



Parousia

The Fulfillment
of Christ's
Parousia
in 70 AD

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Introduction:

In the pages that follow, we will embark on a journey through the sacred text of the King James Version Bible to explore a perspective on Christ's Parousia that holds a unique place within the realm of eschatology. As a believer in Christ, I am excited to share with you the Full Preterist Eschatology perspective, which posits that the Parousia—the second coming of Christ—was fulfilled in 70 AD. Our aim is to provide clarity, simplicity, and a burst of insight into this view, grounded in the Scriptures.

Chapter 1: The Timing of Christ's Parousia

In this chapter, we will delve into the concept of timing as it pertains to Christ's Parousia. Let's turn to the Scriptures for guidance:

Matthew 24:34 (KJV): "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

This verse is a cornerstone of the Full Preterist perspective, suggesting that the events described by Jesus in Matthew 24 would occur within the lifetime of His contemporaries.

Chapter 2: The Signs and Fulfillment

Here, we will explore the signs and their fulfillment that the Full Preterist perspective highlights. These signs are crucial to understanding the view:

Matthew 24:6-7 (KJV): "And ye shall hear of wars and rumours of wars... For nation shall rise against nation, and kingdom against kingdom."

Proponents of this perspective argue that these signs found fulfillment in the period leading up to the destruction of the Second Temple in 70 AD, an event seen as the culmination of Christ's Parousia.

Chapter 3: The Resurrection and Judgment

The concept of the resurrection and judgment is central to any eschatological perspective. We turn to the Bible for support:

Acts 24:15 (KJV): "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Full Preterists assert that this resurrection occurred spiritually at the time of Christ's Parousia, aligning with the idea that the judgment and resurrection were not postponed to a future event.

Chapter 4: The New Covenant Creation

Now, we delve into the idea of the New Covenant Creation, a concept closely associated with Full Preterism:

2 Corinthians 5:17 (KJV): "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Full Preterists view the establishment of the New Covenant Creation as a result of Christ's Parousia in 70 AD, transforming the old covenant system into a new spiritual reality.

Chapter 5: Living in Light of Christ's Parousia

As believers in Christ, we must consider the implications of this perspective on our lives today. We find guidance in the following verse:

2 Peter 3:18 (KJV): "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

In conclusion, the Full Preterist Eschatology perspective, while not without controversy, offers a unique lens through which to view Christ's Parousia. It challenges us to reexamine our understanding of time, signs, and the New Covenant Creation. As believers in Christ, we must approach these matters with reverence, humility, and a desire for a deeper knowledge of our Lord and Savior.

This ebook has provided a burst of insight into this perspective, grounded in the King James Version Bible, with the hope that it encourages further study, reflection, and discussion among believers.

Introduction:

Welcome to a journey through the sacred pages of the King James Version Bible, where we will explore a perspective on Christ's Parousia that offers a unique and thought-provoking view of biblical eschatology. As a believer in Christ, my goal is to provide you with a clear, authoritative, and loving examination of the Full Preterist Eschatology perspective without explicitly using that term, all while embracing the simplicity and clarity found in the Scriptures.

In the following pages, we will delve into the idea that Christ's Parousia, His second coming, was fulfilled in 70 AD. This perspective challenges conventional beliefs about the timing, signs, and nature of this monumental event. Our foundation will be the King James Version Bible, the timeless source of wisdom and truth for believers.

Matthew 24:35 (KJV): "Heaven and earth shall pass away, but my words shall not pass away."

As we embark on this journey, we do so with the utmost respect for the Word of God and a deep love for our Lord and Savior, Jesus Christ. The aim is to provide you with a confident and clear exploration of the Full Preterist perspective, grounded firmly in the Scriptures.

Throughout this ebook, we will examine key passages, explore the signs and their fulfillment, consider the implications of this perspective on the resurrection and judgment, and ponder the concept of the New Covenant Creation. At every step, our focus remains on shedding light on a perspective that has sparked much theological discussion and reflection.

While this view may challenge traditional beliefs, it is my hope that, as believers in Christ, we can engage in this exploration with open hearts and minds, seeking a deeper understanding of our faith and a closer connection with our Lord. As we venture into the depths of this perspective, let us do so with reverence, humility, and a commitment to growing in grace and knowledge.

2 Peter 3:9 (KJV): "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Join me as we navigate the intriguing waters of Full Preterist Eschatology, all while remaining steadfast in our love for Christ and our dedication to the Word of God. Together, we will seek to uncover the hidden treasures within the Scriptures and deepen our understanding of the profound mysteries they contain.

Chapter 1: The Timing of Christ's Parousia

In this chapter, we embark on a profound exploration of the timing of Christ's Parousia—the second coming of our Lord. We begin with a pivotal verse that sets the stage for our discussion:

Matthew 24:34 (KJV): "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

These words, spoken by Jesus Himself, are at the heart of the Full Preterist perspective on the timing of Christ's Parousia. They suggest that the events described by Christ in Matthew 24, including wars, rumors of wars, famines, and the destruction of the temple, would all occur within the lifetime of His contemporaries. Let's delve deeper into this concept.

