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Magazine

AD 70

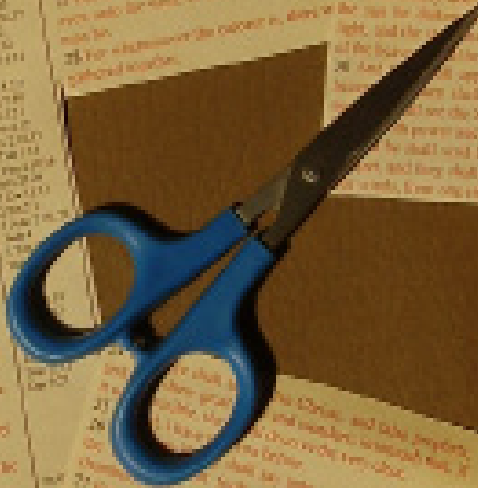
SECOND  
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#Matthew

24

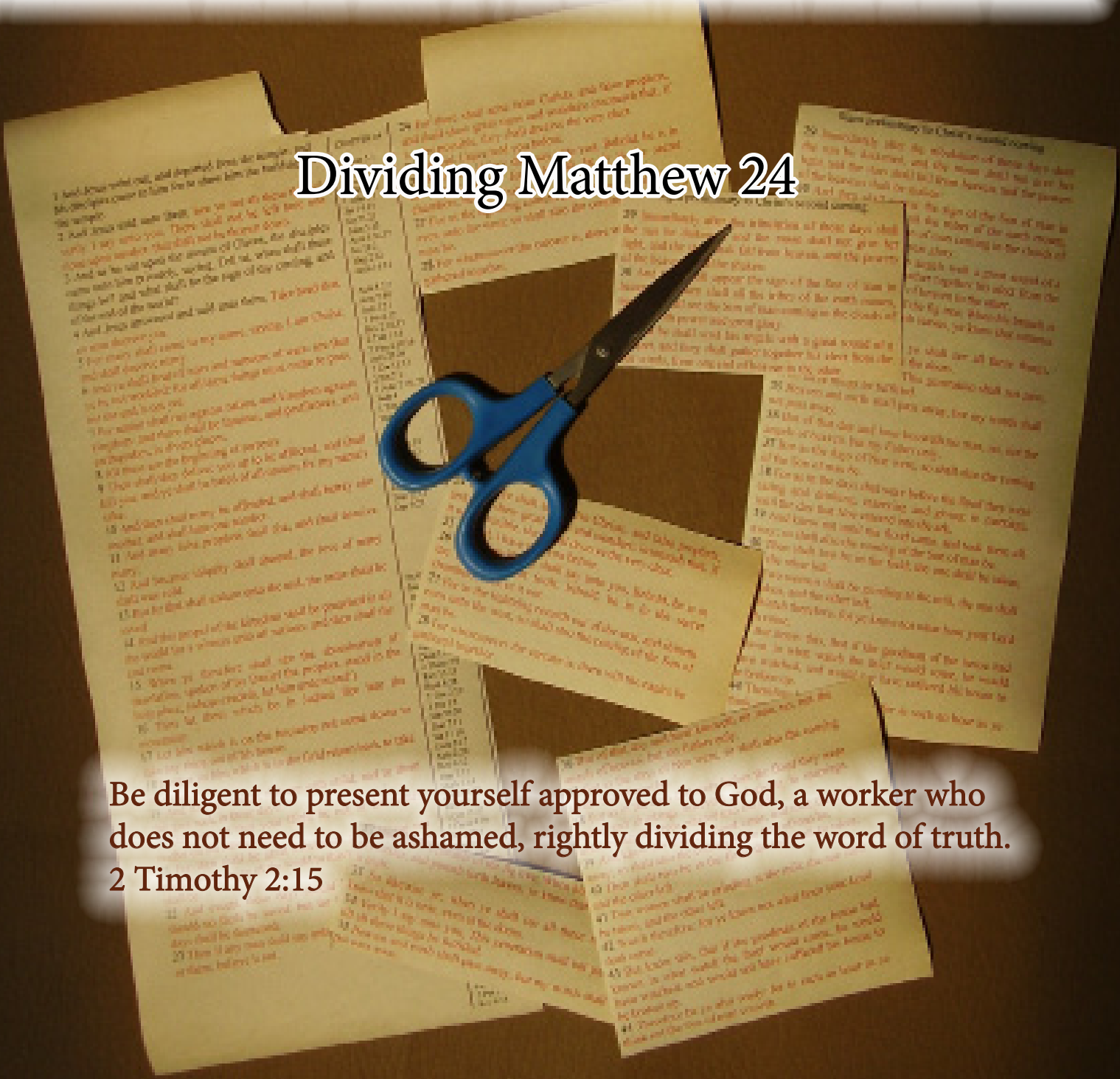
PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

## Dividing Matthew 24



Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

2 Timothy 2:15





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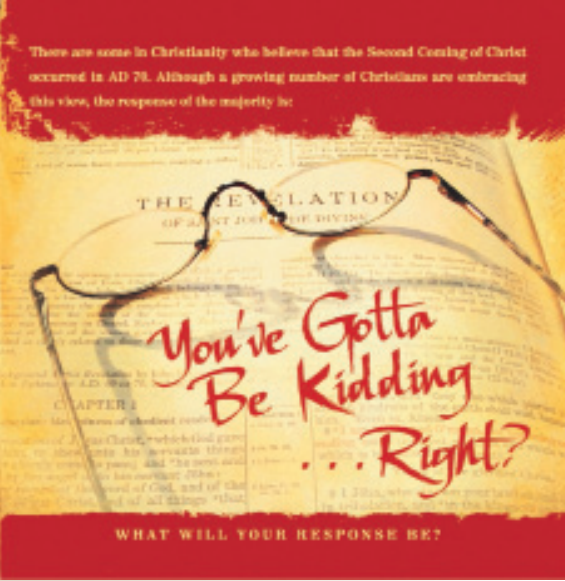


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## Editor's Note...

