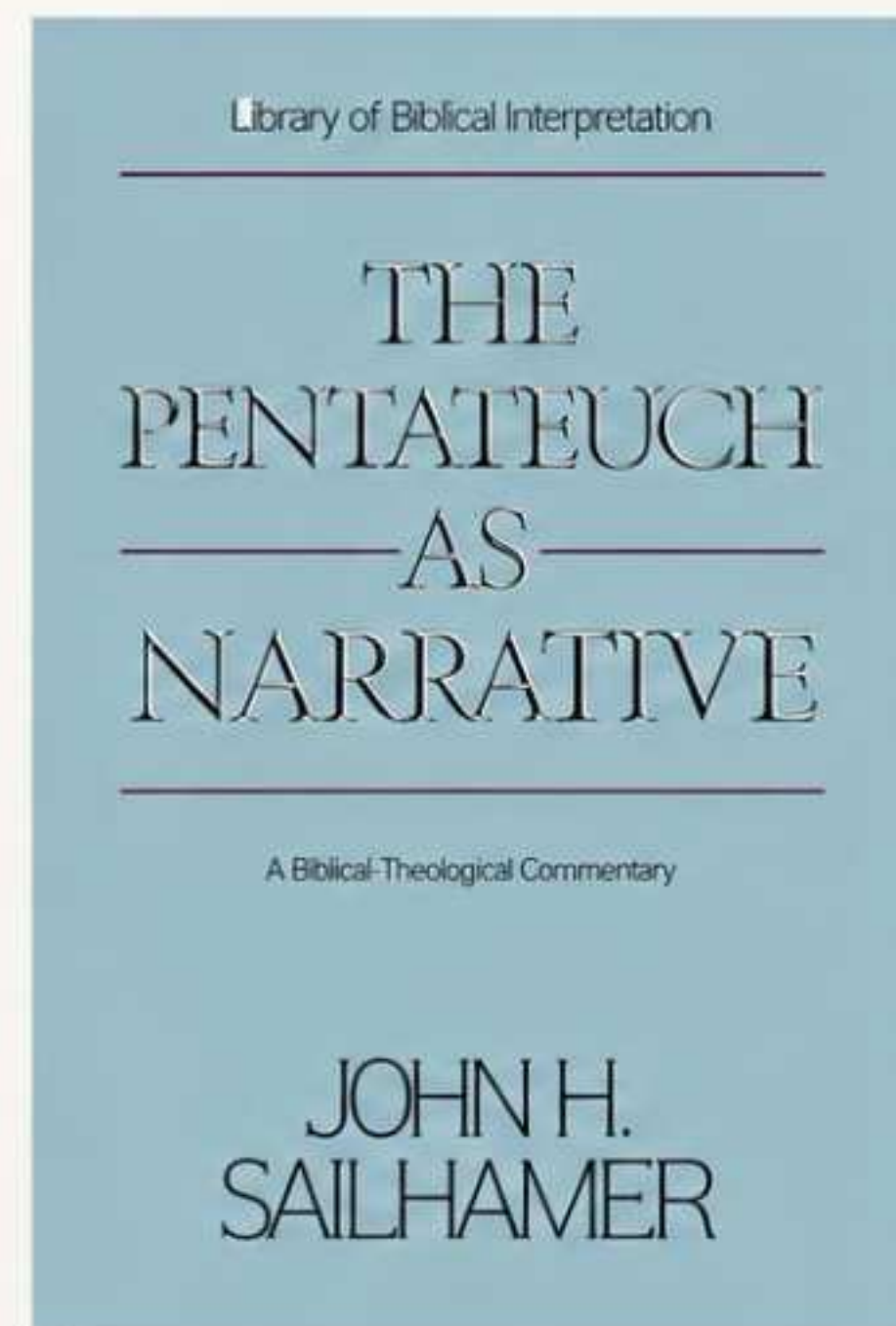
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The author apparently saw that the Flood and Noah's sacrifice played an important part in the cleansing of humankind [covenant people -T.M.] after the Fall and in the preparation for God's renewed covenant, first with Noah and then with Abraham. All in all this strategy places the covenant with Abraham within a **much broader context** and shows that God's purposes in Creation were **continued** in the call of Abraham and the covenant at Sinai. (emphasis mine)



The Pentateuch as Narrative, (1995) p. 41.

If the “Heavens and Earth” of biblical eschatology originates at Sinai, then why are the nations involved in Jeremiah’s Eschatology?



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Book of Comfort (30-33)

**⁴¹ The men of Nineveh
will rise up in the judgment
with this generation and
condemn it, because they
repented at the preaching
of Jonah; and indeed a
greater than Jonah is here**



⁴² The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.



Matthew 12:41-42 NKJ

**Where do the
Gentiles fit into
your doctrine of
Resurrection?**



HOW DO THOSE
OUTSIDE
THE CORPORATE BODY
OF
ISRAEL
PARTICIPATE *in the*
RESURRECTION
PROMISED TO ISRAEL?

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found **no place for them.**

13 The sea gave up the dead who were in it,

Revelation 20:11, 13 NKJ

9 Then the Lord said to me,
“**DO NOT HARASS
MOAB,** NOR CONTEND
WITH THEM IN BATTLE,
for I will not give you any of their land
as a possession,

because I have given **AR** to the
DESCENDANTS OF LOT
as a possession.”

DEUTERONOMY 2:9 NKJ

AR
(AR OF MOAB)

19 And *when* you come near the people of Ammon, do not **harass** them or **meddle** with them, for **I will not** of the land **give you *any*** of the land of the people of Ammon *as a possession*, because I have **given it** to the **descendants of Lot** as a possession.” ”

THE LORD'S
COVENANT
PROMISES



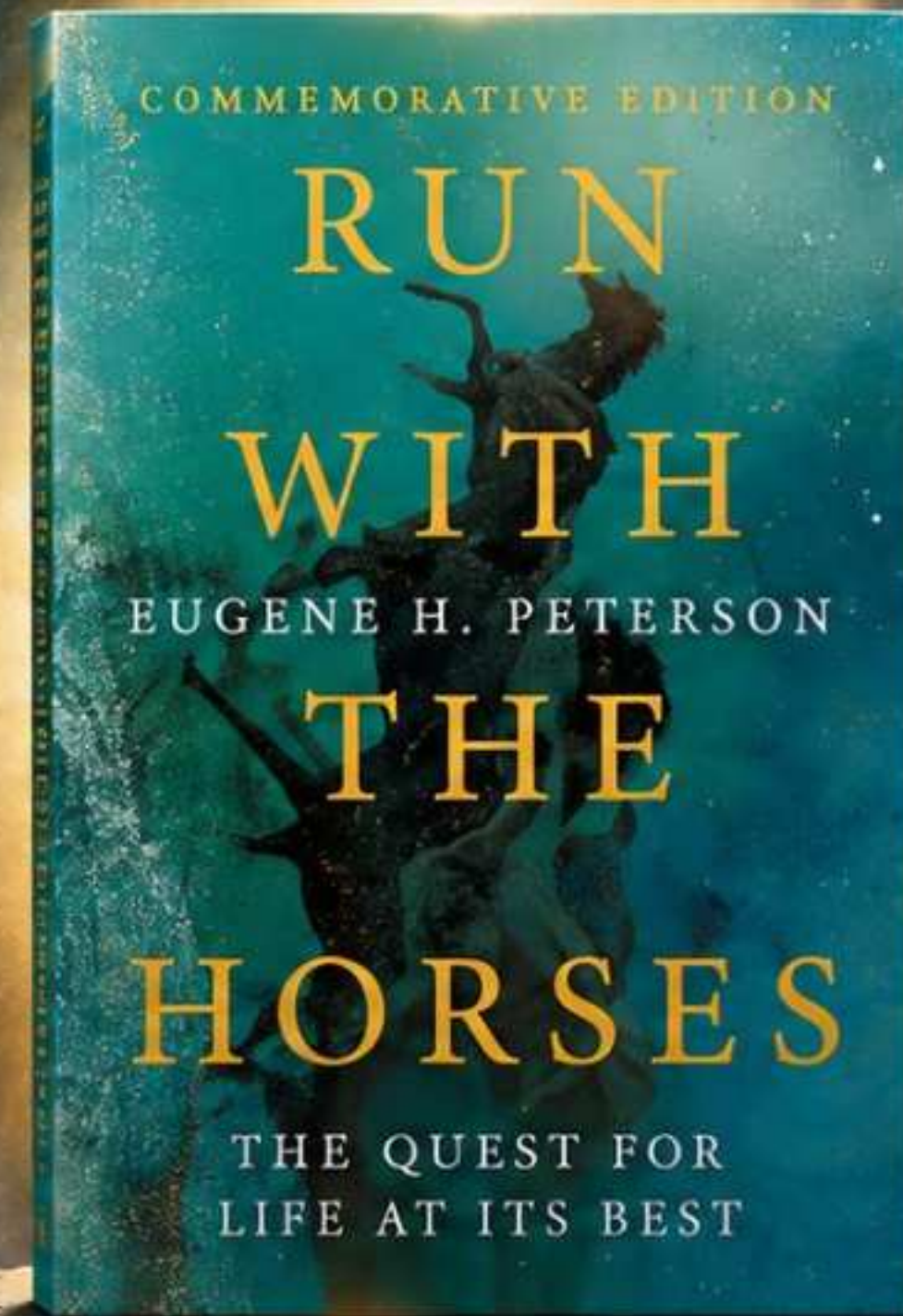
Deuteronomy 2:19 NKJ

(See also the Amorites under “**Covenant Jurisdiction**” in Genesis 15:16)

“ The title “**prophet to the nations**” is a *deliberate rejection* of any understanding of the life of faith that is identified with a **single nation** or **particular culture**...

