

REFUTING PRETERISM TALKING POINTS—THERE ARE SOME STANDING HERE

WHO ARE THE TWO WITNESSES?

Featuring arguments from *End Times Revealed - Dawn of the Antichrist*

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Those that hold to the doctrine of Preterism (the eschatological view that says all or most events in Bible prophecy have already occurred) employ a major argument in support of their position that is based on verse 28 of Matthew chapter 16:

²⁸ Verily I say unto you, **There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.**

Matthew 16:28

(Emphasis mine)

All Scripture quotations, unless otherwise indicated, are taken from the King James Bible.

Preterists will claim the second coming of Jesus Christ has already occurred—and has specifically transpired around 70 AD (near the destruction of the Jewish temple). They argue this because Jesus says, “there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” They take this as meaning the major events associated with last days theology have occurred in the generation Jesus was speaking to. This argument demonstrates unsophisticated and sloppy Bible hermeneutics (Bible interpretation). The reason for this is because the argument depends on not reading nor understanding the context of Matthew 16:28. I will refute this argument by first addressing the important question: **who are the two witnesses of Revelation?**

We read about the two witnesses in Revelation 11:

Revelation 11:3-6

³ And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth.

⁵ And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

⁶These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

There has been considerable debate over who these two witnesses are. I believe there is overwhelming Biblical support for these two witnesses being Moses and Elijah.

Notice in verse 6 these witnesses have the power to shut heaven—in order that it does not rain. Who had the power to do this in the Old Testament? **Elijah**. And who had the power over waters to turn them into blood? And to smite the earth with plagues? This of course is **Moses** (the plagues of Egypt). I believe these are some persuasive correlations. Elijah caused it not to rain for 3.5 years. This is an attribute of Elijah. When we think of Moses, we think of the plagues of Egypt. The Exodus story of the Bible is one of the world's most famous stories. There have even been numerous movies made about this significant event in the earth's history. Moses performed many wonders—including the parting of the Red Sea.

The best line of evidence for why the two witnesses are most likely Moses and Elijah comes from Matthew 17 (which comes right after chapter 16, the chapter comprising the verse abused by Preterists):

Matthew 17:1-13

17 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

² **And was transfigured before them:** and his face did shine as the sun, and his raiment was white as the light.

³ And, behold, **there appeared unto them Moses and Elias talking with him.**

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

⁶ And when the disciples heard it, they fell on their face, and were sore afraid.

⁷ And Jesus came and touched them, and said, Arise, and be not afraid.

⁸ And when they had lifted up their eyes, they saw no man, save Jesus only.

⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

¹⁰ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

¹¹ And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

¹² But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

¹³ Then the disciples understood that he spake unto them of John the Baptist.

The reader should have noticed who appears at the transfiguration—Moses and Elias. Elias is Elijah. Elias is the New Testament way of saying Elijah. These are the two prophets that appear with Jesus on the mount of Transfiguration. This chapter is a continuation of the thought in the previous chapter—Matthew 16:

Matthew 16:28

²⁸ Verily I say unto you, **There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.**

This is a prime example as to why context is so important when interpreting the Bible. Remember, this is a verse (Matthew 16:28) commonly twisted by preterists to make one of their famous arguments. When the Bible says that some living in that generation will not pass away until they see the Son of man coming in His kingdom—it is referring to the transfiguration. And the evidence for this is in the next chapter! This makes sense since there is no gap from Matthew 16:28 and Matthew chapter 17. We go right from Jesus saying this to the transfiguration on the high mountain in chapter 17. This is not coincidental or accidental. And yet preterists will abuse this text by arguing for a second coming of Jesus in 70 AD. And they based this on Jesus saying some will still be alive in that generation to see Him.

The transfiguration in chapter 17 of Matthew is the fulfillment of Matthew 16:28. It's as if God knew that there would come along people (preterists) arguing for a second coming in 70 AD based on this verse, and therefore placed the answer to this far fetched argument in the next chapter (chapter 17). Jesus Christ is essentially giving them (Peter, James, and John) a glimpse of the coming of His glory. This is not the actual second coming of Christ. It is a preview. And this should be obvious. This is why this false eschatological view (Preterism) is hard to take seriously. The majority of their arguments are the same kind of caliber as this one from Matthew 16. I have comprehensively dismantled Preterism (both partial and full) in my book **“End Times Revealed Dawn of the Antichrist”**.

¹⁷For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

¹⁸And this voice which came from heaven we heard, when we were with him in the holy mount.

¹⁹ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

²⁰ Knowing this first, that no prophecy of the scripture is of any private interpretation.

²¹ For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

In verse 16, Peter is saying he was an eyewitness of His (Jesus) majesty. Remember—it was Peter, James, and John that were on the mount with Jesus when He was transfigured. Verse 17 is an epic defeater of this common preterist talking point. Peter is referring right back to the transfiguration we just read about in Matthew 17. He is admitting that in this event—he heard a voice from heaven and this voice said, “This is my beloved Son, in whom I am well pleased.” And yet you will still find preterists repeating this easily debunked talking point. Peter makes it clear—**they were eyewitnesses to the power and coming of the Lord.**

I don't believe it is a coincidence that it was Elijah and Moses standing with Jesus Christ on the mount where Peter, James, and John got to see an amazing glimpse into the coming of the Lord in His everlasting Kingdom. It makes sense that the two witnesses described in the book of Revelation are Moses and Elijah. And by understanding the Biblical reasons for why Moses and Elijah are the two witnesses in the last days, we can also understand why the preterist twisting of Matthew 16:28 is false.



RECOMMENDED RESOURCES

Pulverizing Preterism | Refuting the Errors of Gary DeMar - Does the Antichrist Make a Covenant? -

<https://www.youtube.com/watch?v=MpvFBtQdY-s&t=2727s>

Refuting the Preterist Interpretation of Daniel 9:27 (Who is the "he"?) | Countering the Critics -

<https://www.youtube.com/watch?v=D-NtSmLTh8Q>

Informal Debate with a Partial Preterist on the Timing of the Rapture and Daniel 9:27 (who is the "he"?) -

https://www.youtube.com/watch?v=lpPugetMx_U&t=7336s

PDF copy of the article titled "PROVING A POST-TRIBULATION PRE-WRATH RAPTURE | DANIEL 12:1 AND THOSE WRITTEN IN THE BOOK":

https://drive.google.com/file/d/1E_OfwOe39wFsCVtO5HwypzzVco7y3UIQ/view?usp=sharing

Patreon article -

<https://www.patreon.com/posts/daniel-12-1-and-76408407>

End Times Theology Dawn of the Antichrist (Book by Donny Budinsky):

Black and White -

<https://www.amazon.com/dp/B0BJ7YGBGH>

Full Colour - <https://www.amazon.com/dp/B0BJC3NFCQ>

Dismantling Dispensationalism with Pastor Tommy McMurtry | Old Testament Salvation -

<https://www.youtube.com/watch?v=tva3mgrp844s&list=PLeROpayG6Sh1Eb4EX4f8wIARQj4wUfV0J&index=15>

The Great Rapture Debate | Pre-Trib vs. Post-Trib/Pre-Wrath -
Jd Morin vs. Donny Budinsky -

<https://www.youtube.com/watch?v=7argMIRQBbU&list=PLeROpayG6Sh1Eb4EX4f8wIARQj4wUfV0J&index=12&t=2525s>

Full End Times Theology series by Donny Budinsky -

<https://www.youtube.com/playlist?list=PLeROpayG6Sh1Eb4EX4f8wIARQj4wUfV0J>