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FULFILLED! *Magazine*

EXPLORING AND PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

**For the creation waits with eager longing
for the revealing of the sons of God**

8th Annual Bible Conference

THE KINGDOM & WORLDVIEW CONFERENCE

OCTOBER 6-8, 2023

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4. Editor's Note

5. Mailbag

Catch some of the letters to the editor and comments on articles and features from the readers

6. Perspectives - Rod Stokes

New Creation (Groans and Labors)

10. Perspectives - Adam Maarschalk

The Millennium

12. Perspectives - Charles Meek

How to Interpret the Bible/Why I Became a Preterist

14. History of the End - Edward E. Stevens

Mop-up Operations After Jerusalem Fell

16. Objection Overruled! - Don K. Preston

Responding to Jason Bradfield—Part 2

Reader Beware!

The views expressed in these pages are those of the individual contributors and do not necessarily reflect the views of FCG or other contributors. FCG does not tell readers what to believe; rather, FCG provides readers with resources intended to aid in discovering biblical foundations informing what they believe. FCG strives to give readers something worthwhile to think about—we avoid telling them what to think. Please understand that we cannot vet every contributor's various doctrinal positions or read every advertised book. We rely on you, the reader, to be a Berean: prayerfully discuss and examine all positions presented according to Scripture to establish any truth or application as you work out your own salvation with fear and trembling.

General Editor
Brian L. Martin

Copy Editor
Kayla F. Martin

Design & Layout
Kayla F. Martin

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FCG
3784 Camanche Pkwy N.
Ione, CA 95640-9614

How to contact us:
FCG
3784 Camanche Pkwy N.
Ione, CA 95640-9614
admin@fulfilledcg.com

(530) FCG-AD70 [324-2370]
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Editor's Note...

I AM A BIT late in getting this issue out. We finally found a contractor willing to take on our deck replacement project and we needed to either start on August 28th or wait another two and a half months for him to complete a large commercial job. We wanted to get the ball rolling and therefore started in August. Because we could save a substantial amount of money by tearing down our existing deck ourselves, Kayla and I did that the week of the 21st, which was the week I had planned on finalizing this issue. Pushing the issue back by one week is not a problem, and I figured I could finalize the following week. However, the jack hammers and concretes saws, followed by nearly constant hammering, didn't create an environment conducive to concentrating in front of the computer. Not to mention that Kayla and I were pretty much spent after spending six days tearing down our old deck with temperatures in the nineties. So, I pushed the issue out another week. You'll still get the Fall issue in the Fall, so all's well that ends well, I say.

After asking everyone to renew their subscription over the course of the last year we ended up with a greatly reduced mailing list. We are applying the money saved on postage to printing costs and increasing the number of pages from sixteen to twenty. As the mailing slowly grows over time, we may have to cut back the page count at some point, but we'll cross that bridge when we get there.

TJ Smith was busy wrapping up his latest book *The Last Semite* and couldn't provide an article for this issue. Several of TJ's articles over the previous year have been gleaned from his research for this book. Readers who enjoyed those articles may want to purchase a copy of his book (Note that his book is not available from FCG. See TJ's contact info on page 18.)

You will note that this issue has three "Perspectives" articles. The first, by Rod Stokes, provides a perspective on the Romans 8 passage about all creation groaning. The second, by Adam Maarschalk, offers a view of the Millennium that differs slightly from the standard preterist view (hmm, is there a standard preterist view?). As always, "Perspectives" articles are intended to give you another perspective to think about. Because TJ was unable to write an article for this issue, I've included two short articles by Charles Meek. Charles' articles also seemed to fit within the "Perspectives" category, so hence the third article. Charles hosts two websites that have short, easy to read articles about Christianity and eschatology.

www.FaithFacts.org
www.ProphecyQuestions.org

Some of you may note what appears to be a repeat of last issue's article Heal Our Hearts, Heal Our Land, Heal Our World, and think that I forgot to replace it with new content. Although the title and the theme are the same, the content is different. I have a new prayer in this issue. I'm undecided as to how long I will continue this theme; let me know your thoughts.

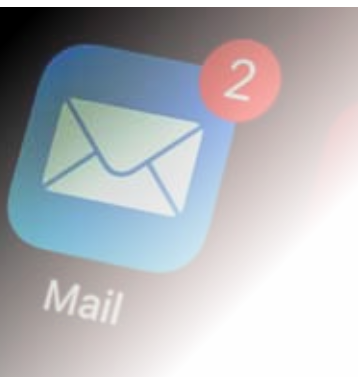
I think that wraps things up for this issue. Thanks for your continuing prayers and financial support!

Blessings,

Brian



Mailbag...



I recently retired from my position as professor of Old Testament. During my tenure there, I did my best to introduce preterism to all my students. Your book and your magazine were both very helpful in that regard.

While reading on your website yesterday, it struck me how much hard work you and your co-workers have consistently done over the years on a volunteer basis to promote the message of fulfilled prophecy and life in Christ. So, I just want to say “thank you” for all that work. I hope the enclosed gift will help you continue that work.



Thank you for your dedication and all those years of hard work towards the preterist cause. I’ve been a long time lurker, but have enjoyed the *Fulfilled!* Magazine over the years. While I’ve moved away from the preterist position somewhat, I do still read the articles. Please find enclosed a small token gift for your magazine’s expenses.



I am enclosing a donation for the coming year of *Fulfilled!* Magazine, my “renewal.” My own serious Bible studies began in the late 1970s. I was raised (from age 22) as a Christian under the dogmatic teachings of dispensational premillennialism (which I now call “dispen-sensational-ism”). As time went on, I had doubts in the tenets of that teaching. I would notice contradictions. I was the only one I knew (at the time) that believed the “great city” of Revelation was indeed Jerusalem (the book of Ezekiel cinched it for me). I acquired *Who Is This Babylon?*, and that was the nudge I needed. Thank you, brother Don Preston for your books! How about a verse-by-verse commentary series?



Thank you so much for your printed copies. Looking forward to future copies. Lord bless you greatly.



I loved the article by Adam Maarschalk “Was Nero the Beast of Revelation?” I urge you to ask him to write a Revelation commentary and ask Michael Day to produce a two-volume The Kingdom Bible and add some of Adam’s articles to the New Testament.



“
Your book and
your magazine
were both very
helpful ...



