



THE FAITH AT THE FIELD OF ANATHOTH

PRESENTED BY

TIM MARTIN

COVENANT CREATION CONFERENCE SPEAKER



TIM MARTIN
July 8, 2025



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**THE FAITH AT THE
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Yesterday. Today. Forever.

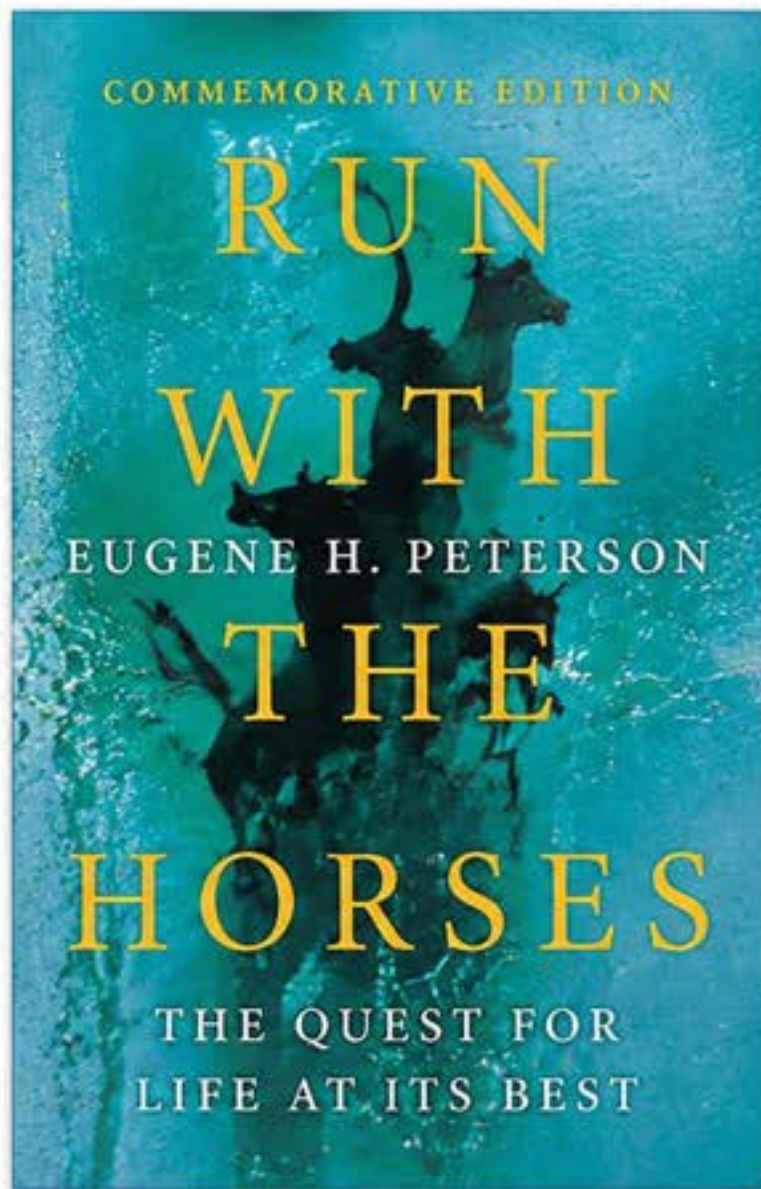


“

“Don't take this lightly. I'm not **just** saying this for some future generation, but **for all of you**. This age continues until all these things take place.” ”

————— **Matthew 24:34** —————

*-The Message
(Eugene Peterson)*



Recommended Peterson Books:



Reversed Thunder



Leap Over a Wall



The Contemplative Pastor



**A Long Obedience in
the Same Direction**

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)



Focus on Jeremiah 31:27–40



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.

Jeremiah 31:35–36 (NKJ)



“Thus says the LORD, who gives the sun for a light by day, and the ordinances of the moon and stars for a light by night...

“If those ordinances depart from before Me,” says the LORD, ‘then the descendants of Israel also shall cease from being a nation before Me forever.’”

Psalm 102:18 (NKJ)



*“This will be written for
the generation to come,
That a people yet to be
created may praise the Lord.”*

Revelation 21:1 (NKJ)



“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...”

**From the opening of Scripture to its conclusion—
God speaks of a new creation.**

The Structure of Hebrews as Chiasm?

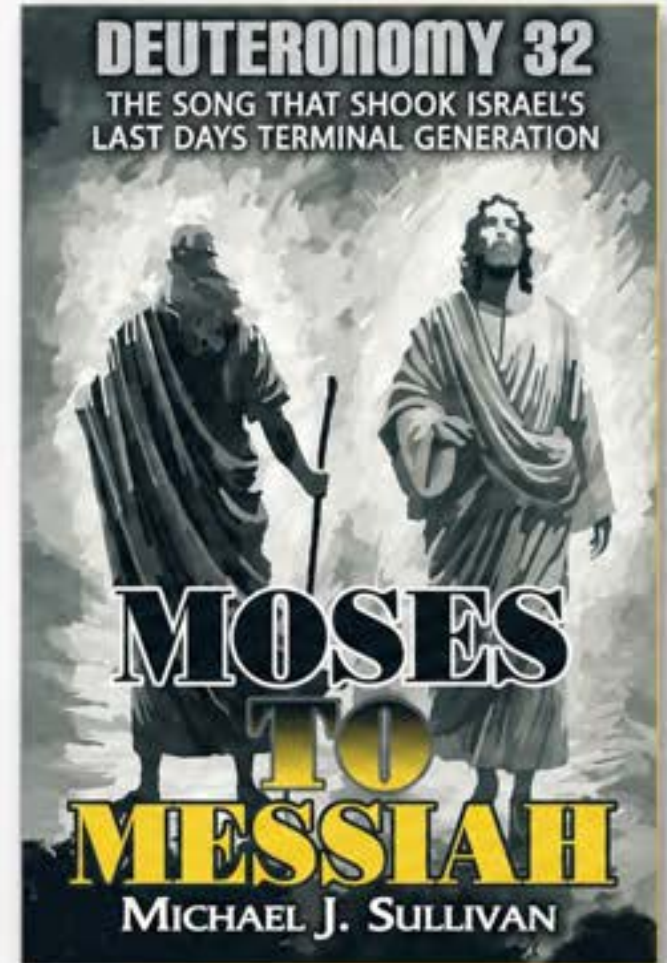


- A. Creation of the “**ages**”... “**in the beginning**” earth and heaven (1:1-12)
 - B. “Many **sons** to glory,” “brethren,” “children of God” (2:5-18)
 - C. **Rest** - Promised Land/Creation (4:1-13)
 - D. **Priesthood** of Melchizedek Superiority (7:1-28)
 - E. **A New Covenant**, Old Obsolete, “Vanish” (8:7-13)
 - D. **High Priest**, Day of Atonement, Christ Mediator (9:1-22)
 - C’ **Purification**, Remission of Sin, Through the Veil (10:1-39)
 - B’ Hall of **Old Covenant Faithful** from Abel forward (11:4-40)
 - A’ Removal of things “shaken,” “made,” **not only** earth, but also heaven (12:26-27)



