



PRESENTED BY
PASTOR STEVE MAGUA
THE WELL CHURCH STL

ESCHATOLOGY OF THE PROPHETS

GATEWAY CONFERENCE

THE END ACCORDING TO MOSES & THE PROPHETS:

RECOVERING THE BIBLICAL DEFINITION
OF THE END TIMES



THURSDAY, JULY 9TH, 2026
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“

Endings are not only part of life;
they are **a requirement for
living and thriving,**
professionally and personally.

Being alive requires that we sometimes
kill off things in which we were once invested,
uproot what we previously nurtured, and
tear down what we built for an earlier time.

”

— HENRY CLOUD

Necessary Endings



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CLOUD'S MAIN ARGUMENT IS SIMPLE:

“Every successful person, organization, ministry, business, and even relationship reaches moments where progress depends not on starting something new, but on ending something that no longer serves its purpose.”



He argues that many people fail—not because they lack vision or talent—but because they **refuse to let go of what should have ended.**



CLOUD IDENTIFIES THREE NECESSARY ENDINGS



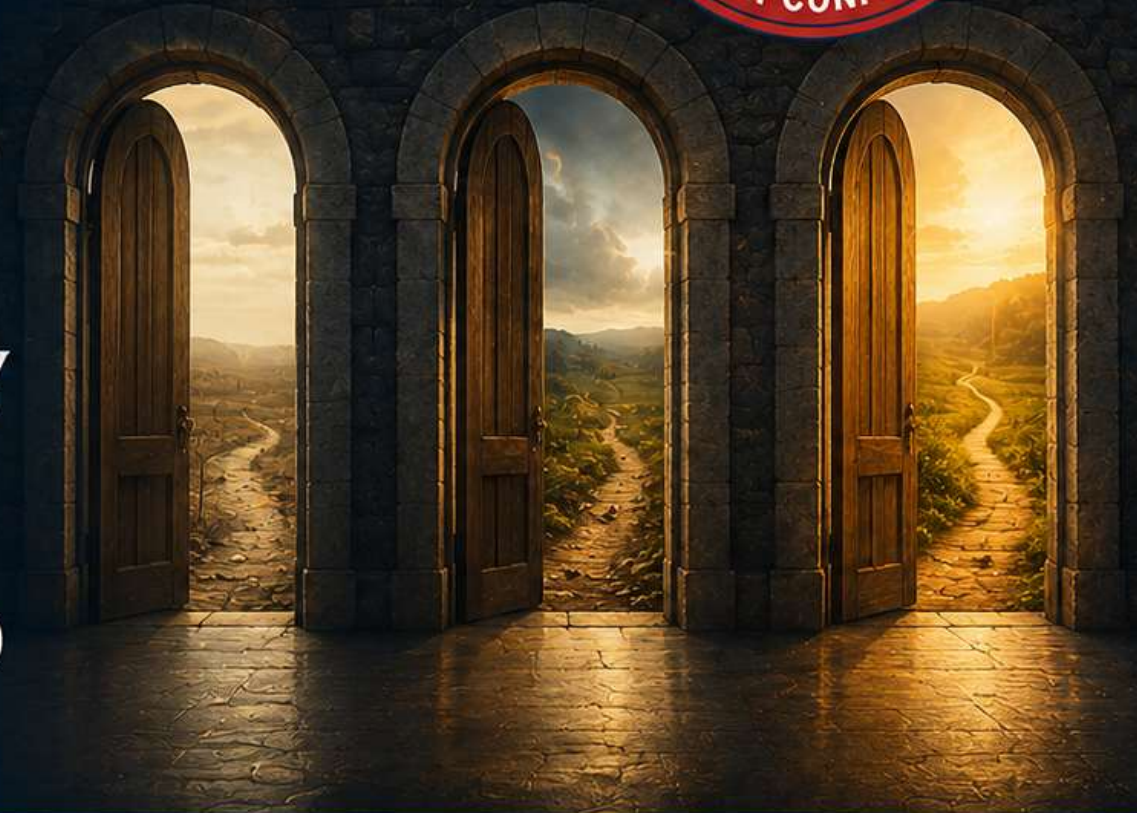
1. ENDING
WHAT IS DEAD



2. ENDING
WHAT IS UNHEALTHY



3. ENDING
WHAT HAS FULFILLED
ITS PURPOSE



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CLOUD REPEATEDLY POINTS OUT:

NATURE ITSELF IS BUILT AROUND ENDINGS:



- SEASONS END



- HARVESTS END



- CHILDHOOD ENDS



- SCHOOL ENDS



- COMPANIES REINVENT THEMSELVES



- PRUNING PRODUCES MORE FRUIT

WITHOUT ENDINGS, THERE IS NO HEALTHY FUTURE.



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“

Henry Cloud rightly observes that **life advances through necessary endings**. Every living system grows by letting go of what has fulfilled its purpose.

The Bible presents the same principle—not merely in psychology or leadership—but in **redemptive history**.



God Himself ordained covenant endings.



Before we can understand biblical eschatology, we must first ask:

**WHAT DID GOD INTEND
TO BRING TO AN END?**



COVENANTS
HAVE BEGINNINGS.

COVENANTS
HAVE ENDINGS.

ONE COVENANT—
THE NEW COVENANT—
REMAINS.



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OUR CENTRAL THESIS

“The Bible consistently defines “the end” as the **divinely ordained conclusion of the Old Covenant order.**

Modern eschatology often assumes the end refers to the end of the universe, yet Moses, the Prophets, Jesus, and the Apostles consistently identify the end as the **end of covenant Israel and its temple-centered administration.**

THE END OF
THE OLD COVENANT
ORDER



NOT THE END
OF THE UNIVERSE



HOW SHOULD WE DEFINE “THE END”?



1. EXEGESIS BEFORE TRADITION

Draw meaning **OUT OF**
the text—**NOT INTO** it.



2. CONTEXT DETERMINES MEANING

Every passage belongs to
its **historical**, **covenantal**,
and **literary** context.



3. SCRIPTURE INTERPRETS SCRIPTURE

Moses, the Prophets,
Jesus, and the Apostles
must speak with **one voice**.



4. THE FIRST DEFINITION CONTROLS

The first biblical definition
of “the end” should **guide**
every later use.



SO WHERE DOES THE BIBLE **FIRST** DEFINE “THE END”?



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DEUTERONOMY 32:5

(ESV)

“

They have dealt
corruptly with him;
they are **no longer** his children
because they are **blemished**;
they are a **crooked and**
twisted generation.”