To say that this year has been busy would be an understatement! As I forewarned in our spring issue, the possibility of only publishing three issues this year has unfortunately become a reality. This issue will have to suffice as a summer/fall issue. I have been putting in a lot of extra hours at work and simply haven't had the time necessary to produce the regular summer issue. I also have some long overdue projects around the house that I've finally begun to tackle. As if that wasn't enough, my computer died as I was nearing completion on this issue, forcing me to convert my video editing computer into my all-around computer. To further complicate matters, my wife and I have been house-hunting for several months now. Our hope is to take advantage of the reduced housing prices and mortgage rates by purchasing a larger home in a less expensive area. The floor plan of our current home simply does not lend itself well to incorporating the operations of FCG (office space, video editing, mailing supplies, etc.) within a typical household. We've been looking for a house that will have adequate space to better serve as both our home and FCG "headquarters," so to speak. At the time I am writing this we have an offer in on a property that we feel will fit the bill nicely, and we hope that the time-consuming task of house-hunting is behind us. Of course, if we are successful in purchasing the property that means we will have to complete our projects here and move all of our belongings, which will demand some extra time. However, once all of that is behind us we believe that we can better organize the "operation" of FCG and hope that will become evident in the quality and quantity of our projects. My work schedule should also begin to relax a bit, and as I cross off house projects from our list I hope to return to some sense of normalcy. Currently my plans are to get the winter issue out at the usual time (late December), and return to producing four issues per year after that.

Obviously our work on the MacArthur video project has suffered during this time as well, but I have a rough draft of Part 1 which several people have been reviewing. Their comments and suggestions are helping fine-tune the presentation and I look forward to being able to jump back into the project.

Don Preston, whose column has been absent from this (and the previous) issue, will be returning in the next issue. Don had taken a hiatus to prepare for his July debate with Joel McDermott (which, I have heard, Don overwhelmingly won). Larry Siegle, who had planned to step in for Don for the previous issue, but was hindered by computer problems and a relocation of his own, was able to provide an article for this issue.

One of the "mottos" that I toss around occasionally is, "We're not telling you what to think—just giving you something to think about." In keeping with that motto, this issue contains an article by Rev. Gerald Haug on why the Millennium started (rather than ended) in AD 70. This is not a typical full-preterist view, but there are a number of preterists who, on the scale of partial- to full-preterism, would fall much closer to full-preterism than to partial-preterism, yet do not see the Millennium as having been completed in the past. Even The Parousia author J. Stuart Russell held a similar view. We hope that this article gives you something to think about.

Many of you have inquired about the Preterist Bible Project. Michael Day has provided an update and overview of the project which you will find on page eighteen. Please note that FCG is not directly involved with this project—we are merely keeping our readers informed. You may address any questions or comments to Michael Day.

Thank you for your prayerful support and financial gifts, and for your patience during this exceptionally busy year. Blessings,

*Brian*

No Bibles were harmed in the creation of this issue's cover!

# Mailbag...

Thank you for the magazine – the interesting articles give me much thought to prove all. Keep up the good work. I am praying for all.

*Joan, Australia*

Thank you for all the work you do. Your magazine is a great unifier for all of us who comprehend the great truth of Christ's second return.

*Doug, OR*

Thank you so much for all of your hard work. The Lord has been providing opportunities to share.

In Christ,

*Chad, CA*

Greetings in the name of the Lord and God Jesus Christ. I want to also thank you for the insight and understanding you have given us through your Fulfilled Magazine.

*Francis, TX*

Thanks for being there. I wish Fulfilled Magazine would come out monthly, as it is a great lifeline to other preterist believers. May the Lord bless you in your endeavors.

In Christ,

*Joe & Maryann, PA*

Just want to share the good news with you. I have two grandsons 39 & 37. They watched your DVD I have and also read two books by John Noe and they are hooked. . . They are reading everything they can on the preterist message.

*Wanda, IN*

May God's rich grace overtake you every moment of your life! Truly, I am being edified through your magazine. It is the best thing ever since I began receiving it. Please, keep on sending me every time you print out!

*Matthias, Ethiopia*



I wish Fulfilled Magazine would come out monthly.

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## A Critique of Kenneth Gentry's Division of the Olivet Discourse

by Brock D. Hollett, M. Div.

The majority of New Testament scholars contend that the Olivet Discourse should be divided into two parts. The first portion, they argue, anticipated the events surrounding the First Jewish-Roman War (AD 66-70), while the second portion will find its fulfillment at the future return of Jesus. Most partial-preterists, considering this break to occur prior to Matthew 24:36, seek to find linguistic and syntactical evidence for division, hoping to still properly account for the clear time indicators throughout the Synoptics that Jesus said would come within His contemporary generation. However, this position crumbles upon close examination.

Kenneth Gentry, a well-known proponent of this view, posits several exegetical reasons for a division at Matthew 24:36.<sup>1</sup> Most of these reasons were refuted in my previous article concerning R. T. France and will not be addressed again here. This article will instead evaluate Gentry's additional "proofs" (summarized in italics).

*Proof #1: The phrase περι δὲ (peri de) in Matthew 24:36 is resumptive and Jesus used it to cue His disciples that He was answering their second question concerning "the sign of your coming (παρουσίας/parousias) and of the close of the age" (Matt 24:3).*

In my previous article interacting with R. T. France, I discussed the fallacies of the περι δὲ (peri de) argument. An additional problem with Gentry's assertion is that Jesus had already begun answering the disciples' second question concerning "the sign of his coming" in 24:27-35. Gentry also creates an artificial distinction between "the close of the age" (24:3) and the termination of the Mosaic period and its temple in AD 70. Although Gentry correctly interprets "the end" in 24:6 as the destruction of the temple, he fails to recognize that its antecedent is "the close (συντελείας/sunteleias) of the age" (24:3). This verb appears repeatedly in Daniel's prophecy concerning "the end" when the Jewish people would be "shattered" and the temple desolated (Dan 12:4-7, 13).

*Proof #2: Matthew 24:4-31 answers the first of the disciples' questions concerning when "these things" (i.e., the destruction of the temple) would occur, but vv. 36-46 answer the second question of what the sign of Jesus' coming (παρουσία/parousia) would be.*

The oddity here is that Jesus discussed "the sign" of His coming in vv. 27-30—the portion that Gentry assigns to the destruction of the temple—while the latter portion of the discourse deals more with issues of the timing (as opposed to the sign) of His return. In addition, Mark combined the disciples' two questions into the single question "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" (Mark 13:4). This suggests strongly that the disciples did not ask two temporally distinct questions, but understood correctly that the destruction of the temple signified the return of Jesus.

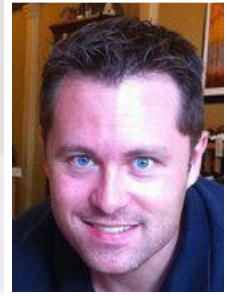
*Proof #3: Jesus' statement concerning "this generation" in Matthew 24:34 serves as a conclusion.*

Gentry correctly observes that Matthew 24:34 functions as a concluding statement of sorts; however, this does not mean that Jesus introduced an entirely new topic in 24:36. Matthew combined two different source materials at this point, which is seen by the fact that this same material is divided into two sections in Luke's Gospel (Luke 21:25-33/17:26-37—see the article "The Literary Unity of the Olivet Discourse" in this issue). Matthew apparently included the latter material (Matt 24:36 - 25:46) to explain the timing of the παρουσία (parousia) that Jesus had introduced in Matthew 24:27-30.

