

FULFILLED!

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Magazine

PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

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Editor's Update

It is difficult to believe that we are entering our third year of publishing *FULFILLED! Magazine*. What existed only as an idea for many months became a few "test" issues two years ago and has continued to develop. We currently have nearly 1,400 readers in forty-nine states (no one in Alaska yet) and thirteen countries (there is a short article about a Preterist work in India in this issue).

Knowing many Preterists are isolated from like-minded believers, I hope that the above facts are encouraging news. While it might be some time before your neighbor or your pastor accepts Preterism, be encouraged that it is reaching around the world and it is growing. I receive emails and letters from individuals who are sharing Preterism with their friends, family, coworkers, pastors, etc., and I'm sure that what I hear is just the tip of the iceberg. Small group meetings are springing up and it seems that there are more Preterist conferences occurring every year. In fact, I recently received an email from someone who had given a copy of my book *Behind the Veil of Moses* to a Partial Preterist coworker. That coworker wanted his pastor to read it, only to find out that his pastor had already read it and had a copy in the church library! Maybe your pastor is closer to Preterism than you know!

While there are a number of Preterist newsletters available, one of the things that sets *FULFILLED! Magazine* apart is that it presents a variety of views from within the Preterist community. As we move into our third year of publishing we would like to have some feedback from you regard-

ing the content of *FULFILLED! Magazine*. We have added a survey form to our web site and would be most grateful if you would take a few minutes to fill it out. It is completely anonymous, so feel free to speak your mind—so long as you "speak the truth in love!" We are aware that many readers are not "online" and therefore unable to access the survey. If you will write and request a survey, we will mail you a printed copy. Thank you in advance for helping us make *FULFILLED! Magazine* even better.

This issue's "Perspectives" column breaks away from past practice in a couple of ways: First, there is only one respondent. Second, rather than a present-day Preterist our "perspective" is provided by the early 19th Century theologian Moses Stuart. Having recently received a couple of inquiries regarding the Two Witnesses of Revelation chapter 11, I thought that it would make a good topic for "Perspectives." Stuart spends quite a bit of text describing many of the views prevalent in his day on the Two Witnesses before laying out his own. Thus, the reader is still provided with several perspectives on the identity of the Two Witnesses. While Stuart's discourse on the topic may not necessarily put to rest all of the questions surrounding these two enigmatic figures, it will hopefully provide material for further study. In addition to Moses Stuart's commentary, we have also provided J. Stuart Russell's commentary on the Two Witnesses in the "Gleanings from the Parousia" column.

If you have a question for the



Mailbag



I feel as though I am the only person in the state that is a Preterist. My friends do not want anyone to tread on their rapture theory. Although, I must admit, when I first was introduced to Preterism I was a little skeptical. I'll admit I always wondered how modern day Israel and the rapture was taken from the Bible and how the "near" to the Apostles and the "this generation" could be referring to us today. The first book on Preterism I read was John Bray's book *Matthew 24 Fulfilled*. I have read your book and several others many times, along with reading the Bible myself, and I am convinced that we are not going anywhere until we die. We must, as individuals and Christian families, let the world see Christ in us, in our actions, not in words alone. When we "get our hands dirty" by helping our fellow man daily, that's "where the water meets the wheel." I enjoy reading your magazine. Hang in there. You are in my prayers,

John, Alabama

Greetings in the LORD!

Thank you for the magazine! I have put together newsletters for a group of only 300 and can only imagine the dedication, toil and love that goes into its publication. You, all the Martins and Mike Beidler, are doing a great job.

Victor, Tennessee

Thank you for the marvelous Preterist magazines you send us every quarter. Your magazine is starting to have a South African audience. We are making consistent progress. I have started to have a Preterist Bible school at home and it's going very well. Thanks again for the books you sent us a few years back, they were a real blessing to us. Also thanks to all your fellow Preterist colleagues as well. God's richest blessing upon all. Thanks and God bless,

Philip, South Africa

GREAT work on the magazine! I think your magazine has the right spirit and is "covering the bases" in a very positive manner. Great job! Blessings,

Sharon, Texas

Greetings to you in Jesus' precious name. Thank you for sending me Fulfilled Magazine, this is good study for me. I appreciated your article "Off the Beaten Path," we surely must understand and know this truth ourselves and that takes time and freedom.

Jeanine, Kentucky

I THINK YOUR
MAGAZINE HAS THE
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BASES" IN A VERY
POSITIVE MANNER.

Editor's Update (cont.)

"Perspectives" column; an "objection" you'd like to see Don Preston overrule; or a suggestion for the "Prophecy Quiz," send it to us. We want to keep *FULFILLED! Magazine* relevant to the readers.

Once again our humble thanks go out to all who are supporting this ministry with your prayers, words of encouragement, and finances.

For Christ's Glory,

Gleanings from “The Parousia”

This ongoing series of articles is taken from *The Parousia: A Critical Inquiry into the New Testament Doctrine of Our Lord’s Second Coming*, by J. Stuart Russell. Originally published in 1878, Russell used an older style of English and the King James Version of the Bible. We have taken the liberty, when it does no harm to the text, to update the English and use the New King James Version of the Bible. In 1999, *The Parousia* was reprinted with a foreword by R.C. Sproul, in which he stated:

“Few books have forced me to rethink ideas or challenged my assumptions as much as this one has.”

Episode of the Two Witnesses.

We now enter upon the investigation of one of the most difficult problems contained in Scripture, and one which has exercised, we may even say baffled, the research and ingenuity of critics and commentators up to the present hour. Who are the two witnesses? Are they mythical or historical persons? Are they symbols or actual realities? Do they represent principles or individuals? The conjectures, for they are nothing more, which have been propounded on this subject form one of the most curious chapters in the history of Biblical interpretation. So complete is the bewilderment, and so unsatisfactory the explanation, that many consider the problem insoluble, or conclude that the witnesses have never yet appeared, but belong to the unknown future.