DEUTERONOMY 32:16-18

(ESV)

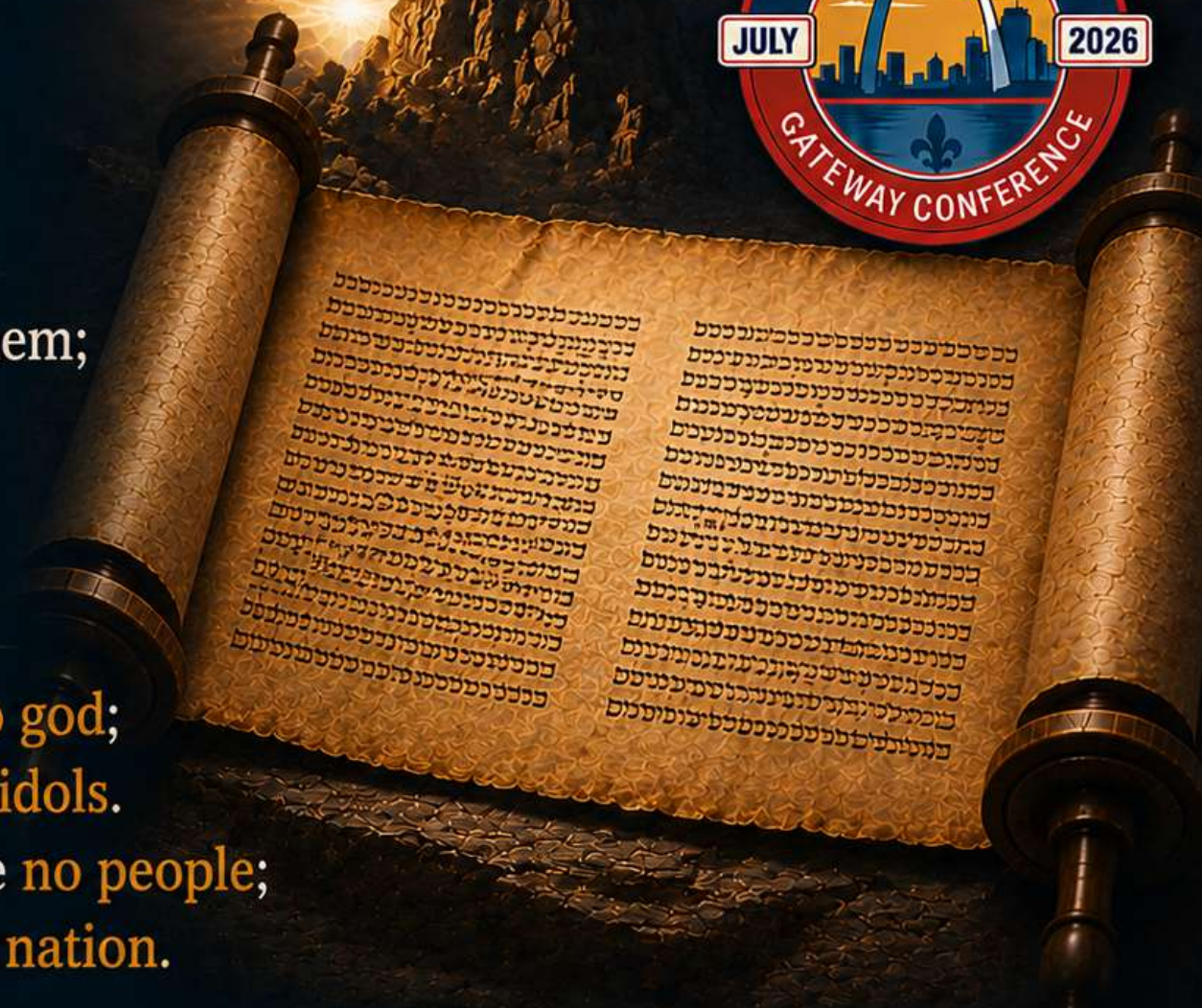
- “ 16 They stirred him to jealousy with **strange gods**; with **abominations** they provoked him to **anger**.
- 17 They sacrificed to **demons** that were no gods, to **gods they had never known**, to **new gods** that had come recently, whom your fathers had **never dreaded**.
- 18 You were unmindful of **the Rock** that bore you, and you forgot **the God** who gave you birth.”



DEUTERONOMY 32:19-21

(ESV)

- “ 19 The Lord saw it and **spurned** them,
because of the provocation of
his **sons** and his **daughters**.
- 20 And he said, ‘I will **hide my face** from them;
I will see what their **end** will be,
for they are a **perverse generation**,
children in whom is **no faithfulness**.
- 21 They have made me **jealous** with what is **no god**;
they have provoked me to **anger** with their **idols**.
So I will make them **jealous** with those who are **no people**;
I will provoke them to **anger** with a **foolish nation**.



DEUTERONOMY 32:22-25

(ESV)

“ 22 For a fire is kindled by my anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains.

23 “And I will heap disasters upon them; I will spend my arrows on them;

24 they shall be wasted with hunger, and devoured by plague and poisonous pestilence; I will send the teeth of beasts against them, with the venom of things that crawl in the dust.

25 Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, the nursing child with the man of gray hairs.



DEUTERONOMY 32:26-27

(ESV)

“ 26 I would have said, “I will **cut** them

to pieces;
I will **wipe** them from
human **memory,**”

27 had I not **feared** provocation by the **enemy,**
lest their **adversaries** should
misunderstand,
lest they should say, “Our hand
is **triumphant,**
it was **not** the **Lord** who
did all this.”



DEUTERONOMY 32:28-29

(ESV)

“

28 For they are a nation
void of counsel,
and there is no understanding
in them.

29 If they were wise,
they would understand this;
they would discern
their latter end!”



DEUTERONOMY 32:34-35

(ESV)

“

34 “Is not this **laid up in store** with me,
sealed up in my **treasuries**?

35 **Vengeance** is mine, and **recompense**,^f
for the time when their **foot shall slip**;
for the day of their **calamity** is at hand,
and their **doom** comes **swiftly**.””



DEUTERONOMY 32:36-38

(ESV)

“ 36 For the LORD will **vindicate** his people and have **compassion** on his servants, when he sees that their **power is gone** and there is **none remaining**, bond or free.

37 Then he will say, “**Where** are their gods, the **rock** in which they took **refuge**,

38 who **ate the fat** of their sacrifices and **drank the wine** of their drink offering? Let them **rise up** and **help you**; let them be your **protection!**”



DEUTERONOMY 32:40-42

(ESV)

“ 40 For I lift up my hand to heaven
and swear, As I live forever,

41 if I sharpen my flashing sword^h
and my hand takes hold on judgment,
I will take vengeance on my adversaries
and will repay those who hate me.

42 I will make my arrows drunk with blood,
and my sword shall devour flesh—
with the blood of the slain and the captives,
from the long-haired heads of the enemy.”



WHAT MOSES TEACHES ABOUT “THE END”

Moses defines “the end” as
the end of covenant Israel.

- ✓ 1. Moses is speaking **exclusively** to covenant Israel.
- ✓ 2. The “end” is **their** end—
not the end of the universe.
- ✓ 3. Israel’s covenant **unfaithfulness** is the cause of that end.
- ✓ 4. Israel will **cease** to enjoy **covenant sonship**
because of rebellion.
- ✓ 5. God will **provoke** Israel through
“a foolish nation” (the Gentiles).
- ✓ 6. The day of their calamity is **certain**,
near, and **divinely appointed**.



