



The Sword & The Plow

Newsletter of the Bimillennial Preterist Association

Vol. XIII, No. 9 – September 2010

Preston-Simmons Debate

Where was Sin Defeated? The Cross or AD 70?

Third Affirmative

By Kurt Simmons

This debate has now reached its end. A lot of ground has been traversed. We appreciate the reader's patience. I know I have learned a lot; I trust the reader has too. We also want to thank Don for his brotherly conduct and vigorous advocacy throughout this discussion. We hope and trust that truth and understanding have been advanced through this exchange.

As suggested by the title above, this debate has been about the defeat of sin. When and how was sin defeated? When did the saints first stand "soteriologically" complete before the throne of God, cleansed and made pure by the blood of Christ? The Cross or AD 70? I say the Cross. Don says AD 70. (Cont'd page 2)

Third Negative

By Don Preston

A word of clarification for the readers. In Kurt's second affirmative he said he had granted me 8000 extra words, as if he had magnanimously offered me extra space— with the implication that I needed that extra space to prove my point. Kurt's "offer" sprang from a misunderstanding on my part in regard to the length of his first three negatives. *In private correspondence, I apologized to Kurt for my misunderstanding.* Also, when Kurt wrote what he did in his second affirmative, I posted to him privately asking him to correct the impression that his "offer" would make on the readers. Regrettably, my friend did not see fit to correct this misunderstanding. It is important that the readers know that I have not taken, (nor did I need) 8000 extra words for my negative. I *clearly* do not need that extra space to rebut my friend's position. (Cont'd page 12)

(Kurt's First Affirmative Cont'd from page 1)

The difference in our answers reflects the difference between Preterism and Covenant Eschatology. Preterism itself has nothing to say about redemption; it is not a system of soteriology (study of salvation), but of eschatology (study of last things). Preterism adopts a “contemporary-historical” analysis of Revelation and other “end time” prophecies, affirming that these were fulfilled in the events that overtook the Roman Empire following the death of Nero, including the AD 70 Destruction of Jerusalem. Preterism honors the traditional teaching of the church and Bible regarding the time and manner of our salvation from sin, affirming that all was accomplished at the Cross. This is the view I have been defending in this debate. Covenant Eschatology, which Don had been defending, is not Preterist *per se*. Unlike Preterism, which is merely a school of eschatology, Covenant Eschatology is also a system of soteriology. Not content to merely explain end-time prophecies from a contemporary-historical perspective, Covenant Eschatology completely re-interprets soteriology, changing everything the church has always taught about when and how man was saved from sin.

For two thousand years the church has taught that salvation came *at the cross* and that Christ's resurrection was the *objective evidence* that the atonement was complete. (“*And we declare unto you glad tidings, how that **the promise** which was made unto the fathers, God **hath fulfilled** the same unto us their children, in that he hath **raised up Jesus again**” Acts 13: 32, 33.) Nowhere in the history of Christianity has the least suggestion ever been made that the fall of Jerusalem contributed anything to man's redemption from sin. Search the volumes of the Ante-Nicene Fathers; pour over the volumes of the Post-Nicene Fathers; traverse the long centuries of the Middle Ages; study the work of the Reformers. You will not find it taught anywhere, at anytime, by any Christian writer that man's justification was held in abeyance from the cross until AD 70 (or the second coming, if you prefer). You will not find it taught the saints continued under the debt of sin, or that the Old Testament was “valid, binding, and obligatory” after the cross. You will not find these things taught by the church fathers because they are *not taught by the Bible*. No one even ever heard such claims until Max King, who *stripped* the cross of its*

glory, and made AD 70 the focal point of salvation. Here is the chart we produced in our third negative. Please consider it again now.

Cross	Covenant Eschatology
?	Atonement - AD70
?	Justification – AD 70
?	Reconciliation – AD 70
?	Forgiveness of sins – AD 70
?	Legal admittance into presence of God with the veil – AD 70
?	Time of Reformation – AD 70
?	Spirits of just men made perfect – AD 70
?	Old Testament fulfilled and legally annulled – AD 70

Virtually everything that the Bible teaches about the cross, Covenant Eschatology transfers to AD 70. Does the Bible teach that atonement was made at the cross? Don denies it. Does the Bible teach that reconciliation happened at the cross? Don denies it. Does the Bible say we have forgiveness of sins in the cross? Don denies it. There is NOTHING in terms of man's salvation that my brother Don is willing to say arrived at the cross. According to Don, *nothing happened at the cross*. In the church in Ardmore, Oklahoma, where Don used to serve as preacher, there was even a big picture of Titus' siege of Jerusalem on the wall when you entered the sanctuary. Where other churches might have the cross, or a scene of Jesus praying in Gethsemane, instead we find the fall of Jerusalem! What does that tell you about the misplaced emphasis of Covenant Eschatology?

Covenant Eschatology's emphasis upon AD 70 is not limited to *when* justification arrived, but *how*. The King/Preston paradigm changes the very *manner* of our salvation from the *addition of grace* to the *removal of law*. The Bible teaches that men are

under condemnation of the law as sinners. “The law” is not the Old Testament, but the moral law God has enjoined upon mankind as partakers of his image and likeness. When we violate God’s moral law, we come under condemnation of sin and death. The moral law and the law of sin and death have always existed and always will. If the Mosaic law had never been enacted, men would still be in bondage to sin by the law. What mankind needed to find salvation was the *addition of grace* by the substitutionary death and atoning sacrifice of Jesus Christ. Where there is no law, there is no transgression (Rom. 4:15). Grace acquits where the law condemns. Therefore, ***grace presupposes the coexistence of law.*** Grace triumphs over law. However, Covenant Eschatology denies that grace triumphs over law. The King/Preston paradigm has it that the law must first be removed before grace can enter in. It is in essence a system of grace by absence of law.

Covenant Eschatology spiritualizes the resurrection, equating it with justification from sin. But inasmuch as the resurrection came at the *end* of the eschatological period, Covenant Eschatology must *postpone* justification until the time of the resurrection. In order to postpone the justification, Don is forced to strip the cross of its power, elevating law over grace. Grace *should have* arrived at the cross, but the mysterious “negative power” of Torah prevents it. It is only by removal of the law in AD 70 that grace and justification finally arrive. Thus, **Covenant Eschatology changes the entire theory and mechanism by which man is saved.** Don is very explicit that “forgiveness of sin did not arrive until AD 70”. Don is also very explicit that it is *only* by removal of the law that man is justified: “The destruction of the temple signaled that God’s covenant with Israel was now fulfilled. He had kept his Word and, ‘brought life and immortality to light through the gospel’ (2 Timothy 19f). The ‘law of life in Christ Jesus’ (Romans 8:13), now stood triumphant over the law that was ‘*the strength of sin,*’ (Romans 7:7f)¹” (emphasis Don’s). PLEASE NOTE: Don says the law had to be removed before sin was defeated! What Paul places at the cross, Don moves to AD 70! Here is another quote: “You cannot logically affirm the fulfillment of the resurrection in

¹ Don K Preston, *Like Father, Like Son, On Clouds of Glory* (Ardmore OK, 2006), p. 109.

AD 70... and not affirm the end of whatever law it was that held the condemning power over man.” Thus, according to Don, we are saved by the removal of law, not the addition of grace. The cross accomplished *nothing*, for it is not until AD 70 when the law is removed that sin is defeated.

King/Preston Soteriology & Eschatology

Resurrection = Justification = Removal of Old Law (AD 70)

“death is abolished when the state of sin and the law are abolished”

WHERE IS THE CROSS?

Thus, Preterism today is divided between two camps: one that views eschatology as having been fulfilled in the first century, but otherwise leaves the historical teaching of the church about the cross intact. The other (Covenant Eschatology) adds to Preterism a completely new system of soteriology, which changes both the time and manner by which mankind was justified. To help hash out the issues involving these competing systems, the debate has been framed around the question of when salvation from sin arrived, at Christ’s first coming, or at his second? Let us review the arguments and evidence.

The Bible Teaches that the Debt of Sin was Expunged at the Cross

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” Col. 2:13-15

These three verses are dispositive of the whole debate. The controlling verbs are all in the perfect tense, showing completed action in the past: *Hath* quickened; *having* forgiven; *having* spoiled. Those

verbs that are not perfect tense, are either past tense (“took it out of the way...made a shew of them”) or are the historic present, showing how the perfect work of the cross was accomplished in the past. “He *has done* this, by *doing* that.” (“He has forgiven our sins, by *blotting* out the evidence of the law’s debt...*nailing* it to his cross, *triumphing* over sin and death in it”) The whole thrust of the passage is to place *all* redemptive work in the past, at the cross. Notice the language of Paul:

Dead in sins, Made alive in Christ
Trespasses forgiven, Debt of sin blotted out
The evidence of our indenture was taken away,
Nailed to the Cross
Sin and death spoiled, Made an open show of
Triumphed over in the Cross

In Jewish society, when a man paid his debts, the debt holder nailed the written evidence of the debt to the door post of the debtor’s house, showing he was relieved of its obligation. That is the image Paul evokes here. More than merely nailing it to the cross, however, Paul says Jesus went so far as to blot out its writing with his very blood! All that was written against us, the law’s recital of our debt to sin, was erased and expunged *at the cross*. In light of these verses, there is simply no way to keep the saints under the debt of sin until AD 70...*and Don knows it*. In an unguarded moment, Don gave away the debate and admitted that the saints could enter the power of the cross before AD 70. In his first negative Don said,

“When a person, through faith, entered into the power of the cross, *they died to the Law!*”

To enter the power of the cross is to *leave* the power of sin under the law. To be dead to the law is to be acquitted from the guilt of sin; it is to be saved and justified. But if they were already saved from sin as Don says, then *the coming of Christ for salvation was at the cross*, not AD 70. A small sampling of verses of the scores that might be cited, which confirm the saints were already in a present state of grace and justification include (please note the verb tenses):

Rom. 1:5 – “By whom we *have received* grace.”