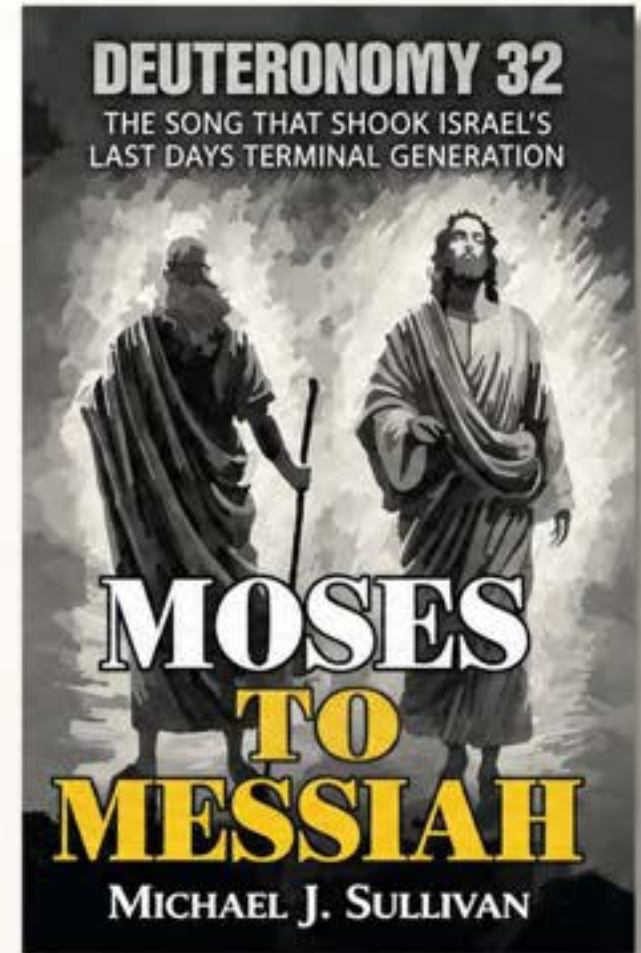


When most Christians think of Moses as being a “prophet,” they recall how God worked through him to perform great miracles, such as inflicting plagues upon Egypt and parting the Red Sea. However, they tend not to view him as a prophet in the sense of Isaiah, Daniel, Malachi or Zechariah — **predicting and establishing** the foundational pillars of eschatology (the doctrine of “last things”)...



These pillars concern the last days,
the appointed time of the end,
the Day of the Lord, de-creation
and new creation, the avenging of
the martyrs, and judgment and
resurrection of the dead.

-Mike Sullivan, **Moses to Messiah**,
p. 7.





**Does Moses have the same
view of Genesis Creation as the
later prophets?**

**How does Jeremiah and the
prophets understand Genesis
Creation?**





Where does the meaning of Genesis 1 change in the Biblical text between **Moses** and the later **Prophets**?





Can this change
in the meaning
of Genesis 1 be
demonstrated exegetically?





Where does Moses the prophet **begin**?



"In the beginning God created the heavens and the earth." Genesis 1:1 NKJ

Fulfilled Eschatology Overview

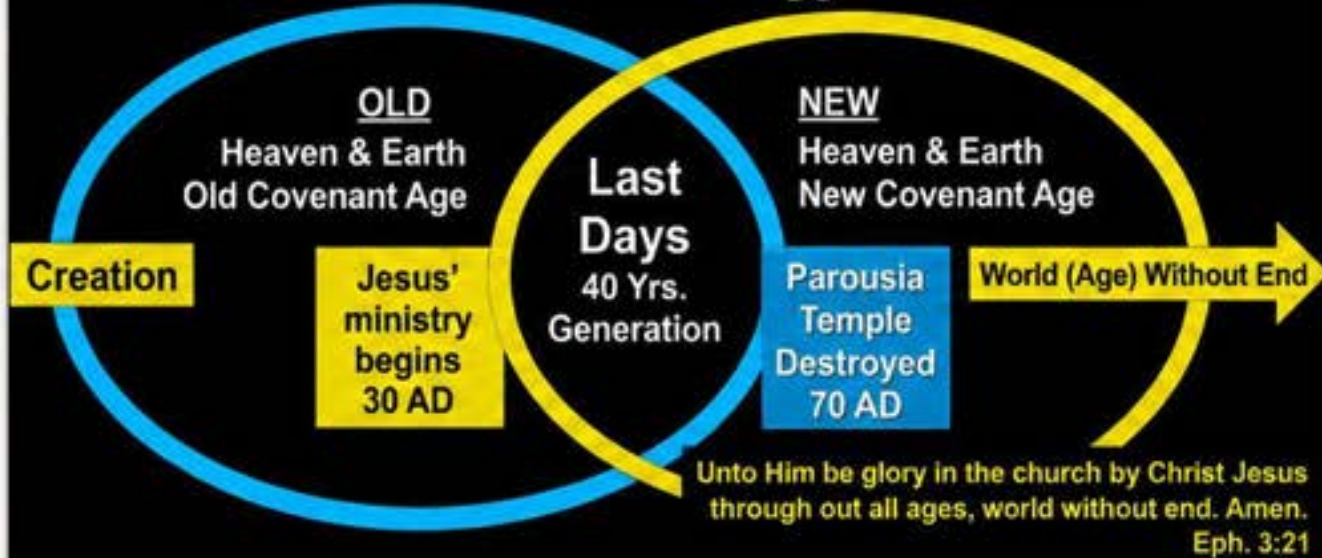


Unto Him be glory in the church by Christ Jesus
through out all ages, world without end. Amen.
Eph. 3:21

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 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 sacrifices.



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"Equally important in [Gen.] 1:1 is the meaning of the phrase '*in the beginning*' within the framework of the Creation account and the book of Genesis. The term *beginning* in biblical Hebrew marks a starting point of a **specific duration**, as in 'the beginning of a year (Deut. 11:12).