The phrase "this generation" has been a focal point of debate and interpretation within the Christian community for centuries. Traditional eschatological views often interpret it as referring to a future generation, which is yet to witness these events. However, Full Preterists take a different approach, understanding "this generation" to mean the generation alive during Jesus' earthly ministry.

Matthew 24:6-7 (KJV): "And ye shall hear of wars and rumours of wars... For nation shall rise against nation, and kingdom against kingdom."

These verses are central to understanding the Full Preterist perspective on the timing of Christ's Parousia. The belief is that these signs—wars, rumors of wars, and nation against nation—found their fulfillment in the turbulent period leading up to the destruction of the Second Temple in 70 AD.

As believers in Christ, it is essential for us to engage with these verses with both reverence and a desire for clarity. The Full Preterist view challenges us to rethink our understanding of time and prophetic fulfillment in the light of the King James Version Bible.

While this perspective may differ from traditional interpretations, it encourages us to look back in history to find the fulfillment of Christ's words, rather than anticipate future events. As we continue this journey, let us do so with open hearts, seeking to grasp the profound implications of this view on our faith and our understanding of God's plan for humanity.

In the following chapters, we will explore the signs and their fulfillment in more detail, diving deeper into the Full Preterist perspective while remaining firmly grounded in the Scriptures. Join me in this quest for understanding and wisdom as we continue our exploration of Christ's Parousia.

Chapter 2: The Signs and Fulfillment

In this chapter, we will delve further into the signs that the Full Preterist perspective identifies as having been fulfilled in the lead-up to the year 70 AD. These signs play a crucial role in shaping this unique view of Christ's Parousia.

Matthew 24:6-7 (KJV): "And ye shall hear of wars and rumours of wars... For nation shall rise against nation, and kingdom against kingdom."

These verses, which we touched upon in the previous chapter, deserve a closer examination. Full Preterists argue that these signs indeed found their fulfillment in the tumultuous period leading up to the destruction of the Second Temple in Jerusalem. The Jewish-Roman War (66-70 AD) was marked by intense conflicts, upheaval, and the besiegement of Jerusalem by Roman forces.

The belief is that these events align with the signs foretold by Jesus, serving as evidence of the Parousia's fulfillment within the timeframe of His contemporaries. This interpretation challenges the common expectation of these signs as indicators of a distant, future event.

As we explore this perspective, let us do so with an open heart and a commitment to seek the truth within the Scriptures. The Full Preterist view challenges our understanding of prophecy and the nature of fulfillment. It calls us to reevaluate our beliefs in light of historical events and the words of Christ.

While some may find this perspective challenging, it offers a unique perspective on Christ's Parousia, one that encourages us to consider the possibility that the signs of His coming were fulfilled in a manner different from what has traditionally been taught.

In the chapters ahead, we will continue to unravel the intricacies of the Full Preterist perspective, examining how it relates to the resurrection and judgment, the concept of the New Covenant Creation, and its implications for our lives as believers in Christ. As we journey through these pages, let us remain open to the wisdom that the Scriptures hold and the insights they may provide into the mysteries of our faith.

Chapter 3: The Resurrection and Judgment

In this chapter, we turn our attention to a topic of profound theological significance—the resurrection and judgment. The Full Preterist perspective offers a unique interpretation of these concepts that challenges conventional eschatological beliefs.

Acts 24:15 (KJV): "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

This verse, a foundational statement regarding the resurrection, has long been a subject of contemplation and debate within Christian theology. Traditionally, it has been understood as referring to a future event where the dead, both just and unjust, will be physically raised from their graves for a final judgment.

However, Full Preterists propose a different interpretation. They suggest that the resurrection spoken of here occurred spiritually at the time of Christ's Parousia in 70 AD. According to this view, the judgment and resurrection were not postponed to a future, physical event but took place in a spiritual sense in the first century.

This interpretation is a significant departure from traditional beliefs and invites us to reconsider our understanding of these pivotal theological concepts. It challenges us to explore the possibility that the resurrection and judgment may not be confined to a future occurrence.

As believers in Christ, it is essential for us to engage with this perspective with an open heart and a desire for clarity. The Full Preterist view prompts us to revisit familiar passages and

explore alternative interpretations, all while remaining firmly grounded in the King James Version Bible.

In the following chapters, we will continue our exploration, delving into the concept of the New Covenant Creation and considering how this perspective shapes our lives as believers. As we navigate these waters, let us do so with humility, reverence, and a commitment to seeking the truth within the Scriptures. The journey of faith often calls us to explore new perspectives and deepen our understanding of God's plan for humanity.

Chapter 4: The New Covenant Creation

In this chapter, we venture into the intriguing concept of the New Covenant Creation, a cornerstone of the Full Preterist perspective. This idea proposes a transformative shift in the nature of God's covenant with humanity.

2 Corinthians 5:17 (KJV): "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

This verse encapsulates the essence of the New Covenant Creation—a spiritual transformation that occurs when an individual is "in Christ." The Full Preterist view suggests that this transformation marked the shift from the old covenant system, with its rituals and sacrifices, to a new spiritual reality in Christ.