Rom. 3:24 - “***Being justified*** freely by his grace through the redemption that is in Christ Jesus.”

Rom. 5:1 – “Therefore, ***being justified*** by faith, we ***have peace*** with God through our Lord Jesus Christ.”

Rom. 5:9 – “Much more then, ***being now justified*** by his blood, we shall be saved from wrath through him.”

Rom. 5:10 – “For if, when we were enemies, we ***were reconciled*** to God by the death of his Son, we shall be saved by his life.”

Rom. 6:14 - “Ye ***are not under law***, but under ***grace***.”

Rom. 6:18 – “Being then made ***free from sin***.”

Rom. 8:1 – “There ***is now no condemnation*** to them which are in Christ Jesus.”

Rom.8:2 – “For the law of the Spirit of life in Christ Jesus ***hath made me free*** from the law of sin and death.”

Heb. 10:14 – “***For by one offering he hath perfected forever them that are sanctified***.”

The reader is urged to recall that when Don was pressed to produce *even one verse* that plainly teaches or states that the saints were under the debt of sin until AD 70 he could not do it. What does that say about the “scripturalness” of Covenant Eschatology?

<p>Don’s Box No. 1 Verses? EMPTY!</p>
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Don was unable to produce a single verse that said the saints were under the debt of sin until AD 70. What if we approach the issue from the other direction? What happened when we asked Don to produce a verse that plainly states or teaches justification occurred in AD 70? This is an essential premise of Covenant Eschatology. Was he able to produce a verse? NO, not even one!

<p style="text-align: center;">Don's Box No. 2 Verses?</p> <p style="text-align: center;">EMPTY!</p>

Thus, Don fails both coming and going to demonstrate the most basic proposition of Covenant Eschatology: the idea that the debt of sin somehow survived the cross and that justification did not arrive until AD 70.

The Bible Teaches that the Old Testament Terminated at the Cross

All of Christendom affirms that the Old Testament ended at the cross. Only among Preterists does the error exist that the Old Law was somehow valid until AD 70. Preterists fall into this error for several reasons. First, the disciples' question to Jesus on the Mount of Olives regarding the end of the "world" may also be translated "age" (Grk. *αιωνος*), leading to the assumption is that it is the "Mosaic" age that is referred to. This is reinforced by the fact that the destruction of Jerusalem is the main focus of the discourse. However, when we recall Nebuchadnezzar's dream of the great image and four world empires (Dan. 2), we realize that the coming of Christ was in no way limited to Palestine and Jewry, but was a world-wide event that brought an end to the "world" as it has theretofore existed, in place of which grew up the world-monarchy and dominion of Christ. The visions of Daniel chapter seven are to the same effect, where the Jews and Palestine do not even make an appearance, and the whole vision revolves around the four world empires, particularly Rome and Nero. In light of these and other passages, the idea that "*αιωνος*" in Matt. 24:3 refers to the "Mosaic" age is certainly debatable. To my view, "world" is the better translation, for it is not merely the Old Testament that was ending, but a old world-order. Of course, even if the Mosaic age was intended by the disciples, this would not prove that the law was valid until AD 70 in any event. Slavery legally ended in America with the "Emancipation Proclamation" but the actual institution itself endured until at least the end of the Civil War and the enactment of the Thirteenth Amendment several years thereafter. Thus, even though some outward

forms of the Old Testament law and ritual lingered on after the cross, this is not proof they retained any validity with God.

A second reason Preterists have fallen into the error that the Old Testament was somehow valid until AD 70 stems from apologetic attempts to explain the burning up of the "heavens and earth" prophesied by Peter. Believing that the Matt. 24:3 refers to the Mosaic age, the natural tendency is to try to explain the "heavens and earth" of II Pet. 3:7-13 "covenantally" in reference to Israel and the Old Testament law and ritual. The mistake is quite natural, given the strong emphasis upon the fall of Jerusalem in Old Testament prophecy and the Olivet Discourse. However, a more mature reading of the Old Testament brings within our view *many* passages where the cataclysmic passing of the "elements" and "heavens and earth" have no covenantal aspect at all. As we begin to bring these passages into the equation, we realize that the symbolism of the "heavens and earth" is *always* socio-political, *never* covenantal. N.T. Wright, a favorite of Don whom he cites in his books, says that the prophets employ imagery of shaking the heavens and earth, not covenantally, but socio-politically and militarily. "*This language denotes socio-political and military catastrophe.*"² Don himself says the same thing: "*It is emotive language, hyperbolically expressing the catastrophic end to a social order, the end of a kingdom.*"³ In fact, it is our belief that there is not one single occasion in the whole Bible where the "heavens and earth" refer to the Old or New Testaments – not one. In any event, the idea that the "heavens and earth" refer to the Old Testament fosters the error that the Covenant was still valid, since it was not until the eschaton that these "passed away."

A third reason is the tiny handful of passages where the verb tenses seem to say the law was gradually and progressively being replaced. Heb. 8:13, for example, says "now that which decayeth and waxeth old is ready to vanish away." Of course, this in no

² N.T. Wright, *Jesus the Victory of God* (Minneapolis, Fortress, 1996), p. 361.

³ Don K Preston, *Like Father, Like Son, On Clouds of Glory* (Ardmore OK, 2006), p. 33.

way implies that the Old Law was still valid or binding, but in our zeal to prove that the second coming referred to first century events, of which the fall of Jerusalem was one of the most significant parts, we tend to make this error.

These are some of the chief reasons Preterists find themselves wrongly arguing that the law was valid until AD 70. However, if challenged on the question we quickly find that the notion cannot be defended, and that we are on the short end of the stick every time. Don's empty box is a good demonstration of just how totally lacking that proposition is of solid, Biblical evidence. We asked Don if he could produce *even one verse* that plainly stated or taught that the first generation saints (Jew or Gentile) were bound and obligated to keep the ceremonial or dietary law, circumcision, laws forbidding association with Gentiles, or any other Mosaic law other than the moral law against idolatry, fornication, blood, etc. We challenged Don to produce BOOK, CHAPTER, AND VERSE. He produced none.

<p>Don's Box No. 3 Verses? EMPTY!</p>
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Don has concocted all sorts of arguments from such varied sources as the Mount of Transfiguration, the Feasts of the Jews, and the Most Holy Place to try to "prove" his case, yet he cannot produce a single verse that actually supports what he is saying. This perhaps that is to be expected. If you cannot produce verses, what else can you but concoct arguments? It is kind of like trying to argue that the Constitution authorizes the federal government to nationalize health care. You can argue all you want, but just try to find it in the Constitution!

In his last negative, Don brought up Matt. 5:17, alleging that "not one jot or tittle of 'The Law' including the 'ceremonial aspects' passed until AD 70." According to Don, "None of the law would

pass, until all of the law was fulfilled."⁴ Thus according to Don, it is an all-or-nothing proposition: if even one law can be shown to be invalid or non-binding, then all the law was invalid or non-binding. This is Don's position and he has argued it a hundred times in debates and in his books. But here Don testifies against himself, for he is on record saying that key provisions of the law were invalid before AD 70. Don argues (correctly) that the land covenant was coterminous with circumcision; that when the law of circumcision ceased, the land covenant ceased also. Don put this argument together to defeat futurists, who claim the land still belongs to Israel, but it works just as well to defeat Covenant Eschatology. Don says Paul taught "**circumcision was invalid**" and that he "unequivocally condemned the religious practice of circumcision." According to Don, "If God removed circumcision, the sign and seal of the Abrahamic land promise, then the Land Covenant was null and void."⁵ Don says "**When Paul wrote...circumcision no longer availed, God had abrogated that mandate.**"⁶

There we have it. By his own admission, circumcision was invalid and "abrogated" and the "land covenant was null and void." Both of these institutions were integral parts of "Torah;" they are the foundation upon which the whole Mosaic institution rests. *Without circumcision and the land covenant, there is no Old Testament.* Don says "None of the law would pass, until all of the law was fulfilled." Since Don says that the land covenant and circumcision were "abrogated" and "null and void" it logically follows that "all of the law was fulfilled." Don's argument against futurists proves the undoing of Covenant Eschatology. This it is only fitting, since Covenant Eschatology is also a form of futurism when one considers that it attempts to put off until AD 70 (the future) what was so plainly accomplished at the cross (the past).

⁴ Don K. Preston, *Like Father, Like Son, On Clouds of Glory* (JaDon Productions, Ardmore, 2006), pp. 190.

⁵ *Ibid*, pp. 134, 135.

⁶ *Ibid*, p. 180.

But let us not rely upon Don to show the falsity of Covenant Eschatology; let us notice that it was Jesus' *first coming* he declared would fulfill the law. Matt. 5:17 establishes this fact beyond dispute:

"Think not that I am come to destroy the law and prophets; I am not come to destroy but to fulfill."