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The end of a **specific period** is marked by its antonym, 'the end,' as in 'the end of a year' (Deut. 11:12). In opening the account of Creation with the phrase 'in the beginning,' the author has marked Creation as the starting point of a **period of time...**





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Hence will here be the beginning of the history which follows... The history to be related from this point onwards was **heaven and earth** for its object, its scenes, its factors. At the head of this history stands the creation of the world by its **commencement**, or at all events its **foundation**.





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By commencing this history with a 'beginning,' a word often paired with its antonym 'end,' the author has not only commenced a history of God and his people but also prepared the way for the consummation of that history at the end of time. [age]





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The growing focus within the biblical canon on the **times of the 'end'** is an appropriate extension of the 'end' **already anticipated** in the 'beginning' of Genesis 1:1. The fundamental principle reflected in 1:1





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and the prophetic vision of the end times in the rest of Scripture is that the '**last things**' will be like the '**first things**': 'Behold, I will create [*bara*] new heavens and a new earth' (Isaiah 65:17; 'Then I saw a new heaven and a new earth' (Revelation 21:1).





Fulfilled Eschatology Overview



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 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 sacrifices.

The allusions to Genesis 1 and 2 in Revelation 21-22 illustrate the role that these early chapters of Genesis played in shaping the form and content of the scriptural vision of the future.





Fulfilled Eschatology Overview



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 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 sacrifices.

"[Quoting Procksch] 'Already in Genesis 1:1 the concept of the '**last days**' fills the mind of the reader.'" (emphasis mine)

-John H. Sailhamer,
The Pentateuch as Narrative, pp. 83-84



The Hebrew Title of Genesis



“ The Hebrew title of [Genesis] is the first word of the Hebrew text, ***bereishit***, translated it means, the beginning or in a beginning, one way or another. The book of Genesis functions as the covenant prologue to the Old and New Testaments like we discussed earlier in our lectures. It is both **protological**, it tells us about the beginnings, and **eschatological**, it tells us about the endings. ”





“Protological and eschatological. One of the ways it does this, for example, Genesis 1:1 has that word *bereishit* in it, which means in **the beginning**, and also right at the very end in Genesis 49, **verse one**. This is when Jacob’s about to bless the 12 tribes. Jacob called his sons and said, gather yourselves together that I may tell you what will happen in the days to come or in the *bereishit* in the last days. So here we’ve got Jacob talking about the **eschatological last days**...





“This makes **great** sense because God, in His wonder always tells us what He’s going to do before he does it. Then He does it. Then He interprets it. In **Isaiah 46:10** it says, **God is one who declares the end from the beginning.**

And from ancient times things not **[yet]** done saying, my counsel shall stand and I will accomplish all my purpose.





“ I have a colleague, John Curd, who used to teach in Jackson with me, he’s now retired from Charlotte. He would always say your **protology must always drive or inform your eschatology** **because the end is nothing other than the fullness of the beginning...**”



“ When we study Genesis, we’re studying the end and the beginning. **The book of Genesis is the most covenantal book in the Bible.**” (emphasis mine)

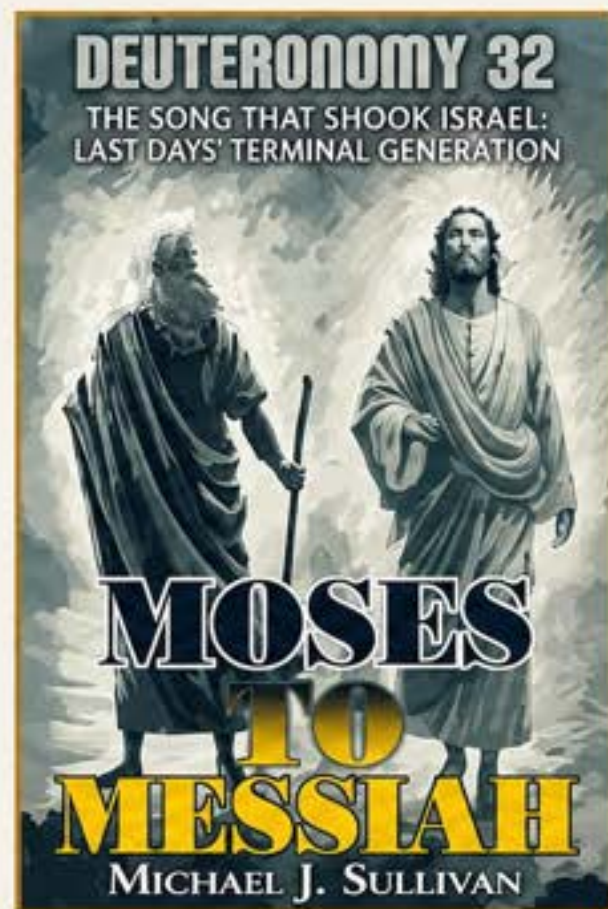


-Dr. Miles Van Pelt, Survey of the Old Testament series #9: “***Genesis Covenants and Creation***”





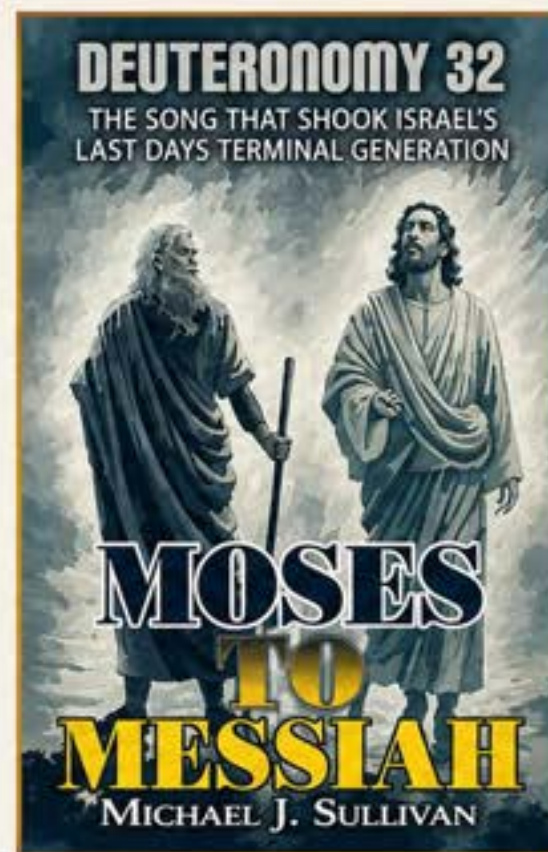
Moses has already recorded **Jacob's eschatology** of what would happen to Israel in her “last days” (Gen. 49:1ff). Notice that these are the “last days” of the “sons of Jacob” — that is, the last days of old covenant Israel — not the last days of world history... (emphasis mine)



-Mike Sullivan, *Moses to Messiah*, pp. 8-9.