Moses never speaks of the
end of the planet, the end of
history, or the end of humanity.
**He speaks only of the
covenant end of Israel.**



MOSES ALREADY TOLD THE WHOLE STORY

DEUTERONOMY 32:19-42 — THE FLOW OF ISRAEL'S END



MOSES NEVER SPEAKS OF THE END OF THE PLANET,
THE END OF HISTORY, OR THE END OF HUMANITY.
HE SPEAKS ONLY OF THE COVENANT END OF ISRAEL.



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KEY OBSERVATION



MOSES NEVER SPEAKS OF
THE END OF THE PLANET,
THE END OF HISTORY,
OR THE END OF HUMANITY.
HE SPEAKS ONLY OF
THE COVENANT END OF ISRAEL.

- ✓ His focus is Israel's *covenant relationship* with the Lord. (Deut. 32:1-4)
- ✓ The end comes because of Israel's *unfaithfulness*. (Deut. 32:15-21)
- ✓ God will bring *calamity* and *judgment* upon them. (Deut. 32:22-25, 34-35, 40-42)
- ✓ The *nations (Gentiles)* will be used to provoke Israel to jealousy. (Deut. 32:21)
- ✓ When Israel's *power is gone*, God will act. (Deut. 32:36-38)
- ✓ God will *vindicate* His people and have compassion on His servants. (Deut. 32:36)
- ✓ This is the *end of Israel* as a covenant nation—not the end of all things.



THE PROPHETS, — JESUS, — AND THE APOSTLES

WILL NOT
REDEFINE
THIS STORY—

THEY WILL UNFOLD IT.



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LET US NOW TURN OUR ATTENTION
TO A
SELECTION
OF THE
PROPHETS
OF THE OLD COVENANT

AND ASK OURSELVES THIS QUESTION:



IS THERE A
CONTINUITY
FROM MOSES TO
THE PROPHETS?

OR



OR DO THEY
INTRODUCE
NEW AND SEPARATE
NARRATIVES?



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A SELECTION OF THE PROPHETS OF THE OLD COVENANT



MOSES

5 They have dealt corruptly with him;
they are **no longer his children**
because they are blemished;
they are a crooked
and twisted generation.

DEUTERONOMY 32:5

THE
SAME
STORY



ISAIAH

2 Hear, O heavens, and give ear,
O earth; for the Lord has spoken:
“**Children have I reared
and brought up,**
but they have **rebelled**
against me.”

ISAIAH 1:2



THE PROPHETS DO NOT REDEFINE MOSES—
THEY DEVELOP AND CONFIRM HIS WORD.



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ISAIAH 65:15-17

“...the Lord GOD will **put you to death...**
his servants he will call by **another name...**
For behold, I create **new heavens**
and a **new earth...**”

LOOK WHAT YOU HAVE:



JUDGMENT

The Lord executes judgment on rebellious Israel.



FAITHFUL SERVANTS

His servants are preserved and distinguished.



OLD ORDER ENDING

The corrupt and rebellious order comes to an end.



NEW CREATION BEGINNING

God creates new heavens and a new earth.

Isaiah does not introduce a new eschatology; he announces the **covenant renewal** that Moses predicted.



EXACTLY MOSES.

The same story, the same God, the same end, and the same hope.



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JOEL 1:1-2

- 1 Blow a trumpet in Zion;
sound an **alarm** on my holy mountain!
Let all the inhabitants of the land **tremble**,
for **the day of the Lord** is coming; it is near,
- 2 a day of **darkness** and **gloom**,
a day of **clouds** and **thick darkness!...**”



THE DAY OF THE LORD IS COMING.



A DIVINE
ALARM

God warns
His people
in advance.



A UNIVERSAL
TREMOR

All creation
is affected.



A DAY OF
DARKNESS

Not light, not peace,
but judgment.



THE DAY IS
NEAR

Imminent and
certain.



Joel does not introduce a new
eschatology—he announces
the **Day of the Lord**,
the same covenant event
Moses foretold.



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JOEL 2:28-32

THE DAY OF THE LORD

GOD'S SPIRIT • COSMIC SIGNS • SALVATION

28 “And it shall come to pass afterward, that I will **pour out my Spirit on all flesh**; your sons and your daughters shall **prophecy**, your old men shall **dream dreams**, and your young men shall **see visions**.

29 Even on the male and female servants in those days I will **pour out my Spirit**.

30 “And I will show **wonders** in the heavens and on the earth, **blood** and **fire** and columns of smoke.

31 The sun shall be turned to **darkness**, and the moon to **blood**, before **the great and awesome day of the Lord** comes.

32 And it shall come to pass that everyone who **calls on the name of the Lord** shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom **the Lord calls**.



POUR OUT MY SPIRIT

On all flesh
(vv. 28-29)



WONDERS IN HEAVEN AND EARTH

Blood, fire, smoke (v. 30)



COSMIC DISTURBANCES

Sun darkened, moon to blood (v. 31)



THE GREAT AND AWESOME DAY OF THE LORD

Near and inevitable (v. 31)



SALVATION FOR ALL WHO CALL ON HIM

Zion's survivors will be saved (v. 32)



JOEL DOES NOT INTRODUCE A NEW ESCHATOLOGY—
HE ANNOUNCES THE DAY OF THE LORD
THAT MOSES ALREADY REVEALED.



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PETER CONNECTS JOEL 2 TO ACTS 2

THE PROMISE FULFILLED • THE DAY HAS COME



JOEL 2:28-32

“And it shall come to pass afterward,
that I will **pour out my Spirit on all flesh**;
... I will show **wonders** in the heavens
and on the earth... The sun shall be
turned to **darkness**, and the moon to **blood**,
before **the great and awesome**
day of the Lord comes.
...everyone who **calls on the name**
of the Lord shall be saved...”

Joel 2:28-32



THE DAY OF THE LORD
WAS PROMISED.



PETER DECLARES: **THE PROPHETIC DAY**
MOSES WARNED ABOUT HAS ARRIVED.

THIS IS THAT

ACTS 2:16



THE HOLY SPIRIT
IS POURED OUT.



SALVATION IS
PROCLAIMED.



ACTS 2:14-21 PETER SPEAKS

“But this is what was spoken by the prophet Joel:
¹⁷ ‘And **in the last days** it shall be,
God declares, that I will **pour out my Spirit**
on all flesh, and your sons and your daughters
shall **prophesy**, and your young men shall **see**
visions, and your old men shall dream dreams;
¹⁹ even on my male servants and female servants
in those days I will pour out my Spirit,
and they shall prophesy.
²⁰ And I will show **wonders** in the heavens above
and signs on the earth below, **blood**, and **fire**,
and vapor of smoke; ²¹ the sun shall be turned
to **darkness** and the moon to **blood**,
before **the day of the Lord** comes,
the great and magnificent day.’”



THE **DELIVERANCE** PROMISED
IS NOW AVAILABLE **IN CHRIST**.



