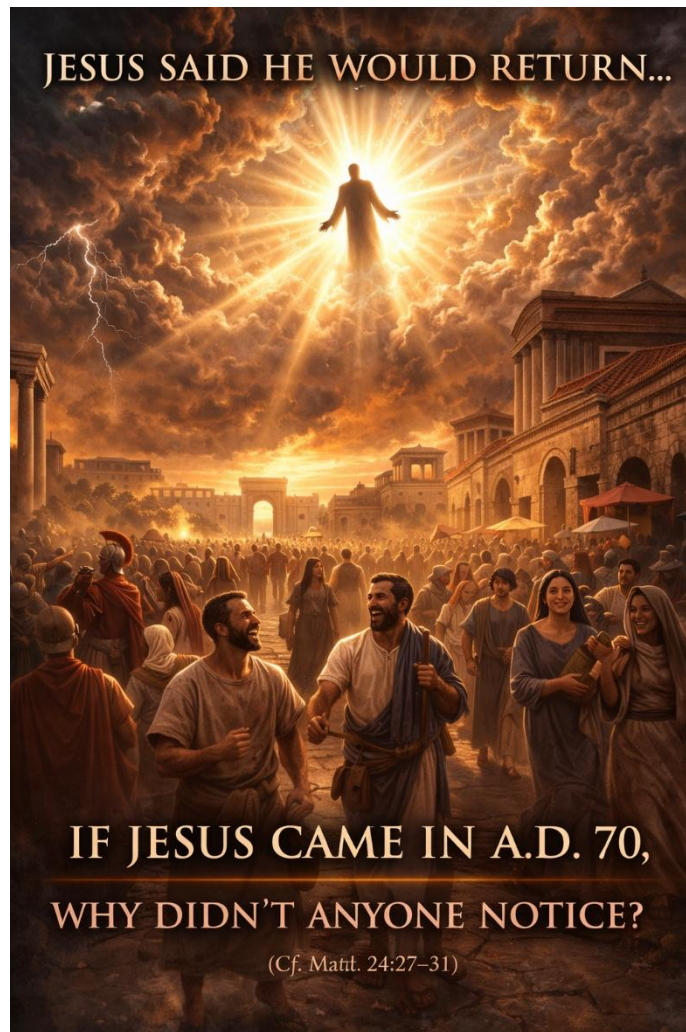


A SCRIPTURAL AND HISTORICAL REFUTATION OF PRETERISM



Restoring Oneness Apostolic Truth In The Last Days Comprehensive Study Guide Series

By Pete Wierzbicki
Former Pastor, San Francisco, CA

PREFACE

Within the Oneness Apostolic movement, there is a disturbing eschatological view that is growing and deceiving the true church of Jesus Christ.

Preterism teaches that Jesus Christ returned in A.D. 70 when Jerusalem was destroyed by Rome. It claims that the Second Coming, the resurrection of the dead, the Great Tribulation, the end of the age, and even the new heavens and new earth were fulfilled in that first-century event. That is not a minor interpretive adjustment. It is a complete reworking of Christian hope.

In the following work, I have assembled a comprehensive overview of the Preterist arguments regarding the return of Christ in A.D. 70. I have reviewed the main appeals systematically and fairly, and then refuted them thoroughly and biblically. Yet the central fact cannot be avoided: if Jesus returned in A.D. 70 as Preterists claim, it went completely unnoticed.

While language games may redefine terms and rhetoric may twist passages, the reality is that this ‘fulfilled’ Second Coming was neither seen, recorded, nor even mentioned by anyone at the time. No amount of creative interpretation can change that the greatest event in human history — the return of Christ in power and glory — was a secret so well kept that it did not make even a footnote in the annals of humanity.

The very rationale of Preterist interpretation excludes itself. The elephant in the room is not scholarly or intellectual — it is historical.

Preterism:

*“A.D. 70: The Greatest Event In Human History
The Second Coming of Jesus Christ.”*

Facts:

No one saw it, recorded it, or even mentioned it until 1600 years later.

Why? Because it didn’t happen.

Jesus is coming and we need to be ready.

