



The Sword & The Plow

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Preston-Simmons Debate

Where was Sin Defeated? The Cross or AD 70?

Second Affirmative

By Kurt Simmons

In this debate we attempt to resolve when salvation from sin arrived. For 2,000 years, the church has taught that salvation occurred at the cross. This has never been questioned or doubted. It is an essential tenant of the faith. Then Max King came along and taught that salvation was *postponed* until AD 70. King taught that the debt of sin survived the cross until the law was allegedly taken away in AD 70, and that it was *only* by removal of the law that man is finally saved. (“*The defeat of sin is tied to the annulment of the old aeon of law...death is abolished when the state of sin and the law are abolished.*”¹) Thus, all that Christianity has historically assigned to the cross, King and Don assign to removal of the law and the fall of Jerusalem in AD 70. (Cont’d page 2)

Second Negative

By Don Preston

My friend’s desperation mounts. Notice his opening argument:

The church has taught for 2000 years that salvation occurred at the cross.

Preston denies this.

Therefore, Preston must be wrong.

(*Actually*, the church has taught that the *salvation* of Hebrews 9:28 *comes at the end of the Christian age, and has never* taken Kurt’s view that the salvation was deliverance from persecution!)

Let’s turn Kurt’s logic (?) around:

The church has taught for 2000 years that Christ’s coming occurs at the end of the Christian age.

Kurt denies this.

Therefore, Kurt is wrong.

Do you see how inconsistent Kurt’s use of “logic” is? (Cont’d page 13)

¹ Max R. King, *The Cross and the Parousia of Christ*, p. 644 (emphasis added).

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

Forgiveness: Addition of Grace, or Removal of Law?

The idea that the debt of sin survived the cross until the law was supposedly removed in AD 70 is the most important issue addressed in this debate. It is our position that the debt of sin was canceled ("blotted out" Col. 2:14) at the cross; that man is saved by the addition of grace, and that grace triumphs over law. We maintain that there was *nothing* in the Old Law that could forestall the grace given us at Jesus' cross. Indeed, while the Old Testament was done away, most of the law *still exists* and condemns men of sin just as much as it ever did. If we will take the time to analyze it, we will find that the only law removed by the passing of the Old Testament was the ceremonial law and various incidental laws associated with Israel's nationhood, and that these had *nothing* to do with either condemning or justifying man. Because this is critical to the issues in this debate, let's take a few moments to examine the law.

Moral Law & the Law of Sin and Death

Sin is the violation of *moral imperatives* arising in the positive commandments of God or man's conscience. When we violate our conscience, we are not acting in obedience to faith, and that is sin ("whatsoever is not of faith is sin" – Rom. 14:23). Every commandment of God carries with it the duty of obedience and its willful violation brings the sentence and penalty of death. God told Adam, "In the day thou eatest thereof thou shalt surely die" (Gen. 2:17). This commandment carried with it the sentence and penalty of eternal (not physical) death. This is the law of "sin and death" ("the wages of sin is death," Rom. 6:23). Because man has a moral duty to obey God, *all commandments of God in the final analysis are moral in nature*. Even ceremonial law has this moral element attached to it; no man can disregard God's ceremonial law without violating his moral duty.

The commandments given by Moses "thou shalt not murder, thou shalt not steal, thou shalt not commit adultery, etc. did not create the moral sins of murder, theft, adultery, etc; it merely *codified* them. These

sins had always existed and still exist today. Some will ask, *If the law of sin and death existed before the law of Moses, why did Paul call the Old Testament a "ministration of death" (II Cor. 3:7); doesn't this show that there was some especial power in the Mosaic law bringing condemnation and death that did not exist before?* The answer is, No, the Mosaic law contains no condemnation or power that did not already exist. **If the Mosaic law never existed, man would still be under bondage to sin absent the cross of Christ.** Paul called the Old Testament a "ministration of death" because it *institutionalized* sin and the law. What existed before in unwritten precepts was codified and institutionalized by Moses, enshrined in the nation's law and ritual. Paul said "By the law is the knowledge of sin; I had not know sin but by the law" (Rom. 3:20; 7:7). The *moral* precepts of the law made known to man his sinful condition; the *ceremonial* law stood as a grand object lesson of man's condition and his need of redemption and atonement, pointing forward to Christ. Thus enters the law of substitute and blood sacrifice.

The Law of Substitutes

The "law of substitutes" is the law God set in place that allowed the blood of another to make atonement for man's sin. This law was first set in place in the garden by the offering of a lamb, and was ever after kept in force as a prophetic type and foreshadow of the substitutionary death and atoning sacrifice of Christ. In Exodus, it was formed into a national institution in the Levitical priesthood and temple service. Paul said that the temple ritual and the ceremonial feasts and Sabbaths of the law stood as "a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). A shadow has no substance of its own and stands as a mere silhouette of the body. When Paul says "the body is of Christ," he means that the tangible stuff and substance of our salvation is in Jesus. Don argues that the law was not nailed to the cross and this proves the law did not end there. Don is wrong. ***A shadow ends where the body begins.*** Thus, the writer of Hebrews states

"Sacrifice and offering thou wouldest not, but a body hast thou prepared for me...He

taketh away the first, that he may establish the second” (Heb. 10:5-9).

Although it was the debt of our sins that was nailed to the cross and not the law itself, a shadow cannot reach beyond the thing that creates it. Paul says in Romans “Christ is the end of the law” (Rom. 10:4). In Ephesians, he says Christ “abolished in his flesh the enmity, even the law contained of commandments contained in ordinances” (Eph. 2:15). This verse refers to the wall of separation in the temple, segregating Jew and Gentile, and shows that the temple ritual was done away in Jesus’ cross.

Mosaic Law & Economy

Except for certain laws incidental to nationhood (*i.e.*, territorial boundaries) and the ordering of society and commerce, most law is an expression of moral duty.

Since there will always be moral *duty*, there will always be moral *law*. The laws given by Moses may be categorized roughly as 1) national/civil, 2) social/moral, and 3) religious/ceremonial. Underlying them all was the moral law and the law of sin and death, which attach to violations of man’s moral, social, and religious duties. The merest reflection will show that most of the laws embodied in the Old Testament exist in some form or other today, and where they don’t find expression in human laws, they still exist as the unwritten judgment of God to which every man is accountable. Health and Safety laws may take different forms, but the same basic *duty of reasonable care* for our fellow man (a duty enjoined by no less authority than heaven itself) underlies them all. Likewise crimes and punishments may change in form, but the basic moral judgment underlying them has not changed. Only the religious and ceremonial law was totally abrogated.

Old Testament & National Israel

National/Civil	Social/Moral	Religious/Ceremonial
National Boundaries Land & Succession Immigration/Naturalization Health & Safety Crimes & Punishments Torts & Contracts Marriage & Children	Impurity Deceit Violence Oppression Lust	Priesthood/Temple Sacrifices Feasts/Fasts Circumcision/Diet Ceremony/Ritual

The Old Testament did not have a mechanism to provide forgiveness of sin (the blood of bulls and goats cannot take away sins – Heb. 10:4). ***But the lack of a mechanism to forgive does not equate with a negative power to forestall the grace of Christ’s cross!*** That is Don’s big mistake. He thinks the law was valid until AD 70, and that it trumped the grace that otherwise should have come *at Jesus’ death*. What saves us is not the *removal* of the law, but the *addition* of grace by Jesus’ death. Judge for yourself: What is there in the Old Testament that does not exist today, save and except the ritual law? Did the temple ritual have power to prevent or forestall the grace of Christ’s cross? Of course it couldn’t. It is true that

the temple ritual was taken away at the cross, but that is not because it prevented grace, but because it was a shadow pointing to Christ. Once Christ was come, the purpose and utility of the ritual was spent. “He taketh away the first that he may establish the second” (Heb. 10:9). The moral law still exists today, condemning men of sin, but today men can find salvation because God has *added* grace in Jesus Christ. **Grace triumphs over law.**

Christ’s Substitutionary Death Fulfilled the Law of Sin & Death

As the chart below shows, the moral law gives rise to man’s duty and accountability to God. This law has

always existed and always will. Violation of this law brings man under the law of sin and death, the source of man's liability and bondage. It is this debt Christ died to satisfy. Moses codified the moral law, adding the ceremonial law as an object lesson and prophetic type pointing to Christ. The prophets expounded upon the law, but did not themselves add anything

substantive to it. Then came the day when Christ arrived, bringing salvation. He nailed the debt of sin to his cross, triumphing over the law of sin and death. All who come to Christ in faith share in that triumph and obtain acquittal from the debt of sin.

Moral Law/ Commandments of God (source of man's duty & accountability)	→	Law of Sin & Death (source of man's liability & bondage)	→	Codified by Moses	→	Expounded upon by Prophets	→	Satisfied by Cross of Christ (source of man's salvation)
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Don Admits Saints in a State of Grace and Justification Prior to AD 70

Out of 88 verses we produced in our first affirmative, Don graced us with his response to only one, Rom. 7:1-4. He says he did not have space for more, but this is not true. We have given Don 8,000 extra words and additionally offered him a full fourth affirmative in which he could have handled this if he were so inclined. The truth is Don cannot answer the verses, so he pleads lack of space. Sorry, Don, we're not buying!

Don's one response to our 88 verses amounts to a false charge that we say the institution of marriage ceased when the first husband died. Ridiculous! The covenant (not institution) of marriage ended with the deceased spouse, leaving the surviving spouse free to enter a new marriage covenant. The Old Covenant thus died with Christ, so that we could enter the New Covenant as his bride, washed and cleansed by his redeeming blood (Eph. 5:25-27). Although Don's argument comes to nothing, he does say something useful. Don says:

"When a person, through faith, entered into the power of the cross, they died to the law."