SAME PROMISE. SAME DAY. SAME GOD.
FROM **MOSES** TO THE **PROPHETS** TO THE **APOSTLES**.



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DANIEL 12:1-2

THE TIME OF THE END

- 1 “At that time shall arise **Michael**, the great prince who has charge of your people. And there shall be **a time of trouble**, such as never has been since there was a nation till that time. But at that time **your people shall be delivered**, everyone whose name shall be found **written in the book**.”
- 2 “And many of those who sleep in the dust of the earth shall **awake**, some to **everlasting life**, and some to **shame** and **everlasting contempt**.”

THE DEAD SHALL AWAKE



**SOME TO
EVERLASTING LIFE**
Resurrection to life
and eternal destiny.



**SOME TO SHAME AND
EVERLASTING CONTEMPT**
Resurrection to judgment
and eternal disgrace.

A TIME OF TROUBLE

Such as never has
been since there
was a nation till
that time.



DELIVERANCE FOR GOD'S PEOPLE

Everyone whose
name shall be
found written
in the book.



DANIEL CONFIRMS THE MESSIANIC TIMELINE
MOSES PROCLAIMED—**THE END, THE DELIVERANCE,
THE RESURRECTION, AND THE JUDGMENT.**



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DANIEL 12:6-11 NIV

- 6 One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?”
- 7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, “It will be for a **time, times and half a time**. When the **power of the holy people** has **been finally broken**, all these things will **be completed**.”
- 8 I heard, but I did not understand. So I asked, “My lord, what will **the outcome** of all this be?”
- 9 He replied, “Go your way, Daniel, because **the words are rolled up and sealed** until the time of the end.
- 10 Many will be **purified, made spotless and refined**, but the **wicked** will continue to be wicked. None of the wicked will understand, but those who are **wise** will understand.
- 11 “From the time that **the daily sacrifice is abolished** and the abomination that causes desolation is set up, there will be **1,290 days**.”

DANIEL 12:6-11

7 KEY POINTS

1



**YOUR
PEOPLE**

2



**HOLY
PEOPLE**

3



**TIME OF
TROUBLE**

4



RESURRECTION

5



THE END

6



**SHATTERING
OF HOLY
PEOPLE**

7



FINISH

GOD'S PLAN UNFOLDS: TROUBLE, TRIAL, TRIUMPH, AND COMPLETION.

ASTONISHING CONNECTION

DANIEL 12:7 & DEUTERONOMY 32



DANIEL 12:7

“It will be for a time, times and half a time.
When the power of the holy people
has been shattered, all these things
will be completed.”

Focus: The end of the shattering of the
holy people’s power brings completion.



DEUTERONOMY 32

“I would hide My face from them,
see how their end would be,
for they are a perverse generation,
children in whom is no faith.
When their power is gone,
they would remember My name.”

Focus: When their power is gone, they will
remember God—revealing their true state.



Both passages reveal the same principle:

When the **power of the holy people is shattered**, God’s purposes are **completed**.

MALACHI 4:1-6

- 1 “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble. The day that is coming will set them on fire,” says the LORD Almighty, “not a root or a branch will be left to them.”
- 2 But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go free, leaping with joy like calves let out to pasture.
- 3 You will trample the wicked, for they will be ashes under the soles of your feet on the day when I act,” says the LORD Almighty.
- 4 “Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel.
- 5 “See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.
- 6 He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.”

MALACHI 4:1-6

EXACTLY WHAT MOSES STATED IN DEUTERONOMY 32



- **BURNING DAY**

The day is coming that will burn like a furnace.



- **ARROGANT DESTROYED**

All the arrogant and evildoers will be stubble—consumed and left with no root or branch.



- **RIGHTEOUS SPARED**

The righteous will rise with healing, go free, and leap for joy like calves let out to pasture.



- **ELIJAH COMES FIRST**

Elijah the prophet will be sent before the great and dreadful day of the LORD.

Malachi 4 reveals
God's final
judgment and
restoration—**just
as Moses declared
in Deuteronomy 32.**



MALACHI 4:5

ELIJAH COMES FIRST

“See, I will send you the prophet **Elijah** before that great and dreadful day of the LORD comes.”

JESUS IDENTIFIED ELIJAH

“And if you are willing to accept it, he is **Elijah** who was to come.”

MATTHEW 11:14



JESUS

IDENTIFIED ELIJAH



JOHN THE BAPTIST

IS **ELIJAH**



CONCLUSION

WHO IDENTIFIED ELIJAH?
JESUS.
JOHN THE BAPTIST.



THEREFORE

Malachi's Day
belongs to the **first century**.



AGAIN

No new story.
Same story.



SUMMARY

PROPHET	THEME
ISAIAH 1	Covenant sons become rebellious children
JOEL 2	The Day of the Lord approaches
DANIEL 12	The end comes when Israel's power is shattered
MALACHI 4	The Day burns against the wicked but vindicates the righteous



DID THE PROPHETS REDEFINE MOSES?

EVERY PROPHET ANSWERS WITH A RESOUNDING **NO.**



ISAIAH

Develops Moses' **covenant lawsuit** and ends with a **new creation** after judgment.



JOEL

Develops Moses' **Day of the Lord**.



DANIEL

Develops Moses' "end" and ties it to the **shattering** of Israel's power.



MALACHI

Develops Moses' **covenant curse** into the coming **Day** that precedes the Messiah. He declares that the day of the Lord would follow **immediately after the appearance of Elijah (John The Baptist)**. This is exactly what took place in **70 AD** at the **destruction of Jerusalem** and the **dissolution of Old Covenant Israel**.





THE WITNESS OF SCHOLARSHIP



Do respected scholars recognize
these **same observations**?

YES.

Even those who disagree with our conclusions
often acknowledge the **same exegetical facts**.



Our appeal has been to **Scripture**.
Now let's briefly hear from several highly respected
scholars whose observations confirm what we've
just seen in Moses and the Prophets.

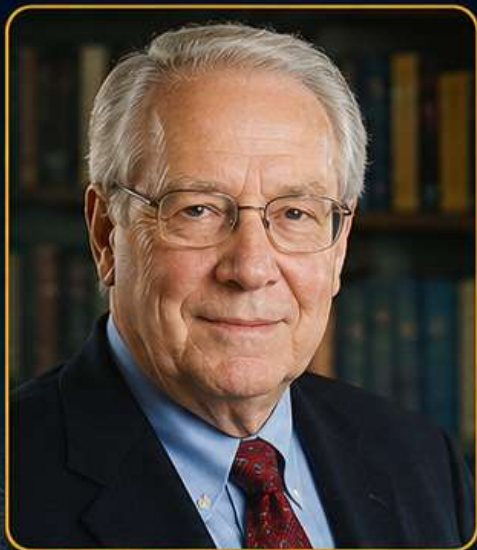


TRUTH WELCOMES EXAMINATION. THE TEXT SPEAKS. SCHOLARSHIP ACKNOWLEDGES.



