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For it to be future, we need to find verses which could not possibly have been fulfilled yet. We cover the most contested areas for brevity

v2 Not one stone left upon another

Fits perfectly with Jesus' 'this generation' usage. He answers the questions His disciples asked about, which actually happened just as He said they would.

v5 false messiahs

These were present in both biblical and extrabiblical records for the 1st century. (Acts 8:9-10) (Josephus Jewish Wars 2:13:4)

v6 Wars and rumors of wars

This was spoken during the Pax Romana (peace of Rome), where war was unheard of. This could only have been a 1st century sign.

v6-8 Famines, earthquakes, nation against nation. birth pains Wars, famines, earthquakes (v6-8) spiked pre-AD 70 (Josephus, Tacitus); "birth pains" signal Jerusalem's end, not a 21st-century crescendo. "End" is temple age, not world. Josephus, Tacitus, and Seneca all mention earthquakes. Josephus and Acts 11:28 mention famine. In 66 AD, 20,000 Jews were slain by Syrians, and 50,000 in Alexandria, Rome falls into civil war, with 4 Roman emperors dying violent deaths from 68-69 AD. Britain, Germany, and Gual revolted against Rome.

v14 This gospel, the whole world

Greek: "Oikumene" means Roman Empire, not planet Earth (Luke 2:1, Col 1:6, 23). Paul confirms gospel spread pre-AD 70—hyperbole, not global missions. Such 1st century use of language in this hyperbolic sense can also be found in Acts 2:5,11:28. Romans 1:8. Matthew knew how to use the Greek word 'cosmos' (Matt 4:8; 13:35:16:26:18:7:24:21), but did not put it here in Matt 24:14

v15 Abomination of Desolation

can be understood in two primary ways. Armies or desecration of temple. Only Daniel 9 shows a temple destruction, armies, and covenant that Messiah confirmed with the many, ending sacrifice legitimacy. See "Daniel 9 - Jesus or Antichrist" diagram to see why it is Jesus, not an unmentioned antichrist that confirms the covenant.

v29 heavenly bodies darkened

Heavenly bodies represent rulers (Genesis 1:16-18). Judgment on nations represented as heavenly bodies getting dim (Isaiah 13:9-13,17;34:4.Eze 32:7-8.Amos 8:9)

v28 where the vultures gather, there ther corpse is

Jesus' coming in judgment in AD 70 would be as obvious as seeing vultures and knowing there will be dead bodies. Where there's smoke, there's fire. This coming of Jesus was one of judgment. Again, not a visible coming. (Job 39:27-30 has this same proverb) Also see parallel Luke 17:31-37

v27 Lightning from east to west?

v23-26 says to not go looking for Jesus. This visit was not one where He could be visually seen. But His AD 70 judgment would be as obvious as the sun is in the sky. going east to west. See Greek word 'astrape'. It can mean lightning or the gleam of a lamp. The Sun is a big lamp in the sky. Lightning does not go east to west. The Sun does. See Greek:astrape in Luke 11:36.

v21 a great tribulation like none ever has or ever will be

Obvious hyperbole/Hebraism commonly found in the Bible. See Exodus 10:14:11:6. Eze 5:9.2 Kings 18:5:23:25. And the Gen 7 Great Flood. So why understand it in a different way than Jesus' intended audience would understand it?

v30 coming on the clouds

OT prophets use "clouds" for God's judgment via armies (Isa 19:1, Micah 1:3-4), not visible visitation. AD 70 fits this pattern. Jesus tells Caiphas he will see Him coming on the clouds (Matt 26:64). That happened in AD 70 or will at the Great White throne.

v34 This generation

"this generation" always refers to His immediate audience, not a future one 2,000+ years later (Matt 11:16,12:41,23:36,Luke 17:25). Futurists who assert it means 'race' make Jesus have 14 human races in His geneology, instead of generations - effectively destroy ing Jesus' lineage. "you" is in v1-34 at least 17 times. Inserting a dual-fulfillment when the text gives no indication is a sign that one is appealing to a theological framework instead of scripture.

Conclusion - To be a futurist, you must...

Ignore v21's obvious hyperbole frequently found in scripture

believe that this generation is that generation

Even though all the things Jesus said happened, instead preferring to make Jesus be of 14 races instead of generations

v20 Winter or Sabbath

Again, 1st century problems. Why future?

v17 Jesus says to flee Judea 1st century people lived on roof tops. Why is

this still said to be future?

v16 Jesus says to flee Judea

Not worldwide as most futurists cite.

Armies surrounding Jerusalem

Luke 21:20 says the abomination of desolation is the armies surrounding Jerusalem, recorded in (Josephus, Wars 4:451, 6:6:1).

Abomination **Futurist passages cited**

Daniel 11:31, 12:11: A set-up abomination, an idol? Futurists add the Daniel 11:31,12:11 verses to Jesus' Matt 24:15 context, but those verses show a temple desecration - not destruction. 12:11 could be Ephiphanes or the zealots who desecrated the temple before the city was destroyed. 11:31 was definitely Ephiphanes (past).

2 Thessalonians 2:4: sits in the temple of God

Paul only ever calls the Church a temple - never the one in Jerusalem. Here, we have no image, temple, or location

Revelation 13:14-15: Beast image - Forced worship. We have an image. no location. no temple

believe that this generation is that generation, and 'you' isn't Jesus' audience

Even though all the things Jesus said happened, instead preferring to make Jesus be of 14 races instead of generations, and believe that even though the things Jesus said would happen to His disciples did, the "you" is really for a future generation, even though the fulfullment already happened, with no scriptural basis.

inconsistently iterpret prophetic literature

where one fails to see heavenly bodies darkening as the falling of political powers or that God coming on the clouds was implemented by human armies, not a visible visitation by God.

The zealots desecrating the temple a sign for Christians to leave?

Armies did not stand in the temple until after the Christians left, but General Cestius marched on Jerusalem in late 66 AD to suppress the Jewish revolt, but didn't stay long. Then the Christians fled, "before the war", as Eusebius (Ecclesiastical History 3:5:3) and Epiphanius (Panarion 29:7.7-8) record. The Zealots were murdering people and blood was pouring on the temple floor - a desecration. It's likely that happened before Cestius got there. After all, it must have gotten bad for Rome to send an army. A desecrated temple, armies surrounding Jerusalem, and a divine revelation to leave, which Eusebius mentioned, the Christian Jews fled. Why must this be future?