This is remarkable! The scripture knows only two states for man: He is either under the law and condemnation, or in a state of grace and justification. There is no middle ground between these two. There is no "limbo infantum" between the condemnation of law for sinners and God's justification by grace. Yet,

Don now says that the saints could enter the power of the cross *prior to AD 70*, having died to the law! But if they died to the law, then they were under grace and justification. And if they were under grace and justification, the saints were not under the power of the law or condemnation of sin, and there was no spiritualized resurrection in AD 70! Moreover, if they were "dead to the law" as Don states, then the law most certainly was not imposed upon them. Thus, Don is in hopeless contradiction with himself...again! On the one hand, he says the law was imposed until AD 70 and all were under its debt and obligation (he says this, but could not produce a single verse to substantiate it!). Now he says Christians were "dead to the law." Which is it, Don? It cannot be both. Please tell us how Christians were dead to the law, but still under its debt! Reader, look for Don's response.

Do not miss this! Don has overthrown his whole system. He has set the saints in a condition of grace and justification beginning with the cross. If men could enter the power of the cross before AD 70 as Don affirms, then salvation arrived with Christ's *first coming*. And if salvation from sin arrived at the first coming, then my proposition has been sustained. ***"The coming of Christ for salvation from sin occurred at the cross, at the climax and termination of the Mosaic covenant age."***

Internally Inconsistent

Throughout this discussion, it has been Don's position that it was *essential* for the law to be removed before man could be justified. According

to Don, *“Hebrews says as long as Torah remained, there was no forgiveness. Therefore, Torah remained binding and there was no objective forgiveness until AD 70!”* But wait! At the same time Don claims it was essential that the law be taken away before grace could enter, he also claims that the *atonement was postponed* until AD 70 so that justification could occur at that time! (He also claims Christians were “dead to the law” and could enter the power of Christ’s cross prior to AD 70, a curious confluence of contradictions if ever there was one!) King and Don postpone the atonement in order to delay grace. But what is this if not an admission that it is the addition of grace that saves? Why postpone the atonement if grace does not triumph over the law? And if grace triumphs over law, then removal of the law and AD 70 are *irrelevant* for justification. And if AD 70 is irrelevant to justification, then *the coming of Christ for salvation from sin occurred at the cross*, and my proposition is established.

The Frivolous Results of King’s Spiritualizing Method

This debate is about when justification came to the saints, not the resurrection. It is only because Max King spiritualized the resurrection, equating resurrection with justification that the topic comes up at all. Because Don is a follower of King, he defines *resurrection as the time when sin was defeated*. Naturally, this is glaringly wrong. Resurrection is the time when death is defeated; justification is the time when sin is defeated. The one was defeated at the cross, the other when Hades was destroyed and the saints entered into their heavenly reward. The fact that these events are separate in time and event is clear from Corinthians where Paul states that the Corinthians were “washed, sanctified, and justified” (I Cor. 6:11) but were still waiting the resurrection! However, if you accept Don’s definition of the resurrection, then you, dear Christian, are already resurrected! Moreover, if you accept Don’s definition, you have already received your immortal body, *and* you are already in heaven (surprise!). These are the logical implications of Don’s position. If there is only one resurrection as Don claims, and that resurrection has happened, then all the things associated with that resurrection are come, and you are now in heaven and possess your immortal body! And if you think I am making this up or exaggerating, then be assured that many prominent

Preterists who are followers of King affirm that we are in “heaven now.”

“Again, you wrote, ‘The Christian is not ACTUALLY in heaven until he puts off the physical body.’ This DESTROYS Preterism...In Revelation 21, the New Jerusalem COMES DOWN to earth. The Glory of the Lord RESIDES in his heavenly temple, which is NOW the Church. Welcome to heaven.”

There you have it! A very prominent, visible Preterist and follower of King’s theology claiming that Preterism is destroyed unless we are willing to delude ourselves with the belief that we are in heaven now! This same group of Preterists also affirm that we have our “immortal body now,” while still others deny that there is “marriage now” (because there is no marriage in the resurrection – Matt. 22: 30). All these ridiculous, tragic absurdities that discredit Preterism flow from the poison spring of Max King’s spiritualizing method and failure to “rightly divide the word of truth.” Dear reader, resurrection is *not* justification and reconciliation. These are different concepts, separate in time and function. Sin is defeated by the grace of Christ’s cross. Justification and reconciliation happen when we enter the power of Christ’s cross by faith, repentance, and baptism. Death is defeated by receipt of eternal life in heaven above.

Hebrews 9 and the Two Covenants

Don argues that, if the atonement was complete at the cross, the souls of the saints in Hades should have entered heaven then and there. Don bases this on Heb. 9:8 where the writers says the “way into the Holiest was not manifest while the first tabernacle still had legal standing.” However, Heb. 9 does NOT address the resurrection and the soul’s entrance into heaven. Don keeps arguing this point, but it is not in this chapter. It does seem to be implied in Rev. 15:8 where it says no man could enter the temple until the wrath of God was complete, but this is because Hadean death was the LAST ENEMY. Not until the Jews and Romans were put beneath Christ’s feet was Hades destroyed. This is why the resurrection from Hades occurs at the end of Revelation, after defeat of the dragon, beast, and harlot (Rev. 20:11-15). Entrance into heaven is NOT the point of Heb. 9.

The dichotomy in this chapter is between the Old and New Testaments and man's reconciliation to God, not the Old Testament and the soul's entrance into heaven. Don chides us with changing our position on this, but that is not true. The "time of reformation" has been discussed many times throughout this debate and both Don and I agree this refers to the New Testament. The "time of reformation" is set over against the "time then present" in which were offered gifts and sacrifices that could not provide atonement. Thus, the two covenants are at bottom here, not entrance into heaven as Don suggests.

The Tabernacle and the Two Covenants

"We have now received the atonement" - Rom. 5:11

Holy Place – Old Testament		Most Holy Place – New Testament
"Time Then Present"		"Time of Reformation"
Worldly Sanctuary		Heavenly Sanctuary / Spiritual Temple
Way to Holiest Closed		Holiest Opened by Jesus' Death
Could Not Perfect (save)		Hath Perfected Forever (Heb. 10:14)

During the Old Testament period, the worshipper remained in a condition of legal estrangement, banishment, and exile from God, unable to enter his presence because of sin. The New Testament marked the time when reconciliation was made, the veil of separation was "rent in twain," and man could come into God's presence free from the taint of sin. Thus, the "Holy place" and "Most Holy Place" answer to the two covenants: Jameson, Brown, and Faucett agree:

"The Old Testament economy is represented by the holy place, the New Testament economy by the Holy of Holies. Redemption, by Christ, has opened the Holy of Holies (access to heaven by faith now, Hbr 4:16 7:19, 25 10:19, 22; by sight hereafter)."

And that the temple service ended at the cross, no less authority than Calvin agrees:

"Nor is it any objection that he uses the present tense in saying, gifts are offered; for as he had to do with the Jews, he speaks by way of concession, as though he were one of those who sacrificed... As soon then as Christ came forth with the efficacious influence of his death, all the typical observances must necessarily have ceased."

Daniel's 490 Prophetic Weeks and Legal Termination of the Old Testament

The legal termination of the Old Testament at the Cross is corroborated by Daniel's 490 prophetic weeks. Dan. 9:27 states that Messiah would cause the "sacrifice and oblation to cease" in the *midst* of the final prophetic week. Don agrees that the final prophetic week ended with the destruction of Jerusalem. (See Don's booklet, "Seal Up Vision and Prophecy") Therefore, Messiah's causing the "sacrifice and oblation to cease" in the **midst** of the final week **MUST** refer to a point *earlier* in time than AD 70. Thus, by Don's own admission, Heb. 9 cannot be made to reach unto AD 70, but **MUST** fall short. Don again is in contradiction with himself. The traditional interpretation of when Messiah caused the "sacrifice and oblation to cease" is the cross. Matthew Henry states concerning Dan. 9:27:

"He must cause the sacrifice and oblation to cease. By offering himself a sacrifice once for all he shall put an end to all the Levitical sacrifices, shall supersede them and set them aside; when the substance comes the shadows shall be done away. He causes all the peace-offerings to cease when he has made peace by the blood of his cross, and by it confirmed the covenant of peace and reconciliation."

The very notion that the sacrifices were valid and binding until AD 70 is idle nonsense. The whole book of Galatians stands in complete contradiction of the law's validity. To keep the law was an implicit denial of the sacrifice of Christ and was to fall from grace! "Ye observe days, and months, and time, and years" (Gal. 4:10). Don's teaching is identical with the Judaizers who tried to say the ritual law was still binding. Paul denounced that teaching with a curse! (Gal. 1:8, 9). Clearly, the validity of the temple ritual ended at the cross, and men could enter legally and

covenantally into a “face to face” relationship with the Father, reconciled by the blood of Christ.

God the Author of Paganism?

To uphold King’s Covenant Eschatology, the Old Testament must be kept legally valid until AD 70 when the saints were allegedly “resurrected” from the grave of Judaism (justified by purported removal of the law). But, as the New Testament became of force at Jesus’ death, this would require that there be two conflicting systems in place at the same time, one offering grace, the other not. This, of course, is impossible, but that doesn’t stop Don. Don argues that there were two equally valid systems in place when God gave the law to Israel, but left the Gentiles in paganism!

“In Kurt’s first affirmative he desperately argues, falsely, that God could not have two systems in force at the same time. Kurt, did God have two systems in place when He gave Torah to Israel, but not to the pagans?”

Can you believe it? Don argues that paganism is equally valid with the Old Covenant! Good grief! According to Don, God is the author of pagan idolatry! But God also left the pagan system in place when he instituted the New Testament, so according to Don paganism continues to be an equally valid system of practice and belief. What are we to conclude from this? Is Don now a Universalist? All systems are equally valid? Don’s willingness to argue that paganism was ordained by God evidences the desperation he is in to save Max King’s hopelessly bankrupt and self-contradictory system. Preterists who love the truth will swim away from that sinking ship fast!

