

Some Preterist Charts

By [Ward Fenley](#)

Signs of the Times

Those who search the Scriptures are very aware of the fact that the destruction of Jerusalem was synonymous with the coming of the Lord. With these two texts in mind it becomes very evident why the disciples associated the two events.

Greater support that the disciples were not addressing two events separated by thousands of years emerges when the parallel passages are placed beside each other:

Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	Mark 13:4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?	Luke 21:7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
---	---	---

Notice the accounts of Mark and Luke as they present the disciples' questions. Mark and Luke, like Matthew, record two questions asked by the disciples. The first question in all three accounts is the same: "When shall these things be?" When the second question is harmoniously compared, the mind of the disciples is exposed concerning their true assumption regarding the destruction of Jerusalem:

Matthew	Mark	Luke
<i>what shall be the sign of thy coming, and of the end of the world?</i>	<i>what shall be the sign when all these things shall be fulfilled?</i>	<i>what sign will there be when these things shall come to pass?</i>

In Mark and Luke the phrase, "these things" is referring to the first question, "When shall these things be?". "These things" in the second question of Mark and Luke is referring to the Temple. Mark's and Luke's account with the parenthetical statement, "the destruction of the Temple" would read as follows: Mark: "What shall be the sign when all these things (the destruction of the Temple) shall be fulfilled?" Luke: "What sign will there be when these things (the destruction of the Temple) shall come to pass?"

The word "sign" should now inform us about the intention and thought of the disciples in regard to the account in Matthew, especially when the parenthetical statement is interjected: "What shall be the sign of thy coming, and of the end of the world (the destruction of Jerusalem)?" The signs which the disciples requested were those that would prove the imminence of the coming destruction and the return of Christ.

If the disciples were mistaken in their assumption that the destruction of the Temple was synonymous with the coming of the Lord, one would think that the Lord, who knew their hearts (Matthew 9:4; Mark 2:8; Luke 16:15), would have corrected their erroneous conclusion. This, however, is not the case. Rather, He began to answer their questions with what would be the primary text used to prepare the early church for the return of Christ; i.e., so the apostles could identify the signs by which they could assure themselves and their hearers that the Lord was about to judge national Israel and vindicate Heavenly Israel.

As far as signs are concerned it should be noted that many evangelical circles are talking about the signs of the times. It is very true that in the twentieth century we have experienced false Christs, false prophets, earthquakes, famines, pestilences, wars and rumors of wars, etc. However, does the presence of these things validate the supposition that Matthew 24 refers to this century? Have there not been wars throughout the last two thousand years? Have there not been pestilences? earthquakes? famines? Of course there have! One need only to go to the library and look up wars or famines or pestilences, and they will find an abundance of these throughout the centuries following the apostolic era. In fact, it is amazing to see how many generations thought that Christ would be coming in their lifetime because they thought that the signs in the Olivet Discourse applied to their generation.

While Peter speaks of Noah's heaven and earth, he asserts it was their **WORLD** that perished. This must be viewed as having a bearing on the definition of his (Peter's) heaven and earth. Peter is comparing the perishing of the world at the day of the Lord in Noah's day with his coming day of the Lord. His comparison breaks down if in Noah's day only the world perished but in his (Peter's) coming day of the Lord the physical universe was to perish. The heaven and earth of Noah's day were kept for the day of judgment of ungodly men. And by that word the world that then was perished. By the same word the heavens and earth which now exist, (in Peter's day), are kept for the day of judgment of ungodly men. Now since the heaven and earth, the physical universe, did not perish in Noah's day, how can it be insisted Peter is saying the physical universe must perish in his (Peter's) day of the Lord? How can one extrapolate from a flood that destroyed a **WORLD** to the destruction of the cosmos? How can one say that since there was a global flood this proves the coming destruction of the entire created order? Is it not far more consistent to believe that Peter was saying that just as the diluvian **WORLD** was destroyed by the flood, God is about to destroy the present Jewish **WORLD** by fire? This would be a consistent parallel and comparison. The traditional view is not.

Notice the comparative chart.

Noah's Day	Peter's Day
1. Heaven and earth kept.	Heaven and earth kept
2. Kept for judgment of ungodly.	Kept for judgment of ungodly.
3. Kept by power of God.	Kept by power of God.
4. Earth "perished," Genesis 9:11, but not destroyed.	Earth to perish in same sense?
5. World perished II Peter 2:5	World to perish?