In the conventional understanding of eschatology, the New Covenant Creation is often associated with a future event tied to the Second Coming of Christ. However, Full Preterists propose that this transformation took place at the time of Christ's Parousia in 70 AD.

This perspective invites us to consider the profound implications of living under the New Covenant. It challenges us to recognize that the old ways of religious practice and ritual have been replaced by a spiritual relationship with God through Jesus Christ.

As believers in Christ, it is vital for us to approach this concept with an open heart and a willingness to engage in thoughtful reflection. The Full Preterist view encourages us to reconsider the nature of our relationship with God and the significance of the New Covenant in our lives.

In the following chapter, we will explore how living in light of Christ's Parousia impacts our daily walk with Him. We will consider the practical implications of this perspective for believers and the relevance of these ideas to our faith and practice.

As we continue this journey, let us remain committed to seeking the truth within the Scriptures and growing in our knowledge and understanding of our Lord and Savior, Jesus Christ. The concept of the New Covenant Creation challenges us to live as new creatures in Christ, embracing the spiritual transformation that He offers to all who believe.

Chapter 5: Living in Light of Christ's Parousia

In this final chapter, we bring our exploration of the Full Preterist perspective to a close by considering how it impacts our daily lives as believers in Christ. The question we must ask is, "How does living in light of the belief that Christ's Parousia occurred in 70 AD shape our faith and practice?"

2 Peter 3:18 (KJV): "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

This verse reminds us of the importance of spiritual growth and deepening our knowledge of Jesus Christ. While the Full Preterist perspective challenges traditional eschatological beliefs, it does not alter our fundamental call as believers to grow in grace and knowledge.

One way this perspective can influence our lives is by encouraging us to focus on the present reality of our relationship with Christ. It prompts us to recognize that the spiritual transformation brought about by the New Covenant Creation is a present experience, not a future expectation.

Living in light of Christ's Parousia in 70 AD invites us to embrace the fullness of the New Covenant and to seek a deeper, more intimate connection with our Lord. It encourages us to approach our faith with a sense of urgency, recognizing that the spiritual realities promised by Christ are accessible to us here and now.

As believers, we must remain open to different perspectives while holding fast to the core teachings of our faith. While the Full Preterist perspective challenges traditional eschatological beliefs, it does not diminish the centrality of Jesus Christ in our lives.

Conclusion

In conclusion, our exploration of the Full Preterist perspective on Christ's Parousia has been a journey marked by reverence, humility, and a commitment to seeking truth within the Scriptures. While this view may differ from traditional interpretations, it challenges us to grow in our understanding of our faith and our relationship with our Lord and Savior, Jesus Christ.

As we conclude this exploration, let us remember the words of Peter, encouraging us to "grow in grace" and continually deepen our knowledge of our Lord. May we always seek to glorify Him both now and forever, no matter how we interpret the events of the past or the future, as we journey together in faith. Amen.

KJV Scriptures Supporting Full Preterism

Exploring additional KJV Scriptures that are often cited in support of the Full Preterist perspective on the fulfillment of Christ's Parousia in 70 AD.

Revelation 1:1 (KJV): "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass..."

This verse sets the stage for the book of Revelation, indicating that the events described within it were to occur shortly. Full Preterists argue that the "shortly" refers to the near fulfillment of the prophecies within the first century, including the fall of Jerusalem in 70 AD.

Revelation 1:3 (KJV): "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Full Preterists emphasize the phrase "the time is at hand" as evidence that the events prophesied in Revelation were imminent, supporting their view that the book primarily concerns events of the first century.

Revelation 22:10 (KJV): "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

This verse reiterates the idea that the prophecies in the book of Revelation were not to be sealed because their fulfillment was near. Full Preterists argue that this reinforces the notion that the events described were meant for the first-century audience.

Revelation 22:12 (KJV): "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The phrase "I come quickly" is often cited by Full Preterists as indicative of Christ's imminent return, which they believe occurred in 70 AD. They argue that this verse aligns with the belief that the Parousia happened in the first century.

1 Corinthians 15:51-52 (KJV): "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Full Preterists interpret this passage as describing a spiritual transformation rather than a physical resurrection. They see this change as a result of Christ's Parousia in 70 AD.

Matthew 16:27-28 (KJV): "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

This passage is significant to Full Preterists because it appears to connect the coming of the Son of Man with events that would occur during the lifetimes of some of those present. They argue that this points to a first-century fulfillment of Christ's coming and judgment.

Matthew 26:64 (KJV): "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Full Preterists emphasize the phrase "hereafter shall ye see" to suggest that some of those present would witness the coming of the Son of Man. They interpret this as being fulfilled in the events leading up to the destruction of Jerusalem in 70 AD.

Hebrews 9:28 (KJV): "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Full Preterists contend that the "second time" mentioned here refers to Christ's second coming and that it occurred without sin, signifying the spiritual transformation that they believe took place in 70 AD.

1 Thessalonians 4:16-17 (KJV): "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Full Preterists often interpret this passage symbolically, suggesting that it describes a spiritual event rather than a physical, future resurrection. They argue that the dead in Christ rising first signifies a spiritual transformation, and meeting the Lord in the air symbolizes a return to God's presence through faith.

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