Greek Verb Tenses

I am glad Don finally got around to the subject of Greek verb tenses, for this has been a longstanding source of error among Preterists. As we have seen, the overwhelming majority of verses all show the Old Testament was abolished in Christ and the saints were in a present state of justification beginning with the cross. A tiny handful of verses, however, seem to couch these things in future tense setting up a

contradiction. Can they be reconciled? Let us survey the verses given by Don:

Redemption (present): “In whom we have redemption through his blood, the forgiveness of sins.” (Eph. 1:7).

Redemption (future): “Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession” (Eph. 1:12, 13).

It was only a short while ago that I mistook these verses (vv. 12, 13) as teaching that redemption *from sin* was prospective. My reasoning was like Don’s: redemption speaks to legal acquittal and justification. If the saints were still waiting for redemption, they were not yet in a condition of justification. But I have since learned better.

During the siege of Jerusalem by the Babylonians, Jeremiah was in prison. God instructed him to purchase (redeem) his uncle’s land in token of the fact that God would bring the captivity back again to their land after 70 years. The evidence of the purchase was *sealed* before witnesses (Jer. 32:1-11). Thus, the legal purchase was made and sealed, just as Paul suggests in Ephesians (“sealed until redemption of the purchased possession”). But while the price was *paid* and ownership complete, Jeremiah’s ability to take *actual possession* of the land was future. So, with the saints: We were redeemed by Christ, who nailed the debt of sin to his cross (Col. 2:14), but our actual possession of the inheritance (heaven) must wait until we put off the physical body in death. Meanwhile, God has placed the earnest of the Spirit in our hearts in evidence that we belong to him. The earnest is not the miraculous gifts of the Holy Ghost (a view I formerly embraced). Rather, it is the *inward yearning* of the heart by which we cry “Abba, Father” (Rom. 8:15; *cf.* Gal. 4:6). That this is the proper explanation for Paul’s otherwise contradictory language is seen in II Cor. 5:4-8 where the earnest of the Spirit, which in Eph. 1:14 is connected with “inheritance” and “redemption,” is there connected with receipt of our immortal bodies at death and resurrection.

*“For we that are in this tabernacle **do groan**, being burdened: not for that we would be unclothed, but **clothed upon**, that mortality might be swallowed up of life.*

*Now he that hath wrought us for the selfsame thing is God, who also hath given unto us **the earnest of the Spirit**. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight). We are confident, I say, and willing rather to **be absent from the body, and to be present with the Lord.**"*

This is also the meaning of Rom. 8:19-23, where "redemption of our body" points to receipt of our immortal body in heaven. Christ purchased the inheritance for us, but we must wait until heaven to receive it. Thus, Eph. 1:12, 13 in no way indicates that the saints were waiting for redemption from sin, which Paul clearly says dozens of times was already a present possession.

Adoption (present): "We have received the Spirit of adoption" (Rom. 8:15).

Adoption (future): "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23)

These are the verses provided by Don. However, Gal. 4:5-7 would have been more suitable to show the present condition of adoption and sonship.

"To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Adoption is essentially a legal act or decree by which one who is not our natural child is deemed a child in contemplation of law and made our legal heir. The legal aspect of our adoption occurred when we obeyed the gospel and were baptized. However, the ultimate object of our adoption is the inheritance of eternal life. Our inheritance must wait until we receive our immortal bodies at death. Thus "adoption" = "redemption of our body" = "receipt of our immortal body" (see Rom. 8:23, above). Thus, when Paul speaks of adoption in this passage, he has in view its ultimate object, the receipt of immortality at our individual resurrection, not the legal act of

entering a covenant relationship under the gospel, which was already an accomplished fact.

Inheritance (present): "In whom also we have obtained an inheritance" (Eph. 1:11).

Inheritance (future): "Who is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14).

If a man makes a will and bequeaths certain gifts to his children, they have obtained an inheritance. However, possession of the inheritance must wait until distribution of the decedent's estate. Thus, one can have an inheritance but also be required to wait for its reception. In the present case, the New Testament became of force at Christ's death (Heb. 9:17), and we obtain an inheritance as adopted children of God when we obey the gospel. However, possession of our inheritance (eternal life in heaven) must wait until death of the physical body. Don's argument that the souls in Hades should have entered heaven immediately at the cross is without merit. Paul is clear that the *last enemy* was death, not sin. Sin was defeated at the cross. The resurrection waited until the Jews and Romans were put beneath Christ's feet. (See Rev. 20:11-15 where the resurrection follows the defeat of the harlot, dragon, and beast, even though the saints were already justified and clothed in white.)

Passing of the law (future): Don provides several verses under this head. Let's list them and then discuss what they *really* say:

II Cor. 3:18 - "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

This verse says does not say our being "changed" equates with the abolition of the law. Don simply reads that into the passage and imposes it upon the text. The better view is that our change looks to the receipt of eternal life in heaven. The same word occurs in I Cor. 15:52 ("we shall not all sleep, but we shall all be *changed*"). Paul said the same thing in Rom. 8:29: "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Being "changed" and "conformed" to Christ's image looks to our receipt of eternal life above, not annulment of the Old Testament.

II Cor. 3:11 – “For if that which is being annulled was through glory, much rather that which remains is in glory”

This is a chief Preterist proof text that the law was still valid. The present participle in vv. 11, 13, 14 are offered as proof the Old Testament was still valid. But this only betrays a lack of Greek scholarship. The present tense has many uses, and often signifies past events. We do this all the time in every day speech. One law supplants another, negating its force, and we say “the policy and effect of the old law is being annulled by the new.” Yet, clearly, the old law was annulled the *instant* the new replaced it. The present participle does not show the old law is still valid, but that the new presently renders it null. Even today in 2010, the condemnation associated with the law is *being annulled* by the New Testament of Christ. PLEASE NOTE: Every major version (KJV, ASV, RSV, NAS, NEB) renders these verbs in the past tense. Can so many Greek scholars be wrong? But if the present participle shows an ongoing process as Don alleges, then the glory on Moses face had not yet vanished! The same participle occurs in reference to the shining on Moses’ skin: “The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory is being done away” (II Cor. 3:7). When Moses entered God’s presence, his face shone, so he put a veil on his face when he spoke with the Jews. Moses had been dead for 1500 years, yet Paul here uses the present participle to describe what had ceased millennia before! This destroys Don’s theory. But there is another point here we should note. Moses entered the Holiest and there beheld the face of God, causing his face to shine. He covered his face with a veil when he spoke to the Jews, but removed it when he entered the Holiest. Paul says we behold “with open face” the glory of the Lord (II Cor. 3:18). Where do we with unveiled face behold God’s face? Within the Holy of Holies! In the New Testament, we enter the Holiest and there behold the face of God in Christ, just as the writer of Hebrews states (II Cor. 4:6; Heb. 10:19, 22).

Heb. 8:13 – “In that he saith, A new covenant, he hath made the first old. Now that which decayed and waxeth old is ready to vanish away.”

This verse does not say that the old was still valid or binding. To the contrary, the writer states that the “first covenant had also ordinances of divine service, and a worldly sanctuary” (Heb. 9:1). Notice the past tense “**had also ordinances**” showing that these were now replaced by the New Testament. Heb. 7:12 is the same: “For the priesthood being changed, there is made of necessity a change also the law.” Did Christ have a priesthood when this was written? Of course he did. Therefore the law was changed. The Jews kept up the ritual of the Old, but this was in rebellion and denial of Christ. The tree remained even though the root was cut. The trunk of the tree was withered and dead, and about to be taken away, but its legal validity ended long before.

Heb. 7:12 – “The priesthood being changed, there is made of necessity a change also of the law.”

Don says the present tense is used here. But the same verb form is used in Heb. 11:4 of Abel, “he **being dead** yet speaketh.” Was Abel already dead? Of course he was. Was the priesthood already changed? Of course it was! “But Christ **being come** an high priest of good things to come” (Heb. 9:11). Berry’s Interlinear Greek renders the passage “For being changed the priesthood, from necessity also of law a change takes place.” Don’s objection is baseless.

Heb. 8:4 – “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.”

This verse does not say that the offerings were valid. How could they be? The law was a shadow pointing to Christ, whose sacrifice annulled them! Isaiah expressly states that the Jews’ continued observance of the temple ritual marked them out as enemies of God! “He that sacrificeth a lamb as if he cut off a dog’s neck...they have chosen their abominations...a voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies” (Isa. 66:3, 6). Don’s attempt to keep the law valid is hopelessly fraught with contradiction and stands in denial of Christ’s cross.

Heb. 10:9 – “Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.”

Don says this should read “he *is taking away* the first” etc. Berry’s Interlinear reads “He takes away the first.” Green’s Interlinear reads “He takes away the first,” etc. In fact, every major version, and all the minors for all I know, read “he takes away the first.” Don is quite alone in his rendering! Don, why don’t you test your theory and make out two contradictory wills leaving everything to your wife and family in the first, and everything to charity in the second and see which one the court upholds? Everyone knows the second annuls the first. Quit playing these silly games!

Grace (present): “By grace are ye saved through faith” (Eph. 2:8)

Grace (future): “Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (I Pet. 1:13).

Don, is there only one “grace” man receives from God? There are many graces, of course. There is grace in redemption from sin, there is grace in the gifts of the Holy Ghost, there is grace which sustains us day by day, and there is grace that delivered the saints out of the persecution of Nero and the Jews. It is this last that Peter refers to, not salvation from sin. This also applies to I Pet. 1:5 and the “salvation ready to be revealed in the last time.” God would reveal his salvation to the world by redeeming the church out of her persecutions and the overthrow of her enemies (*cf.* Lk. 21:28). Peter is not talking about salvation from sin.

Perfect (present): “And ye are complete in him” (Col. 2:10).

Perfect (future): “That we might present every man perfect in Christ” (Col. 1:28).

Don also notes that the church was given the charismata (miraculous gifts of the Holy Spirit) to bring the church to a “perfect man” (Eph. 4:13-16), and asks why, if they were already perfect did they need the gifts to bring them to perfection? May I say without offense, this is very shallow thinking? Children are in a perfect state of grace, innocent and acceptable to God, but they still need instruction to bring them to maturity. In the same way, the church and individual members may be “complete” in Christ in terms of their sins being washed away, but still in need of growing up from babes to mature believers.