D.T. Niles documents the biblical base:

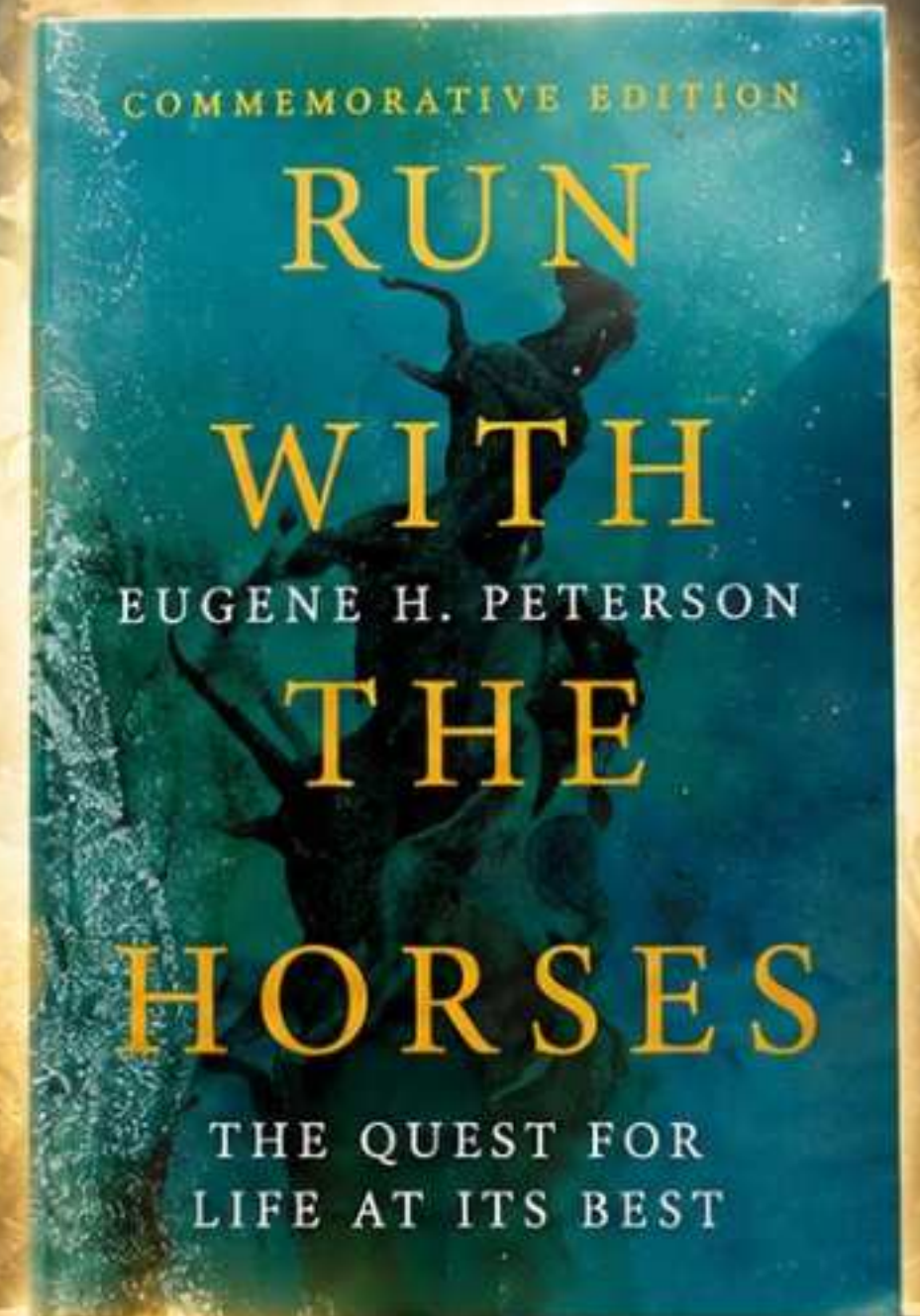
‘The God who chose **Israel** out of the nations and gave it a **distinctive history** remained also and always the **God of the nations** too. The same God who brought Israel from Egypt brought the **Philistines** from Captor and the **Syrians** from Kir (Amos 9:7). He is concerned with the life of the **nations** for He is their God. (Jer. 20:4; Is. 10:5)’



-Eugene Peterson, *Run With the Horses* (2009) p. 178.

**“ WERE THE GENTILES
TO BE ABANDONED TO THEIR OWN
FATE AND REGARDED FROM THE
VIEWPOINT OF THEIR OWN RELIGION,
THEY WOULD CONSTITUTE NO PART
OF GOD’S CREATION; THEY WOULD
STAND OUTSIDE, A TOTAL NEGATION.**

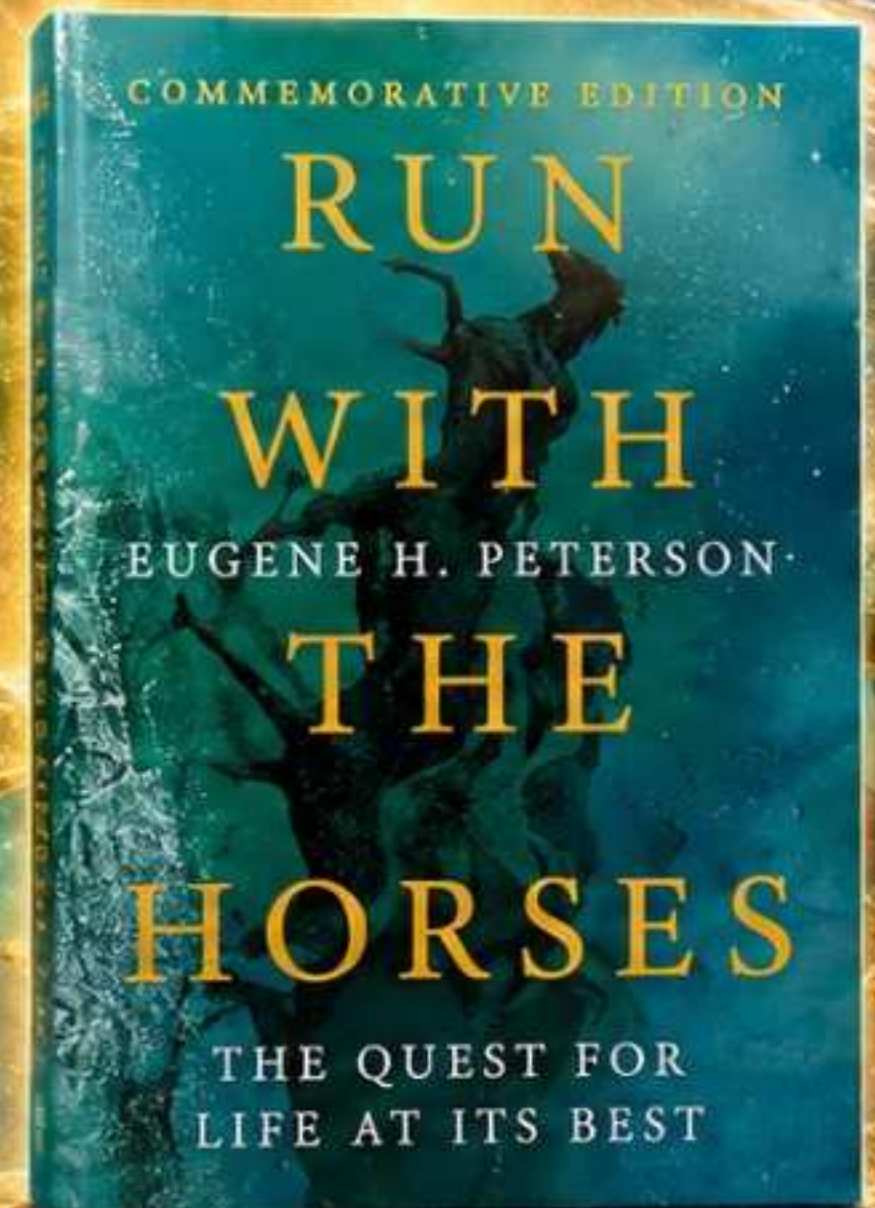
**THAT HOWEVER IS NOT,
AND NEVER HAS BEEN THE CASE.... ”**



“ They are not abandoned to their myth or their fate, but are involved from the outset in God’s mighty act of creation; **They belong to the earth which the Lord has rescued out of the primeval ocean**; they are “the ends” toward which God’s purpose is directed, the ultimate reason for the work which he has begun on His mountain of Zion, centre of the earth.



-Arend Th Van Leeuwen as cited in Eugene Peterson, *Run With the Horses* (2009) p. 175.



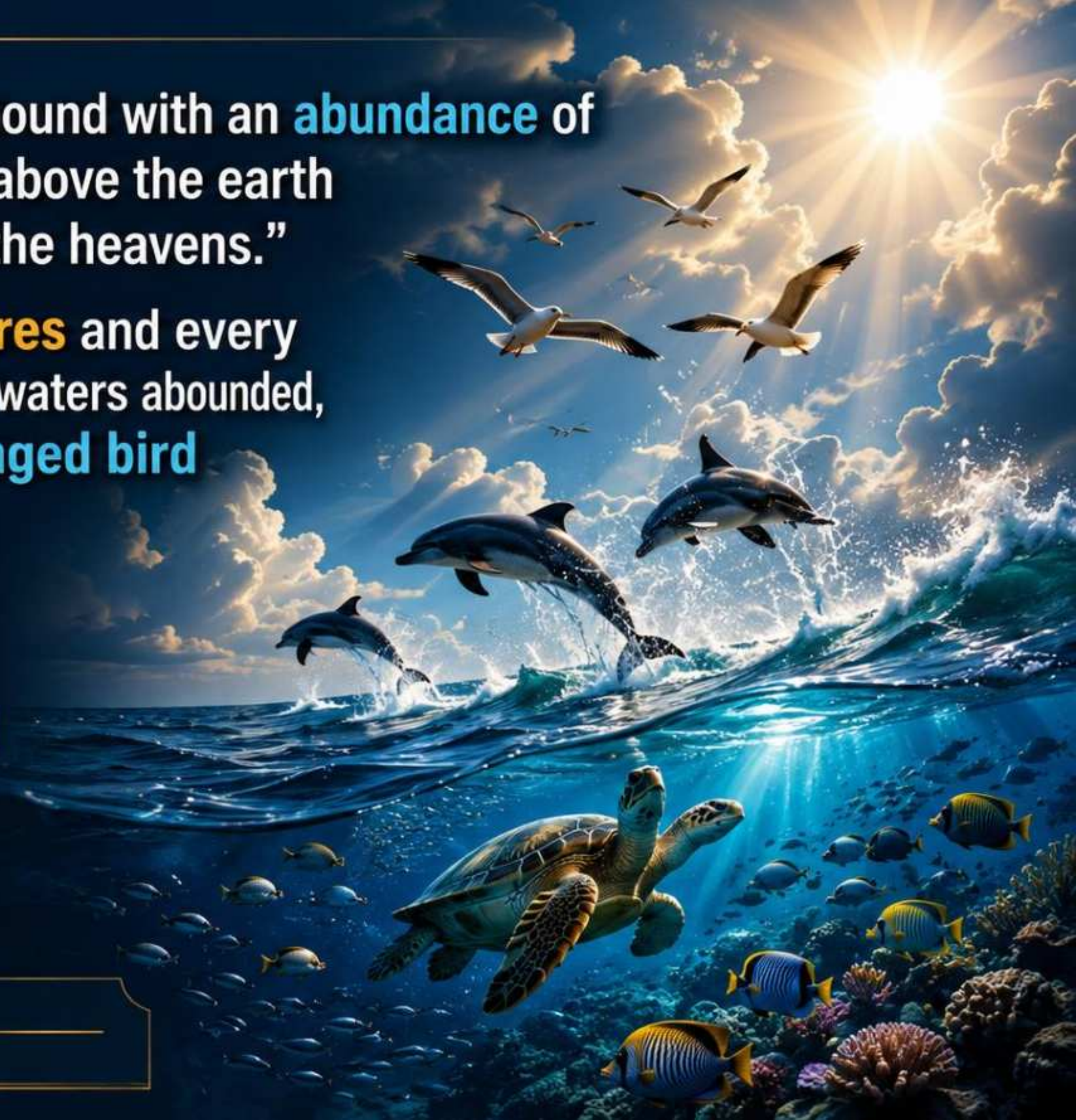
20 Then God said, “Let the waters abound with an **abundance** of living **creatures**^[e], and let **birds** fly above the earth across the face of the **firmament** of the heavens.”

21 So God created **great sea creatures** and every **living** thing that moves, with which the waters abounded, according to their **kind**, and every **winged bird**.
And God saw *that it was* **good**.

22 And God blessed them, saying,
“**Be fruitful and multiply,**
and fill the waters in the seas, and
let birds multiply on the earth.”