It is one of the tests of a true theory of interpretation that it should be a good working hypothesis. When the right key to the Apocalypse is found it will open every lock. If this prophetic vision be, as we believe it to be, the reproduction and expansion of the prophecy on the Mount of Olives; and if we are to look for the *dramatis personae* who appear in its scenes within the limits of the period to which that prophecy extends, then the area of investigation becomes very restricted, and the probabilities of discovery proportionately increased. In the inquiry respecting the identity of the two witnesses we are shut up almost to a point of time. Some of the data are precise enough. It will be seen that the *period* of their prophesying is antecedent to the sounding of the seventh trumpet, that is, just previous to the catastrophe of Jerusalem. The *scene* of their prophesying also is not obscurely indicated: it is ‘the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.’ Notwithstanding Alford’s objections, which appear to have really no weight, there can be no reasonable doubt that *Jerusalem* is the place intended, according to the general consent of almost all commentators and the obvious requirements of the passage. The question then is, What two persons living in the last days of the Jewish commonwealth and in the city of Jerusalem, can be found to answer the description of the two witnesses as given in the vision? That description is so marked and minute that their identification ought not to be difficult. There are seven lending characteristics:

1. They are witnesses of Christ.
2. They are two in number.
3. They are endowed with miraculous powers.
4. They are symbolically represented by the two olive trees and two candlesticks seen in the vision of Zechariah.

(Zech. iv.)

5. They prophesy in sackcloth, *i.e.* their message is one of woe.
6. They die a violent death in the city, and their dead bodies are treated with ignominy.
7. After three days and a half they rise from the dead, and are taken up to heaven.

Before proceeding further in the inquiry it may be well to notice the following remarks of Dr. Alford on the subject, with which we cordially agree:

‘The two witnesses, etc. No solution has ever been given of this portion of the prophecy. Either the two witnesses are literal,—two individual men,—or they are symbolical,—two individuals taken as the concentration of principles and characteristics, and this either in themselves, or as representing men who embodied those principles and characteristics. . . . The article τοις seems as if the two witnesses were well known, and distinct in their individuality. The δυνί is essential to the prophecy, and is not to be explained away. No interpretation can be right which does not, either in individuals, or in characteristic lines of testimony, retain and bring out this dualism.’

On the statement ‘clothed in sackcloth’ (in token of need of repentance and of approaching judgment), Alford says:—

‘Certainly this portion of the prophetic description strongly favours the individual interpretation. For, first, it is hard to conceive how whole bodies of men and churches could be thus described; and, secondly, the principal symbolical interpreters have left out, or passed very slightly, this important particular. One does not see how bodies of men who lived like other men (their being the victims of persecution in another matter) can be said to have prophesied *clothed in sackcloth.*’

Again, on the fifth verse:

‘This whole description is most difficult to apply on the allegorical interpretation; as is that which follows, and, as might have been expected, the allegorists halt and are perplexed exceedingly. The double announcement here seems to stamp the literal sense, and the εἰ τις and δεῖ αὐτὸν ἀποκτανθῆναι are decisive against any mere national application of the words. *Individuality* could not be more strongly indicated.’

by J. Stuart Russell

Again, on the miraculous powers ascribed to the witnesses:—

‘All this points out the spirit and power of Moses, combined with that of Elias. And, undoubtedly, it is in these two directions that we must look for the two witnesses, or lines of witnesses. The one impersonates the law, the other the prophets. The one reminds us of the prophet whom God should raise up like unto Moses; the other of Elias the prophet, who should come before the great and terrible day of the Lord.’

Entirely concurring in these observations, which state the problem fairly, and conclusively set aside any allegorical interpretation as incompatible with the plain requirements of the case, we now proceed to search for the two witnesses of Christ who testified for their Lord and sealed their testimony with their blood, in Jerusalem, in the last days of the Jewish polity, *and we have no hesitation in naming St. James and St. Peter* as the persons indicated.

Let us now see how far the requirements of the apocalyptic description are met by this identification of the two witnesses as St. James and St. Peter.

They are two in number: ‘Individual men, well known, and distinct in their individuality,’ as Alford truly says they must be. They are more than this,—they are fellow-servants and brethren in Christ, associated in the same work, the same church, the same city. The *dualism*, which Alford says is essen-

tial to the right interpretation, is perfect. Still more than this,—‘The one impersonates the law, the other the prophets.’ Who could be a better representative of the law than St. James? though he does not the less impersonate the prophets. St. James indeed strongly reminds us of Elias, who might have been his model; the stern ascetic, whose mighty achievements in prayer he commemorates in his epistle. St. Peter also, who may be called the founder of the Jewish Christian church, reminds us of Moses, the founder of the ancient Jewish church. What the old prophets were to Israel, St. James and St. Peter were to their own generation, and especially to Jerusalem, the chief scene of their life and labours. The period of their prophecy is also remarkable; it is for the space of a thousand two hundred and threescore days, or three years and a half, representing the duration of the Jewish war. They prophecy in sackcloth: that is, their message is of coming judgment; the denunciation of the wrath of God. They are likened to the two olive-trees and the two candlesticks seen in the vision of Zechariah: that is, they are ‘the two anointed ones’ on whom the unction of the Spirit has been poured, the feeders and lights of the Christian church, as Zerubbabel and Joshua were the feeders and lights of Israel in their day. They are endowed with miraculous powers, a characteristic which must not be explained away, and which will apply only to apostolic witnesses. They are to seal their testimony with their blood, and thus far we find St. James and St. Peter perfectly fulfill the conditions of the problem. X

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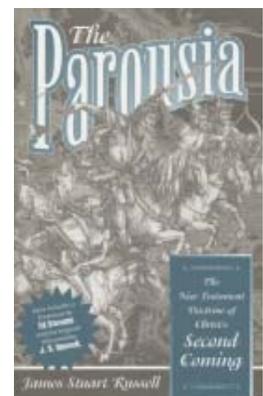
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In an effort to increase the awareness of Preterism, a reader of *FULFILLED! Magazine* is making the incredible offer of a free post-paid copy of J. Stuart Russell's "The Parousia" to all who request one.

This is the 2003 edition published by IPA, containing forwards by Ed Stevens and Walt Hibbard, as well as the original afterword by Russell.





CREATION TO C

Studies in Rede

Paradise Lost—Paradise Restored

by Ed Stevens

Introduction

This final lesson in our series on Redemptive History will survey God's plan as it unfolded from Adam to Christ, focusing mostly on the Genesis account of Adam and the loss of Paradise, followed by a glance at the restoration of Paradise by Christ. The reason we spotlight Genesis is that a correct understanding of "first things" is critical to understanding "last things." They are inseparably linked as type and antitype. Whatever was lost at the beginning must be restored in the end (at least typologically, if not in actuality).

We will develop our study around three questions: (1) What was Adam's original condition? (2) What did Adam lose during the Fall? and (3) What did Christ restore?

What Was Adam's Original Condition?

