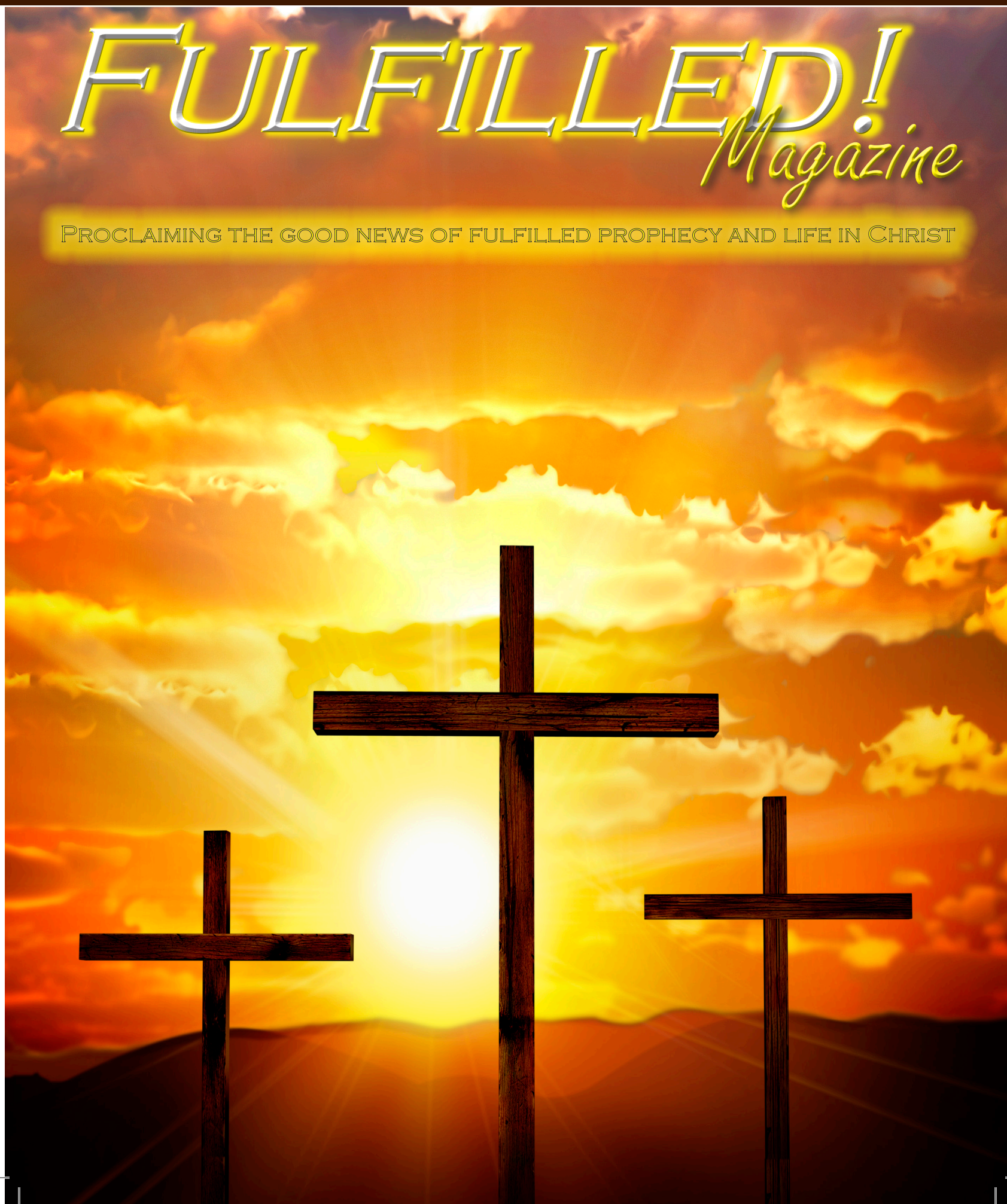


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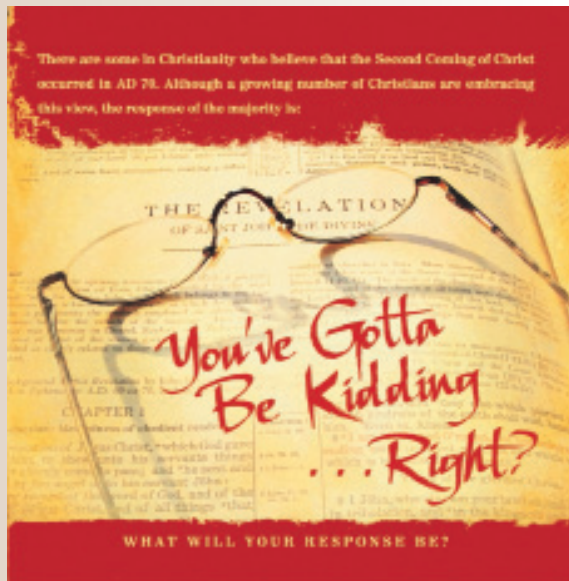
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Editor's Note...

This issue marks the beginning of our seventh year of publishing. I'm going to have to start planning our tenth anniversary issue before I know it! This year also marks our first tentative steps into the world of social media with the creation of a Facebook account, where I hope to post updates regarding various FCG projects and other related tidbits. As our Facebook fan base grows it may also become an avenue for the readers (you) to solicit questions and issues you'd like to see covered in the magazine articles. Drop by when you get a chance.

Adding items like Facebook to the FCG "plate," as well as our continually growing reader base, with the various emails, letters, and phone calls to respond to, has led to a time deficit dilemma. Added to this are the extra hours I've been putting in at work in the hopes of securing a livable retirement in the future and, Lord willing, perhaps an early retirement so that I can devote more time to FCG. Naturally, this reduces the time I have away from work to devote to FCG. Currently, the month leading up to the submission of each issue to the printer is so focused on the magazine that I'm unable to work on the MacArthur video project.

I'm sharing these facts with you not to complain, but to ask for your prayers for God's guidance. I'm grateful that I have a steady job with benefits, and that God has been pleased to provide Kayla and I an opportunity to minister to the preterist community via FCG using our skills and talents in ways that are interesting and enjoyable to us. We

are currently considering options that would allow us to transition into retirement in the coming years and free up time for FCG. We would appreciate your prayers in these matters.

Although the workload of operating FCG could easily evolve into full-time jobs for both my wife and I, the preterist community is simply not large enough to financially support such an effort at this time. God has graciously provided a donor base of about seventy individuals who generously support FCG and allow us to continue offering the magazine free of charge without having to appeal to readers for funds. Thankfully, all of the work associated with producing the magazine (aside from printing and mailing costs) is volunteered, which allows the magazine to be self-supporting.

Perhaps the most immediate ramification of this time deficit is the fact that I may only be able to produce three issues of the magazine this year. My hope is to produce all four, but I am concerned about getting too far behind on the MacArthur project which, when I last worked on it, I felt was beginning to come together as a unit from the bits and pieces of research. Perhaps God is trying to teach me time-management skills. If that's the case, pray that I'm a quick learner!

Blessings,

Brian

... I may only be able to produce three issues of the magazine this year.

Mailbag...

We have enjoyed the latest *Fulfilled!* Magazine immensely! It seems when we are most thirsty and dry, dehydrated and trying to make it to a source of water—we find your magazine in our mailbox and once again we are hydrated and refreshed!