23 So the evening and the morning
were **the fifth day**.

GENESIS 1:20-23 NKJ



26 Then God said, **“Let Us make man in Our image,**
according to Our likeness; let them have
dominion over the **fish of the sea,**
over the **birds of the air,** and over the **cattle,**
over **all the earth** and over every **creeping thing**
that creeps on the earth.”

27 So God created **man in His own image;**
in the image **of God** He created him;
male and **female** He created them.

28 Then God blessed them, and God said to them,
“Be fruitful and multiply; fill the earth and subdue it;
have dominion over the **fish of the sea,**
over the **birds of the air,** and over every **living thing**
that moves on the earth.”

GENESIS 1:26–28 NKJ





IN THAT DAY I WILL
MAKE A COVENANT FOR THEM



WITH THE **BEASTS** OF THE FIELD,



WITH THE **BIRDS** OF THE AIR,



AND WITH THE **CREEPING
THINGS** OF THE GROUND.



BOW AND SWORD OF BATTLE
I WILL SHATTER FROM THE EARTH,



TO MAKE THEM LIE DOWN **SAFELY**.

HOSEA 2:18 NKJ



JEREMIAH 31:27-28

27 “Behold, the days are coming, says the **LORD**,
that I will sow the **house of Israel**
and the **house of Judah**
with the **seed of man**
and the **seed of beast**.

28 And it shall come to pass, that as I have
commanded My people,
so shall it be.



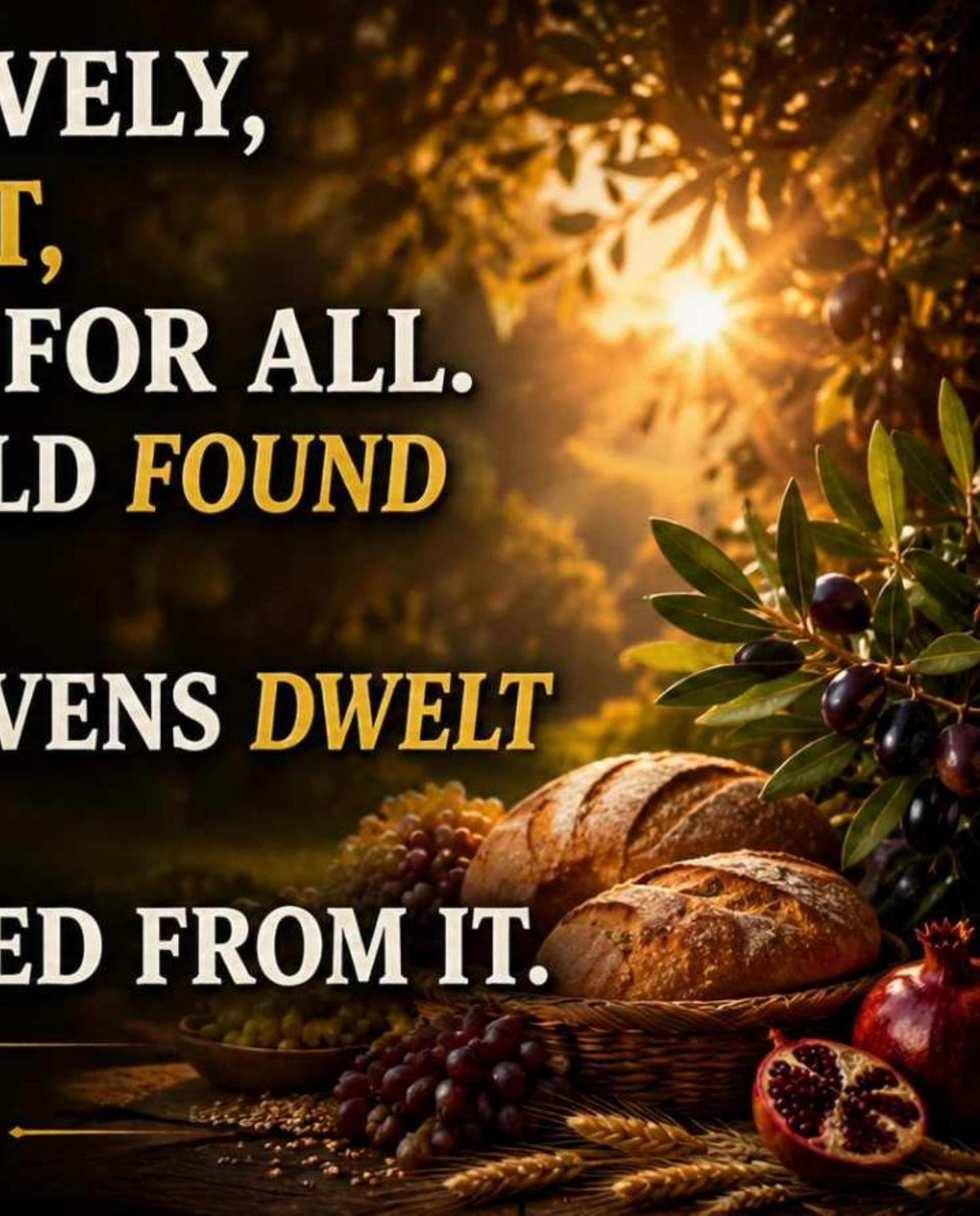
11 And I say to you
that **many** will come
from **east** and **west**,
and sit down
with **Abraham**,
Isaac, and **Jacob**
in the **kingdom**
of **heaven**.

✦ MATTHEW 8:11 NKJ ✦



ITS LEAVES **WERE** LOVELY,
ITS FRUIT **ABUNDANT**,
AND IN IT **WAS** FOOD FOR ALL.
THE BEASTS OF THE FIELD **FOUND**
SHADE UNDER IT,
THE BIRDS OF THE HEAVENS **DWELT**
IN ITS **BRANCHES**,
AND ALL **FLESH** WAS FED FROM IT.

— **DANIEL 4:12 NKJ** —





“ I WILL ^[A] UTTERLY CONSUME **EVERYTHING**
FROM THE FACE OF THE LAND,
SAYS THE **LORD**;
I WILL CONSUME **MAN AND BEAST**;
I WILL CONSUME THE **BIRDS** OF THE HEAVENS,
THE **FISH** OF THE SEA,
AND THE ^[B] **STUMBLING BLOCKS** ALONG WITH THE WICKED.
I WILL CUT OFF MAN FROM THE FACE OF THE ^[C] **LAND**,
SAYS THE **LORD**.

ZEPHANIAH 1:2-3 NKJ



“**24** In that day Israel will be one of three with **Egypt** and **Assyria**—a blessing in the midst of the land,
25 whom the **LORD** of hosts shall bless, saying, “**Blessed is Egypt** My people, and **Assyria** the work of My hands, and **Israel** My inheritance.”

ISAIAH 19:24-25
NKJ

A dramatic landscape at sunset. A mountain peak is visible in the distance, with the sun setting behind it, creating a bright glow and lens flare. A stone path leads up the mountain slope. The sky is filled with clouds, and a large, translucent, fabric-like structure is draped over the top right corner, appearing to be torn or broken apart, revealing the sun's light. The overall scene is bathed in warm, golden light.

And He will
destroy
on this mountain

The surface of the
covering cast
over all people,

And the **veil** that
is spread over **all nations**.

ISAIAH 25:7

NKJ

10 THEN HE BECAME **VERY HUNGRY**
AND WANTED TO EAT;
BUT WHILE THEY MADE READY,
HE **FELL INTO A TRANCE**

11 AND SAW **HEAVEN OPENED** AND AN
OBJECT LIKE A **GREAT SHEET** BOUND
AT THE FOUR CORNERS, DESCENDING
TO HIM AND LET DOWN TO THE EARTH.

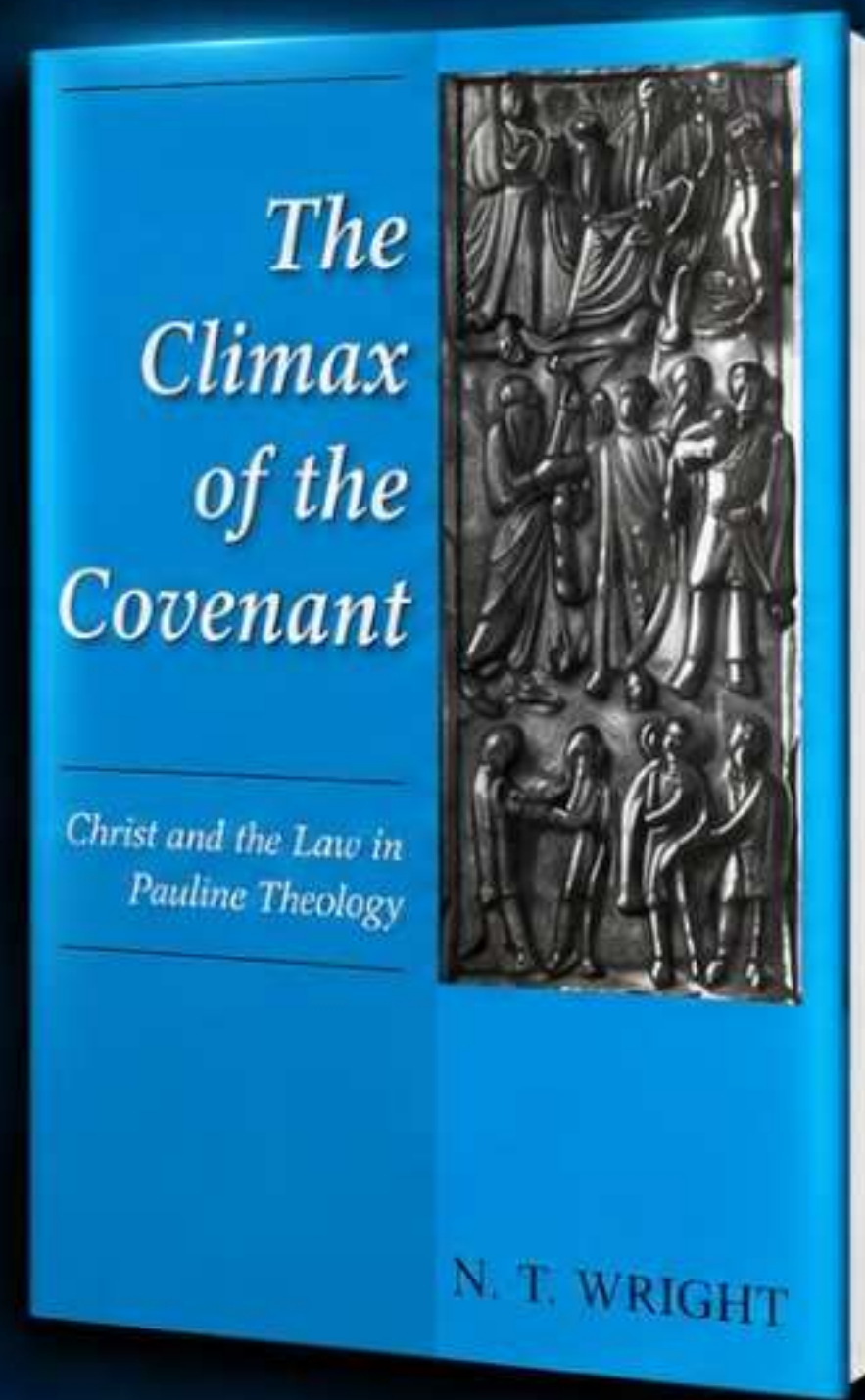
12 IN IT WERE **ALL KINDS** OF FOUR-FOOTED
ANIMALS OF THE EARTH, **WILD BEASTS**,
CREEPING THINGS, AND **BIRDS** OF THE AIR.