Notice Jesus' words: "I AM COME TO FULFILL." Thus, the very verse Don uses to show the law was not fulfilled until the second coming, expressly states that it would be fulfilled in Jesus' first coming! You would have to be blind to miss it! "I AM COME TO FULFILL." First coming! Jesus, before he died, cried out from the cross "**It is finished!**" (Jn. 19:30; cf. Matt. 27:50), showing that he had *completed* the work his Father gave him to do. Luke even states "And when they *had fulfilled* all that was written of him, they took him down from the tree, and laid him in a sepulchre" (Acts 13:29). In Jesus' resurrection, the promised salvation from sin and death God made in the Garden (Gen. 3:15) was finally fulfilled (still first coming):

*"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God **hath fulfilled** the same unto us their children, in that he hath raised up Jesus again" (Acts 13:32, 33).*

One jot or one tittle would in now wise pass from the law except it first be fulfilled. But Luke just said "God hath fulfilled." Therefore, Paul says:

"Let no man therefore just you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17

A shadow ends where the body begins. Since Paul is telling the Colossians that they are free from keeping the law, it is axiomatic that the "body" had already come. "The body is of Christ" is Paul's way of saying that the shadow of the law ended with the body of Christ upon the cross. "This is **my body** which is broken for you" (I Cor. 11:24). "When he cometh into the world, he saith, Sacrifice and offering and burnt offerings and offerings for sin thou

wouldest not, but **a body thou has prepared for me**...He taketh away the first that he may establish the second" (Heb. 10:5-9) Notice what the writer of Hebrew says:

- God did not want animal sacrifices for sin
- When Jesus came into the world (first coming), he declared God's displeasure with the ceremonial law
- God prepared a body for the Messiah as an offering for sin
- In that offering, the first covenant was taken away, that the second covenant might be established.

This is Christianity 101, folks! Only where Max King has corrupted the gospel could such basic, foundational doctrine be lost and obscured.

The Bible Teaches that Spiritual Resurrection Occurs at Conversion

Covenant Eschatology asserts that the saints were "dead in sin" until AD 70 when they were allegedly "raised" (justified) by removal of the law. But the Bible teaches that men receive spiritual resurrection when they obey the gospel and are baptized:

"And you hath he quickened, who were dead in trespasses and sins...Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together and made us sit together in heavenly places n Christ Jesus." (Eph. 2:1, 5, 6; cf. Rom. 6:3-6; Col. 2:13).

The tense in these verses is perfect, showing completed action in the past (*hath quickened, hath raised*). Jesus' resurrection was objective proof that the atonement was complete and the way into the fellowship and presence of God was restored. In Jesus, the saints entered the very presence of God and were seated together with Christ in heavenly places. Paul makes the same point in Colossians when he says God "hath delivered us from the power of darkness, and hath translated into the kingdom of his dear Son" (Col. 1:13). Notice again the perfect tense (*hath delivered, hath translated*). Out from under the power of sin, into the presence of God within the veil (cf. Heb. 10:19). Naturally, the writer is speaking figuratively and in contemplation of law, for we are

still on earth and not actually personally present in heaven at all. But in terms of our legal and covenantal standing before the throne, we are admitted into God's presence by and through the death, burial, and resurrection of Christ. Jesus' presence in heaven is our presence in heaven. The spiritual resurrection, which Don keeps trying to postpone until AD 70, was already an accomplished fact when Paul wrote.

We have now examined the main propositions of Covenant Eschatology: 1) the law was valid until AD 70; 2) the saints were under the debt of sin until AD 70; and 3) the saints were loosed from the bondage of sin (justified/"resurrected") in AD 70. In each case, Don was unable to produce a single verse in his support. We have seen on the other hand that the traditional teaching of the church is supported by a super-abundance of scripture as we would expect. Can we take seriously a doctrine which consistently fails to produce verses to support its most basic tenants, while contradicting the most basic teaching of the historical Christian faith?

Daniel Nine 9 & 12

Daniel says that the Messiah would "confirm the covenant with many for one week" (the final prophetic week of the Messiah). He then states that in the midst of that week, Messiah would "cause the sacrifice and oblation to cease." The traditional view of this passage has it that the cessation of the sacrifice and oblation refers to the legal termination of the temple ritual, which was rendered null by the sacrifice of Christ. We have cited several prominent commentators to this effect. By this view, the "covenant" that is being confirmed is the New Testament and God's promise to bring in redemption by the Messiah. The first half of the final prophetic week of Messiah is Jesus' earthly ministry; the latter half of the week is Jewish war with Rome and the destruction of Jerusalem (by my view), though some believe that the final week reaches to the death of Stephen or the beginning of the Gentile mission. By my view, there is a gap caused by the "cutting off" of Messiah, during which he goes into a "far country to receive a kingdom and return" (Lk. 19:12). However, the "daily offering" (not "sacrifice and oblation") in Dan. 12:11-13, refers to the daily sacrifice for Caesar, which the Jews began to refuse in AD 66, and which Josephus says was the real

beginning of the war. Thus, the "sacrifice and oblation" in Dan. 9:27 is not the same as the "daily sacrifice" in Dan. 12:11; different terminology is used and different things are signified. (Don's accusation that I have "falsified my position" based upon Don's asserted identity of these sacrifices, is therefore without merit.) The "abomination of desolation" that was set up 1290 days later refers to the Titus' legions assembling at Caesarea in preparation for the war. The 1330 days (40 day more) is the point where they actually made camp before the walls of Jerusalem on the 14th of Nisan, AD 70. Such, at least, is our view of the question. .

Don, who wants to keep the law alive until AD 70, says the "covenant" that is being confirmed is the Old Testament; the midst of the week he says occurred in AD 66; its end in AD 70. ("That final week ended in AD 70. Thus, *Torah ended in AD 70!*") Thus, by Don's view the week runs from AD 63-70, with the cessation of the sacrifice falling in the midst. The citation Don provides in proof of his proposition is to Josephus, *Wars*, 6:2:1. However, this passage refers to the cessation of the temple sacrifice in AD 70, not AD 66, during the siege of Jerusalem, just months before the city fell. Thus, Don's "midst of the week" does not occur in the middle at all! Not only that, there is no rational basis for making the final week of the Messiah begin in AD 63, for nothing of Messianic proportion or significance occurred at that time. Don is haphazardly throwing arguments together in an attempt to save the sinking ship of Covenant Eschatology.

Salvation Ready to be Revealed in the Last Time

Don argues that I Pet. 1:5 refers to salvation from sin. He chided us for saying that this passage describes salvation from the end-time persecution that would be revealed at Christ's coming. This is a theme that runs all through end-time prophecy; therefore let's take a closer look.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto

praise and honour and glory at the appearing of Jesus Christ.” I Pet. 1:5-7

The context here plainly shows that there was a time of persecution coming, which would precede the advent of Christ, but the saints’ perseverance would result in praise and glory at Jesus’ coming. Can there be any doubt that the “salvation” that would be revealed was Jesus’ destruction of the church’s enemies? This is the very theme of Revelation and numerous related passages. Jesus’ first coming was to deal with sin; his second coming was to put his enemies beneath his feet.

Hebrews 9:28	Hebrews 10:12, 13
<p>“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear a second time without sin unto salvation.”</p>	<p>“But this man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.”</p>

- Zechariah, the father of John, prophesied of Christ “he hath raised up an horn of salvation in the house of his servant David...that we should be saved from our enemies, and from the hand of all that hate us” (Lk. 1:69, 71).
- At his second coming, Christ would show “who is the only Potentate, King of kings, and Lord of lords” (I Tim. 6:15).
- Jesus would destroy Nero and the persecutors “with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. 2:8).
- Paul told the Roman Christians suffering persecution by the Jews “now is our salvation nearer than when we first believed...the God of peace shall bruise Satan under your feet shortly” (Rom. 13:11; 16:20)

- When Babylon the Harlot was destroyed, the saints and angels proclaim “Alleluia; Salvation and glory, and honour, and power, unto the Lord our God...for he hath avenged the blood of his servants at her hand” (Rev. 19:1, 2).
- Daniel said the “little horn” (Nero) would persecute the saints 3 ½ years, “until the Ancient of days came, and judgment was given to the saints of the most High” (Dan. 7:21-27).

These and many more passages all show that Christ’s second coming was to redeem the church out of the hand of her persecutors, not save her from sin. Peter thus says, “Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (I Pet. 4:12, 13). Christ’s power and divinity would be displayed at his coming by the destruction of his enemies. The saints would share in that glory and rejoice in his salvation. “And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh” (Lk. 21:28).

Don’s Argument from “Ishmael”

Don charges that we “refuse” to answer his argument about Ishmael dwelling in Abraham’s household together with Isaac for a time. The implication of Don’s argument is that this “proves” the law was valid until AD 70. However, Don is mistaken and his argument without merit. Ishmael’s living in Abraham’s household does not prove there were two covenants in force at one time. The fact that he was not cast out until Isaac was weaned speaks to the fact that there was a *grace period* for the Jews to obey the gospel of Christ before the nation was destroyed, not that the Old Testament was still in force. Whatever claim Ishmael had to inherit Abraham’s house, ended the moment Isaac was born, not when Ishmael was cast out. Besides, it is the women (Hagar and Sarah) that represent the covenants in Paul’s allegory (Gal. 4:21-31). Sarah was Abraham’s wife long before Abraham took Hagar who bore Ishmael. Thus, if we were to press the allegory to its limits like Don, the New Testament would be older than the Old

Testament, which it wasn't. So much for trying to prove one thing by analogy to another! Allegories and analogies can illustrate, never prove. That is a rule of logic.

Saints in Hades, etc.

Don says I contradict myself by saying that the saints on this side of eternity had received the atonement before AD 70, but the saints in Hades did not receive it until AD 70. I never said any such thing. Even when I shared the mistaken views of Don, I *always* believe that both living and dead received the atonement simultaneously. Nowhere at anytime have I said or implied otherwise. It has been Don's tactic throughout this debate to attribute statements to me that I have never said. He sets them up as straw-men so he can knock them down, attempting to make me look bad and himself look good. In his second affirmative alone he did it four times. In his second negative, he did it at least four times more (and he has done it many times along the way I have simply passed over without mention). Don claims I said "physical death was the immediate doom of sin." But I have never said or implied any such thing. [Note: after mailing this to Don, I realized that in fact I had said this, though not in the sense implied by Don. My apologies to Don. However, the rest of these charges still apply.] Don claims I said that the "law of sin and death was nailed to the cross," but I have never said that either. He says I admit that Rom. 9:28 refers to the salvation of national Israel. I don't. I believe it refers to their destruction! And Don now claims that I say atonement accrued to one group at a time different than another group. Yet, I have never said any such thing. It is pretty sorry when you have to win a debate based upon what someone else has never said!