R. T. FRANCE

MATTHEW 24 IS ABOUT JERUSALEM



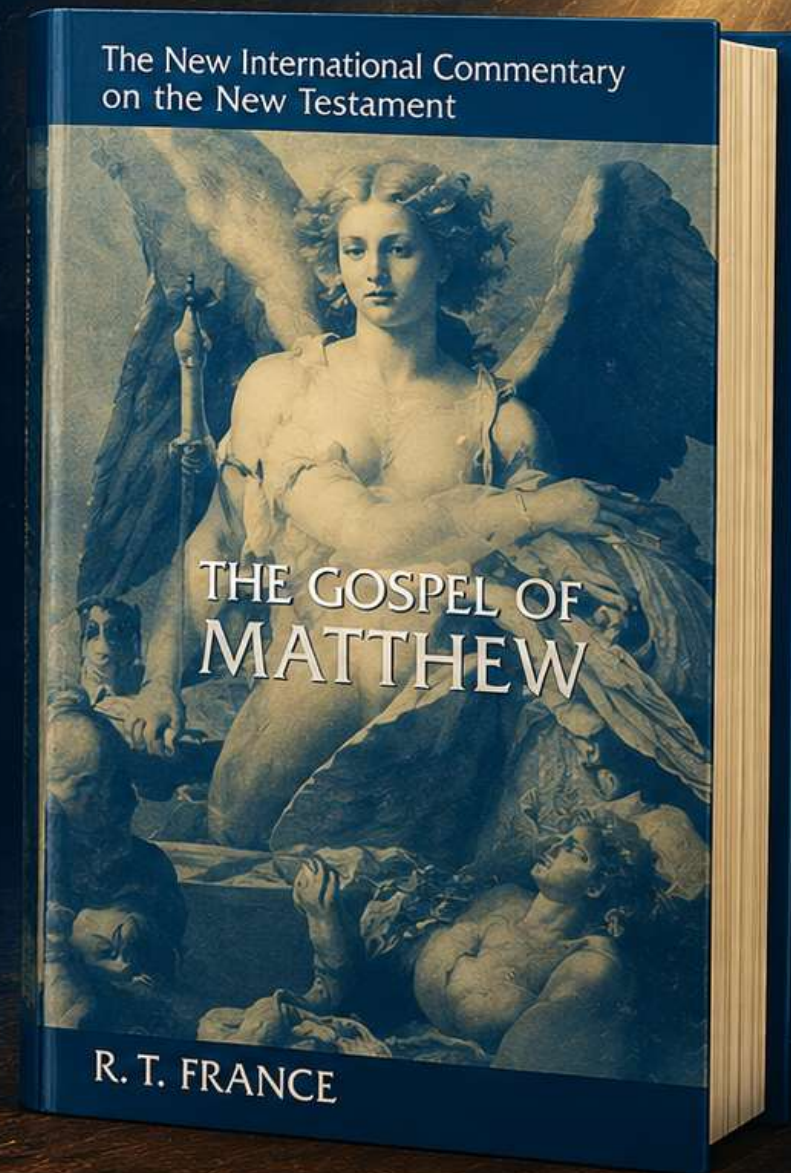
“The focus of the discourse is not the end of the world but the **destruction of Jerusalem and its temple.**”

— R. T. France,
The Gospel of Matthew
(The New International Commentary
on the New Testament, Eerdmans, 2007),
commentary on Matthew 24.



KEY OBSERVATION

- ✓ Jesus' prophecy centers on Jerusalem.
- ✓ The Temple's destruction is the dominant focus.
- ✓ The discourse should not automatically be transferred to the end of world history.





R. C. SPROUL

THE LAST DAYS ACCORDING TO JESUS

“The coming of Christ in **A.D. 70** was a coming in **judgment** on the Jewish nation, indicating the **end of the Jewish age** and the fulfillment of a **day of the Lord**. Jesus really did come in judgment at this time, **fulfilling his prophecy** in the Olivet Discourse.”



— R. C. SPROUL

The Last Days According to Jesus
(Baker Books, revised edition), p. 158

EXPLANATION OF SPROUL'S QUOTATION



1. ROOTED IN MOSES

Moses foretold Israel's "**latter end**" and the curses of the covenant (Deut. 28–30). This includes a future Day when the Lord would punish the nation for its covenant unfaithfulness.



2. DEVELOPED BY THE PROPHETS

The Prophets expanded this into the "Day of the Lord" — a coming time of judgment on Jerusalem and Israel (Isa. 2:12; Joel 1–2; Zeph. 1:14–18; Mal. 4:1–5). They never taught the end of the physical world.



3. TAUGHT BY JESUS

In the Olivet Discourse, Jesus used the very language of the Prophets to describe coming judgment on Jerusalem and the Temple, not the end of the universe (Matt. 24; Luke 21).



4. FULFILLED IN A.D. 70

According to Sproul, Christ came "in judgment" in A.D. 70 through the Roman destruction of Jerusalem and the Temple—ending the Jewish age and fulfilling the Day of the Lord promised by Moses and the Prophets.

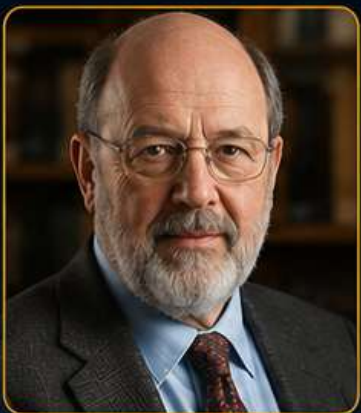


Sproul sees perfect continuity: Moses → Prophets → Jesus → A.D. 70
Jesus did not redefine Moses and the Prophets—He fulfilled them.



N. T. WRIGHT

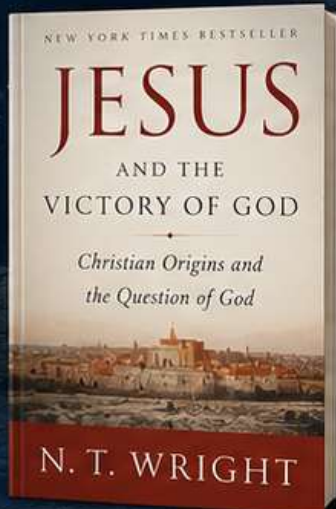
JESUS' "COMING" MEANT JUDGMENT ON JERUSALEM AND THE VINDICATION OF THE SON OF MAN



“Jesus was not predicting the end of the space-time universe, but **the end of the present age centered on the Temple.**”

— N. T. Wright

Jesus and the Victory of God
(Minneapolis: Fortress Press, 1996), p. 289.



KEY OBSERVATION



- ✓ Jesus' prophecy concerns the judgment of Jerusalem.
- ✓ The destruction of the Temple marks the end of the Old Covenant age.
- ✓ The "coming of the Son of Man" is the language of vindication and judgment, not the end of the universe.