*Proof #4: The lack of temporal progress indicators (e.g., "then," "immediately after") after Matthew 24:35 suggests that the latter portion of the Discourse is not part of the historical sequence described in vv. 4-35.*

To the contrary, the absence of such indicators argues in favor of continuity with the preceding material. It is unthinkable that Jesus would introduce a distant

theologians divide Matthew 24, placing some prophecies maintain that Matthew 24 cannot be divided.



Brock D. Hollett

future event without clearly indicating such a transition. It is favorable to view the time indicators prior to v. 36 as providing signs pointing to the immediacy of Christ's return with a shift in emphasis beginning with this verse to the need for preparation because of its unknown timing.

*Proof #5: Gentry's "social contrast" argument is that the "chaotic" circumstances leading up to AD 70 stand in stark contrast to the "mundane" and "tranquil" activities that were to prevail prior to the Lord's return.*

Gentry fails to recognize that the normal activities were to prevail until the time that the righteous fled Judea, the armies surrounded Jerusalem, and the temple was dismantled. The abomination of desolation signaled the unexpected moment when the disciples would "come out to meet" their bridegroom (Matt 25:6). In other words, Jesus portrayed the abrupt, unexpected timing as signaling the *beginning* of the tribulation and not the exact moment of His return.

Another significant challenge with Gentry's division at Matthew 24:36 is that the content of the parables appearing after this verse finds earlier parallel statements in the same gospel that proponents of this position admit point to the destruction of Jerusalem in AD 70:

*The master of that servant will come on a day when he does not expect him and at an hour he does not know and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth. (Matt 24:50-51)*

*And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth. (Matt 25:30; cf. Luke 19:12-27)*

The phrases "*in that place there will be weeping and gnashing of teeth*" and "*into the outer darkness*" appear throughout Matthew's gospel in reference to the destruction of Jerusalem. For example, Jesus used both phrases to describe the moment when His Jewish contemporaries would be thrown out of the kingdom (Matt 8:12; cf. 21:33-43; Luke 13:28). He also employed

the former phrase in two parables that predicted the casting out of the wicked at "*the end of the age*" (Matt 13:42, 49-50), which corresponds with the time of the destruction of the temple. Both phrases also appear in Christ's parable about a king who prepared a wedding feast for his son (Matt 22:7-13; cf. Rev 19:6-21); Jesus said that when the time arrived for the feast that "*the king was angry, and he sent his troops and destroyed those murderers and burned their city*" (22:7) and threw the uninvited guests "*into the outer darkness*" (22:13). These statements prefigure the invasion and subsequent burning of Jerusalem by Titus in AD 67-70. In addition, the wedding motif with Jesus as groom also appears in Matthew 25:1-13. The fact that Jesus used identical language in the latter portion of the Olivet Discourse provides evidence that Jesus likely had in mind the same events.

Some of Gentry's colleagues argue that Jesus could not have predicted His return within His contemporary generation, because He predicted that it would occur after a "*delay*" (Matt 24:48; 25:5) and "*after a long time*" (25:19). This contention is naïve since a critical examination of these "delay parables" reveals that the duration of this delay is less than one generation. For example, these parables depict a delay that occurred within the lifetime and servitude of individual slaves (24:50-51, 25:19) and the intervening time between a particular bride's betrothal and wedding (25:5-6). This evidence at least suggests that Jesus' return could fit comfortably within the parameters of His earlier promise concerning "*this generation*" (24:34).

The Olivet Discourse should be understood as a thematic unit that anticipated the period leading up to and including the events surrounding the destruction of Jerusalem in AD 70. Gentry fails to demonstrate division in the discourse. †

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<sup>1</sup>Kenneth Gentry, Jr., *The Olivet Discourse Made Easy*, (The Apologetics Group, Inc., a division of NiceneCouncil.com, 2010), Chapter 8.

# Perspectives

## The Literary Unity of the Olivet Discourse

by Brock D. Hollett, M. Div.

**L**uke's gospel provides powerful evidence against dividing the Olivet Discourse. Matthew and Luke share source material throughout the Discourse. The difficulty for most partial-preterist positions is that Matthew 24:17-18, 48 (fulfilled prior to AD 70) appears in Luke 17:31, 37—a Lukan passage that finds its other source material (17:26-37) in a Matthean passage (24:37-41) appearing after their artificial division of Matthew at v. 36. This creates a significant difficulty for those who see a division at Matthew 24:29 or 24:36, because prophetic statements that found fulfillment in the first century must be repeated at the time of Jesus' supposed future return! The following chart provides the parallel source material and highlights these prophetic statements:

MATTHEW 24 (MARK 13)	LUKE 12, 17, 21
24:1-14 =	21:5-19
24:15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), 24:16 then let those who are in Judea flee to the mountains.	21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation has come near.  21:21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,
<b>24:17 Let the one who is on the housetop not go down to take what is in his house, 24:18 and let the one who is in the field not turn back to take his cloak.</b>	[See below for parallel]
24:19-22 =	21:22-24
24:23, 27 =	17:22-25
<b>24:28 Wherever the corpse is, there the vultures will gather.</b>	[See below for parallel]
----- Artificial Division -----	
24:29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven,  and the powers of the heavens will be shaken.  24:30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.	21:25 "And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, 21:26 people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.  21:27 And then they will see the Son of Man coming in a cloud with power and great glory. . . .
24:31-35 =	21:29-33



# 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

MATTHEW 24 (MARK 13)	LUKE 12, 17, 21
----- Artificial Division -----	
<p>24:36 “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.            24:37 For as were the days of Noah, so will be the coming of the Son of Man.            24:38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,            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.</p>	<p>17:26 Just as it was in the days of Noah, so will it be in the days of the Son of Man.            17:27 They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark,            and the flood came and destroyed them all. . . .              17:30 so will it be on the day when the Son of Man is revealed.  <b>17:31 On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. . . .</b></p>
<p>24:40 Then two men will be in the field; one will be taken and one left.            24:41 Two women will be grinding at the mill; one will be taken and one left.</p>	<p>17:35 There will be two women grinding together. One will be taken and the other left.            17:37 And they said to him, “Where, Lord?” He said to them, <b>“Where the corpse is, there the vultures will gather.”</b></p>
24:43-51 =	12:39-46

This evidence demonstrates that the Olivet Discourse was intended to function as a single prophecy concerning events that were to occur within the generation of Jesus’ earliest disciples. The inseparability of the Discourse is based upon the internal consistency of its contents, the weaknesses of the arguments used to divide it, and the tight correspondence of the content and sequence of other passages that temporally unify the same content.