A Scriptural and Historical Refutation of Preterism

1. The Visible Return of Christ Was Not A.D. 70

Jesus said, “They shall see the Son of Man coming in the clouds of heaven with power and great glory” (Matt. 24:30). Revelation 1:7 says, “Every eye shall see Him.” Acts 1:11 declares, “This same Jesus... shall so come in like manner as ye have seen Him go.” He ascended visibly and bodily. The promise is that He returns the same way. No historian—Jewish, Roman, or Christian—records a visible descent of Christ in A.D. 70. The greatest event in human history would not have passed unnoticed. Preterism must redefine “see” and “coming” to survive.

The language of these texts is not mystical or internal. It is public, visible, and universal. Matthew 24:30 says “all the tribes of the earth shall mourn, and they shall see.” Revelation 1:7 intensifies it: “every eye shall see Him.” Acts 1:9–11 grounds the promise in observable physical reality. The disciples physically watched Christ ascend. The angelic explanation was clear: the return will mirror the departure. That means visible, bodily, and manifest.

Preterism must reinterpret “see” as perception, “coming” as covenant judgment, and “clouds” as metaphor only. But Scripture does not present the ascension metaphorically. It presents it as historical event. The return is tied to that same manner. If the ascension was literal and visible, consistency demands the same for the return. The burden lies on Preterism to explain why the mode changes without textual warrant.

2. The Historical Silence Is Fatal

Josephus documented Jerusalem’s destruction in extraordinary detail. Tacitus and other Roman historians recorded cosmic portents and upheavals. None recorded the Son of Man appearing in power and glory. If Christ returned bodily and visibly, that event would eclipse the fall of Jerusalem itself. The silence of history stands in direct contradiction to preterist claims.

Josephus describes famine, fire, internal violence, and Roman siege tactics. He describes signs and strange omens in the sky. Yet nowhere does he record the literal appearing of the Son of Man in glory. Tacitus, Suetonius, and other Roman historians likewise describe the chaos of the era but never mention a visible divine descent.

If Christ visibly appeared in the clouds with power and great glory, it would not merely be a Jewish event—it would be a cosmic spectacle. Such an event would be more historically significant than the temple’s destruction itself. That no historian records it strongly suggests it did not occur.

Preterism attempts to explain this by claiming the language was symbolic. But once the visible appearing is redefined into symbolism, the force of the original promise is nullified.

3. 2 Peter 3 Describes a Literal Cosmic Dissolution

Peter writes that “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up” (2 Pet. 3:10). He compares this coming judgment to the flood in Noah’s day (3:6). The flood was literal. The world that then was perished physically. Peter’s analogy demands a real, cosmic judgment—not merely temple removal. The Greek term for “elements” (stoicheia) refers to the basic components of the created order. Peter says the heavens and earth are dissolved. The physical universe still stands. Therefore 2 Peter 3 was not fulfilled in A.D. 70.

Peter’s argument hinges on parallelism. He says just as the ancient world was destroyed by water, so the present heavens and earth are reserved for fire. The flood was not symbolic covenant transition—it was a literal global catastrophe. If Peter uses the flood as a historical analogy, then his future judgment must be equally real.

The phrase “the heavens shall pass away with a great noise” implies catastrophic dissolution. The melting of the elements is not language used elsewhere for temple destruction. Peter explicitly speaks of a new heavens and new earth “wherein dwelleth righteousness.” That condition has not yet arrived universally.

If 2 Peter 3 were fulfilled in A.D. 70, then the physical cosmos should have dissolved. It did not. Therefore the passage points beyond first-century Jerusalem.

4. The Promise of a Literal “Last Day”

Jesus repeatedly anchors resurrection to “the last day” (John 6:39–40, 44, 54). Martha confessed, “I know that he shall rise again in the resurrection at the last day” (John 11:24). This is not the last day of Judaism—it is the final day of human history. Jesus connects the last day with the raising of the dead. Death still reigns. Therefore the last day has not occurred. If A.D. 70 were the last day, then no future resurrection remains.

In John’s Gospel, “the last day” is singular and climactic. It is not “the last season” or “the last era.” It is the final day in which resurrection occurs. Jesus does not attach it to temple politics. He attaches it to the universal resurrection of believers.