EXPLANATION OF WRIGHT'S VIEW



1. ROOTED IN THE PROPHETS

Wright shows that the language Jesus uses in the Olivet Discourse comes from the Old Testament prophets who spoke of God's judgment on His people and the end of the present age (Isa. 2; Joel 2; Zech. 14; Dan. 7).



2. THE DAY OF THE LORD

The "Day of the Lord" in the prophets was a historical judgment, not the end of the cosmos. Jesus applies this language to Jerusalem and the Temple.



3. THE COMING OF THE SON OF MAN

In Daniel 7, the Son of Man "comes" to the Ancient of Days to receive the kingdom in judgment. Wright: Jesus was speaking of His own vindication through the judgment on Jerusalem.



4. FULFILLED IN A.D. 70

The destruction of Jerusalem in A.D. 70 was the climactic judgment of God and the transition to the new age inaugurated by Christ.

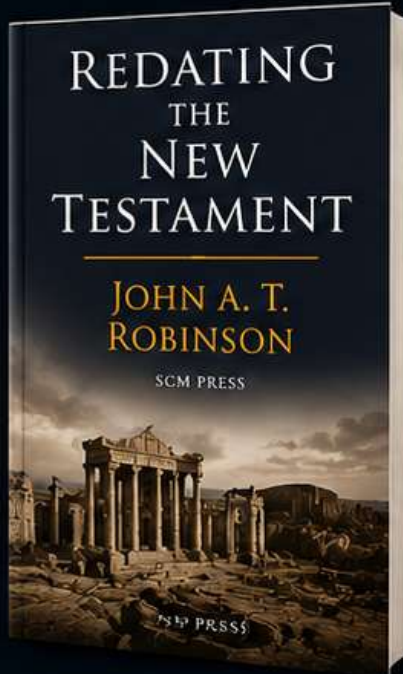


Wright sees Jesus as announcing the end of the age centered on the Temple—not the end of the world.
Jesus' prophecies must be read in their first-century context.



JOHN A. T. ROBINSON

THE NEW TESTAMENT BELONGS BEFORE A.D. 70



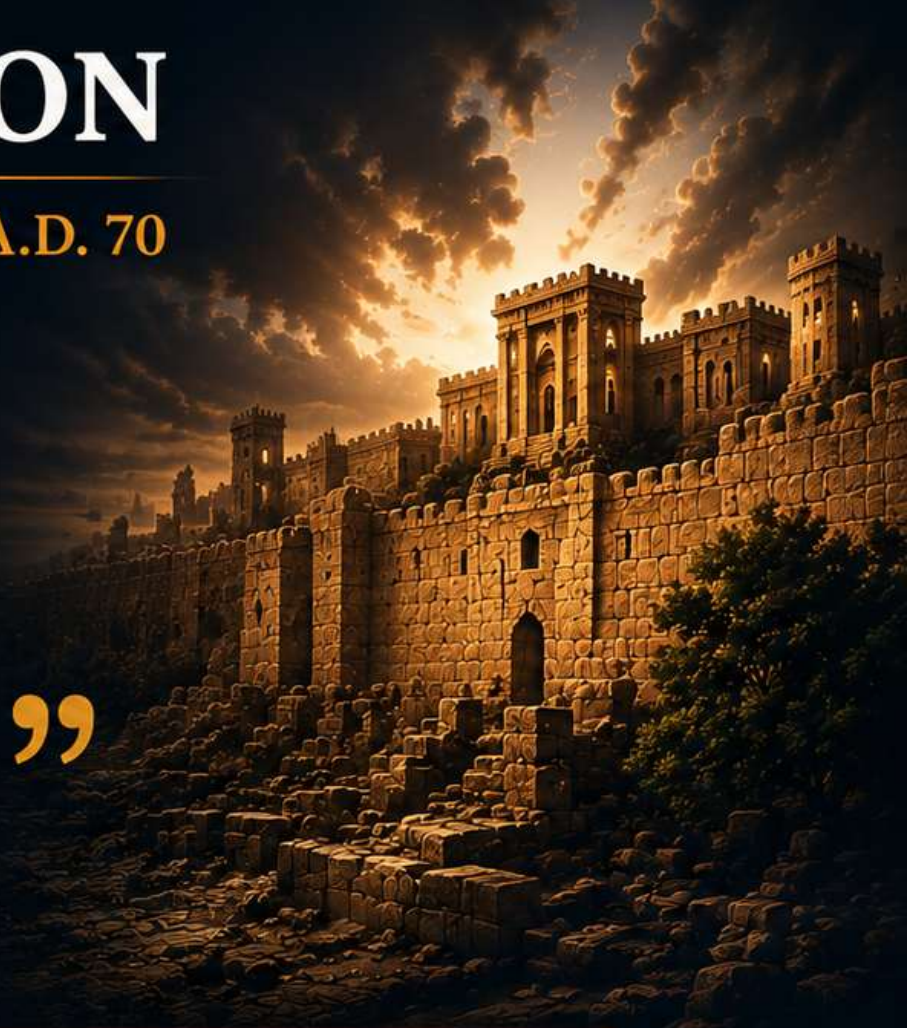
“ One by one the traditional reasons for dating the New Testament books after the fall of Jerusalem in A.D. 70 have disappeared. ”

— John A. T. Robinson
Redating the New Testament
(SCM Press, 1976)



KEY OBSERVATIONS

- ✓ The New Testament was written **before** Jerusalem's destruction.
- ✓ The apostles wrote with the events of A.D. 70 still in their **future**.
- ✓ The prophetic expectation of an imminent “end” belongs to the **first-century** audience.





JOHN OWEN

THE “HEAVENS AND EARTH” AND THE DAY OF JUDGMENT REFER TO A.D. 70



John Owen

(1616–1683)

Puritan Theologian
and Preacher



*A faithful
interpreter of
Scripture and
the sovereignty
of God.*

“...the heavens and earth here intended in this prophecy of Peter, the coming of the Lord, and the day of judgment and perdition of ungodly men, mentioned in the destruction of that heaven and earth, do all of them relate, **not to the last and final judgment of the world, but to that utter desolation and destruction** that was to be made of **the Judaical church and state**...

“...he will come, he will not tarry; and then the heavens and earth that God himself planted—the sun, moon, and stars of the Judaical polity and church—the whole old world of worship and worshippers... shall be sensibly **dissolved and destroyed.**”

— John Owen, “Providential Changes,”
An Argument for Universal Holiness
(Works of John Owen, Vol. 9, pp. 6, 10)



KEY OBSERVATIONS



John Owen, a leading Puritan theologian, teaches that the “heavens and earth,” the coming of the Lord, and the day of judgment in 2 Peter 3 refer to the **destruction of the Judaical church and state**, not the end of the material universe.



He identifies this event with the sensible dissolution of the “sun, moon, and stars” of the Judaical polity, **fulfilled in A.D. 70.**



Owen’s interpretation confirms that even in the 17th century, careful expositors understood the prophetic language as referring to **covenantal judgment**, not cosmic annihilation.



THE PROPHETS SPOKE OF ISRAEL’S COVENANT END—JESUS ANNOUNCED IT—
THE APOSTLES CONFIRMED IT—AND HISTORY FULFILLED IT IN A.D. 70.