All attempts to divide the Discourse by futurists and partial-preterists fail miserably by disrupting the natural progression and flow of the passage, providing little exegetical warrant for division, and ignoring other New Testament evidence that establishes unity.

James Stuart Russell (1878) commented, “There is not a scintilla of evidence that the apostles and primitive Christians had any suspicion of a twofold reference in the predictions of Jesus concerning the end.”<sup>1</sup> This is most apparent after the arguments for dividing the Discourse “have been weighed in the balances and found wanting.”

†

<sup>1</sup>J. Stuart Russell, *The Parousia: The New Testament Doctrine of Christ’s Second Coming*, ed. Ed Stevens (Bradford, PA: International Preterist Association, 2003), 545.

# Creation to Consummation

## “Your Redemption Is Drawing Near”

by Ed Stevens

“But when these things begin to take place, straighten up and lift up your heads, because **your redemption is drawing near.**” (Luke 21:28 NASB95; boldface added)

In the first article of this series (Vol. 3, Issue 2), we noted that Thomas Ice challenged preterists to document the fulfillment of everything Jesus predicted in Matthew 24 and its parallels (Mark 13, Luke 17, and Luke 21). In subsequent articles we provided that documentation.

Brother Ice asserts that the *redemption* of which Jesus spoke in our opening passage refers to the mass conversion of *all Israel* (Rom 11:26), and that the *gathering* mentioned in Matthew’s parallel passage (Matt 24:31) is the complete regathering of every Israelite back to the land. Ice reminds us that all Israelites were neither converted nor regathered to the land in AD 70, but instead were scattered in unbelief. Therefore, he contends this *redemption* and *gathering* has not yet occurred.

However, Ice is right to connect the *redemption* with the *gathering*. I checked several commentaries and gospel harmonies, and every one associates the *redemption* (Luke 21:28) with the *gathering* (Matt 24:31), because both events occur at the same place in Jesus’ narrative on the destruction of Jerusalem (Matt 24 and Luke 21).

Since we covered the *gathering* (i.e., the Rapture) in a previous article, in this article we will focus on the *redemption*, and how it was fulfilled during the first-century Parousia.

### What Was This Redemption?

The Greek word translated “redemption” in Luke 21:28 is *apolutrosis*. The noun form is used ten times in the New Testament utilizing three different cases (nominative, accusative, and genitive): Luke 21:28; Romans 3:24; 8:23; 1 Corinthians 1:30; Ephesians 1:7; 1:14; 4:30; Colossians 1:14; Hebrews 9:15; and 11:35. *Apolutrosis* is a compound word (*apo* + *luo*) which literally means to “loose from” or “release” from slavery, captivity, or imprisonment. Included in the meaning is the idea of “buying back” or paying a ransom.

There is no doubt that most Israelites throughout the ages expected the Messiah to physically *redeem* all Israelites from the Diaspora and *gather* them back into the land of Israel. In spite of the fact that Jesus repeatedly taught that His Kingdom is *not of this world* (John 18:36), that it would be *inside them* (Luke 17:21), and would not come *with signs to be observed* (Luke 17:20) like physical empires did, some of Jesus’ own

disciples apparently still had this physical *redemption* idea in mind when they asked Jesus at His ascension, “Lord, is it at this time You are restoring the Kingdom to Israel?” (Acts 1:6). So it is no surprise that even today some Christians still misunderstand what the Kingdom is and how True Israel was *redeemed* from her spiritual bondage and *gathered* into the heavenly country.

Throughout the Bible we find a pattern of blessings and curses. While Adam and Eve obeyed God, they remained *inside* the Garden. When they disobeyed, they were driven *outside*. Noah and his family were safe *inside* the ark, while the wicked were left *outside* to be destroyed by the flood. God *redeemed* Israel from their slavery in Egypt and *gathered* them *into* the land of promise. When the Israelites later apostatized they were cast *out* of the land. After seventy years of captivity in Babylonia, they were *redeemed* from captivity and *gathered* back *into* the land.

This is the pattern throughout the Old Testament: righteousness and blessings *inside*, wickedness and curses *outside*, so it should not surprise us to see that typological pattern continued in the New Testament. This redemption-gathering motif reappears in the teaching of Jesus and the apostles. (Space does not allow us to list all the passages in which this is illustrated, but a search for *redeem*, *redemption*, and *gather* in an exhaustive Bible concordance will provide such a list.)

The Jews were focused on living in the physical land and having a physical descendant of David seated on a physical throne in Jerusalem. God, however, was focused on restoring His dominion over His entire human creation (including all nations, not just Israel). His plan was to *redeem* the entirety of Adam’s fallen race from condemnation and *gather* them back into His presence. It was not just a Jewish kingdom, but a worldwide dominion. This is what the Jews missed then, and is what the premillennialists like brother Ice are still missing today.

All Christians agree that the event of the Cross accomplished our *redemption* from the condemnation and separation that all mankind had been under since the Fall of Adam. Yet it is evident from our text (Luke 21:28) that some aspect of redemption was still future after the Cross, and would not occur until the disciples saw *all these things begin*

# Your Redemption Is Drawing Near

## Studies in Redemptive History

Edward E. Stevens

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to take place. They would know that that particular aspect of redemption was *drawing near* when they saw certain events occurring. We noted that the angelic *gathering* mentioned in Matthew 24:31 is a direct parallel to the *redemption* here in Luke 21:28. According to Matthew 24:29, this redemption and gathering would occur immediately after the great Tribulation and in conjunction with the coming of the Son of Man with His angels (Matt 24:29-31).

### How Were They Redeemed at the Parousia?

The redemption price (the ransom) was paid at the Cross. All the dead from Adam to Christ had been held captive in Sheol (Gk. Hades) until Christ, our kinsman-redeemer—the sacrificial Lamb—died in our place to *redeem* our souls from the condemnation and separation. Because of Jesus' sinless life, He held the keys to Hades. Death had no power over Him. He could walk right into Hades and back out again. Nor did the gates of Hades prevail against His church during the transition period. Those saints who died during that period before the Parousia did not go to Hades. Instead, we see them coming down with Christ at His Parousia (1 Thess 4:14). Death and Hades had no power over them. They had passed out of Death and Judgment by their faith in Christ (John 5:24).

