Catholic theologian, Scott Hahn once said, “To put it bluntly, many readers are most interested in figuring out whether or not Genesis can be squared away with the theory of evolution than in discovering what the author really meant to say.”. That statement strikes to the heart of what the authors of Beyond Creation Science are challenging us with - how did the original audience of ancients understand the details we find in the early chapters of Genesis?

At The Blue Point Bible Church we did a 2 year study through the book, Beyond Creation Science. We had much learning and discussion through book, as well as outside of the book, as we sought to properly understand the Biblical narrative (Genesis to Revelation). In the pages to follow you will be provided with chapter outlines (simply a marking out of the subtitles) accompanied by excerpts and notations. Also, some chapters will have YouTube links you can visit wherein I expounded upon the study.

It is my sincere prayer that this compilation of studies will encourage you to search the Scriptures, develop a interpretation style that honors “audience relevance”, and to appreciate the narrative of covenants that grace the pages of the Bible.

By His grace,
Michael Miano, pastor
The Blue Point Bible Church
www.bluepointbiblechurch.org
BCS Introduction

Could you relate to Normas Voss’s introductory story? How so?

“The inability of Christians to grasp the meaning and message of both Genesis and Revelation create a great divide in America. Christians struggle with both the beginning and the culmination of the Scripture – the Alpha and the Omega as they might be called. Both Genesis and Revelation bring a lot of baggage with them to the American religious scene”

– How have you personally seen this as true?

“You hold in your hands a book that offers a full picture of both ends of the story the Bible tells. You hold in your hands a book that brings together the story of origins with the story of redemption and provides the most complete and comprehensive understanding that I have ever seen in my decades of study”.

– What are you hoping to gain out of this study?

“conservative Christians in America” (pg. 13)
cf. “We believe the Bible can be understood through careful consideration, intelligent inquiry, due diligence, and effort”.

You can watch the video review of this study at the following link; https://www.youtube.com/watch?v=PnrPIXsXX-4

Further study:

Links for in-depth study of topics related to BCS & Covenant Creation
www.beyondcreationscience.com
http://deathisdefeated.ning.com/profiles/blogs/the-covenant-creation-archive

Blog – Returning To Our First Love – Presuppositions
https://mianogonewild.wordpress.com/2015/02/15/returning-to-our-first-love-presuppositions/

Blog – Responding To Newsweek – Mr. Kurt Eichenwald & Biblical Illiteracy
https://mianogonewild.wordpress.com/2015/01/17/responding-to-newsweek-mr-kurt-eichenwald-biblical-illiteracy
Chapter 1 - What Did Jesus Say?

“Some Standing Here Will Not Taste Death Until…”
cf. Matthew 16:27-28

Peter Was Martyred, But John Lived On!
cf. John 20:15-23

“This Generation Will Not Pass Away Until All…”
cf. Matthew 24:34

The Great Tribulation Has Already Happened.

Two Debates In One Book
“Bible prophecy and Genesis creation, relate to one another across our Bible”.

X- millennialism vs. Pan – millennialism
“The only way to honor Jesus is to pay close attention to everything He taught”.

“Why would the Bible have so much prophecy in it if Christians were not meant to understand it?”

You can watch the provided review video at the following link,
https://www.youtube.com/watch?v=DiLrzW05B9Y
Chapter 2 – Time Is Running Out

The Proper Frame of Reference
“It is very easy to forget that our New Testament speaks of real people who lived at a particular time and place on planet Earth. It is not merely a collection of doctrine and practical truths”.

The Disciples Followed The Master

Initial Expectation
cf. Acts 2:40

Near-ing Expectation
cf. James 5:5-9

Near-er Expectation
cf. Hebrews 10:35-37

“It is a symptom of the confusion that dominates current discussion of prophecy that those who continue to place the coming of Christ in our future speak of Christ as “tarrying” to our day, thousands of years later. However, the author of Hebrews plainly says that He who is coming “will not tarry”.”

Near-est Expectation
cf. Revelation 1:1, 3, 9, 10-11; 22:6-7, 10-12, 20

Revelation: John’s Olivet Discourse
“Revelation speaks of things past, things present, and things future in John’s world”.

Conclusion

Here is a link to the video review for our study through Chapter 2 of Beyond Creation Science, https://www.youtube.com/watch?v=VgFq50bZklo&feature=youtu.be
Chapter 3 – When Did This Happen?

Coming On The Clouds
cf. Matthew 26:64; Isaiah 19:1; Nahum 1:3,6,8; Exodus 14:24-25

The Right Question
“When did this happen?”

“The Romans completely demolished the Temple under the direction of General Titus in AD 70, about 40 years after Jesus spoke”.

What We Should Expect
“What should we expect from Church history if our viewpoint is correct? Jesus warned His disciples to flee (Matt. 24:15-16). If the disciples recognised these events in their day as fulfilment of the Olivet Discourse, then Church history should record the early Christians fleeing Jerusalem. Furthermore, if the early Christians acted in obedience to Jesus’ warnings, there would have been no Christian eyewitnesses to the event because no Christians were present”.

Eusebius records the flight to Pella.

“The difficulty is that most Christians do not know about the Roman-Jewish War”.

Setting The Scene
“You decide if history confirms the fulfilment of Jesus’ prophesies”.

There Shall be False Prophets

Increase of Lawlessness & Decadence
There Shall Be Wars & Rumors of Wars

Famines & Earthquakes

Persecution & Death

The Abomination of Desolation

If Those Days Had Not Been Cut Short

The Flood, Sodom, and Jerusalem

Signs & Wonders
The Destruction of Jerusalem

“For eighteen hundred years, these historical events were common knowledge among Christians. Yet for reasons unknown, the implications were never systematically explored...history has largely been forgotten. The purpose of this book is to help revive knowledge of the past and explore the implications, not just in regard to the conclusion of the Bible, but the implications for the beginning as well”.

See also, 101 Time Statements - http://www.preteristcosmos.com/preterism101.html

Here is the link to the review video done by Pastor Michael Miano for this chapter’s study, https://www.youtube.com/watch?v=e348GtoKT3Q
Chapter 4 - The End Of A Covenant World

The “Last Days” Of What?
“...the last days were a contemporary reality during the New Testament times”.

cf. Acts 2:14-17; Hebrews 1:1-2; Jude 17-19; 1 John 2:18, 26

“...If the last days were back then, how is it possible that we are still around? Obviously the world did not end in the first century”. (pg. 70)

The “End” Of What?
“...how would devout Jews, who knew their Old Testament well. Understand apostolic references to the “end”?” cf. Deuteronomy 32:20; Matthew 24:3; 1 Corinthians 10:11; 1 Peter 4:7

The Focus of Prophecy
“Prophecy is primarily concerned with the redemption of God’s people”.

The Elements Will Melt
cf. 2 Peter 3:10-12

“We must recognize that the Holy Spirit is consistent with His use of words and concepts in Scripture. The melting and dissolving of Peter’s “elements” was a total covenantal transformation, not a cosmic conflagration”. - John Noe
The “Heavens and Earth”
“Just as the formation of Israel and giving of the Law was the metaphorical creation of “heaven and earth”, so the destruction of the Judaic society, the Law, the priesthood, and Temple would be the passing away of Israel’s “heaven and earth”.