This helps us realize that Peter is speaking of worlds that had/were to perish, not physical creation. We understand from Peter that in Noah's day the world, the moral world, or society perished.

Don Preston

If Babylon was Jerusalem of the first century as we have suggested then the modern ideas of a coming Armageddon, a millennium, and "end of time" judgment are false concepts. What more evidence is there that Babylon was Jerusalem of the first century?

In Revelation 14:6f John's vision revealed an angel with the gospel to preach to all the world with the message of the soon coming judgment on Babylon. When the gospel had been preached to all the world we find the coming of the Lord in judgment because the sin of the land was full, vs. 14ff. The elements of concern here are 1.] the preaching of the gospel into all the world; 2.] the filling of the measure of sin; 3.] the soon coming of the Lord. Notice the comparison chart of Revelation 14 and Matthew.

Matthew 23-24	Revelation 14
Preaching to all the world, 24:14	Preaching to all the world, 14:6
Message of judgment, 23:34-35	Message of judgment, 14:7
Filling the measure of sin, 23:32	Harvest is fully ripe, 14:15f
Judgment in Jesus' generation, 23:34; 24:34	The hour of his judgment has come, 14:7

This chart shows the perfect harmony between Jesus' prediction against Jerusalem and Revelation's prediction of coming judgment against "Babylon." Can it be shown that the gospel was preached into all the world before Jerusalem fell?

Don Preston

Below are two charts which display the correlation between the temporal shadow of the wanderings of the children of Israel, and that for which it stood in shadow: the "last days" of the Old Covenant "aeon".

OLD COVENANT: COVENANT OF DEATH		
First Passover	50 days later – the Law was given 3,000 die for worshipping the golden calf (Ex. 32:28)	Promised Land
Slavery In EGYPT	40 YEARS TRANSITION Miraculous Evidences of God's Presence and Power	Crossing Jordan Salvation Complete
Crossing The Red Sea - Deliverance	SHADOW	

NEW COVENANT: COVENANT OF LIFE		
First Spiritual Passover	50 days later – the Spirit was given 3,000 baptized, receive life (Acts 2:41)	Christ's Kingdom
Slavery To SPIRITUAL EGYPT (elements)	40 YEARS TRANSITION Miraculous Evidences of God's Presence and Power	End of Old Cov. Age - Salvation Complete
Christ's Death - Deliverance	FULFILLMENT	

Old Testament Type - New Testament Reality
Seven Feasts Fulfilled by Christ and His Body from the Cross to the Parousia in AD70

PASSOVER

- **OT:** Exodus from the bondage of Egypt
NT: Exodus from the bondage of the Law

UNLEAVENED BREAD

- **OT:** Sustenance to leave Egypt and travel toward the promised land.
NT: Christ's Body (Partaking of Christ - in Christ) becomes safe haven for first century believers in holy walk towards their inheritance.

FIRST FRUITS

- **OT:** Waving of the barley sheaf - guarantee of future harvest
NT: Resurrection of Christ

PENTECOST

- **OT:** Two loaves of leavened bread from the wheat harvest
NT: Holy Spirit seals 144,000 as first fruits in Book of Acts

TRUMPETS

- **OT:** Calling of an assembly with the shofar
NT: Saints assembled before the return of Christ

DAY OF ATONEMENT

- **OT:** High Priest takes blood into Holy of Holies and returns to congregation
NT: Judgment on physical Israel by temple burning on September 26 , AD70 according to historian, Josephus. - Corporate Body of Christ assembled to witness Christ coming out of the heavens

TABERNACLES

- **OT:** Gathering of grape and fruit harvest, rejoicing with palm branches, living in booths, remembering the wandering in the wilderness
NT: Final harvest, 144,000 with palm branches, God's presence tabernacling with His people