13 AND A VOICE CAME TO HIM,
“**RISE, PETER; KILL AND EAT.**”

ACTS 10:10-13 NKJ



“ I SUGGEST THAT THE WORK DONE SO FAR HAS **NOT YET GONE TO THE HEART** OF THE MATTER. SPECIFICALLY, IT HAS **OVERLOOKED A CENTRAL** AND, FOR PAULINE EXEGESIS, VITAL FEATURE OF THE **JEWISH BACKGROUND**. SPECULATION ABOUT ADAM, IN THE INTERTESTAMENTAL AND RABBINIC LITERATURE IN PARTICULAR (THOUGH WE SHALL CONCENTRATE ON THE FORMER) IS **NOT** ABOUT ‘**HUMANKIND IN GENERAL**.’ IT IS ABOUT **ISRAEL**, THE PEOPLE OF GOD. ”

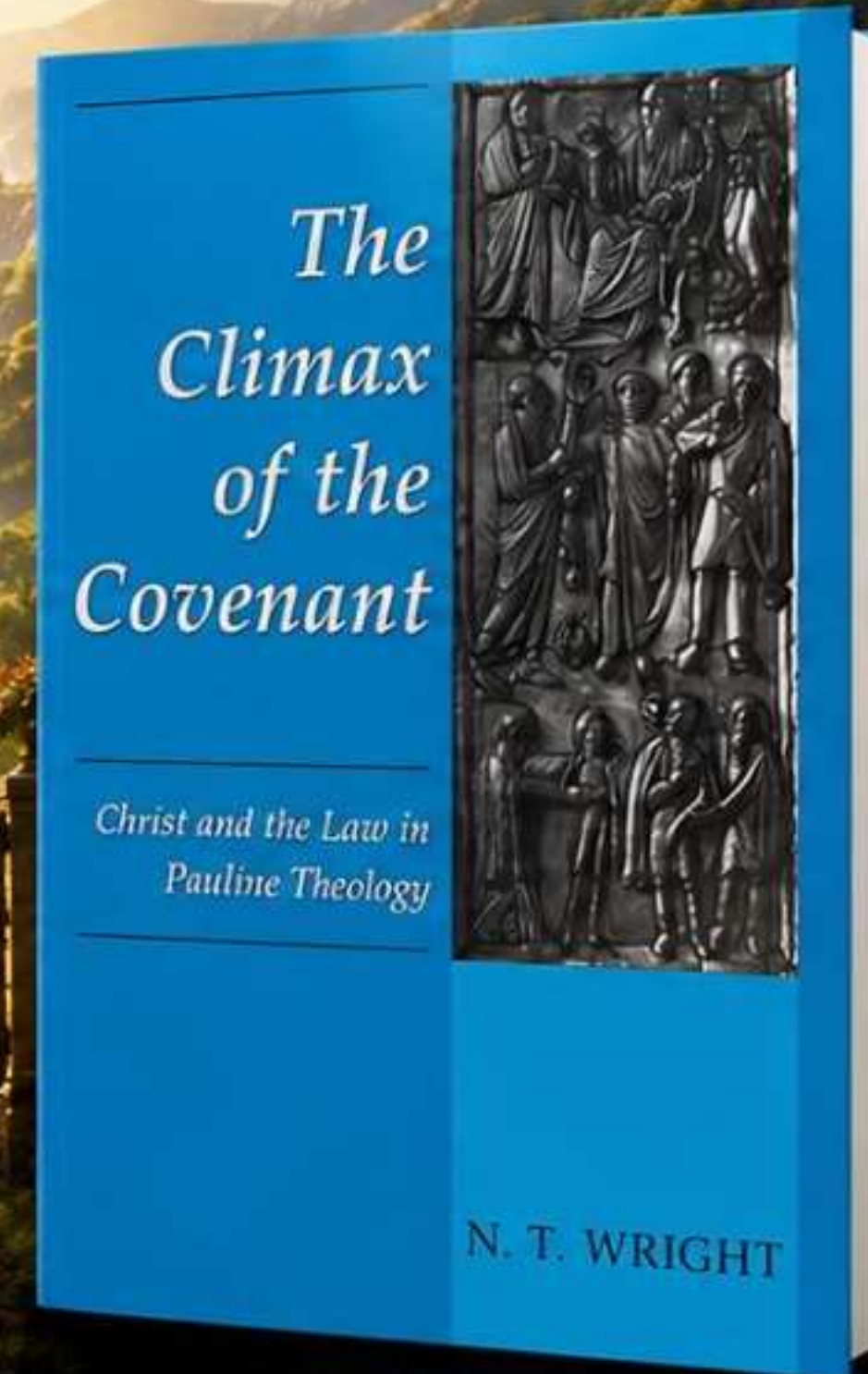


-N.T. WRIGHT, ***THE CLIMAX OF THE COVENANT***, (1991), P 20.

“ ISRAEL IS, OR WILL BECOME
GOD’S TRUE HUMANITY.
WHAT GOD INTENDED FOR ADAM
WILL BE GIVEN TO THE SEED
OF ABRAHAM.

THEY WILL INHERIT
THE SECOND EDEN...

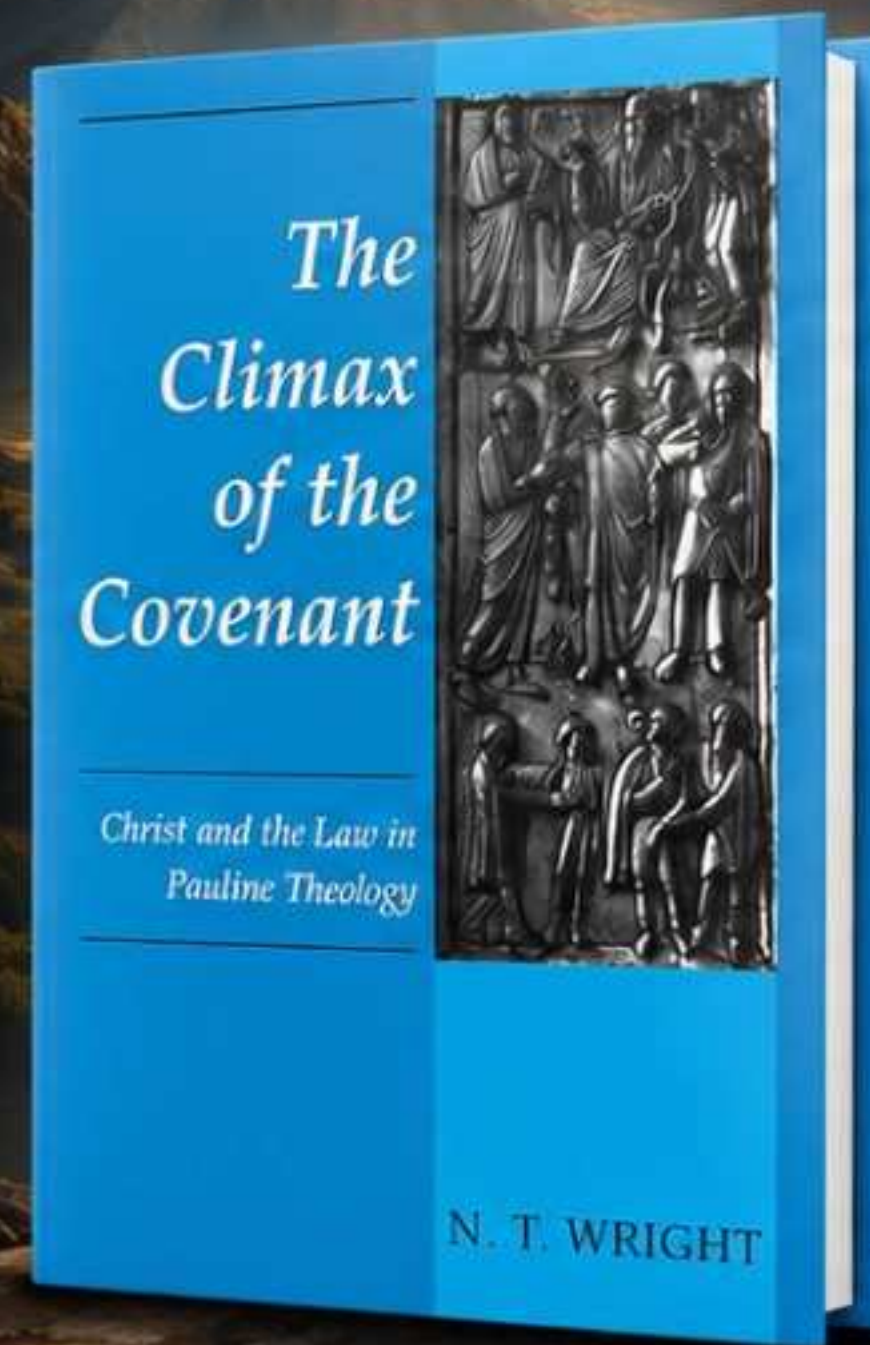
IF WE TAKE ‘ADAM’ LANGUAGE OUT
OF THIS CONTEXT WE DO NOT MERELY
DISTORT IT, WE EMPTY IT
OF ITS BASIC CONTENT. ”



—N.T. WRIGHT, *THE CLIMAX OF THE COVENANT*, (1991), P 21.



“ IT IS NOT FOR THE SAKE OF SPECULATION ABOUT THE **FUTURE** OF ‘**HUMANITY IN GENERAL**’ THAT ADAM IS MENTIONED... THE REFERENCE IS ALWAYS, RATHER, TO THE CLAIM: **ISRAEL IS GOD’S TRUE HUMANITY**. THUS JUBILEES, AND THE TESTAMENTS OF THE TWELVE PATRIARCHS, ALIGN **ISRAEL WITH ADAM**, AND THE **GENTILES WITH THE BEASTS** OVER WHOM ADAM RULES. 1 ENOCH REGARDS ISRAEL AS **ADAM’S TRUE HEIR**. (EMPHASIS MINE) ”



-N.T. WRIGHT, ***THE CLIMAX OF THE COVENANT***, (1991), P 24.

“IT’S A UNIVERSAL PRIESTHOOD FROM ADAM UNTIL THE AARONIC PRIESTHOOD AND MELCHIZEDEK IS A PRIEST UNTO GOD MOST HIGH.

HE IS A TYPE OF THE ETERNAL PRIESTHOOD OF CHRIST. SO HE IS NOT NATIONAL, HE IS UNIVERSAL.”



-DAVID CURTIS, BEREAN BIBLE CHURCH



**SERMON TITLED “THE MELCHIZEDEKIAN PRIESTHOOD (GENESIS 14:17-22)”
DATED FEB. 11, 2024.**



**“ YOU KNOW AS
THE DISPENSATIONALISTS
SAY THAT THE CHURCH
IS A PARENTHESIS?**

NO.

**IT SEEMS TO ME THAT
ISRAEL IS A PARENTHESIS... ”**



-DAVID CURTIS, BEREAN BIBLE CHURCH



SERMON TITLED “THE MELCHIZEDEKIAN PRIESTHOOD (GENESIS 14:17-22)”

DATED FEB. 11, 2024.

