

2 – Debunking Preterism

Paul said “the apostasy” would precede the Lord’s return (2 Thess. 2:3). The Greek word for *apostasy* means *a falling away or defection*.¹ It means to turn from following one and adhere to another.

Sadly, before the Lord returns, a number of Jesus-loving Christians will turn from following Christ and will adhere to the antichrist’s one-world religion. Because they did not love the truth, they will be seduced and deceived. They will worship “another Jesus,” “receive a different spirit,” and will embrace “a different gospel” (2 Cor. 11:4). Ultimately, they will bow down to the antichrist himself.

Paul adds further insight into this end-time defection, stating, “The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons” (1 Tim. 4:1). Why will “some . . . fall away from the faith”? Because they were duped by “deceitful spirits and doctrines of demons.” What makes deception so deceptive is we don’t know when we are deceived. We are blinded to the truth without knowing it.

In this session and the next, we will look at two end-time doctrines of demons. The powers of darkness will use these two doctrines to fuel the fires of the end-time apostasy. These are Preterism and the Seven-Mountain Mandate. We will discuss Preterism in this session and the Seven-Mountain Mandate in the next session.

A Plausible Scenario

Sometimes, when debunking eschatological errors, people deem it irrelevant and impractical. Consequently, they don’t pay close attention. Hopefully, the following scenario will illustrate why you should stay fully engaged during this session.

Looking at the signs of the times, I think the stage could be set for the Lord’s return by the end of this decade. I’m not making a prediction. I’m just saying everything could be in place by 2030.

Over the next ten years, based on the current trends in the Charismatic church, let’s say over half embrace Partial Preterism and the Seven-Mountain Mandate. What, exactly, does this mean? In short, they believe most of the prophetic Scriptures have already been fulfilled and a great revival is coming that will transform the nations. This worldwide awakening and outpouring will enable the church to invade the culture, conquer Babylon, establish the kingdom of God in the nations, and Christianize the entire world. Signs and wonders will be the norm. The masses will see the kingdom of God in operation, will repent, and the nations will be reformed.

For the record, I believe a great outpouring of the Spirit is on the horizon marked by signs and wonders. But I don’t believe the Lord aims to transform nations nearly as much as He aims to transform hearts. More on this in a later session.

Not believing in a literal antichrist, a great apostasy, or a harlot church, the leaders of the revival, believing they have a heaven-sent mandate to conquer nations for the kingdom of God, are invited by the Pope to meet a charismatic world-leader who has emerged onto the scene. This world leader, along with the Pope, talk about working together. They say something like, “Despite our differences in beliefs and practices, we need to work together to establish God’s kingdom on the earth. This will end poverty, release prosperity, educate the poor, provide quality healthcare for all, and protect the environment.”

To top it off, both world leaders have the ability to confirm their message with signs and wonders. To the revival leaders, this is a clear sign of God’s endorsement on them, for the kingdom of God doesn’t consist in words but power (1 Cor. 4:20). Blinded by doctrines of demons, the revival leaders align with the Pope and antichrist, who they believe are a godsend to help them establish heaven on earth.

Believing firmly that most of Matthew 24 and the book of Revelation have already been fulfilled, they believe the antichrist came to power during the Roman Empire, sometime prior to 70 A.D. They have no reason to suspect foul play or to question this alignment. Little do they know, they are making a pact with the devil.

Enamored by miracles, revival, and heaven on earth, these leaders—and the millions they influence—align with the harlot church, who intoxicates the world with her doctrines of demons (Rev. 17:2). Many in these revival churches have just taken their first step toward bowing down to the antichrist and receiving the mark of the beast.

Whether it plays out like this remains to be seen. The point is our eschatology really does matter. It is not irrelevant or impractical. It shapes and molds our worldview. It’s imperative to know what we believe and why. It’s critical we think carefully about what the Scriptures teach about the end of the age.