Norm and Jeanie, ID

Brother, your magazine is just the best thing ever! I love it! I am a yellow underliner of what I read, and your articles always come out totally yellowed out. Lol. Thank you for your ministry.

Jim, NC

Keep up the good work brother. I enjoy the magazine. I'm impressed by the number of contributors there are and by everyone's insights.

Mark, AZ

I have received two copies of *Fulfilled!* Magazine and feel this is awesome

to know that you are putting this forth. Although we have bought and distributed many preterist books in the past and never had one person "see." This format could be a "better way" to help people.

Caron, PA

I greatly enjoy the articles, and am a bit excited to see what 2012 brings. Thank you all for bringing the truth of God's Word to the surface. May this New Year be one that's filled with spiritual growth, prosperity for the preterists, and much love and joy.

Eric, VA

. . . what a joy to read about the "Preterist Bible Project!" Both of us have thought about the need for a Bible containing Preterist notations—and here is the answer to our prayer. Praise to God Almighty!

Phillip & Esther, OH



This format could be a "better way" to help people.

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Paul's Use of the Olivet Discourse

by Brock D. Hollett, M. Div.

For we declare to you by a word from the Lord . . .
(1 Thess 4:15)

The idea that *the word of the Lord* here refers to a logion of the historical Jesus has much to commend it. First, with the exception of twelve citations from the Septuagint (LXX), every Pauline mention of *the Lord* refers specifically to the historical Jesus. Second, the apostle Paul, when he spoke by direct revelation from the Spirit, identified consistently the source of his teaching (1 Cor 2:12-16; 7:40; 2 Cor 13:3; Gal 4:12; 1 Thess 2:13). Third, when Paul identifies *the Lord* as the source of his teachings, the content of this material also appears in statements spoken by the historical Jesus (1 Cor 7:10-11, 25; 9:14; 11:23-25). Moreover, a number of scholars have concluded that *word* (λόγῳ/*logo*) in 1 Thessalonians 4:15 is a reference to Jesus' Olivet Discourse.¹

Paul's usage of *but concerning* (περὶ δὲ/*peri de*) in 1 Thessalonians 5:1 is perhaps the only time he employed this formula without introducing a new topic. Many scholars acknowledge this, along with the thematic unity between 4:13-18 and 5:1-11.² Fee notes that the eschatological content of 5:1-11 is "quite closely related to what preceded" and that 5:10-11 repeats important ideas from 4:13-18. He also explains that the reason Paul did not mention the return of Jesus again in 5:10-11 is because he was relating to the disciples how they should live prior to Christ's return.³ Beale sees a thematic unity between these two chapters:

The probability is that 4:15-17 describe generally the same end-time scenario as 5:1-11. Specifically, Paul narrates the resurrection at the end of the age and then recapitulates in chapter 5 by speaking about the timing of this event and about the judgment on unbelievers, which will also happen at the same time. That both 4:15-18 and 5:1-11 explain the same events is discernible from observing that both passages actually form one continuous depiction of the same narrative in Matthew 24.⁴

Beale (following Orchard and Bell) contends that Paul likely paraphrased the Olivet Discourse in 1 Thessalonians 4:13-5:11.⁵ Other scholars have also noted the parallels between these passages.⁶

The linguistic signature of the Olivet Discourse finds duplication in 1 Thessalonians 4:13-5:11. The power of this argument rests in the thematic similarities, the nearly identical sequence of events, and the appearance of *now concerning* (περὶ δὲ/*peri de*) at the same exact point within the sequences. The discourse cannot be divided at any point after Matthew 24:29, because the parallel material for 24:30-31 is the resurrection material of 1 Thessalonians 4:16-17.

France and Wright object to reading 1 Thessalonians into the Olivet Discourse on the grounds that it is *eisegesis*.⁷ Their concern is valid, but their charge evades a more important consideration that the striking parallels among these passages expose the likelihood that they describe identical events. Consequently, Paul's passage provides answers to questions left unanswered by Jesus about the identity of "the elect" and the exact manner of their gathering (Matt 24:31).⁸ Furthermore, if the coming of the Son of Man accompanied by angels (ἄγγέλους/*angelous*) in 24:30-31 is an allusion to Daniel 7:13-14 (as France and Wright acknowledge), then they are heavenly beings (as in Daniel's vision) and not earthly "messengers" of the gospel as France posits.

If the two passages contain overlapping content, then the first-century disciples expected the resurrection to occur "immediately after the tribulation" (Matt 24:29-30) that destroyed the Jewish nation and its temple. The prophet Daniel also wrote that the resurrection would occur when *there shall be a time of trouble* [θλίψις/*thlipsis*], *such as never has been since there was a nation till that time* (Dan 12:1), a phrase cited by Jesus in Matthew 24:21 (cf. 25:46). An angel instructed Daniel about the timing of the resurrection, stating, *when the shattering of the power of the holy people comes to an end, all these things would be finished* (Dan 12:7).⁹ Jesus echoed this phrase in His statement *this generation will not pass away until all these things take place* (Matt 24:34). The connection between the destruction of Jerusalem and the resurrection is further supported by the angel's explanation to Daniel that the abomination of desolation would begin a three-and-a-half year period that would terminate at *the end of the days* when he received his inheritance after *resting* (a euphemism for death) (12:11-13).¹⁰ ☩

Endnotes on page 14

theologians divide Matthew 24, placing some prophe-
ts maintain that Matthew 24 cannot be divided.



Brock D. Hollett

MATTHEW 24-25

24:30 “the Son of Man coming on the clouds of heaven”

24:31 “angels with a loud trumpet call and they will gather his elect from the four winds, from one end of heaven to the other.” (“... from the ends of the earth to the ends of heaven” in Mark 13:27; Matt 25:31-32.)

24:34 “Truly, I say to you, this generation will not pass away until all these things take place.” (Cf. 16:28.)

24:36 “But concerning [περὶ δὲ/*peri de*] that day and hour no one knows . . .”

24:39 “. . . and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.” (“Sudden destruction” in Luke 21:34 and “escape” in Luke 21:36.)

24:8 birth pains [ὠδίν/*odin*]

24:42-44 “Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.”

24:49 “drinks with drunkards”

24:13, 22 “salvation” (“Wrath” in Luke 21:23.)

25:6 “there was a cry . . . ‘Come out to meet [εἰς ἀπάντησιν/*eis apantesin*] him.’”

1 THESSALONIANS 4:13 - 5:11

4:16 “the Lord himself will descend from heaven . . . in the clouds”

4:16-17 “with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first . . . will be caught up together with them in the clouds.”

4:15, 17 “For this we declare to you by a word from the Lord, that we who are alive, who are left . . . we who are alive, who are left . . .”

5:1-2 “Now concerning [περὶ δὲ/*peri de*] the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief . . .”

5:3 “While people are saying, ‘There is peace and security,’ then sudden destruction will come upon them . . . and they will not escape.”

5:3 labor pains [ὠδίν/*odin*]

5:2, 4-8, 10 “For you yourselves are fully aware that the day of the Lord will come like a thief in the night. . . . But you are not in darkness, brothers, for that day to surprise you like a thief. . . . so then let us not sleep, as others do, but let us keep awake But since we belong to the day . . . whether we are awake or asleep . . .”

5:7-8 “those who get drunk . . . let us be sober”

5:9 “For God has not destined us for wrath, but to obtain salvation . . .” (“Wrath” against Judea in 2:14-16.)

4:16-17 “with a cry of command . . . to meet [εἰς ἀπάντησιν/*eis apantesin*] the Lord . . .”

Perspectives

A Critique of R. T. France's Division of Matthew 24

by Brock D. Hollett, M. Div.

The majority of New Testament scholars contend that the Olivet Discourse should be divided into two parts. They argue that the first portion anticipated the events surrounding the First Jewish-Roman War (AD 66-70) and that the second portion will find its fulfillment at the future return of Jesus. Most partial-preterists consider this break to occur prior to Matthew 24:36. This approach seeks to find linguistic and syntactical evidence for a division so that it may properly account for the time indicators throughout the Synoptics that Jesus would come within His contemporary generation, while still maintaining a belief in a future, final coming of Christ. However, this position crumbles upon close examination.

R. T. France, the foremost champion of this partial-preterist view, posits five exegetical reasons for division at Matthew 24:36.¹ This article will evaluate each of these “proofs” (summarized in italics).

Proof #1: Matthew 24:36 begins with “but about” (περί δὲ/peri de), a phrase that was used earlier (Matt 22:31) to denote a subject change. The apostle Paul also employed this phrase as a “rhetorical formula” to change subjects.

France's contention that “now concerning” (περί δὲ/peri de) always introduces a new topic is verifiably false. The phrase appears 14 times in the New Testament outside the Olivet Discourse. Nine of these are Pauline (1 Cor 7:1, 25; 8:1; 12:1; 16:1, 12; Acts 21:25; 1 Thess 4:9; 5:1). In addition to three occurrences in Matthew (20:6; 22:30; 27:46), one in Mark (12:26), and one in John (16:11), περί δὲ (peri de) is also found three times in the Septuagint (LXX) (Gen 15:12; 17:20; 41:32). Throughout 1 Corinthians and (possibly) in 1 Thessalonians 4:9, Paul used the phrase as a literary device to introduce a new topic. However, outside of Pauline literature (with the possible exception of Acts 21:25) the biblical writers never use περί δὲ (peri de) to introduce a new topic!

Matthew's Gospel never introduces a new subject with περί δὲ (peri de), and it often emphasizes the termination of an unbroken sequence of events. The first occurrence (20:6) emphasizes that the master of a vineyard paid his “eleventh hour” workers the same amount as those that he hired earlier (20:2-6). The second use transitions from Jesus' specific statement about certain individuals' reward at the resurrection (22:29-30) to a general statement about the resurrection

(22:31-32). The third use highlights the ninth and final hour of Jesus' crucifixion (27:46) after darkness had appeared during the previous three hours (27:45).

Proof #2: Jesus suddenly shifted from describing the plural “those days” (Matt 24:19, 22, 29) to the singular “that day and hour” (24:42, 44, 50; 25:13).

France again overplays his hand by claiming that a subject change occurs in Matthew 24:36 as evidenced by a switch in numerical language. This becomes apparent upon close examination of the analogy that follows where Jesus compared “the days of Noah” with his coming (24:37-39). The “those days” of Noah were characterized by an unsuspecting populace engaging in normal daily activities until “the day” when he entered the ark and the flood destroyed them (24:38). This is *prima facie* evidence that no time gap would exist between the “those days” of the tribulation and “the day” of the Lord's coming. In addition, the “those days” of Noah and “the day” of the flood transpired within one generation, suggesting that the tribulation period and the coming of Jesus would occur within the generation of Jesus' disciples (24:34).

The analogy of Lot that immediately followed Noah's analogy also demonstrates the contiguous nature of these events (Luke 17:26-28). Sodom was burned up on “the day” when Lot fled, which is analogous to “that day” when the inhabitants of Judea were to flee from Jerusalem (Luke 17:25; Matt 24:16-18), an event that France acknowledges was fulfilled in AD 70. Jesus used “that day” to refer to this flight (Luke 17:31) and “the day” to indicate the coming of the Son of Man (17:24, 29). These parallels do not allow for an intervening time delay or gap but demonstrate that “the day” of Christ's return would conclude the “those days” of normal daily living.

Proof #3: The timing of the events prior to v. 36 can be predicted based on signs (24:15, 34), but the timing of the latter event is “unknown and unknowable” and would occur “without prior warning.”

Proof #5: The earlier verses in the Olivet Discourse contain temporal indicators whereas the latter verses do not.

These two reasons for dividing the discourse are similar in that they both suggest that the timing of the earlier events could be predicted by signs and time

Dividing Matthew 24

Brock D. Hollett is an osteopathic medical student at Kansas City University of Medicine and Biosciences. He has earned a Master of Divinity from Midwestern Baptist Theological Seminary (SBC) and has taken two years of PhD coursework in religion at the University of Missouri, Kansas City. He is the author of a preterism primer entitled *Thy Kingdom Came: reevaluating the return of Jesus* which will be in print this summer. You can contact him at: brockhollett@yahoo.com

indicators, respectively, whereas the timing of the return of Jesus could not (24:36ff). This is a *non sequitur* for at least two reasons. First, although the signs in 24:4-14 meant that the end was “not yet” (24:6, 8, 13) and the abomination of desolation and great tribulation (24:15-29) signified that the Lord’s coming was “near, at the very gates” (24:33), the necessity of observing signs *prove* that the timing of his coming was unknown. Second, Jesus’ statement that “that day and hour no one knows” (24:36) modifies the previous statement that his generation would remain until the end (24:34-35). The antecedent of “that day and hour” is clearly the coming of the Son of Man and “the end of the age” in the preceding verses (24:29-35). The absence of any other referent strongly suggests that Jesus did not introduce a new topic.

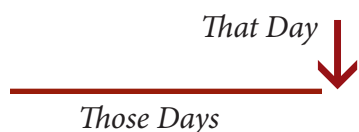
Proof #4: Prior to v. 36 the participle “coming” (ἐρχόμενον/erchomenon) is employed to predict the “coming of the Son of Man” as described in Daniel 7:13-14, whereas the latter verses look forward to Christ’s “coming” (παρουσία/parousia) (24:37, 39) and do not reflect any elements from Daniel’s vision.

France’s reason for division based on the appearance of the participle ἐρχόμενον (*erchomenon*) prior to v. 36 and παρουσία (*parousia*) afterwards is demonstrably mistaken. The disciples’ original inquiry pertained to “the sign” of his παρουσία (*parousia*) (24:3), and Jesus responded prior to v. 36 with an explanation about “the coming [παρουσία/*parousia*] of the Son of Man” (24:27). Several cognates of the verb “to come” (ἐρχομαι/*erchomai*), referring to Jesus’ return (24:42, 43, 44; 25:6, 13, 19, 31), appear after France’s division in v. 36, but he attempts to maneuver around this by demanding that the specific participle ἐρχόμενον (*erchomenon*) appear. This hardly suffices, especially since the participial form occurs only once in the entire discourse (24:30). The early disciples did not make this linguistic distinction either, which is clearly seen by James’ statement that “the coming [παρουσία/*parousia*] of the Lord is at hand” (James 5:7-8) and by Paul’s declaration that “the man of lawlessness” would be destroyed at Jesus’ “coming” (παρουσία/*parousia*) (2 Thess 2:1, 8), an event that most partial-preterists believe occurred in AD 70 (Rev 19:15-20).

France’s claim that the details of the παρουσία (*parousia*) after v. 36 “do not reflect any elements from Daniel’s vision” is incorrect. Matthew portrayed the Son of Man appearing in heavenly “glory” with the angels (Matt 25:31; Dan 7:10, 13-14), the Lord sitting on the “throne” as Judge (25:31; Dan 7:9, 26), his “everlasting” kingdom (25:46; Dan 7:22, 27) being given to “all nations” (25:32, 34; Dan 7:14), and the wicked being punished in “fire” (25:41-46; Dan 7:11).

France’s insistence on division is not due to rigorous exegesis but to a deeply held presupposition that Jesus could not have predicted that His Second Coming would occur in the first century. ☩

Model Based On The Analogies



Model Proposed By France



¹R. T. France, *The New International Commentary on the New Testament: The Gospel of Matthew* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), pp. 340-41, 936-38.

Creation to Consummation

The Beast—Nero or Jewish?

by Ed Stevens

“This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666. Revelation 13:18 (ESV)”

Introduction

The main purpose of this article is to explain why I believe the Beast of Revelation was not Nero or the Roman Empire, but rather a Jewish entity. This view greatly impacts one's interpretation of the Apocalypse. While almost all partial-preterists take the Roman Beast approach, I believe that the Jewish Beast approach is more consistent with the full-preterist view of Scripture.

Since space is limited here, we will only make three brief points. However, three other documents (one article and two research notes) are available, which provide more detail. Simply email your request to me for the pdf versions of these documents.

Not a New View

The concept of a Jewish Beast is not a new view for me. Although I have been teaching it for over thirty years, I was not the originator of the view. My study of Revelation 19:19-21 first pushed me in that direction, and I was further influenced by my historical studies of Josephus. I was then made aware of Dutch Reformed theologian Cornelius Vanderwaal, who, in his commentary on 1 John, sees all three of the so-called “antichrist texts” (2 Thess 2; 1 John 2:18; Rev 13) as pointing to a Jewish individual or entity (citing earlier theologians who do the same):

John, who may have been on the island of Patmos when he wrote this letter, now declares that things have gone so far that many antichrists have already appeared. This indicates that it is the “last hour” (2:18). Many false prophets have gone out in “the world” (4:1), that is, **the apostate Jewish world** John's words make it clear that we must not think of the “antichrist” in connection with a misty future When John reports the vision of the Beast in the book of Revelation, he is not telling us about a future political antichrist with the reins of world government in his hands; he is indicating that some beastly devil will arise **out of Israel** to attack the church. 2 Thessalonians 2 follows the same line of thought. In 3:9, John distinguishes

sharply between the seed of God and the children of the devil (see John 8:44).¹

What about Nero and 666?

Most interpreters who advocate the Neronic (Roman) Beast idea, do so because of their belief that the numerical value of Nero's name (Nero Caesar) adds up to “666” (Rev 13:18). They take the Greek form of the name (*neron kaisar*, with the final “n” on *neron*), transliterate it into Hebrew, and then add the values of the Hebrew letters, the sum of which is 666. They do the same with the Latin form (NERO CAESAR, minus the final “n” on *neron*). When that is transliterated into Hebrew it adds up to 616 (see below):

Greek *neron kaisar* = Hebrew *nrvn qsr* = 666

Latin NERO CAESAR = Hebrew *nrv qsr* = 616

Advocates of Nero as the Beast have rallied around the fact that there are a few manuscripts supporting the 616 variant reading (in spite of the fact that the overwhelming majority of manuscripts have the 666 reading). All this 616 variant really tells us is that a few isolated scribes and patristic writers of the third, fourth, and fifth centuries believed the Beast was either Caligula, Titus, or Nero. Because all three of these names add up to 616 when transliterated into Hebrew, the variant does not favor an exclusively Neronic interpretation.

Furthermore, in examining the methodology for the 666 calculation, I discovered that the Hebrew transliteration being used is not the actual Hebrew form of Nero's name found in Yosippon, the Talmud, and other Hebrew sources. When those true Hebraic forms are employed, the sum of the Hebrew letters does not add up to 666 (see below):

Yosippon: Hebrew *nyrvs qysr* = **696**. This particular form is found in Dr. David Flusser's Hebrew text of *Sepher Yosippon*, ch. 60 line 7 (vol. 1, part 2), 278.

Talmud: Hebrew *nyrvn qysr* = **686**. This is found in Tractate *Gittin* folio 56a of the *Babylonian Talmud*.

Dead Sea Scrolls: *nrvn q[sr]* or *q[ysr]* = **666** or **676** depending on whether the *yodh* was present in the

Times of the Gentiles Fulfilled

Studies in Redemptive History

Edward E. Stevens

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Association

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original text. This form is found in line one of the papyrus fragment of a Promissory Note from Wadi Murabba'at in the Judean desert (*Mur18 f1R:1 Judean-T*). Note that the scroll was torn in the middle of the word for Caesar, so that we do not know what the original spelling was. It could be either QSR or QYSR (with or without the yodh). The form of Nero's name (*Nrvn*) that is used here is without the yodh, allowing for the possibility that the word Caesar might also have been spelled without a yodh. But that is all it is, just a possibility. We will never know for sure how it was originally spelled. Since there are no other confirmed examples of the Hebrew word for Caesar without the yodh, support for the Neronic theory seems questionable. The reason this evidence from the Murabba'at scroll fragment is so interesting is because it has a date attached to it (second year of Nero Caesar, AD 56). This places it within eight years of when the book of Revelation was written (ca. AD 62-64).

The Hebrew form used by most Neronic advocates is merely a transliteration of the Greek or Latin forms of Nero's name, which does not match the actual Hebrew form of Nero's name that is found in the various Hebrew texts. As G. K. Beale notes, the Neronic view is not without its problems:

[R. H.] Charles and others quote Jastrow's *Dictionary* as attesting the spelling of *qsr* with and without the *yodh*. But, as Buchanan notes, Jastrow gave examples only of spellings with the *yodh*. Indeed, a concordance check

of the Talmuds, the Mishnah, the Tosephta, and the Tannaitic Midrashim finds only a spelling with the *yodh*. . . . Both [Bauckham and Gentry, defenders of the Neronic 666] fail to acknowledge the problem with the Qumran [Murabba'at] evidence and the lack of [lexical support] in the Talmuds, Mishnah, Tosephta, and Tannaitic Midrashim.²

Evidence for a Jewish Beast

Revelation 11:7-13 "*The Beast that came out of the abyss killed the two witnesses in the great city . . .*" (i.e., Jerusalem). Nero did not come up out of the abyss, go to Jerusalem, and kill the two witnesses. However, we do know that the Jews killed all their prophets in Jerusalem (cf. Rev 18:24; Luke 13:33-35).

Revelation 16:10-11 ". . . *the throne of the BEAST and his KINGDOM became full of darkness; and they gnawed their tongues because of the [hunger] pain. . . . They blasphemed the God of heaven . . . and did not repent . . .*" This did not happen to the Romans, but it did to the Jews.

Revelation 19:19-21 "*And I saw the Beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the Beast was seized, and with him the False Prophet . . . these two were thrown alive into the lake of fire . . . And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.*" Both the "sea beast" and the False Prophet were seized and thrown alive into the lake of fire. That did not happen to Nero, Vespasian, Titus, or Rome, but it definitely happened to the Zealots and the rebel forces

allied with them. The Jewish Zealots were soundly defeated, and their persecution against the church was clearly avenged. Their armies were killed and fed to the birds of the air (literally, as well as figuratively).

Conclusion

The above three texts do not fit the Romans at all, but they do fit a Jewish Beast. Therefore, it should come as no surprise that Josephus describes the Zealots five times as being like "wild beasts" [*Wars* 4:262 (4.4.3), 4:425 (4.7.4), 4:540 (4.9.8), 5:4 (5.1.1), and 5:85 (5.2.5)]. He also records how the rival Zealot factions killed each other and desolated Jerusalem. They turned the Temple into their "shop of tyranny" [*Wars* 4:151 (4.3.7)], and desecrated it with their abominations. He also explains how the Zealot armies, who were assembled from all the nations of the Jewish Diaspora, were killed or sold into slavery after the war was over.

You might be asking, "Who were the seven heads and ten horns of the Jewish Beast, and how was that fulfilled in AD 70?" That will have to wait for a future article. Stay tuned!✚

¹Cornelius Vanderwaal, *Search the Scriptures* Vol. 10 (St. Catharines, Ontario: Paideia Press, 1979), 60, 61 (boldface mine, EES). This book is available from the IPA website.

²G. K. Beale, *The Book of Revelation*, The New International Greek Testament Commentary, eds. I. Howard Marshall and Donald A. Hagner (Grand Rapids: William B. Eerdmans, 1999), 719.

The Greek Column

Mello: A Greek Word Study, Part 1

by Parker Voll

*For I consider that the sufferings of this present time are not worthy to be compared with the glory that **is to be** revealed to us.* (Rom 8:18 NASB Updated)

*For I reckon that the sufferings of the present time are not worthy to be compared with the glory **about to be** revealed in us;* (Rom 8:18 YLT)

§

*When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for **he was at the point of death**.* (John 4:47 NASB Updated)

*he, having heard that Jesus is come out of Judea to Galilee, went away unto him, and was asking him that he may come down and may heal his son, for **he was about to die**.* (John 4:47 YLT)

§

*For the Son of Man **is going to** come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.* (Matt 16:27 NASB Updated)

*For, the Son of Man **is about to** come in the glory of his Father, with his messengers, and then he will reward each, according to his work.* (Matt 16:27 YLT)

§

*I solemnly charge you in the presence of God and of Christ Jesus, **who is to** judge the living and the dead, and by His appearing and His kingdom:* (2 Tim 4:1 NASB Updated)

*I do fully testify, then, before God, and the Lord Jesus Christ, **who is about to** judge living and dead at his manifestation and his reign—* (2 Tim 4:1 YLT)

In this article, I will be shifting focus a bit in that I will be spending some time discussing the ideas associated with the science and art of *translating* the original Greek text into English. We will examine the translation of the Greek verb *mello* for this discussion because of its value as a good case study of how the understanding of a word can change over time, and because of its relevance to eschatology.

I have been developing my own translation of the New Testament for some time now, and figure I am about 30% complete at present, so I have gained a good understanding about what is involved in such an endeavor. As much as I strive to produce an “uncolored” translation that is free from any personal bias, I have come to realize that at times this is quite impossible. Even though I strive for an extreme *formal equivalence*

(and this is a strategy that any translator will consciously commit to beforehand), and try to minimize the number of English words used to translate any single Greek word (which makes for some awkward phrasing at times), the translation of ancient Greek (or any language) into modern English will always require, however minimal, some degree of personal interpretation. There are two published translations I know of that follow a similar model—*Young’s Literal Translation* and the *Concordant Literal New Testament*. But even as much as the translators of these works tried to follow this model, I have still found many “exceptions” to the rule.

One word that seems to evoke a number of interpretive variances is the Greek word *mello*, partly because this is a somewhat difficult word to define. While *mello* is technically a verb, it doesn’t really describe any particular action. There are 109 uses¹ of

Mello

Parker Voll

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the verb in the New Testament, so it is not an uncommon word. The way that *mello* typically functions is in combination with another verb in an infinitive form. Technically, *mello* either: 1. Takes the person, number, and tense of an actor(s), but then action is communicated with a verb that is found in the infinitive form; 2. References an actor (using a form called a participle), and conveys action using (again) an infinitive form of a verb. We also see *mello* used as an adjective, but this is much more rare than the instances where it is used with an infinitive verb.² Infinitive forms in English are typically rendered with the particle “to,” e.g., “to eat,” or “to go.” Infinitives convey “pure action,” in the sense that action becomes a *thing*, so that infinitives are effectively verbal nouns. *Mello*, then, is usually used to give a referent and a context to an

infinitive.

So what does *mello* mean? It is safe to say that it is always pointing to an action that will take place in the *future*. As always, though, this is contextualized, so for instance in Hebrews 11:8, “By faith Abraham, being called, did obey, to go forth to the place that *he was about to* receive for an inheritance,” *mello* (actually *emellen*) is translated “he was about to,” and obviously references Abraham’s future. BDAG’s main definitions are: 1. To take place at a future point of time and so to be subsequent to another event, *be about to*, used with an infinitive following; 2. To be inevitable, *be destined, inevitable*; 3. The participle is used absolute in the meaning (*in the*) *future, to come*; 4. Delay (e.g., Acts 22:16).³ So we can see that *mello* is a bit of an odd verb in that it isn’t really describing any action in the sense of activity. It is a kind of guide, pointing to a future action or thing (such as an event).

But it is interesting to inquire upon the history of how *mello* has been translated into English. Al Pigeon has graciously provided me a copy of his in-depth study of this very subject. He has painstakingly reviewed how 59 English translations have translated all the instances of *mello* since the beginning of English translations, all the way back to Wycliffe’s 1380 translation.⁴ His main objective was to investigate how translators viewed the idea of imminence when

they translated *mello*. For instance, if you read Romans 8:18 in our opening passages you will note that Young included the word “about” in his translation, over against the New American Standard rendering, which used the verb “is” for *mello* before it renders the infinitive “to be revealed.” In this instance, Young deferred to BDAG’s definition #1, while the NASB translators seemed to lean toward definition #2, that is, they don’t think Paul has a particular time frame in mind when he is communicating the fact of the future glorification of his audience, just that it will inevitably occur. And this is the main interpretive issue that surrounds the word *mello*, especially when it is used to reference eschatologically significant passages. Pigeon’s analysis has unveiled that over the many centuries of English translation there has been a significant shift in the understanding of *mello*. For instance, Wycliffe basically did not use words that indicated imminence when translating *mello*, doing so only once. Indeed, the pattern for all the early translations, up to and including the 1611 *King James Bible*, is that there is little thought that *mello* communicated imminence, with the KJV only doing so 6.3% of the time and **only** with passages that are **not** eschatologically significant. The 1898 *Young’s Literal Translation* conveys imminence in 81.1% of the *mello* translations, while some popular modern translations, having much higher percentages than KJV, have lower percentages than Young’s translation. The 1971 *New American Standard Bible* has a 29.7% “imminency rate,” and the 1973 *New International Version* is

...continued on page 18



R. T. France

by Brock D. Hollett

... continued from p. 6

¹Rigaux (1968), Hartman (1966), Hyldahl (1980), Seyoon (2002). Wanamaker (1990) sees this as Paul's *midrash* on Jesus' discourse.

²T. L. Howard, *The Literary Unity of 1 Thessalonians 4:13-5:11*, GTJ 9 (1988), 63-90. Wanamaker (1990); G. K. Beale, *1-2 Thessalonians* (2003), 130, 142-43; Fee (2009).

³Fee (2009).

⁴Beale (2003), 136-38.

⁵Beale (2003), 130, 137, 142-43; J. Bernard Orchard, *Thessalonians and the Synoptic Gospel*, Biblica 19, (1938), 19-42; William E. Bell, Jr., *A Critical Evaluation of the Pretribulational Rapture Doctrine in Christian Eschatology* (Th.D. dissertation, New York University, April 1967), 249-50.

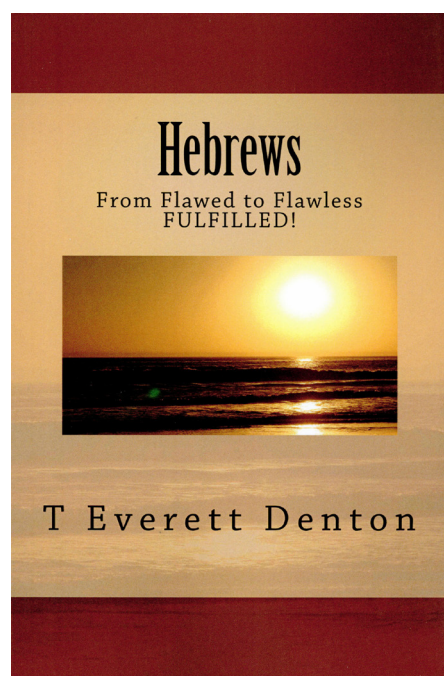
⁶G. Henry Waterman, *The Sources of Paul's Teaching on the 2nd Coming of Jesus in 1 and 2 Thessalonians*, JETS 18 (1975), 105-13; I. Howard Marshall, *1 and 2 Thessalonians* (Grand Rapids: Eerdmans, 1983), 126.

⁷R. T. France (2002); N. T. Wright in Carey C. Newman (1999).

⁸Kim Seyoon, in *The Jesus Tradition in 1 Thess 4.13-5.11*, New Test. Stud. 48 (2002), 231-42, effectively argues that the ambiguity of Jesus' statement in Matthew 24:30 required clarification by Paul.

⁹The LXX is reflected in Matthew 24:34.

¹⁰The motif of *resting/sleep* also appears in 1 Thessalonians 5:6-7, 10. The Apocalypse also connects the three-and-a-half years with the sounding of the last trumpet and the time for the judgment of the dead (Rev 11:2, 14-18).



Better Hope. Better Covenant. Better Resurrection.

The Epistle to the Hebrews is the single most important piece of New Testament literature relative to an accurate understanding of biblical eschatology (end-times) and soteriology (salvation). As long as the foundational theological information in this treatise is misunderstood, misapplied, and mistaught (long before interpreting The Book of Revelation is ever attempted), God's people—we—will not enjoy the contentment that our Lord intended for us to experience. Hence my prayer is that all who open this book will also open their minds to the approach employed that they, like the Bereans, may also be commended by their God for displaying such a life-changing attitude.

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Hebrews: From Flawed to Flawless FULFILLED!

by T. Everett Denton

We have all read or heard the term “dispensation.” But what exactly is a dispensation? Is it simply an age, a mere span of time from point A to point B on the timeline of man’s history? No, for as James Strong said in his *Exhaustive Concordance*, a dispensation is an “administration . . . especially a religious economy”; in other words, it’s an interval of time identified by means of a certain system of law or governmental administration. I am also sure we have all read or heard people refer to the Mosaic Dispensation and the Christian Dispensation. With that in mind, consider the following:

The eminent Joseph Thayer in his *Greek-English Lexicon of the New Testament* wrote:

As the Jews distinguished the time before the Messiah and the time after the advent of the Messiah, so most of the N.T. writers distinguish *this age* (Mt. 13:22 [etc.])—the time before the . . . advent of Christ . . . ,—and *the future age* (Mk. 10:30 [etc.]), i.e. the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings” (p. 19, § 3).

Similarly, G. B. Caird in *The Language and Imagery of the Bible* wrote:

One characteristic form of Jewish eschatology is the belief in two ages: the present evil age will give place to the coming age of justice and peace, so that the end of the one is the beginning of the other; and in many, if not all, forms of this belief the coming age was conceived as a new and ideal epoch of [or *within*, TED] world history” (p. 244, ¶ 2).

Since, as Thayer noted, Jesus went along with His fellow Israelites concerning their “this age” (e.g. Matt 3:40) and their subsequent “age to come” (e.g. Luke 18:30), then we should have no problem accepting this tenet ourselves.

Keeping in mind that Jesus employed this ideology in His teachings, it

should not be difficult to understand and concede that one of the most important issues related to an accurate interpretation of biblical (true Jewish) eschatology was that the arrival of the Messiah would bring about the fulfillment of all things, thereby consummating the old world of Israel, while bringing into existence the new world of Israel (cf. Matt 5:17-18; Luke 21:20). Following are some results of this old-to-new scenario:

1. First/Flawed Adam *Gone*; Last/Flawless Adam—Christ—*Here*.
2. False/Flawed Israel *Gone*; True/Flawless Israel *Here*.
3. Flawed Body of Moses *Gone* (cf. Jude 9); Flawless Body of Christ *Here*.
4. The Old/Flawed Covenant *Gone*; the New/Flawless Covenant *Here*. Thus . . .
5. The Provisional/Flawed Priesthood of Aaron *Gone*; the Perpetual/Flawless Priesthood of Christ *Here*.

In other words, besides fulfilling all of the directly stated prophecies, the Messiah would bring into *reality* all of the numerous types and shadows of the Law, namely those unreal things pictured in people, places, and practices. As John wrote, “*While the Law was given through Moses, grace and reality are ours through Jesus*” (Moffatt’s version of John 1:17; cf. also Murdock’s version, etc.).

Certainly even God did not expect all these changes would occur overnight? So let’s momentarily revisit the term “dispensation.” For years now I have considered Ephesians 1:10 as the single greatest summation of biblical eschatology in Scripture: slightly paraphrasing the NKJV, it says “that in the dispensation of the fullness of the times, God would gather together in one all things in Christ, both which are in Heaven and which are on Earth.” As touched upon at the outset, when an age is called a “dispensation,” it means that it was a period of time administrated by a distinctive law and/or government. Thus Paul was indicating here that there was a specific span of time (the [preterist’s] millennium) when God would (and did) govern—orchestrate events—in such a way so as to ferry or transition His people from the Old

Covenant mode of existence into the New Covenant mode of existence. And *that*, my friends, is what this splendid piece of literature commonly called *Hebrews* is all about—the essential journey from flawed to flawless, from unfulfilled to fulfilled, all of it penned to encourage the remnant to remain faithful through her trying time, for hardly ever is there such a thing as an easy transition.

All of these themes and more are detailed in *Hebrews: From Flawed to Flawless Fulfilled!*, a newly published commentary on the treatise to the Hebrews. The following features make this concise 312-page volume unique:

1. It approaches this eminent letter purely from a first-generation, Jewish-Christian perspective, meaning that nearly all modern application of its teachings is left to the reader to make once the original meaning is clear, for *a passage can never mean what it never meant*.
2. Although a commentary in the classic sense that each verse is remarked upon in course, each of the 37 chapters focuses on a paragraph which may be adapted as a 35-minute talk. And . . .
3. It was written with the hope that its style will make it enjoyable as a book for leisurely reading as well.

For more information about this book (such as how to take a peek at pages of it and how to save \$5 or more on purchasing), simply go to ASiteForTheLord.com/id19.html.



T. Everett Denton

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Preterism 101

Dealing with the Time Texts

by Brian L. Martin

(Much of the material contained in this series of articles can be found in “Behind the Veil of Moses,” available at online retailers.)



ver the past several issues we have explored the numerous and various types of timing indicators in the New Testament that place the Second Coming of Christ in the first century. Obviously, these timing passages present a problem if Christ’s “soon” return has not yet occurred nearly 2,000 years later. This difficulty is typically addressed by employing two different approaches: 1) Admitting that some of the prophesied events have actually taken place already, and 2) redefining the timing statements.

In Jesus’ Olivet Discourse (Matt 24-25; Mark 13; Luke 21), He lumped the destruction of the temple together with His Second Coming, and then summed things up by stating, “Assuredly, I say to you, this generation will by no means pass away till all these things take place” (Matt 24:34). The temple’s destruction in AD 70 is an undisputed fact, and fits within the “this generation” timeframe of Jesus’ prophesy. But if Christ has not yet returned, we have a problem because the events prophesied to occur within the span of a generation are now stretched across nearly two millennia.

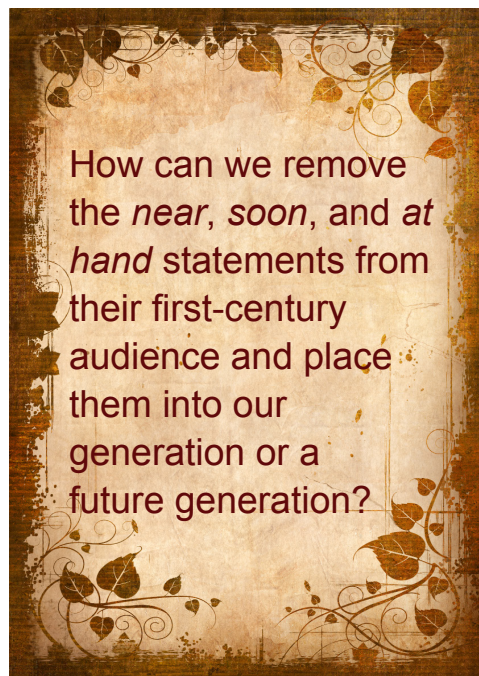
One of the means for resolving this issue is to divide Christ’s Olivet Discourse. Since there is no denying that the temple was destroyed in AD 70, partial-preterists will admit to this fulfillment as well as several other accompanying items, such as wars, persecution, famine, etc. However, in order to hold to a yet-future Second Coming, they claim that Jesus changed topics somewhere in His discourse, switching from the destruction of the temple to His Second Coming. The partial-preterist would argue that while the events related to the destruction of the temple did take place within “this generation,” just as Christ prophesied, His Second Coming is yet to come. Likewise, the end-time

events that have timing statements attached to them (*soon, near, at hand*) were fulfilled in Christ’s judgment coming in AD 70. However, Christ’s judgment coming in AD 70 is (and must be) separate from His final Second Coming in glory. In this view all of the end-time events that don’t have a timing statement attached to them are claimed to refer to Christ’s final coming. In this issue and the next, Brock Hollett will be addressing this position from several different angles in the “Perspectives” column.

Others (typically premillennialists) prefer to keep the Olivet Discourse intact and believe that a single

generation will witness all of the prophesied events. Thus, when Jesus said “this generation,” He didn’t mean the generation to which He was speaking, but rather the generation that would see the signs and fulfillments—“this [future] generation” will see “all these things.” In other words, all of the fulfillments would be confined to the span of a single future generation. This position encounters an immediate problem with the temple’s destruction in AD 70: how can a future generation witness something which was fulfilled nearly 2,000 years ago? The answer, we are told, is that the temple’s destruction in AD70 wasn’t an actual fulfillment of Christ’s prophecy, but rather a preview or type of the future

fulfillment. Therefore, this view requires the temple to be rebuilt in order to have it destroyed again, this time for the actual fulfillment of Christ’s prophecy. However, it has been noted that, while many Old Testament prophets foretold the destruction and rebuilding of the temple—both of which occurred prior to Christ’s birth—Jesus prophesied the temple’s destruction but never its rebuilding. Furthermore, not a single New Testament author foretells a future rebuilt temple.



Dealing with the Time Texts

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Another problem with the premillennial view is the host of New Testament timing statements related to Christ's return that we have discussed in previous issues. How can we remove the *near*, *soon*, and *at hand* statements from their first-century audience and place them into our generation or a future generation? The answer is the convenient "doctrine of imminency." Because all of the New Testament time statements create an imminent first-century expectation for Christ's return (or, more accurately, the rapture), premillennialists have developed the doctrine of imminency, which teaches that the rapture of the Church was indeed imminent in the first century—and has been imminent ever since. There are no other prophecies that must be fulfilled before Christ can come to gather His saints, therefore He can return at any time and His return has been imminent since those New Testament texts were penned. John MacArthur writes:

The exact time remains hidden from us, as it was from the apostles. But Christ could nonetheless come at any time. The Judge is still at the door. The day is still at hand. There are no other events that must occur on the prophetic calendar before Christ comes to meet us in the air. He could come at any moment. And it is in that sense that Christ's coming is imminent. In the very same sense, His coming was imminent even in the days of the early church. (*The Second Coming*, p. 57)

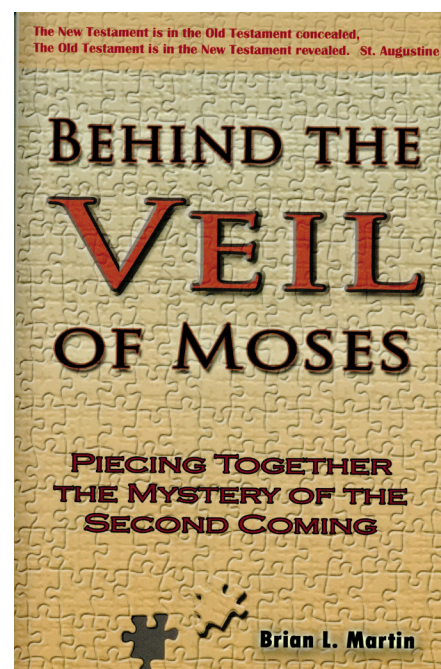
Likewise, Thomas Ice writes:

The New Testament teaching that Christ could return at any moment is a strong doctrine supporting the pre-trib rapture doctrine. Pretribulationists call this the doctrine of imminence. . . . Imminence in relation to the rapture has been defined as consisting of three elements: 'the certainty that He may come at any moment, the uncertainty of the time of that arrival, and the fact that no prophesied event stands between the believer and that hour.' (*Pre-trib Perspectives*, Vol. VIII, No. 29, p. 1)

The doctrine of imminency is a valiant effort to explain why all of the New Testament time statements indicate a first-century return of Christ, yet allow His Church to remain waiting for that return nearly 2,000 years later and counting. However, there are several problems with this doctrine. First, premillennialists, who also insist on a "literal" interpretation of the Bible, are the doctrine's primary proponents, yet when it comes to Christ's return (or the rapture), *near*, *soon*, and *at hand* are suddenly not to be interpreted in a literal manner. Second, holding to such a doctrine breaks the consistent pattern of allowing Scripture to interpret Scripture: When describing any event other than the rapture/Second Coming, *near*, *soon*, and *at hand* mean *near*, *soon*, and *at hand*. However, when describing the rapture/Second Coming, *near*, *soon*, and *at hand* now mean "could

happen at any time." Third, where is the scriptural precedent for the doctrine of imminency? Is there any other prophesied event in the Bible to which the doctrine of imminency is applied? To my knowledge, there is not a single one.