“Through God’s dramatic deliverance of Israel at the Red Sea — “making the waves roar” — and the establishment of His covenant at Sinai, **He created the “heavens and earth”** of old covenant Israel, forming them into His chosen people. (emphasis mine)



-Mike Sullivan, *Moses to Messiah*, p. 30.



7 And the **LORD** said:
“I have surely seen the
oppression of My people
who **are** in Egypt, and
have heard their cry **because**
of their **taskmasters**, for I
know their ^[a] **sorrows.**”

Exodus 3:7 NKJ



5 Afterward **Moses** and **Aaron** went in and told Pharaoh, “Thus says the **LORD** God of Israel: ‘**Let My people go**, that they may ^[a] **hold a feast** to Me in the wilderness.’ ”

Exodus 5:1 NKJ





35 that on you may
come all the **righteous blood** shed on the earth,
from the blood of righteous **Abel** to the blood of
Zechariah, son of **Berechiah**, whom you
murdered between the temple and the altar.

36 Assuredly, I say to you, all these things
will come upon this generation.

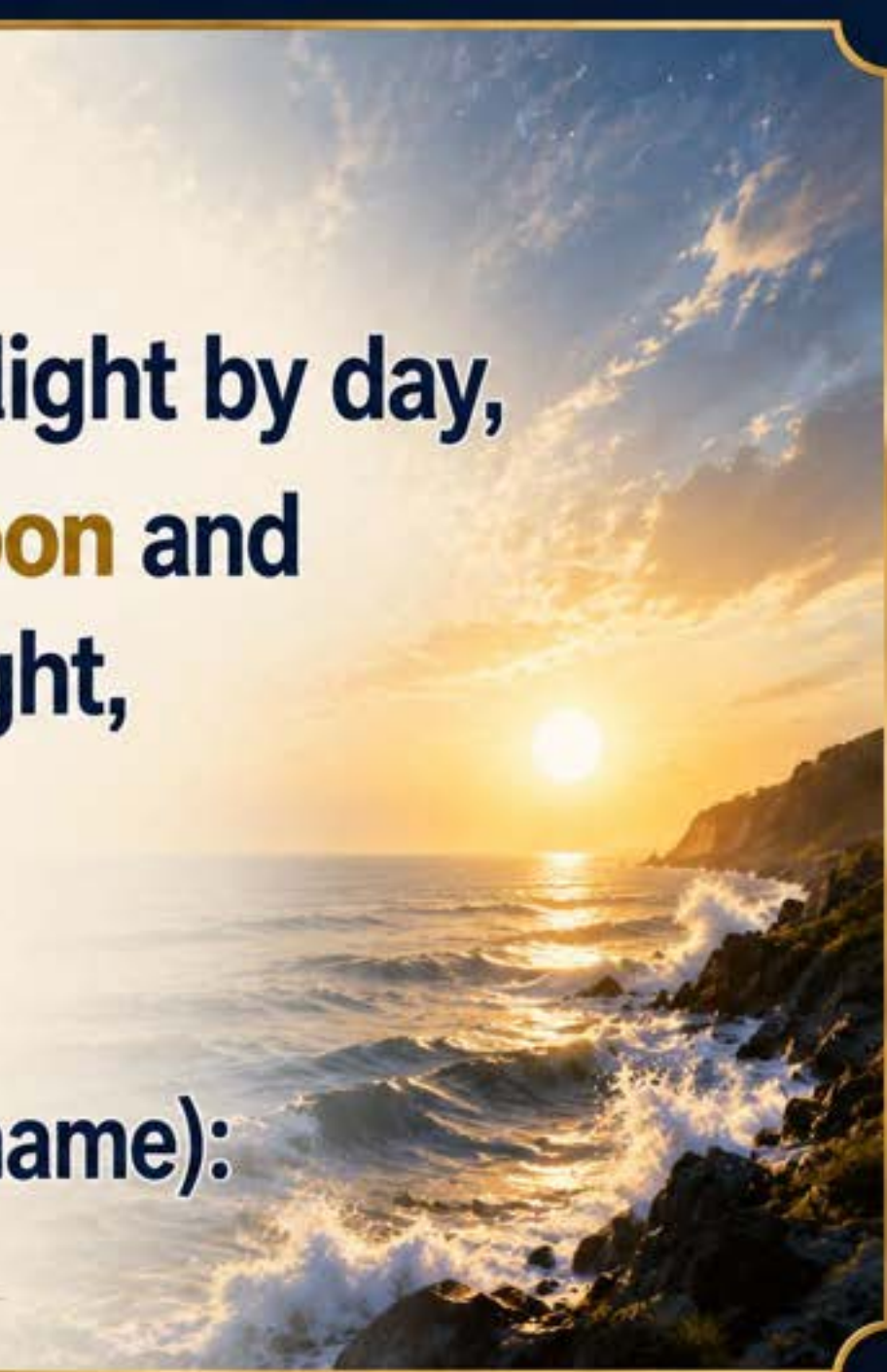


• **Matthew 23:35-36 NKJ** •

35



Thus says the LORD,
Who gives the **sun** for a light by day,
The ordinances of the **moon** and
the **stars** for a light by night,
Who disturbs the **sea**,
And its **waves** roar
(The LORD of hosts *is* His name):





36 “If those ordinances depart
From before Me, says the LORD,
Then the **seed of Israel**
shall also cease
From being a nation
before Me forever.”