The Four Views of End-Time Prophecy

Before I debunk Preterism, let me quickly define the four main views of end-time prophecy. I beg you, *please*, don't zone out when I introduce a few long theological words. If you have a tendency to zone out when big words are used, hang in there. It really is important to learn these terms. If you don't, you could easily be misled by slick-sounding marketing slogans pushed in popular churches, conferences, and on social media.

Throughout church history, the major end-time beliefs promoted by various leaders can be categorized into the following four main views.

1. Preterism

The term *preterism* comes from the Latin *praeter*, which denotes something is *past*. Preterism, therefore, interprets some or all biblical prophecies as events that have already occurred. According to this view, the prophecies of Daniel happened between the 7th century B.C. until 70 A.D., when the Romans destroyed Jerusalem and the temple.

Full Preterists believe Matthew 24 and the book of Revelation were fulfilled in 70 A.D. while *Partial Preterists* believe only parts of Matthew 24 and the book of Revelation have been fulfilled. Both types of Preterists believe Israel finds its continuation or fulfillment in the church.

Full Preterism, which believes the second coming of Christ, the resurrection of the dead, the marriage supper of the Lamb, and the new heavens and the new earth have already been fulfilled is heresy. It's so nonsensical I will not even waste time debunking it.

Partial Preterism, on the other hand, has become increasingly popular over the past twenty years, influencing many Charismatic and Pentecostal leaders. Therefore, I will spend some time in a minute describing why I believe this teaching does not align with Scripture.

Some well-known Partial Preterists are Bill Johnson and Kris Vallotton of Bethel; the late Peter Wagner, who spearheaded the New Apostolic Reformation (NAR); and scholars Sam Storms, N.T. Wright, Hank Hanegraaff, and R.C. Sproul.

2. Postmillennialism

This view believes Jesus Christ will return after the church has Christianized the world and taken dominion over the seven mountains of culture, including government, business, education, arts and entertainment, media, and religion.

Postmillennialists believe the preaching of the gospel will be so successful it will usher in a Golden Age of Christianity. They foresee a time when the majority of the world becomes Christians, the nations of the earth obey the teachings of the Bible, and faith, righteousness, peace, and prosperity prevail. At some point during this utopian age, Jesus Christ will return and transition the earth to the eternal age. This view interprets the one-thousand-year reign of Christ happening through the church, before Jesus returns (Rev. 20:6). Believing the church will conquer the kingdoms of this world before Christ returns, Postmillennialism also goes by the name Dominionism.

Postmillennialists are often Partial Preterists. Some well-known Postmillennialists are Bill Johnson, Kris Vallotton, and Peter Wagner. A few famous Postmillennialists from church history are George Whitfield, Jonathan Edwards, and Matthew Henry. The Postmillennial view was the most popular among evangelicals during the 1800s.

3. Amillennialism

As the "a" indicates, this view doesn't interpret Christ's one-thousand-year reign literally (Rev. 20:6). Amillennialists believe the millennium, which is another term for the one-thousand-year reign of Christ on the earth, began at Christ's resurrection, will last until Christ returns, and is spiritual in nature.

This view believes Christ is presently reigning over the earth from heaven through His church. They also think Satan has already been bound and is no longer able to deceive the nations. Some conservative Amillennialists, such as Sam Storms, believe Satan is only bound from launching Armageddon prematurely. After this present age has ended, Amillennialists believe Christ will return and usher in the eternal state.

Many have wondered what the difference is between Postmillennialism and Amillennialism. As Sam Storms points out, "Prior to the twentieth century 'amillennialism' was not a term even in use among Christians. All amillennialists were called postmillennialists."² This makes sense because both Amillennialists and Postmillennialists believe in the second coming of Christ after ("post") the Millennial Kingdom.

What, exactly, is the difference between Postmillennialism and Amillennialism? Storms says, "Some have jokingly referred to postmillennialism as 'optimistic amillennialism' or to amillennialism, conversely, as 'pessimistic postmillennialism'! There is a measure of truth in this, for the critical question is whether or not one conceives of the church age as a time of ever-increasing gospel prosperity."³ Herein lies the major difference between Postmillennialists and Amillennialists. Postmillennialists believe the majority of the world will become Christians before Jesus returns whereas Amillennialists are not nearly as optimistic.