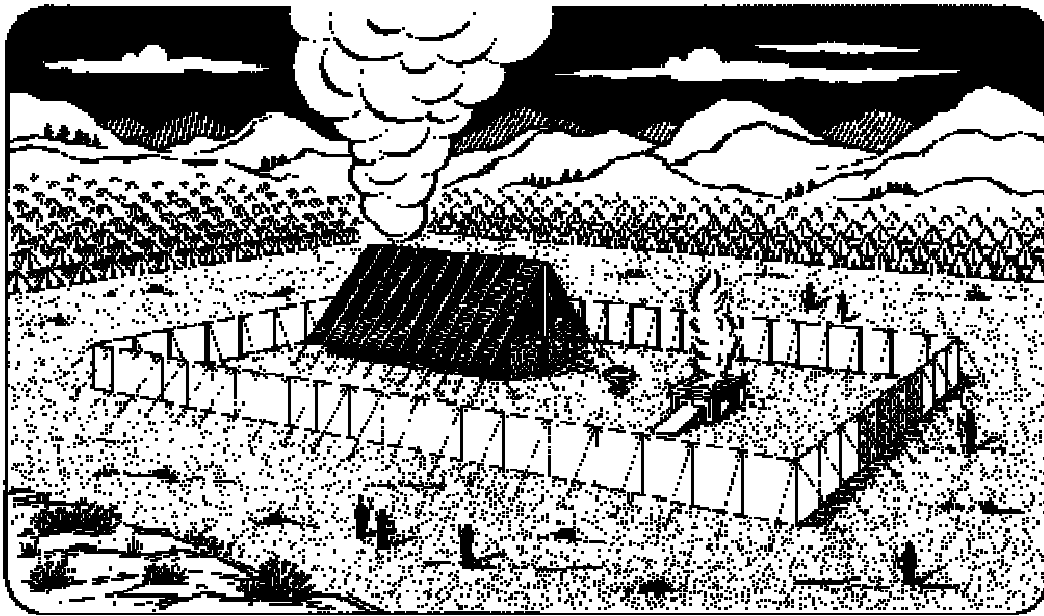
LAST GREAT DAY

- Eight day of Tabernacles - John 7:37. Jesus offers to quench any man's thirst - Rev. 22:17. Spirit and Bride offer to the one who is thirsty, "Come."

Relevance Today - ALL feast days' types and shadows have been completed. We are now all partakers in the perpetual feast of Tabernacles. To partake of Passover is to remember Christ's; to celebrate Tabernacles is to enjoy His presence.

March April	March April	March April	May June		Septembe r October	September October	September October
ABIB	=	Green Ears	SIVAN	DRY SEAS ON	TISHRI	=	Flowing
14th	15th	16th			1st	10th	15th
PASSOV ER	UNLEAVEN ED BREAD	FIRST FRUI TS	WEEKS PENTECO ST	(Appro x. 120 days)	TRUMPE TS	DAY OF ATONEME NT	TABERNAC LES
Lamb Slain Blood Applied First Born Saved	7Days No Leavened Bread Haste	Wavin g of Barley Bread	50 Days after sheaf of wave offering Wheat Harvest	Ark buildin g Church buildin g	Shofar Calling of assembly	High Priest Holy of Holies Judgement	Booths Palms 7 Days + 1 Last Great Day Water

NOTE: God's Redemptive Plan does not encompass the whole year.