According To His Promise
cf. 2 Peter 3:13; Matthew 24:34-35; Matthew 5:17-18

Symphonic Unity in Biblical Prophecy
“But what we hope to impress upon the reader at this point is that there is an essential unity to the story the New Testament tells...Prophecy communicates like a great symphony”.
Chapter 5 – The Divide: 1830

Geology and Christianity

The Problem for Darwin: Geology

The Rise of Intelligent Design

Lyell – Cornerstone or Capstone of Geology?

The Coincidence of Geology and Theology

The Other Capstone Event of 1830

Margaret McDonald’s dream and John Nelson Darby’s pre-trib rapture theory

The 1830 Synchronicity

Pre-trib rapture (theology) Lyell’s, Principles of Geology (geology) - a violent collision of perspectives; created what we know today as theology - science divide.
Chapter 6 – Worlds Collide: Lyell & Darby

The Liberalism/Fundamentalism Context

The Dominant Old Earth View
“...the idea of an ancient earth was the dominant if not universal belief among Christians”. - long before Darwin

The Premillennial Source of Flood Geology

Covering the Tracks

Premillennialism Applied to Genesis

Premillennial Philosophy of History

Premillennialism & Youth- Earth Creationism
“How much longer can this generation hold old?”
The Contemporary Dilemma
“The reign of Young Earth Creationism (YEC) is inescapably tied to the reign of futurism among many Christians”.

“Preterists lament how Christians endure failed prophecy after failed prophecy”

“We believe Preterism offers a refutation of: (1) the belief that the Genesis flood was global; (2) the belief that no biological death existed before the fall; and (3) the belief that Genesis 1 is a literal record of God’s creation of the physical universe over six 24-hour days”.

Review Historical Charts on pgs. 92 & 110

In this video and outline, we review chapters 4-6 of Beyond Creation Science. See the video at the following link, https://www.youtube.com/watch?v=9X1_nQDtqu0
Chapter 7 – The Great Flood Debate

The Logic of Flood Geology
“...flood geology holds that modern geology has rejected what the Bible plainly teaches...”

Why A Global Flood Is A Modern View
cf. Josephus

“Antipodes” and the Spherical Earth

“Modern Christians in the Genesis debate tend to be chronocentric; they get stuck in their own time period and cultural mindset. What is taken as the common sense understanding about the essential nature and geography of our planet today was hardly common sense for Christians before AD 1500”.

The Biblical Context of the Flood

“Covenantal context” of Genesis 5-9

“Genesis 5 narrows the subject in the Genesis account from all the children of Adam to the line of Seth”.

Local Flood indicators
Genesis 7:20 - Biblical cubits (15 inches)
Genesis 8:11
Natural vs. Supernatural
“Both the flood and the destruction of Jerusalem were cases of fulfilled prophecy, and fulfilled prophecy is, by definition, miraculous”.

“This may sound strange, but those who believe in a local flood are far more consistent and far more conservative in handling the physical events recorded in the flood account. They don’t engage in wild speculation about worldwide geophysical events”.

The Current Status of the Flood Debate
“Those who continue to defend a global-flood view in our day as the universal belief of all Christians in Church history and the plain teaching of the Bible must;
1.) ignore the ancient understanding of the flood as local events as shown in Josephus;
2.) ignore the pre-modern concept of planet earth which prevailed in Christendom before Christopher Columbus;
3.) ignore the covenant context Genesis 5 sets for the flood event with the line of Seth;
4.) ignore the local indicators in the account;
5.) solve the supernatural/natural tension inherent in the global flood/flood geology view
Chapter 8 – The Flood and Prophecy
Cf. Genesis 7:11-12, 17-24

Universal Terms:
Erets

“Erets is translated as land in the Old Testament over a thousand times”; “The majority usage of erets in the Old Testament refers to a local region of land (cf. Genesis 12:1; Exodus 9:33; Ezra 1:2; Habakkuk 1:6)

Ge

Ge is the Greek equivalent to the Hebrew erets

“We maintain that the Apostles’ understanding of “earth” meant “the land”, more specifically, covenantal Israel”. - Sam Frost

“The earth (ge) generally stands for Palestine and the Jews and is better understood in its limited sense of the “land”. The same word occurs in Luke 21:23 in Jesus’ Olivet Discourse about the destruction of the Jewish state”. - Kurt Simmons

“A deeper look at the language of the flood account not only shows the language indicates a local event, it also confirms a covenant context for the entire story”.

A Partial – Local Flood?

“Everyone should be honest enough with the text to admit that all the seemingly universal statements in the flood account must be applied in the same manner, one way or another”.
Erets and the Flood in the Old Testament
cf. Isaiah 24:1-3, 9-12; Genesis 7:11

“Given how erets and ge are used throughout the Bible there is ample reason to take the phrase “earth” as a reference to a particular locale in Genesis 7, the place where God’s covenant people lived”.

Universal Terms:
“The problem is that they never ask the question, “Where else in the Bible is this phrase used? How does Scripture use this phrase elsewhere?”

Face of the Erets - “limited parts of the planet”
cf. Genesis 4:14; 41:56; Exodus 10:4-5; Numbers 22:5; Ezekiel 34:6; Daniel 8:5; Zephaniah 1:2-3; Luke 21:35

Under Heaven - “local region”
cf. Job 28:24; Acts 4:12; Deuteronomy 2:25; Acts 2:5; Colossians 1:23

The Result of Deeper Bible Study

“Put simply, the global-flood interpretation breaks down when we compare the language and idiom of the flood account with similar examples we find in other parts of the Bible”.

“The proper method of interpretation is to go deeper into our study of the Biblical text by comparing Scripture with Scripture”.

Consistency: Global, Global vs. Local, Local

Here is a link to the Part 6 video,
https://www.youtube.com/watch?v=C9liqbjV9iE&feature=youtu.be
Chapter 9 – Water & Fire

The Old Testament Background
cf. Daniel 9:24-26 - 70 weeks

The Olivet Comparison to the Flood
cf. Matthew 24:37-39

“By looking at what they (Jesus and the Apostles) said about the flood we can learn what the New Testament teaches about the scope of Noah’s flood”

The Three-Way Comparison by Jesus

“If we apply the same logic to all elements in the comparison, then we would arrive at the conclusion that the flood destroyed all people in Noah’s “world or culture”, the destruction of Sodom destroyed all people in that “world or culture”, and the coming of Christ destroyed all those remaining in His Jewish “world or culture”.

Why Sodom is Central to Prophecy
“Remember Lot’s wife”.

The Three-Way Comparison by Peter
The (Rain)Bow of God’s Covenant Wrath

cf. Genesis 9:12-15; Deuteronomy 32:20, 23

All Mankind?


Local Flood – Local Prophecy

Solely Biblical Arguments for a Local Flood

“We have not raised one scientific objection to a global flood. No one can legitimately claim that we have used science to interpret the Bible”.