If A.D. 70 fulfilled the last day, then the dead were raised. Yet cemeteries remain full. Believers still await resurrection. Death continues. The logical consequence of preterism is that the resurrection has already happened invisibly—an idea Paul directly condemns in 2 Timothy 2:18 when he warns about those who say the resurrection is past already. He does not treat that teaching as a minor interpretive mistake; he says such men “overthrow the faith of some.” That language is severe. To overthrow the faith of believers is not a harmless theological misstep—it

is spiritually destructive. Paul places this error in the category of gangrene, something that spreads and corrupts the body. If teaching that the resurrection is past can overthrow the faith of others, then it stands as an extremely dangerous doctrine, likely salvational in its implications. One must seriously ask: can someone overturn the faith of the brethren through false teaching about the resurrection and yet remain spiritually sound themselves? Paul's warning suggests that this is not a peripheral issue but one that strikes at the very heart of Christian hope.

5. The Resurrection Is Bodily and Future

1 Corinthians 15 ties resurrection to the defeat of death itself: "The last enemy that shall be destroyed is death." Death was not destroyed in A.D. 70. Graves were not emptied. The mortal did not put on immortality. Paul explicitly contrasts the natural body and the raised body. Resurrection is not covenant transition—it is transformation. Preterism collapses this into metaphor, but Paul anchors it in physical victory. Paul's entire argument in 1 Corinthians 15 depends on bodily continuity and transformation. "This corruptible must put on incorruption." That is not symbolic language for covenant inclusion. It is ontological change. The resurrection body is contrasted with the natural body. The victory over death is not merely theological—it is literal. If resurrection occurred in A.D. 70, then death should have ceased. Since it has not, the resurrection remains future.

Paul goes even further in 1 Corinthians 15:24 when he says, "Then cometh the end." He places the end directly after the resurrection and the defeat of death. The sequence is clear: resurrection, destruction of death, and then the end of all things as Christ delivers the kingdom to the Father. If the resurrection occurred in A.D. 70, then "the end" must have come at that time as well. Yet history continued, death continued, and the present world order remained. Paul's timeline leaves no room for a partial or invisible fulfillment. The resurrection and the end are inseparably linked, and since the end has not yet come, the resurrection remains future.

5.1 Resurrection Is Entrance Into the Eternal State

Paul says in 1 Corinthians 15:

"This mortal must put on immortality... then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Resurrection equals immortality.

Immortality equals the swallowing up of death.

That is not symbolic covenant transfer — that is ontological change.

Revelation 20 connects resurrection directly to the final judgment.

Revelation 21 follows with the new heaven and new earth and God dwelling with His people.

The sequence is:

Resurrection → Judgment → New Creation → God dwelling with man → No more death

If the resurrection has already happened, then:

- Death should already be swallowed up
- The final judgment should already be complete
- The new creation should already be fully manifested
- God should already dwell with His people in unveiled glory

But none of that has happened.

5.2 Resurrection and Being With the Lord

Paul writes in 1 Thessalonians 4:

“The dead in Christ shall rise first... and so shall we ever be with the Lord.”

Resurrection results in being forever with the Lord.

Not spiritually by faith.

Not covenantally.

Forever — in permanence and completion.

If that event occurred in A.D. 70, then believers since then are:

- Not awaiting resurrection
- Already in final glorified state

But believers still die.

Believers still await transformation.

We still bury the saints.

That alone proves the resurrection event tied to eternal glorification has not occurred.

5.3 Romans 8 Seals the Argument

Romans 8 says creation waits for:

“the redemption of our body.”

That redemption is tied to glorification.

If the body has already been redeemed in resurrection, then:

- Why does creation still groan?
- Why do believers still experience corruption?
- Why do bodies decay?

The resurrection is not merely spiritual awakening. It is bodily redemption.

5.4 The Logical Problem for Preterism

If resurrection happened invisibly:

- Then immortality happened invisibly
- Then death was defeated invisibly
- Then final judgment happened invisibly
- Then eternal life began invisibly
- Then the eternal state exists invisibly

At that point, eschatology becomes untethered from observable reality.