Dear reader, we have now surveyed *all* of Don’s proof texts offered to show the law was still “valid, obligatory, and binding.” We have addressed each verse he used (too bad Don did not so the same for us!), and there is nothing in them. They do not prove the law was “valid.”

Isaiah 59

Since we are on the topic of the New Testament bringing remission of sins at the cross, this is as good a time as any to deal with Isa. 59:20-21. Let me say that the proper exegesis of these verses is really a distraction when one considers that Don cannot produce even a single verse to sustain the most basic elements of his position. If he could produce a few New Testament verses that uphold his case he would not need to rely upon arguments wrested from Old Testament prophets.

Diagram of Isaiah 59

Isa. 59:1-15 – Recital of Israel’s sin.	Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.
Isa. 59:16-18 – The Lord’s response: punishment of Israel and the nations (Assyrian/Babylonia invasions).	And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. Isa (v. 17) For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. (v. 18) According to the deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands

	he will repay recompence.
Isa. 59:19 – The nations will see and fear; the Lord’s favor will return to Israel (return of the captivity).	So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.
Isa. 59:20-21 – The Redeemer will come; God’s covenant to preserve a remnant.	And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. (v. 21) As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

As the chart above shows, Isa. 59 treats of God’s judgment upon Israel *and* the nations for their sins. The instrument of his wrath, when he put on a breastplate of righteousness, etc., was almost certainly the Assyrian and Babylonian invasions. That is the historical context Isaiah spoke to and we may anticipate it throughout his writings. The return of God’s favor to Israel by defending it (v. 19) points to the return of the captivity. The Redeemer will come to Zion, clearly contemplates the birth of the Messiah, not his second coming, for it was at the cross that Christ’s work of redemption was done (“in whom we have redemption through his blood” – Eph. 1:7). The word in the mouth of the Redeemer’s seed points to the gospel and the teaching church. Note that the Lord’s coming and his covenant to preserve a remnant *follows* his wrath upon Israel and the nations. This pattern is repeated many times in the prophets. The three great themes of the prophets were the 1) coming captivity, 2) the return of the captivity, and 3) the coming of the Messiah. That pattern is clearly seen here. However, by Don’s interpretation, the wrath in vv. 16-19 is the destruction of Jerusalem. Thus, he has AD 70 *precede* the coming of the Messiah in vv. 20-21! Don completely reverses the order of the whole chapter, placing the destruction of Jerusalem before the Messiah ever arrives on the scene! This will not do. Paul shows what the context of the chapter is by what he substitutes. Where Isaiah says

“This is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of

thy seed's seed, saith the LORD, from henceforth and for ever.”

Paul substitutes

*“This is my **covenant**, when I shall **take away their sins**” (Rom. 11:27).*

God put his Spirit upon the Redeemer, and the Spirit gave him the word of the gospel, the New Covenant. This covenant brings remission of sins for all that believe and obey. Thus, the “*word*” (gospel) in the mouth of the Redeemer and his seed in Isaiah becomes the *vehicle* for remission of sins in Rom. 11:27. It is the New Testament that brings remission of sins, not the destruction of Jerusalem! Romans 11 is about God’s election of a remnant by obedience to the gospel, the breaking off of unbelieving Jews, and grafting in their place believing Gentiles, so it makes perfect sense that the “covenant” and “word” have reference to the New Testament and gospel. By Don’s approach, however, the “covenant” and “word” in the mouth of the Redeemer are substituted with the destruction of Jerusalem! Obviously, this makes no sense at all. Here is Homer Hailey’s explanation of the passage, which is typical of the vast majority of commentators:

“The Servant-Messiah came unto Zion as King and Savior (Zech. 9:9-10). Jehovah set Him up as King on the Holy hill of Zion (Ps. 2:6). From there Jehovah sent forth the rod of His strength (Ps. 110:2); from there went forth the law and word of Jehovah (Isa. 2:3). This explains the Redeemer’s coming ‘to Zion.’ From Zion He also went forth in the gospel, conquering and to conquer. As

Paul said, Christ 'came and preached peace to you that were afar off [Gentiles], and peace to them that were nigh' [Jews] (Eph. 2:17). In this sense, the Redeemer came forth 'out of Zion.'"

Isaiah 27

The pattern in Isaiah 27 is 1) sin, 2) wrath (Assyrian invasion), 3) return of the captivity. The fundamental error of Don's approach is that he makes the wrath portion of the text the point where salvation occurs! He equates the wrath of the Assyrian invasion with the destruction of Jerusalem by Rome and says that is the point where salvation from sin occurred. But salvation in Isa. 27:1, 2, 13 comes with the return of the captivity *100 years later*, not at the time of the invasion itself. Israel was carried into captivity because of its sins and idolatry. The invasion and captivity would bring the nation to repentance; then God would return a remnant to the land, saving them. Don makes the salvation occur *by and through* the invasion/destruction! Moreover, where Isaiah has Israel repent and so come to salvation, in AD 70 Israel was forever destroyed. The analogy between these historical events therefore breaks down and Don's theory comes to nothing. Here is Matthew Henry's treatment of the passage which we think settles that it is the Assyrio-Babylonian invasions that are in view, not AD 70:

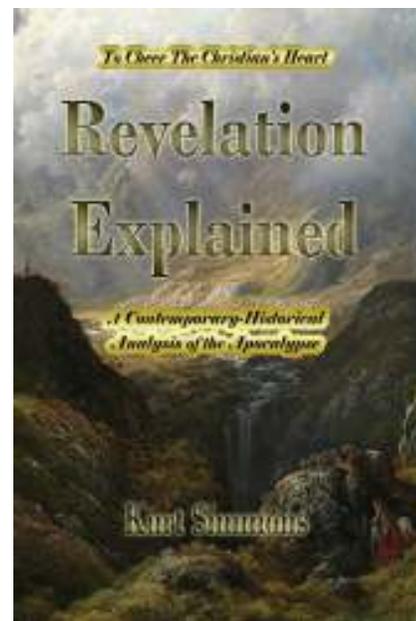
"Though Jerusalem shall be desolate and forsaken for a time, yet there will come a day when its scattered friends shall resort to it again out of all the countries whither they were dispersed (v. 12, 13)... By what means they shall be gathered together: The great trumpet shall be blown, and then they shall come. Cyrus's proclamation of liberty to the captives is this great trumpet, which awakened the Jews that were asleep in their thralldom to bestir themselves; it was like the sounding of the jubilee-trumpet, which published the year of release." Matthew Henry, Isa. 27:12, 13

Summary & Conclusion

We have reviewed the Mosaic law. We have seen that if it never existed, man would *still* be under the debt and bondage to sin absent Christ's cross. We

have seen that King and Don attempt to postpone the atonement until AD 70, and that this is a tacit admission that it is the addition of grace that saves, not the removal of law. There is nothing in the law that can forestall grace; the inability to forgive does translate into a positive power to prevent grace. King's whole system is therefore internally inconsistent and contradictory. We have surveyed all the verses Don produced to show the law was valid and that grace was postponed, and we have seen there is nothing to them. Nine pages of verses showing the saints were in a present state of justification and grace cannot be undone by the obscurities of a few present participles, which all translations render in the past and perfect tense. Paul is emphatic that we "have now received the atonement" (Rom. 5:11), and that the law was "abolished in Christ's flesh" (Eph. 2:15). Even Don admits that the saints were "dead to the law" and could "enter the power of the cross" prior to AD 70. In light of all this, can there be any doubt that Covenant Eschatology is a system of serious error? We urge all Preterists to get away as fast as possible from this dangerous teaching.

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(Con't from page 1)

Isaiah 27– AGAIN

After staking his claim that if I could not produce “even one commentator” in support of the truth that Isaiah 27 applied to AD 70, did you notice that **Kurt ignored the fact that I produced such a commentator?** Kurt’s logic (?) was: If Preston cannot produce one commentator to support his view, then he is wrong. Well, conversely, that means that since I did produce one (more), that I am right! Instead of conceding that I fulfilled his challenge, he ignored his defeat.

In spite of Kurt’s protestations, the facts are undeniable:

Isaiah *explicitly* says that Israel would be saved through judgment, when the altar would be destroyed.

Virtually all scholars– to use Kurt’s appeal to the scholars-- agree that Paul is citing Isaiah 27.

While Kurt denies the Messianic application of Isaiah 27, *the context is united and predicted the resurrection* (Isaiah 26:19-27:1).

Kurt turns Isaiah into a disjointed prophecy full of huge chronological gaps.

Israel’s salvation was under *Messiah* (Hosea 1:10– 1 Peter 2:9). The consummation was at the sounding of the Great Trumpet– *in AD 70*– just as Jesus –*citing Isaiah 27:13*-- said (Matthew 24:30-31, 34).

KURT ON ISAIAH 59

My friend’s desperation is lamentable. On the one hand he says that a proper exegesis of Isaiah 59 is “a distraction.” He then proceeds to try (vainly) to exegete Isaiah 59! *Since when is proper exegesis ever a distraction?*

Kurt’s “exegesis” of Isaiah 59 is some of the most confused (and false) bits of commentary you will read. Kurt argues: “The Redeemer will come to Zion, clearly contemplates the birth of the Messiah, not his second coming, for it was at the cross that Christ’s work of redemption was done.” **This is eisegesis.** He says the coming of the Lord in Isaiah 59:16-19 is

different from that in verse 20f. He offers no *proof*. He just imposes it on the text, ***although the context is judgment!***

Here is what Kurt does:

He says v. 16-19 is judgment, but v. 20 is incarnation. But there is *no 600 year gap between verses 16-19 and verses 20f*. Kurt is guilty of doing what my dispensational friends do: inserting huge gaps of time into scripture when they cannot accept the proper exegesis of the text.