The words *garden* and *paradise* as used in Hebrew and other Ancient Near Eastern cultures meant "a protected place, fenced in, or walled around." Kings took pride in adorning their palaces with luscious gardens. Inside were the clean and safe things, while outside were the unclean and unsafe. The Garden of Eden was that safe, clean, and holy place where God manifested His presence on earth and met with His human creation. Eden was, in essence, an earthly temple or tabernacle.

Adam, formed from the ground outside the garden and placed by God into the Garden (Gen 2:15) was created innocent and uncorrupted with two potentials:

1. The capability of dying (mortal in a limited sense), but not yet subject to physical death (not mortal in this fuller sense). This means that Adam was *corruptible*, but not yet corrupted by sin.
2. The ability to gain immortality (without dying physically) if he remained faithful to the test; Adam was, however, not created immortal.

There were two trees in the middle of the garden, the Tree of Life and the Tree of the Knowledge of Good and Evil (Gen 2:9). Many interpreters suggest the fruit and leaves from the Tree of Life may have prevented disease, promoted healing, and extended physical life (see Strong, p. 527; Clarke on Gen 2:9 and 3:19). The Tree of Life, however, did not give them immortality.

Adam was placed in the Garden with a covenant to keep (a test of character). Under the probationary terms of that covenant he was to "cultivate and keep the garden" (Gen 2:15) and "eat

freely" from all the trees (Gen 2:16) except the Tree of Knowledge of Good and Evil (Gen 2:17).

Note that Adam's pre-Fall body was neither mortal nor immortal in the fullest sense of those words; rather, it had the potential to become either one depending on how he handled the test. Adam's physical death was not automatic. However, if he failed the test, in addition to dying spiritually and covenantally, he would most certainly die physically without access to the Tree of Life. As long as he remained faithful to the test and ate freely from the Tree of Life, his physical life would have been extended to the end of the probationary period. Then his body would have been "changed" from corruptible into incorruptible (immortal) without experiencing physical death (see Strong, pp. 527, 658; Clarke on Gen 3:19; Berkhof, pp. 213-214), and then snatched away to heaven to live forever in the heavenly Paradise of God (see Boston, Part 2, Thirdly, 3; and Watson, pp. 129, 152). Enoch was snatched away like that, but he did not go into the highest heaven (where only Christ could go), nor did he get his immortal body, until the resurrection.

The ultimate destiny for the saints has always been to receive immortality and dwell with God in the spiritual realm forever. When Adam sinned, it did not change his ultimate destiny of a life in heaven with an immortal body, but it did change *how* and *when* he would receive that destiny. Instead of going there directly without physical death at the end of his successful probation, he would now have to die physically and wait disembodied in Hades until the Redeemer came to accomplish atonement so he could finally receive his immortal body and go to live in heaven with God forever (see Boston, Part 2, Fourthly).

What Did Adam Lose During the Fall?

God warned Adam that if he ate from the Tree of Knowledge of Good and Evil, he would die on that very day. With what kind of death did God threaten Adam and Eve, and did they die the very day they ate? The following five principles should help clarify this:

1. Because they lost access to the Tree of Life, Adam and Eve *began to die* physically on that day. They became mortal on that day and physical death was inevitable. (See Adam Clarke on Gen 2:17; Strong, p. 527)
2. There was also a death in their relationship to God on that day (spiritually, morally, judicially, and covenantally). Adam and Eve no longer stood innocent and righteous in His presence. They were *condemned* (dead in their trespasses and sins) and *separated* from the Garden where they had enjoyed close fellowship with God.

CONSUMMATION

Redemptive History



3. Execution of the physical death sentence was delayed so that man could be sanctified and prepared for eventual life in heaven with God after the Redeemer atoned for their sin.

4. Execution of spiritual death (eternal separation from God in the spiritual realm after physical death) was also postponed until the Redeemer came to pay that penalty for them.

5. God, in His mercy, did not execute the death sentence upon them that very day, even though He had every right to do so. There was a stay of execution until the Lamb of God would provide the sacrificial death that was required (see Boston, Part 2, Fourthly).

Thus, God drove Adam and Eve out of the garden and stationed the cherubim with a flaming sword to prevent reentry (Gen 3:24). Adam and Eve could no longer eat from the Tree of Life and extend their lives on earth forever in a condemned state.

Of course, eternal life in the earthly garden was *never* the ultimate destiny for man anyway. God wanted man to dwell in heaven with him as soon he had passed the test. Life outside the garden would indeed be difficult, but at least it would have an end. Upon physical death, man's disembodied soul would go into Hades and wait there until Christ came to redeem him from that separation, raise him out from among the dead ones, and take him to heaven. In this manner, Death and Hades reigned over mankind from Adam until Christ.

All of the Old Testament events and revelations served as tutorials to equip His people to recognize this Kinsman-Redeemer (Son of Adam) when He arrived, and to enable us to understand what He accomplished.

What Did Christ Restore?

In Genesis 3:15, we see the first hint of the gospel regarding the restoration of Paradise. Adam and Eve were told that a descendant of Eve would crush the head of the serpent. This Son of Adam (Son of Man) would purchase access, not to the earthly Tree of Life in the earthly paradise (Eden), but to the spiritual Tree of Life in the heavenly Paradise of God (Rev 22:2). Jesus was that descendant of Eve (Son of Man), and the New Testament shows how He redeemed His people from eternal condemnation and separation in Hades, and restored access to the heavenly paradise. In their immortal bodies, the saints will live forever in the

fellowship and presence of God.

God never intended His people to spend eternity on earth. Heaven was always their ultimate destiny. But heaven cannot be inherited by flesh and blood bodies corrupted by sin. We need new, incorruptible, and immortal bodies so we can dwell there.

This physical life is a time of sanctification to prepare us for heaven. Because sin is still a part of this earthly life, and the wages of sin is physical death, we still must face physical death. Jesus, however, conquered Satan and redeemed His saints. Death no longer reigns over us. Physical death no longer forces us into Hades; but instead opens the door to the true Paradise! What a glorious victory! Christ has stripped the "last enemy" (Death) of his power, taken away all the saints he held captive in Hades, and restored them to the better Paradise. At physical death Christ will give us new immortal bodies and bring us into the heavenly Paradise with Him. ✘

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AD 70 WAS A TYPE OF THE END OF THE WORLD . . . OR WAS IT?
Don K. Preston

The biblical testimony that Christ’s parousia, the end of the age, and the resurrection were truly near in the first century is virtually overwhelming when one looks candidly at the passages. As *covenant eschatology* continues to spread, more Bible students are, perhaps for the first time, confronting this irrefutable truth. However, traditions die hard. Prejudice and, in many cases, the power of the creeds makes it very difficult to change long-held views.