For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.
(Rom 8:20-22 NASB)

The Old Creation was about to be “Set Free”

*... since they relate only to food and drink and various washings, regulations for the body imposed **until a time of reformation**.* (Heb 9:10 NASB throughout)

*But when Christ appeared as a high priest of **the good things to come [or to be born/created]**, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, **not of this creation** . . .* (Heb 9:11)

*In the exercise of His will He **brought us forth** by the word of truth, so that we would be a kind of **first fruits among His creatures**.* (James 1:18)

*But according to His promise we are looking for **new heavens and a new earth**, in which **righteousness dwells**.* (2 Peter 3:13)
[See also: Isa 1:26; 51:16; 54:1-14; 65:17; 66:22; Dan 12:3; Mal 3:3-4; Matt 5:18-19]

*Then I saw a **new heaven and a new earth**; for the **first heaven and the first earth passed away**, and there is no longer any sea.* (Rev 21:1) [See also: Isa 51:16; 65:17; 66:22; Rev 20:11; 1 Cor 7:31; 1 John 2:17; 2 Peter 3:10-13]

*And He who sits on the throne said, “Behold, **I am making all things new**.” And He said, “Write, for these words are faithful and true.”* (Rev 21:5)

The books of Hebrews and Revelation provide a lot of support for Old and New Creation typology, as do the Old Testament prophets like Isaiah. The old creation was redeemed from its Fall, and renewed-recreated spiritually, and had a new beginning or fresh start. It is a new heavens and earth, not just a new earth or a new heaven. There is both a **heavenly aspect** of the New Creation, as well as an **earthly aspect** of it (i.e., the **visible and invisible** church or Kingdom).

What I want to do here is to delve deeper into the understanding of this passage from the perspective of

the “earthly seen realm.”

When trying to understand this Romans 8 passage, I believe a lot of the confusion for many people, stems from not understanding the “full scope” of what “*the creation*” is that Paul is speaking about, and thus what is meant by “*the whole creation groans and labors*.” It needs to be remembered that in Genesis 1:1 that God created BOTH the heavens (unseen realm) and the earth (seen realm). When Adam and Eve sinned, it affected “ALL OF CREATION”—both the **spiritual heavenly unseen realm** AND the **earthly seen realm**. The original purpose and function of both were altered.

Included in Christ’s redemptive work would be to “**restore and reunite**” the heavenly unseen realm with the earthly seen realm into His ONE eternal Kingdom (Eph 1:10).

An aspect of “the whole creation” to remember is the condition of “the whole creation” **before Adam fell**.

Part of the “full scope” I wanted to add to this topical study was to include some further understanding into the “earthly literal” aspect of both what the original earth creation was supposed to do in its service to God, and how, once it was “*delivered from the bondage*” (in Christ), it was

again able to accomplish what it was made to do—bring glory to God.

An aspect of “the whole creation” to remember is the condition of “the whole creation” **before Adam fell**. Heaven (unseen realm) and Earth (seen realm) were **united**. God, a resident of the heavenly unseen realm, could walk with Adam and Eve in the earthly realm of the Kingdom in the garden in “full fellowship” – unseen and seen realm of the Kingdom united and in full harmony. There wasn’t any sin—there wasn’t any separation from the Tree of Life. Creation was all around Adam and Eve, and everything reflected God to them. Everything was just about innocence, peace, purity, and knowing God in intimacy. Adam named all the animals in the Garden, so every time He saw an animal, it reminded him of God. Every time he heard a bird sing, it reminded him about God. Every time he would smell the perfume of

New Creation (Groans and Labors)

Rod Stokes

Rod works full time, serves as a pastor/teacher locally, and also a missionary, training a 5-year Gen. - Rev. Full Redemptive History Preterism program to large groups of pastors/leaders twice each year in Bible seminars in various countries throughout Asia.
boreanbible777@gmail.com



a flower, it would remind him about the majesty and glory of God. The stars and moon at night would speak of the glory of God, and the Sun in the day would touch the soul as the warmth touched the skin. Nothing was hindering the full language of creation from “speaking the language” it was meant to, as everything pointed to something glorious and incredible about the Creator who created it. The creation story in Genesis chapter 1 is full of imagery of how creation speaks of the creator and His majesty and glory.

So, in the beginning before sin entered the world, everything of creation was working in harmony to draw man’s awe and give glory to God. Adam and Eve couldn’t go through their day without walking by a babbling brook, or seeing a squirrel collecting nuts, and not be reminded of how God is taking care of the flowers, and the bees, and everything, and His creation was doing what it was created to do **which was to draw man in awe to His Creator, to worship Him in glory, to give Him the glory that He deserves.** That is why we were created—to be in fellowship and relationship with God, and to give Him glory.

But once sin came, humanity became “self-centered,” and everything was “all about us now.” Adam and Eve immediately started blaming each other or blaming the serpent. Later, Cain kills Abel. And there is greed, and there is lust, and everything is shifted and altered in the world, and the whole purpose of creation— “to draw man to constantly reflect” on God, and His goodness, and give Him glory—was ruptured and corrupted.

Recall in Romans chapter 1 how Paul writes in verse 18 that “*the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*” Truth, which is supposed to draw them to God. Truth is supposed to be expressed in everything around them in creation. Creation is supposed to reflect God to them and draw them to Him. But they’re suppressing it. It isn’t that creation is not reflecting the truth and glory of God, but the ungodly are suppressing it “*in unrighteousness,*” “*because what may be known of God is manifest in them,*” (v. 19). They have a conscience, and they have an intellect, and they

have the call from God to “*come let us reason together*” to know that He is the Creator of all that they see around them (Isa 1:18), and that they did not evolve, and that they are “*without excuse.*” Since creation, God’s eternal attributes are said to be clearly known by man, including the eternal power and the divine nature, but they “*suppress the truth.*”

A child is not born in this complete hardened state, but rather, as the passage states, they “become” futile in their thoughts. That is where the battle is—in the mind. They become hardened through a process in their lives by the things they see, and hear, and the filth that they allow into their minds. They **become** futile in their thoughts and their foolish hearts are darkened. It is a process, because the thoughts become bad—therefore the hearts become hardened; the conscience becomes dull—therefore it leads them into further and further darkness.

But once sin came, humanity became “self-centered,” and everything was “all about us now”. Adam and Eve immediately started blaming each other or blaming the serpent.

So, reflecting on the “earthly” aspect of the whole creation, Paul is explaining that since the Fall, creation was subjected to futility, and it is metaphorically “groaning” because man has grown hard in sin and futile in their thoughts and creation has not been able to do what it was created to do—draw man to reflect upon God’s goodness and to draw us to have awe and give Him glory.

So, metaphorically, creation’s purpose was subjected to futility and had lost the ability to do what it was created to do. And when we come to Romans 8, Paul says that creation is groaning, it is in sorrow, it is in agony, and the time has come right to the verge of giving birth—**a new creation**. No matter how much (or how little) someone may understand about all of this, Paul clearly states that this was on the verge of consummation right there in the first century. Very helpful for us to remember is that there is a “seen and unseen realm” to all of this (earthly/seen and heavenly/unseen), and much was to take place in the spiritual unseen realm.

For the earthly realm on which we are focusing, as a “born-again” believer, a Christian is a “new creation” (Gal 6:15; 2 Cor 5:17). A born-again Christian has “new life.” They have God dwelling in them. They have

continued on page 8

New Creation

Rod Stokes

... continued from page 7

the mind of Christ (1 Cor 2:16). The unbeliever's mind has become darkened and futile in their thoughts, but the believer's mind has been transformed and renewed (Rom 12:2).