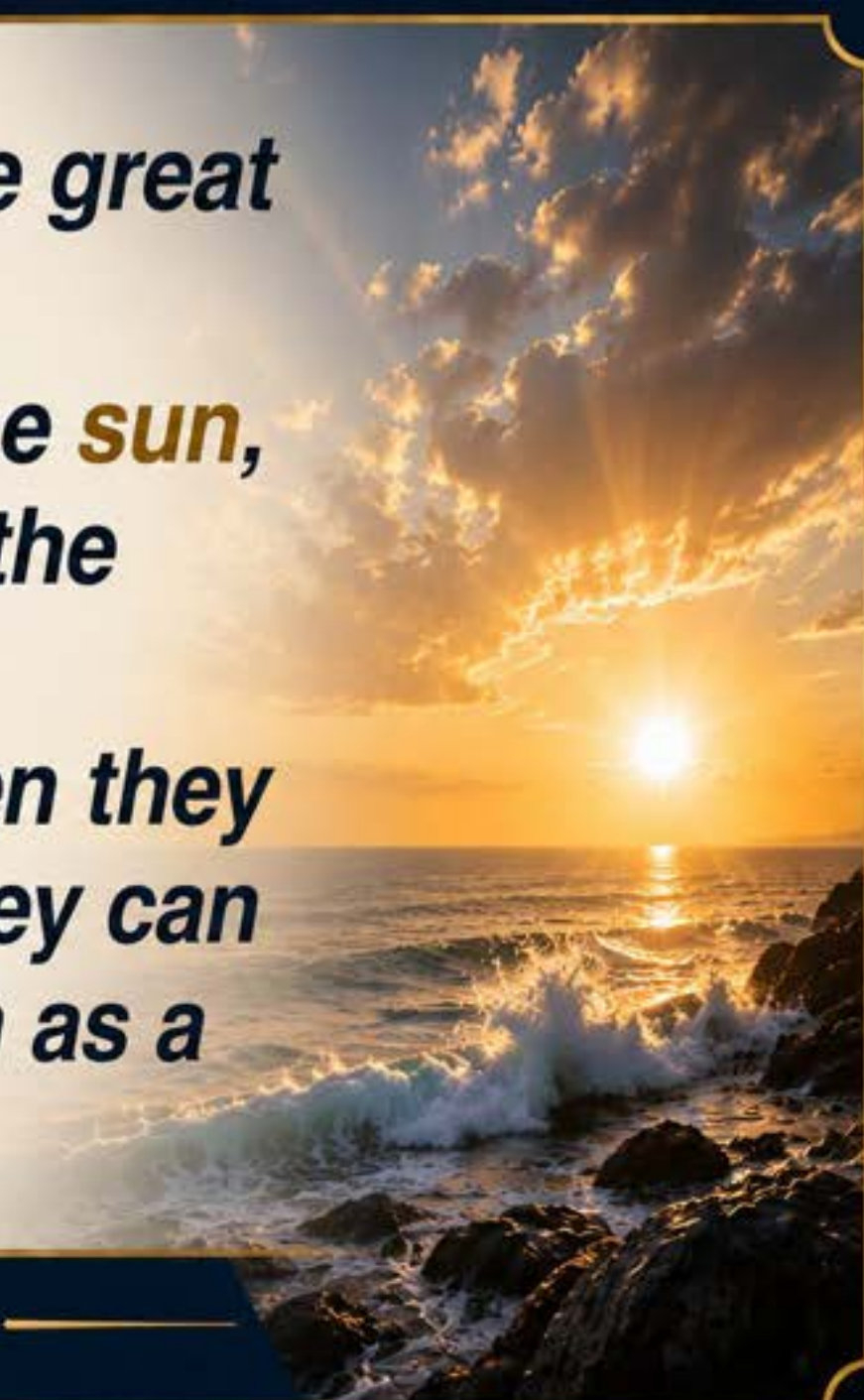
Jeremiah 31:35-36 NKJ





*The Jewish people can take great comfort from this promise. Every day when they see the **sun**, every night when they see the **moon** and **stars**, every visit to the **ocean** when they see the **waves in action**---they can know that their preservation as a people is **secure**!*

—◆ George Zeller ◆—





*The enemies of Israel need to change their strategy! Instead of aiming their mighty weapons of destruction upon the Jews and Jerusalem, they need to aim their missiles at the **sun, moon and stars!** They could start with the **moon** and try to knock it out of orbit! Instead of spending time in their secret laboratories trying to figure out how to deliver **chemical weapons,***

George Zeller





*they need to devise a plan to neutralize the waves of the **ocean!** But as long as the waves are roaring, and the **sun, moon and stars** are shining, Israel's future is secure!*

George Zeller,

"An Open Letter to Reformed Creationists" (2010).





But it is in the [center] sections that the *Dispensational argument shines and the Replacement Theology argument does not shine. Dispensationalists rightly point out that verses 35-36 say that as long as there is a sun and a moon,*





**so long will the
"seed of Israel" be
a nation before God.
In context, this seed
of Israel has to refer
to Jews, and the word
"nation" has to refer to
a national entity...**





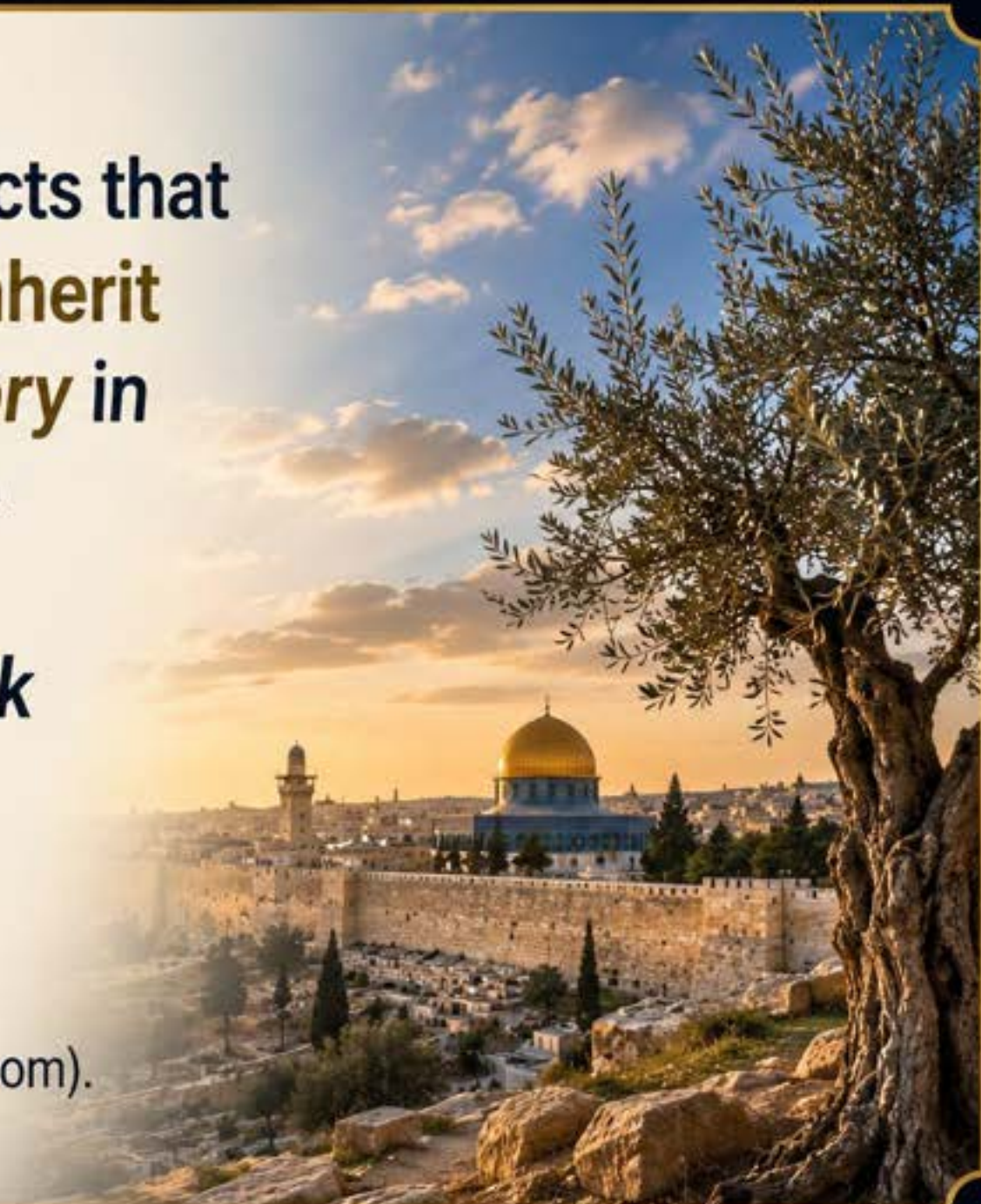
So both the *structure* and *language* of Jeremiah 31 opposes both extremes of *Dispensationalism* and *Amillennial Replacement Theology*...