One view heard more frequently these days is that the fall of Jerusalem was indeed the end of an age, and was even a “coming” of Christ. There was even a type of resurrection in AD 70! In my debate with James Jordan, he stated that he could argue that *all* New Testament eschatological prophecies initially applied to AD 70 because he believed that AD 70 was typological of the “real end.” Likewise, Hank Hanegraaff argues, “The destruction of Jerusalem in AD 70 and the prophecies thereof serve as types that at once point forward to and guarantee a day of ultimate judgment when Christ will appear a second time to judge the living and the dead.”² The point is that it is becoming increasingly popular to argue that AD 70 was a type of a yet future, “real” coming of the Lord.

The big question is, of course, “Were the events of AD 70 typological of the *real* end of the age, the *real* coming of the Lord, the *real* resurrection?” I deny that this is true and will present a few points demonstrating that the events of AD 70 were not typological, but substantive and consummative.

#1 – THE OLD TESTAMENT PROPHETS NEVER FORETOLD TWO ENDS OF TWO AGES, TWO RESURRECTIONS, OR TWO LAST DAYS

When the Old Testament prophets foretold the last days’ Day of the Lord, *they never hinted that there would be another Day of the Lord beyond the “last days” about which they prophesied.* If they did, I would like to ask those making such a claim to present so much as a scintilla of support for that claim. I have discussed this issue with several individuals from different eschatological views and asked for proof for their claims; yet, to this day, I have not been given a single verse in support. I realize that this is somewhat of an *ad hominem* argument, but when the advocates of a typological application of AD 70 *cannot provide a single verse* to prove that the Old Testament prophets ever predicted more than one last days’ Day of the Lord, then it is virtually assured that there is no proof for such a claim!

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OBJECTIVE OVERVIEW

Part of the significance of this first point is that the New Testament

writers repeatedly affirm three critical points:

Their eschatology was nothing but the hope of Israel (Acts 3:21-24; 26:21-23).

The “last days” foretold by all of the prophets—“Yea, all who have ever spoken”— occurred in the first century (Acts 3:21-24).

The last days’ Day of the Lord foretold by all the prophets was near in the first century (1 Peter 4:5-17; 2 Peter 3).

The New Testament writers knew of no other eschatology than the Old Covenant’s promises and God’s promises to Israel (e.g., Acts 2:21-24; 24:14f; 26:21-23).

Thus, if (as far as the New Testament prophets were concerned) all eschatological promises and prophecies *belonged to Israel and her last days*, and if/since they affirmed that all of those promises and prophecies were being fulfilled in their generation and were about to be completely fulfilled, it is more than apparent that they were not looking for another “last days” or another Day of the Lord.

#2 – NO NEW TESTAMENT WRITER EVER STATED THAT THE EVENTS OF THEIR DAY WERE TYPOLOGICAL OF GREATER EVENTS TO COME

Given the fact that no Old Testament prophet ever hinted that the events of AD 70 were to be typological of greater events beyond that event, it is additionally significant that no New Testament author ever stated that the events of AD 70 were typological! Let me reiterate: *No New Testament author ever stated that the events of AD 70 were typological.* This is significant. Hays, commenting on 1 Corinthians 10:6f says: “The events narrated in Scripture ‘happened as *tupoi emon*’ (10:6). The phrase does not mean—despite many translations—‘warnings for us.’ It means ‘types of us,’ prefigurations of the *ekklesia*. For Paul, Scripture rightly read, prefigures the formation of the eschatological community of the church.”³

While the New Testament writers positively affirm that the events that occurred in the Old Covenant days were types of what was happening in the days of the apostles, not one New Testament writer affirms that what was happening in their days was typological of what would happen at some distant point in the future.

eschatology
PROPHECY I

ATTENTION: RULED!



Not one of them says, "We are types of what is coming!" Nor do they say that

what was happening in their day would happen over and over and again and again throughout history!

Concerning 1 Corinthians 10:6f, Barton notes, "Christians in Corinth are told, for example, that they are fortunate to be alive when the decisive moment in history came about. So the present has become the moment to which all the Scriptures have been pointing, though their meaning can only be understood with that divinely inspired intuition which flows from acceptance of the Messiah."⁴ In other words, the goal of all previous ages had, in fact, arrived—not a type or shadow of the "real" consummation or the true goal.⁵ As Wilkin notes, when the New Testament authors and early Christians thought of the events of their day, "Christians juxtaposed the 'types' of the Old Testament and the 'truth' of the New Testament. Earlier events were seen as figures or models that prefigured the spiritual events of the New. . . . the type was perishable, the spiritual reality eternal."⁶

As a direct corollary to this point, no New Testament writer ever compared the fall of Jerusalem with anything beyond it. They always compared it with events that were *past*. For instance, Jesus compared His coming AD 70 parousia with the days of Noah (Matthew 24:37f), not with any event beyond AD 70.⁷ Likewise, he compared the days of Lot with his coming AD 70 parousia, but not with any event beyond AD 70. Since no New Testament author ever suggests, in any way, that what was happening or about to happen was typological of yet-future events, it is unjustified to create such a doctrine.

#3 – THE OLD COVENANT WAS THE TYPE, THE NEW COVENANT IS THE REALITY AND SUBSTANCE

When Paul dealt with the Judaizing movement in Colossia, he presented some truth that must be considered. Jewish and Gentile Christians were being pressured to obey the Torah and submit to the Old Covenant mandates in order to be known as Christians. However, Paul rejected that and told his audience not to be judged by the Old Covenant: "So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ" (Colossians 2:16f). Thus, Paul sets forth the truth that Christ is the *reality*, not the shadow! What Christ accomplished and established is not typological, but "the body," "the reality."

Consider this also: if Christ's AD 70 parousia was typological, then why is everything leading up to that event not typological as well? It is illogical to suggest that Christ's AD 70 parousia was typological, but that

everything leading up to it is the reality of what was foretold. The implications of such a position are clearly disturbing, not to mention a rejection of the gospel.

Is the death, burial and resurrection of Christ typological of something else, something greater to come, at the end of another age? If not, why not?