Argument from Hosea

All of Christendom knows that the general resurrection is from Hades; only among Preterists will you find a spiritualized model that equates resurrection with justification from sin. Don, needing to find some support for this unprecedented view, looks to Hosea 13:1 "When Ephraim speak trembling he exalted himself in Israel; but when he offended in Baal, he died." Verse 14 goes on to state "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy

plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Don puts these two passages together and, Viola! Max King's spiritualized resurrection! But there are major problems with Don's view. First, Hos. 13:1 is clearly *historically specific*. It does not speak to sin in general, from which the prophet is promising a coming day of justification by the gospel. Rather, the prophet is speaking to the historical situation of the Northern Tribes and their apostasy from God. "When Ephraim spake trembling he was exalted," that is, when the Northern Tribes lived in the fear of God they were exalted in Israel and under God's blessings. "But when he offended in Baal, he died" speaks to the apostasy of the Northern Tribes, which began with Jeroboam the son of Nebat and his successors. Thus, the passage does not have the general problem of sin in view and therefore is not prophesying a general resurrection by gospel justification. What the passage is actually teaching is the coming captivity of Israel (its divorce); the nation "dies" when it goes into captivity; all of its political institutions cease to exist. The resurrection thus speaks, in its first instance, to the political resurrection of the nation when the captivity returns (recall the valley of dry bones in Ezekiel 37). Homer Haily, the great Old Testament expositor says:

"It is a promise of God to the doomed nation that though they go into captivity and there suffer the pangs of travail and sorrow, yet God will redeem them; He will deliver them from their captivity. Their restoration would be as a birth; also it would be as a resurrection from the dead (see Ezek. 37). The pestilences and destruction of Sheol would be overcome. Hosea looks not to Christ's resurrection or to ours, but to the restoration of the people. However, the true significance of death's destruction and of Sheol's defeat was not made clear until Christ's resurrection, and the complete defeat of death will be consummated in our own resurrection from the grave (I Cor. 15:54, 55)."⁷

⁷ Homer Haily, *Commentary on the Minor Prophets* (Religious Supply Co., 1993), p. 181.

Thus, Don's first problem is that he totally divorces the passage from its historical context, just as he does the Isa. 27 and 59. His second problem, is that resurrection is not a spiritualized model equated with justification, but an actual resurrection from physical death and Hades ("Sheol," in Old Testament terminology). The Corinthians were already "washed, sanctified, and justified" (I Cor. 5:11) but were looking for a further resurrection from physical death and Hades. Paul thus says "O death, where is thy sting? O Hades, where is thy victory?" (I Cor. 15:55). Clearly, I Cor. 15 is about – and ONLY about – the resurrection from physical death and Hades. The idea of a spiritualized resurrection from the "grave of Judaism" is nowhere in the text. What would these Greek Christians living on the Corinthian peninsula know or care about a resurrection from Judaism?! The littlest bit of common sense and critical thinking would go a long way among Preterists, if only we would use it.

Argument from Zechariah

Another of Don's "irrefutable" arguments. Here Don cites Zech. 1:10, where the prophet speaks in the person of God, saying, he would "break is covenant" with Israel. Don applies this to AD 70, but the fall of Jerusalem by Titus is nowhere in view. Where the prophet actually places the end the covenant is the betrayal and murder of the Messiah, or cross:

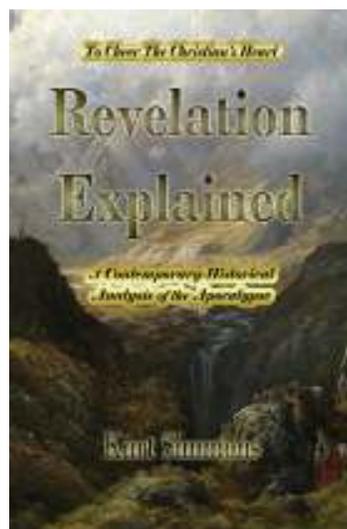
"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day...And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized out of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (Zech. 11:10-13).

The reader will recognize immediately that this speaks to Judas Iscariot's betrayal of the Lord and the high priests and elders of the Jews murder of Jesus for blood money (Matt. 27:9, 10). Therefore, if this passage describes the end of the Old Testament, then that occurred at Calvary in AD 33, not AD 70. Don could not be more wrong.

Summary & Conclusion

The traditional teaching of the church has stood the test of millennia. Tens of thousands of scholars from every nation under the sun have poured over the scriptures, testing the doctrine of the cross. Each new generation of men has subjected the teaching of the church to the most searching examination. All stand united in one voice that justification from sin *arrived* at the cross. It was not until 1970 that it was ever suggested that atonement and justification were "postponed" until the fall of Jerusalem. Can it really be imagined that all of Christendom down through the long ages missed something so fundamental? We are not talking about eschatology, which is clothed in metaphors and symbols and therefore difficult to understand, but soteriology, the doctrine of salvation, communicated in the most open and express terms the apostles knew how so that it would be widely known and understood and so endure from generation to generation. The idea that it lay hidden until Max King uncovered it in 1970 is shocking to say the least. What thinking person can believe it? Our sincerest hope is that Preterists will distance themselves from this atrocious error and return to the fold of the Cross.

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(Preston's Third Negative Con't from page 1)

The readers need to know that I have scrupulously followed the agreement that Kurt and I signed as to the length of our presentations. All of my negatives have been the agreed to 8000 word count.
(Don K. Preston)

My friend refuses to confront his self contradictions. He appeals to "2000 years" of church tradition, as normative when that same tradition condemns his preterism!

- 1.) 2000 years of church tradition knows **absolutely nothing** of Kurt's claim that the salvation of Hebrews 9:28 was deliverance from persecution.
- 2.) 2000 years of church tradition *has taught that salvation— purchased through the cross-- would be perfected at Christ's parousia (Hebrews 9:28).*
- 3.) 2000 years of church history knows nothing of Kurt's view of the resurrection.

Kurt's selective use of tradition is embarrassing. Creedalists Kenneth Gentry or Keith Mathison will gladly cite Kurt's appeal to tradition, to validate their claim: "2000 years of church history about a literal return of Christ at the end of human history has stood the test!" And, **every scholar Kurt cited would reject his eschatology as heretical!** 2000 years of church history contradicts his eschatology! His adamant refusal to acknowledge his self-contradictory, selective appeal to church history betrays his desperation to make some point, any point.

Kurt's statement that eschatology has nothing to do with soteriology is one of the most Biblically inaccurate statements imaginable! ***It is just stunning!*** ***Nothing is more soteriological than eschatology: "As in Adam all men die, even so in Christ shall all be made alive" i.e. via resurrection, i.e. eschatology!*** Kurt's denial illustrates that ***he has failed to grasp the very essence of the Biblical story.*** Hebrews 9:28 says Christ was coming— *eschatology*— to bring salvation— *soteriology*! Kurt is dead wrong.
In light of Kurt's incredible claim, I contacted two major scholars with whom I correspond occasionally and asked them about Kurt's position. ***Both reject Kurt's position!***

KURT'S ACCUSATIONS THAT I MISREPRESENTED HIM.

The Charge: Re: Romans 9:28— "He says I admit that Rom. 9:28 refers to the salvation of national Israel. I don't. I believe it refers to their destruction!"

The Truth: Here is my argument:

The salvation of Israel in Romans 11:26f is the salvation of Israel in Romans 9:28.

But, the salvation of Israel in Romans 9:28 would be finished in a short time.

Therefore, the salvation of Israel in Romans 11:26f would be finished in a short time.

Kurt responded, (*Second negative*): "I agree with Don that the "short work" in Rom. 9:27-29 refers to national Israel. God gave the nation a 40 year grace period in which to obey the gospel, and then destroyed the nation." Kurt now denies admitting that Romans 9 speaks of the *salvation* of Israel in AD 70. He says it speaks of their *destruction*.

Kurt is guilty of creating a "false either / or." This is a debater's trick. It is **not**, "If Israel was *saved*, she was *not destroyed*," or vice versa. It is rather, the remnant was saved **AND**, the majority was destroyed *at the same time!* Kurt's admission that Romans 9 was fulfilled in AD 70 is a fatal admission. It means that Israel's salvation came in AD 70! And if Israel's salvation came in AD 70, then salvation for the nations came then as well!

The Charge: "I have never said that physical death was the immediate result of sin."

The Truth: Kurt — "Since physical death was the immediate doom brought in by sin, and bespoke the greater doom of eternal death that followed, it is from physical death that the promise of resurrection was given." (***Plow and Sword, October 2009. Read it for yourself!***).

The Charge: "Don says I contradict myself by saying that the saints on this side of eternity had received the atonement before AD 70, but the saints in Hades did not receive it until AD 70. I never said any such thing."

The Truth: Kurt has affirmed **repeatedly** that the living saints **did** receive the full benefits of the atonement before AD 70.

Kurt on the living: (Last Affirmative): "When did the saints first stand "soterilogically" (sic) complete before the throne of God, cleansed and made pure by the blood of Christ? The Cross or AD 70? I say the Cross."

Kurt offered 88 verses, claiming that the past tense verbs prove *the pre-parousia reality* of salvation, justification and atonement. He said *the living saints* “were already in a present state of grace and justification.”