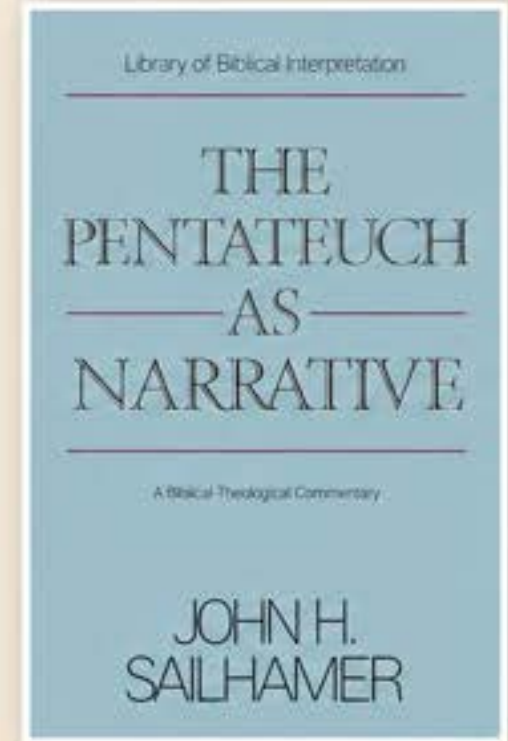


[Romans 11:11-32] predicts that a nation called Israel will inherit specific geographic territory in the middle east and will be 100% converted. They will be regrafted back into the Olive Tree.

-Phillip Kayser, “**Jeremiah**” in the Bible Survey series (BiblicalBlueprints.com).



“First, we must decide on the meaning of the phrase '*the heavens and the earth*' in [Genesis] 1:1 (see comments above on 1:1). If the phrase means 'universe' or 'cosmos,' as is most probable, then it must be taken with the same sense it has throughout its uses in the Bible (e.g., Joel 3:15-16 [4:15-16]).”



— John H. Sailhamer, *The Pentateuch as Narrative*, (1995) p. 92.



14 Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; **15** and let them be for lights in the firmament of the heavens to give light on the earth”, and it was so.

16 Then God made two great [d]lights: the greater light to rule the day, and the lesser light to rule the night. *He made the stars*

The word “**season**” is the Hebrew *mow’ed*, which means “**appointed times**,” referring to the Feasts of Yahweh. The Feasts point to Messiah, and they are dependent upon the moon and sun. So, the sun, moon, and stars are placed where they are for the scriptural determination of the Feasts of Yahweh, which point to Messiah.

-David Curtis, sermon titled “***Biblical Cosmology Pt 2 (Psalm 19:1-6)***” dated 02-12-2023.

11 For *in* six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

Exodus 20:11 NKJ



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



22 “For My people are foolish,
They have not known Me.
They are ^[g]**silly** children,
And they have **no understanding**.
They are wise to do evil,
But to do good they **have no knowledge.**”

Jeremiah 4:22 NKJ



23 I beheld the earth, and indeed it was
without form, and void;
And the heavens, they had no light.

24 I beheld the mountains, and indeed
they trembled,
And all the hills moved back and forth.

25 I beheld, and indeed there was no man,

Jeremiah 4:23-25 NKJ

JEREMIAH 27:4-5

- 4** “Thus says the Lord of hosts,
the God of Israel—thus you shall say
to your masters:
- 5** ‘I have made the earth, the man
and the beast that *are* on the ground,
by My great power and by My
outstretched arm, and have given it
to whom it seemed proper to Me.

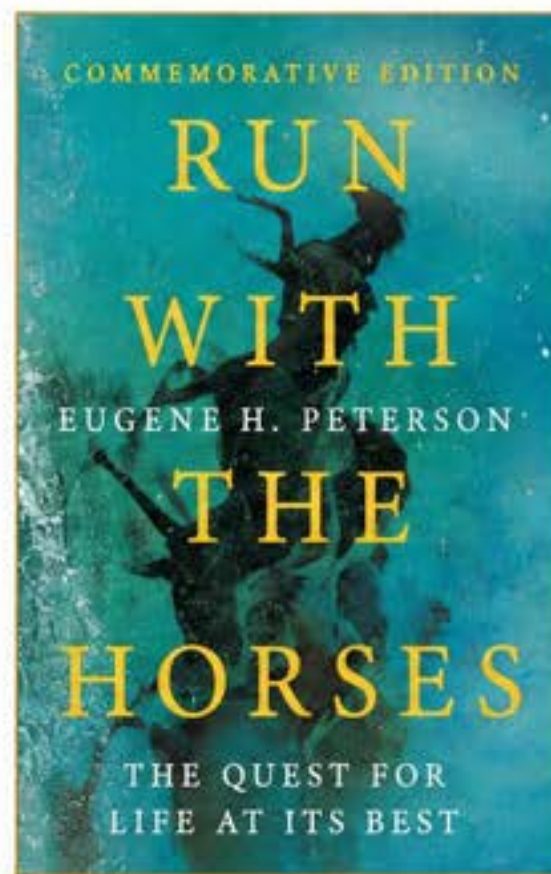


JEREMIAH 27:6-7 NKJ

- 6** And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him.
- 7** So all nations shall serve him and his son and his son's son, until the time of his land comes;