Is the outpouring of the Spirit in the last days typological of another, greater, outpouring of the Spirit? If so, where is the Scripture to support such a claim?

Is the establishment of the church a type of the establishment of another body of Christ that is greater than the church for which he died?

Is the Abomination of Desolation that occurred in the first century typological of a yet-future, greater Abomination of Desolation?⁸

Is the Great Tribulation that occurred during the end of the Old Covenant age in the first century typological of another, greater Great Tribulation that is yet to come?

It is illogical, and without any scriptural merit, to suggest that Christ's AD 70 parousia was typological of a yet-future event, while denying that all the antecedent signs and precursors of that parousia are typological as well.

#4 – JESUS SAID THE EVENTS SURROUNDING HIS AD 70 PAROUSIA WERE THE GREATEST THAT HAD BEEN, OR EVER WOULD HAPPEN

It must be kept in mind that types *always* go from the lesser to the greater in significance. So to suggest that any of these things listed above were typological of some yet-future event, or typological of events to be repeated over and over, demands that the yet-future events *must be greater and more meaningful than what happened in the life, ministry, resurrection, and parousia of Christ*. To suggest that anything could be greater than these things is surely dangerous: it is, at heart, an anti-gospel claim. Now consider this:

For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. (Matthew 24:21)

Cont. on next page

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ogy.org

FULFILLED



Jesus said that the events of the end of the Old Covenant age would be the greatest that had ever occurred *or that ever would occur!* I concur with Gentry,⁹ DeMar,¹⁰ and others that when Jesus described the events leading up to and including the fall of Jerusalem as the greatest events in history, Jesus was not focused strictly on the number of people who died, but rather on *the covenantal significance of the event*. Jesus was emphasizing the point that the events of the first century, namely, the Great Tribulation and His parousia, were to be the greatest events that had ever occurred or that would ever occur! *Do you catch the power of that?*

Remember that types always move from the lesser to the greater. Since the New Covenant of Grace is greater than the end of the Old Covenant of Torah, would not its end be more catastrophic? The end of the gospel, purchased by the Son of God's blood, would be greater than anything else that had or could occur. Would not the end of time be far greater than the fall of Jerusalem and the end of the Old Covenant theocracy?

I am confident that everyone would agree that anything associated with the traditional views of eschatology—that is, the end of time, the destruction of the cosmos, the end of the Christian age, etc.—would be far greater in scope and meaning than the fall of Jerusalem and the end of the Old Covenant age. Yet, Jesus leaves no room for argumentation. He said that the events surrounding the end of that Old Covenant age would be the greatest ever. How then is it possible to argue that Christ's AD 70 parousia was simply typological? Logically, scripturally, textually, you cannot tenably make that argument.

#5 – “THESE BE THE DAYS OF VENGEANCE WHEN ALL THINGS THAT ARE WRITTEN MUST BE FULFILLED”

Jesus said that during the fall of Jerusalem “all things that are written must be fulfilled.” Jesus' words in Luke 21:22 are as emphatic as his words in Matthew 24:21. This leaves us with few options in our understanding:

Jesus did not mean “all things that are written.” Those who would make this argument bear the burden of proof to demonstrate that, in this text, “all things that are written” does not mean “all things that are written.”

If Jesus' words are true (and, of course, they are), then this destroys the idea that his AD 70 coming was typological, that is, predictive of another yet-future event. You cannot agree that all things that are written were fulfilled and then suggest that “some things written” remain unfulfilled!

If Christ's AD 70 parousia fulfilled all things that are written, then any suggested future coming of Christ, end of the age, etc., has no scriptural merit. *It is not written and, if it is not written, we cannot hold it as a scriptural truth!*

Therefore, the suggestion that the AD 70 parousia was simply typological of the “real” Second Coming (or, for that matter, of Christ's coming again and again throughout history) contradicts Luke 21:22. Jesus did not say He was coming in AD 70 and would continue coming repeatedly. Alphaeus Crosby, writing in 1850, made a valid point: “Whether we suppose his predictions to have had two or twenty senses, whether he spoke of two comings or two hundred, did not the comprehensive words ‘all these things’ include the whole?”¹¹ If all things that are written were fulfilled in Christ's AD 70 parousia—and Jesus said they would be—it is patently false to say that there are more prophecies to be fulfilled or that Christ must somehow come again and again. This is a denial of what our Lord said.

SUMMARY

There is a great deal more that we could say on this issue, but space forbids. I have attempted to offer clear-cut, textual evidence to demonstrate that Christ's AD 70 parousia was not typological, but was in fact the fulfillment of “all things that are written.” The suggestion that it was but a type has no scriptural or logical support, and is therefore untenable. ✕

¹ James Jordan/Don K. Preston debate, St. Petersburg, FL, 2003. DVD available from www.eschatology.org.

² Hank Hanegraaff, *The Apocalypse Code* (Nashville: Nelson, 2007), 257, n. 75.

³ Richard Hays, *Conversion of the Imagination* (Grand Rapids, MI: Eerdmans, 2005), 11.

⁴ John Barton *The Biblical World*, Vol. 1 (New York: Routledge, 2004), 142.

⁵ See my article on 1 Corinthians 10:11, “The End of the Age Has Come,” at www.eschatology.org/index.php?option=com_content&task=view&id=66&Itemid=61

⁶ Robert Wilkin, *The Land Called Holy* (London: Yale University Press, 1992), 326.

⁷ I am cognizant that many believe Matthew 24:37 to be a discussion of a yet-future, final coming of Christ. However, in a three-part study of Matthew 25, I demonstrate definitively that Matthew 24-25 discusses only one coming of the Lord, and that was the AD 70 parousia. This study is available on mp3 from my webstore at www.eschatology.org.

⁸ This issue alone raises all sorts of covenantal questions. The Abomination must be seen as an *expression of Mosaic covenantal wrath on Israel* (Deut 28-30). However, the Mosaic Covenant has been forever removed! Thus, if there is a yet-future Abomination of Desolation, what covenant provides for such a judgment from YHWH? The New Covenant most assuredly has no such provisions!

⁹ Kenneth Gentry, *He Shall Have Dominion* (Tyler, TX: Institute for Christian Economics, 1992), 347. “I would argue: first, the covenantal significance of the loss of the temple stands as the most dramatic redemptive-historical outcome of the Jewish War.”

¹⁰ Gary DeMar, *Last Days Madness*, Revised Edition (Atlanta: American Vision, 1994), 102f.

