

Preterism – Seal up the Words

“This argument fails to consider the different intended audiences and theological purposes between the book of Daniel and the book of Revelation. Daniel’s prophecies were initially intended to conceal mysteries from the obstinate nation of Israel. The prophet followed the prophet Isaiah’s pattern of preaching a message of divine judgment that reinforced the nation’s inability to understand his prophetic visions. Daniel, like Isaiah, described this message as an incomprehensible, “sealed scroll” that would not be opened and understood by the nation until messianic times (Isa. 6:9-13; 8:16; 29:9-14; Dan. 8:26; 12:1, 4, 9-10; cf. Rom. 11:7-8). Consequently, the nation would not welcome the message of salvation until the time of the end as it was far removed and inaccessible to them due to their spiritually-hardened condition (Isa. 6:9-10; Dan. 12:10b).”

— Brock Hollett, *Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy*, Kindle, (Morris Publishing, 2018), Location 439.

“However, Jesus has now given the secrets of his kingdom to the New Testament church (Matt. 13:11; Luke 8:10), and the messianic secret of Jesus of Nazareth has been revealed as an “open scroll” to all whom God has given “eyes to see” and “ears to hear” (Matt. 11:15; 16:16-17; Mark 4:9, 23; 8:8; 14:35; Luke 10:23; 14:35; 1 John 1:1). Unlike the recipients of Daniel’s prophecies, John’s receptive audience was comprised of Christians who had been given this open scroll of the Gospel (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). The eschatological realities of the day of the Lord have been brought near into the present. For example, the New Testament presents Christians as an eschatological people, a type of firstfruits of God’s new creation (2 Thess. 2:13; James 1:18; Rev. 14:4; cf. Rom. 8:23), who have received the Messiah and have been transferred by the Spirit into his kingdom prior to the day of the Lord (Col. 1:13). Those who are “in Christ” are in one sense already participating with him in the resurrection from the dead (Rom. 6:4; Eph. 2:6; Col. 3:1). The “the times of ignorance” when God previously overlooked ignorant sin have given way to the new covenant era when “now he commands all people everywhere to repent because he has fixed a day on which he will judge the world in righteousness” (Acts 17:30-31). The eschaton that was chronologically distant for Daniel’s audience had drawn near existentially by the revelation of the mysteries that had been hidden from previous generations.”

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