Today, many seminar professors and theologians embrace an Amillennial view of the end times, including N.T. Wright and Sam Storms. Amillennialists are typically Full or Partial Preterists.

The chart below shows how both Postmillennialism and Amillennialism believe the Millennial Kingdom is on the earth through the church in the present Church Age.

Postmillennialism and Amillennialism



4. Premillennialism

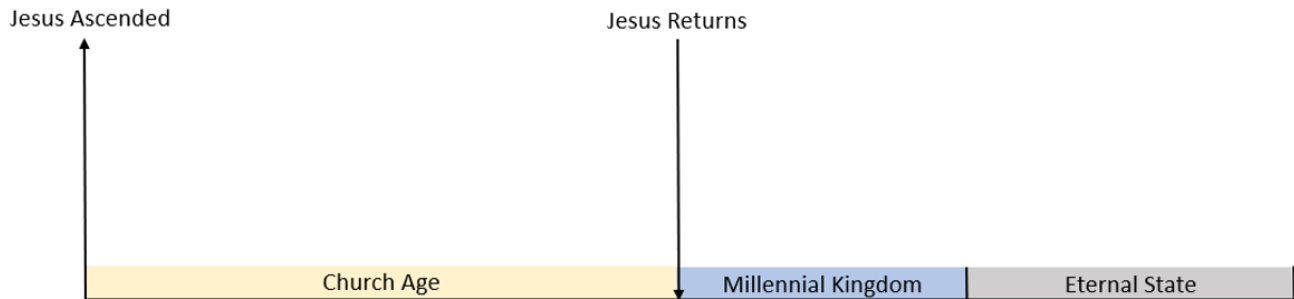
This view interprets biblical prophecies literally, unless the context suggests otherwise. Premillennialists believe the second coming of Christ will occur before ("pre") the Millennial Kingdom. That is, Jesus Christ will physically return to the earth and then the Millennial Kingdom will commence. This entails Christ reigning from the city of Jerusalem for a thousand-year period. Some Premillennialists debate whether this period is exactly a thousand years or represents a long but finite period of time prior to the eternal ages.

Premillennialism believes all of Israel's covenant promises, which are scattered throughout the Old Testament prophets, will literally be fulfilled after the second coming of Christ. When His reign is fully established, Premillennialists believe Jesus will hand the kingdom over to the Father and will then create a new heaven and new earth (1 Cor. 15:24; Rev. 21-22).

Some well-known Premillennialists are Tim LaHaye and Jerry Jenkins who wrote the *Left Behind* series; the professors at Dallas Theological Seminary; Mike Bickle of IHOP; Dr. Michael Brown; and most Baptist churches.

The chart below shows how Premillennialism believes the Millennial Kingdom will be established after the Church Age, when Jesus returns.

Premillennialism



This class teaches a Premillennial view of the end times. Also, because of limited time, this class will only address the errors of Partial Preterism and the Seven-Mountain Mandate (Postmillennialism/Dominionism).

Five Reasons Partial Preterism Is Unbiblical

In Session 1, I addressed Kris Vallotton's eight eschatological core values. Many Christians, who casually read these statements, give a hearty amen. They embrace these slick-sounding marketing slogans wholeheartedly, rejoicing that God is good, He will not release judgments in the last days, and the end times will only get better not worse.

When Kris or any other leader makes such statements, many are unaware of the theology undergirding their conclusions. All they read are short statements that sound like good news. Sadly, many Charismatics are embracing this type of message hook, line, and sinker, clueless of the theological framework behind it.

It's like the tip of an iceberg. All you see is a small block of ice above the ocean waters. But lurking underneath is a dangerous mountain of ice, hidden from sight. The picture below illustrates what I mean.



Partial Preterism is the only way you can arrive at Kris' conclusions. Unfortunately, many Charismatic believers in revival churches have never heard of Partial Preterism and are therefore being duped by this theological error. That's why I want to give five reasons why Partial Preterism is unbiblical.