**“ IT WAS NEVER
JUST ABOUT
ISRAEL.
YAHWEH STARTED
WITH THE NATIONS
AND ENDED
WITH THE NATIONS. ”**



-DAVID CURTIS, BEREAN BIBLE CHURCH



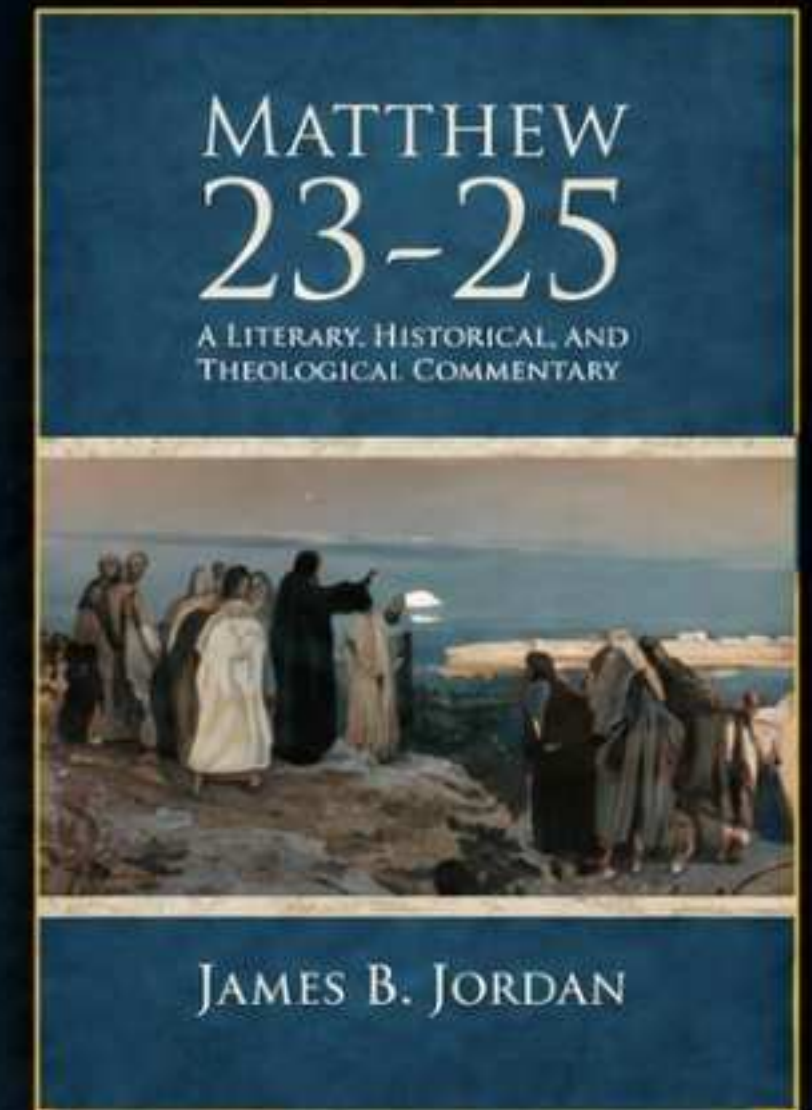
**SERMON TITLED “THE MELCHIZEDEKIAN PRIESTHOOD (GENESIS 14:17-22)”
DATED FEB. 11, 2024.**

“So then, the heavens and earth are a figure for the **kingdoms** of heaven and earth. The new heavens and the new earth are a figure for the **glorious and ever-increasing reign** of our Lord Jesus Christ.”



- **DOUGLAS WILSON**, "*BIBLICAL PICTURES OF THE NEW COSMOS*" IN **AND IT CAME TO PASS**, P. 29. (NEWLY PUBLISHED BY AMERICAN VISION - 2026).

“Let us be clear about this: The destruction of the temple and of Jerusalem was not merely the end of the Hebrew-Israelite-Jewish period of history that began with Abraham. It was the end of the **entire Old Creation** from Adam forward. The Church is the replacement not merely of Israel, but also the older and larger Gentile world that **began with Adam and continued through the Noahic covenant**. The Kingdom of Jesus is a wholly New Creation and nothing less.”



- James B. Jordan, ***Matthew 23-25: A Literary, Historical, and Theological Commentary***, Chapter titled “The Judgment of the Old Creation,” p. 69 (2022).

Fulfilled Eschatology Overview



“We know the day of His return did not take place during Christ Jesus’s generation” (Matt. 24:34) and the “Covenant age, the New Testament age,” was not to take place “until the times of the Gentiles were fulfilled” (Luke 21:24).

The Bible divides time into (2) worlds (ages): “this age” and “the age to come”. They correspond with the Old and New Covenant ages. The New Testament was written during the “LAST DAY of the Old Covenant age, or what YOU think of as “the church”. The Last Days of the Old Covenant age were 40 years’ transition that ended when the temple was destroyed - ending the Old Covenant Law and blood sacrifices.

“ I believe the end of the age was the end of the old covenant age. And as my friend Kim Burgess says it’s not just the end of the old covenant age, but the **end of the Adamic age** as well.



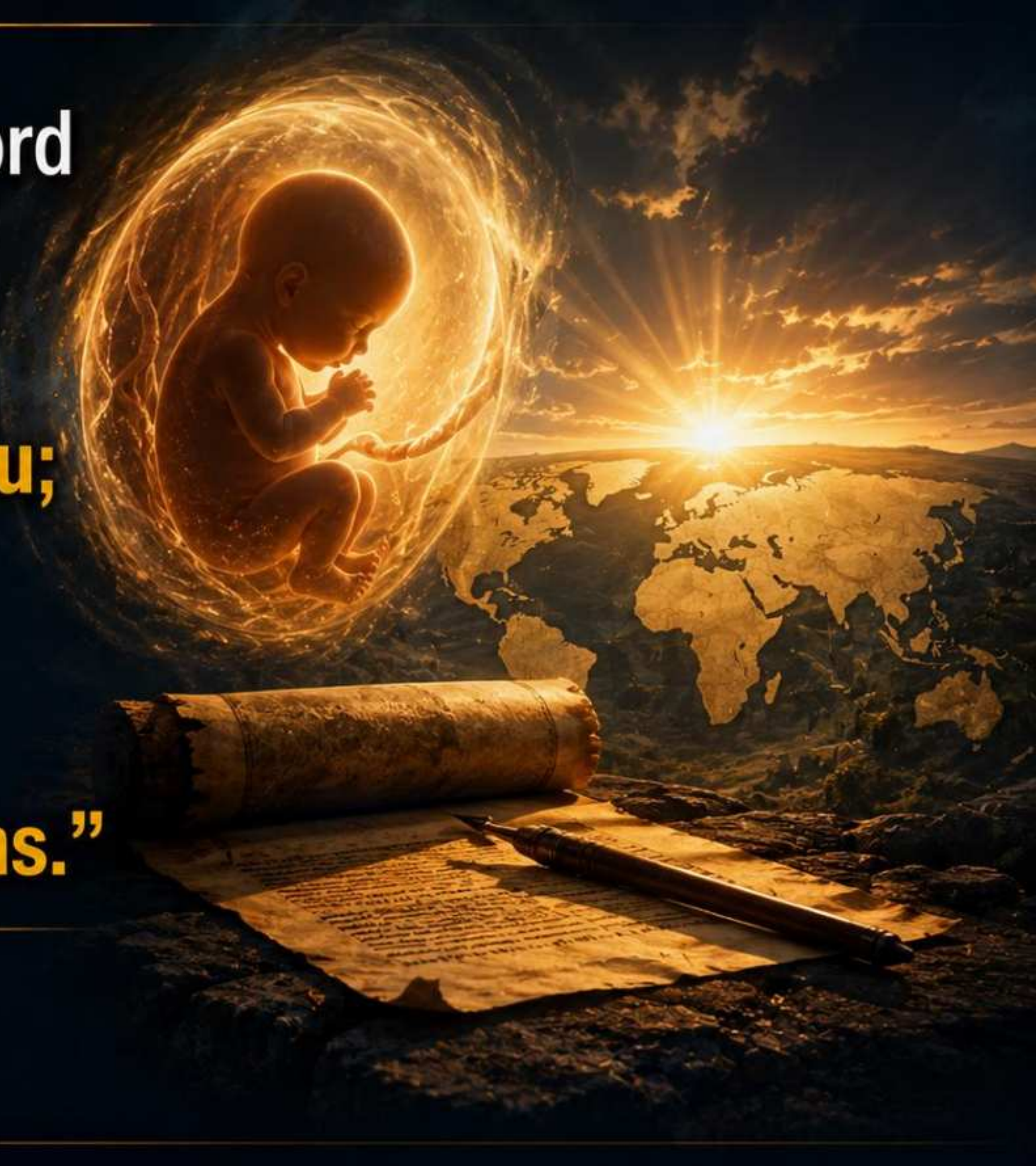
The Gary DeMar Podcast, *“The End of What Age?”*
dated August 5, 2022 beginning at 04:56.



“ ⁴ Then the word of the Lord came to me, saying:
⁵ “Before **I formed you** in the womb **I knew you**; Before you were born **I sanctified you**; **I ordained you a prophet to the nations.”**