Chapter 10 – The Flood & The Tower of Babel

The Global View of Babel
cf. Genesis 11:1-9

“Few spend much time examining Babel and its relationship to the flood”.

Let’s Bake Bricks!
“Defiant response to the flood” cf. Genesis 11:3; Exodus 2:3

“Somewhere is Babylonia, the people built a great tower called the Tower of Babel, which you have probably heard about. It was more like a mountain than a tower...Some say the Tower of Babel and others like it were built so that the people might have a high place to which they could climb in case of another flood”. - A Child’s History of the World

From Where Did All The People Come

“If the flood destroyed absolutely all human life on planet Earth except the eight people of Noah’s family, then how is it possible that there can be another huge civilisation on earth within three generations of the flood?”

“The story of Babel is better understood within a covenant context”.

Global Flood Interpretation vs. the Septuagint

When “Literalism” Goes Wrong
Prehistoric Babel?

The Biblical Solution & The Fulfillment of Babel

“People who lived in other parts of the planet Earth are simply beyond the purview of the Biblical account of Babel”.

“God cursed Babel and confused the languages of the people scattering them over “the face of the earth”. At Pentecost the curse is reversed as God’s Spirit is poured out in fulfilment of the Old Testament prophecies about the “last days”...In contrast to Babel where one language was confused, at Pentecost the languages “from every nation under heaven” become one in order to hear the Gospel of Jesus Christ. God’s grace at Pentecost triumphs over God’s curse at Babel”.

Local Implies Insignificance?

“You’re a Christian who believes in the Lord Jesus Christ. A Lord who was crucified locally. Locally! It happened in a local environment in a dingy part of the world that nobody noticed. But you and I are redeemed by what happened in the past, in a local event”. - Gary DeMar

Here is the link to the video review through these details, https://www.youtube.com/watch?v=-tYIOMs4B3Y&lc=z23hgpazwyxh5ygh04t1aokg2hyhfalt3sxqym4dmevbk0h00410
Review of Chapters 1-10

Here is the link to the YouTube video to accompany this review outline, https://www.youtube.com/watch?v=Q3e0iFNSD-s

1.) What is the Olivet Discourse and what does it connect the coming of Christ to?
“The Olivet Discourse (Matthew chapter 24) makes it absolutely clear that the coming of Christ is connected intimately to what happened to the city of Jerusalem and the temple. Not only does that mean that the coming of Christ is related to 1st century events, it also means that what we now call “the great tribulation” took place in localized, historical events”. Pg. 28

2.) What “two debates” does Beyond Creation Science seek to cover?
“...end times prophecy and Genesis creation” Pg. 29

“The purpose of this book is to help revive knowledge of that past and explore the implications, not just in regard to the conclusion of the Bible, but the implications for the beginning as well”. Pg. 68

3.) What is the “proper frame of reference” for reading New Testament prophecy?
“It is very easy to forget that our New Testament speaks of real people who lived at a particular time and place on planet Earth...These first Christians are the reference frame for prophecy; many of them actually listened to Jesus teach in person”. Pg. 33

4.) What does “coming on the clouds” language mean? Provide an example from Scripture.
““Coming on the Clouds” meant judgement and destruction upon the enemies of God in the Old Testament. God rides on the clouds; every Jew knew this judgement metaphor from their Scriptures”. Pg. 47 (see also, Isaiah 19:1; Nahum 1:3,6,8)

5.) If Preterism is true, the coming of the Lord occurred in AD 70, what should we expect from Church History?
“Jesus warned His disciples to flee (Matt. 24: 15-16)). If the disciples recognized these events in their day as fulfillment of the Olivet Discourse , then Church history should record early Christians fleeing Jerusalem” Pg. 49 (see early historical works of Eusebius and Josephus)“The difficulty is that most Christians do not know about the Roman-Jewish War”. Pg. 50
6.) Who is Josephus? Why are his writings significant?

“Josephus, a Jewish general and prisoner of war who witnessed the entire siege...Josephus’ War of the Jews is a long book and provides evidence for the fulfillment of nearly every single prophecy in the Olivet Discourse”. Pg. 50

“Josephus’ conception of the flood is important because he is a first century Jew who lived contemporary to the time of the writing of the New Testament. He gives us a glimpse into the accepted view of the flood in his day”. Pg. 114

7.) Who is Eusebius? Why are his writings important?

“...the early church historian...” Pg. 49

8.) Why did Josephus believe his generation “did not attend to nor give credit to the signs that were so evident“?

“...did so plainly foretell their future desolation, but, like men infatuated, without eyes to see or minds to consider, did not regard the denunciations that God made to them”. Pg. 65

9.) Ed Stevens recently wrote a book detailing the historical happenings fulfilling prophecy in the 1st century. What is the name of that book? ‘

The Final Decade Before The End

10.) In the 1st century, we saw the last days of what?

“The Biblical answer is that the last days have nothing to do with planet Earth or our physical universe. They relate to the last days of an age – a covenant age.” Pg. 70

11.) What is the focus of Bible prophecy?

“Prophecy is generally concerned with the redemption of God’s people”. Pg. 72

12.) In reading 2 Peter 3:10-12, what is one reason you would say this isn’t speaking about the burning up of the literal planet Earth?

“...the Greek word for ‘elements’ is stoichion which is used 7 times in the New Testament. Stoichion elsewhere refers to the regulations of the Mosaic Law”. Pg. 75
13.) According to Matthew 5:17-18, “If heaven and earth refer to our universe, then Jesus’ teachings requires...”. Please complete the thought.

“...the Law of Moses to be observed in every detail until the end of our physical universe!”.

14.) What is Preterism?

“It comes from the Latin word praeter which means “past”. It appears in various forms all throughout Church history”. Pg. 79

“The best way to understand God’s ways today is to understand His acts in redemptive history...Preterism introduces a key principle of covenant context that offers a coherent understanding of Noah’s flood, the Tower of Babel and New Testament prophecy. Preterism may very well revolutionize the Genesis debate”. Pg. 187

15.) What is “theistic evolution”?

“...scientists who accepted the mechanism Darwin suggested were generally committed to the idea that God was involved in the rise of life...It was this view, not Darwin’s naturalistic view, which actually became known as Darwinism in his day”. Pg. 84

16.) What is the significance of the year 1830 and Biblical understandings?

The Coincidence of Theology and Geology. Pg. 88

17.) Finish this quote, “The Rock of ages is more important than...”.

“...the age of rocks”. – William Jennings Bryan

18.) What usually happens when Conservative Christians begin to question Young-Earth creationism?

They are “...commonly accused of evolutionary compromise, liberalism, humanism, unbelief and even apostasy”. Pg. 108

19.) How would you begin to explain that the global flood is a modern view?