¹¹ Alphaeus Crosby, *The Second Advent* (Boston: Phillips, Sampson and Co.), 52-53.

Another Date Bites the Dust

If you are reading this article it means that another significant date for the rapture has come and gone. Although every generation since the time of Christ was sure that *they* were the “last days” generation, our generation has the (supposed) advantage of a major piece of the prophetic puzzle being in place—the rebirth of the nation of Israel. That, according to many prophecy experts, is the *supersign*. That is why there was such fervor and conjecture over the decade of the 1980’s. Because Israel became a nation again in 1948, and because a biblical generation is considered to be forty years, 1988 promised to be an exciting year! Perhaps you can recall the popular booklet, *88 Reasons Why Christ Will Return in 1988*. Those who held to a pre-trib rapture set their sights on 1981 (1988 minus the 7-year tribulation). When the trumpet blast wasn’t heard in 1981, theories were adjusted slightly to put the rapture, rather than the Second Coming, in 1988.

1988 is long gone, but even as its final days were elapsing the prophecy experts were busy “recalculating.” Perhaps the forty-year generation didn’t begin at Israel’s rebirth in 1948, but when Israel recaptured portions of Jerusalem and the Temple Mount in 1967! That meant that the Second Coming would occur in 2007 and, for pre-tribbers, the rapture in 2000. As Y2K fever was added to prophetic speculation, it seemed certain that the year 2000 was going to be it! Everything was falling into place—why, even civilization as we knew it might cease to exist after Y2K. Certainly the end was at hand. Well, we all know what a bust Y2K turned out to be in both the secular and sacred arenas.

That left 2007 (1967 plus a 40-year generation). Certainly something major in the prophetic scheme of things would occur in 2007. In fact, one individual challenged Partial-Preterist Gary DeMar’s eschatology, extolling the fact that the rapture was certain to occur in 2007. Gary



responded to the individual stating that his attorneys would draft a form deeding all of the individuals’ assets to American Vision (Gary’s ministry) on January 1, 2008, since the individual would no longer need them. Gary never received a response!

Now that 2007 is history, the “bills are due” on that date as well. That is not to say that the “experts” are not already offering a new set of dates with refined calculations which have incorporated further study (I’m hearing rumors of 2012). But just how many chances are we suppose to give these “experts”? Perhaps the old adage, “fool me once, shame on you; fool me twice, shame on me,” should be applied.

Believe what you want, but I prefer another group of “experts” when it comes to Bible prophecy; a group which claimed that “no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet 1:20-21). What did these men say as they were moved by the Holy Spirit?

Peter: *The end of all things is at hand* (1 Pet 4:7).

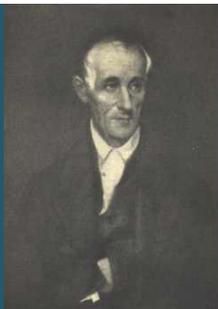
James: *The coming of the Lord is at hand* (James 5:8).

John: *Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour* (1 Jn 1:18).

Paul: *All these things . . . were written for our admonition, upon whom the ends of the ages have come* (1 Cor 10:11).

Jesus: *There are some standing here who shall not taste death till they see the Son of Man coming in His Kingdom* (Matt 16:28).

I am much more comfortable in preserving the integrity of what *these* men said, and reexamining my concept of the Second Coming, than holding tenaciously to my concept and lumping these inspired prophets with every other “expert” who has been wrong about “their” generation. How about you? ❧



Moses Stuart

Inquiry respecting the Two Witnesses

In pursuing the object of the Inquiry, I shall first introduce in the briefest manner possible, those opinions respecting the two witnesses which are plainly nothing but mere *conjectures*, and therefore not entitled to any serious examination. I shall then subjoin some other views to which particular importance has been recently attached, and which therefore need some discussion.

Conjectures in respect to the Two Witnesses

(a) They are the Old and New Testament; so Melchior, Affelman, and recently Croly. (b) They mean *all* preachers instructed by the Law and the Gospel; so Pannonius and Thomas Aquinas. (c) Christ and John the Baptist; Ubertinus. (d) Pope Sylvester and Mena, who wrote against the Eusychians; Lyranus and Ederus. (e) Francis and Dominic, the respective heads of two orders of monks; quoted in Corneluis a Lapide. (f) The great *wisdom* and *sanctity* of the primitive preachers; Alcssar. (g) John Huss and Luther; so Horzoff. Others; John Huss and Jerome of Prague. (h) The Waldenses and Albigenses; and the Apocalyptist names *two*, because of the Law and the Gospel, and also with respect to such *pairs* in sacred history as Moses and Aaron, Elijah and Elisha, Joshua and Zerubbabel; he had also his eye upon John Huss and Jerome of Prague; Vitranga. Andrew Fuller also supposes the two witnesses are the Waldenses and Albigenses; Lecture on Apoc. in loc. (i) The Jewish and Gentile Christians in Aelia (the new name of the city built on the ruins of Jerusalem by Adrian), who preached to Jews and Gentiles the necessity of reformation; Grotius, and after him Hammond.

This syllabus comprises only a part of the interpretations given to the verse before us. The intelligent reader, who is in any tolerable measure acquainted with the criticism of the present day, needs no formal refutation of such interpretations. Almost all are wholly inappropriate, in that they have respect not to the period of the invasion of Palestine by the Romans, but to one a long time afterwards. One of them (c) even falls upon a period antecedent to the death of Christ. The whole of them, with some slight exception in the cases of (b) and (f), are entirely incongruous and irrelevant.

Other views which have a better claim to be examined.

(1) The two witnesses are the two high-priests, Ananus and Jesus; who nobly withstood the Zealots in Jerusalem, and were massacred by them; so Herder and

Eichorn; and after the latter, his humble imitator, F. A. L. Matthaei, and others.

The reason for rejecting this opinion, which was made current for a time through the eloquence and ability of Herder and Eichorn, are brief and in my apprehension entirely conclusive. (a) These two high-priests were *zealous Jews* and the *enemies of Christianity*. How then could the Savior say of them: *MY witnesses?* v. 3. And how could he be called *THEIR Lord?* v. 8. (b) How can these two high-priests be said to prophesy during the 1260 days of the invasion, when in fact they were destroyed during the very first year of it, viz. during A.D. 67? (c) What mean their *resurrection* and *ascension* to heaven? (d) In what sense could the Apocalyptist say, that these two high-priests possessed miraculous powers, like those of Moses and Elijah? (e) The spontaneous impression of every reader is, that the two witnesses, whoever they might be, were the *friends* of Christ and the Christian cause, and that they were endowed with the miraculous powers of the primitive teachers of Christianity; but how can these predicates belong to the decided enemies of Christ—the persecuting Jews of that time?