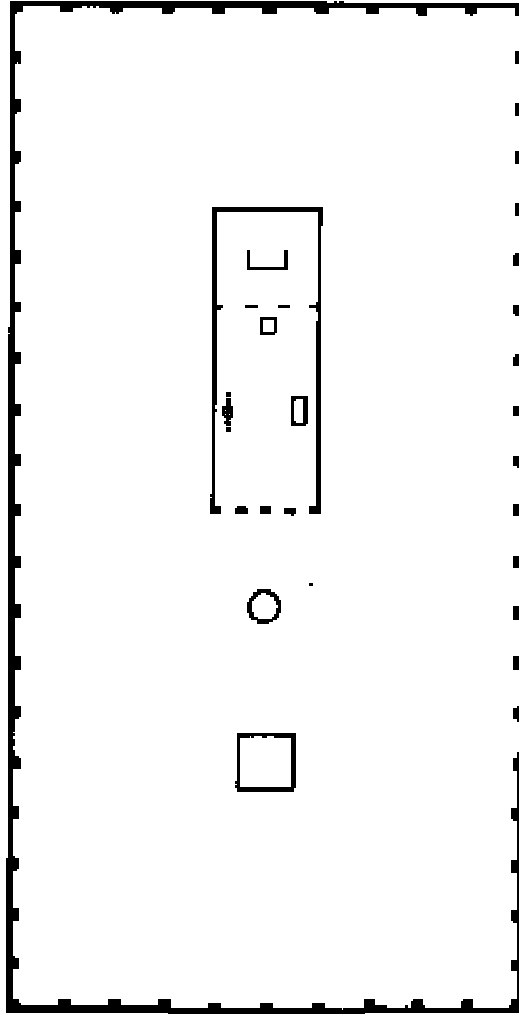


THE TABERNACLE IN THE WILDERNESS

The directions given to Moses for the construction of the Tabernacle may be found in `Exod. 25 to 27`, and the account of the performance of the work, in `Exod. 35 to 40`. Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim (acacia) wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high and 45 feet long, and open at the front or east end. It was covered by a large white linen cloth, interwoven with figures of cherubim, in blue, purple and scarlet. The open end, or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "Door," or first veil. Another cloth of the same material, similarly woven with figures of cherubim, called the "Veil" (or second veil), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was called the "Holy."* The second or rear apartment, 15 feet wide and 15 feet long, was called the "Most Holy." These two apartments constituted the Tabernacle proper; and a tent was erected over them for shelter. It was made of a covering of cashmere cloth or goat hair, another of ram skins dyed red, and another of seal skins (mistranslated badger skins).

The Holy Court or Holy Place

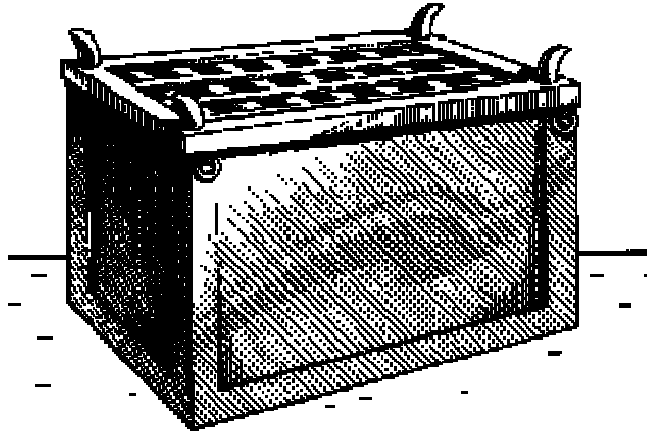


THE TABERNACLE AND COURT

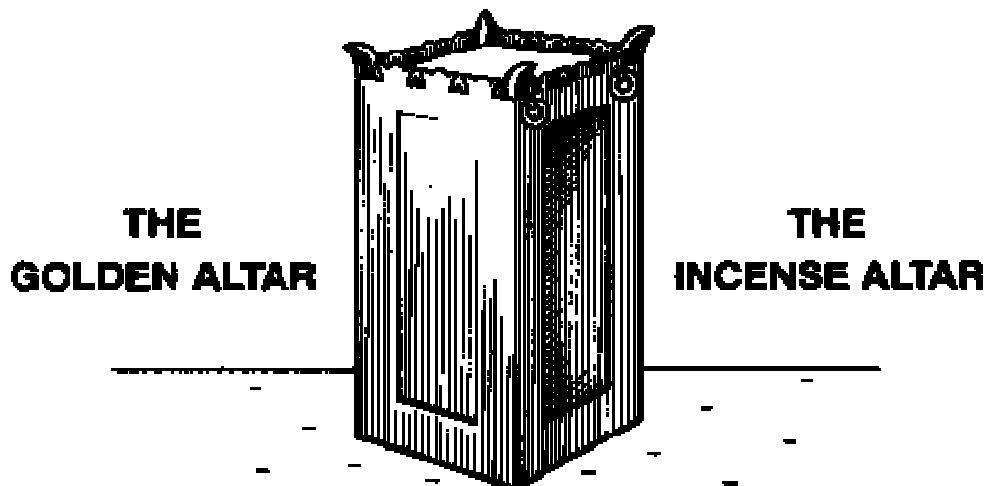
The Tabernacle was surrounded by a yard, or "Court," toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains, suspended from silver hooks, set in the tops of wooden posts 7 1/2 feet high, which were set in heavy sockets of copper (mistranslated brass), and braced, like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"--also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was towards the east, and was called the "Gate." This "Gate" was of white linen, interwoven with blue, purple and scarlet.