Jesus could open the gates of Hades and release anyone He wished, as we see Him doing in Matthew 27:52-53. At Christ's resurrection He brought some of the dead (martyrs only?) out of Hades with Him. They appeared in Jerusalem during the same forty days during which He appeared to His disciples, and then ascended with Him (Eph 4:8-9 and Rev 6:9-11). They appear to have been the firstfruit of the resurrection harvest ("the first

resurrection" of Rev 20:5). The rest of the righteous dead were not *redeemed* from their captivity and *gathered* into the presence of God until the coming of the Son of Man.

Furthermore, we must remember that Jesus spoke the words of our text to living disciples, some of whom would still be alive at the time this redemption occurred. The clear implication is that those living disciples would also share in the benefits of this redeeming event. We saw this same thing in our study of the angelic gathering of the elect in a previous article. At the Parousia, the rest of the righteous dead were raised (*redeemed*), while the living "elect" saints were *gathered* together with them and taken by the angels to be with Christ.

Thus, the redemption and gathering included both the resurrected dead and the remaining living saints. The disembodied souls of the righteous dead were given their new immortal bodies at the resurrection (1 Cor 15:42-44), while the bodies of the living saints were *changed* (1 Cor 15:51-54). Then both groups, now in the unseen realm, were taken by the angels (caught up) to be with Christ. The raising of the dead and the changing of the living (1 Cor 15:52) was the *redemption* of their bodies (Rom 8:23). This was the redemption for which the living saints (along with the dead saints) were longing. When they saw *all those things beginning to take place*, they would have straightened their bent-over backs and held their heads high in anticipation of that *redemption* from the earthly (seen) realm and their *gathering* into the presence of Christ in the heavenly (unseen) realm.

In brief, *redemption* meant to be rescued, released, or ransomed from some kind of slavery, bondage, or captivity (Death and Hades). After that release from captivity, they were

*gathered* back into their native land (the heavenly country, presence of God). In the case of Luke 21:28, it meant that when Christ came with His angels at the Parousia, He *redeemed* (resurrected) the rest of the righteous dead, gave them their new immortal bodies, and then together with the living saints (whose bodies had been changed), they were all *gathered* by the angels into His presence in the unseen realm.

If you would like more info about this *redemption* and *gathering* of the saints at the first-century Parousia, please email me ([preterist1@preterist.org](mailto:preterist1@preterist.org)) and I will send you some PDF documents about it. These resources are also available for further study:

- *Expectations Demand a First-Century Rapture* (158-page book) by Ed Stevens. Available from our website (<https://www.preterist.org/orderform.asp>).
- *Matthew 24 Fulfillments* (free 25-page pdf) by Ed Stevens. Available by email request ([preterist1@preterist.org](mailto:preterist1@preterist.org)). †

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<sup>†</sup>I have compiled a twenty-five-page pdf titled *Matthew 24 Fulfillments*, which lists nearly 100 references from Josephus, Yosippon, Tacitus, and Eusebius. If you would like a copy of that document, simply email your request to me ([preterist1@preterist.org](mailto:preterist1@preterist.org)).

# Ortho-millennialism

## Three Reasons Why the Millennium HAD to Begin in AD 70

by Rev. Gerald Haug

There are many opinions in Christendom today regarding the controversial time period known as the Millennium, which is specifically discussed in only one chapter of Scripture—Revelation 20. One of the hotly contested debates regarding the Millennium is exactly when this period occurs; some believe it to have begun with Christ's resurrection, while others take a completely different perspective and believe the Millennium will occur in the future. In my recent book, *Ortho-Millennialism: Bringing Order to End-Time Chaos*, I present a rigorous argument for the establishment of God's Kingdom and the ushering in of the Millennium in the year AD 70.

Contrary to the belief of many preterists that the Millennium lasted a mere 40 years (AD 30 – 70), the term *millennium* actually signifies a long period of time. The term *thousand* (Latin millennium) is used throughout Scripture as a number symbolizing a very large amount:

- “So realize that the LORD your God is the true God, the faithful God who keeps covenant faithfully with those who love him and keep his commandments, to a **thousand** generations” (Deut 7:9).
- “For every wild animal in the forest belongs to me, as well as the cattle that graze on a **thousand** hills” (Psalm 50:10).

Consequently, the thousand-year period, in keeping with a consistent biblical hermeneutic, is representative of a long period of time and not forty years as some might believe.

That being said, note that forty is an important biblical number, indicating a time of testing, a time of purging. The Israelites wandered the desert for forty years, Jesus fasted for forty days. Forty years is also considered to be a generation. The time from Christ's resurrection to the destruction of the temple and Jerusalem in AD 70 was forty years. These years were significant in ushering in the kingdom of God and the Millennium. Here are three reasons why the Millennium HAD to begin in AD 70.

1. *The Millennium couldn't be inaugurated until apostate Israel was judged.* The book of Revelation is, in essence, a book describing the establishment of God's Kingdom, and this does not happen until the judgment of God is meted out on apostate Israel in AD 70. Revelation is best understood by realizing that it is laid out in a chiasmic structure, a literary device used by the Jews to explain parallel ideas or

to explain things in detail, where the central theme is in the middle (X)—in this case, the war between the woman, the dragon, and the beasts:

- A: Preamble, Opening Blessings (Rev 1)
- B: *Earthly Church* (Rev 2–3)
- C: Heavenly Courtroom, First Courtly Session (Rev 4–5)
- D: Seven Seals, Judgment Announced (Rev 6:1–8:5)
- E: Seven Trumpets, Babylon (Jerusalem) Destroyed (Rev 8:6–11:15)
- X: The War between the Woman, the Dragon, and the Beasts (Rev 12–14)
- E': Seven Bowls, Babylon (Jerusalem) and the Beasts Destroyed (Rev 15–16)
- D': Judgment Complete (Rev 17–19)
- C': Millennium, Second Courtly Session (Rev 20)
- B': *Heavenly Church* (Rev 21–22:5)
- A': Epilogue, Closing Blessings (Rev 22:6–21)

Notice that the judgment of Israel is complete (D') before the Millennium is described (C'). The judgments poured out on Israel in AD 70, which are described in detail throughout Revelation, occurred between AD 67 – 70 when the temple and Jerusalem were destroyed and over a million apostate Jews perished. This signified the end of the Old Covenant, and the Mosaic Age. A new kingdom was being firmly established, inaugurating the new age of the Millennium.