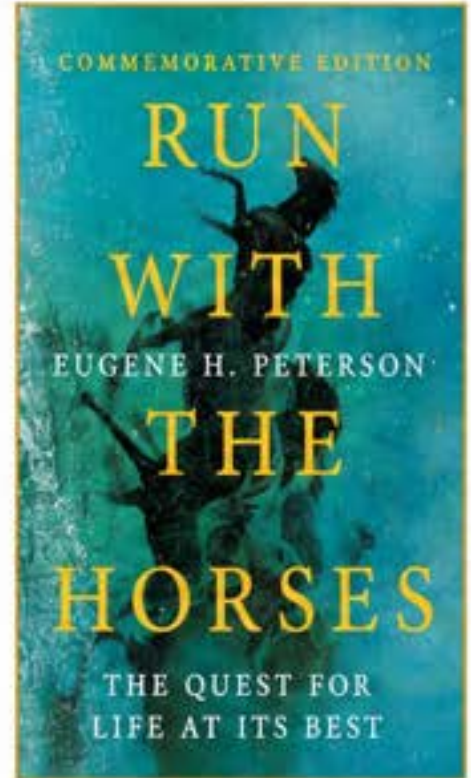
“ One day while all this was going on, Jeremiah's cousin **Hanamel** came into the courtyard where Jeremiah was confined and offered to sell him a plot of ground out in **Anathoth**, Jeremiah's hometown three miles northeast of Jerusalem. **Was Hanamel serious? Was he mocking Jeremiah?** Babylonian armies were camped all over **Anathoth....**



—Eugene Peterson, *Run With the Horses* (2009) p. 170.

“

What is reported is that Jeremiah, **deeply in touch with a reality** most of us ignore and without anxiety about what people thought about him, promptly bought the field. He weighed out seventeen shekels of silver, got the required witnesses, signed and sealed the deeds. He then instructed his friend Baruch to put the official deeds in a pottery jar to preserve them for safekeeping...

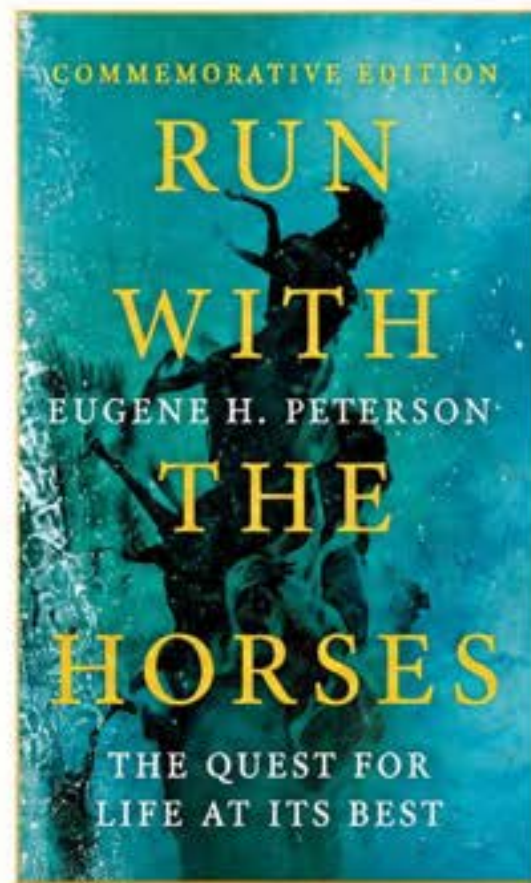


—Eugene Peterson, ***Run With the Horses*** (2009) p. 171.

“

Jeremiah knew that buying that field looked **impractical and foolish**. It was against history, against reason, against public opinion. But he didn't buy the field on the advice of his broker, but by the leading of God. He was not planning a retirement cabin on the property; he was witnessing an involvement in the **continuity of God's promises**.

(emphasis mine)



—Eugene Peterson, ***Run With the Horses*** (2009) p. 171.

JEREMIAH 33:17-18 NKJ

- 
- 17** “For thus says the LORD: ‘David shall never lack a man to sit on the throne of the house of Israel;
- 18** nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.’”

✦ *His covenant stands. His promises endure.* ✦

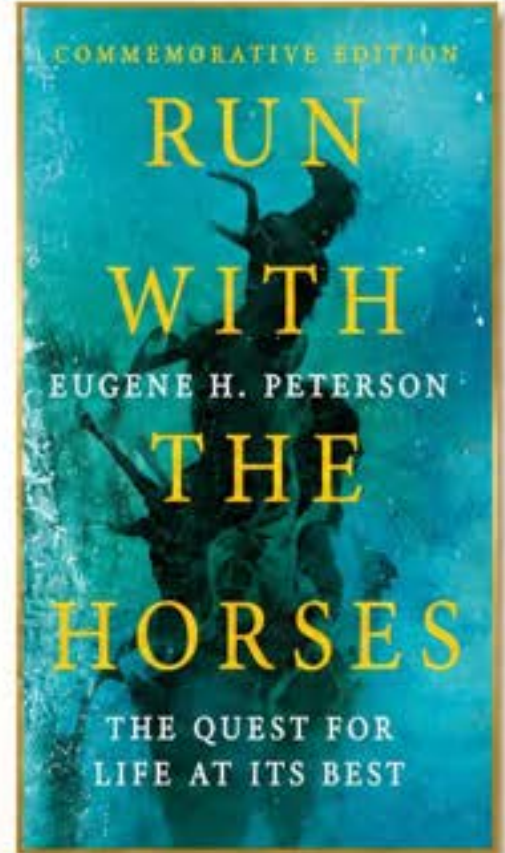
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◆ Jeremiah's sense of the practical was built on the belief that **God is the most important reality** with which he and the people with whom he lived had to deal...



◆ Jeremiah had preached God's judgment for years.... **Buying that field in Anathoth was a deliberate act of hope.**



-Eugene Peterson, *Run With the Horses* (2009) pp. 168, 172.



ACTS 4:34-35 NKJ



34 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

35 and laid *them* at the apostles' feet; and they distributed to each as anyone had need.



One heart. One purpose. All things held in common.



ACTS 4:36-37 NKJ

36 And ^[d]Joses, who was also named Barnabas by the apostles (which is translated Son of ^[e]Encouragement), a Levite of the country of Cyprus,

37 having land, sold *it*, and brought the money and laid *it* at the apostles' feet.