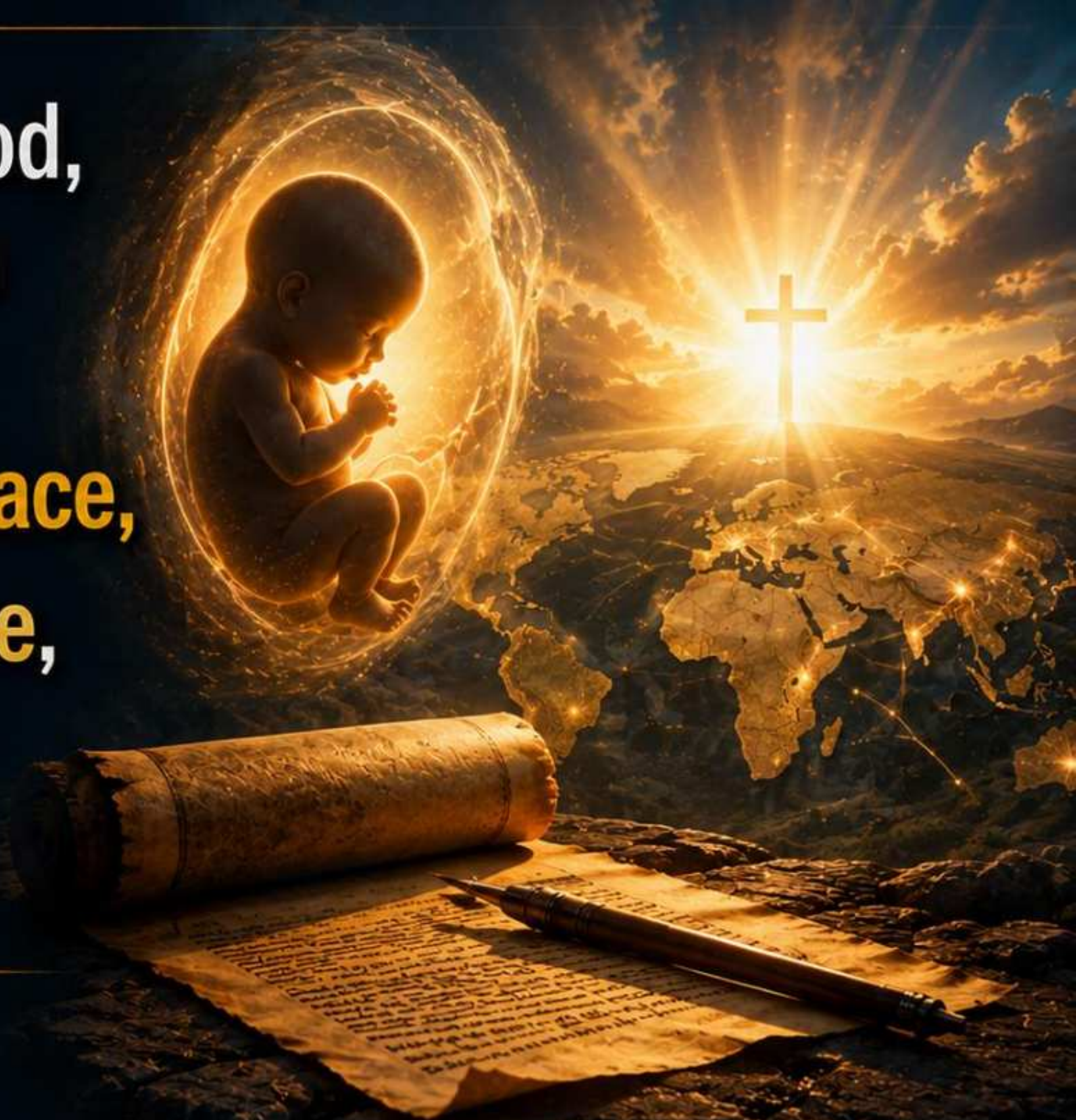
Jeremiah 1:4-5 NKJ



“ ¹⁵ But when it pleased God,
who **separated me** from
my mother's womb and
called me through His grace,
¹⁶ to **reveal His Son in me,**
that I might preach Him
among the Gentiles, ”



Galatians 1:15-16 **NKJ**



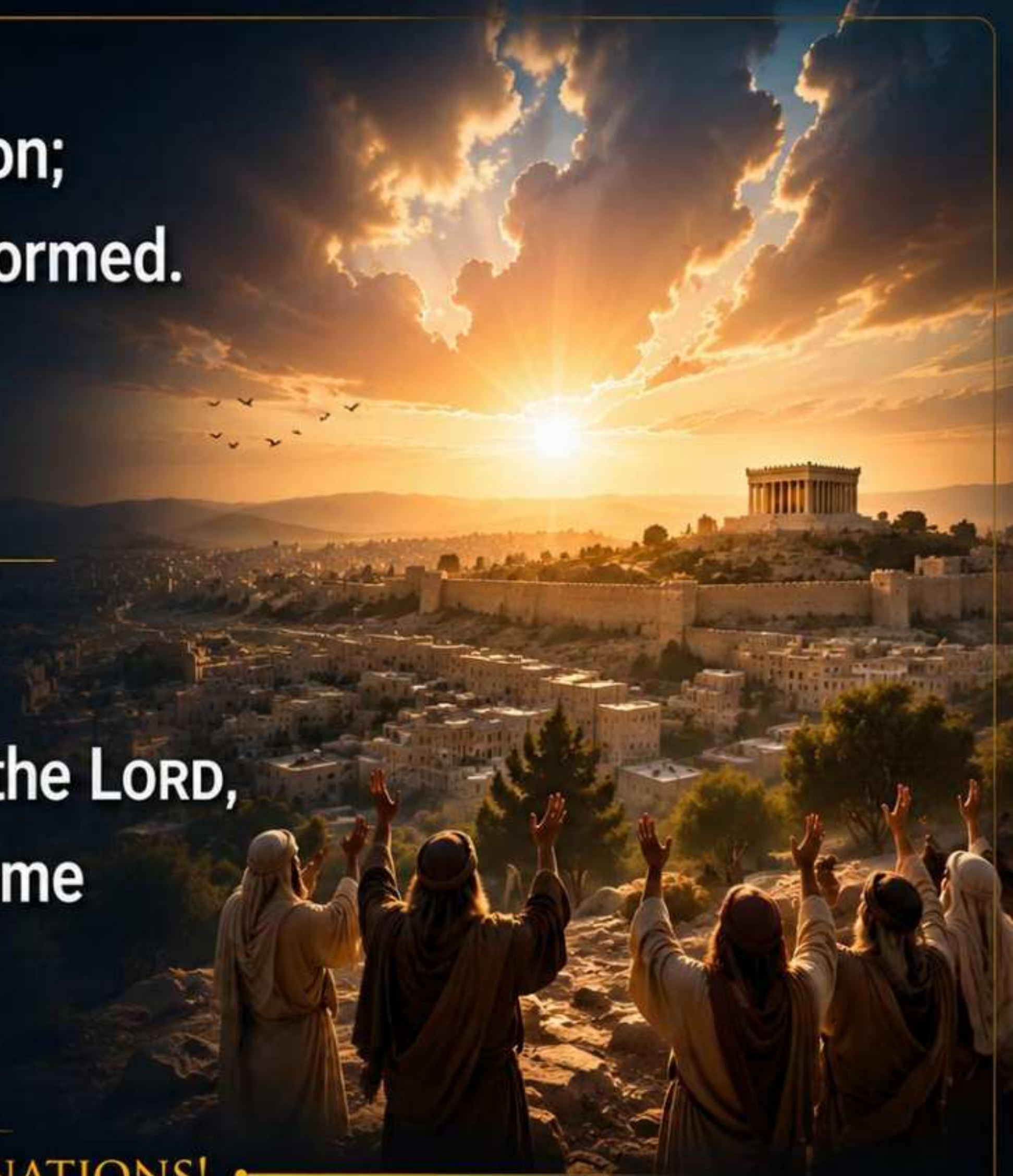
“ Praise is awaiting You, O God, in Zion;
And to You the ^[a]vow shall be performed.
O You who hear prayer,
To You all flesh will come.

Psalm 65:1-2 NKJ

“ My mouth shall speak the praise of the LORD,
And all flesh shall bless His holy name
Forever and ever.

Psalm 145:21 NKJ

• PRAISE HIM, ALL NATIONS! •





**“And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.**

Joel 2:28 NKJ

**And all flesh shall see the
salvation of God!”**

Luke 32:28 NKJ

39 All flesh *is* not the same flesh, but ***there is one kind*** ^[f] of flesh of men, another flesh of *animals*, another of fish, and another of birds.



MEN



ANIMALS



FISH



BIRDS

40 ***There are*** ^[g] also celestial bodies and ^[h] terrestrial bodies; but the glory of the celestial *is* one, and the glory of the terrestrial *is* another. **41** ***There is*** one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star *in* glory.



CELESTIAL
BODIES



TERRESTRIAL
BODIES

42 So also *is* the resurrection of the dead.

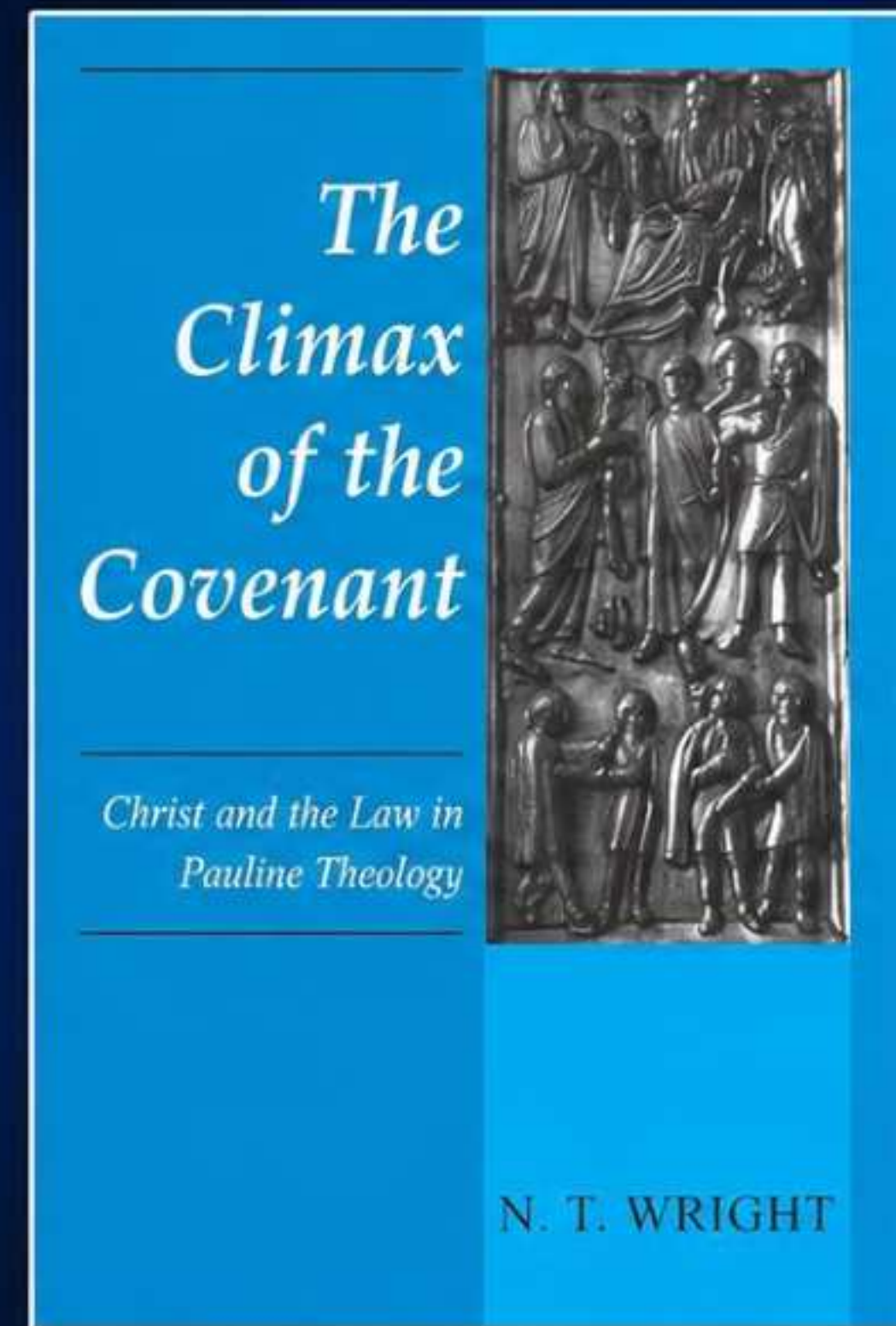


RESURRECTION
OF THE DEAD

1 Corinthians 15:39-42 NKJ

“ [T]he style of [1 Cor 15] vv. 35-41 (in common with much of the earlier part of the chapter) is not argumentative, but simply assertive. Paul does not need to argue these points to his hearers... (Vv. 39-41 are really a parenthesis: v.42 looks back to the image of sowing in vv. 36-38.) *(emphasis mine)*

-N.T. Wright, *The Climax of the Covenant*, (1991), p 31.