SCHOLARSHIP SUMMARY

RESPECTED VOICES, COMMON GROUND

These respected scholars are **not** Full Preterists.
Yet they acknowledge the same **hermeneutical principles** that Fulfilled Eschatology upholds.

R. C. SPROUL

The Day of the Lord
in A.D. 70



"The day of the Lord that was to come in judgment on Israel came in the **destruction of Jerusalem in A.D. 70**."

— R. C. Sproul
The Last Days According to Jesus, p. 167

JOHN OWEN

"Heavens and Earth" and the
Day of Judgment in A.D. 70



The heavens and earth... the coming of the Lord, and the day of judgment... relate, not to the last and final judgment of the world, but to that **utter desolation and destruction** that was to be made of the **Judaical church and state...**

— John Owen
Works, Vol. 9, p. 6

JOHN A. T. ROBINSON

The New Testament Belongs
Before A.D. 70



One by one the traditional reasons for dating the New Testament books after the fall of Jerusalem in A.D. 70 **have disappeared.**

— John A. T. Robinson
Redating the New Testament (SCM Press, 1976)

N. T. WRIGHT

Jesus Announced the
Judgment of Jerusalem



The announcement of the kingdom involves the announcement of God's coming judgment on Israel through the **destruction of Jerusalem.**

— N. T. Wright
Jesus and the Victory of God, p. 276



THEY ACKNOWLEDGE THE SAME **HERMENEUTICS** WE HOLD:

- ✓ The Old Testament prophets speak of **covenant judgment** on Israel.
- ✓ Jesus applies those prophecies to His **contemporaries** (Matt. 24).
- ✓ The apostles wrote expecting these events to **happen soon.**
- ✓ The destruction of Jerusalem in **A.D. 70** is the **fulfillment.**
- ✓ The New Covenant brings the end of the old order and the beginning of something **new.**



THE DIFFERENCE?

Many stop short.
Fulfilled Eschatology
lets the Word be **decisive.**

2 Tim. 3:16–17

*All Scripture is God-breathed and profitable...
that the man of God may be complete,
equipped for every good work.*



PRACTICAL APPLICATION #1

TRUST GOD'S WORD ABOVE TRADITION

— GOD'S REVELATION DEFINES ITS OWN TERMS



From Moses to the Prophets,
from Jesus to the Apostles—
the Word is consistent,
the message is clear.

If Scripture is this
coherent, what will
we do with it?



WILL WE ALLOW SCRIPTURE TO SPEAK?

Or will we allow later traditions and theories to redefine
what God has already revealed?



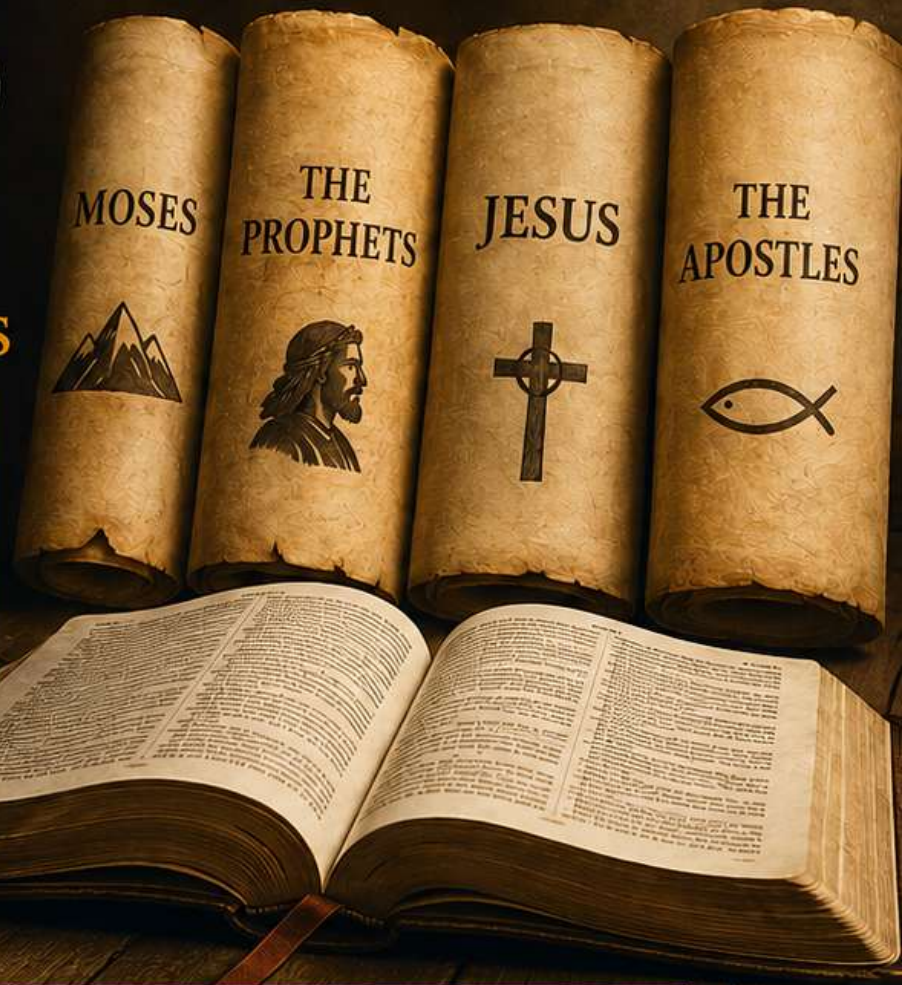
OUR AUTHORITY IS THE BIBLE—NOT TRADITION.

Truth is not determined by popularity, but by God's Word.



BE BEREAN—SEARCH, COMPARE, DISCERN.

Test everything by Scripture. Hold fast to what is good. (Acts 17:11)



“ Sanctify them in the truth;
your word is truth.”

JOHN 17:17



PRACTICAL APPLICATION #2

LIVE IN THE NEW COVENANT GOD ESTABLISHED

The Old Covenant truly ended—therefore, the Kingdom has come.
The promises are not postponed—they are our present reality.

“The kingdom of God
is within you.”

— LUKE 17:21



WE ARE CITIZENS
OF HIS KINGDOM



The Kingdom is
not future—it is
present.

Col. 1:13; Heb. 12:28

WE LIVE IN THE
NEW CREATION



We are not waiting
for new creation—
we are living in it
right now.

2 Cor. 5:17; Gal. 6:15

WE MINISTER
RECONCILIATION



We are not waiting
for reconciliation—
we are ministers
of it.

2 Cor. 5:18–20

OUR HOPE IS
FULLY REALIZED



The promises are
fully “Yes” in Christ—
we stand on what
God has done.

2 Cor. 1:20; Eph. 2:6

WE WALK IN
NEW COVENANT
FREEDOM



No more shadows or
types—only substance,
grace, and power.