The context of Isaiah 59 is undeniably *judgment*, not the *incarnation*: “He put on the garments of vengeance...according to their deeds he will repay...the Redeemer shall come to Zion.” There is no huge chronological gap. And this means: The coming of Romans 11:26 is the coming of Isaiah 59. The coming of Isaiah 59 is the coming of the Lord in judgment of Israel for shedding innocent blood. Therefore, the coming of Romans 11 is the coming of the Lord in judgment of Israel for shedding innocent blood, i.e. AD 70. Kurt cannot negate this.

DANIEL 9

Kurt distorts Daniel 9. He says v. 27 refers to the “legal termination” of the sacrifices, not the objective cessation. ***It says no such thing.*** Messiah would “cause the sacrifice to cease” (in the middle of the week). Kurt agrees that the 70th week ended in AD 70. But, if the seventieth week ended in AD 70, then three and one half years prior to that– *the middle of the week demanded by Daniel 9:27*, was **AD 66**. ***And***, Josephus said this is when the daily sacrifice ended (Wars, 6:2:1– (Whiston, p. 731). See Whiston’s remarks in Josephus, in. loc. Daniel 9 says not one word about a “legal termination.” Further, ***it was Messiah***, acting sovereignly, that caused the sacrifices to end, in AD 66! ***Neither the Jews nor Titus were acting independently of Messiah when the sacrifices ceased!!***

This falsifies Kurt’s claim that Torah– and sacrifice-- ended at the cross. (In the P-S, Oct. 2009, Kurt said the prophecy of Daniel 12 and the taking away of the daily sacrifice ***occurred in 66 AD***. Daniel 12 is the reiteration of Daniel 9. Thus, ***Kurt has falsified his own position, again!*** The daily sacrifice was not removed at the cross!

Further:

Daniel 9:24 foretold the coming of *everlasting righteousness*.

Paul and Peter were still anticipating the arrival of the prophesied everlasting righteousness (Galatians 5:5; 2 Peter 3:13).

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

Also, Daniel 9 says Messiah would “confirm the covenant” (not *make a new one!*) for one week. That week is the final 70th week. *The covenant being confirmed is Torah* (Matthew 5:17 / Romans 15:8). That final week ended in AD 70. Thus, *Torah ended in AD 70!*

ISRAEL AND SALVATION– THE CRUX INTERPRETUM!

Let me reiterate a **critical argument** that Kurt has *repeatedly* ignored. This one argument falsifies Kurt’s paradigm.

Salvation was to the Jew *first, then the Greek (the nations)*.

Israel’s salvation (resurrection) was perfected in AD 70 (KS, Isaiah 25:8-9).

Therefore, salvation for the Greek (the nations) was perfected in AD 70.

However, Kurt’s theology *demands* that *Gentiles received full salvation before Israel’s salvation was perfected!* Kurt, has created another salvation *distinct from Israel*. **Kurt, how did the Gentiles receive salvation before Israel received her salvation? Please answer!!!!**

If salvation was completed at the cross, **then Israel’s salvation (Resurrection! Isaiah 25:8-9; Romans 9:28) was completed at the cross.** Yet, Kurt admitted that Romans 9:28 referred to the salvation of “national Israel” in AD 70!

This is critical! How could salvation be completed at the cross if Israel’s salvation was in AD 70? How could Israel have been cut off at the cross, if Israel was not saved until AD 70? Or, how could “the saints” have fully received their salvation– as Kurt claims– before the resurrection, the time of Israel’s salvation?

You must not miss this: Every argument Kurt made about atonement, redemption, etc., appealing to the past tense verbs, claiming that those things were completed at the cross, ignores the indisputable fact that those things were *promises made to Israel*– not the church or individuals– separate from Israel! **Kurt admits that Israel’s salvation came in AD 70!** Thus, as I have argued repeatedly, **we must honor the present and the future tenses of salvation!**

Israel– and thus Torah-- was *not* cut off at the cross. Her salvation promises were not fulfilled until the resurrection in AD 70. If Israel did not enter her salvation until AD 70– **which Kurt admits– then no one else fully entered into salvation**, for salvation was “to the Jew first.”

What did Kurt say in response? Not one syllable!

KURT’S FALSE VIEW OF RESURRECTION

Kurt says that resurrection was exclusively the release of the dead from Hades.

This is false. Look again at my argument on Hosea 13– which Kurt ignored, (Empty box here!): The resurrection of 1 Corinthians 15 is the resurrection predicted in Hosea 13:14.

The resurrection of Hosea 13:14 would be the resurrection, **of Israel**, from alienation from God through sin (Hosea 13:1-2: “When Israel sinned, he died”). It would be resurrection through forgiveness. Therefore, the resurrection of 1 Corinthians 15 would be the resurrection, **of Israel**, from alienation from God through sin (Hosea 13:1-2). It would be resurrection through forgiveness.

Likewise:

The resurrection of 1 Corinthians 15 would be the resurrection, **of Israel**, from alienation from God through sin (Hosea 13:1-2) It would be resurrection through forgiveness.

But, the resurrection of 1 Corinthians 15 was still future when Paul wrote.

Therefore, the resurrection, **of Israel**, from alienation from God through sin (Hosea 13:1-2- i.e. resurrection through forgiveness was still future when Paul wrote.

Clearly, while the resurrection of 1 Corinthians included resurrection from Hades, that is not *all* it included.

Kurt argued: “Because Don is a follower of King, he defines *resurrection as the time when sin was defeated*. Naturally, this is glaringly wrong. Resurrection is the time when death is defeated; justification is the time when sin is defeated.”

First, I am not a “follower of Max King,” although with exceptions, I have great respect for his work. I was 99% a preterist *before I even heard of Max King!* **Second**, Paul is emphatic that it is at the resurrection that sin was finally dealt with: “*When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law*” (1 Corinthians 15:54-56). Notice:

The resurrection is the victory over death. **Sin gave death its victory**; that which gave sin *its strength* was “the law.” (Note: when Paul uses the term “the law” without a qualifier, as here, it is *invariably Torah!*)

Therefore, **the resurrection-- AD 70-- is when sin-- which gave death its victory-- was overcome**. Thus, resurrection was not, as Kurt falsely claims, simply the overcoming of Hades. It was the overcoming of Hades *through the application of Christ’s atonement, forgiveness*, as Kurt himself says!

Third, Kurt denies a *relationship between sin and death!* What then is the “law of sin and death”? And why was physical death “the immediately doom” of sin, as Kurt claims? And note: Kurt even appeals to Colossians 2:12 to speak of *resurrection, through forgiveness!*

There is a *direct relationship* between sin-death-justification- resurrection! Kurt posits a *direct relationship* between *sin and death*, but *no connection* between *forgiveness and life*. This is false. If sin brings death, then *forgiveness brings deliverance from death!*

KURT ON SIN AND DEATH

Kurt has changed positions, *again*, on the issue of sin and death. *This is critical!* He says physical death was the “immediate doom brought in by sin.” He says, “it is from physical death that the promise of resurrection was given.” *Now he tells us, however*, that when God threatened Adam with death, that **it was not, after all, physical death!** Kurt’s view of resurrection is convoluted. If physical death was not the threat for sin, then why was physical death the “immediate doom brought in by sin”?

He says Jesus died *a substitutionary death*. And, yet Jesus’ physical death on the cross has not kept one single person in history from dying physically! **Kurt, why is this?** If Jesus died (physically) in my place and your’s, why do believers die physically? Will you now renounce your oft stated position that Jesus died physically as a substitutionary death?

You say that physical death was “the immediate doom brought in by sin.” Why then is *physical immortality (no physical death)* not the “immediate result” of forgiveness?

Let me reiterate another argument – which Kurt ignored, because it falsifies his theology.

Kurt claims “sin was defeated in Christ’s cross.” He said “the law of sin and death” was nailed to the cross. He says forgiveness of sin was objectively applied from then. Well, if sin brings physical death, then, if sin was defeated, if the law of sin and death was nailed to the cross, and those of faith were (or are) objectively **forgiven of sin**, then *why do Christians have to die physically? Forgiveness is the removal of that which kills, is it not?* So, if sin brings physical death, but, a person is forgiven, **ostensibly freed from the law of sin and death**, why are they still subject to the law of sin and death? My friend’s view logically demands that the physical death of even the most faithful Christian is a powerful testimony to the lack of forgiveness in their

life. Kurt even says that if the Christian sins, “he comes again under the power of sin and death” (S-P, Sept. 09). Thus, **physical death is the indisputable proof that the Christian is under the power of sin!** And, since that physical death is the *final testimony of the power of sin*, this *logically demands* that that person is *lost*, for the final act in their life was *not forgiveness*, but *the imposition of the law of sin and death: i.e. you sin, you die!* The believer’s *physical death* proves, *indisputably*, that they were not objectively forgiven, for they died a sinner’s death! So, exactly how did Jesus nail the law of sin and death to the cross, Kurt?

So, Kurt tells us that physical death was the curse of the Garden, then he tells us it wasn’t. He tells us Christ destroyed the law of sin and death, but then he tells us that Christians are subject to the law of sin and death. He tells us forgiveness was objectively applied from the cross, but then he tells us that the dead saints could not enter the MHP, because they did not have the benefits (i.e. forgiveness!) of Christ’s atonement— until AD 70. His self contradictions are fatal.

And, don’t forget that Kurt’s problem is divorcing this entire discussion from the fulfillment of God’s promises to Israel.