The local flood view was demonstrated by Josephus and “...is likely the common understanding among many if not all of the early Jewish Christians. The early Church Fathers relied heavily upon Josephus’ history”. Pg. 114
20.) What does it mean to be “chronocentric”?
When one “...gets stuck in their own time period and cultural mindset”. Pg. 117

21.) Where does the Biblical context of the flood account start and why is that significant?
“Genesis 5 sets the context of the flood...”. Pg. 117

“Genesis 5 narrows the subject in the Genesis account from all the children of Adam to the line of Seth. That sets the immediate context for what takes place in chapters 6 through 9. In other words, Genesis 5 sets a covenant context for all the events to follow in the flood account. If we ignore the chapter break and read this as one continuous story, the flood is related to the covenant line of the progeny of Seth”. Pg. 118

22.) What five (5) “local flood indicators” can you mark out from chapter 5 of Beyond Creation Science?
1.) The existence of Nephilim before and after the flood (cf. Gen. 6:4; Num. 13:33)
2.) Advanced economics and technology in the post-flood world
3.) Water only went up 20-30 feet. (cf. Genesis 7:20)
4.) The Olive branch carried by the dove in Genesis 8:11
5.) Literal interpretation would demand the whole earth dried up (cf. Genesis 8:13-14

23.) According to Beyond Creation Science, what five (5) things are required of those who stubbornly stick to the global flood view? Pg. 127
1.) Ignore ancient understanding of flood as local event as shown in Josephus
2.) Ignore the pre-modern concept of planet Earth which prevailed in Christendom before Christopher Columbus
3.) Ignore the covenant context Genesis 5 sets for the flood event in the line of Seth
4.) Ignore the local indicators in the account
5.) Solve the supernatural/natural tension in the global flood view
24.) According to Beyond Creation Science, global rendering of the flood account, relies on the misunderstanding of 3 words and phrases. What are they?

1.) “earth” 2.) “every living thing on the face of the earth was wiped out” 3.) “all the high mountains under the heavens were covered”

25.) What is the significance of the rainbow?

“The sign of God’s covenant with Noah was a bow. We tend to think of it as a rainbow in the sky, and that is accurate because it says it is placed in the sky and is seen when it rains. But the rainbow is a visual manifestation of a deeper image, The bow in this text symbolizes a weapon, God’s bow, that metaphorical weapon God used to wipe out Noah’s corrupt generation”. Pg. 163

26.) According to the ancient Jewish understanding, what was the significance of the Tower of Babel? How does this relate to the flood story?

“Now the multitude were ready to follow the folly of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower...that it might not be liable to admit water”. Pg. 174

“Rather than Noah’s posterity (the people of God) promoting the true worship of God in the culture around them as God commanded them, to fill the earth, we now find them in the story of Babel engaging in the pagan religion common to ancient Mesopotamia...The Tower of Babel resembles a ziggurat which served as a temple in ancient Babylonian and Mesopotamian religion”. Pg. 177

27.) According to Beyond Creation Science, what is the “ultimate contrast to the story of Babel”?

“...the story of the New Jerusalem”. Pg. 177

28.) According to Beyond Creation Science, what is the best way to understand God today?

“The best way to understand God’s ways today is to understand His acts in redemptive history”. Pg. 187
Chapter 11 – God’s Curse on Adam: The Problem

Key words:

Dispensationalism – It considers biblical history as divided by God into dispensations, defined periods or ages to which God has allotted distinctive administrative principles.

Evolutionism – is defined as the process of growth and development or the theory that organisms have grown and developed from past organisms. ... An example of evolution is the theory started by Charles Darwin that theorizes about how humans came to be in their present form.

Creationism – the belief that the universe and living organisms originate from specific acts of divine creation, as in the biblical account, rather than by natural processes such as evolution.

YEC – Young-Earth Creationism

OEC – Old–Earth Creationism

Gnosticism – says that humans are divine souls trapped in the ordinary physical (or material) world. They say that the world was made by an imperfect spirit.

The Flood & Death Before the Fall

“Young – earth creationism claims that there was no biological death in God’s original good creation. In other words, all biological death among breath-based life is the result of sin, and sin entered the world through Adam’s disobedience...biological view of the curse requires that Adam’s fall resulted in a change to the physical laws governing planet Earth”.

“Old earth creationists “suggest the physical world we witness today in the same world God originally created – God’s “very good” creation”.

The Dispensational View of Earth’s History

“Literalism explains why young-earth creationists see change between the pre- and post- fall worlds”.

Reading Isaiah without understanding metaphors and New Testament terms without understanding their prophetic use (“elements”)
The Evolutionism in Young – Earth Creationism

“…consider polar bears and penguins...where do these specifically adapted animals come from?”

“Young- earth creationists cannot dismiss evolution by means of natural selection because that would torpedo their own theory”.

Young- Earth Creationism vs. Intelligent Design
“They believe the curse explains what the world is today, not God”.

Old – Earth Creationism: Partial – Preterism
“Old – earth creationism implies that the fall did not affect the physical economy of physical life on earth...The curse is anthropocentric, or man – cantered”.

“In the old- earth view, there is essential difference between the physical world of Genesis 1-2 and “our world”. Yet, there is a radical change from “our world” to the “world of Revelation 21-22”.

They “…have abandoned the anthropocentric view of the curse they maintain in Genesis! If the curse did not affect the natural economy of God’s “good creation” then why would God need to remove our physical universe in order to remove the curse through redemption?”.
All Roads Lead to Gnosticism

“The sad reality is that both common views of creationism are ultimately indistinguishable from Gnosticism. Both views deny the goodness of God's physical creation and teach that God must replace it with a new universe in the future. Both views affirm that ultimate salvation is essentially, escape from our present physical world”.

Young-Earth Creationist Gnosticism

“The curse now permeates the very elements of the earth”. – Henry Morris

“Young – earth creationist doctrine also has terrible implications for a Christian worldview. If this physical world is cursed and inherently corrupted, then there can be little incentive to maintain our environment for the long-term”.

Old – Earth Creationist Gnosticism

“The original creation had this kind of “temporariness” or “emptiness” according to David Snoke. Man is “unborn” from the beginning”.

Chapter 12 – God’s Curse on Adam: The Solution

The Biblical View of Heaven

“...the Bible clearly teaches that heaven is not a bookend to history in any way. Heaven existed before the creation is the physical world, and unlike our world, is eternal”.

“Heaven runs concurrently with history, interacting with our world in various ways and at various times. Heaven is not a far off place separated from “here”. Relationally, it is, in fact, close to “here”.

The Biblical View of Earth’s History

“Genesis and Revelation are true bookends to redemptive history. Both Genesis and Revelation relate the same story: Adam’s fall and Christ’s redemption”.

“If our physical world existed for a long time before the fall of Adam and was not radically affected by his sin, then it stands to reason that Christ’s redemption would not entail a radically changed planet. Thus, the history of planet Earth extends out each direction beyond the Biblical story of the fall and redemption”.

Finished Salvation & the Coming of Christ

“Jesus finished His redemptive world in the first century. This means the curse is gone for all those who live “in Christ”...To deny this, one has to suggest that the work of Christ remains incomplete today”.
The Good Life in Christ

“Life is good for the believer because Jesus says, “I have come that they might have life, and they they may have it more abundantly (John 10:10)”. Notice that Jesus is not talking about physical life, because everyone lived physically before He came. He is talking about the same life that Adam lost in the garden – covenant life in friendship and communion with God”.