Kurt on the dead: “The souls in Hades could not enter heaven until they received the benefits of Christ’s atoning blood” (Kurt, SP, October, 2009). However, in his first affirmative, he claimed: “Thus, God had acquitted them (the souls in Hades, DKP) based upon reception of Christ’s blood.” (My emphasis, DKP).

So, Kurt says the dead saints *did not receive the atonement until AD 70*. On the other hand, they had already been acquitted before AD 70.

Kurt said the atonement was completed at the cross, and the saints before AD 70 were “already in a present state of grace and justification.” Yet, **he now says** he has never said that the saints, “this side of eternity had received the atonement prior to AD 70”! **Really? What then has been the purpose of this debate, if Kurt now says the pre-AD 70 saints did not fully possess the atonement? This is a fatal self contradiction!**

Kurt repeatedly said *Romans 5:10 proved the saints had received the atonement, and chided me for saying it was proleptic! He said it was finished! Yet, he now denies they had received the atonement! Which Kurt do we believe? Kurt, you can’t say they had received it, and then turn around and claim they hadn’t!* That is a fatal self-contradiction that all can see.

If those pre-parousia saints *had not received the atonement*, as Kurt now claims, when would they receive it? Well, Kurt told us that the dead saints received the benefits of the atonement in AD 70, and he now says he has always said the living and dead would receive salvation at the same time!

Kurt did, without question, affirm that the living saints possessed the atonement and salvation prior to AD 70. And he did, without question, affirm that *the dead did not receive the atonement until AD 70*. So, he has the living saints receiving salvation before the dead saints. He has not, as he now claims, always said that the living and dead saints received their salvation at the same time. **Every reader of this**

debate— and Kurt— knows this is a false claim. His self contradiction is inescapable, undeniable and fatal.

Kurt has surrendered this debate by admitting that the living did not, in fact, fully receive the atonement prior to AD 70, and by now affirming that salvation was in AD 70 for the living and the dead! This is my position! Kurt has conceded!

The Charge: “Don claims I said that the “law of sin and death was nailed to the cross,” but I have never said that either.”

The Truth: Kurt, (*Second Affirmative*): “He nailed the debt of sin to his cross, triumphing over the law of sin and death.” Kurt (October, 2009, Sword and Plow): “This promise was made in veiled, poetic terms when God said that the woman’s seed would bruise the head of the serpent, *signifying that Jesus would crush the power of sin and death by his cross and resurrection* (Gen. 3:15).” (My emphasis).

The facts are undeniable. My friend’s desperation is such that he falsely accuses me of misrepresenting him. He denies saying **what anyone can see that he said!** I challenge *anyone* to read his presentations objectively. **I did not, in any way, misrepresent what Kurt said.**

Kurt seemingly forgets what he says from presentation to presentation, and from article to article. He changes position from presentation to presentation, when caught in self contradiction. (*Four different positions on Isaiah 27 in this debate!* Two different positions on the identity of the MHP!) So, in desperation, he accuses me of misrepresenting him. Very sad.

Note the following:

Kurt says that I say the atonement did not occur at the cross. **False! I have consistently argued that the atonement process was initiated at the cross.** He says my position is historically unknown. Well, in numerous formal debates, I have asked my opponents, “Is there anything Christ must do *to complete the atonement?*” **Almost invariably**, they have answered: “Christ must come the second time!” Kurt’s claim that only proponents of Covenant Eschatology say the atonement was not perfected until the parousia is false. Even the *enemies* of Covenant Eschatology agree that *the atonement is*

perfected at the parousia. This is a historically validated view!

Kurt says: “There is NOTHING in terms of man’s salvation that my brother Don is willing to say arrived at the cross. According to Don, *nothing happened at the cross.*”

This is a gross mis-representation. Read my comments– or my books. You will know how false this is. In logic, what Kurt has done is called *poisoning the well*. You ascribe some view that is so outrageous, so radical, to your opponent, that people will be afraid to read what they have to say. This is a debater’s *trick*, but, should not be part of honorable controversy. Kurt is so desperate to make a point, any point at all, that he is willing to make blatantly false accusations. This is *shameful*.

Kurt queries: WHERE IS THE CROSS, in Don’s theology? My answer has always been, the cross is the very foundation of our faith. Without it, nothing else matters, and nothing else happened! But it was the *initiation* of the salvation process, with the parousia being the consummation. ***This is what Hebrews 9:24-28 proves beyond disputation.*** It is Kurt’s claim in regard to Hebrews 9:28 that is ***historically unprecedented!***

Remember Kurt’s claim: “But if the cross did not triumph over the law at Calvary, if man had to wait until the law was removed to be justified from sin, then *nothing* happened at the cross?”

I responded with several points; Only one is reiterated here (See my second Affirmative):

If the marriage is not completed at *the very moment* of the betrothal, then *absolutely nothing* happened at the moment of betrothal! **Kurt totally ignored this.** Yet, Kurt admits that AD 70 was the consummation of the betrothal, bringing with it “a greater intimacy!” His “all or nothing” claim is false, **by his own admissions!**

Consider Kurt’s remarks from *Consummation of the Ages (231)*:

“The temple in Jerusalem was merely a figure of the true (Heb. 8:1-2). It was a shadow of the substitutionary death and atoning blood of Christ. In his death, the veil of the temple was ‘rent in twain’, signifying that the way into God’s presence was opened by the death of Christ. The Christian thus had ‘boldness to enter the holiest by the blood of Jesus (Hebrews 10:19f). Nevertheless, true to the already-but-not-yet character of the transition period between

the cross and the coming of Christ, “the way into the holiest of all was not yet manifest, while as yet the first tabernacle was yet standing (Hebrews 9:8). The Christians’ access to the presence of God was forestalled pending passage of the Mosaic age. Thus, the Hebrews writer calls Christ a High Priest of ‘good things to come’ (Hebrews 9:11; cf. 2:5; 6:5; 10:1). At the time of his writing, they were not yet come, but they were very near.”

Amen and Amen! This is ***great commentary because he proved it with scripture!*** It is sad that my friend has abandoned the truth.

DANIEL 9 / 12

Kurt selectively appeals to “tradition” to prove that Torah passed at the cross, and later, the sacrifice literally ceased in the Jewish War. But, he offers us no proof, just tradition.

Note again Daniel 9:

1.) Kurt says I make the seventieth week run from 63-70 AD. **False!** Like him, I posit Jesus’ death *in the first part of the week* (Daniel 9:26). *Had he read my books accurately he would know this.*

Jesus’ Passion - Pentecost fulfilled the first four of Israel’s typological feasts. ***The second half of the week –which included Atonement-- fulfilled the last three feasts.*** *Israel’s feast days provide the key for the “gap” between the first part of the seventieth week, and the last.*

2.) Torah could not pass until all of it– ***including the ceremonial feast days, KS–*** was fulfilled. But, the ceremonial feast days would be fulfilled at the end of the seventieth week, in AD 70, per Kurt. Therefore, none of the Torah passed until AD 70!

3.) Daniel says Messiah would *confirm*, (*gabar--* Strong’s #01396) **not MAKE** (*berith*) the covenant for one week. *This does not speak of making the New Covenant*, but of **confirming an already existing covenant**. Kurt ignored the fact that the NT says Jesus came to confirm the Old Covenant, and to fulfill it (Matthew 5:17-18; Romans 15:8).

4.) I offered the following, in light of Kurt’s claim that everything in Daniel 9:24, except the destruction of Jerusalem, was fulfilled at the cross :

Daniel 9:24 foretold the coming of *everlasting righteousness*– this is ***soteriology***.

Paul and Peter were still anticipating the arrival of the prophesied everlasting righteousness (Galatians 5:5; 2 Peter 3:10-13)- ***at the Day of the Lord (eschatology)***.

Therefore, unless Paul and Peter were anticipating a prophesied world of righteousness *different from Daniel*, then Daniel 9 was not fulfilled– and salvation was not consummated– at the cross.

Unless Kurt can prove that righteousness is unrelated to salvation, then the fact that Peter and Paul were still waiting the full arrival of everlasting righteousness –*at the Day of the Lord*– proves that salvation was not perfected at the cross, but at the parousia.

Daniel 9 fully confirms Covenant Eschatology.

HOSEA 13

Kurt seeks to refute my argument on the resurrection *by divorcing Hosea 13 from Paul's discussion in 1 Corinthians 15!* Do not miss this!

1.) Paul said the resurrection of 1 Corinthians 15 would be the fulfillment of Hosea 13:14.

2.) **Kurt denies this**, insisting that Hosea has nothing– **NOTHING**– to do with what Paul was predicting!

3.) Kurt's newly invented theology forces him to ignore what Hosea said, and to claim that Paul was wrong when he said the resurrection of 1 Corinthians 15 would be *the fulfillment of Hosea!*

4.) Why would Paul say the resurrection of 1 Corinthians 15 would be the fulfillment of Hosea, if, as Kurt claims, Hosea's prediction contains nothing remotely resembling what Paul was predicting? **Kurt's hermeneutic denies Paul's repeated statements that his eschatological and soteriological hope was *nothing but the hope of Israel!***

5.) This distorted hermeneutic forced Kurt to deny that Isaiah 27 and 59 had anything to do with what Paul predicted in Romans 11. Both of those texts– in spite of Kurt's denials– foretold the coming of the Lord in judgment of Israel for shedding innocent blood. Paul said the coming of the Lord in Romans 11 would be the fulfillment of those prophecies. But, Kurt says NO, this can't be, those prophecies had nothing to do with Romans 11! They were about the Assyrian captivity!

6.) I have pressed Kurt repeatedly to give us some exegetical or logical proof to explain why Paul cited those OT prophecies to justify his NT doctrine, when according to Kurt, those OT prophecies had *nothing whatsoever to do with what Paul was discussing!* This is surely one of the most illogical, false hermeneutics imaginable.