But Scripture presents resurrection as climactic, transformative, and unmistakable.

Paul even says in 1 Corinthians 15:

“If the dead rise not, then is our preaching vain.”

Why would he anchor the entire gospel on something invisible and covenantal?

Because he didn’t.

He anchored it on bodily resurrection.

5.5 The Final Question

If resurrection equals entrance into the eternal state with God in unveiled glory...

And if resurrection has already occurred...

Then why:

- Do believers still die?
- Are cemeteries still full?
- Does corruption remain?
- Has death not been swallowed up?

The answer is simple:

The resurrection has not yet occurred.

Present millennialism maintains:

- Christ reigns now
- The kingdom is present
- The old covenant ended in A.D. 70
- The resurrection, final judgment, and eternal state remain future

Preterism collapses resurrection into covenant transition.

But Scripture ties resurrection to the destruction of death and entrance into the eternal state.

And that has not happened.

6. The Final Judgment Is Universal

Matthew 25 depicts all nations gathered before Christ. Revelation 20 describes the dead, small and great, standing before God. This is not a local Jewish catastrophe. It is universal judgment. No global judgment occurred in A.D. 70. Rome continued. The nations continued. History continued.

The sheep and goats judgment includes all peoples. Revelation 20 shows books opened, the sea giving up its dead, and death and Hades cast into the lake of fire. That is not a Roman siege.

That is the final reckoning of humanity.

7. Creation Still Groans

Romans 8:19–23 says creation awaits liberation from corruption. The curse remains. The earth has not been renewed. The wolf does not dwell with the lamb in literal fulfillment. If the new heavens and new earth arrived fully in A.D. 70, then Paul's cosmic hope is empty.

Paul links redemption not only to human souls but to the entire created order. The liberation of creation is future and tied to the revealing of the sons of God. That event has not yet occurred.

8. Satan's Destruction Has Not Occurred

Revelation 20 shows Satan ultimately cast into the lake of fire. Peter warns believers that Satan still prowls (1 Pet. 5:8). The adversary is restrained in a specific sense during the present reign of Christ, but he has not been finally destroyed. Preterism prematurely closes the narrative.

The binding of Satan in Present Millennial eschatology limits deception of the nations, but Revelation 20 clearly places his final destruction after a climactic future conflict. That has not yet occurred.

9. The Great Tribulation Was Not Exhausted in A.D. 70

Preterism asserts that the Great Tribulation was fulfilled in the Roman siege of Jerusalem in A.D. 70. But Scripture describes a tribulation of global scope, unparalleled intensity, and cosmic consequence. The fall of Jerusalem, though horrific, does not meet the biblical criteria for the Great Tribulation.

Jesus declared in Matthew 24:21:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

This language describes an event unequaled in all human history. The destruction of Jerusalem was devastating, but it was not unmatched in world history. The Assyrian destructions, the Babylonian invasions, the Mongol conquests, the Black Death, and the world wars surpassed it in scale and global impact. If the tribulation of A.D. 70 was the greatest in all history, then history itself contradicts the claim.

9.1 “Hated of All Nations” Did Not Occur in A.D. 70

Jesus said in Matthew 24:9:

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.”

This statement is universal in scope. “All nations” is not a metaphor for Judea. It is not limited to one empire. It is not confined to the Roman province of Palestine. It describes a worldwide hatred directed specifically against believers because of Christ’s name.

What happened in A.D. 70?

- The primary hostility toward Christians in Judea came from unbelieving Jews.
- The Roman military action was directed against the Jewish nation, not against Christians as Christians.
- Christian believers largely escaped Jerusalem before its destruction, according to early church tradition.

There is no historical record of Christians being “hated of all nations” during the Jewish War. The Roman siege was a Jewish–Roman conflict. It was not a global anti-Christian persecution. Rome did not mobilize “all nations” in hatred against Christ’s followers during that period.

Even Nero’s persecution, though severe, was localized within Rome and did not constitute worldwide hatred from every nation.

Jesus' language indicates:

- A universal hostility.
- A coordinated hatred directed at believers for His name.
- A global scale of persecution.

That simply did not occur in A.D. 70.

If preterism insists this was fulfilled in the first century, it must redefine "all nations" to mean something far less than what the words naturally convey. But the same discourse uses "all nations" elsewhere in its ordinary sense. There is no textual justification for shrinking the phrase here.

The disciples were not hated by all nations during the Jewish War. The hatred came primarily from Jewish leadership against Christians, and from Roman authority against Jewish rebels. That is not what Jesus described.

Therefore, Matthew 24:9 remains unfulfilled in its global scope, and the Great Tribulation cannot be confined to A.D. 70.

9.2 Cosmic Signs Did Not Occur

Matthew 24:29 states:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

Preterism insists this language is symbolic. Yet the text places these signs in direct sequence with the visible appearing of Christ. If the cosmic signs are symbolic, then why insist the tribulation is literal? The consistency problem becomes unavoidable.

There was no literal darkening of the sun. No literal falling of the stars. No universal cosmic upheaval recorded in A.D. 70. The attempt to reduce these signs to covenant symbolism strips the passage of its apocalyptic force.

9.3 The Gathering of the Elect Did Not Occur

Matthew 24:31 says:

"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

That is not local Jewish escape to Pella. That is global gathering. The language parallels 1 Thessalonians 4 and 1 Corinthians 15, tying the tribulation climax to resurrection and gathering. If A.D. 70 fulfilled this, then the elect were gathered in glorified state. That did not occur.

9.4 The Mark of the Beast Was Not Universally Enforced

Revelation 13 describes:

- All receiving a mark
- No one able to buy or sell without it
- Global economic enforcement

There is no historical record of such a universal economic control system in A.D. 70. Rome did not impose a worldwide purchasing mark. Preterism must stretch the Nero interpretation beyond textual limits.

9.5 The Two Witnesses Were Not Fulfilled

Revelation 11 describes two witnesses:

- Performing miracles
- Shutting heaven from rain
- Turning water to blood
- Being killed and lying in the street
- The whole world rejoicing over their death

There is no historical record of two literal prophets in Jerusalem performing these signs and being viewed by the whole world. Preterism must either allegorize them or invent unrecorded history.

9.6 The Scope of Wrath Is Universal

Revelation repeatedly speaks of:

- The wrath of God poured upon the earth
- A third of the sea destroyed
- A third of the trees burned
- Massive global catastrophe

These are not descriptions of one city's destruction. They are judgments on the earth itself.

The Roman siege destroyed Jerusalem—not the oceans, not global vegetation, not worldwide commerce.

9.7 The Tribulation Ends With the Appearing of Christ

2 Thessalonians 2 connects the destruction of the man of sin with:

“The brightness of His coming.”

That is visible manifestation, not covenant shift. If the Great Tribulation culminates in the personal appearing of Christ, and that appearing did not visibly occur in A.D. 70, then the tribulation was not completed then.

9.8 The Duration Problem

Revelation describes 42 months, 1,260 days, time-times-and-half-a-time. Preterists attempt to align this precisely with Nero and the Jewish War. Yet the timeline does not fit neatly. The persecution under Nero ended before Jerusalem fell. The siege timeline does not perfectly match the prophetic durations. The harmonization requires selective interpretation.

9.9 The Great Tribulation Is Followed by the Kingdom in Glory

Daniel 7 describes:

- The beast judged
- The Son of Man receiving dominion
- The saints possessing the kingdom

The Roman Empire did not collapse in A.D. 70. It continued for centuries. If the beast was Rome, Rome was not destroyed at that time.

Conclusion of Chapter 9

The Great Tribulation described in Scripture:

- Involves all nations
- Includes cosmic disturbances
- Culminates in the visible appearing of Christ
- Is followed by resurrection and final judgment
- Results in the defeat of death and the establishment of the eternal state

None of those realities occurred in A.D. 70.

Jerusalem fell. The temple was destroyed. The old covenant order was judged. Present millennialism affirms that clearly. But the Great Tribulation as described in Scripture was not exhausted in that event.

Preterism shrinks global prophecy into regional history. It reduces universal judgment to imperial warfare. It spiritualizes cosmic signs and allegorizes unfulfilled details.

The Great Tribulation, as Scripture presents it, remains future. And it culminates not in the fall of a city—but in the appearing of a King.

10. For Seventeen Centuries, No One Taught Preterism

Preterism was not merely absent from apostolic teaching — it was absent from Christian teaching for approximately seventeen centuries. From the first century through the Reformation era, the church universally anticipated a future visible return of Christ, a future resurrection of the dead, and a future final judgment. There is no record of any Christian movement, council, creed, confession, or theological school teaching that Christ had already returned in A.D. 70.

This is not an appeal to later Catholic authority. It is an observation about historical continuity. Across Greek-speaking churches, Latin-speaking churches, Eastern communities, Western communities, pre-Reformation believers, Reformers, and post-Reformation Protestants alike, the expectation remained future. There was disagreement over the millennium, disagreement over timing, disagreement over symbolism — but there was no sustained tradition claiming the Second Coming had already occurred in the first century.

If preterism were true, it would represent the most catastrophic interpretive failure in church history. It would mean that the entire Christian world — including those nearest to the apostles — misunderstood the timing of the return of Christ for nearly 1,700 years. It would mean that no generation of believers before the early modern period grasped what was supposedly already fulfilled.

Such a claim places preterism not in continuity with historic Christianity, but in sharp discontinuity with it. A doctrine absent for seventeen centuries is not a recovered apostolic truth. It is a theological innovation.

11. The Modern Origin of Systematic Preterism

Systematic preterism emerged in the 17th century through Jesuit scholar Luis de Alcázar during the Counter-Reformation. It functioned as a polemical response to Protestant historicism. By relocating Revelation's fulfillment into the past, it removed prophetic scrutiny from Rome. It did not arise organically from apostolic teaching.

The historical development of preterism shows it was not the default reading of the church for fifteen centuries. It emerged as a strategic interpretive alternative.

12. Symbolism Does Not Eliminate Substance

Apocalyptic language uses imagery, but imagery communicates reality. The ascension was visible. The return is promised in like manner. Clouds signify glory—but glory is not invisibility. Preterism confuses symbolic description with symbolic event.

Metaphor does not negate manifestation. It intensifies it.

13. Present Millennialism Preserves Both Inauguration and Consummation

Christ reigns now. The kingdom is present. The old covenant order was judged in A.D. 70. But the final resurrection, final judgment, and visible return remain future. When Christ comes again, history ends. Death is defeated. Creation is renewed. That is the consistent testimony of Scripture.

Conclusion

In every generation, there are doctrines that rise not because they are plainly taught in Scripture, but because they are made to fit through argument, rhetoric, and redefinition. Terms are reshaped. Words are softened. Plain statements are spiritualized. Clear promises are reinterpreted. And through enough explanation, what once meant something visible, physical, and undeniable is reduced to something symbolic, invisible, and historically untraceable.

Preterism survives this way.

It does not stand on an openly witnessed event. It does not stand on recorded history. It does not stand on universal recognition. Instead, it stands on redefinitions — of “coming,” of “seeing,” of “resurrection,” of “end,” and even of “world.” Through layered argumentation, it attempts to relocate the Second Coming of Christ into A.D. 70 while simultaneously admitting that no one actually saw Him return in power and great glory.

The bottom line is simple and unavoidable: if Jesus Christ returned in A.D. 70 as the Second Coming described in Scripture, then the greatest event in human history happened without a single eyewitness record. No Roman historian recorded it. No Jewish historian described it. No Christian writer documented a visible descent from heaven. No nation reported it. No generation spoke of having witnessed the Son of Man coming in the clouds of heaven with power and great glory.

The claim demands that we believe the most climactic event in redemptive history occurred so quietly that it left no trace in the historical record — and was not even clearly taught as fulfilled until many centuries later.

This work will not be built on rhetorical maneuvers. It will not depend on redefining clear language into abstraction. It will simply examine Scripture as written and ask a straightforward question: If Christ returned in A.D. 70, where is the evidence that anyone saw Him?

Because no amount of argument can erase one undeniable fact — the supposed fulfillment of the greatest event in human history was never witnessed, never recorded, and never mentioned by anyone at the time. And that alone demands a denial of the entire preterist system.