The believer's mind has been transformed—they have a new mind. They have entirely new thought patterns. Romans chapter 8 gives us a simple and clear description of this. In Romans 8:5 it says, *“for those who live according to the flesh* (that is, unregenerate people; non-Christian people) *set their MINDS on the things of the flesh* (To put it simply: unsaved people have an unsaved mindset. Fleshly people think about fleshly things), *but those who live according to the Spirit* (those born-again), *the things of the Spirit.”*

A believer has a NEW MIND: Romans 8:6 *“For the mind set on the flesh is death, but the mind set on the Spirit is LIFE and PEACE.”* They have a whole new mind—this is incredible! The Greek word here *“Froneema”* means *“mindset.”* An entirely NEW way of THINKING is what it means. Not a new brain, but a new way of thinking. As Christians they now have the Holy Spirit and think on the spiritual level and not the fleshly level.

Look at 1 Corinthians 1:30 *“But of him who are in Christ Jesus, who became for us wisdom from God . . .”* Look at this—all of a sudden it says Christians have the wisdom of God! And the Psalmist declares in Psalm 92:5, *“. . . thy thoughts are very deep.”* Now, suddenly, a Christian (born-again **“new creation”**) can plunge into the deep thoughts of eternal God. They think in ways they never thought before. They are able to think receiving God's thoughts.

1 Cor 2:11-12, *“11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.”*

So, a Christian has the wisdom of Christ, and they have the knowledge of God granted to them by the Holy Spirit. Look at vv. 15-16, ¹⁵*“But he who is spiritual judges all things, yet he himself is rightly judged by no one.”* ¹⁶*For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ.”* We have the MIND of Christ! A Christian is NOT like the natural man in v. 14, to whom it is all foolishness. A Christian now has the mind of Christ—they now understand the wisdom of God—the Spirit of God brings them wisdom

about God that they would otherwise never ever have. A Christian is someone who is “born-again”—a **NEW CREATION**.

Since the beginning, after God had finished creation on the sixth day, nothing new has been created—but then, in the first century, you have “born-again” man called a **new creation**. A “new creation” which had the wisdom and mind of Christ—indwelt by God Himself, now with the ability to understand creation from the way it was created, and for what purpose it was created—to create awe in man and bring glory to God.

The visible realm of the Kingdom on earth (in the Church), was about to be reunited with the heavenly realm by Christ at His imminent *Parousia* in AD 66-70. The New Heavens and Earth would be consummated and it would grow forevermore saving souls from every nation, tribe and tongue (Isa 9:7; Eph 3:21). The “leaves of the Tree of Life” (the gospel) would bring healing to people from all nations (Rev 22:2; Ezek 47:12). The power of the gospel would change hardened sinners into “new creations,” as children in meekness.

The creation around us comes alive in power and majesty to the born-again believer. Prior to being saved one could go through life and take no knowledge or thought of a full moon, a flower blooming, the cycle of the seasons, or the song of a bird in the morning, whereas, upon new “born-again” life, all of creation becomes as “new” in its life and purpose—no longer “subjected to futility,” but now in “new meaning and life” able to bring us in awe to God where we give Him glory for His majestic creation we enjoy all around us.

The “born-again” believer's mind is now thinking with the wisdom from God because we are a NEW CREATION, with a new heart, new spirit, and the “mind of Christ.” Recall all of those verses above which tell us what happens to someone when they're regenerated and have the Spirit of God living within them. Creation is now able to accomplish what it had been groaning for since the Fall—to draw a regenerated heart in awe to God to bring Him glory.

God had created everything around us to bring us in awe to Him. To draw us to Him in awe of seeing how all these creatures work together in an amazing eco-system designed by the Great Designer. Now a born-again believer can be in awe at a sunrise, the changing seasons, the birth-death cycle of so many things, such as a seed sprouting on the forest floor that had laid dormant for

years waiting for the death of other growth around it allowing for space to clear for its new life to begin, and countless things each day, month and year that we will now see “anew” in creation around us that we wonder how we did not see before.

Paul was saying they were living on the cusp of a new birth. The “new creation” would not be a “literal” recreating of better bugs and snakes, but was metaphorical, typological, and spiritual, and would have **both** an earthly and heavenly aspect. Man himself was literally, spiritually a “NEW CREATION” upon being born again. Physical creation would have its purpose **restored, regenerated, refreshed, rebuilt, transformed, and renewed** in its ability to bring the “born-again” believer in awe to give glory to its Creator. And at Christ’s imminent *Parousia* all of those remaining living believers would be raptured into their own individual, new, perfect, immortal, spiritual bodies and enter the New Heavens to live with God forevermore in the heavenly unseen realm of the reunited Kingdom. All subsequent born-again believers after the *Parousia* populate the seen realm of the “forever increasing” (Isa. 9:7) consummated reunited “One Kingdom.” Forevermore, when each believer takes their last breath in this physical realm of the Kingdom they immediately step into the unseen realm of the reunited Kingdom and receive their individual, perfect, immortal, spiritual body, as Christ has, which is able to dwell in the heavenly spiritual Kingdom where the angels and all the other individual believers currently are.

At the *Parousia* in AD 66-70 the New Heavens and Earth eternal Kingdom was fully consummated. From then on, every believer who physically dies leaves this earthly realm (in the Church) of the Kingdom, and steps right into the unseen heavenly realm of the Kingdom. There is no longer the waiting place of *Hades/Sheol*—the final resurrection took place at the *Parousia*. The born-again believer enters into the heavenly realm where there are no more tears, no more sorrow, no more dying.

For a born-again believer, they have the wisdom of God and mind of Christ and the Spirit of God indwelling them to enable their “new man” to understand the earthly physical aspects of the NEW CREATION and NEW HEAVENS AND EARTH, as well as the Heavenly aspects of Christ returning with His Kingdom in the heavenly realm at the *Parousia*, which had been cleaned out and access barred to Satan, the demonic beings, and anything unclean.

Will we understand it all while living life in the earthly realm of the Kingdom? No. But once we leave this world and go to heaven we will have all of eternity to be in awe as we grow in understanding of the great depths and riches of the majesty and holiness of YHWH and His glorious redemptive history. ✝

Did You Know?

- You can view all the past issues of *Fulfilled! Magazine* on our website
- Beginning with the 2021 Spring issue, there are pdf versions of all articles available to print
- We have a page listing 101 timing passages, with a printable pdf version
- We have a "Brief Introduction to Preterism" article online, with a printable pdf
- You can leave comments for individual articles
- You can view our "You've Gotta Be Kidding, Right?" video on our site

This article is from a summary handout Adam provided for his 2018 talk at the Blue Point Bible Church Conference listing the main points why he believes the millennium took place between the two great Jewish revolts.