7.) Kurt appeals to Homer Hailey to support his false claim. Yet, Hailey would reject Kurt's view of the resurrection as **heresy!**

Look again at my argument on the Spirit and resurrection.

The promise of the Spirit was made to Israel *to raise her from the dead* (Ezekiel 37:10-14).

This "death" from which Israel was to be raised was not physical death, but *covenantal death* (Isaiah 24:4f; Hosea 5-6; 13:1-2). Living people were called *dead*, but they continued to "sin more and more" (Hosea 13:1-2). Biologically dead people cannot do this! This is *spiritual death*- alienation-as a result of sin (Isaiah 59:1-2--The sin that needed to be removed at the coming of the Lord, Isaiah 59:20f--Romans 11!). Sin brought death. Thus, forgiveness would bring resurrection (cf. Acts 26:17-18)!

This resurrection, *guaranteed by the Spirit*, would be *Israel's salvation* (Isaiah 25:8-9). This is the resurrection promise of 1 Corinthians 15 when sin, *the sting of death*, would be overcome (1 Corinthians 15:54-56– **Romans 11:26-27**). So:

1 Corinthians 15 foretold the resurrection (when sin would be put away), predicted by Isaiah 25. The resurrection of Isaiah 25 is the resurrection of Isaiah 26-27 (and thus, Romans 11:26-27), which would occur at the coming of the Lord in judgment of Israel for shedding innocent blood. But, the coming of the Lord -- at the resurrection to put away sin-- of Isaiah 25-27 / 1 Corinthians 15-- would be the coming of the Lord in judgment of Israel for shedding innocent blood. Therefore, the coming of the Lord of Romans 11 to take away Israel's sin-- to bring her salvation-- is the coming of the Lord at the time of the resurrection, in judgment of Israel for shedding innocent blood, i.e. AD 70.

Thus, Israel was not cut off at the cross. God's promises to her were "irrevocable" (Romans 11:28), *and until His covenant promises to her were fulfilled she would not enter her salvation (Romans 11:26f) at the resurrection.* Kurt ignored this argument.

Please catch this: Kurt says we still have the earnest of the Spirit today. Well, the Earnest was the guarantee of the (future) reception of what the early church *did not yet possess!* **Do you catch that? The very existence of the Spirit as the Earnest was proof positive that what the Spirit was guaranteeing was**

not yet fully accomplished! The Earnest guaranteed the redemption of the purchased possession (Ephesians 1:12f). The Spirit guaranteed therefore, the completion of the atonement and resurrection (which is *salvation*)!

If we today still have the Earnest of the Spirit, then from the cross to this day, we do not yet possess the atonement and salvation! You cannot argue for the continuing possession of the Earnest of the Spirit, without thereby saying that we do not yet possess son-ship, redemption and salvation! Do you see how self-contradictory Kurt's position is? On the one hand he argues that the saints before AD 70 had "received the atonement." But if this was true, they did not need the Earnest of the Spirit to guarantee their redemption! When confronted with the implications of that false claim, he then denies saying they had the atonement. But then, he says that they (and we!!) had the Earnest of the Spirit. But, ***the Earnest of the Spirit was the guarantee of the future reception of the atonement, son-ship, and redemption!*** The presence of the Earnest of the Spirit was indisputable proof that ***the work of salvation was not perfected!*** Thus, Kurt's claim that we still have the Earnest, falsifies his new theology!

ZECHARIAH 11

I shook my head in amazement and sorrow as I read my friend's comments on Zechariah 11. It is sad to me that he is so desperate to support his newly invented theology that he is willing to purposefully manipulate the text. Did you notice his convenient use of the ellipsis: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day... *And I said unto them, If ye think good, give me my price...*" **This is just so sad!**

Kurt tries to make it appear that the "in that day" referent is to Judas' betrayal. **Patently false**. It is referent **back** to vs. 8-10; "Let the dying die. Let those who are left eat one another's flesh. **Then** I took my staff...revoking the covenant...It was revoked **in that day**." The "**Then**" and the "**in that day**" are undeniable references *to the time when Israel would eat their own flesh in a time of war*. As Kurt knows, this was in AD 70. Thus, ***God revoked His covenant with Israel in AD 70.***

This raises the issue again: "If a law or covenant has been abrogated, are any of the provisions of that

covenant, i.e. promises or penalties (positive or negative) still binding?" Unbelievably, contrary to all logic and law, Kurt tried to tell us that just because a law has been abrogated does not mean that its penalties cannot still be applied! However...

The provisions of a covenant are not applicable if the covenant has been nullified. Kurt, and every logically thinking person, knows this.

But, the provisions of wrath found in the Mosaic Covenant – eating their own flesh in time of war– were fulfilled in AD 70.

Therefore, the Mosaic Covenant remained binding in AD 70.

So, yes, my argument on Zechariah is irrefutable, and all Kurt's comments have done is to expose his regrettable desperation.

NOTHING BUT THE HOPE OF ISRAEL

I have made, and re-made the following argument. It remains a **HUGE EMPTY BOX!** This one argument is fatal to Kurt's paradigm:

Fact: "Salvation is of the Jews." That is, salvation was to flow *from Israel to the nations*. Paul said his gospel was nothing but the hope of Israel (Acts 26:21f).

Fact: Israel's salvation would be at the time of the resurrection (Isaiah 25:8-9).

Fact: The resurrection occurred in AD 70. Kurt agrees.

Now, Kurt's new theology *demand*s, that we delineate between the salvation promises made to and about Israel, and create another salvation distinct from Israel.

Now, watch...

Kurt has said repeatedly that redemption and atonement was completed at the cross.

Kurt ignores the **indisputable fact that the atonement and salvation** had to do with the **fulfillment of God's promises to OC Israel**. And, he ignores the fact that ***salvation is inextricably linked to the fulfillment of Israel's feast days!***

You cannot affirm the perfection of salvation at the cross without saying the resurrection occurred at the cross. You cannot affirm the consummation of salvation without affirming the complete fulfillment of Israel's typological feast days– and not even Kurt does that!

Do not fail to catch this! Israel was to receive her salvation (**soteriology**) at the end of her age in AD 70 (**eschatology**). This is *prima facie* falsification of

Kurt's ill-informed statement that there is no relationship between eschatology and soteriology. This is *bad* theology.

If Israel and Torah were cast out at the cross, then Israel was cast out **before, and without**, her eschatological and soteriological promises being fulfilled. But, Biblically, **until and unless Israel received her salvation, no one else could receive salvation!** Yet, Kurt has salvation given to individuals (and Gentiles!) **before Israel received her salvation, and without Israel receiving her salvation!** Kurt destroys the Biblical pattern of: "To the Jew first, then to the Greek."

Kurt says Israel and Torah was cut off at the cross. **But, the resurrection is the time of Israel's salvation (Isaiah 25:8-9)**— the salvation that was to be, "To the Jew first, *then* to the Greek." Thus, how could "the saints" have received their salvation— as Kurt claims— before the resurrection *when that is the time of Israel's salvation?*

Kurt said not one word about this issue. His proposition falls on this single argument.

This is Covenant Eschatology confirmed, and Kurt falsified.

You must ponder why Kurt has totally refused to deal with the issue of *eschatology and Israel's promises*. He rips those promises from Israel and divorces them from the end of her age. He makes them apply primarily to individuals at death—not the parousia, where the Bible emphatically posits them. He says those promises have nothing to do with the end of the age! Kurt's abject refusal to deal with this proves he cannot deal with it.

KURT'S FALSE VIEW OF RESURRECTION

Kurt's view of sin and death is wrong, and leads to wrong conclusions. I have documented beyond doubt that Kurt says physical death was the immediate result of sin.

Kurt says Christ died physically, as a substitution for mankind. This ***demand***s that if Jesus' physical death was the focus of his substitutionary death, that *those in Christ should never die physically!* Yet, Jesus' physical death on the cross has not kept one single person in history from dying physically! I asked Kurt, *if Jesus died as our substitute*— in our place— why do those in Christ have to die physically? Kurt

response? **An empty box!** The reason is simple. It falsifies his view of sin-death-resurrection!

I have documented that Kurt did claim that Christ defeated the law of sin and death at the cross. Yet he says that when a Christian sins they are subject to the law of sin and death. His view demands that the physical death of even the most faithful Christian is a demonstration that they are under the **power of sin—not the power of faith or of Christ's atonement!** Folks, this is *fatal* to Kurt. It is why he did not say one word in response.

MATTHEW 5:17-18

Kurt claims I contradict myself on Matthew 5 and the issue of circumcision. He mishandles my argument. I argued that circumcision was being annulled IN CHRIST, and for those IN CHRIST, the land promises were fulfilled! I was not arguing that Torah itself had objectively been annulled. My friend is grasping at straws to find any semblance of an argument.

Paul nowhere asserts that the unconverted Jews were wrong to continue circumcision. He pointed them to Christ, telling them their promises were being fulfilled in him and that the old system was about to pass, to be sure. However, Kurt cannot find a single text where Paul told unbelieving Jews that Torah had been abrogated! He did, however, warn them that the provisions of Torah would come on them if they did not obey Jesus (Acts 13:34f), which again proves my proposition!

My friend's desperation continues: "It was Jesus' *first coming* he declared would fulfill the law." This is false.

Kurt appeals to Matthew 27:50— "It is finished!" claiming Jesus had finished every thing the Father gave him to do. No, *for he had not yet come in judgment, as the Father had given him to do* (John 5:19f; 12:48f)! Jesus' *suffering* was finished to be sure, but clearly, he had not finished the work the Father had given him!