“What about the presence of biological death in our world?...the physical operation of our world does not indicate the need for some ultimate physical conclusion where biological death no longer exists if the physical world did not change as a result of the curse on Adam”.

What Do You Mean By Good?

Our God- Bathed World

“...consider that the tree of the knowledge of good and evil also existed before the fall. This implies that not only death, but evil existed before the fall”.

The Divine Purpose of Creation

“How can creation be a symbol of God, today, if the curse caused a manifest change in the physical universe? Would not a great change alter the creational symbols and make them false? If the creation changed as a result of the fall, then we are no longer viewing God’s creation!”.

A Biblical Defense of Death Before the Fall

“...imagery of the garden of Eden throughout the entire Bible is applied whenever God’s people live in friendship and covenant with God”.

“When You Eat Of It You Will Surely Die”

“If biological death is at issue during the temptation and fall of man, then God’s word to Adam proved to be false and the serpent’s lie proved to be true. Adam and Eve did not die, biologically, when they disobeyed God”.

“Adam broke the covenant relationship and was separated from God. That shows us the nature of “the death” they experienced when they ate was spiritual, not biological”.

Jesus & the Adamic Curse

“If Jesus had not died on the cross, would He have died a natural death at some point in His future? Remember, Jesus took on human flesh and a body like ours (1 John 4:2). He was “born of a woman (Gal. 4:4). We suggest that Jesus would have experienced biological death at some point in His life because He has human, even though He never sinned”.

“If biological death is the nature of God’s curse on Adam, then every man pays the penalty for his own sin when he dies...Do all men pay the penalty for for their own sin when they die? Furthermore, what about Christians when they die? Did Jesus pay the entire penalty for the sin of His people? If the answer is “yes”, then biological death cannot be any part of the original penalty for sin, for Christians still experience biological death!”. 

“Jesus died a true biological death to fulfil the Law of Moses, but Jesus paid the true penalty for Adam’s sin when He was cut off from fellowship and communion with God the Father”.

Humanist Young – Earth Creationism

“The idea that man’s sin could cause the enormous creation God made is implicitly humanistic. It posits that man’s physical place is this world is far greater than the Bible warrants”. 
The Wild Creation & Our Wild God

“It then occurred to me that after God made all of this, He pronounced it good, for heaven’s sake...The whole creation is unapologetically wild. God loves it that way”. – John Eldridge

Adam, the Serpent, & Inevitable Death

“Adam’s failure in the garden began as a failure to protect the woman from the serpent who invaded his domain. Adam’s failure resulted from cowardice”.

“...the fall of man has nothing to do with the biological death we witness in our world. Biologically death is built into created order from the beginning. Death is a part of life and serves a divine purpose...When Adam and Eve sinned they lost covenant life: union and communion with God”.

Redemption & Our World

“Many overlook the fact that the new heaven and earth has nothing to do with a re-creation of our physical universe, but everything to do with the removal of sin’s curse”.

“Christ’s first appearing was for the purpose of offering Himself as a sacrifice for sin. Forty years later, Jesus brought salvation to all the faithful covenant people of God at His second priestly appearing when He came in the full cloud – glory of His Father (Heb. 9:25-28). It was the completed work of Jesus Christ, the true high priest, which removed “the death” Adam suffered at the fall for all those in Christ. The “new heaven and new earth” is where “righteousness dwells”. It exists wherever God’s people live. They have had their sins removed once and for all”.
The Death of Death in Historic Church Teaching
– Consider the various positions found all through church history.

Futurism Bites the Genesis Debate

“Many miss the truth of what the Bible teaches because they view the curse in physical terms as young-earth creationism teaches...But what if the curse has nothing to do with biological death?”

“If dispensationalism is wrong about the end, then it is also wrong in its view of there nature off the fall and the curse on Adam at the beginning”.

The Whole Creation Groans...Until Now
cf. Genesis 3:17-19; Romans 8:20-22

“The Adamic curse and the Adamic death ended in the first century...How we understand the curse will have direct implications for how we understand the redemption in Christ”.

Here is a link to the video, (and below is the outline with some provided excerpts),
https://www.youtube.com/watch?v=pSdYdXo03mg
Chapter 13 – The Great Creation Debate

“Our arguments for a local flood in Genesis and our view of the curse that centers on man’s covenant relationship with God stand independent of any specific approach to Genesis creation. The reader should keep in mind that those views of the flood and the curse could conceivably be compatible with more than one view of Genesis creation”.

The Early Date for the Writing of Genesis

- Documentary hypothesis
- Mosaic authorship
- Tablet theory

“In Genesis 5:1 we read that: “This is the written account of Adam’s line”. Presumably, Adam wrote down all the details that God had given him concerning the original creation. He would have recorded the other events under God’s direction, and Moses later obtained this material and compiled it into the book of Genesis”. - Ken Ham

The Nature of Biblical Language

“To get to the bottom of the Genesis debate one must examine and evaluate the bedrock source for any particular view of Genesis creation”.

“How can we approach Scripture to understand what it teaches without first thinking deeply about it’s own mode and style of communication?”

“It’s very important to grapple with the nature of Biblical language in order to see properly what the Bible means by what it says”.

Agreement of “Literalists” and Evolutionists

“We have to keep our eyes on the goal and go straight through between both errors”. - C.S. Lewis
Church History & the Days of Creation
“...‘literal’ interpretation of the days in Genesis 1 finds little to no support in ancient interpretations of Genesis”.

“A non-literal reading of the days of creation is the majority view in Church history”.

A Biblical Reading of the Days of Genesis 1
Good question - What kind of literature do we read in early Genesis?

“We must always be open to the text above all else and not blindly cling to familiar traditions, whatever they may be”. - James Jordan

Evening & Morning
cf. Exodus 27:21; Psalm 55:17; 90:5-6; Daniel 8:26; James 1:11;

Day = period of light

“Evening and morning is an uncommon Hebraic phrase or figure of speech for an ongoing, undefined period of time”.

The “Literal” Conundrum in Genesis 1
“To abandon the creative order in Genesis 1 is to abandon a literal interpretation”.
The Creation Week and the Sabbath
cf. Hebrews 4:4

“Hebrews associates God’s day of rest with the ultimate rest and promised land of Christ’s salvation”.

“The variety of sabbaths in the Mosaic law demonstrates that the length of a creation day must be quite flexible in the creation account”.

Genesis 1 vs. Genesis 2, Literally
“Literalism puts Genesis 1 against Genesis 2”.

Day 6 – The First Long Day?

“Generations” & “This Generation”
cf. Genesis 2:4 - Toledot

“If Generations is a time indicator in Genesis 2:4, then this generation in Matthew 24:34 is a time indicator for the fulfilment of prophecy. If generations (plural) implies the passing of multiple generations, then ‘this generation’ (singular) implies one generation”
Chapter 14 – Covenant Creation

Covenant: Genesis to Revelation

The Scientific Literal Approach to Genesis

Scientific Literalism: Beginning to End

The Biblical Literal Approach to Genesis

Creation & Prophecy

The Apocalyptic Nature of Creation
Apocalyptic Past

The Apocalyptic Focus

Preliminary Objections

Does Apocalyptic Exclude Historical Events

Must Apocalyptic Define All of Genesis?