2. *The Millennium couldn't be inaugurated until Satan was bound.* Even though Satan was defeated by Christ's death on the cross, he was not yet bound because he was still the prince and power of the air. Ephesians 2:1-2 says, “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and **of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.**” Only when Satan was bound and his authority over worldly kingdoms was stripped, could Christ establish His rightful authority in both heaven and on earth. Romans 16:20 confirms this by stating: “The God of peace will **soon** crush Satan under your feet . . . .”
3. *The Millennium couldn't be inaugurated until the resurrection of the dead had occurred.* First Corinthians 15 explains that Christ is the firstfruits of the resurrection: “But each in his own turn: Christ, the firstfruits; then, when he comes [parousia], those

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who belong to him” (v. 23). Therefore, no one could be resurrected until Christ’s return. Paul goes on to say, “Then the end will come when he hands the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. **The last enemy to be destroyed is death**” (v. 24-26). So when did Christ destroy death? Paul makes it clear that this would happen at the resurrection:

“Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, the dead will be raised imperishable, and we will be

changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, then the saying that is written will come true: **‘Death has been swallowed up in victory’**” (1 Cor 15:51-55).

Therefore, it is crucial to know when this resurrection takes place. Paul’s rebuke of the false teaching of Hymenaeus and Philetus confirm that no resurrection had yet happened when he penned the second epistle to Timothy in AD 65: “They [Hymenaeus and Philetus] have **strayed from the truth by saying that the resurrection has already occurred**, and they are undermining some people’s faith” (2 Tim 2:18).

John 11:23-24 sheds additional light on the timing of this resurrection: “Jesus replied, ‘Your brother will come back to life again’. Martha said, ‘I know that he will come back to life again in **the resurrection at the last day**.’” We see from Jesus’ discussion with Martha that she had no doubt as to when the resurrection would be—at the last day. At the last day and at the last trumpet are synonymous with the end of the age

and the *parousia* of Christ.

Revelation 11:15 proclaims an important truth about this time: “The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: ‘The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.’” At the sounding of the last trumpet in AD 70, God’s kingdom was firmly established, Satan was bound, and the saints were resurrected into Heaven, giving God all power, authority, and dominion. These events proceeded, and consequently ushered in, the Millennium.

### Conclusion

To conclude, approximately 25 percent of the verses in the New Testament mention eschatology. In other words, eschatology is essential to understanding the New Testament! Second Timothy 2:15 says “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” In order to correctly handle the “word of truth,” we need to study the Word diligently. When we begin to understand the historical background and context upon which prophetic writings were founded, understand how much of the Old Testament symbolism is used in the book of Revelation, as well as understand Jewish literary devices, we will begin to see how prophecy unfolded in a whole new light – the light of truth. †

[This is a short article based on the book *Ortho-millennialism: Bringing Order to End-Time Chaos*, by Rev. Gerald Haug.]

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# Digging Deeper into the Word

by Larry Siegle



One of the greatest joys that comes to those who accept the concept of fulfillment is the accompanying hunger and desire for a better, deeper understanding of God's Word. Jesus, in His 'Sermon on the Mount' said, *"Blessed are those who hunger and thirst for righteousness, for they shall be filled"* (Matt 5:6). These words certainly draw from the richness of Isaiah's prophetic words, *"Ho! Everyone who thirsts, come to the waters . . . Listen to me carefully, and eat what is good, and let your soul delight itself in abundance"* (Isa 55:1, 2). The Messiah brought with Him the fulfillment of this promise by the establishment of the *"everlasting covenant"* (Isa 55:3; Heb 13:20), and the *"times of refreshing"* (Acts 3:19) as the gospel of the Kingdom was being preached to *"every creature under heaven"* (Mark 16:15; Matt 24:14; Col 1:23). It was because of this fulfillment that believers today enjoy the invitation given prophetically to the apostle John in the closing verses of the Revelation, *"And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires let him take the water of life freely"* (Rev 22:17).

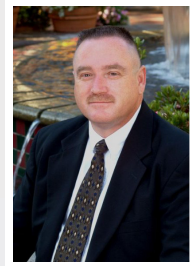
There is a moment in time, a point of realization that dawns on every believer in fulfillment about the awesome magnitude of what he now knows to be true—a truth that makes him free (John 8:31, 32). Suddenly those difficult theological concepts that once blinded his understanding of redemptive history, like scales in the eyes of the blind, simply fall away to the ground (Acts 9:18). Thus writes Isaiah, *"In that day a man will look to his Maker, and his eyes will have respect for the Holy One of Israel"* (Isa 17:9). The ultimate *"that day"* of which Isaiah spoke would find its fulfillment in the lives of believers living during the time of Messiah and the *"everlasting covenant."* This promise mirrors the words of the Old Testament prophet Habakkuk, who wrote, *"For the earth [land] will be filled with the knowledge of the glory of the Lord, as the waters cover the sea"* (Hab 2:14). Within the scope of the *"everlasting covenant"* Jeremiah foretold, *"No more shall every man teach his neighbor, and every man his brother, saying, 'know the Lord,' for they shall all know me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more"* (Jer 31:4). This 'deeper' knowledge of the Lord, with the forgiveness of sins, is a treasure every believer in fulfillment comes to experience in reality today.

During the transition period between The Cross and AD 70, the process of revelation and the unveiling of the *"everlasting covenant"* was still a work in progress. Although first-century believers had been given *"every spiritual blessing in the heavenly places in Christ"* (Eph 1:3), having been raised to *"sit together in the heavenly places in Christ"* (Eph 2:6) through acceptance of the gospel, the Old Covenant had not yet fully passed away (2 Cor 3:13; Heb 8:13). The believers during this unique time were being given *"all things that pertain to life and godliness"* (2 Pet 1:3). By the time Jude writes his brief letter, the completeness of the *"everlasting covenant"* stood, and believers were told to *"contend earnestly for the faith which was once for all delivered to the saints"* (Jude 3). The *"whole counsel of God"* (Acts 20:27) had finally arrived and the work of inspiration from the Holy Spirit reached its glorious consummation (John 16:13; 2 Tim 3:16, 17). Believers now stood *"face to face"* (1 Cor 13:12) in their understanding of God's Word and the *"everlasting covenant"* promised in the Law and the prophets of old (Matt 5:17, 18; 2 Pet 1:21). Jesus' promise that with the destruction of Jerusalem *"all things which are written may be fulfilled"* (Luke 21:22) had reached its grand and glorious climax!