KURT’S INDIVIDUALIZATION OF ESCHATOLOGY

I hope the readers have caught what Kurt has done. He takes passages (1 Corinthians 15; 2 Corinthians 4-5; 1 Thessalonians 4, etc.) that speak of Christ’s coming at the end of the age, and the bestowal of eternal life at that time, and turns them into promises *having nothing to do with Israel*, but, *the coming of Christ for individuals at the time of their death, throughout time!*

While Kurt has challenged me to produce supportive commentators, *which I have done*, note that I challenged him to cite even one commentator that supports his idea that these resurrection texts do not speak of the second coming of Christ, but of Christ’s coming for the individual at the time of their death. **He has ignored the challenge. This is an empty box!**

KURT’S REFUSAL TO DEAL WITH HEBREWS 10:40

The reader must catch, once again, how Kurt has ignored Hebrews 11:40. Remember that Kurt adamantly claims that the living saints had fully received the atonement and forgiveness, etc. prior to AD 70. However, he says **the souls in Hades could not enter heaven (The MHP– Revelation 15!) until they received the benefits of Christ’s atoning blood (S-P- October, 2009).** (Do you catch that?)

So, Kurt has the living saints in full possession of redemption and atonement. After all, he has confidently pointed to all those past tense verbs, *right?* However, he has the dead saints sequestered in Hades ***because they had not received atonement***, and they would not receive that until AD 70! But, as *repeatedly noted*— but ignored by Kurt -- there is a fatal flaw in Kurt’s position.

According to Paul, the OT saints could not enter the “better resurrection” (Hebrews 11:35-40) *without the NT saints*, and, the NT saints could not enter before the dead saints (1 Thessalonians 4:15f)! ***In other words, OT and NT saints would enter the MHP at the same time!*** So...

The dead saints and the living saints would receive their salvation **at the same time** (Hebrews 11:40). But, the dead saints would not receive their salvation until AD 70 (Kurt Simmons).

Therefore, the living saints would not receive their salvation until AD 70.

So, the proposition that Kurt wanted to affirm in this debate, that the dead saints would enter the MHP in AD 70, proves my proposition, and destroys Kurt’s! **Of course, Kurt ignored this argument.** Little wonder. And consider Kurt’s *new definition* of the MHP.

The MHP is the New Covenant-- not heaven-- per Kurt’s new definition.

Kurt says the living saints had the full benefit of the New Covenant from the cross onward..

According to Revelation 15, *the dead saints* (actually, ***no one!!***) could not enter the MHP— the New Covenant, per Kurt— until AD 70.

However, if the MHP is not heaven that means that in AD 70, the dead saints entered *the New Covenant*, but they could not enter *heaven because the MHP is not heaven, according to Kurt!*

See where Kurt's desperation has led him?

Note: If the MHP is the New Covenant (not the presence of God), then since the dead saints and the living saints would enter the MHP *at the same time*, and since the dead saints could not enter until AD 70, *this means that the living saints did not fully enter the New Covenant until AD 70!* Kurt has, *once again*, falsified his own theology.

Kurt says he has not changed his definition of the MHP— **Yes, he has!** In his *second negative*, Kurt positively identified the MHP as *heaven*. Yet, he now says it is the New Covenant. *He has changed*, but his change does not help! We call this “debate conversion,” when a person cannot sustain their normal position, they change their argument in mid-debate. Kurt has done this *repeatedly* in this exchange.

He now says, amazingly, that Revelation 15:8 only slightly “implies” that there was no entrance into the MHP until AD 70. No, there is no simple “implication.” There is *explicit statement*: “**No one** was able to enter until the wrath of God was fulfilled.” Kurt, how is that mere “implication?” Kurt is so desperate to escape the force of the text that he turns *explicit statements* into mere *implications*. (Note also, it says “**no one**” could enter. Kurt insists that the living saints *could enter before the dead!* Kurt is wrong).

Now, Hebrews 9 says there would be no entrance into the MHP *while the Mosaic Law remained imposed*. Revelation 15 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 Jerusalem in AD 70*. Kurt has not touched this.

Kurt says AD 70 had no redemptive significance and the saints were forgiven from the cross onward. Yet, he says that the saints could not enter the MHP until AD 70.

But **he refuses to tell us why those “perfected” saints could not enter until the “irrelevant” AD 70 event**. Of course, Hebrews 9 answers the

question-- Jesus was coming (in AD 70) to bring salvation. *He was coming to bring man into the MHP!*

Kurt continues to ignore the transfiguration as a vision of the passing of Torah and Christ's parousia. Kurt gave us *no proof* for rejecting this. Yet, this one argument falsifies his proposition. As one scholar noted: “It is perverse to apply the transfiguration to Jesus' incarnation”— as Kurt does.

THE EARNEST OF THE SPIRIT

Amazingly, my friend has now abandoned the truth that the earnest of the Spirit— the guarantee of the resurrection and salvation, was the charismata. He now says that the earnest is some gentle voice inside us. This is patently false— but it is necessary for Kurt to maintain any support for his newly created doctrine.

When Paul wrote to the Ephesians he said that when they first believed, they received the earnest of the Spirit. In Acts 19, the account of their conversion, what does the record say they received? They *spoke in tongues and prophesied!* Not one word about some “*inward yearning* of the heart.” That is reading something into the text that is not there.

Kurt cannot explain how some “*inward yearning* of the heart” objectively guaranteed (s) salvation. That is pure *subjectivity!* God gave the charismata to *objectively guarantee*— openly confirm His work. The earnest of the Spirit was the *confirmatory work* of the Spirit— and Kurt believes that the work of confirmation was the *charismata*. Well, in 1 Corinthians 1:4-8, Paul said the charismata had **confirmed the Corinthian church**, (not just the Word, but the **church!**) and would continue to confirm *them*— until the Day of the Lord. And, Kurt has, *in this debate*, affirmed that the charismata continued until AD 70. Thus, the charismata was indeed the guarantee (confirmation) of the coming salvation. Kurt is wrong, *again*. Notice...

The charismata served to confirm **both the church and the word** until AD 70 (1 Corinthians 1:4-8).

The charismata was the guarantee (the confirmation) *of the resurrection* (2 Corinthians 5:5; Ephesians 1:7; 4:30).

Therefore, unless there is no relationship between the confirmatory work of the Spirit and the earnest work of the Spirit, then the charismata was the guarantee of the resurrection until AD 70.

Kurt takes the promise of the Spirit as the earnest of the resurrection, and divorces it from its OT roots. Kurt says the resurrection in 2 Corinthians 5 is the resurrection of individuals at physical death throughout time. *No, it is the resurrection promised to Israel in Ezekiel 37 / Joel 2*, of which the Holy Spirit was the guarantee (Ezekiel 37:10f; 2 Corinthians 5:5). Kurt has, with no proof whatsoever, created a doctrine of the Spirit distinct from God's promises to Israel.

REDEMPTION AND EPHESIANS 1:7

Kurt argues that the redemption of Ephesians 1:7; 4:30, has nothing to do with justification from sin. He appeals to Jeremiah's day and the redemption of land, claiming that Jeremiah fully owned the land, but he had to wait for the end of the captivity to take possession. The trouble is that this is not the thematic context of Ephesians 1. It is the *Exodus / Passover / Redemption* that lies in the background, as virtually all scholars agree. Kurt, will you reject this virtually unanimous scholarly view? Note the redemptive work of that event.

The Passover lamb was slain. But, Israel *was still in Egypt!* Did the lamb "deliver" them? It was certainly the *ground* of their deliverance. But, they were not yet free, and not yet in the promised land.

For the Israelites to be "redeemed" *the enslaving power was then destroyed!*

From the perspective of the OT, Israel was not completely redeemed even then! It was not until she entered the promised land that "the reproach of Egypt" was rolled off of them (Joshua 5:2f).

So, Israel's redemption was a process that was *initiated* when the Passover was slain. It progressed as the Egyptians were destroyed. As the Israelites wandered toward the promised land, their salvation was nearer than when they left captivity. But, their redemption was completed when they entered the promised land, and the reproach of Egypt was removed. This is *redemption as a process*, exactly as

Ephesians 1-4 presents it. This falsifies Kurt's argument.

KURT AND THE GREEK TENSES

Kurt listed— with not a word of exegesis— (of course, he says solid exegesis is *irrelevant*)— 88 verses that use the past tense for salvation, justification, atonement, etc.. Kurt falsely states: "Out of 88 verses we produced in our first affirmative, Don graced us with his response to only one, Rom. 7:1-4." It is amazing what a person will say when they are desperate.

Fact: I summarized those 88 verses under broad classifications for brevity sake, and provided verses that posit those tenets in the future tense.

If I commented only on Romans 7, how is it that Kurt (vainly) attempts to respond to my comments on those other verses? Here is an example: The issue of adoption. *I offered Romans 8:14-23 as an illustration of the already but not yet of adoption.* Kurt says, "these are the verses offered by Don." Okay, so he claims I only commented on Romans 7, but then admits that I commented on Romans 8! He likewise *responded to my arguments* about the inheritance and redemption. So, how is it that I did not say a word about those other verses, *if Kurt responded to what I said?*

Let me say a further word about adoption.

The Roman practice that lies behind Romans 8:14f, was a *two-step practice*. There was an initial *declaration of adoption*, and then a *period of waiting to allow for objections*. After a period of waiting, there was the *official declaration of adoption*. I can personally relate to this, since my wife and I adopted our son. We had a judge's order, and we took the boy home with us. Yet, there was a waiting period— a time of some concern, I can tell you— until the day of what the judge actually called "the final judgment." *It was on that day that the boy became officially our son!* This was an already not yet process, an initiation and a consummation.

Paul said that the declaration of adoption had been made. They had been given the Spirit— the charismata, not some inner soft voice— as *the objective guarantee of that adoption*. They were

awaiting the finalization of the adoption, at the resurrection!

Don't forget, this would be at the time of *the fulfillment of God's promises to Israel!* Paul said the redemption of the body was *the hope of Israel*, to be fulfilled at the resurrection (Romans 8:23–9:4). Kurt turns that into the individual's resurrection when they die. Kurt is wrong.

A CLOSER LOOK AT ROMANS 7

Kurt says: “Don's one response to our 88 verses amounts to a false charge that we say the institution of marriage ceased when the first husband died. Ridiculous! The covenant (not institution) of marriage ended with the deceased spouse, leaving the surviving spouse free to enter a new marriage covenant.”