Questions for Personal Study of Chapter 14
How would you explain “What Genesis does, Revelation undoes”?

How would you explain the difference between “the scientific literal approach” and the Biblical literal approach” to Genesis?

What type of literature do we find in Genesis and how do we discern that?

When it comes to Bible prophecy, “The central issue is ____________________________, not science. (Please fill in the blank (two words)
Also, here are two links I mentioned in the video (1st one – Ancestral Story of the Image of God & 2nd one – The Ancient Near East Context of Genesis):

https://www.academia.edu/9695120/A_Must_Read_The_Ancestral_Story_of_the_Image_of_God

https://www.academia.edu/20019677/The_Ancient_Near_Eastern_Context_of_the_Genesis_Creation_and_Flood_Stories_and_Its_Impact_on_Biblical_Inspiration

Here is the link to the accompanying YouTube video for this lesson,
https://www.youtube.com/watch?v=nnS4YC8dw-Y&t=5s
Chapter 15 – The Prophetic Creation

“...elements that mark prophetic texts”
– symbolism
– poetic imagery
– exaggeration
– hyperbole
– metaphor

“The fact that we find prophecy at the beginning of the Bible (Gen. 3:15) is the first hint that Genesis may open in the same symbolic apocalyptic style of communication common to prophetic texts”.

More Apocalyptic Literary Features
Apocalyptic/prophetic literature – a genre of ancient documents revealing another reality

– double pattern – duplicate symbolism (cf. Revelation 1-11/Revelation 12-22; Genesis 1/Genesis 2; six day creation
– repetition & recapitulation (cf. Genesis 1:1/ Genesis 1:3-2:3)

The Apocalyptic Creation
“Judging from the parallels, the ordering of the six day creation is not sequential or linear: it is apocalyptic”.

“It unveils the nature of God and His divine activity to the reader...The text uses the physical world to teach about God’s covenant works”.

“Genesis 1 speaks prophetically about God’s creative acts which set the pattern of forming and filling. That which God creates, He recreates. That which God forms, He fills. The symbolism points toward what is to come. Old Covenant. New covenant”.
Daniel’s New Day for a New Creation
cf. Daniel 8:26 – “evening and morning” (Old Covenant figurative night; New Covenant figurative new day)

“Daniel makes the connection to Genesis 1 because his “vision of the evening and morning” is a vision of the time of the new creation – a new day for the Israel of God”.

Six Days of the New Creation
John 1:1-28 – Day 1 (in the beginning, light and darkness)
John 1:29 – Day 2 (“next day”; water baptism)
John 1:35 – Day 3 (“next day”; Lamb of God gave an earthy name to Peter the rock)
John 1:43 – Day 4 (“the following day”; Jesus is called King of Israel and spoke of heaven
John 2:1 – skips Day 5 takes us to Day 6 (“on the third day”; wedding feast at Cana)

The Days of Revelation
cf. Revelation 5-6, 8-9, 16

The Prophetic Sun
“Biblical prophets use the sun as a symbolic metaphor for the coming of the Messiah”.
cf. Malachi 4:2; Luke 1:76-79;
– Jesus is called King of Israel on Day 4
**Light Without Sun**
“The creation account records an ideal picture of light existing before the sun during Day 1 through 3, the first half of the six days of creation”.
Cf. Revelation 21:22-24; Isaiah 60:19

“Notice that the light of the sun and moon is obsolete for those who live in the heavenly city which comes down out of heaven. The Lord Jesus Christ (the sun of righteousness) gives them light — the Lamb is its lamp. Everything in John’s vision relates to covenantal realities and redemption, ultimately Jesus Christ. Preterists often point out that New Testament prophecy is centered wholly upon Jesus Christ, redemptive realities, and covenant relationship with God. Likewise, would it not make sense to consider the same focus for the opening chapters of Genesis?”

“The reason so many miss John’s point is because they do not see that John’s description comes to us in highly symbolic apocalyptic form”...John was talking about Jesus who is the “true light that gives light to every man (John 1:9)”.

**Genesis 2 Recapitulates Genesis 1**
“The prophetic creation explains why the order presented in Genesis 1 is flipped in Genesis 2”.

**The Bride from the Side of Adam**

“...why did Paul reference Genesis 2 when he spoke of the union and communion of Christ and the Church? He went to Genesis 2 because it offers a prophetic, apocalyptic presentation of the gospel of Jesus Christ”.

**The Apocalyptic Fall of Man**
cf. Genesis 3; Revelation 12
“Both accounts reference real events which happened in history, yet neither provide a historical narrative in scientific detail. They are both apocalyptic presentations”.
Flaming Swords & Heavenly Bows

The Apocalyptic Flood
cf. Genesis 7:11; Isaiah 24:18-19; Revelation 4:1; 19:11

The Covenant View of Creation
“We are confident that much more work needs to be done to flesh out additional implications of this covenant view of creation, but we hope the details we have presented thus far will compel you to consider a covenant view of creation”.

“If Biblical prophecy is centered on Jesus Christ and covenant relationship with God, then so, too, is the creation account”.

“The result of our study thus far is the conviction that in these opening chapters of Jesus we are not to look for historic narrative, nor contributions to natural science, but to recognize a symbolic apocalypse of God’s relation to the world and man”. – Milton Terry
Chapter 16 – Apocalyptic Life-Spans

“Another significant element that betrays the apocalyptic style of Early Genesis”.

Covenant Life and Covenant Death

“If there is a literary connection between Genesis and Revelation, then we have good reason to believe that these long ages are symbolic and serve numerological purposes”.

The Mother Of All Living vs. The Serpent

cf. Genesis 3:15; 3:20; Galatians 4:26

“The story of Adam and Eve are a foretaste of the story of Jesus Christ and the Church”.

The Book of Covenant Life

cf. Genesis 4-5

“Only the Messianic line is described with these extremely long ages” (cf. Genesis 5 and 11)

“The apocalyptic, symbolic interpretation of the long life-spans relies on three points thus far; 1.) ancient literature and apocalyptic are known to contain numerological symbolism 2.) Mesopotamian records contemporary with Genesis used extremely long life spans in ancient Sumerian king lists 3.) only the covenant line from Adam to Abraham are references with such life spans

So...what were the ancients trying to say?
Symbolic Patterns and Amazing Coincidences

Long-Life Spans & Isaiah the Prophet
cf. Isaiah 65:20

“Perhaps the patriarchs reached these symbolic long ages because they lived lives that were blessed, not cursed”.

The Millennial Life-Span
cf. Revelation 20:4

“...no life spans in Genesis ever reached 1000 years”.

“Revelation uses a 1,000 year period to represent the perfect fulfilment of long life-spans introduced in Genesis”.

“The millennial lifespan iOS a reflection of the princely office of Believers who are sons of the King of kings...Full life can only be realized through faith”.