Unlike the Old Covenant where children were born physically and then later taught the things of God, believers born spiritually into the *"everlasting covenant"* *"all know [the Lord] from the least of them to the greatest of them"* without exception (Jer 31:34), because God Himself put *"His law in their minds"* and wrote *"it on their hearts"* (Jer 31:33). The Hebrews writer stated clearly that this prophecy would be fulfilled at the time when the Old Covenant would *"vanish away"* (Heb 8:7-13) in AD 70. Believers today bask in the riches of this promised blessing and now enjoy full and complete access to the 'deeper things' of the Word of God. The *"land"* of the *"everlasting covenant"* is filled spiritually with *"the knowledge of the glory of the Lord, as the waters cover the sea"* (Hab 2:14).

The Old Covenant was a time of darkness with respect to understanding the fullness of God's plan and purpose in redemption. Isaiah writes, *"For since the beginning of the world men have not heard nor perceived by the ear, nor has any eye seen any God besides you, who acts for the one who waits for Him"* (Isa 64:4). While Israel had been chosen as the nation through whom the Messianic *"seed"* promise had been given (Gen 3:15; 12:1-3; Gal

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3:19, 29; 4:4), their comprehension of this fact was neither understood nor appreciated. The apostle Paul, quoting from Isaiah, reveals to the Corinthian church that the time for understanding the ‘deeper things’ of God had finally arrived:

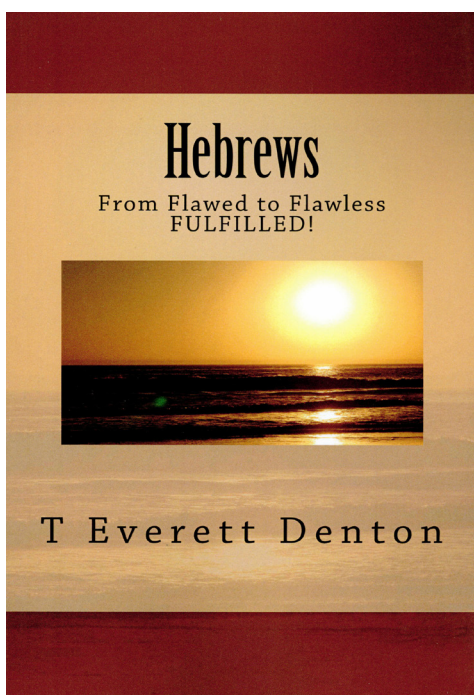
*“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written, ‘Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.’ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God”* (1 Cor 2:7-10).

The ‘deeper things’ of God, previously “*hidden*,” were finally unveiled through inspiration for the entire world to see. It is upon this basis that believers living today can enter into this knowledge and experience fully the joy that comes from having a knowledge of the truth. The concept of fulfillment, seen from the promises made to the prophets of old, carries with it the promise of complete satisfaction: “*Blessed are those who hunger and thirst for righteousness*” (Matt 5:3). The word rendered “*blessed*” in Jesus’ words is more literally translated, “*How happy are those who hunger and thirst for righteousness for they shall be filled.*” Coming into a greater knowledge and appreciation for the ‘deeper’ truths of God’s Word is a source of both joy and blessing. No longer does the veil of spiritual darkness blind the minds and hearts of those who embrace the concept of fulfillment because they now stand at the edge and partake of the “*pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb*” (Rev 22:1). These believers, who experience the ‘deeper things,’ share them with others by echoing the words of the apostle John to all who will listen:

*“Come! And let him who thirsts come. Whoever desires, let him take the water of life freely”* (Rev 22:17). †

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## 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.

ASiteForTheLord.com/id19.html  
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NOTE: In the previous issue we omitted the dot just before "html" in the web address. If you had trouble getting to the web site try the corrected link above.

# 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.)

**W**e have seen in previous articles that all New Testament time statements regarding the Second Coming of Christ pointed toward a first-century fulfillment. Because this fact is undeniable, many theologians are forced to resort to contorted and convoluted explanations as to why the Second Coming is yet to occur even though all of the time indicators place it in the first century. Some of these explanations have been dealt with in the previous issue and also in this issue’s “Perspectives” column.

To be fair, there is a reason why many Christians are willing to accept these contorted explanations of the timing texts: According to the manner in which we have been taught by our respective religious traditions to understand the Second Coming and the events associated with it, those events have obviously not yet occurred. The gospel has yet to be preached to the entire world, the antichrist has yet to be revealed, the sun has yet to go dark and the moon has yet to turn to blood. And certainly the global catastrophes of Revelation have not yet occurred. Therefore, our only option is to “explain away” the apparently straightforward time statements like *near*, *soon*, and *at hand*. Or is it? Preterism, the fly in the ointment of eschatology (the study of *last things*) maintains that we do not have to explain away the time statements. Rather, we need to reexamine our understanding of the Second Coming and restore an accurate interpretation of the texts that describe it. Once this is done, we discover that all the prophesied events were indeed fulfilled in the first century.

It may be argued that preterism is simply contorting and convoluting the nature of the Second Coming to make it fit a first-century fulfillment. Admittedly, because we have had certain prophetic descriptions and expectations so woven through the fabric of our theology, this may appear to be the case at first blush. However, when the precedent of Scripture is properly established and then faithfully and consistently applied to all prophecy, we will find the fog of confusion beginning to lift and the prophetic landscape coming into view before us.

This is not to say that preterism has all the answers and that it has accounted for every last detail. Just as there are many competing views within futurism, so there exists a variety of views within preterism regarding particular

details (one of the aims of *Fulfilled!* Magazine is to present these different views so that, as iron sharpens iron, readers may continually forge their eschatological doctrine). While the details of preterism will continually be debated, the basic premise of a first-century fulfillment stands up to an unbiased examination of Scripture. Our problem is laying aside our life-long indoctrination regarding the nature of the events surrounding the Second Coming. Just as a jury cannot simply erase from their minds a witness’ statement which the judge has instructed them to disregard, so we have a difficult time reading the Bible apart from the backdrop of our deeply instilled concepts regarding the Second Coming. (This holds true for all areas of theology. Most of us have been influenced in various manners regarding any number of biblical doctrines, and it is often difficult to read the Bible from the perspective of a differing view, let alone reading it apart from any preconceptions.)