1. There's overwhelming evidence the book of Revelation was written near 95 A.D.

Most Preterists believe the book of Revelation was written before 70 A.D., when the Romans destroyed the temple and the city of Jerusalem. In fact, if you can prove the book of Revelation was written after 70 A.D., the Preterist view crumbles like a house of cards. Let me quickly explain why most conservative scholars believe John wrote the book of Revelation in the late first-century.

I will start with Irenaeus, a bishop who lived in the city of Lyons, France from A.D. 120-202. Irenaeus grew up in Smyrna, one of the cities where the book of Revelation was sent (Rev. 2:8). Irenaeus was a disciple of Polycarp, the bishop of the church in Smyrna. Guess who discipled Polycarp? The apostle John, who wrote the book of Revelation. If anyone had insight into when the book of Revelation was written, it would be Polycarp. Undoubtedly, Polycarp would have passed this information on to his disciple Irenaeus.

With this in mind, notice carefully what Irenaeus wrote in his book *Against Heresies* (13:18):

We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him [the apostle John] who beheld the apocalyptic vision. For that was seen not very long time since, but almost in our day, towards the end of Domitian's reign.⁴

This throws a major wrench in the Preterist argument. Why? Because Irenaeus told us clearly the book of Revelation was written during Domitian's reign, near the end of the first century. Specifically, Irenaeus said it was written toward the end of Domitian's reign, likely around 95 A.D., a date agreed upon by most conservative scholars. This means the book of Revelation was written after the fall of Jerusalem in 70 A.D., creating major problems for many Preterists, who believe the antichrist was Caesar Nero. Keep in mind Nero committed suicide in 68 A.D.

Irenaeus was not the only church father who believed Revelation was written after 70 A.D. Others held to this view also, including Hegesippus (120-190 A.D.), Clement of Alexandria (150-215 A.D.), Victorinus (died in 304 A.D.), Eusebius (260 – 340 A.D.), and Jerome (340 – 419 A.D.).

These claims from some of the greatest, most reliable names in early church history build an overwhelmingly convincing case the book of Revelation was written a couple of decades after 70 A.D.

If you are interested in learning more, I highly recommend Mark Hitchcock's doctoral dissertation on this subject.⁵

The evidence of a late date for the book of Revelation is so convincing even Sam Storms, a respected theologian and Partial Preterist, agrees with the 95 A.D. date of the book of Revelation.

2. The Abomination of Desolation was not fulfilled in 70 A.D.

In the Olivet Discourse, recorded in Matthew 24, Jesus said, "When you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand). . . . Then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will" (Matt. 24:15,21).

Preterists claim the abomination of desolation was fulfilled when Titus lead the Roman army into Jerusalem and ransacked the temple, burning it to the ground. The problem with this view is the abomination of desolation never happened in 70 A.D.

To prove this point, we have to understand the term *abomination of desolation*. If you search for *abomination of desolation* using Bible software, the first verse displayed is Daniel 11:31, which states, "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation."

Some scholars believe this was a reference to the Seleucid king Antiochus Epiphanes IV, who ruled Israel from 175-164 B.C. When the Jews rebelled against him, Antiochus sent troops to squash the insurrection. His army entered the temple, put an end to the temple sacrifices, set up an idol of Zeus, and sacrificed a pig in the holy of holies. This was an abomination because it was idolatry in the holy of holies of God's temple.

Other scholars refute this claim, however, interpreting Daniel 11:31 to be a reference to the coming antichrist. This seems to be more plausible when you closely examine the context following verse 31.

The second reference to the abomination of desolation is found in Daniel 12:11. But this time, it's not debatable. This verse is clearly connected to the end of the age, when the resurrection of the dead takes place (Dan. 12:2). Undoubtedly, Paul used this passage when he taught the Thessalonians about the end times, stating Jesus will not return until "the man of lawlessness is revealed . . . who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2 Thess. 2:2-4).

"The temple of God" in this verse doesn't refer to God's new temple—the church. Rather, Paul was teaching from the book of Daniel, detailing the abomination of desolation in the Jewish temple.