Mentioned Resources:


3pi Series: Genesis 5 – 6:8, https://www.youtube.com/watch?v=NC_a4vyAP-A&t=736s

YouTube video talking about these ancient ages, https://www.youtube.com/watch?v=uoPbZnRN8xQ&feature=youtu.be

Here is the accompanying collaborative YouTube video we put together on Zoom for this study, https://www.youtube.com/watch?v=K9kS27qhXIU&t=247s
Chapter 17 – The Covenant Gospel of Jesus Christ

Abraham’s Only Son
cf. Genesis 22:1-2; Genesis 16:15-16; Romans 9:7-8

“…demonstrates that biology is not the primary focus of Genesis”.

The “Heaven and Earth” of Abraham
cf. Genesis 13:16; Genesis 15:4-6; Hebrews 11:12; Daniel 12:2-4; Philippians 2:14-16

“…the association of God’s people to heavenly bodies may pre-debate Abraham”.

Modern Science & Biblical Interpretation

“The current debates over creation in the Church are unsolvable because they are based on erroneous assumptions about the central subject of Genesis”.

“…scientific knowledge reveals the absurdity of the “literal” interpretation of Revelation”.

Creation & Israel
cf. Isaiah 51:15-16; Exodus 14:19-22; Deuteronomy 32:1; Isaiah 49:13

“If Moses calls Israel “heaven and earth”…”

The Messiah of Israel
cf. Matthew 1:21; Luke 2:34; Matthew 15:21-28; John 4:22; Romans 1:16-17
The World God So Loved  
cf. John 3:16-18  

Inherit the Earth  
cf. Hebrews 4:1-3, 8-9  

The Apostles and the Covenant World  
“Christians widely understand that conversion to Christ entails no biological change...the issue is covenant lineage. Believers become new covenant creations”.  

Living on Earth and the End of the World  
cf. James 5:5-6  

Atoning for the Sins of the World  
cf. 1 John 2:2; Hebrews 11:39-40; Revelation 21:3  

Conclusion  

In this video link, our study group discussed portions and details from chapter 17 of Beyond Creation Science, https://www.youtube.com/watch?v=CHHAwZAD4xY
Chapter 18 – The Big Picture

Creation and Consummation: Covenant
“An important question to ask simply, “What is the first heaven and earth”, John saw pass away?”

What “Passed Away”?  
cf. Matthew 24:34-35; 2 Peter 3:5-7, 12-13

“The original creation, beginning with Adam, was “very good”, but sin entered this covenant world by his disobedience. God redeemed this world through Jesus Christ whose completed work reveals the “made-new” heaven and “made-new” earth. So what passed away in the New Testament times? It was the old order under the bondage of “the sin” and “the death”. What makes the “heaven and earth” (God’s people) “new” is that the curse has been removed”.

View 2

View 1

Changing Clothes  
cf. Hebrews 1:10-12; Psalm 102:18-28; Isaiah 59:17; 61:10

“The context of Hebrews is dominated by the emphasis on covenant transition”.
Creation and Consummation: Physical Universe

The Groaning Creation
cf. Romans 8:20-22; Genesis 3:16; Isaiah 65

“The creation is synonymous with God’s people. Paul is focused on redemption. The creation, the entire body of God’s covenant people, was being “brought into the glorious freedom of the children of God”.”

“...God’s faithful people were the sons and daughters of Eve, rather than the offspring of the serpent. They struggled under the curse of sin as they eagerly awaited the redemption to be accomplished by the seed of the woman first promised to God’s people in Genesis 3:15 and later reiterated with the promise of the Messiah to Israel. Paul simply expounds on covenant history in Romans 8:20-22.”.

No More Curse in the New Heavens and New Earth
cf. Isaiah 65:17, 23-25

“In the new heavens and new earth Isaiah foresees the reversal of the curse which fell upon Adam and Eve. The prophet reverses the order of all three elements of the curse in Genesis 3”.

Viewing the Big Picture
“We believe the story of creation, fall, redemption, and consummation is about God’s covenant relationship to His people”.

“Planetary concerns related to the physical universe dwell, at best, on the outskirts of Scripture”.

“And so planet Earth, and the whole majestic universe that God made, pales in comparison to the incomprehensible fact that God dwells with man through Jesus Christ. God’s faithful people are His treasured possession (Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18; Psalm 135:4), and where His treasure is His heart will be also (Luke 12:34”).

YouTube for PT. 13 – https://www.youtube.com/watch?v=XVXYg83O1D4

YouTube for PT. 14 – https://www.youtube.com/watch?v=8hvKFUhmyes
Chapter 19 - The Test of Truth

*This chapter is a seminary course in and of itself!

Broad arguments for:
1.) fulfilled view of prophecy
2.) a local flood in the days of Noah
3.) biological death and evil existed before the fall
4.) covenant view of creation in Genesis 1-3

“How can we know? By what standard can we find the truth?”

The Bible & The Christian Worldview
“The Bible, God’s written word, provides the Christian view of things - what we call a Christian worldview”.

“At some level, the Bible is the foundation (or at least should be) for everything a Christian believes about the world”.

The Biblical Standard For Truth
cf. Deuteronomy 19:15; 2 Corinthians 13:1; John 5:31-33; 8:14-18


cf. Matthew 11:2-5

cf. Acts 1:8; 2 Peter 1:16-18; 1 John 1:1-3
Prophecy & The Biblical Standard For Truth
"The empirical test for truth, as taught in the Scriptures, is an important evidence for a Preterist view of prophecy”.

cf. Deuteronomy 18:21-22; Matthew 24:34

“The destruction of Jerusalem in Ad 70 is empirical proof that Jesus was exactly who He claimed to be, and that Christianity is true.”

“The case for Preterism is so compelling precisely because the Biblical case matches the external, observed historical evidence. God’s written Word agrees with historical observation. Two witnesses to the truth of preterism: Scripture and history”.

How The Biblical Standard Changed The World
“Only Christianity can account for predictability and the orderliness of the universe. “Life is predictable because God is predictable”. That is why the Scientific Revolution occurred only within cultures deeply impacted by Christianity. Without Christianity modern science would not exist”.

“The principle of empirical testing to increase knowledge modeled by Thomas, was revolutionary to the late medieval mind”.

Geo-centrism & the Biblical Standard

“It seems that Galileo’s critics were guilty of the same mistake which many of the present-day young-earth creationists have made. That is, they took the plainest reading of Scripture as the “true” one and disallowed any alternative interpretations”. - Don Stoner

“The Scriptures are given to teach us, not how the heavens go, but how to go to heaven”. - Galileo Galilee
The Full Christian Worldview

“The full Christian worldview can only be re-established by returning to the Biblical standard for truth: the testimony of many witnesses”.

“The most Biblical thing modern Christians can do is accept the credible evidence that stares them in the face, all of the evidence”.

“The Bible continues to change the world through those who walk in its light and worship the only wise God is reveals”.

Liberalism & the Biblical Standard

Fundamentalism & the Biblical Standard

The Ultimate Source for the Test of Truth
Chapter 20 - The Case For Fulfilled Prophecy

“Christians may choose to ignore it, but the Bible will not disappear; sooner or later, Christians must deal directly with the Biblical evidence about the timing of Biblical prophecy”.