In contrast, full-preterists believe that *near*, *soon*, and *at hand* always mean *near*, *soon*, and *at hand*. We also believe that all of the prophesied events in the Olivet Discourse were witnessed by a single generation—the generation to which Christ delivered His discourse. †



Mello

by Parker Voll

...continued from page 13

at a 22.5% rate, although overall they tend to show a bias *against* indicating imminence in the eschatologically significant passages. It is certainly interesting to see how broad the range is amongst the various translations, and this demonstrates how wide the interpretative net is surrounding this one word. But one fact is certain—there is a definite trend toward a scholarly understanding that the word *mello*, in a large number of instances, conveys the idea of imminence in ancient Greek.

Now as might be anticipated, I have a strong preference for understanding *mello* to convey a contextualized imminence,⁵ if not for the simple fact that it just makes little sense to understand it differently. I mean, there is a future tense in Greek, and if a writer wanted to simply convey that an action was future, he could have easily used this tense (and the future tense in Greek really does work to convey futurity, whereas the time frame of the other tenses needs to be discerned from context). I understand that a writer will change ways of saying things for stylistic reasons, but, in my opinion, this really doesn't do well to explain what we see in most of the *mello* passages. Furthermore, there are so many instances where imminence is obviously being communicated. For instance, we can see in John 4:47 (above) that both Young's and the NASB understand that the official's son was at the brink of death. And John chose to convey this using *mello* plus the infinitive "to die." If John had simply used the future tense, the sense of imminence would be lost and the story would be meaningless. And there are a significant number of passages using *mello* in which imminence is obvious, such as Matthew 2:13, Mark 10:32, Luke 10:1, John 6:6, Acts 3:3 and 5:35, to name a few. This being the case, I think it fair to ask just how often should *mello* be understood in the sense of BDAG's #2 definition of "inevitable," if at all? There are surer ways to communicate certainty or inevitability in Greek, such as with the word *dei*. Are the NASB renderings of Matthew 16:27 and 2 Timothy 4:1 (above), which convey no sense of the timing of the Lord's coming or judgment, warranted? Compare these with the Young's renderings above. Is it possible that the NASB translators were biased by their eschatological presuppositions in choosing to avoid translating *mello* as "about to" in these and other important eschatological passages? That is not mine to judge, but the possibility must be considered. And we have a very telling comment from the eminent nineteenth-century British scholar, Henry (Dean) Alford, who interestingly comments regarding *mello* in the 2 Timothy 4:1 passage, "... *who is about to* (or if this seems to imply too near a coming to judgment, *who shall one day*) *judge living and dead.*"⁶ As Pigeon rightly observes, "It is as if [Alford] is saying, *This is what 'mello' really means. But if you don't like what it really means, then make it mean whatever pleases you.*"⁷

In the next issue, I will conclude the examination of *mello* by exploring the subject of imminence in greater detail, and examine additional passages in which the subject of imminence is important. ✚

¹This is the count in the critical (UBS) text; there are variants that affect the count in the Majority text, but only by a couple verses. If one counts both text types, we can find a total of 111 instances of *mello*.

²By my count, the verb + infinitive usage is 90 times, while the adjectival form is used 17 times. Then there are two uses I will call "idiomatic," which are Luke 13:9, usually translated "next year," and Acts 22:16, usually translated "Why are you *waiting*?"

³Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), s.v. "*mello*," pp. 627-8. This work is commonly referred to as BDAG.

⁴Albert R. Pigeon, *Things That Were About To Occur – Mello – To Be About To*, Self-Published, 2006.

⁵By "contextualized" I not only mean that the imminence is relevant to the persons in the context of the passage, such as in Heb 11:8, but that it is relative to the context of the narrative. For instance, in John 4:47, we understand that death may occur any day, but in Matt 16:27, we would understand imminence in the context of a lifetime, as we are guided by the statement in v. 28.

⁶Henry Alford, *The New Testament for English Readers*, 2nd ed. (London: Rivingtons, 1868) Vol. 2, Part 1, p. 573. Alford does defer to the "who shall one day" option in his "Authorized Version Revised" version. The original KJV simply says "Who shall judge the quick and the dead," in keeping with their normal formula.

⁷This observation was made in a personal email from Al Pigeon and I couldn't have stated it better.

For more information, contact Berean Bible Church: 757.541.2683
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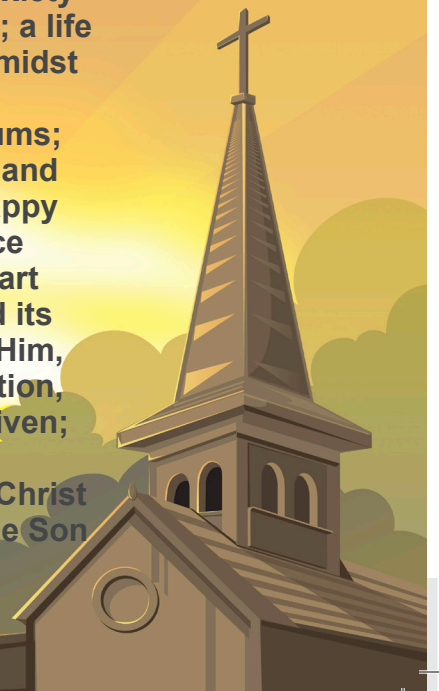


The Preterist Bible Project

Many readers have inquired regarding the status of the Preterist Bible Project. I contacted Michael Day and he informed me that *The Preterist Bible* is on schedule. A committee of twelve godly men are currently working diligently and plan, Lord willing, to be completed by the end of August 2012, at which time it will be submitted to the publisher.

The hope is that the Bible will be available by the end of September, 2012. For further details and to view sample text online, visit www.BibleProphecyFulfilled.org

"The whole struggle of the world is for life—for means to enliven and prolong it. It is full of contrivances to shut out the idea of death. Now, if there be such anxiety for the life that now is, a life that is brief and chequered by clouds and trials; a life that is rarely stretched to threescore and ten years (70 yrs.), and is ended amidst spasms and tears; O what intense aspirations, and prayers, and wrestlings should there be after a life that is not measured by centuries or by millenniums; a life far above change and sorrow—a life serene as the bosom of its Giver, and endless as God's own eternity! For this life is not mere immortality, but a happy immortality. It is the perfection of our spiritual being, enjoyed in the presence of God; the intellect acting in an atmosphere of unclouded truth, and the heart throbbing in a region of universal love; life having found its highest aim and its noblest development in the praise and service of God. This is life—to be in Him, near Him, like Him—Himself the giver, and Himself the gift—Himself the portion, and Himself the song. 'And not to one created thing shall our embrace be given; But all our joy shall be in God—For only God is in heaven.' 'Sin has reigned through death: but grace reigns through righteousness unto eternal life by Christ Jesus our Lord.' How glorious, therefore, the purpose of the divine gift of the Son of God—to confer life; to give man the best of blessings—eternal life!"
(John Eadie [1810-1876], *Divine Love*, 33-34)





In This Issue:

Dividing Matthew 24

The Beast

Hebrews: From Flawed
to Flawless FULFILLED!

Greek *Mello*

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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!