1st Great Revolt: AD 66-73

2nd Great Revolt: AD 132-135

<https://adammaarschalk.com/2018/04/03/the-1000-years-and-the-two-wars-of-revelation-20-long-island-conference-presentation/>

1. Revelation 19 ends with the beast and the false prophet captured and cast into the lake of fire (verse 20) and their followers killed and fed to the birds (verse 21). The next three verses describe Satan being captured and sealed in a pit for 1,000 years (Rev 20:3). I believe Revelation 19:17–20:3 chronologically describes the capture of the beast, the false prophet, and Satan in AD 70-73. This was then followed by the 1,000 years (Rev 20:4-6).

2. Revelation 20:3 states that the purpose for sealing Satan in a pit for 1,000 years was “so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.” When Satan was released, he immediately went out to deceive the nations to war (Rev 20:7-9). When the book of Revelation was written (around AD 65), Satan had already been deceiving the whole world for a while (Rev 12:9). He soon gave his power, throne, and authority to the beast (Rev 13:2) who made war (Rev 13:4-7). A survey of the

New Testament shows that Satan was not bound prior to AD 66, but rather that he walked around freely like a roaring lion (1 Peter 5:8; see also Rom 16:20, 1 Cor 5:5, 2 Cor 4:4, 2 Cor 11:13-15, 1 Thess 2:18, 1 Tim 5:15).

So we see that Satan deceived the nations to war before the 1,000 years, and as soon as he was released he did the same thing again. I believe he deceived the nations to war at the time of both great Jewish revolts; and that he gave his power, throne, and authority to the leaders of both great revolts.

This is probably the biggest reason why I respectfully disagree with a number of other preterists who teach that the 1,000 years began around AD 30.

3. Besides Revelation 20:4, several other passages state that Jesus would sit on His throne with the saints at the time of His coming in judgment and in His kingdom. These include Daniel 7:7-11 and 7:23-27, Matthew 19:27-28 and 25:31, and Revelation 3:21. These passages show that, before the saints sat on thrones to judge, Christ returned in judgment, the beast was defeated, the resurrection took place, and the saints inherited the kingdom. Sitting on thrones marked the beginning of the 1,000 years, according to Revelation 20:4. This fits the timeline of AD 70, but not the timeline of AD 30.

4. Revelation 20:4 identifies the saints who reigned with Christ for 1,000 years. Special (perhaps exclusive) attention is given to those who “*had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands.*” This description is taken from Revelation 13:11-17, where the second beast works closely with the first beast to make war on the saints for 42 months (AD 66-70).

This is probably the biggest reason why I respectfully disagree with a number of other preterists who teach that the 1,000 years began around AD 30. I feel they would need to demonstrate that the 42-month reign of the beast took place prior to AD 30 (a position I’m not aware of anyone holding). I believe Revelation 20:4 clearly shows the 1,000 years beginning after the beast’s reign, since the participants of the 1,000 year reign are those who refused to worship him and take his mark.



Comparing Revelation 13:10-17 and Revelation 20:4

“And I saw the souls of those . . . And they lived and reigned with Christ for 1,000 years.”

AD 66-70	AD 70-132
Revelation 13	Revelation 20
<i>“he who kills with the sword” (Rev 13:10); “He was granted power to . . . cause as many as would not worship the image of the beast to be killed” (Rev 13:15)</i>	<i>“who had been beheaded for their witness to Jesus and for the word of God” (Rev 20:4)</i>
<i>“and they worshiped the beast” (Rev 13:4); “and causes the earth and those who dwell in it to worship the first beast” (Rev 13:12; see also verse 15)</i>	<i>“who had not worshiped the beast or his image” (Rev. 20:4)</i>
<i>“And he causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads. . . ” (Rev 13:16-17)</i>	<i>“and had not received his mark on their foreheads or on their hands” (Rev 20:4)</i>

5. Revelation 20:9 says that the deceived nations “surrounded the camp of the saints and the beloved city,” suggesting a targeting of Christians living in Jerusalem. Justin Martyr (AD 100-165) gave the following account about the persecution of Christians in Jerusalem during the Second Great Revolt:

During the recent Jewish War, Bar Cochba, the leader of the revolt of the Jews, had the order issued against Christians that, if they did not deny and defame Jesus Christ, they would be led away to suffer the most severe punishments” (Apol. 1.31.6; Eusebius, HistEcc 4.8.4; quoted in Martin Hengel, *The Zealots*, p. 300).

6. Revelation 20:10 says, “And the devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are...” The language used in this verse strongly suggests that, when Satan was cast into the lake of fire, the beast and the false prophet were already there. This fits well if the beast and false prophet were destroyed in the First Great Revolt (AD 66-73), Satan was sealed in the bottomless pit at that time, he was released “1,000 years” later, and then he was cast into the lake of fire after his final brief reign of deception during the Second Great Revolt. ✚

	Beast and False Prophet	Satan
AD 70-73	Defeated and cast into the lake of fire (Rev 19:20)	Bound in the bottomless pit (Rev 20:1-3)
AD 132		Released from his prison (Rev 20:7)
AD 135		<i>“cast into the lake of fire and brimstone where the beast and false prophet are” (Rev 20:10)</i>

How to Interpret the Bible

I'VE HAD A LIFELONG interest in theology. Some things Christians believe are curious to me. For example, many conservative evangelical Christians, the group which I generally consider myself to be a part, proudly say, "We take the Bible literally." Indeed, they use this statement as a test for orthodoxy. Well, here are few questions I'd like to ask them:

- When Jesus said that He is the vine (John 15:5), did He mean that He is a plant?
- Is God literally a rock (2 Samuel 22:3; Psalm 18:2, etc.)?
- Should we literally hate our mother and father so that we can be Jesus' disciple (Luke 14:26)?
- If your eye causes you to sin, should you literally pluck it out (Mark 9:47)?
- Must we sell everything we have and give it to the poor in order to inherit eternal life (Luke 18:18-22)?
- Is it necessary to literally eat Christ's body in order to have life (John 6:53)?
- Did the mountains and the hills really break into song and the trees clap their hands (Isaiah 55:12)?
- Is it literally true that serpents and scorpions cannot harm Christians (Luke 10:19)?
- Would the moon literally turn to blood before the Day of the Lord (Joel 2:31)?
- When God judged Babylon, an event in actual history, did the stars and sun literally stop giving their light (Isaiah 13:10) and the heavens literally tremble (Isaiah 13:13)? When God judged Edom did the sky literally roll up like a scroll (Isaiah 34:4)? When God judged Israel according to Micah 1:2-16, did the mountains literally melt and the valleys split? Read these passages and numerous others like them in the Bible (for example, Isaiah 24:23; Ezekiel 32:7; Amos 5:20; 8:9; Zephaniah 1:15) and then consider what you think of Matthew 24:29.

Are there times when we should understand the Bible literally? Yes!

Some Christians may insist that, indeed, even these passages are to be understood "literally." But certainly at least some of these are examples of how the Bible uses a variety of language techniques to describe real things in NON-literal language. Note that Jesus himself often used hyperbole, for example, to make important points.