(2) Recent commentators of distinguished note in Germany have revived in part the ancient exegesis of Rev. 11:3-13, which maintained that *Moses* and *Elijah*, or *Enoch* and *Elijah*, are the two witnesses spoken of in the passage before us.

So Bleek, and so Ewald in his recent Commentary. The ground of this interpretation is, that the Jews of ancient times, and also the early Christians, expected that Christ would make his appearance to vindicate the rights of his kingdom, preceded by the prophets above named, or at least two of them. Elijah was considered as undoubtedly one of the two, because Mal. 4:5 was regarded as having expressly named him; and in respect to the other, there was a division of opinion, the Jews in general believing the other prophet to be Moses, while some of them held to Enoch. The position of Bleek and Ewald of course is, that the writer of the Apocalypse partook of these alleged ancient views; that he expected that Christ would speedily come in person to destroy or subdue all his enemies, and would then commence his new and glorious terrestrial reign; and also that his *heralds* would be Elijah and some other distinguished ancient prophet. These heralds would indeed be slain by opposing enemies; but they would be raised triumphantly from the dead, and then the victories of the Messiah would become conspicuous and universal.

Of course, all apprehension that the writer of the Apocalypse was inspired, or had any correct knowledge

Who are the Two Witnesses?
Revelation 11:3-13



Perspectives

of the future, is abandoned by such a position; and indeed nothing is more manifest, than that both Bleek and Ewald, (and others who agree with their views), do not hesitate at all to believe, and do virtually maintain, that John was in no important respect any more enlightened as to the *future*, than other Jewish Christians of the times in which he lived.

In Mal. 4:5 it is said, that ‘Elijah the prophet will come, before the great day of the Lord.’ That the Jews of ancient times gave a literal interpretation to this passage, seems to be quite clear from Matt. 17:10-12; Mark 9:11-13, “Why say the scribes that Elijah must first come?” But equally clear is it, also, from these passages and from Matt. 11:14, that the Savior *explicitly* declares John the Baptist to have been the Elijah meant by the prophet Malachi.

How, now, I may be permitted to ask, after declarations so explicit as these, can we be persuaded, that the primitive Christians still continued to believe in another and a *literal* coming of Elijah? That John the apostle was familiar with the views of Christians, will not, I trust, be questioned. What ground then is there, to induce us to believe that John expected a literal coming of Elijah? And what is there in Scriptures, which is a good ground for supposing that *another* prophet was then expected to come with him?

What then is the *apposite*? And what does the nature of the case admit or require?

In Rev. 6:11 the martyrs supplicating for retribution upon the enemies and persecutors of the church are told, that *they must wait for a while, until the number of martyrs becomes augmented, and the iniquity of their persecutors comes to its*

full completion. Against the judgments of heaven which are to overtake the latter, Christians in general are secured by the seal of God impressed upon their foreheads, chapter 7. Here, in chapter 11, which brings us to the close of the first catastrophe, we have a picture of the renewed and bitter efforts of the enemies of the church to destroy it, even at the period when destruction was impending over themselves. In this way the reader is prepared to acquiesce in the doom which awaits them, on the sounding of the seventh and last trumpet.

Nor is this all. The long suffering of God is thus displayed towards his once beloved people. They are exhorted to repentance while destruction is impending, in order that they may escape. Prophets furnished with miraculous powers, like those of Moses and Elijah, so as to give full proof of their divine mission, are sent to them. But they will not hear. When the time fixed by heaven for their probation is past, those prophets are given up to the persecuting fury of their enemies, and they fall a sacrifice. Yet the cause which they advocated is not rendered hopeless by this. It is not

even weakened; for the martyrs are raised from the dead, and ascend in triumph to heaven. In other words: “The blood of the martyrs is the seed of the church;” for the church becomes victorious by the deadly assaults made upon it. The enemies of religion may indeed bring upon themselves swift destruction, by their malignity; they do so; but the church will rise and triumph, and enjoy continued divine protection and favor, amid all the trials to which it can be subjected.

That *literally* two, and only two, witnesses were to appear in these times of peculiar wickedness; that they were to be *literally* raised from the dead, and to ascend to heaven, etc.; we need not strive to disprove, in commenting on such a book as the Apocalypse. In all cases great allowance is of course to be made for symbol and costume. Still, it is also a matter of course that there should be some *facts* at the basis; and here these facts are, that God would raise up faithful and well endowed preachers among the Jews, at the period when the nation were ready to perish; that those preachers would be persecuted and destroyed; and after all, that the Christian cause would still be triumphant. If we go beyond this in literal interpretation, we are at once merged into abysses from which there is no escape; for how could all “the inhabitants of the earth” literally obtain the news of the death of the witnesses in three and a half days, and send presents to each other, and come to Jerusalem and exult over their dead bodies, within the same period of time (vv. 9-10)? But enough—for it is impossible to make out a literal exegesis on any ground whatever, except that of absolute absurdity.

One question remains, on the ground now assumed. Why *two* witnesses? Because, in the first place, two are a competent number to establish any matter (see Deut. 17:6; 19:15; Num. 35:30; John 5:30-33; Matt. 18:16). But I would not say, that this is all which need be supposed in the present case; for the mission of the seventy disciples in pairs (Luke 10:1); the appearance of conspicuous prophets and personages for the management of the Jewish political and ecclesiastical affairs and for their reformation (such for example as Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua), seems plainly to point to a basis on which we can build in part the explanation of the number *two* in this case. The meaning is, that a *competent* number of divinely commissioned and faithful Christian witnesses, endowed with miraculous powers, should bear testimony against the corrupt Jews, during the last days of their Commonwealth, respecting their sins; that they should proclaim the truths of the Gospel; and that the Jews, by destroying them, would bring upon themselves an aggravated and an awful doom. All beyond this is mere *costume* or *symbol*; and this, employed in like manner as we find symbols employed in every other part of the Apocalypse.

Two Witnesses in
chapter 11?

Stuart (from p. 13)

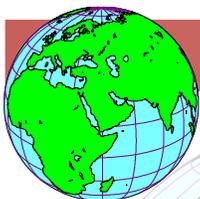
But an earnest inquirer may perhaps be disposed to go still further in his inquiries, and ask: ‘How much of all that is now supposed to be predicted here, *actually* happened during the invasion of Judea by the Romans?’