Heb. 10:1; 2 Cor. 3:17

🎯 PRACTICAL TAKEAWAY

Because the old covenant order
ended in A.D. 70, we:

- ✓ Live with **confidence**, not fear.
- ✓ Worship in **Spirit and truth**, not in shadows and symbols.
- ✓ Serve with **purpose**, knowing our labor is not in vain.
- ✓ Share the **good news** boldly—the Kingdom has come!

“You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...
to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word
than the blood of Abel.”

HEBREWS 12:22–24



NOT WAITING. NOT HOPING. LIVING AS THOSE WHO HAVE ALREADY INHERITED.
THIS IS OUR CALL. THIS IS OUR LIFE.



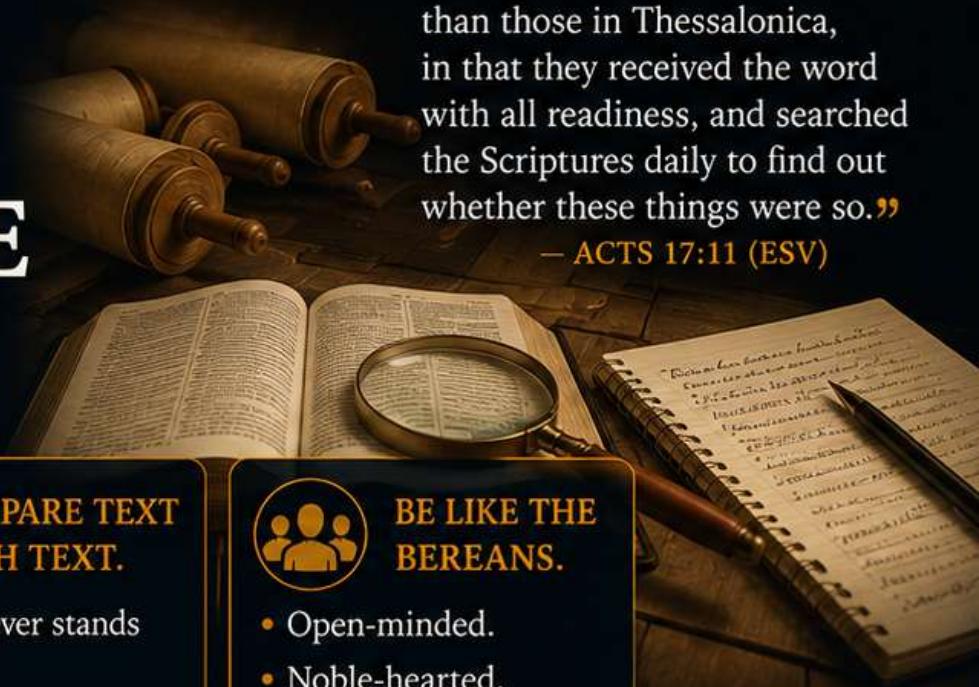
PRACTICAL APPLICATION #3

BECOME FAITHFUL STUDENTS OF SCRIPTURE

TRUTH IS DISCERNED, NOT ASSUMED.
SCRIPTURE IS OUR AUTHORITY, NOT TRADITION.

“These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”

— ACTS 17:11 (ESV)



DON'T INHERIT THEOLOGY.

- Many beliefs are passed down without examination.
- Our allegiance is to what God has said, not what we've heard.
- Test everything.

1 THESS. 5:21



STUDY SCRIPTURE.

- Give attention to the text.
- Understand the context.
- Know the whole counsel of God.
- Let Scripture interpret Scripture.

2 TIM. 2:15



SEARCH THE SCRIPTURES.

- Ask good questions.
- Use the tools God provides.
- Be diligent. Be teachable.
- Seek truth, not victory.

PROV. 2:4-5



COMPARE TEXT WITH TEXT.

- One verse never stands alone.
- Clear passages interpret less clear ones.
- Harmony is the goal, not forced uniformity.

ISA. 28:10; 1 COR. 2:13



BE LIKE THE BEREANS.

- Open-minded.
- Noble-hearted.
- Devoted to truth.
- Quick to receive. Eager to verify.

ACTS 17:11



A FAITHFUL STUDENT IS:

- ✓ Humble before the Word
- ✓ Obedient to the Word
- ✓ Bold to proclaim the Word
- ✓ Diligent in the Word
- ✓ Dependent on the Spirit
- ✓ Faithful to the end



OUR CALL TODAY

Commit to handle the Word of God with accuracy (2 Tim. 2:15).

Let **the Bible** shape your beliefs, your life, and your message.

THE SCRIPTURES ARE ABLE TO MAKE YOU WISE FOR SALVATION THROUGH FAITH IN CHRIST JESUS.

— 2 TIMOTHY 3:15 —



THANK YOU

FOR JOINING ME ON THIS JOURNEY THROUGH

THE END ACCORDING TO MOSES & THE PROPHETS

The story is one. The fulfillment is real. The Kingdom has come.



STEVE MAGUA

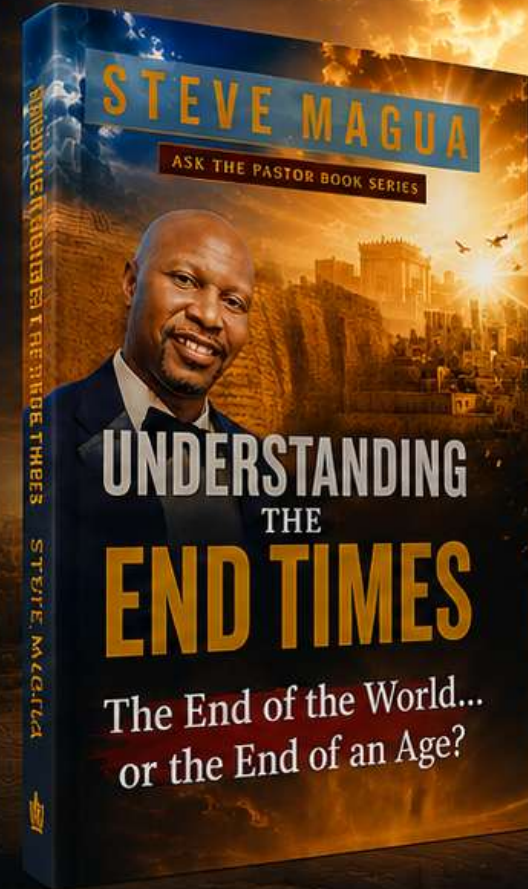
Pastor | Teacher | Author
Ask the Pastor Book Series

“



Therefore, since we are receiving
a kingdom that cannot be shaken,
let us be thankful, and so worship
God acceptably with reverence
and awe... ”

HEBREWS 12:28 (ESV)



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fullness of God's Kingdom*

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www.beyondcreationscience.com



CONTINUE THE CONVERSATION.
CONTINUE THE MISSION.
TOGETHER, LET'S MAKE MUCH
OF JESUS—NOW AND ALWAYS!

KEEP STUDYING. KEEP GROWING. KEEP REIGNING WITH HIM.