I have a very conservative view of the Bible and believe that it is the inspired Word of God in its entirety—and that it communicates a literal sense even when it employs non-literal genres. But that does not mean that every word or phrase was meant to be taken in a wooden literal sense. The fact is that nobody is a consistent literalist, nor should anyone be!

In our everyday language, we use figures of speech so often that we do not even think about them. We sing metaphorically "A Mighty Fortress Is Our God." We say things like "I could eat a horse," "cat got your tongue," "the four corners of the earth," "the sky is falling," "coming apart at the seams," "he has a yellow streak down his back," etc. We use hundreds of such idioms that are not literal, but people in our culture understand exactly what is meant.

The Bible too uses a variety of literary devices. It uses parables, poetry, hyperbole, allegories, metaphors, and many other figures of speech. In particular, it is common in the Bible to use astronomical language to describe important prophetic events. These events are often when God "came down" in judgment against the Jews or their enemies.

Hebraic terminology may be unfamiliar to us but was clearly understood by first-century Jews. Certain events prophesied in the Bible in Hebraic apocalyptic language we know for certain have already been fulfilled, such as God's judgment upon Babylon (above).

Are there times when we should understand the Bible literally? Yes! But, should we really interpret the Bible "literally" in every instance? Of course not. It is more faithful to Scripture to interpret each passage the way it was INTENDED in its context and understood by its original audience. †

Charles S. Meek

Charles is the author of *Christian Hope through Fulfilled Prophecy* and co-admin of the Facebook page "Evangelical Preterism."
www.FaithFacts.org
www.ProphecyQuestions.org



Why I Became a Preterist

WITH A MEASURE OF teeth gnashing, and years of study—I became convinced that the preterist view of eschatology is the correct one. Here are a dozen reasons why.

1. Bible teachers to whom I had been listening could not give meaningful answers to my challenging questions about prophecy. Worse, they seemed less interested in truth, and more interested in defending a presumptive position. I wanted to follow the Shepherd, not the sheep. I wanted to defend God's Word, not an institution.
2. I could no longer ignore, in good conscience, the over 100 time-statements in the New Testament that limit fulfillment of the prophesied events within the lifetimes of the New Testament writers. (There really are over 100 of them.)
3. I did my homework and found that the setting of all fifteen specific mentions of the "last days" or "end times" in the New Testament cannot be placed beyond the first century without doing violence to the text.
4. I realized that I was ignorant about what happened in Jerusalem in AD 70 and the theological significance of these events.
5. I was shocked to discover that Jesus, as well as his disciples, stated that virtually all OLD TESTAMENT prophecy would be completed in their literal generation—that is, the first century.
6. I realized that if Jesus and his disciples were wrong about the timing of fulfillment of the prophetic events, the charges against Christianity concerning Jesus being a false prophet would be true. The preterist view is the only one that answers the critics' charges. Jesus kept his word. He is not a false prophet. There is no need to make excuses for Him or gloss over challenging passages.
7. I had heard Christians argue that language such as "moon turning to blood," "coming on clouds," "make the heavens tremble," etc. should be understood literally. I was always skeptical about literalizing these phrases, and my closer investigation revealed that my skepticism was warranted. Such phrases are typical non-literal Hebraic apocalyptic language to describe God's intervention (usually judgment) on cities or nations in history.
8. I realized that the Bible never speaks about the end of the physical universe or planet earth. (Really, it doesn't.)
9. I noticed that Christians tend to interpret the Bible through the lens of the daily news events—and have accordingly been making false and embarrassing predictions about the end of the world for 2,000 years. If they would be reading through the lens of the original audience instead, they would get a different picture.
10. I learned that over 130 competent scholars have been identified as teaching that Revelation was written prior to AD 70, and that Revelation is mostly about the events surrounding the destruction of Jerusalem and the temple during the Jewish-Roman War of AD 66-70.
11. I discovered that there are over 30 passages in Revelation that (a) demand fulfillment soon after being written down, and (b) Revelation does not introduce new concepts, but rather connects the events described there with the same ones mentioned elsewhere in the Bible.
12. I noticed that objections to preterism are shallow, disjointed, biased, arbitrary, and inconsistent. Objectors are willfully blind about key passages and mostly regurgitate things they have heard from people who have not really studied the issue either.

Perhaps you might have an initial knee jerk reaction to the above. Please don't take my word for it. Don't be lazy—do the homework this important topic deserves. Start at my websites below. †

www.FaithFacts.org

www.ProphecyQuestions.org

OUR TWO PREVIOUS ARTICLES gave us a peek into the desperate situation in Jerusalem during the siege. It was a literal horror story, which clearly shows what happens to a nation which fails to honor God and serve Him. God abandons them to be destroyed by those who are even more wicked.

Christians around the world desperately need to remember this lesson of history. We need to humble ourselves and pray and seek His face and turn from our wicked ways so that He will draw near to us again and heal our land (2 Chron 7:13-14).

In the previous article, we ended with the burning of the Temple and the complete subjugation of Jerusalem by September 7, AD 70. Only three fortresses remained under the control of the Zealots—Herodium, Machaerus, and Masada. The following is a chronology of the mop-up operations after the fall of Jerusalem.

AD 70 – Simon b. Giora and John of Gischala (two of the three main Zealot leaders) came out of their underground hiding places and surrendered to the Romans. Titus held them in chains to take them to Rome to be displayed in his triumphal celebration. **Simon bar Giora** was executed at the end of the triumph “by being thrown to his death from the Tarpeian Rock near the Temple of Jupiter” (Wikipedia article entitled, *Simon bar Giora*). **John of Gischala** was imprisoned in chains in Rome for the rest of his life [*Wars* 6.433-434 (6.9.4)].

AD 70 – “Not one stone left upon another” (Matt 24:2) – After Jerusalem fell, the Roman soldiers dismantled the Temple stone by stone to get the gold and silver out from between the cracks where it had melted during the fire, thus unknowingly fulfilling Jesus’ prophecy about *not one stone left standing upon another* [*Wars* 7.1-3 (7.1.1); 7.115 (7.5.2); 7:376 (7.8.7)]. Of course, Jesus was referring only to the temple building itself, not to the outer perimeter walls of the temple platform, but most futurists miss this point.

Oct 70 – The temple vessels were taken to Rome by Titus (*Wars* 7:5:5-7). Many of the young healthy captives were taken to Rome. The children were sold as slaves. The old and sick were killed. Seven hundred were reserved by Titus for his triumph in Rome, including both Simon b. Giora and John of Gischala. The rest of the able-bodied were sent to the mines, rock quarries, galley ships, and to various Roman cities to be used in their theatres and arenas for amusement, and to fight with wild animals [*Wars* 1:28 (20.11.3); 2:457 (2.18.1); 6:418 (6.9.2); 7:24 (7.2.1); 7:38

(7.3.1); 7:208 (7.6.4); 7:373 (7.8.7)]. Earlier in the war (AD 67), Vespasian sent six thousand captives to Corinth to help dig the Isthmian canal [*Wars* 3:540 (3.10.10)].

Oct 70 – Josephus went to Rome with Titus, and was adopted into the Flavian family, and commissioned to write both the *Wars* (AD 78) and the *Antiquities* (AD 93). Agrippa II and his sister Bernice also went to Rome with Titus. Josephus supposedly obtained a lot of details about the war from Agrippa, which were added to his *Wars* and *Antiquities* (according to Schurer and Glatzer).

Oct 70 – Yohanan b. Zakkai – Shortly before Vespasian was proclaimed emperor (AD 69), *Yohanan b. Zakkai*, the most prestigious Pharisaic rabbi at that time, defected to the Romans. He was associated with the school of *Gamaliel I*, the same school where Saul of Tarsus had studied one generation earlier. When brought before Vespasian, he predicted that Vespasian would soon become Emperor and capture Jerusalem. He only asked that he be allowed to build a school at Yavneh. But he did far more than just build a school. Those rabbis secretly reconstituted the *Beit Din* (house of judgment, i.e., Sanhedrin council), ostensibly only for deciding matters related to Jewish customs, culture, and religion, but later found to be fostering the second Bar Kokhba revolt sixty-two years later. It was this group of rabbis who transformed Biblical Judaism into Rabbinic (or Talmudic) Judaism. Yohanan was the chief rabbi who later tutored *Rabbi Akiba*, who sixty years later proclaimed *Bar Kokhba* as the Messiah. That group of rabbis made the most sweeping changes in Jewish doctrine and practice for all generations to come. They developed a new kind of Judaism that did not need the Temple, priesthood, or sacrifices. They finalized the Old Testament canon of Scripture, and formulated the 18 benedictions, to which they soon added a severe malediction (curse) against heretics (*minim*). That malediction was also aimed at the Judaizing false Christians who were left behind. There were no writings coming from any true Christians at this time claiming that the Christians were the True Jews and True Sons of God. This makes us wonder what happened to the

Final Decade
Jewish and Christian History

Edward E



Foreword by Mi

Follow-up Operations After Jerusalem Fell

Edward E. Stevens

Ed is President of the
International Preterist
Association

preterist1@preterist.org
www.preterist.org



Christians who supposedly fled to Pella and other areas outside Judea before the war. If they were still around, why were they so silent?

Three Fortresses Remained

AD 70 – **Vespasian ordered Lucilius Bassus** (military commander) and **Liberius Maximus** (the new procurator) to **sell all the land** in Judea. He gave the city of *Emmaus* to 800 of his soldiers for them to inhabit after he honorably dismissed them from their military service. He also imposed a **two-drachma tax** on every Jew, which is the same amount they formerly paid every year to the Temple in Jerusalem. [*Wars* 7:216-218 (7.6.6)]

AD 71 – **Three fortresses remained** in the hands of the Zealots—Herodium, Machaerus, and Masada. *Bassus* was sent to eliminate those three fortresses. He assumed control of the troops from *Cerealis Vitellius*, and marched to **Herodium**. Its defenders quickly capitulated with little resistance [*Wars* 7.163 (7.6.1)].

AD 72 – **Machaerus was better situated and supplied**, and thus put up more resistance. It was originally fortified by Alexander Jannaeus in about 90 BC. It was subsequently destroyed by Pompey's General Gabinius (57 BC), but then rebuilt by Herod the Great in 30 BC [*Wars* 7.171-177 (7.6.2)]. After Herod died, it was given to his son Herod Antipas (who ruled 4 BC until AD 39). This is where Antipas imprisoned **John the Baptist** and then beheaded him at the request of his wife Herodias's daughter Salome (Matt 14:1-12) [*Antiq* 18.116-119 18.5.2]. *Bassus* took his army to **Machaerus**

and built a ramp on the east side from which to more easily batter its walls and storm the fortress. The Jews in the upper city quickly surrendered when one of their young defenders was captured and threatened with crucifixion. A few within the lower city were able to escape, but 1,700 of the remaining men were killed, while their women and children were sold as slaves [*Wars* 7.164-209 (7.6.1-4)].

AD 72 – **Judas b. Jairus (Yair) and some others had escaped from Jerusalem during the siege through some underground tunnels** and fled to the forest along the Jordan river, where they were joined by the refugees from

Machaerus. *Bassus* then sent his scouts to find them, and brought his cavalry to surround their camp. The soldiers cleared the trees around the site to prevent their escape. This forced the Jews out in the open. Only twelve Roman soldiers were killed and a few more wounded, while all 3,000 of the Jews were killed. [*Wars* 7:210-215 (7.6.5)]

AD 72 – **Lucilius Bassus died not long after Machaerus was captured** and was replaced by *General Flavius Silva*, who then took charge of the assault on Masada. [*Wars* 7:252 (7.8.1)]

Refugees and Rebels fled to other nations and tried to rekindle the rebellion there

AD 73 – After Jerusalem fell, **some of the Sicarii fled to Alexandria** (Egypt) and tried to stir up a rebellion there. But the Jewish leaders in Alexandria took swift action against them and captured 600 of them. None of them were willing to desist from their rebellion or swear allegiance to Caesar, not even their wives and children, so they were put to death [*War* 7.413-419 (7.10.1)].

AD 73 – **Other Rebels fled to Cyrene** (Libya) where they tried to stir up trouble. One of them, named *Jonathan*, gathered a band of followers and led them into the desert, promising that he would perform miracles for them. The rulers of Cyrene reported this to the Roman governor *Catullus*, who sent horsemen and footmen out into the desert to round them up. When *Jonathan* was captured, he falsely claimed that the wealthy Jews of Cyrene had supported his efforts. *Catullus* then killed 3,000 of the leading Jews in Cyrene and seized their property. *Jonathan* then accused *Josephus* and some of the leading Jews of Alexandria of supporting his rebellion, but *Vespasian* found the accusation to be false. *Jonathan* was then tortured and burned alive, and *Catullus* was reprimanded by *Vespasian* for wrongly killing three thousand of the leading Jews in Cyrene. Soon afterwards, *Catullus* died of a severe intestinal disease, which the Jews considered to be his just punishment for killing their fellow countrymen [*War* 7.437-453 (7.11.1-4)]. ✚

Next time we will deal with the capture of Masada. For more details on any of this, check out our podcasts (www.buzzsprout.com/11633), and get a copy of my historical book, *Final Decade Before the End*, found here: www.preterist.org/product-cat/all/

Before the End
Just Before the Jewish Revolt

E. Stevens



Michael Alan Nichols

Responding to the Critics: Jason Bradfield on Luke 21:22 Bradfield's "Reason" for Abandoning the Truth of Covenant Eschatology

Luke 21:22: *"These be the days of vengeance in which all things that are written must be fulfilled."*

In our previous article we began responding to Jason Bradfield's claim that Luke 21:22 applies only to the particulars entailing the destruction of Jerusalem. He writes:

The immediate context of Lk. 21.22 is clearly speaking of judgment on Israel. Therefore, the "particulars" in question are "all" of that which attends the judgment of Israel . . . nothing more. In other words, "all things written" about Israel's judgment will be "fulfilled."

If you have not read that first article, I encourage you to do so as it lays the foundation for what follows.

Isaiah 65

For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. I will rejoice in Jerusalem. (Is 65:17-19a)

In a survey of the commentaries in my Logos Bible Study program I did not find even one commentator who denied that this prophecy was the source of Peter's prediction of the coming New Creation. The same can be said of Revelation 21.

So, here we find the paradigmatic prophecy of the New Creation. What is so astounding is how all the commentators I've examined literally ignore the antecedent to the "for" that begins verse 17. That word "for" flows from the discussion of the previous verses; it is built on it. In other words, the promised New Creation would flow from what is described in the previous discussion. And what is that?

Therefore I will number you for the sword, And you shall all bow down to the slaughter; Because, when I called, you did not answer; When I spoke, you did not hear, But did evil before My eyes, And chose that in which I do not delight." Therefore thus says the Lord God: "Behold, My servants shall

eat, But you shall be hungry; Behold, My servants shall drink, But you shall be thirsty; Behold, My servants shall rejoice, But you shall be ashamed; Behold, My servants shall sing for joy of heart, But you shall cry for sorrow of heart, And wail for grief of spirit. You shall leave your name as a curse to My chosen; For the Lord God will slay you, And call His servants by another name; So that he who blesses himself in the earth Shall bless himself in the God of truth; And he who swears in the earth Shall swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My eyes. (Isaiah 65:12-16)

Here we find the prediction of the destruction of the corporate body of Israel. In vv. 8f we find the prediction of the salvation of the remnant, which doctrine comprised such a vital part of Paul's message (Rom 8-11). Thus, Isaiah 65 foretold the salvation of the remnant *and the destruction of the corporate body of Israel*. That destruction then leads to, *"for behold, I create a New Heavens and New Earth"*! This is the promise of the destruction of one "world" and the creation of another world, with a New People, a New Name, in a New Heaven and New Earth and a New Jerusalem!

We thus have two facts presented: The judgment and destruction of the Old Creation, which included the Old Jerusalem, and the creation of a New Creation. (The promise of the New Jerusalem implies the destruction of the Old Jerusalem).

Notice again all of the (eschatological) "particulars" flowing out of the promise of that coming destruction:

- **A New People.**
- **A New Name**
- **The Salvation of the remnant**
- **New Heaven and Earth**
- **New Jerusalem**

Unless one can divorce those eschatological tenets from the predicted judgment of Jerusalem, it is undeniable that these eschatological "particulars" would be fulfilled at that judgment.

Jason Bradfield on Luke 21:22 - Part 2

Don K. Preston

Don is president of
Preterist Research Insitutue

dkpret@cableone.net
www.eschatology.org
www.bibleprophecy.com



To suggest that these are not eschatological tenets would be specious at best. We thus have, in this foundational, eschatological passage, a direct, inseparable connection between the judgment on Jerusalem and Israel, and crucial eschatological “particulars.”

Some (by far the minority and oft times critical scholars who reject inspiration) have argued that Isaiah was not, after all, predicting the eschatological consummation. Rather, he was predicting the judgment of Israel at the hands of the Babylonians and the ensuing return of Israel to the land. There are insurmountable problems with this view.

First, a New People was not created at the time of the Chaldean destruction.

Second, a New Name was not given to the remnant that returned. (The motif of the creation of a New People with a New Name is also found in Psalms 102 and Isaiah 49 & 62 and the New Testament cites these prophecies in their predictions of the last days consummation; e.g., Ps 102 / Heb 1; Is 49 / 2 Cor 6:1f; Is 62 / Matt 16:27f).

Third, a New Creation was not created during the return from Babylon. And there is something critical to note here. In the prediction of the coming of the New Creation, the Lord said, “*the former shall not be remembered*” (v. 17). The word “remembered” is from the Hebrew word *Zakar*, which is a word with incredible covenantal significance.

Commenting on the use of the word “remember” in Revelation (but with application also to its Hebraic roots), Jason Meyer writes, “Remember’ is a common term associated with covenants. It does not mean that God forgets and needs a reminder. The verb could be idiomatically rendered ‘to act in order to fulfill the covenantal oath or obligations.’ Jason Meyer, *The End of the Law*, NAC Studies in Bible and Theology, (Nashville, TN; B&H Academic, 2009), 245, n. 41). Note how, in Isaiah 65: 11 the Lord accused Israel: “*But you are those who forsake the Lord, Who forget My holy mountain,*” which means she was not obeying the covenant mandates for worshiping on Zion.

What this means is that in Isaiah 65, when the Lord said the former creation would no longer be *remembered*, is that the Old Creation had a covenantal relationship with the Lord, but, when the New Creation came, that Old Covenant

relationship would cease. This logically demands that we identify the Old Creation with Old Covenant Israel and her covenant “world” and not as the material, physical “heaven and earth.” It demands that the New Creation is *a New Covenant heaven and earth!* This is the very expression of “Covenant Eschatology.” Thus, just like Isaiah 24-25 foretold the destruction of the Old Covenant world of Israel, this chapter does the same. There is perfect harmony here.

Fourth, although the physical city of Jerusalem was rebuilt after the return from Babylon, we know the New Heaven and Earth cannot be referent to physical realities, and therefore should see the New Jerusalem likewise as a non-physical reality.

In fact, when we come to the subject of the New Jerusalem as found in the New Testament, we are informed that it is a heavenly, not earthly reality Jerusalem. Galatians 4:22f (where the Old earthly Jerusalem was on the verge of being “cast out); Hebrews 12:21f; Hebrews 13:14; Revelation 21, etc., all powerfully attest to this truth. Furthermore, we are told that the earthly Jerusalem was no “abiding city,” but the eternal Heavenly Jerusalem / Zion was “about to come.” It was “at hand” and coming “soon,” “shortly,” and “quickly” in Revelation. Where do you suppose the New Testament writers got their concept of a New Jerusalem? Well, among many other texts, Isaiah 65 (not to mention chapter 66) was undeniably a foundational prophecy of that coming spiritual city.

So, once again, as a reminder, Isaiah 65 unequivocally foretold the destruction of Old Covenant Israel and Jerusalem. That was not a prophecy of the Chaldean destruction. Flowing directly out of that judgment and destruction is the New Creation, a New People, with a New Name. These elements are undeniably eschatological, and, to reiterate, they are inseparably tied to the judgment of Jerusalem and Israel.

Here is what this means:

Unless one can divorce those eschatological tenets from the predicted judgment of Jerusalem, it is undeniable that these eschatological “particulars” would be fulfilled at that judgment.