22 For we know that the
whole creation **groans** and
labors with birth pangs together
until now.

Romans 8:22 NKJ



3 | If then you were raised
with Christ,

10 and have put on the new *man*
who is renewed in knowledge
according to **the image of Him**
who created him, **11** where there is
neither Greek nor Jew, circumcised
nor uncircumcised, barbarian, Scythian,
slave *nor* free, but **Christ is all and in all.**

Colossians 3:1, 10-11 NKJ



THANK YOU!

*Thank you for attending
Tim Martin's*

**ALL FLESH IN THE LAW,
PROPHETS & RESURRECTION**



QUESTIONS?

We'd love to hear from you!



VISIT TIM MARTIN'S WEBSITE
www.beyondcreationsscience.com
Resources, articles, books, and more!



WATCH ON YOUTUBE
Covenant Creation
Teaching the Creation-Covenant Message

*May the Lord bless you and keep you!
Until we meet again.*

Bonus Slides

The following is offered as supplemental and relevant material for further study.

“Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he.”

Matthew 11:11 NKJ

“Unlike the **first creation**, unlike the world after the flood, and unlike Israel in the Promised Land, this new world is eternally secure to the extent that chaos and evil are utterly powerless, non-existent, and unable to even threaten the communion of God and his people. The absence of the sea illustrates this future [fulfilled - T.M.] reality in a unique way that brings absolute, eschatological relief to the **tension that has existed since the very creation of the world.** Furthermore, it serves as the interpretive key that unlocks the unparalleled, once-in-an-eternity newness of the New Heavens and New Earth!” (emphasis mine)

- Marlin Harris, “John and the Disappearing Sea: Revelation 21:1,” p. 18.

This amazing article is available on the BeyonCreationScience.com website here:

<https://beyondcreationscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf>

The New Heavens and Earth are NOW!

YouTube video series by Maurice Rogers and *New Kosmos Videocast*.

Shows the eschatology of Genesis Creation as fulfilled in the **eras of the New Testament with the forming of the Church (Bride)** according to the pattern of Genesis 1.

https://youtube.com/playlist?list=PLI1XVvEuwBg44DCHzKX4m6lTHGhRj_UvM&si=hpZkPcypSdxwUW1-

“The End of the Adamic Age”

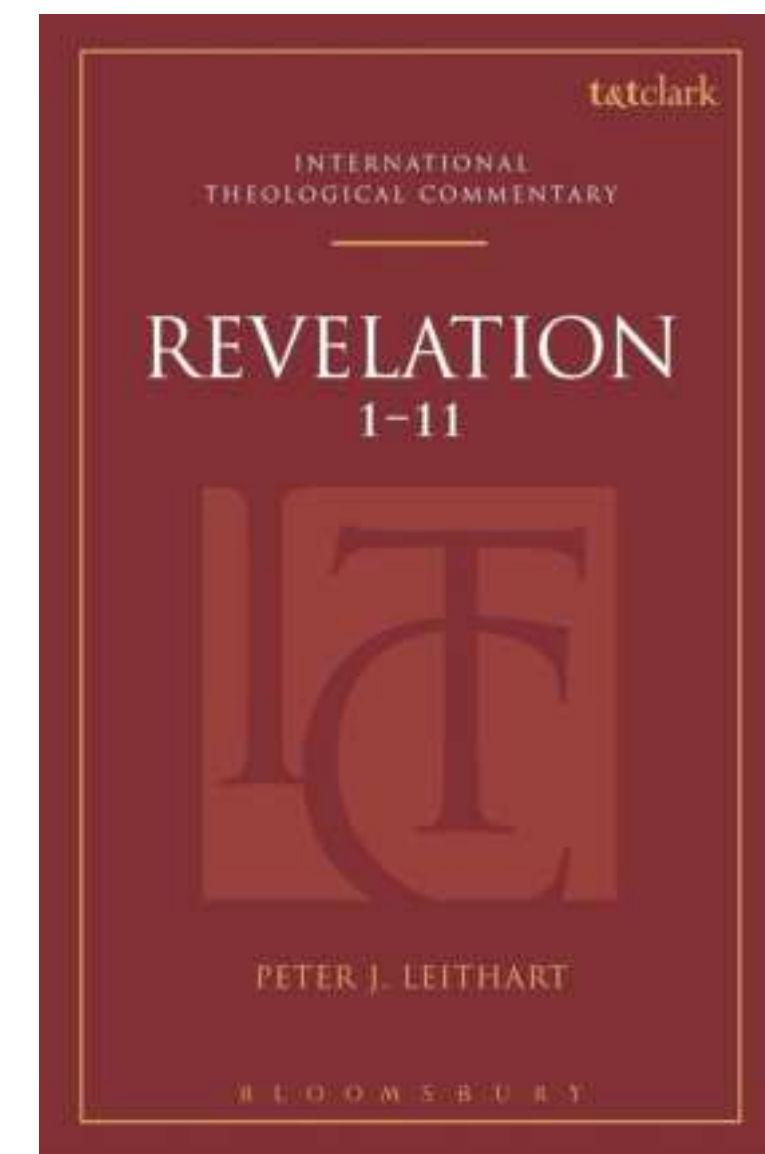
YouTube video by Tim Martin on Covenant Creation on YouTube regarding some implications of Preterism. Challenges the need to develop a **Second Creation** context for biblical soteriology and kingdom life.

<https://youtu.be/e0gsnkRID8w?si=TWwwbfg-w4FVvJ05>

“I talk and write about creation all the time. I learned from Jim Jordan to trace every biblical theme and theological question back to Genesis 1-3.”

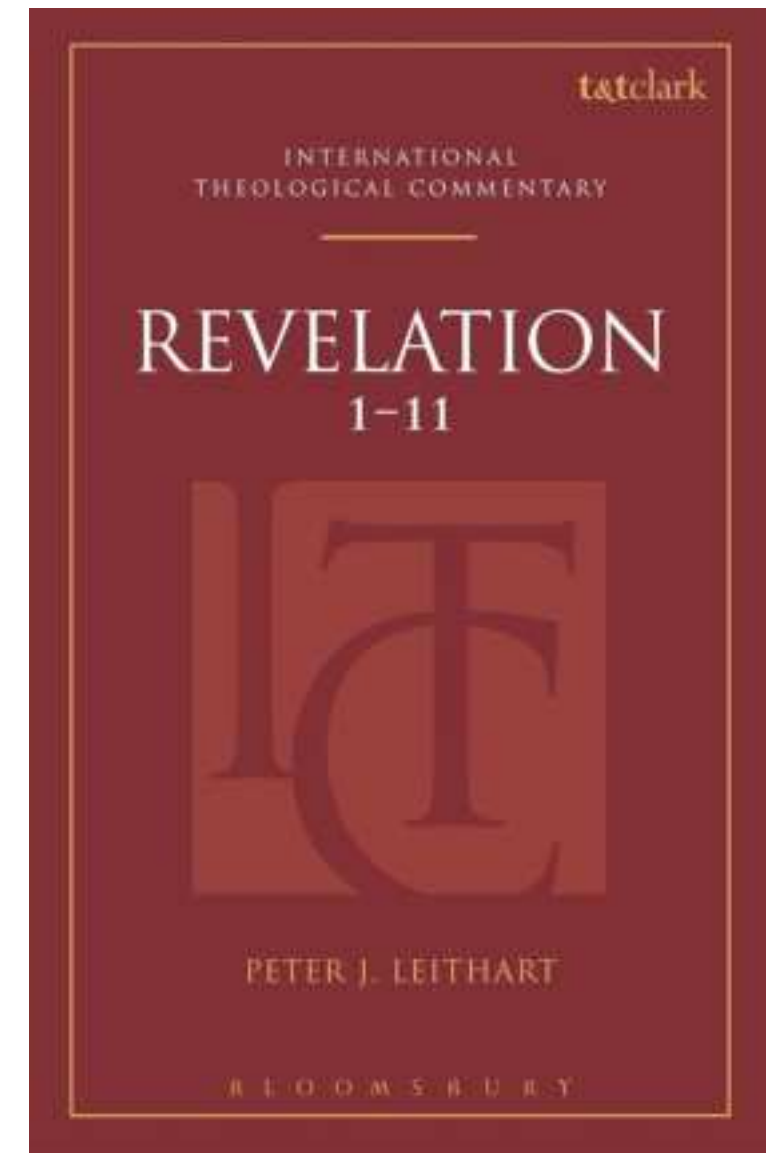
-Peter Leithart, ***Creation: A Theological Interpretation of Genesis 1***, p ix.

A small number of preterists — calling themselves “consistent” or “full” preterists but labeled “hyperpreterists” by their opponents — take the view that everything in Revelation was fulfilled before or in AD 70 (cf. King 1987, 2016). Even the millennium and final judgment are squeezed into this time frame. That position not only rejects the near-universal confession of the church (“He will come again to judge the quick and the dead”) but it also causes havoc to other teachings of Scripture...



Peter Leithart, *Revelation 1-11: International Theological Commentary*, (2018) p. 15.

Some argue, for instance, that that the resurrection described in 1 Corinthians 15 has already happened: if that is the case, “resurrection of the body” no longer means what it has meant in historic Christianity, with massive implications not only for eschatology but anthropology and the doctrine of creation. (emphasis mine)



Peter Leithart, *Revelation 1-11: International Theological Commentary*, (2018) p. 15.

Douglas Wilson on the implications of Full Preterism:

“I could not embrace full preterism without that undoing the entire architecture and fabric of my mind. And I say this as someone who knows what it is like to go through theological paradigm shifts—I have been to the fair, and ridden on all the rides. Got sick on some of them. I have transitioned from Arminianism to Calvinism, from credo to paedo, from premillennial to postmillennial, and you know. One of those guys. If any one of those transitions was like bumping into the table and spilling a glass of water, full preterism would be like the Great 1906 San Francisco earthquake...”

Douglas Wilson on the implications of Full Preterism:

I am telling you all that all Reformed theology hangs together, and this is a theological jenga game—and full preterism is like trying to pull out a long block second from the bottom. It is not possible to talk about this issue all by itself.

Futurists and partial preterists disagree with one another about numerous passages of Scripture. But we don't disagree with one another about the structure and framework of human history. We line the books up differently, and sometimes have fierce debates about that, but we both use the same **bookends—creation and the eschaton...**

Douglas Wilson on the implications of Full Preterism:

What this means is that my difference with the full preterist does not fall in the same category, not at all. It is actually a difference about the meaning and teleology of all human history in its entirety. This is not a trifle, in other words. The ramifications are massive.”

-Douglas Wilson, “Theological Jenga & Full Preterism,” Blog and Magblog post March 13, 2023.

<https://dougwils.com/the-church/s16-theology/seven-basic-observations-on-full-preterism.html>

Douglas Wilson on the implications of Full Preterism:

The downstream ramifications of hyper-preterism are where the real problems are manifested. If all the passages that we thought were about the end of the world are not about the end of the world, then how do we even know there is going to be an end of the world? This would mean that sin is never finally defeated, that death is never ultimately conquered, and that **heaven and earth remain forever divided**. This is why the partial-preterists stand together with the rest of the Christian world in maintaining that **this world** will in fact come to an end—and **that Scripture describes it...**

Douglas Wilson on the implications of Full Preterism:

And this is where my illustration about asking about the construction of the stage becomes intelligible. The partial-preterist and the hyper-preterist are debating their respective views about Matthew 24 and 25, certainly . . . but what is the nature of the **universe** in which they are debating? Is that **universe** one that is going to go on forever?...