Kurt appeals to Acts 13:29-33, "When they had fulfilled all that was written of him, they took him from the tree." Once again, Kurt is grasping at straws and ignoring the text! The focus of the "all things concerning him," is undeniably *limited to his suffering*. It does not even mention his resurrection, yet, Kurt believes that Jesus' resurrection was an essential element of fulfilling the Law!

Acts 13 is not a comprehensive statement such as “not one jot or one tittle shall pass until all is fulfilled”! Kurt takes a passage that clearly limits the “all” in view, and expands it into a comprehensive “all” without justification. Context determines the extent of the “all things,” and in the texts Kurt cites there are limitations on the “all things.” But, *there is no such limitation in Matthew 5!* And Hebrews 9

Paul says Torah stood in meats, drinks, etc.. *This is referent to the feast days of Israel.* Those ordinances were still being practiced when he wrote, for, “these are parabolic of the present time” (Hebrews 9:8). Kurt once honored the Greek tenses. He now refuses to honor them. We have challenged him repeatedly to give us some grammatical or lexical justification for denying the present and future tenses. The echo in that **EMPTY BOX** is resounding!. Furthermore, those ordinances– i.e. The Feast Days– *would remain valid until the time of reformation.* Let’s rehearse Kurt’s constant vacillation on the time of reformation:

Kurt initially said the time of reformation **arrived at the cross**. But, this demands that man could enter the MHP from that point, so he retreated from that view. *Then*, he said that the time of reformation ended– not arrived– at the parousia in AD 70. But, this would demand that after AD 70 there would be no access to the MHP. So, being entrapped, he changed his position *again*, admitting that **the time of reformation was completed in AD**. This is the view I have argued. Of course, *this demands that Torah remained valid until AD 70*, so, Kurt abandoned all discussion of the time of reformation. Let’s look again at the argument.

Paul: Israel’s feast days were typological.

Those feast days (Thus, Torah) would remain valid until the time of reformation.

The time of reformation fully arrived in AD 70 (Kurt Simmons).

Therefore, Israel’s feast days (Thus, Torah) remained valid until AD 70.

Kurt says that *the shadow ends when the body (fulfillment) arrives. Amen!* But, *the “shadowy” feast days were still valid when Hebrews was written, and typified the time of reformation (i.e. the body), which Kurt finally admitted came in AD 70!* Thus, Torah was still valid.

proves that Kurt is wrong to limit the fulfillment of “all things” to Jesus’ incarnation. Watch carefully.

Remember, Kurt says that all that had to be fulfilled was the ceremonial law. Of course, *now*, he even changes that position and says that all that had to be fulfilled was Jesus’ death! Notice Hebrews 9:6f again.

I challenged Kurt to deal with my arguments on Israel’s feast days. Those arguments **fill up Kurt’s boxes to overflowing! He totally ignored my arguments.**

Not one jot or tittle of “The Law” could pass until it was **all fulfilled** (Matthew 5:17-18; “including “all typological aspects of the “ceremonial law.” KS).

The ceremonial Feasts of Trumpets and Harvest were not fulfilled until AD 70 at the time of the judgment/resurrection.

Therefore, not one jot or tittle passed from “the ceremonial law” until AD 70.

Kurt’s new theology rips the atonement from its direct connection with Trumpets and Harvest– *eschatological consummation*– and posits it at the beginning of Israel’s festival calendar. **There is no justification for this, whatsoever.** Seventy weeks were determined to make the atonement. Kurt posits this at the beginning of the final week. Typologically, however, it belongs to the last half, the time of consummation.

Do not miss the importance of this argument! It is “un-get-overable” proof that Torah remained valid until AD 70. If Torah was removed at the cross, the ceremonial law was not fulfilled, the time of reformation never arrived! And there is still no access to the MHP!

GALATIANS 4– TWO SYSTEMS AT ONE TIME

Kurt *finally* said something about Galatians 4! But what he said was false.

Ishmael and Isaac dwelt in the same house– *together*. The women and sons represented the two covenants. Hagar / Ishmael– represented the Old Covenant and the Old Covenant people who persecuted Isaac (the spiritual seed). *As a result*, Paul said “cast out the bondwoman and her son.”

Kurt says– as if it answers anything I said– that it was Hagar that represented Torah. YES! That is my argument!

Paul said– in spite of Kurt’s dust cloud-- that as a **direct consequence of fleshly Israel persecuting the spiritual seed**, “cast out the bondwoman (Torah!), and her son (Fleshly Israel).” Once again, that casting out was to be *for persecuting Christians!* There were no Christians before the cross! Since the casting out was to be for persecuting Christians, and the casting out was still future when Paul wrote Galatians, this proves irrefutably that Torah (Hagar) and Israel, (Ishmael) had not yet been cast out.

This also proves, indubitably, that the two laws existed side by side until **the casting out of Israel for persecuting the church!** And, I asked Kurt if the pagans did not have Torah, while Israel did have Torah? Do you hear the echo in that *empty box?*

I stand with Paul that the Gentiles *did not have Torah*, while *Israel did have Torah*. That means, *prima facie*, that there were two systems in place at the same time. Kurt is wrong.

1 PETER: THE SALVATION READY TO BE REVEALED

Again, Kurt’s desperation manifests itself. Peter speaks of the eternal inheritance ready to be revealed at the parousia. Kurt ignores this and says that salvation was relief from persecution. In fact, he says, “Can there be any doubt that the salvation that would be revealed was Jesus’ destruction of the church’s enemies?”

1.) I proved that Peter said those saints had to suffer more. Kurt says the promise was no more suffering. Kurt is wrong.

2.) The salvation in view was, “The salvation of your souls” *foretold by the OT prophets*. I challenged Kurt to give us the OT verses that support his view. Total silence.

3.) Kurt insists that the salvation promised was the physical destruction of Christ’s enemies. Well, 2000 years of tradition-- that Kurt keeps appealing to-- denies this!

4.) Kurt overlooks the fact that **the last enemy to be destroyed was death** (1 Corinthians 15:24f). So, if the promise was the physical destruction of Christ’s enemies, **then physical death should have been destroyed!**

5.) Kurt overlooks the fact that *physical events were signs of the greater spiritual realities!* Thus, the physical event of the fall of Jerusalem was signatory of the greater spiritual reality of the destruction of Christ’s *spiritual enemies*. This proves that salvation was not perfected until AD 70.

HEAVEN AND EARTH AND 2 PETER 3

Kurt denies the covenantal context of the destruction of “heaven and earth.” He says, “There is not one single occasion in the whole Bible where the “heavens and earth” refer to the Old or New Testaments – not one.” This is just sad.

Response: Isaiah 65:17f said that the Old Heaven and Earth would pass and would be “remembered no more.” Now, watch... In his comments on Revelation 16:18, which describes the destruction of “Babylon” it says she would be “remembered before God.” Kurt says of this word “remembered”: “‘Remembrance’ is a uniquely covenantal term...Similar usage nowhere appears with reference to any nation of the Gentiles” (*Consummation*, p. 313). Well said! He then gives verses that prove that “remember” carries covenantal significance.

Well, in Isaiah 65, the Old Heaven and Earth would “not be remembered any more”! This demands that **the Old Heaven and Earth was a covenant heaven and earth**. But, that covenant relationship would cease! *This is Covenant Eschatology established beyond dispute.* (See Jeremiah 3:14f-- in the Messianic kingdom, the Ark of the Covenant **would “not be remembered” anymore**). Once again, Kurt has falsified his own theology.

I have now refuted every salient point in Kurt’s affirmatives, so, let me recall some of the arguments of this debate.

A BUNCH OF EMPTY BOXES!

#1 – I have offered *multiple* logical syllogisms. Kurt urged the readers to beware of my use of logic, and openly stated he had no responsibility to respond to anything I would present. This *after signing an agreement to answer my arguments without evasion!* Lamentably, when he has attempted to answer my questions– after much pressure– he has done nothing but obfuscate.

#2 – ISAIAH 27 AND 59

Kurt began by telling us that proper exegesis of Isaiah 27 and 59 is irrelevant. This alone should alarm any student of scripture!

Paul said that the coming of the Lord would fulfill Isaiah 27 and 59.

Isaiah 27 and 59 were predictions of the coming of the Lord in judgment of Israel for shedding innocent blood.

Kurt changed positions four times on Isaiah 27! This is unmitigated desperation.

Kurt never explained why Paul cited these prophecies, when, per Kurt, they had nothing whatsoever to do with what Paul was predicting.

#3 – DANIEL 9

I demonstrated that everlasting righteousness promised by Daniel 9 was still future when Paul and Peter wrote, thus demanding that salvation was not yet perfected. Kurt's response? **An empty box!**

#4– DANIEL 12

My argument: The power of the holy people would be shattered at the time of the resurrection– in AD 70. The power of the holy people was *Torah*.

Therefore, the power of Torah was not shattered until AD 70.

Incredibly, Kurt claimed that Israel's "power" was *identical to the pagan nations*. I proved (First negative) that it was *Israel's covenant with YHVH that was her only power*. Kurt totally ignored this. **This argument alone falsifies his theology.**

5 – I challenged Kurt to give us commentary support for his view of 1 Thessalonians 4– Just one! Resounding silence! *2000 years of church history knows nothing of his view!* On the other hand, Kurt challenged me to provide commentary support that Isaiah 27 applied to AD 70. I provided that proof, but instead of acknowledging it, *he ignored it!*

#6 – For all of his appeal to "2000 years of church tradition," **Kurt claimed that Jesus had to enter the MHP TWICE**. Hebrews 9:12 says he entered *ONCE!* *2000 years of church history knows nothing of Kurt's claim!* I challenged Kurt to produce even one commentary to support his claim. The result? **An empty box!** Kurt is wrong.

#7 – Kurt claims that the Transfiguration was not about covenant transformation and was a vision of Jesus' incarnation. I challenged him to prove this.