No, I did **not** misrepresent my friend. Here is what he said of Romans 7:1-4: “They teach that the law of the first husband (Old Testament) terminated with the death of Christ.” You see, Kurt did argue that *the Old Law itself died— not just the relationship between two parties*. However, the text clearly says: “*you died to the law*, through the body of Christ.” The law remained binding, but, *by entering the death of Christ*, they had *died to the law!* And, *the Jews did not believe that Torah itself died when a person died!*

TWO SYSTEMS AT ONE TIME

Kurt can only ridicule; he cannot refute the fact that God had two systems in place at the same time. He says: “Don argues that paganism is equally valid with the Old Covenant!” This is *grandstanding*. **It does not answer the argument.**

Kurt, were pagans under Torah, yes or no?

I stand with Paul that the Gentiles *who did not have Torah* were, “without God, having no hope in this world” (Ephesians 2:12f), but that they could, through conscientious living, be justified (Romans 2:14f). That means, *prima facie*, that there were two systems in place at the same time.

And did you notice (*Here is an empty box!*)– that Kurt has totally ignored my *repeated argument* on Galatians 4? Ishmael and Isaac dwelt *together* in the

same house? Hagar and 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.” This proves, irrefutably, that the two laws existed side by side until **the casting out of Israel for persecuting the church!** Kurt has not breathed on this and he dare not, for it falsifies his new theology. His emotional appeal to “paganism” does not falsify the argument. His claim that I have surrendered my argument via Romans 7 is a smoke screen. Romans 7 proves my point! I have *consistently argued* that those coming into Christ *died to the Law*, while the Law remained valid until AD 70. Remember my illustration of the Berlin Wall- **that Kurt ignored?** Romans 7 thus proves my point on the Greek tenses.

In his books, Kurt correctly takes note of the present and future tenses in Hebrews 9-10. I have called on him to give us lexical, grammatical justification for now ignoring those present and future tenses. He has ignored this challenge.

Kurt is correct that there are several nuances to the Greek present tenses. However, his appeal to what is known as the “historical present” is misguided.

He claims that in 2 Corinthians 3 Paul refers to the already abolished Torah. (Although remember that Kurt says **it was not actually Torah that was nailed to the Cross!**)

Read my comments on 2 Corinthians 3 again. Kurt has ignored several points I made.

Paul, speaking of the passing of Torah says: “Seeing then that we *have— present tense—* such *hope*. **Paul does not say**, “seeing then that we had hope of the passing of Torah that has now been fulfilled.” *He says it was their hope, when he wrote.* Kurt is wrong. Paul says: “*To this day*, in the reading of the Moses, the veil is still present, but when one turns to the Lord the veil is taken away.” As I noted– **and Kurt ignored—** Paul speaks here of a person *dying to Torah*, (as in Romans 7) not Torah being already dead! Kurt turns the text on its head. And note Paul's emphatic “to this day.” You cannot turn that into a past tense verb without doing violence to the text. Kurt is wrong. Now watch:

The Spirit was the earnest and agent of the transformation from the glory of Moses to the glory of Christ (2 Corinthians 3:18): “We are being transformed, from glory to glory, through the Spirit.” The transformation was from *the ministration of death, to the ministration of life*. Thus, **the transition from covenantal death to covenantal life!** According to Kurt, that transformation was completed at the cross. He is wrong. The Spirit, through Paul’s personal ministry (2 Corinthians 4:1f) was the then present earnest and agent of that transformation. That **transfiguration** (*metamorphosis* as used at the transfiguration in Matthew 17 to speak of the change *from Moses to Christ!*) was being accomplished through the Spirit in Paul’s ministry. If that work of the Spirit was not the miraculous, but the earnest of the Spirit as an inner voice that is still with us, per Kurt, *then covenantal transformation is not completed; the ministration of death— Torah— remains valid.*

If that work of the Spirit was the miraculous— as it clearly was— then the work of covenant transformation was not perfected at the cross, and would not be perfected until the parousia, in AD 70.

Note also that the transformation was from the glory of the ministration of death **written on the tablets of stone**. That was **not the “ceremonial law”** distinct from the “moral law”! The transformation was from *the entire old world— not just some parts of it— represented by the Law written on the Tablets*, to the greater glory of Christ. Kurt has **the ministration of death, the Law on the tablets, remaining— but without the Sabbath!**; Paul said that glory was being done away. Kurt is wrong.

No matter how you identify the work of the Spirit in 2 Corinthians 3, covenantal transformation was the work of the Spirit, **and that work was not completed when Paul wrote**. This proves that the cross initiated covenant transformation. The Spirit *empowered* it. The parousia *consummated* it! This is *Covenant Eschatology*.

Finally, 2 Corinthians 3-6 is Paul’s commentary on Ezekiel 37. YHVH promised the Spirit to raise Israel from the dead (vs. 10-14), give the New Covenant and the Messianic Temple (vs. 25-27). Kurt’s application of the work of the Spirit *divorces it from Israel*, and says the New Covenant was completed

before the Spirit was even given! Paul said, however, that the promised covenantal transformation was taking place *through his Spirit empowered ministry*. Undeniably, the Old had not yet passed. The transformation from “glory to glory” was not yet completed.

Now, notice more on Kurt’s abuse of the Greek. He says all the typological, ceremonial laws were fulfilled at the cross, and Torah was removed at the cross. (Yet-- *remember!*--he says Torah was not actually nailed to the cross!) However, notice: In Colossians 2:14f, Paul says the *New Moons, Feast Days and Sabbaths*, “are shadows of good things about to come.” Notice that Paul uses the present tense “are a shadow.” Then he uses “*mello*” which Kurt admits means “to be on the point of.” So, we have a present tense and a future tense. Yet, Kurt claims that we must *deny* the present and the future tenses and impose a past tense on the text! His authority? He gave none.

Likewise, in Hebrews 9:6-10:1, the apostle said the high priests stand daily (present tense) offering (present tense) sacrifices that can never make the worshipper perfect. He said those sacrifices “are symbolic for the present time” (not the past). He then predicted Christ’s coming for salvation— the salvation tied to the atonement process (*not deliverance from physical persecution*), and says Christ must come “for, the law having (present tense, not past) a shadow of good things *about to come*” (again, from *mello*, which Kurt says means “about to be”).

Kurt: Do you now reject the truth that *mello* means “about to be, to be on the point of”?

You have taught for years that it means this. *Do you now renounce this truth?* To continue to admit this definition means that Colossians 2 and Hebrews 10:1 proves that the Law had not passed.

So, again, we have *a present tense coupled with a future tense*. Yet, Kurt casts this evidence aside as insignificant. I have challenged him to give us the lexical, grammatical, contextual proof that justifies such bold rejection of the Greek, but he has adamantly refused. This is not solid theology.

I must note again that Hebrews 10:1 gives **the reason why Christ had to come again**, for salvation. It was,

“for the law, being a shadow of the good things to come” (Hebrews 10:1). That word “**for**” gives the divinely mandated reason *why Christ had to return*. It was to fulfill the typological meaning of the atonement! Kurt ignored this, because *to admit this point is to abdicate his entire proposition*. The point stands, and Kurt is wrong.

TORAH’S NEGATIVE POWER

Kurt continues to claim: “*The lack of a mechanism to forgive does not equate with a negative power to forestall the grace of Christ’s cross!*” This stands in stark contrast to Hebrews 9. Torah could not forgive nor give life. And, *as long as Torah stood valid, there was no entrance into the MHP! If Torah had no negative power, why couldn’t man enter the MHP while Torah stood?* Why would entrance into the MHP only come when Torah was removed? Torah *did* prevent entrance into the MHP, and that is a negative power, Kurt’s obfuscatory denials notwithstanding.

If Torah died at the cross, and no longer had any negative power to prevent entrance into the MHP, yet the saints did not actually enter the MHP until AD 70, *why could the saints could not enter the MHP until AD 70?*

If removal of Torah was soteriologically irrelevant, then what was the “curse” from which Christ delivered those under Torah? Remember that I gave a list of passages, with exegesis, that described the negative power of Torah. I challenged Kurt to address those passages. He ignored them.

KURT’S DICHOTOMIZATION OF TORAH— MATTHEW 5:17-18 ISRAEL’S CEREMONIAL LAW OF THE FEAST DAYS NOT FULFILLED UNTIL AD 70!

In regard to Torah, Kurt claims, “Only the religious and ceremonial law was totally abrogated” at the cross. This is patently false.

Kurt divides Torah in a manner unknown to the Jews. He says: “Indeed, while the Old Testament was done away, most of the law *still exists* and condemns men of sin just as much as it ever did.” Is that what Jesus said in Matthew 5? Clearly not. Where did Jesus even hint at such an idea in Matthew 5? Jesus said, “Not

one jot or tittle shall pass until it is all fulfilled.” Kurt says, no, that is wrong! Kurt says: “A few jots and some tittles will pass, but *most* of the jots and tittles will remain!” Kurt denies the words of Jesus.

Kurt has adopted the Sabbatarian view that the ceremonial law passed, but most of the law remains valid. Let’s see if “the law” can be dichotomized as Kurt suggests.

TORAH’S OWN DEFINITION OF “THE LAW”

The Law of Blessings and Cursings (Deuteronomy 28-30, 31) calls itself “the law,” no less than ten times (cf. 28:61; 29:21; 30:10, etc.). And that “the law” contains provisions of wrath against Israel that were not fulfilled until AD 70, *when Israel ate the flesh of her own children* ((Deuteronomy 28:54-57). **And get this**, it would be in that day *when God would abandon His covenant with both houses of Israel (Zechariah 11:6-10)!* This *irrefutably* confirms my proposition.

This proves that the Mosaic Law did not pass until AD 70. The time when Israel ate the flesh of her own children is when “all things that are written must be fulfilled” (Luke 21:22).

Remember:

Not one jot or one tittle of “the law” could pass until it was ALL (not *some*) fulfilled.