-Douglas Wilson, “**Like a Pair of Old Jeans,**” Blog and Magblog post July 17, 2023.

<https://dougwils.com/the-church/s16-theology/like-an-old-pair-of-jeans.html>

“How we interpret Genesis will significantly affect the way we interpret the rest of the Bible, since the rest of the Bible is based directly on the narrative in Genesis. So, if we want to end up with the right interpretation of the **Last Things** in the book of Revelation, we need to start out with the right interpretation of the **First Things** in Genesis.”
(emphasis mine)

-Ed Stevens, “**Genesis: Myth, Figurative, or Historical**” (2013).

<https://beyondcreationsscience.com/>

Ed_Stevens_on_Genesis_Creation.php

Kim Burgess on the meaning of the “first” and the “second”:

“Now some real confusion exists on what the actual identity of the “first covenant” and the “second covenant” is, and it must be cleared up. The confusion traces back to the Reformation times when Reformed theology first started getting on board, self-consciously, with the idea of doing covenant theology. It is generally recognized that Heinrich Bullinger of Zurich, Switzerland (1504-1575), the successor to Huldych (Ulrich) Zwingli (1484-1531), is the father of this covenant theology. But he set a hard-core precedent that has been followed by subsequent Reformed theologians, and it is reflected in the Westminster Confession of Faith (1647) on the identity of the “first” and “second” covenants made with man.... [WCF 2:3]

Kim Burgess on the meaning of the “first” and the “second”:

The first time that formal covenant language was used in the OT was with reference to the common grace covenant made with the whole creation after the flood. We dealt with this in volume 1. As to this “covenant of grace,” the implication in the Confession is that it was instituted with Adam post-fall in the Garden, but the NT would sharply contest this contention. In the epistle to the Hebrews and in Paul, the NT is very clear that this covenant of grace was instituted with the call of and promises made to Abraham on behalf of the future people of Israel and of the Gentile nations in the the Abrahamic covenant....

Kim Burgess on the meaning of the “first” and the “second”:

It is critically important to understand this. I believe that Bullinger and the later Westminster Assembly proceeded to re-structure Scripture according to their own dictates per this “first” and “second” covenant terminology rather than according to the express warrant of Scripture itself. Theological damage has been done by this re-structuring, especially when it comes to the whole subject matter of eschatology. The “end” gets shifted from the end of OT Israel’s eschaton in AD 70 to the end of the world/the end of time. Such a shame....

What God promised Abraham in the beginning in Genesis 17:7 has now been brought to fulfillment in its consummated eternal New Covenant from in Revelation 21:3.”

-Kim Burgess, ***The Hope of Israel and the Nations***, Volume 2 (2024), pp. 358-361.

N.T. Wright on the meaning of the “first” and the “second”:

“First, the *goodness of creation*.... Creation was from the beginning an act of love, of affirming the goodness of the other. God saw all that he had made, and it was very good...

Second, then, the nature of evil. Evil is real and powerful, within biblical theology, but it consists neither in the fact of being created nor in the fact of being other than God (since being loved into life by the one God is quite good enough!), nor yet in the fact that it’s made of physical matter and belongs within space and time instead of being pure spirit in an eternal heaven. Nor — and this is crucial — does evil consist in being transient, made to decay. There is nothing wrong with the tree dropping its leaves in autumn. There is nothing wrong with the sunset fading away into darkness. Evil consists of none of those things; indeed, it is precisely the transience of the good creation that serves as a pointer to its larger purpose. **Creation was good, but it always had a forward look.** Transience acts as a God-given signpost pointing not from the material world to a non-material world but from the world as it is to the world *as it is meant one day to be* — pointing, in other words, **from the present to the future that God has in store.** The human project of bringing wise order to the garden is not yet complete... What matters is eschatological duality (**the present age and the age to come**), not ontological dualism (an evil “earth” and a good “heaven”).

N.T. Wright on the meaning of the “first” and the “second”:

Evil then consists not in being created but in rebellious idolatry by which humans worship and honor elements of the natural world rather than the God who made them... The result is that death, which was always a part of the natural transience of the good creation, gains a second dimension, which the Bible sometimes calls “spiritual death.” In Genesis, and indeed for much of the Old Testament, the controlling **image for death is exile**. Adam and Eve were told that they would die on the day they ate the fruit; what actually happened was that they were expelled from the garden. Turning away from the worship of the living God is turning toward that which has no life in itself. Worship that which is transient, and it can only give you death. Mysteriorously, this out-of-jointedness seems to be entangled with the transience and decay necessary within the good-yet-incomplete creation so that what we perhaps misleadingly call natural evil can be seen as, among other things, the advance signs of that final “shaking” of heaven and earth that the prophets understood to be necessary if God’s eventual new world was to be born.”

-N.T. Wright, ***Surprised by Hope*** [2008], pp. 94-94.

Biblical Typology of the Superiority of the Second over the First

“But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”

Hebrews 8:6 NKJ

Typological Aspects of Old Testament History

A close look at biblical history will show many details to be typological and therefore, *prophetic* of the *superiority* of the **Second** over the **First**. These can be categorized as follows:

- **Kingdom Context**
- **Offspring/Family Context**
- **Mission Context**
- **Judgment Context**
- **Marriage Context**

Kingdom Context

The history of Israel involved 2 Kingdoms:

The House of Saul (First) - Mortal, External Appearance Pleasing, Impotent

The House of David (Second) - Everlasting, Heart-Based, Defeats Goliath

The Davidic Kingdom is **greater than** Saul's Kingdom.

Recall in the story that the heir in the **First** (Jonathan) made a covenant with the heir of the **Second** (David).

Jonathan represents a **remnant** that makes the transition of allegiance from the **First** to the **Second**. Mephibosheth represents the fulfilled remnant since this offspring of Jonathan is brought into David's house to eat at David's table for the rest of his life.

The rest of Saul's offspring **perish**. The Kingdom was taken from the **first** and given to the **second**.

Offspring/Family Context

A close look at biblical history will show that there are repeated examples of the **Second** son inheriting the birthright, or greater in glory than the **First** son. This is very obvious as far as a reversal in the primogeniture cultural context of the Bible. These are just representative examples of the **Second** son being greater than the **First** son which is contrary to the “natural” order of society — highlighting the divine prerogative and typifying redemption in Christ (Second) over Adam (First).

Cain (First-Disinherited/Exiled) and **Abel** (Second-Faithful Martyr)

Ishmael (First - Disinherited/Exiled) **Isaac** (Second-Inherited Everything)

Esau (First - Sold Birthright) **Jacob** (Inherited birthright)

Manasseh (First - given left hand) **Ephraim** (Second - Hands switched to bless)

Aaron (Older son) **Moses** (Younger son)

Absalom (Older son perishes) **Solomon** (Younger son inherits the Kingdom)

“Indeed there are those who are last who will be first, and first who will be last.” Luke 13:30 NIV

“For you are all sons of God through faith in Christ Jesus.” Galatians 3:26

Mission Context

The Covenant People in Scripture are given missions that flow from their Priesthood Status. Interestingly, these often come in matching pairs:

First Dominion Mandate (Genesis 1:26-28) **Given vegetarian food/diet of Babies** (Genesis 1:29-30)

Second Dominion Mandate (Genesis 9:1-2) **Given meat food/diet of Adults** (Genesis 9:3-4)

The Second is a **Greater Mandate** which is typological of the Church which “ate” the nations into its body after the pouring out of the Spirit (Acts 10). The Second is greater than the First.

Jonah was given his **First** Mission to Gentiles in Jonah 1:2. This led to failure as Jonah rebelled (like Israel’s own history) against sharing the light to the Gentiles he knew God would save with repentance.

Jonah was given his **Second** Mission to Gentiles after his death, burial and resurrection experience (a type of Christ). This led to the conversion of Ninevah, from King to commoner leading to God’s grace. The full story stands as a sign to Israel in Jesus day that after his death, burial, and resurrection, the gospel would go to Gentiles and they would believe and be converted.

The **Second** (prefiguring New Covenant Israel in Christ) is greater than the **First** (representing Old Covenant Israel)

A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” And He left them and departed. Matthew 16:4 NKJ

Judgment Context

Just as the New Testament represents a Second and **Greater Exodus**, so also the **Flood** event can be seen in a **Second** and **Greater Flood/Consummation** in the 1st century.

Noah is a type of Christ who brings **rest** and **peace** between God and His People.

Noah is a “consummation man” who is the **10th from Adam**.

Jesus compared the events to come to the days of Noah in **Matthew 24**.

Jesus compared the coming judgement to a **Greater Flood** in Luke 6:48

Noah’s **First** Flood judgment deals with the Land/Ge only - “breath of life”
The **Second** Flood judgement would bring fire upon the whole creation.

“I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. He had a little book open in his hand. And he set his right foot on the sea and *his left foot* on the land.” Revelation 10:1-2 NKJK

Marriage Context

If the Sinai Covenant is presented as a Betrothal Covenant in Ezekiel 16, then when did Israel get fully married after that? (Hint: they didn't)

The culture of the Bible always had a **2-step process** for Marriage. Betrothal was a *temporary* marriage covenant that had the goal/end of an everlasting full marriage covenant at the wedding day.

The **First** Marriage Covenant is Betrothal - Temporary, Limited, Incomplete.

The **Second** Marriage Covenant is Full Marriage - Everlasting, Intimate, Complete.

The Marriage could only be fulfilled and consummated by the arrival of the Bridegroom when the Bride was ready. Israel was unfaithful to their **Betrothal Covenant** (Hosea). Jesus is the groom, the New Adam, who arrived and looked for his wife across the Land of Israel, like Adam in the Garden in Genesis 2. She had not been formed at the beginning of his ministry. She would be formed from his side - the blood and the water that flowed from being pierced at the crucifixion.

The Marriage practice in biblical culture reflects the **Old Covenant** (Betrothal) *then* **New Covenant** (Full Marriage) structure of all Covenant History, fulfilled in Christ and the Church at the Consummation of the Ages. Adam first, then Eve. Marriage, AD 70.

Futurism logically denies the intended New Covenant intimacy between God and His People!

Jesus remains an engaged **Bachelor** for all of human history.

The Church remains as “**Lady in Waiting**” for all human history.

Preterism is the only eschatology that applies the “life together” aspect of **Marriage** to our World, for the purpose of Priestly Work and Kingdom Mission in Human History — **Now!**

“John and the Disappearing Sea: Revelation 21:1”

-Marlin Harris (2016)

This is a most remarkable demonstration of the theology of the **First** and the **Second** from the futurist perspective. Applied to preterism, this becomes a powerful, powerful demonstration. Full Link here;

<https://beyondcreationsscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf>

Barnabus 15

...Therefore, my children, in six days, that is, in six thousand years, all things will be finished. “And He rested on the seventh day.” This meaneth: when **His Son, coming [again], shall destroy the time of the wicked man**, and judge the ungodly, and **change the sun, and the moon, and the stars**, then shall He truly rest on the seventh day.

Moreover, He says, “Thou shalt sanctify it with pure hands and a pure heart.” If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and **all things having been made new by the Lord**, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, “Your new moons and your Sabbath I cannot endure.” Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this,] when, giving rest to all things, **I shall make a beginning of the eighth day, that is, a beginning of another world**. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.