Preliminary Comments

cf. Acts 17:11; 1 Thessalonians 5:21

“They who refuse to even consider the possibility that all Biblical prophecy has been fulfilled in the light of what Scripture teaches may say they believe the Bible is the final standard for Christian beliefs, but they do not practice what they preach”.

“Some mistakenly assume that;
1.) Fulfilled prophecy makes the Bible meaningless to modern Christians.

2.) Fulfilled prophecy changes radically how God relates to man.

Universal Salvation?
cf. John 3:16; Revelation 22 - “robes of righteousness”

Theological Uniformitarianism
The Gospel Garden

“If the garden scene at the end of the Bible is a pictorial revelation of the Gospel, then does it not make sense that the original garden described in Genesis also reveals the Gospel of Jesus Christ?”

“The Gospel redeems what was lost in the fall”.

Covenant Terms

The New Covenant “One Sin” Warning Of Jesus
cf. Matthew 12:32

The Just Shall Live By Faith

The Coming of Christ Fulfilled
Witness 1: Jesus said His parousia (coming) would take place before that generation passed away. cf. Matthew 24:27, 34; 1 Corinthians 15:23; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8; 2 Peter 3:4
Witness 2: The two redemptive comings of Christ are prefigured by the two comings of Moses. “Exodus teaches Preterism in types and shadows”.

The Judgement Fulfilled
Witness 3: The judgement occurs at Christ’s coming. cf. Matthew 16:27-28; Revelation 22:12; Revelation 11:17-18

The Lord’s Descent & Trumpet Fulfilled
Witness 4: The Lord’s descent and trumpet call relate to the full manifestation of the new covenant nation. cf. 1 Thessalonians 4:15-16; Matthew 24:30-31; Exodus 19:10, 13, 16-20; Revelation 11:5, 9

The Resurrection Fulfilled
Witness 5: The resurrection is a promise to Old Covenant. cf. Matthew 5:17-18; Acs 24 and 26

“The idea that the resurrection remains in our future implies that God’s Old Covenant resurrection promise to Israel failed”.

Witness 6: Jesus is the (first) resurrection. cf. John 5:24-25; 11:25-26; 1 John 3:14

Witness 7: Daniel tells us exactly when the resurrection will take place. cf. Daniel 12:3; Philippians 2:14-15
“Verse 2 of Daniel 12 is often cited as proof that there was a belief in the resurrection of the body in the Old Testament times. In fact, though, this verse does not teach that...The resurrection here is a national resurrection like the one portrayed in Ezekiel 37...The resurrection of verse 2 of Daniel 12 seems to connect the evangelistic and teaching ministry spoken of in verse 3; thus, it is some kind of historical resurrection that is spoken of, a resurrection event inn this world, in our history”. - James Jordan

Witness 8: Paul taught the resurrection was “about to be”. 
cf. Acts 17:31; 24:14-15

The Millennium Fulfilled
Witness 9: The millennium begins at the binding of Satan during the ministry of Christ. 
cf. Revelation 20:1-5; John 3:13; Mark 3:26-27

Witness 10: The loosing of Satan at the end of the millennium is the great apostasy Jesus promised would come at the end of the last days.

“The book of Acts is the story of the nations converting to the Gospel of Jesus Christ. This was only possible because Jesus during His ministry bound the strongman”.

Witness 11: The millennium is a life-span - one generation - which covers the period between the ministry of Christ and AD 70. cf. 1 Peter 5:8; Ezekiel 38-39; Revelation 20

“Every New Testament reference to an active Satan was written toward the very end of the New Testament”. (Ie., loosed for a short time)
All Prophecy Fulfilled
Witness 12: Jesus said all prophecy would be fulfilled during the days of vengeance.

“Jesus made this categorical statement before the New Testament was written. He speaks of
the fulfilment of everything written in the Law and the Prophets. He said the time of the
desolation of Jerusalem is connected to the complete fulfilment of Old Testament prophecy”.

Conclusion
“Preterism may seem like a new discovery; it certainly should be evaluated closely by those
who respect the ultimate authority of Scripture for doctrine and practice...preterism will bring a
burst of new power to God’s Church as God’s people begin to realize more completely what the
Bible teaches about creation and prophecy - the beginning and the end”.
Chapter 21 - Christian Worldview

“Mutual friendship between theology and modern science”.

The Bible
Common view - propositions of rules and doctrines.
Proper view - a narrative of God’s redemption of His people.

We must understand the continuity of the Old Testament into the New Testament.

Creation & Human Life
“The creation account is a powerful unveiling of the meaning, essence, and goal of covenant life between God and man”.

Work is good.

Marriage is the divine order and great blessing

The blessing of children should give each of us a multi-generational perspective.

Life in God’s Kingdom
“One of Preterism’s most powerful conclusions is that God’s kingdom has been established on planet Earth. The kingdom has come, but only those in Christ can see it (John 3:3)”.

“The story of Israel’s kingdom is parallel to the story of the kingdom of God. The physical kingdom was a shadow of Christ’s kingdom” (cf. 1 Kings 4:20; 8:56)”.

“Isaiah says the increase of Christ’s government will never end (cf. Isaiah 9:6)”.

“The victorious kingdom of God gives children who grow up in Christianity something to live for”.


Time Perspective

“The recognition that our earth has been here for millions of years and will be here for millions of years will prompt Christians to think deeply about the future. This will change ways that Christians live our their own faith. Christians will inevitably become more future oriented, and think, plan, and work for this long future rather than dwell slothfully in thew shadow of a supposed imminent end of history”.

“Christian goals must be wider, longer, and deeper than modern Christians dominated by young-earth futurism can currently conceive. Covenant creation and covenant eschatology revolutionize our time perspective”.

Missions & Evangelism in the Kingdom

“New Christians need to be trained to live in terms of God’s kingdom now, as immigrant citizens of the New Jerusalem”.

“The Christian goal for missions must be nothing less than the complete conversion and evangelization of our entire planet. Christians need to begin pondering long-term strategies that will bring this goal into reality through the work of individuals, families, churches, societies, hemispheres, and beyond”.

“Preterism provides the theological framework and time perspective necessary for the accomplishment of this amazing goal - the conversion of our entire planet Earth to Christ by the power of the Christian gospel”.
The Christian Apologetic

“Preterism offers the complete refutation of many modern cults because it demonstrates the error of futurism upon which their cultic systems rest”.

“As Christians accept preterism in the future they will be in a position to show the liberal, atheist, Muslim, and other unbelievers that what Jesus predicted did come true exactly when and how He promised”.

Unity in God’s Kingdom

“Each eschatology system leaves some serious questions unanswered...No framework has been devised that satisfactorily answers all the questions. Anomalies continue to plague each paradigm”. - R.C. Sproul

“...preterism changes the theological context of the discussion and leads naturally to new questions and new perspectives on deeply entrenched debates”.

“Progress is hard work and tends to be messy...Progress has always been the reward from those who attempted something new, sometimes at great personal cost.”