It will be noticed that the three entrance passages, viz., the "Gate" into the "Court," the "Door" into the "Holy" and the "Veil" into the "Most Holy," were of the same material and colors. Outside the Tabernacle and its "Court" was the "Camp" of Israel surrounding it on all sides at a respectful distance.

THE BRAZEN ALTAR

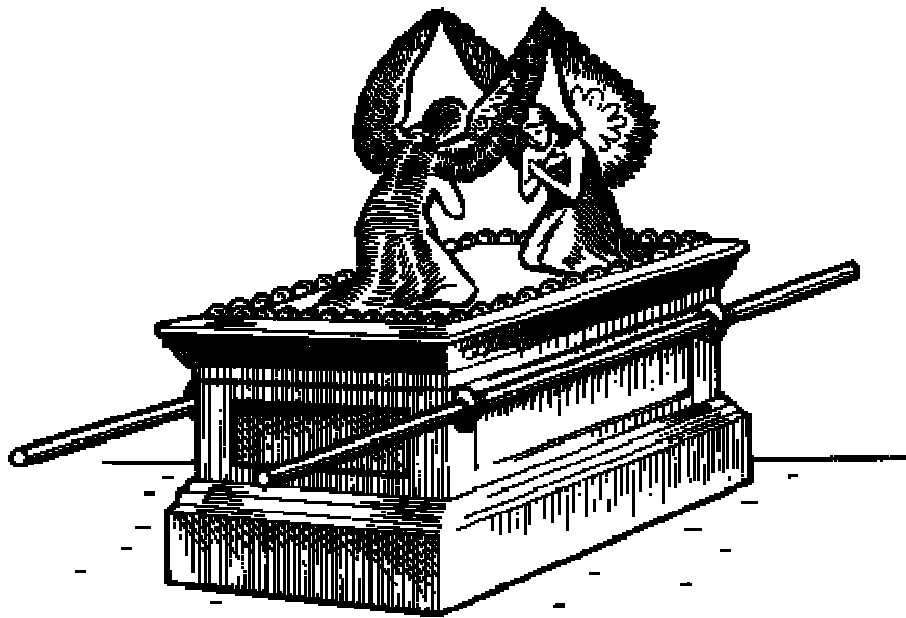


The furniture of the "Court" consisted of but two main pieces: the "Brazen Altar" and the "Laver"--with their respective implements. Just inside the gate, and immediately in front of it, stood the "Brazen Altar." This altar was made of wood and covered with copper, and was 7 1/2 feet square and 4 1/2 feet high. Various utensils belonged to its service--fire pans (called censers), for carrying the fire to the "Incense Altar," basins to receive the blood, flesh hooks, shovels, etc



Having seven branches, and in each branch a lamp. It was the only light in the "Holy"; for, as we have seen, the natural light was obscured by the walls and curtains, and there were no windows. Its seven lamps were cared for, trimmed, supplied with oil, etc., by the High Priest himself, who at such times was to offer incense at the Golden Altar.

Farther on, close up to the "Veil," stood a small altar, of wood covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except what the priests brought in the censers which they set in the top of this "Golden Altar," and then crumbled the incense upon it, causing it to give forth a fragrant smoke or perfume, which, filling the "Holy," penetrated also beyond the "second veil" into the Most Holy or Holy of Holies.



THE ARK OF THE TESTIMONY

Beyond the "Veil," in the "Most Holy," there was but one piece of furniture--the "Ark." It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory or "Mercy Seat." Upon it (and of the same piece), were two cherubs of gold--beaten work. Within this "Ark" (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law. (Heb. 9:4) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the Divine presence. This was the only light in the "Most Holy."

It is noticeable that all the furniture inside the Tabernacle was of gold, or covered with gold, while in the "Court" everything was of copper. Wood, which was the base covered with these metals, was used, we believe, to make the articles of lighter weight, more easily portable, than if of solid metal. This was an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (1 Kings 7:47-50) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the *human* nature in its perfection, a little lower than the angelic nature; and gold representing the *divine* nature, far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions.