

# The Eschatology of the Firmament



Tim Martin - July 25, 2025  
BeyondCreationScience.com  
Covenant Creation on YouTube

**Does Genesis Creation have  
a *Biblical* Eschatology?**



“It demonstrates to us the unity of the biblical narrative. The biblical narrative is pointing to a **consummation**. That consummation is the fulfillment of the promise of the Garden, the fulfillment of the promise to Abraham. The Edenic promise and the Abrahamic promise were **conflated** under the Abrahamic promise. **The Law was added to that promise of the Garden.** That promise of Abraham anticipated the time in which God would bless all nations, not just one nation, through the seed of the Garden and of Abraham.”

-Don Preston, “**Israel’s Feast Days #192 - Sukkot - Isaiah 52 & the End of the Charismata**,” Youtube Video, 07-01-25, 08:09 min.

“How we interpret Genesis will significantly affect the way we interpret the rest of the Bible, since the rest of the Bible is based directly on the narrative in Genesis. So, if we want to end up with the right interpretation of the **Last Things** in the book of Revelation, we need to start out with the right interpretation of the **First Things** in Genesis.” (emphasis mine)

-Ed Stevens, “**Genesis: Myth, Figurative, or Historical**” (2013).

“Here is what we need to understand, believers. When the New Testament authors comment on a passage from the Tanakh, they do not merely give an interpretation, they give the interpretation. **The New Testament interprets the Old.** The old covenant was a veiled representation of the new covenant...

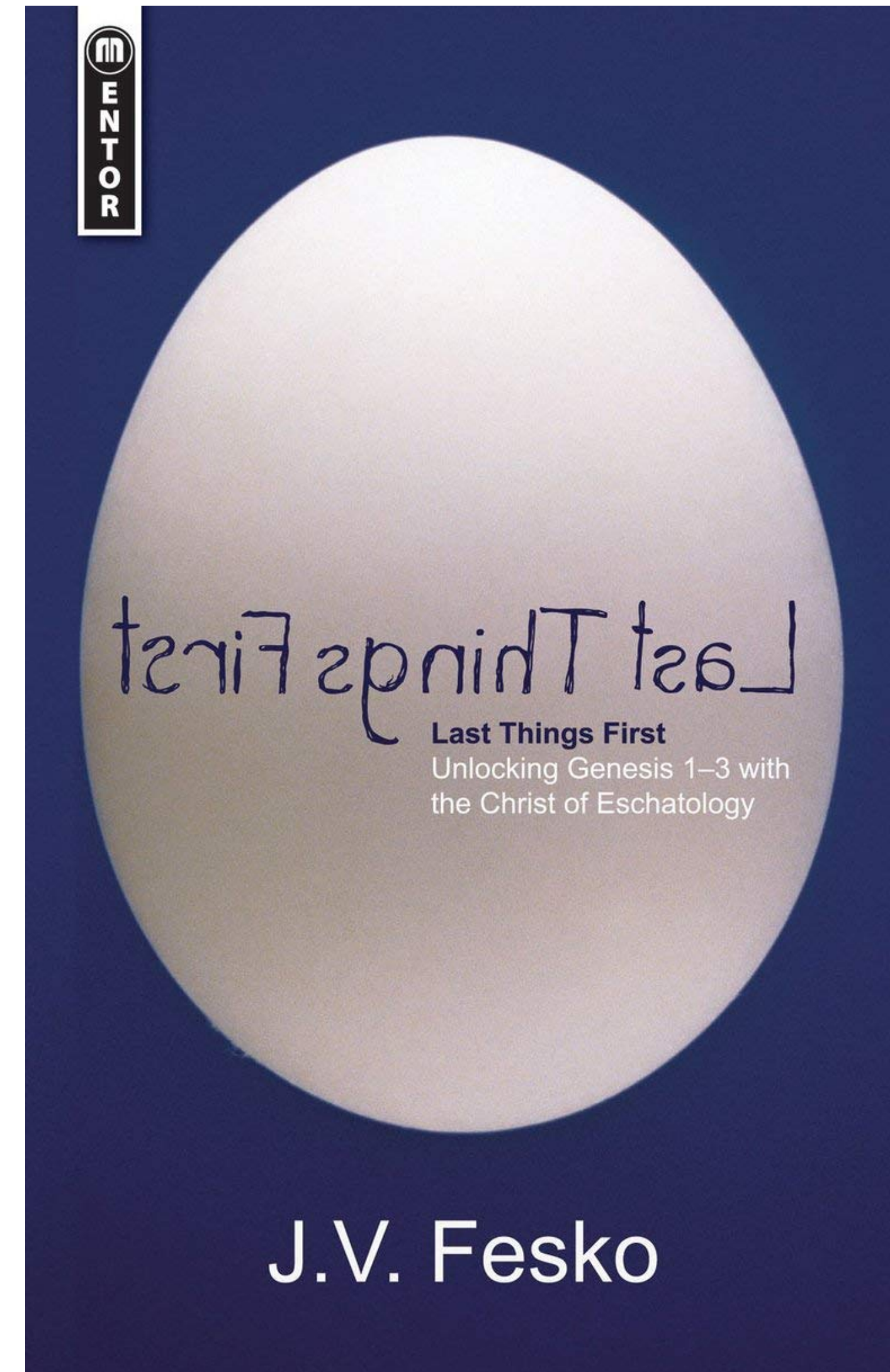
We are to interpret the Tanakh through the lense of the New Testament. We must understand that the last 27 books are the **divine inspired commentary** on the first 39 books.” (emphasis mine)

-David Curtis, "**Exiles of the Dispersion**," Berean Bible Church Sermon  
03-03-24, 26:46 min.



In my lecture preparation I continually found myself turning back and forth between the books of Genesis and Revelation in an effort to understand what was occurring in the seemingly straightforward but nonetheless mysterious first three chapters of the Bible. The more I studied these chapters the more I realized the importance of interpreting them as the New Testament authors did — with a view to Christ and eschatology.

-J.V. Fesko, “***Last Things First: Unlocking Genesis 1-3 with the Christ of Eschatology***” (2007), p. 9.



**“Now I saw a new heaven and a new earth,  
for the **first** heaven and the **first** earth had  
**passed away**. Also there was **no more sea**.”**  
Revelation 21:1 NKJ

**“You, Lord, in the beginning laid the  
foundation of the earth,  
And the heavens are the work of Your hands.  
They will **perish**, but You remain;  
And they will all grow old like a garment;..”**  
Hebrews 1:10-11 NKJ (cf. Heb. 8:13)



Ken Ham

27m ·



**Revelation isn't the  
foundation for the rest  
of the Bible—Genesis  
1-11 is!**



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Hebrews 1:10-11 NKJ (cf. Heb. 8:13)

For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, **“My Father has been working until now, and I have been working.”** Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 5:16-18 NKJ  
**(See also Barnabus 15)**

# **The Judaizer Debate in the New Testament**

**Judaizers:** The Old Covenant has no eschatology.  
Sabbath, Sacrifice, Tithe, Circumcision, Land and Temple  
go on forever.

**Christians:** The Old Covenant has reached its biblical  
eschatology in Christ and the Church which fulfill all of  
God's promises in the "Last Days." The Old Covenant  
system is temporary and mortal.

**The Debate is over the Eschatology of Creation! [Jesus]**



“It was common for Jews to believe that Torah was begotten along with creation. Linking “Wisdom” and Torah, and reading this linkage into Proverbs 8, led Jews to conclude that **Torah was the agent of the original creation**, and that Torah was in fact the ***purpose*** for which God created the world...

Believing that Torah was eternal and unchanging in a quite literal sense, they did not believe it could be modified in the radical way the apostles claimed. Yahweh might well act in history, but the Jews refused to let Him act like *that*...

Peter's response to the mockers is designed to address precisely this view. He is not responding to the notion that *no* historical changes can occur, which is too absurd to require refutation. He is responding to the claim that **no historical changes can displace the 'present heavens and earth'** to make room for **'a new heavens and earth.'** Whatever historical changes might be made, Torah, temple, and Israel's centrality will remain unchanged. Whatever historical changes occur, it cannot be said that they constitute the beginning of a **new creation**. (emphasis mine)

-Peter Leithart, ***"The Promise of His Appearing: An Exposition of Second Peter,"*** (2004), pp. 90-92.



# Fulfilled Eschatology Overview



The Bible divides time into (2) worlds (ages): "this age" and "the age to come". They correspond with the Old and New Covenant ages. The New Testament was written during the "LAST DAYS" of the Old Covenant age or what THEY called "this age". The Last Days of the Old Covenant age were the 40-year transition that ended when the Temple was destroyed - ending the Old Covenant Law and blood sacrifices.



# Preterist Philosophy of History:

## Relational rather than Cosmic



**Does Genesis Creation have a  
Biblical Eschatology?**

**Material Creation view of Genesis  
1-3 + Fulfillment =**

**No Biblical Eschatology for  
Genesis Creation.**



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# Berean Bible Church & Flat Earth Cosmology

“I believe that the Bible teaches that the *raqiya* [firmament] is a dome that is over a flat earth. Biblical cosmology is a flat earth with a dome over it....”

-David Curtis, “***Biblical Cosmology***” sermon from Berean Bible Church (02-05-23)

“So, according to the Bible, we are in a tent-like structure and so is the sun. The sun is in a tent or dwelling place. That fits with the flat earth view. But not with the globe view.”

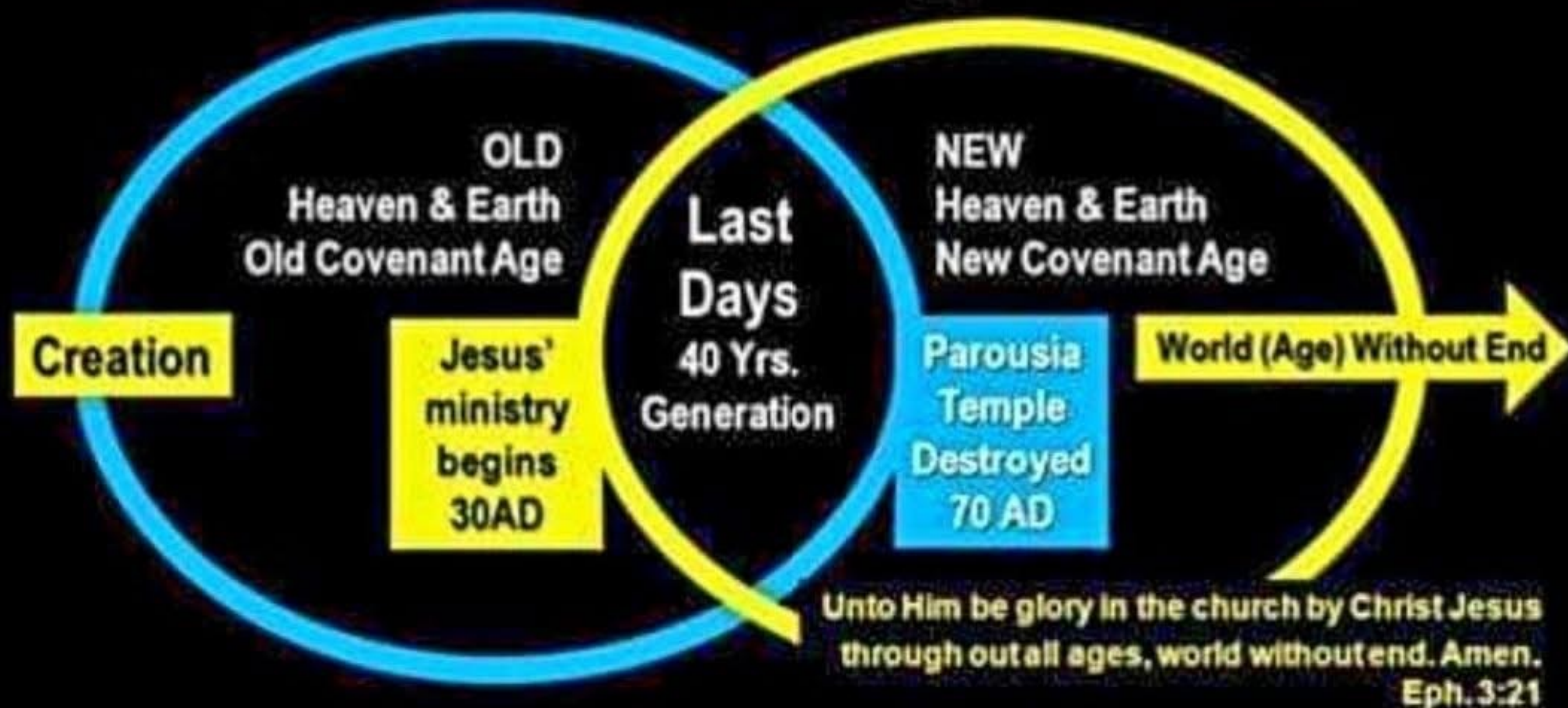
-David Curtis, “***Biblical Cosmology Pt 2***” sermon from Berean Bible Church (02-12-23)

“I just think that the Bible teaches this, so that’s why I’m teaching it...”

-David Curtis, “***Biblical Cosmology Pt 2***” sermon Q&A (02-12-23)



# Fulfilled Eschatology Overview



The Bible divides time into (2) worlds (ages): "this age" and "the age to come". They correspond with the Old and New Covenant ages. The New Testament was written during the "LAST DAYS" of the Old Covenant age or what THEY called "this age". The Last Days of the Old Covenant age were the 40-year transition that ended when the Temple was destroyed - ending the Old Covenant Law and blood sacrifices.



# The Nature and Purpose of the Firmament

Then God said, “Let there be a **firmament** in the midst of the waters, and let it divide the waters from the waters.” Genesis 2:6 NKJ

***Raqiya***’ or “Firmament” is the hard metallic boundary/ barrier between waters above and waters below — Day 2 - **Divides** (Genesis 1:6-8, Psalm 19:1 and Psalm 104:3)

Day 2 is the only Day of Creation **NOT** declared “good”! **Firmament = Veil.**



You shall make a **veil** woven of blue, purple, and scarlet thread, [sky-blue] and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with **gold**. Their hooks *shall be gold*, upon four sockets of **silver**. And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a **divider** for you between the holy *place* and the Most Holy.” Exodus 26:31-33 NKJ

You shall make a **screen** for the door of the tabernacle, woven of blue, purple, and scarlet thread, [sky-blue] and fine woven linen... Exodus 26:36 NKJ

“If we transpose from the horizontal axis to the vertical, the veil **separated** the earthly sphere, with its functions, from the heavenly sphere, where God dwells. The latter was represented in the holy of holies, where the footstool of the throne of God (the ark) was placed. **Thus the veil served the same symbolic function as the firmament.**”  
(emphasis mine)

John H. Walton, “*The Lost World of Genesis One*,” p. 81.

“Praise the Lord!

Praise God in His sanctuary;  
Praise Him in His mighty firmament!”

Psalms 150:1 NKJ

Hebrew parallelism links **sanctuary** and **firmament**.  
Tabernacle & Temple *Symbolize* Old Covenant Creation  
Genesis 1 as **Temple Dedication Text** from the ANE

“The word ‘firmament’ (raqia) is used for a beaten out, flat surface, like a **shell** or a **tent** over the earth... A full examination of this place called the firmament, however, will show that it is also a **chamber** between heaven and earth. In Genesis 2, as we saw in an earlier essay, the Garden of Eden located between the higher ground of the Land of Eden and the lower ground of the world, is a **replica** of the firmament.”

-James B. Jordan, ***“The Sequence of Events in the Creation Week.”***



“and raised *us* up together,  
and made *us* sit together **in**  
**the heavenly *places*** in  
Christ Jesus”

Ephesians 2:6 NKJ

“On the second day, God fashions the **firmament to separate** (לַבַּד) the waters above from the waters below. The blue expanse of the heavens **divides** God’s heavenly abode from the world beneath as the **floor of God’s throne room** (cf. Ps 104:3), and indeed when Moses leads the seventy elders of Israel up Sinai, they see under God’s feet “as it were a pavement of sapphire stone, like the very heaven for clearness” (Exod 24:10). Outside of Gen 1—which is intently focused upon the act of separating—the next time this specific term for “separate” occurs is in **Exod 26:33**, where a veil of blue and purple and scarlet that mimics the colors of the sky “shall separate (לַבַּד) for you the Holy Place from the Most Holy,” **dividing** the place priests regularly inhabit from the sanctuary that holds the ark of the covenant which is the footstool of God’s throne (cf. Ps 132:7–8; 1 Chron 28:2). We ought not be surprised, then, when the **heavens “being torn open”** (σκίζω, Mark 1:10) at Jesus’ baptism serves to preview the **tearing** (σκίζω, Mark 15:38) **of the temple curtain at Jesus’ crucifixion.**” (emphasis mine)

Trevor Laurence, ***“The Temple of Creation: Part One”***

“And many of those who sleep in the dust of the earth shall awake,  
Some to everlasting life,  
Some to shame *and* everlasting contempt.  
Those who are **wise** shall shine  
Like the **brightness of the firmament,**  
And those who turn many to righteousness  
Like the **stars forever and ever.”** Daniel 12:2-3 NKJ

“...that you may become blameless and harmless, **children of God**  
without fault in the midst of a **crooked** and **perverse generation**, among  
whom you **shine as lights** in the world.” Philippians 2:15

“Then he dreamed still another dream and told it to his brothers, and said,  
‘Look, I have dreamed another dream. And this time, the **sun, the moon,**  
**and the eleven stars bowed down to me.**’” Genesis 37:9 NKJ  
(Compare to Genesis 1:14-18)



“Brethren, my heart’s desire and prayer to God for **Israel** is that they may be saved.” Romans 10:1 NKJ

“But they [context of Israel] have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed our report?’ So then faith *comes* by hearing, and hearing by the word of God. But I say, have they not heard? Yes indeed [emphatic]: ‘Their sound has gone out to all the earth, And **their words to the ends of the world.**’” Romans 10:16-18 [Quoting Psalm 19]

“The **heavens** declare the glory of God;  
And the **firmament** [*raqia*] shows His handiwork.  
Day unto day utters **speech**,  
And night unto night reveals **knowledge.**” Psalm 19:1-2 NKJ

“This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* **behind the veil**, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.” Hebrews 6:19-20 NKJ

“The Holy Spirit indicating this, that the **way into the Holiest of All** was not yet made manifest while the first tabernacle was still standing.”  
Hebrews 9:8 NKJ

“so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, **for salvation.**”  
Hebrews 9:28 NKJ

"Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, **through the veil**, that is, His flesh." Hebrews 10:19-20 NKJ

From later passages in the Bible, it seems that the departed saints resided here while they waited for heaven to be opened when the Man Jesus Christ would ascend to the throne of God and they would be allowed to accompany Him fully inside. The evacuation of that firmament chamber, as described in Revelation 6:9-11; 15:2 & 8; and 20:4, raises the possibility that it **no longer exists today**. God's people no longer worship Him in a place between heaven and earth, but in Christ are now in heaven itself when they draw near to God. Recall that [Adam], made on the sixth day, is symbolically positioned in the firmament at the beginning. Similarly, he is positioned in the Garden of Eden between Eden and the world. **In Christ, however, we have moved up into heaven itself, into the Land of Eden [Revelation 22:1-5]**. It would seem that the firmament, as a symbolic zone, and as the place of departed spirits, **is gone**. (emphasis mine)

James B. Jordan, ***“The Sequence of Events in the Creation Week”***



“Before the throne *there was* a sea of glass, like crystal.” Rev. 6:4 (15:2) NKJ

“The crystal sea corresponds to the waters above the firmament (Boxal 2006: 86), gathered on the **second day** of creation and separated from the waters below by a firmament.

Ezekiel 1:22 describes the **firmament** (*raqia*) over the heads of the living creatures as **crystal**. This links **crystal** directly with the **firmament**, and confirms our initial conclusion that the sea before the throne of God is the **firmament**, the dome of blue sky, **seen from above**. The Hebrew phrase is *quarach-hanara*’, which might be translated as “ice of fear”...

The firmament is both a barrier between heaven and earth and an ante-chamber of heaven. Moses, Aaron, and the elders and priests of Israel ascend Sinai but eat and drink below the pavement of sapphire (Exodus 24:9-11). ***In the spirit of the new covenant,*** John sees the pavement from above.” (emphasis mine)

-Peter J. Leithart, ***International Theological Commentary: Revelation 1-11***, p. 233.



Yahweh himself is enthroned in light and glory, but in the Old Covenant he was enthroned behind a **veil**. With the coming of the New Covenant, Yahweh steps through the **veil of the firmament** to meet us in our own flesh... (emphasis mine)

- Peter J. Leithart, “*The Epistles of John Through New Eyes: From Behind the Veil*,” pp. 23-24.



We Shall  
*Meet Him*  
in The Air



*The Wedding of  
the King of Kings!*

DON K. PRESTON D. DIV



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- Peter J. Leithart, “*The Epistles of John Through New Eyes: From Behind the Veil*,” pp. 23-24.



“The sea before the throne of God is the heavenly archetype of the bronze sea at the temple, which represented the **sea of nations**. A sea infused by the fire that comes from the Spirit is Gentile world inflamed by the Spirit. Perhaps more importantly for Revelation, the **sea of glass** represents the **firmament**, and throughout the book the firmament is progressively shattered. The firmament boundary between heaven and earth **melts** and **shatters** as it is infused with the fire of the seven Spirits of God...

As Spirit-filled martyrs ascend, the ice dome of earth begins to weaken. We could extend the reflection Christologically, because after chapter 5 the torches of the Spirit end up as the eyes of Jesus the Lamb. **As he gazes through the firmament with his Spirit-burning eyes, he breaks the dividing wall between God and man; by the fire of the Spirit, he removes the boundary so that the bride can descend from heaven to earth.**”

-Hee Youl Lee, ***A Dynamic Reading of Holy Spirit in Revelation***, p. 101. (See also Peter J. Leithart, ***International Theological Commentary: Revelation 12-22***, p. 118-119.)

“Unlike the **first creation**, unlike the world after the flood, and unlike Israel in the Promised Land, this new world is eternally secure to the extent that chaos and evil are utterly powerless, non-existent, and unable to even threaten the communion of God and his people. The absence of the sea illustrates this future [fulfilled -T.M.] reality in a unique way that brings absolute, eschatological relief to the **tension that has existed since the very creation of the world.**

Furthermore, it serves as the interpretive key that unlocks the unparalleled, once-in-an-eternity newness of the New Heavens and New Earth!” (emphasis mine)

- Marlin Harris, “**John and the Disappearing Sea: Revelation 21:1,**” p. 18.

This amazing article is available on the BeyondCreationScience.com website here:

<https://beyondcreationscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf>



# Douglas Wilson's First Creation "Firmament" Argument

The downstream ramifications of hyper-preterism are where the real problems are manifested. If all the passages that we thought were about the end of the world are not about the end of the world, then how do we even know there is going to be an end of the world? This would mean that sin is never finally defeated, that death is never ultimately conquered, and that **Heaven and earth remain forever divided**. This is why the partial-preterists stand together with the rest of the Christian world in maintaining that **this world** will in fact come to an end—and that Scripture describes it...

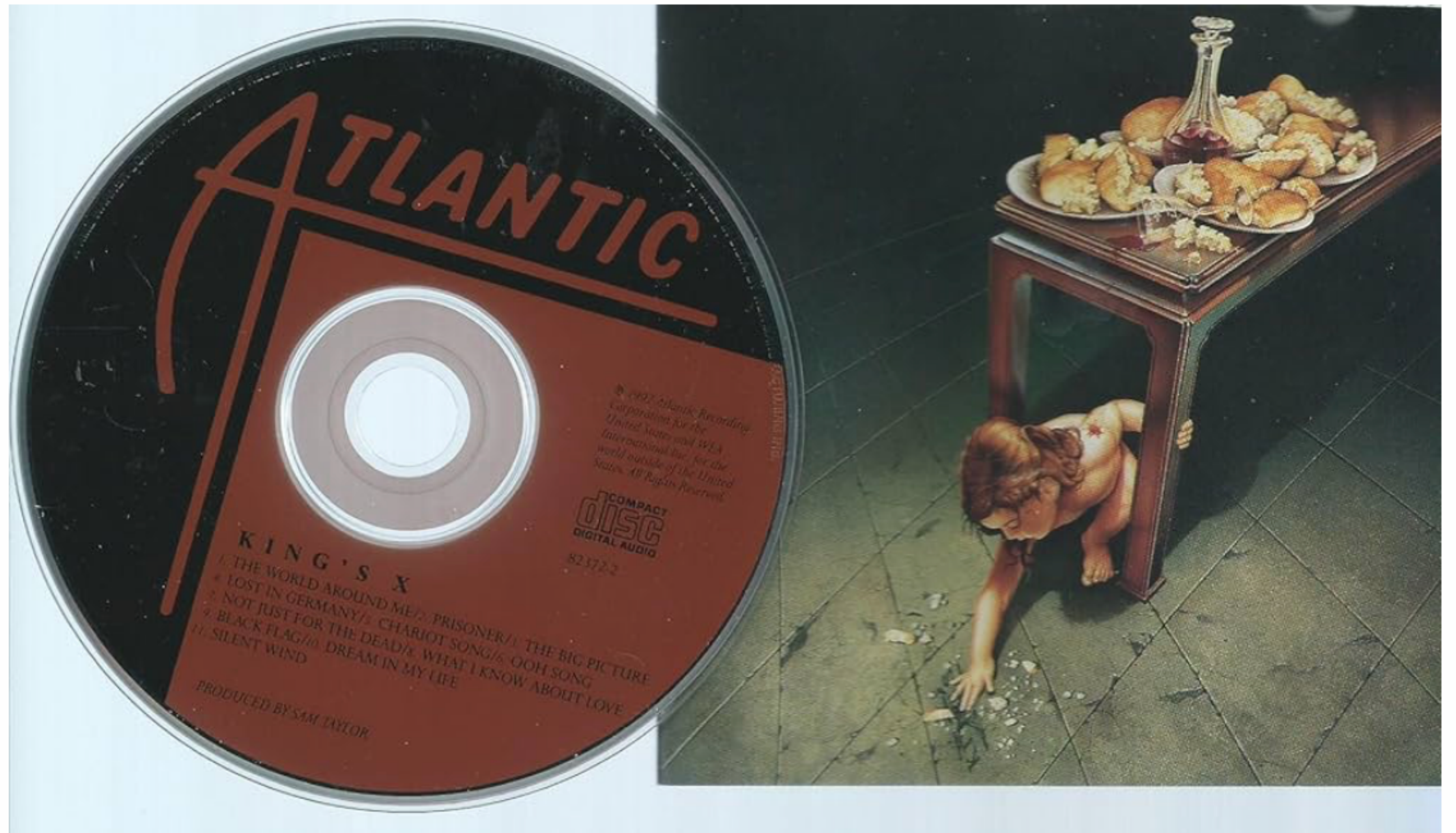
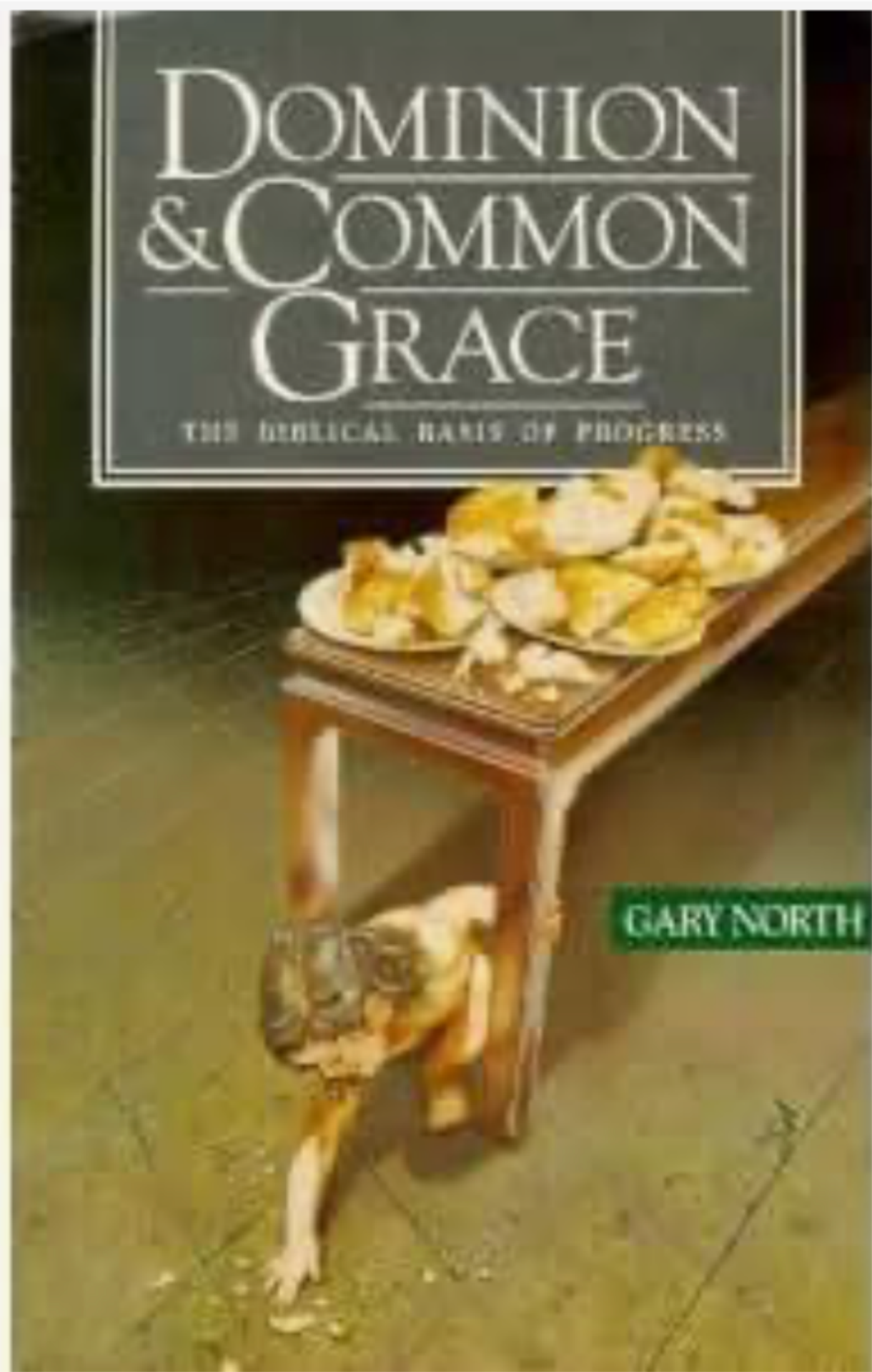


# Fulfilled Eschatology Overview



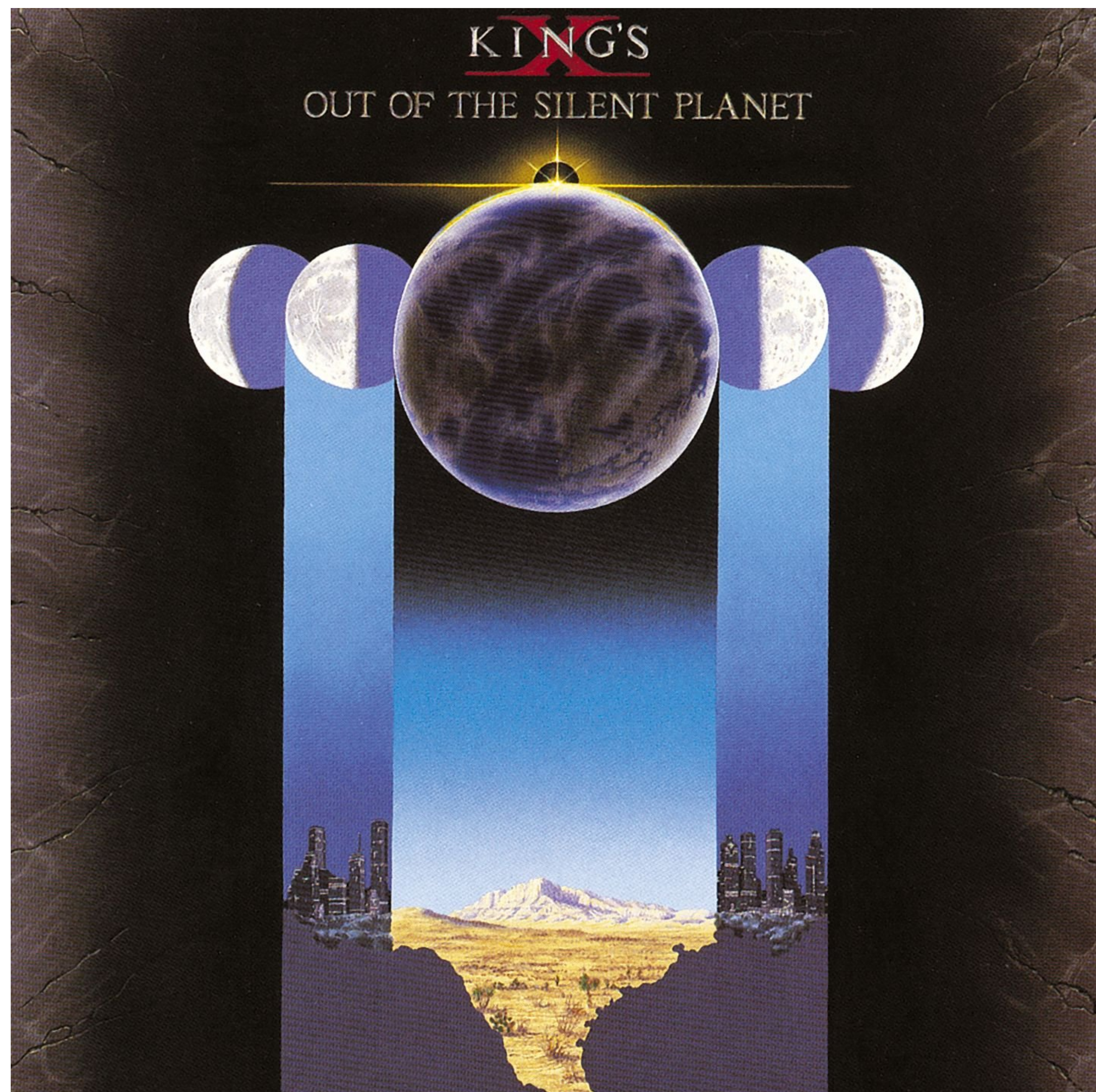
The Bible divides time into (2) worlds (ages): "this age" and "the age to come". They correspond with the Old and New Covenant ages. The New Testament was written during the "LAST DAYS" of the Old Covenant age or what THEY called "this age". The Last Days of the Old Covenant age were the 40-year transition that ended when the Temple was destroyed - ending the Old Covenant Law and blood sacrifices.







1988





1989





“For one moment she had a ridiculous and scorching vision of a world in which God Himself would never understand, never take her with full seriousness. Then, at one particular corner of the gooseberry patch, **the change** came....



What awaited her there was serious to the degree of sorrow and beyond. There was no form nor sound. The mould under the bushes, the moss on the path, and the little brick border, **were not visibly changed.** But **they were changed.** A boundary had been crossed. She had come into a world, or into a Person, or into the presence of a Person. Something expectant, patient, inexorable, met her with no veil or **protection** between. In the closeness of that contact she perceived at once that the Director's words had been entirely misleading. This demand which now pressed upon her was not, even by analogy, like any other demand. It was the origin of all right demands and contained them. In its light you could understand them: but from them you could know nothing of it. There was nothing, and never had been anything, like this. And now there was nothing except this. Yet also, everything had been like this; only by being like this had anything existed.

—C.S. Lewis

“St. Anne's Garden”

***That Hideous Strength***, (1945), pp. 294-295.



# The Difference (In the Garden of St. Anne's On-The-Hill)

—King's X  
*Gretchen Goes to Nebraska*  
1989





# Bonus Slides

The following is offered as supplemental and relevant material for further study.

# “John and the Disappearing Sea: Revelation 21:1”

- Marlin Harris, 2016

This article is a **must-read** for those who want to see the full context and theological meaning of Revelation 21:1. Here is a direct link to the full article:

<https://beyondcreationsscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf><https://beyondcreationsscience.com/media/Harris.Marlin-Hebrews-to-Revelation-Sea-Was-No-More10814.pdf>



“In this paper I will propose that the words John writes in Revelation 21:1c, “and the sea was no more,” are much more than a passing phrase to be glossed over. In fact, I am convinced that this phrase is the last, consummate statement on a theme that is woven throughout the Bible from the very creation of the world in Genesis 1-2 to the final consummation of the New Heavens and New Earth in Revelation 21-22.”

- Marlin Harris, **“John and the Disappearing Sea: Revelation 21:1,”** p. 2.

## Creation

One of the indicators that John may be drawing from the creation story in Revelation 21:1-5 is his list of seven things that will be no more: the sea (21:1), death, mourning, crying, pain, the former things (21:4), and night (22:5). Every one of these items that John lists is associated with the accounts of the creation and fall. “The middle five can in biblical tradition be related ultimately to the effects of the curse and the expulsion from Eden described in Gen 3... echoing Zech 14:11, but with Gen 3:17 also looming in the background.” The first and last items that bookend John’s list “are representative of the pre-creation state of the world in Gen 1:2, when ‘darkness was upon the face of the abyss, and the spirit of God moved upon the face of the waters.’” Together, these seven items represent (1) the order that God imposed upon chaos and disorder when he formed the world and (2) the chaos and disorder that then entered the world when Adam and Eve sinned. The connection John draws between Genesis 1-3 and Revelation 21-22 should not surprise us. In fact, it would be odd for John not to describe the creation of a New Heaven and New Earth without harkening back to the original creation.

- Marlin Harris, “**John and the Disappearing Sea: Revelation 21:1,**” p. 4-5.

# The Sea of Glass

In Revelation we also discover “something like a sea of glass” (ως θαλασσαν υαλινην) in 4:6 and 15:2. The similar language suggests that these two references may be related, but the context of each indicates that even if they are related, they are communicating different messages. The “sea of glass” in 4:6 is located in the throne room of God and seems to be “at once the floor of heaven and by extension the ceiling above the earth.” Others, along this line of thinking, have attributed the sea of glass here to the covering or veil that separates heaven from earth in Isaiah 25:7.

- Marlin Harris, “**John and the Disappearing Sea: Revelation 21:1,**” p. 13-14.



## The Meaning of Revelation 21:1c

Now that we have surveyed the corresponding themes of sea imagery in the Old Testament and Revelation, we can piece together the greater meaning behind the disappearance of the sea in Revelation 21:1. The three major Old Testament events we have explored share a similar story: there is disorder and evil in the world,<sup>69</sup> but God imposes his sovereign will on this disorder and uses the sea to establish a new creation. Yet, in each story, the threat of de-creation remains. **Redemptive history shows us that the original Creation, the Flood, and the Exodus do not lead to the final stage of the earth's existence.** What they do reveal and ***point toward*** is that the world needs to be re-created if God's people are to experience full and lasting salvation, but they all fall short of accomplishing what they point toward. In many ways, **the continued existence of the sea throughout these events serves as a sign and reminder: as long as the sea exists, the threat of de-creation and the need for a final re-creation remains.** Although God is completely sovereign over the waters, while the sea persists, both the threat of evil and the need for God's judgment endure.<sup>70</sup> Furthermore, in each of these events the sea also serves as a barrier to God's people inhabiting the land.<sup>71</sup> In Genesis, the waters over the face of the earth must be subjugated and separated for Adam and Eve to multiply and fill the earth. This same command is also given to Noah, when God causes the flood waters to recede and gives Noah dry land to dwell on. Likewise, God causes the waters to recede in Exodus so that Israel can escape Egypt and enter the Promised Land....

The continuity among these redemptive historical events undergird John's use of sea imagery in Revelation, particularly regarding the disappearance of the sea in 21:1. We see the same themes of Creation, Flood, and Exodus present throughout Revelation. God's people are moving toward a final and lasting salvation; but the sea continually reminds the reader that danger remains, evil threatens the security of God's people, final judgment has not yet been accomplished, and the new creation remains to be seen. But throughout Revelation there are glimpses of hope: God's saints emerge victorious over the beast and stand safely on the "sea of glass mixed with fire" as they sing a song of victory (15:2) and Babylon is sentenced to destruction by being thrown into the sea (18:21). Then, in Revelation 21:1, we see "a new heaven and a new earth; for the first heaven and the first earth passed away..." This statement leads us to a question, "Is this the final creation even of redemptive history? Or is it like the first Creation, the Flood, and the Exodus; another redemptive historical event that fails to fully accomplish what it points toward?"...



This question is then answered in 21:1c, “...and the sea was no more.” The absence of the sea is no mere observational add-on; it is the inaugural declaration that this truly is the final, permanent, and eternal re-creation event! It is the fulfillment of the Old Testament shadow, and it resolutely declares that the world John is about to describe is unlike anything humanity has ever seen before.<sup>72</sup> Unlike the first creation, unlike the world after the flood, and unlike Israel in the Promised Land, this new world is eternally secure to the extent that chaos and evil are utterly powerless, non-existent, and unable to even threaten the communion of God and his people.<sup>73</sup> The absence of the sea illustrates this future reality in a unique way that brings absolute, eschatological relief to the tension that has existed since the very creation of the world. Furthermore, it serves as the interpretive key that unlocks the unparalleled, once-in-an-eternity newness of the New Heavens and New Earth!

- Marlin Harris, “**John and the Disappearing Sea: Revelation 21:1,**” p. 17-18.

# Douglas Wilson's Preterism - "End of the Age"

How can Douglas Wilson teach we remain in the "**First Creation**" of Genesis 1 given his (1) identification of "Heavens and Earth" of Bible prophecy, and (2) Fulfilled view of the "End of the Age" by AD 70?

Note these two citations:



# Douglas Wilson's Preterism - "End of the Age"

"So then, the heavens and earth are a **figure** for the kingdoms of heaven and earth. The new heavens and the new earth are a **figure** for the glorious and ever-increasing reign of our Lord Jesus Christ." (emphasis mine)

-- Douglas Wilson "Biblical Pictures of the New Cosmos" in ***And It Came to Pass***, p. 29.

The discussion is about the "heavens and earth" as the subject of New Testament prophecy. Notice how Wilson defines the "heavens and earth" as a "figure" for the kingdoms (**plural**) under the reign of God in the Old Testament. This cannot be limited to Israel or what is sometimes termed the "Judaic Economy."

Now, notice what Wilson says about the fulfillment of the "End of the Age":

# Douglas Wilson's Preterism - "End of the Age"

"The Bible describes human history as divided up into ages. As we read the New Testament, we discover that the writers of the sacred volume considered themselves to have been living at a terminal point for these ages...

This age was to be followed by, if I dare say it, a new age. This new age is the Christian aeon, **in which we live**. In this age, the age which the biblical writers referred to as the age to come, the Temple is a spiritual one and will never be torn down, much less rebuilt." (emphasis mine)

-- Douglas Wilson "Biblical Pictures of the New Cosmos" in ***And It Came to Pass***, p. 19, 20.

Wouldn't this demonstrate that Douglas Wilson teaches we now live in the "**Second Creation**" of Jesus Christ rather than the "**First Creation**" of Genesis 1?

"In order for the new heavens and new earth to be established, the old order must first pass away." (p. 27).



# The Firmament as an Argument Against Preterism?

-James B. Jordan

Jordan attacks Full Preterism by use of the Firmament in Genesis 1, from the presupposition of his young-earth creationist view (material creation) in Genesis 1. Note how he assumes without any consideration that we continue to live in the “**First Creation**” even when Jordan claims the “**First Creation**” passed away by AD 70!!! (See citations in Presentation #1 titled “*The Biblical Theology of the First and the Second*”

This audio recording (on YouTube) is from a debate between James Jordan and Don Preston in St. Petersburg, Florida at a church pastored at the time by Sam Frost. The date for this even was sometime in the early to mid 2000s:

**<https://www.youtube.com/watch?v=0VT4LI9Qi2M>**

# The Eschatology of the Firmament

-Tim Martin

This is a link to the original “**The Eschatology of the Firmament**” video on YouTube by Tim Martin.

It includes discussion about Flat Earth Cosmology as well as the original public debate challenge to David Curtis complete with ideas for propositions, financing plans, etc. This video is from 2024. As far as I can tell, this is the first Full Preterist treatment of the Firmament from a fulfilled view:

**<https://youtu.be/i1VXvTuurjI?si=15xOPQ14J52ZxsHJ>**



# Epistle of Barnabus 15

...Therefore, my children, in six days, that is, in six thousand years, all things will be finished. “And He rested on the seventh day.” This meaneth: when **His Son, coming [again], shall destroy the time of the wicked man**, and judge the ungodly, and **change the sun, and the moon, and the stars**, then shall He truly rest on the seventh day. Moreover, He says, “Thou shalt sanctify it with pure hands and a pure heart.” If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and **all things having been made new by the Lord**, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, “Your new moons and your Sabbath I cannot endure.” Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this,] when, giving rest to all things, **I shall make a beginning of the eighth day, that is, a beginning of another world**. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.