...continued on page 18

Objection Overruled!

Don K. Preston

... continued from page 17

Unless one can prove definitively that Isaiah 65 was not a prediction of the AD 70 judgment, it means that all of those particulars were fulfilled in that judgment. Isaiah 65 is explicit: “*you will all bow down the slaughter.*”

If one posits the fulfillment of Isaiah 65 at a supposed “end of time,” that demands that Israel—Old Covenant Israel—will remain as God’s chosen, covenantal people until the end of time, because it is only at the destruction of the former covenantal creation that the New Creation arrives. Simply stated, Old Covenant Israel had to be destroyed to bring in the New Heavens and Earth.

It is universally admitted that *the resurrection brings in the New Creation*. Thus, since Isaiah 65 undeniably posits the New Creation at the time of the destruction of Old Covenant Israel, this means that the foundationally important doctrine of the resurrection was to be fulfilled at the time of the destruction of Old Covenant Israel.

So, let’s close with this summary:

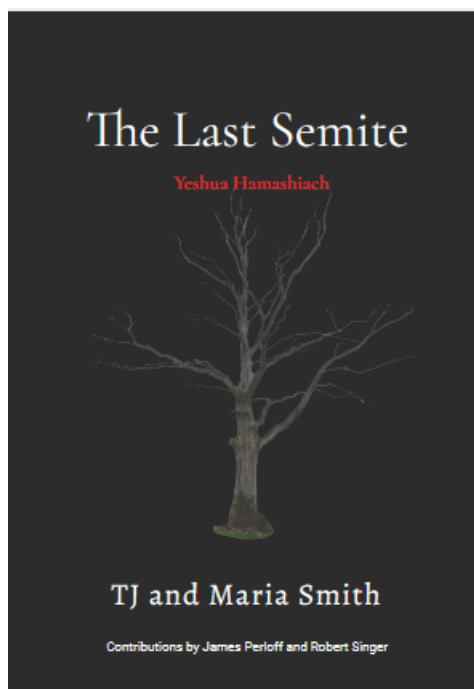
Major premise: All prophecies of the Fall of Jerusalem and the attendant particulars were fulfilled in the AD 70 destruction of Jerusalem (Jason Bradfield / Kenneth Gentry).

Minor premise: But, every eschatological particular, e.g. the coming of the Lord, the judgment, the salvation of Israel, (the remnant), the resurrection, the New Creation, is inseparably tied to the AD 70 judgment and destruction of Jerusalem (Isaiah 24-27 / Isaiah 65).

Conclusion: Therefore, every eschatological particular, e.g.—the coming of the Lord, the judgment, the salvation of Israel (the remnant), the resurrection, the New Creation—was fulfilled in the AD 70 destruction of Jerusalem.

So, when Jason Bradfield, or Kenneth Gentry, or anyone else tries to escape the force and power of Luke 21:22, by claiming, as these men do, that all Jesus had in mind was **All prophecies of the Fall of Jerusalem and the attendant particulars** (Bradfield), or, “all Old Testament prophecy” (Gentry), *they have unwittingly admitted that full preterism is true*, since every eschatological “particular” is undeniably tied inseparably to the AD 70 judgment of Jerusalem. That covenantal judgment truly was, “*the days of vengeance when all things written must be (was) fulfilled.*”

Thus, the Objection is Overruled! ✚



This is the eighth book by theologian TJ Smith, but this time he brought in Maria to help with research and editing. Herein they tackle the sensitive and powder-keg topics of Zionism and antisemitism: what it is and is not.

Does antisemitism exist? Why was the word weaponized by political groups? Who created Zionism and with what purpose in mind? How did Zionism spread worldwide so quickly? How has the Church been used to propagate it? Is there any scientific link to Noah and his son Shem? What about Yahweh’s unilateral covenant with Abraham, which the apostle Paul said extended to Christians?

What about every Israeli Prime Minister who has claimed descendance to Ashkenaz, the nephew of Shem, who held no promise of inheritance? What does King Bulan have to do with all this? Were the Royal Family, the Rothschilds, and Adolph Hitler related? What blessings could come by removing Zionism’s grip on the world? Find our exposé as TJ and Maria Smith reveal Jesus Christ as . . .

The Last Semite

Contact TJ at: UnderstandingTheBible@Yahoo.com

www.tjsmithministries.com

[Note: The book is not available from FCG]

Heal Our Hearts, Heal Our Land, Heal Our World

by Brian L. Martin

... if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. (2 Chron 7:14)

While pondering the idea of sharing another prayer in this issue, I pulled Herbert Lockyer's *All The Prayers of the Bible* from my shelf and perused the table of contents. I hadn't read very far when "Prayer for Delay in Deserved Judgment" caught my eye. Can there be any doubt that America deserves God's judgment? It seems that many leaders and officials are in a race to see who can promote the most ungodly attitude, lifestyle and/or legislation. Politics is not the focus of this magazine, but since most of our readers live in America and may well experience the backlash of God's judgment upon the nation, it seems appropriate and timely to call for intercessors like Moses to stand in the breach. If you don't live in America, apply this prayer to your nation.

Prayer for Delay of Deserved Judgment (Exodus 32)

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. — Exodus 32:31, 32

What another tribute to Moses, as the incomparable prophet-intercessor, this distressing and profoundly moving chapter affords! How he could pray for an apostate people in language reaching unparalleled heights of self-sacrificial devotion! (See also Deuteronomy 9:26-29.) On the Mount, the place of intercession, Moses pleaded for Israel. In spite of Israel's revolt against God and their disloyalty to Moses, he stepped into the breach, as God encouraged his servant to plead for others. Too few of us are willing and ready to stand in the gap (Ezekiel 22:30). With what passion Paul could plead for his kinsmen according to the flesh (Romans 10:1)!

The righteous wrath of Moses was permissible (32: 19, 20). It was righteous indignation, the anger of a good man. There was nothing mean nor petty about it. "Only he who loves much knows what it is like to feel that anger which is ennobling and godlike." The most moving prayer in the Bible is the incomplete prayer of Moses: "Yet now, if thou wilt forgive their sin—" Why the dash in this sentence? Why is it broken and incomplete? Was there a break in the voice of Moses, as his confession and intercession for a sinning people produced a momentary silence? "Here was a prayer with the Cross at its very heart."

(*All The Prayers of the Bible*, Herbert Lockyer, p 36)

In This Issue:

Perspectives

New Creation (Groans & Labors)

Perspectives

The Millennium

Perspectives

*How to Interpret the Bible/
Why I Became a Preterist*

The History of the End

*Mop-up Operations after
Jerusalem Fell*

Objection Overruled!

Responding to Jason Bradfield

Fulfilled Communications Group
3784 Camanche Pkwy N.
Ione, CA 95640-9614

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
Preterism
Preterism

. . . maybe it's about time you looked into it!