Not a word of response! And, 2000 years of church history knows almost nothing of his claim. Kurt is wrong.

#8 – He claims 2 Corinthians 3 refers to the already abolished Torah. (Although keep in mind that Kurt is on record as saying that it was not Torah that was nailed to the Cross! **Do not forget this!**) Look at 2 Corinthians 3 again.

Paul, speaking of the passing of Torah says, "Seeing then that we have– present tense– such *hope*." Paul does not say the hope of the passing of Torah had been fulfilled.

Paul likewise says that "in the reading of Moses, the veil is still present, but when one turns to the Lord the veil is taken away." Paul speaks here of a person *dying to Torah*, not Torah being already dead! Kurt turns the text on its head.

Paul said that the transformation "from glory to glory" the transformation from the glory of Moses to the glory of Christ and the New Covenant was being accomplished by the Spirit, through his personal ministry. **Kurt totally ignored these irrefutable facts** because they falsify his new doctrine.

#9 – THE GREEK TENSES

In his books, Kurt insisted that we honor the Greek present and future tenses of the process of salvation, *begun at the cross, perfected at the parousia*. I have challenged him *repeatedly* to give us any kind of lexical, grammatical, textual proof for *why we should now ignore these tenses*. The answer? **An empty box!**

Kurt presented 88 verses telling us we must accept the past tense objective reality of the finished work of salvation before AD 70. When pressed with the implications of this, he now denies ever saying that the living saints had received the benefits of the atonement before AD 70!

#10 – I challenged Kurt to tell us if he still accepts– as he affirms in his books-- the *lexical definition of mello*, as "about to be." His answer? **Empty Box!**

#11 – I have challenged Kurt with his inherently contradictory view that Torah *was* nailed to the Cross, but then arguing that Torah was *NOT* nailed to the cross. Response? **Total silence!**

#12 – Kurt claimed that Hebrews 8:13 did not mean that Torah was ready to pass, but, only the already

dead external form of Torah was ready to pass. But, if Torah was already dead, and could no longer prevent entrance into the MHP, *but the saints still could not enter the MHP until AD 70*, why could the saints not enter the MHP? **Total, abject silence!**

#13 – I have asked repeatedly: If salvation was completed at the cross why did the dead saints have to wait until AD 70 to enter the MHP? **NO ANSWER!**

#14 – Kurt says AD 70 was “soteriologically irrelevant.” Yet, he says, the dead saints could not enter the MHP until then. I asked him why the dead saints had to await that irrelevant event to receive their salvation. **In six presentations, he typed not one word of explanation!**

#15 – I asked: Is the forgiveness of sins and entrance into the MHP, *which would only come at the end of Torah*, necessary to salvation? Kurt refused to answer.

#16 – The only thing, that prevented man from entering the MHP was *sin, and by extension, Torah because of its inability to forgive (Hebrews 9:6-10)*. Kurt says the pre-AD 70 saints fully enjoyed forgiveness– although *he now denies saying they had the atonement!* I repeatedly asked, **if the separating barrier– sin and Torah– was “completely removed” at the cross what prevented them from entering until AD 70?** He refused to answer! Why? Because the correct answer destroys his rejection of Covenant Eschatology.

#17 – Kurt claimed that removal of Torah was unnecessary for salvation. I asked: Why then did Christ die to remove Torah and apply grace? Hebrews 9 says as long as Torah stood valid, there was no entrance into the MHP. If, however, my friend’s new doctrine is correct, the removal of Torah was not necessary for entrance into the MHP! Yet, Paul is clear that as long as Torah remained valid there was no entrance! Kurt’s view contradicts Hebrews 9.

#18 – Kurt claimed Torah had no “negative power.” I presented seven passages which speak emphatically of the negative power of Torah: *no forgiveness, the curse, no righteousness, no justification, no life, condemnation, death, prevention of entrance into the MHP*. I challenged Kurt to explain how these were not negative powers. Surely, if Torah truly had no negative power, Kurt could explain these passages for us, yet, **not one word of response!**

#19 – Hebrews 9 says there would be no entrance into the MHP *while the Mosaic Law remained imposed*. Revelation 15:8; 16:16f says there would be no access to the MHP until Jerusalem was judged. Of logical necessity, *the Mosaic Law remained imposed until the judgment of Old Covenant Jerusalem in AD 70*. I challenged Kurt to give at least some response to this. **Not a key stroke was offered!**

#20 – Re: The salvation of Hebrews 9:28. Kurt says it was *deliverance from persecution*. I challenged him to document that this is the traditional view of the church. **The box remains empty, because his view is unknown in church history!**

#21 – I have shown (Hebrews 11:40 and 1 Thessalonians 4) that the living and dead saints would receive salvation *at the same time*– at the resurrection. Kurt says the living received the benefits of the atonement / justification before then. I challenged him to harmonize this with these verses. He then claimed he had never said the living saints received the atonement before AD 70! Of course, *all readers of this debate know that he did make that claim*. Kurt was simply desperate to escape the contradictions in his own statements.

#22 – I asked Kurt: Do you now renounce as false teaching, what you wrote in October of 2009, and the proposition that *just last November* you wanted to affirm concerning the resurrection and Hades?

The souls in Hades could not enter heaven until they received the benefits of Christ’s atoning blood (Kurt Simmons, October, 2009).

But, the souls in Hades could not enter heaven until the resurrection in AD 70 (KS, November, 2009).

Therefore, the souls in Hades did not receive the benefits of Christ’s atoning blood until AD 70.

Kurt refused to answer.

#23 – Hades was the place of separation from God, even for the righteous, until the time of the resurrection when sin would be overcome through forgiveness and salvation (1 Corinthians 15:54-56; Revelation 20:10ff). Hades existed because there was no forgiveness of sin.

Kurt believes that Hades was not destroyed until AD 70, and the souls in Hades did not enter their reward until AD 70.

In his Sword and Plow, October / November 2009, he said the saints could not enter the MHP “without the atoning sacrifice of Christ, so, the dead were sequestered in Hades until the general resurrection.”

(Notice that highly significant “**so**” in Kurt’s comments). He still affirms– at least we *think* so! – that the dead saints could not enter heaven until AD 70 and the “general resurrection.” *This is crucial!*

The existence of Hades until AD 70 as Kurt affirms, is *prima facie* proof that *neither the living or the dead entered the MHP until the resurrection*. The living saints could not bypass Hades when they died before the resurrection. So, until the resurrection in AD 70 neither the living or the dead saints could enter the MHP.

Since Hades existed until AD 70 then Torah remained binding until AD 70! **Paul said there could be no access to the MHP while Torah remained binding!**

The destruction of Hades is when man could enter the MHP. **Hades and Torah were coexistent!** Remember Luke 16– “They have Moses and the prophets, let them hear them”! As long as Torah stood valid there was *no forgiveness* and thus, no entrance into MHP. As long as Hades—which existed because of *no forgiveness*-- remained there was no entrance into the MHP. Kurt says Hades was not destroyed until AD 70. Therefore, Torah remained binding until AD 70. (*Because Torah could not provide forgiveness!*) Kurt owed it to the readers of this debate to address this argument **without evasion**, as he promised to do when he signed the debate rules. But, lamentably, **Kurt’s silence reverberates in this empty box!**

#24 – The ceremonial sacrifices foreshadowed entrance into the MHP.

As long as the sacrifices (The Mosaic Covenant) were imposed there was no entrance into the MHP.

There was no entrance until AD 70– Kurt Simmons Therefore, the sacrifices (and the Mosaic Covenant) were imposed until AD 70.

Not a word of response!

#25 – I presented extensive argumentation on Israel’s feast days.

The ceremonial feast days were typological of the better things to come– including the arrival of salvation.

Kurt said that all types of the ceremonial law had to be fulfilled for Torah to pass.

The feast days were still typological (and unfulfilled) of those better things when Colossians and Hebrews were written.

The Feast of Trumpets and Harvest typified Judgment and Resurrection (the time of salvation) which Kurt posits at AD 70.

This demands that the ceremonial law remained valid until AD 70!

Kurt said not one word in response! There is no answer in Kurt’s new theology. The feast days of Israel are *prima facie*, irrefutable falsification of Kurt’s proposition and theology.

Twenty Five Empty Boxes!!

The contrasts in this debate could not be clearer, or more dramatic.

1.) **I have appealed to scripture alone.** Kurt has appealed to church tradition, yet that very tradition *condemns his preterism*.

2.) I have utilized proper logic. Kurt has openly eschewed logic, and could not even frame a proper syllogism without violating the rules of logic.

3.) I have relied on proper exegesis; Kurt actually said proper exegesis was irrelevant.

4.) I have answered Kurt’s questions and arguments without evasion. Kurt persistently refused to answer my questions or my arguments, as demonstrated by the 25 empty boxes (there are more!). He even stated he had no responsibility to answer anything I said!

5.) I have relied on the emphatic words of scripture; Kurt has denied and manipulated the words of scripture.

6.) I have been *consistent* in my argumentation; Kurt has **repeatedly changed his arguments** from presentation to presentation, often denying that he said *what everyone knows he did say*. **He told us the pre-70 living saints did possess the atonement, then he denied ever saying that!**

My affirmative arguments and proposition stand indisputably proven, untouched by Kurt.

My negative arguments have falsified Kurt’s affirmatives. His refusal to answer my arguments prove this. His offering of historically unprecedented arguments proves this. His open rejection of the emphatic statements of scripture proves this.

I appreciate my friend for engaging in these discussions, which allows the readers to see ***the indisputable truth of Covenant Eschatology: The coming of Christ for salvation in Romans 11:25-27 occurred in AD 70 at the climax and termination of the Mosaic Covenant Age.***