The Law of Blessings and Cursings- with provisions of covenantal wrath for violation of Torah— including cannibalism-- is called “the law.”

The Law of Blessings and Cursings-- including cannibalism-- was fulfilled in AD 70 in the fall of Jerusalem.

Therefore, not one jot or one tittle of the Law- including the Law of Blessings and Cursings-- passed until AD 70.

Here is a corollary:

The Law of Blessings and Cursings- with provisions of covenantal wrath for violation of Torah— including cannibalism-- is called “the law.”

The Law of Blessings and Cursings- with provisions of covenantal wrath for violation of Torah- including cannibalism-- was fulfilled in AD 70.

But, the time when Israel would engage in cannibalism in fulfillment of the Law of Blessings and Cursings- would be the time **when God would abandon His Covenant with both houses of Israel** (Zechariah 11:6-10).

Do you catch this? God said the time when Israel would eat the flesh of her own children, **in fulfillment of “the law”** (when all things written would be fulfilled” Luke 21:22) would be when God’s covenant with both houses of Israel would be broken! **Not the Cross!** It would be when they ate the flesh of their own children- in AD 70. This is *prima facie* proof that “the law” remained binding until AD 70.

Consider again my question that Kurt so desperately tried to avoid: “If a law has been abrogated, are any of its penalties or promises still binding?” Zechariah clearly affirms that the penalties of Torah would remain binding until the time when Israel would eat the flesh of her children- AD 70.

The Law of Blessings and Cursings- **The Law**- was irrefutably still binding in AD 70. Kurt’s proposition is falsified.

Jesus’ and the Gospel’s Definition of “The Law”

Matthew 11:13- “ For all the prophets and the law prophesied until John.” Jesus said the law prophesied. It did not simply command, it *prophesied!* *This is verified in Hebrews 9:6f where the sacrificial system was typological (prophetic).* Thus, when Jesus said not one jot or tittle of “the law” could pass, he was saying that not one jot or tittle of the entire OT corpus could pass until it was all fulfilled!

John 12:34- “The people answered Him, “We have heard from the law that the Christ remains forever?” Now, *no where* in “the law” *as defined by Kurt*, does it say Messiah would endure forever! This is found in the Psalms and the other prophetic books. Thus, the Psalms and prophetic books were “the law”- and not one iota of it could pass until it was all fulfilled.

Paul’s Definition of “The Law”

In Romans 3:10-23 Paul quotes from Psalms and calls it “the law.”

In 1 Corinthians 14:20-21, Paul quotes from Isaiah 28, and calls it “the law.”

Thus, the Isaiah and the prophets were “the law”

HEBREWS 9:6F, AGAIN

Kurt agrees that the ceremonial aspects of Torah would remain binding until all that they foreshadowed (predicted) was fulfilled. He falsely claims that all of those types were fulfilled at the cross.

Consider:

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).

But, all typological aspects of the “ceremonial law” i.e. the feast days of Israel, were not fulfilled until AD 70.

Therefore, not one jot or tittle of “The Law” including the “ceremonial aspects” passed until AD 70.

Let me establish the minor premise. There were seven feast days in Israel’s world. **These occurred in chronological order.** Those feast days were (Leviticus 23):

- 1.) Passover
- 2.) Unleavened Bread
- 3.) First Fruits
- 4.) Pentecost
- 5.) Trumpets (Rosh Hashanah)
- 6.) Atonement
- 7.) Tabernacles (Sukkot)

The first four feasts occur at the beginning of the (civil) calendar, in the spring. Furthermore, those first four feasts were fulfilled **in sequence**, in Jesus’ Passion-Pentecost. (So, part of “the ceremonial law” **but only part**, was fulfilled from Jesus’ Passion to Pentecost).

The last three feasts occurred in the seventh month.

But what does Kurt do? He anachronistically has the atonement *finished* at the time of Passover, *the first feast day!* He has the atonement *finished before* the Unleavened Bread, the First Fruits, and Pentecost! *Do you catch that?*

The first four feasts take place **before** the atonement! Note that Trumpets, Atonement and Tabernacles all occurred in the seventh month, i.e. at the “same time.”

The Feast of Trumpets foreshadowed the Day of Judgment; *Tabernacles is the Feast of Harvest, i.e. resurrection.* The atonement *came between these two feasts*, and **Tabernacles celebrated the consummation!** Kurt, however, rips atonement out of its chronological, eschatological and soteriological sequence, and makes it **the very first thing fulfilled!** There is *no justification for this*. This is a theological invention.

Jesus said *none* would pass until *all* was fulfilled. Paul said *the prophetic aspects of “the ceremonial law” would stand until they were all fulfilled at the full arrival of the reformation— which Kurt admitted was in AD 70!* So, the typological aspects of the ceremonial law would stand binding until AD 70, Kurt himself agreeing!

Watch carefully:

The (Ceremonial) Feast of Trumpets foreshadowed the Judgment Coming of the Lord. (i.e. Fulfillment of Deuteronomy 28-30!)

The Lord had not come in judgment when Paul wrote Hebrews 9:6f.

Torah would remain binding until all of the types of Torah were fulfilled (KS; Matthew 5; Hebrews 9).

Therefore, Torah was still binding when Paul wrote Hebrews, and would remain binding until the fulfillment of the Feast of Trumpets (i.e. the judgment coming of the Lord in AD 70).

Also:

The (Ceremonial) Feast of Tabernacles, (Harvest) foreshadowed the resurrection (Matthew 13).

The Harvest (i.e. the resurrection) occurred in AD 70 (Matthew 13:39-43; *KS agreeing*).

Therefore, the typological meaning of the Feast of Harvest was not fulfilled until AD 70.

Now watch – and I challenge Kurt as kindly as possible to deal with this:

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.

To negate these arguments, Kurt must prove that the judgment and the resurrection, ***occurred at the Cross***— when he says the ceremonial law was removed and Atonement consummated! He clearly cannot do that. Thus, his proposition is falsified. But we are not done.

All of the feast days were **Sabbaths** (And both the civil and religious years began with the ***New Moon***, Leviticus 23)!

Not all of the (typological) feast days (***New Moons, Feast Days, Sabbaths***) were fulfilled when Paul wrote Colossians 2:14f.

Thus, when Paul said that the ***New Moons, Feast days and Sabbaths*** “are a shadow of good things about to come” this means that the present and future tenses (Colossians 2 / Hebrews 9-10), must be taken as objective present and future tenses. They cannot be distorted into past tenses!

So...

Not one iota of Torah could pass *until the Sabbath aspect of the feasts was fulfilled*.

The “Sabbath” aspect of all of the ceremonial feasts was not fulfilled when Paul wrote Colossians and Hebrews—judgment and harvest- **the ultimate Sabbath**-- had not yet been fulfilled.

Thus, none of Torah had passed when Paul wrote Colossians and Hebrews.

Consider this in light of Hebrews 8:13. Kurt claims—“This verse does not say that the old was still valid or binding.”

Well, if the ceremonial Feast of Trumpets and Tabernacles had not yet been fulfilled— **and Kurt admits they weren’t**— then the ceremonial law *was not abrogated!* Further, if the Feast of Trumpets and Tabernacles had not yet been fulfilled, **then the Atonement was not perfected either!** This is why the saints could not enter the MHP until AD 70 (as

explicitly, not implicitly, stated in Revelation 15). Trumpets and Tabernacles had not yet been fulfilled—Atonement was not yet consummated!

If all of those ceremonial types were not fulfilled, **then not one jot and not one tittle of the law had passed**. Since the judgment / resurrection— fulfilling Trumpets and Tabernacles— was at hand when Hebrews 8 was written, **then Torah was indeed “nigh unto passing.”** My friend cannot escape the force of this argument.

Notice the perfect correlation with Luke 21:22:

Jesus: Not one iota of Torah would pass until it was all fulfilled.

Torah— The Feast of Trumpets and Tabernacles typified the *soteriological / eschatological consummation— inclusive of Atonement!*

Trumpets / Tabernacles (and thus Atonement) were fulfilled in AD 70.

Thus, all things written were fulfilled in AD 70— **Torah passed in AD 70.**

Kurt’s proposition is falsified. *This is Covenant Eschatology in its purest form.*

THE NOT YET OF SALVATION— 1 PETER 1— KURT’S FALSE DEFINITION OF SALVATION

It is almost unbelievable to read my friend’s comments on 1 Peter. He says that the grace and salvation the saints in Asia were anticipating was *deliverance from persecution*. Let’s see.

Those saints had been begotten unto an incorruptible inheritance. That inheritance was reserved in heaven, and they were being kept through faith for that salvation, “ready to be revealed in the last times.” *The salvation is the reception of the inheritance to be received at the parousia— not death!*

Furthermore, *they would not be delivered from persecution*, as Kurt falsely claims. Peter emphatically says they did have to suffer more! **No deliverance from persecution, Kurt!**

They were then, *although under persecution*, “receiving the end of your faith, the salvation of your

souls” (v. 9). Notice again, *under persecution*, but *receiving (present tense, not past)*, the salvation of their souls! Then, Peter says that the salvation they were anticipating had been predicted by the OT prophets (v. 10).

Kurt, tell us plainly, where in the OT did the prophets predict that the Asian Christians would have their physical lives spared from the Neronian persecution? Give us the verses! The fact is that the text says *the exact opposite of what Kurt claims*. They were not about to be being saved from persecution! They had to endure *more* persecution!

Note again: The salvation Peter discusses is the salvation **promised in the OT, God’s promises to Israel!** Peter is concerned with Israel, and her soteriological promises (see 1 Peter 2:9f— the fulfillment of Hosea 1:10), at the coming of the Lord! He is not discussing the death of individuals, nor deliverance from persecution!

1 Peter 1 is an irrefutable falsification of Kurt’s “salvation completed at the cross” paradigm.

I have responded to every salient point raised by Kurt, and falsified his claims.

I have, in every way possible, negated and falsified Kurt’s affirmative.

I have further demonstrated the truthfulness of Covenant Eschatology.