Back to Daniel 12:11, notice the abomination of desolation "is set up" for "1,290 days" (Dan. 12:11). This equates to about 3.5 years.⁶ Bottom line: The abomination of desolation is idolatry in the holy of holies of the Jewish temple, lasting 3.5 years.

Preterists claim the Roman army fulfilled this prophecy. My question is *show me proof where the Roman army defiled the holy place of the Jewish temple with an idol for 3.5 years?*

Here's how Preterists answer this. They claim Jesus' description of the abomination of desolation in Matthew 24 is synonymous with Luke 21:20, when Jesus said, "When you see Jerusalem surrounded by armies, then recognize that her desolation is near." They argue the holy place and Jerusalem are the same. But are they?

Jesus said the abomination of desolation would occur in "the holy place." Why did He say that? Because Daniel 12:11 clearly connects it to the Jerusalem temple. I agree with Preterists that Luke 21:20 describes the Roman invasion of Jerusalem. But disagree strongly that this is the same thing as the abomination of desolation.

The problem with the Preterists argument is there is no historical record of any defiling event in the Jewish temple. The Roman soldiers simply burned the temple to the ground. There is no historical record of an idol or an emperor sitting in the temple, claiming to be god. In fact, when the Romans invaded Jerusalem, Titus instructed his army not to touch the temple. But the soldiers, lusting for blood and the gold in the temple, defied the orders and burned the temple to the ground.

Because there is no historical record of Rome erecting an idol or an emperor in the holy of holies in the Jewish temple for 3.5 years, we can confidently say the abomination of desolation was not fulfilled in 70 A.D.

3. The Roman desolation of Israel does not meet the criteria for the greatest tribulation in world history.

Jesus said, "When you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand). . . . Then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will" (Matt. 24:15,21).

Jesus clearly said the abomination of desolation will lead to "a great tribulation." How great will it be? So great, according to Jesus, that nothing like it "has . . . occurred since the beginning of the world until now, nor ever will." Did you catch that? The great tribulation triggered by the abomination of desolation will result in the greatest time of testing in world history. It will eclipse everything before it and after it.

I agree the Jewish people suffered terribly at the hands of the Romans between 66 A.D. to 135 A.D. Reading accounts of the Romans murdering, crucifying, and starving the Jewish people is heartbreaking. Tragically, the Romans killed over one million Jews and drove the Jewish people out of their homeland for over 1,800 years.

Though horrific, can we honestly say this was the most severe time of testing in world history? To meet the criteria Jesus laid out, we need to prove what Israel suffered between 66 A.D. to 135 A.D. was the worst period of suffering the world has ever experienced.

The answer to this is simple. The 31-year span, when the entire world experienced World War 1, the Spanish Flu, the Great Depression, and World War II, is far more tragic than the local horrors the Jews experienced in their wars with the Romans. Between 1914 to 1945, over 150 million people died, including six million Jews who were slaughtered in the Holocaust. These three decades of global tribulation far outweigh the local suffering the Jews experienced between 66 A.D. to 135 A.D., making it impossible for the great tribulation to have been fulfilled when Rome conquered Israel.

4. The abomination of desolation is connected to the resurrection from the dead and Israel's deliverance.

The abomination of desolation mentioned in Daniel 12:11 is set in the context of the resurrection of the dead (Dan. 12:2-3), the greatest time of testing in Israel's history (Dan. 12:1), and Israel's deliverance from the trouble (Dan. 12:1).

Simple questions and answers. Were the dead raised after Rome conquered Jerusalem in 70 A.D.? No. Was this the worst suffering in Israel's history? No. Six million Jews died in the Holocaust. Did God deliver Israel from the Romans? Clearly no.

It's pretty simple. The abomination of desolation in Matthew 24 has not been fulfilled.

5. Preterism relies too heavily on allegorical interpretations.

If prophecy was fulfilled in a literal way in the past, it will also be fulfilled literally in the future. Consider a few examples.