This question, however, we have not the adequate means of fully answering simply by historical documents. Josephus is not the historian of *Christians*. He touches indeed, in a short paragraph, upon John the Baptist, on James the brother of Jesus, and perhaps upon the history of Jesus himself; but he was too much involved in Jewish prejudices and civil concerns, to inquire after matters of Christian history. Tacitus of course gives us nothing but political and civil history. He is brief, full of fiction and prejudice in respect to the opinions of the Jews, but graphic as to some events of Jewish war. The New Testament history of the church does not cover the ground under examination. Early ecclesiastical histories, such as that of Hegesippus and others, have perished. But still, we have an authority of the most decisive nature remaining. It is the Savior himself, who, in his prophecy respecting the destruction of Jerusalem, has plainly foretold the persecution of Christians, at the period in question (see Matt. 24:9-13; Mark 13:9-13; Luke 21:12-16). Perfectly reconcilable with the fulfillment of this prediction we may suppose it to be, that, according to the testimony of the ancients, the great body of Christians fled beyond the Jordan to Pella, when Palestine was invaded by the Romans. That Judea could successfully resist the Roman power, no considerate person would believe. Hence the flight of Christians, in accordance with the warnings of the Savior. But still, the case can hardly be imagined,

where *all* would be able to make good their escape. The sick, the aged, paupers, persons of a hesitating or doubting turn of mind, must, or at least would, delay, or give up an effort to fly. Then, among the faithful and zealous teachers of Christianity in Palestine, there must have been those who chose to remain, and preach repentance and faith to their perishing countrymen. These I regard as being symbolized by the *two witnesses* in Rev. 11:3. That they are endowed with *miraculous* powers, is surely no matter of just offence to the Christian critic, considering the period in which they lived. It is by the presentation of their lofty character and endowments, and their subsequent martyrdom, that the Apocalyptist has so exceedingly heightened the picture of Jewish guilt. One cannot find it in his heart to deny, that the time for sounding the last woe-trumpet had at length fully come.

At all events, it is clear that the Zealots and other Jews did not lose their disposition to persecute at this period. And well may we suppose that Christians, when they urged the declarations of the Savior as to the impending fate of Jerusalem, would be taken off by the Zealots, on grounds of political jealousy, if not on other grounds; for all who manifested a sense of approaching danger, or made an effort to restore peace, were destroyed by the Zealots. But to destroy the Christian religion, or even to arrest its final triumphs, was not in the power of the Jews or of the Romans. Truth achieved its victories then; it was destined to achieve still greater triumphs. ❧

MOSES STUART (MARCH 26, 1780—JANUARY 4, 1852), WAS AN AMERICAN BIBLICAL SCHOLAR, AND HAS BEEN CALLED THE FATHER OF EXEGETICAL STUDIES IN AMERICA. HIS TWO-VOLUME COMMENTARY ON THE APOCALYPSE WAS PUBLISHED IN 1845.

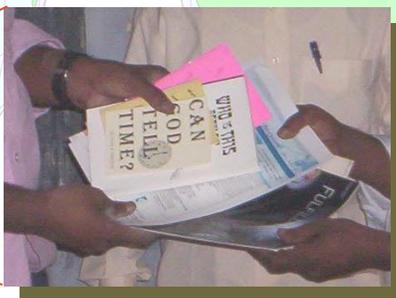


Preterism Around the World

Prabhu Das is a Church of Christ minister who is diligently spreading the Truth of Preterism in India. He publishes a monthly newsletter and in November of 2007 hosted his second annual Preterist conference. In the photo below Prabhu (center) is shown handing out Preterist materials to those attendees interested in learning more

about Preterism. Among the materials handed out were some of Don Preston’s booklets and none other than *FULFILLED! Magazine!*

Prabhu states that there are daily reports of Christian Pastors and Evangelists being beaten by Hindu fanatics. To prevent the growth of Christianity in India, Hindu fundamentalist groups have pressured the government to pass the anti-conversion



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India

law in many states. Recently the government passed another order to prevent the preaching of the gospel in or around the Hindu pilgrim places.

Additionally, there is much opposition to Preterism. It seems that anti-Preterist material is more abundant and spreading more quickly

than Preterist materials, and many who are open to Preterism are fearful of being expelled from their fellowships. Prabhu's mentor was even accused of being mentally ill for teaching that Christ has come!

Please keep Prabhu and his ministry in your prayers. X



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FULFILLED MAGAZINE

Prophecy Quiz

If $A = C$ and $B = C$, then:

1. $A = B$ 2. $A < B$ 3. $A > B$

Even those of us who are not “rocket scientists” understand that if both A and B are equal to C, then A and B must be equal to each other. Unfortunately, many abandon this principle when identifying Revelation’s *Mystery Babylon*. Let’s substitute “C” in the above equation with “Cursed of God for shedding righteous blood,” and “B” with “Babylon” (for Mystery Babylon).

And in her [Mystery Babylon] was found the blood of prophets and saints, and of all who were slain on the earth. (Rev 18:24)

Unquestionably, Mystery Babylon was guilty of righteous blood. Now let’s substitute the “A” in the above equation with “Apostate Judaism.”

Therefore, indeed, I send you [Jews] prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth from the blood of righteous Abel to the blood of Zechariah, son Berechiah Assuredly, I say to you, all these things will come upon this [Christ’s] generation. (Matt 23:34-35)

Equally clear is that the apostate Jews of Jesus’ day were guilty of all the righteous blood shed on the earth. So we must ask the question: If apostate Judaism was guilty of righteous blood in God’s eyes ($A=C$), and if Mystery Babylon was guilty of righteous blood in God’s eyes ($B=C$), how can first-century Apostate Judaism not be Mystery Babylon ($A=B$)? Especially since Apostate Judaism was guilty of **all** the righteous blood. What righteous blood was left for Mystery Babylon to shed?

Preterism . . . *it’s about time!*

It’s about the time Jesus told His disciples that He would return—*this (His) generation!*

It’s about the time the New Testament authors told their readers Jesus would return—*soon, near, at hand, shortly!*

It’s about time for a scriptural explanation other than delay!

It’s about time for a “last days” view that doesn’t conjure up gaps and parenthetical ages!



Preterism . . . *maybe it’s about time you looked into it!*