— *Trade earthly hope for heavenly hope.* —





“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



THE WORD FULFILLED. THE KINGDOM ESTABLISHED. THE HOPE SECURE.



Yesterday. Today. Forever.

Thank You!

TIM MARTIN

COVENANT CREATION CONFERENCE SPEAKER



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Creation. Covenant. Truth.



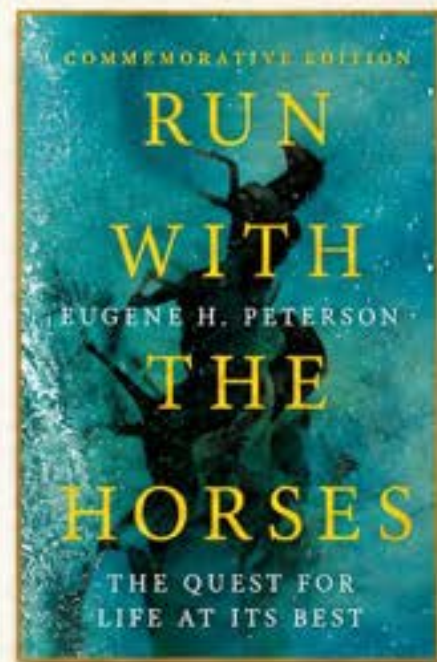
Equipping believers. Defending truth. Proclaiming hope.



Bonus Slides

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

“ The great masters of the imagination do not make things up out of thin air; they direct our attention to what is right before our eyes. They then train us to see it **whole** — not in fragments but in context, with **all the connections**. They connect the **visible** with the **invisible**, the **this** with the **that**. They assist us in seeing what is around us all the time but which we regularly overlook.. ”

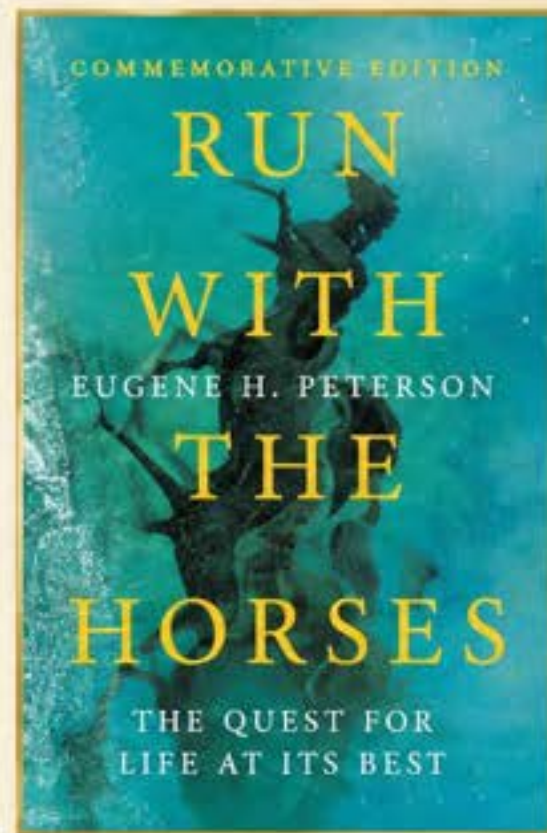


-Eugene Peterson, **Run With the Horses** (2009) p. 72.

“

With their help we see it not as commonplace but as awesome, not as banal but as wondrous. For this reason the imagination is one of the essential ministries in nurturing the life of faith. For faith is not a leap out of the everyday but a plunge into its depths.

”



-Eugene Peterson, *Run With the Horses* (2009) p. 72.

“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](https://beyondcreationscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf) 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=h
pZkPcypSdxwUW1-](https://youtube.com/playlist?list=PLI1XVvEuwBg44DCHzKX4m6lTHGhRj_UvM&si=hpZkPcypSdxwUW1-)

“The End of the Adamic Age”

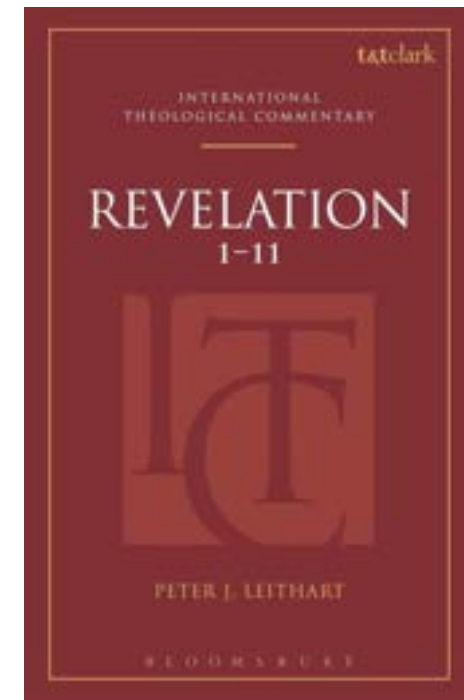
YouTube video by Tim Martin on Covenant Creation on YouTube regarding some implications of Preterism. Challenges the need to develop a **Second Creation** context for biblical soteriology and kingdom life.

<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.”

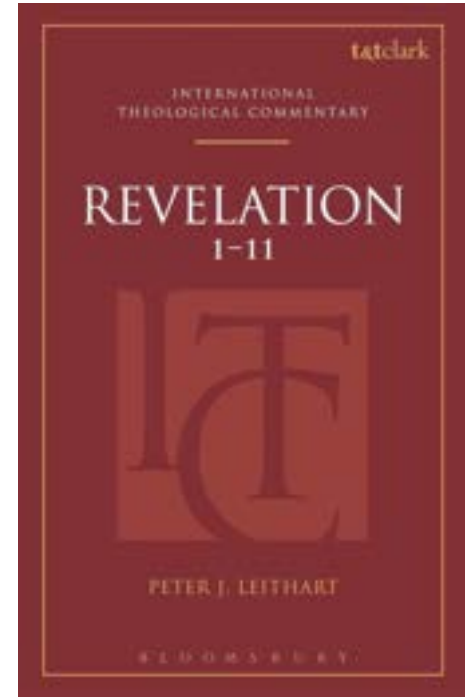
-Peter Leithart, ***Creation: A Theological Interpretation of Genesis 1***, p ix.

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 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/](https://beyondcreationsscience.com/Ed_Stevens_on_Genesis_Creation.php)

[Ed_Stevens_on_Genesis_Creation.php](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

“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](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.