Isaiah said a virgin will be with child and she will name him Immanuel, which means God with us (Isa. 7:14). Since hindsight is 2020, we can look back and know with confidence this was not an allegorical or mystical prophecy. A real woman, Mary, who was a real virgin, gave birth to a real child, Jesus, who was both God and Man. Thus, His name "God with us." The prophecy was literal and Jesus Christ fulfilled it literally.

Micah said a ruler would come from Bethlehem and this ruler would be from the days of eternity (Mic. 5:2). Again, this is not some hyper-allegorized prophecy, begging for our best attempt at interpretive gymnastics. It's a literal prophecy fulfilled literally by Jesus Christ when he was born in Bethlehem.

One more before moving on. Isaiah said, "His grave was assigned with wicked men, yet He was with a rich man in His death" (Isa. 53:9). Again, there is nothing mystical, allegorical, or symbolic in this prophecy. The prophecy was literal and Jesus Christ fulfilled it literally when Joseph of Arimathea, a well-to-do man, buried Jesus with the wealthy.

The point: Since prophecy has been fulfilled literally, our default method of interpreting prophetic Scripture should always be literal unless the context suggests otherwise. Almost every time a prophetic Scripture uses a symbol, there is revelation accompanying it, giving insight into the interpretation.

When Daniel saw a vision of a ram and goat, the angel told him the ram represented Media-Persia and the goat symbolized Greece (Dan. 8:20-21). When John saw the great harlot in Revelation 17-18, he wondered who the harlot was. But immediately, the angel told him she was "the great city, which reigns over the kings of the earth" (Rev. 17:18). John would have known instantly the harlot symbolized Rome—the only city who could meet this description in his day. When John saw Jesus holding seven stars and walking among seven lampstands, the Lord told him, "The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches" (Rev. 1:20).

Just because some take the literal approach to an extreme, trying to interpret everything literally, doesn't give us the license to abandon the default, literal method of interpretation. Not following this guideline has caused many to twist, distort, and misapply Scripture, ultimately misleading and even deceiving those they influence.

Peter said the "untaught . . . distort" the Scriptures (2 Pet. 3:16). This is exactly what Preterists do. Not taught correctly, they butcher the straightforward, literal meaning of Scripture, creating confusion, deception, scoffing, and even disdain for those who interpret Scripture literally.

The Partial Preterist argument that the abomination of desolation was fulfilled in 70 A.D. is a thought-provoking and reasonable perspective. I've already shown why I don't believe it's accurate. But I give Partial Preterists credit for a solid alternative view. However, when Preterists get further into the Matthew 24, their rational view breaks down. Let me explain.

Jesus said, "But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken" (Matt. 24:29). The default method to interpret this is literal. That is, the sun will *literally* be darkened, the moon will not *literally* give its light, and the stars will *literally* fall from the sky. There's no reason to believe this won't take place literally. However, because this didn't happen literally in 70 A.D., Preterists must spiritualize and allegorize this passage.

Here's how one Preterist interpreted these verses: "To see this fulfillment, we need to be familiar with certain Jewish idioms. The sun, the moon, and the stars frequently were used to refer to governing authorities. . . . In modern times, we often use the word 'star' symbolically, such as when we refer to a movie star, sports star, or superstar. In biblical terminology, the fame and glory of large cities were said to shine as the sun, moon, or stars. When a certain city was destroyed, the sun, moon, or stars were said to darken."⁷ Using this type of spiritualized logic, they concluded the sun darkened, the moon not shining, and the stars falling from the sky to mean "Jesus was using apocalyptic language to declare destruction."⁸

Another example is a common Preterist interpretation of the two witnesses (Rev. 11:1-13). Because they view this passage as God's judgment on Jerusalem and the Jews in 70 A.D., they must force an allegorical

interpretation. Instead of a straightforward, literal reading of the text, a typical Preterist sees the two witnesses symbolizing the Law and the Prophets.

Here's how one Preterist explained the beast putting to death the two witnesses:

In what way were the Law and the Prophets put to death? When Jerusalem was destroyed by the Roman army, it appeared that everything in which the Jews had put their trust had failed. So also, the Jews were no longer God's mouthpiece to reveal His will to the world. . . . But after three and one-half days. . . . The voice of the Law and the prophets rose again. The two witnesses were called back into heaven.⁹

Are you confused yet? Me too. Using this type of interpretive approach to Scripture can make the Bible say anything you want it to. This is one reason many believers don't like the book of Revelation. Over-spiritualized interpretations, like this, have created mass confusion in the body of Christ. But as you will see, as we get deeper into this class, the book of Revelation is actually much easier to understand than you might think.

The most baffling thing to me is where do you draw the line in your allegorical interpretation? Preterists interpret the abomination of desolation literally, and to them, it was fulfilled literally in 70 A.D. Yet when it comes to clear passages that don't fit a literal interpretation, such as the sun darkened and stars falling from the sky, they try to finagle the puzzle piece into their Preterist worldview. This creates a completely distorted picture of what Jesus was actually saying.

Whenever we interpret prophecy, we have to remember Peter's warning that "no prophecy of Scripture is a matter of one's own interpretation" (2 Pet. 1:20). We don't have the luxury of allegorizing Scripture to fit our predetermined doctrines.

6. Jesus has not yet cast the beast into the lake of fire.

Revelation 19:19-20 states, "And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast was seized . . . and . . . thrown alive into the lake of fire." Notice carefully, after Jesus returns, the beast is thrown alive into the lake of fire. The beast in Revelation 19:19-20 is the same beast throughout the book of Revelation.¹⁰

Why is this important? Because many Preterists claim the beast of Revelation 13 was Caesar Nero. The problem, however, is there is zero proof Jesus has already returned, waged war against Nero, and cast him alive into the lake of fire. This is obviously a ridiculous claim since Nero committed suicide.

As interpreters of Scripture, we don't have the linguistic liberty to change the beast in Revelation 13 from Nero to some other world leader when Jesus returns. The beast must be interpreted the same throughout the book of Revelation. We can't make him Nero in Revelation 13 and then make the beast a symbol of evil empires at the end of the age. It must be the same beast throughout this prophecy.

Since this is true and Jesus hasn't yet returned and cast the beast into the lake of fire, this prophecy of the beast in Revelation pertains to the future.

Partial Preterism Is A Doctrine of Demons

In summary, Partial Preterism does not hold up under close scrutiny. It's a confusing, misleading, and distorted view of the prophetic Scriptures. Going further, I believe Partial Preterism is a doctrine of demons. Inspired by hell, it is intended to deceive millions of Christians, leading to the great end-time apostasy. That's why I took so much time to deconstruct this view.

In the challenging days ahead, whether we believe in a future, literal fulfillment of end-time prophecy could very well be a matter of life and death. I believe it's that important.

There's another doctrine of demons I must address. This doctrine, known as the Seven-Mountain Mandate, is built upon the foundation of Partial Preterism. I will debunk this teaching in the next session.

¹ <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G646&t=NASB>

² Sam Storms, *Kingdom Come* (Scotland, UK: Mentor Imprint of Christian Focus Publications, 2013), loc. 6348 in the Kindle app.

³ Ibid.

⁴ <https://alwaysbeready.com/preterism-examined-and-refuted>, referenced on 10/6/2020 (emphasis mine).

⁵ <https://alwaysbeready.com/wp-content/uploads/2006/09/hitchcock-dissertation.pdf>

⁶ 1,290 days/30 days = 43 months = 3.58 years.

⁷ Dr. Herold R. Eberle and Martin Trench, *Victorious Eschatology* (Yakima, WA: Worldcast Ministries & Publications, 2017), loc. 1263 in the Kindle app.

⁸ *Ibid.*, loc. 1315 in the Kindle app.

⁹ *Ibid.*, loc. 2845-2858 in the Kindle app.

¹⁰ Rev. 11:7; 13:1-4, 11-12, 14-15, 17-18; Rev. 14:9, 11; Rev. 15:2; Rev 16:2, 10, 13; Rev 17:3, 7-8, 11-13, 16-17; Rev 20:4,10.