One of the preconceptions regarding Bible prophecy is the supposed end of the world. Most of us have been taught that the Second Coming involves the end of the world as we know it. But is this what the Bible actually teaches? The phrase “end of the world” can be found in the Bible, primarily in the King James Version (KJV); however, “end of the world” is an unfortunate translation. Almost invariably, in passages that speak of the *end of the world*, or of the *world to come*, the Greek word translated *world* is *aion* (or *aioon*), from which we get our word *eon*. While *world* may have had that connotation in 1611 when the KJV was first published, a more accurate contemporary English translation of this word is *age*; in fact, the New King James Version (NKJV) corrects the translational error of its predecessor. Below are some key passages that contrast the KJV’s famous *end of the world* or *world to come* passages and their NKJV counterparts:

### **Matt 13:49**

**KJV:** *So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just . . .*

**NKJV:** *So it will be at the end of the age. The angels will come forth, separate the wicked from among the just . . .*



## Dealing with the Time Texts

[fulfilledcg.org](http://fulfilledcg.org)

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### **Matt 24:3**

*KJV: And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"*

*NKJV: Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"*

### **1 Cor 10:11**

*KJV: Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

*NKJV: Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.*

### **Gal 1:4**

*KJV: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father . . .*

*NKJV: . . . who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father . . .*

### **Heb 9:26**

*KJV: For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

*NKJV: He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.*

(emphases added)

Looking at the above passages from the KJV, it is easy to see from where the concept of the so-called "end of the world" originated. It is equally clear from the NKJV that the "world" that was ending was not the physical world, but rather the world (or age) of Judaism and the Old Covenant. Bray quotes John Broadus and then adds further commentary:

The Jewish people recognized two ages—the one in which they then lived (under the law), and the future age of the Messiah. "A common Jewish conception was that the appearing of the Messiah would close 'this age,' and introduce 'the coming age'—these phrases often occurring in the Talmud" (*An American Commentary on the New Testament*, John Broadus, p. 482). Also interesting is the fact that only Matthew of the gospel writers used the expression "end of the age." We understand better about this when we realize, as many Bible scholars agree, that Matthew was writing primarily to Jewish people. The expression, "end of the world (age)," would certainly convey to them the idea of the end of their age, which to them would end with the coming of the Messiah.

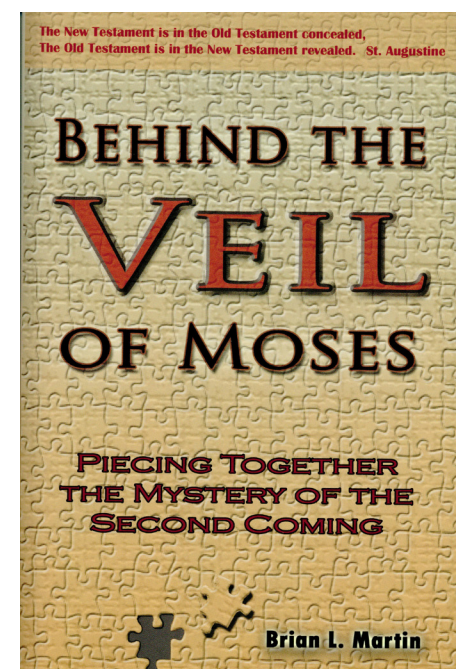
(*Matthew 24 Fulfilled*, pp. 19, 111)

In *The Typology of Scripture*, Patrick Fairbairn writes:

We find the designation of "the ends of the world" applied in Scripture to the Gospel-age; and that not so much in respect to its posteriority in point of time, as to its comparative maturity in regard to the things of salvation—the higher and better things having now come, which had hitherto appeared only in prospect or existed but in embryo.

(p. 47, vol. 1)

Simply by replacing the misconception of the end of the world with the biblical concept of the end of the age, we find that a major obstacle to a past fulfillment is removed. Whereas previously we may have argued that, because the world still exists, the end couldn't have come already, we now understand that the Mosaic economy did end in AD 70. †



# Preterist Bible Project

(Note: FCG is not directly involved with this project. Please contact Michael Day for more information: mday20@cox.net)

A *Preterist Bible* (not the final title) is in the latter stages of production, and portions are currently being posted for review, as well as associated commentaries. Voting on the leading title suggestions have narrowed the selections to the following two titles:

- 1) *The New Covenant Kingdom Translation*
- 2) *The Fulfilled Covenant Bible*

E-mail your vote to PBP500@cox.net before October 20th.

It is hoped that this collaborative effort, which is based on the *World English Old Testament* and the *King James Clarified New Testament* texts (both of which are in the public domain), will produce a valuable resource, free of futurist translation bias, to advance our Lord's Kingdom. Numerous authors, pastors, and speakers are contributing various articles, commentaries, diagrams, etc., as well as excerpts from Josephus' *The War of the Jews* supporting first-century prophecy fulfillment. Lord willing, this final version will appear on [www.BibleProphecyFulfilled.org](http://www.BibleProphecyFulfilled.org) soon.

The Bible will also become available in print form, Lord willing, once 250 orders are placed at PBP500@cox.net. So e-mail in your name, mailing address with zip code, telephone number, and how many copies you wish to purchase. Five-hundred is the required number to financially break even on the *Preterist Bible Project*. Once we reach half that number, we will step out in faith and go to print. We are not seeking to make any profit whatsoever, but doing this project as unto the Lord. We will update the number of orders we have received every few months (current orders placed as of August 23, 2012 are 41). We are selling the Bibles at cost (\$35.00 guesstimate). Consider asking your pastor to purchase Bibles for the entire congregation.

In keeping with the attitude of the Bereans in Acts 17:11, please consider reviewing the third draft of this work on the web site. Correction, input, and suggestions are very welcome as we utilize the input of Bereans to fine-tune this project.

Some examples of futurist translation bias being addressed in this project include the following:

- The blatant omission from the KJV of 106 occurrences of the Greek word *mello* (about to), which is an imminent time indicator. The NIV and NASB omit *mello* "only" about 85 times. *Mello* has now been re-inserted back into the Word of God, where it has always belonged.
- The Greek word *stoicheion* is used seven times in the New Testament. It is usually translated *elements*, as in 2 Peter. In reality, this word is not talking about physical materials, but *principles* or *ideas* (cf. Gal 4:3). In 2 Peter, *stoicheion* is describing the *principles* of the Old Covenant being destroyed in a fiery judgment, and not a future nuclear holocaust.
- The Greek word *ge* can mean *land* or *earth*. The superior translation, particularly in the book of Revelation, is often *land*. For example, Revelation 1:7 more accurately reads *tribes of the land*, not *nations of the earth*.
- The Book of Revelation, written prior to the destruction of Jerusalem in AD 70 (Rev 11:1-2 and 17:10), describes events that were coming primarily upon the land of Israel in the first century—not subsequent generations.
- Revelation 9:16 refers to a two million man army from China—or does it? In the Greek it is actually *myriads upon myriads*. Could the number just as readily be translated as 20,000?
- In some versions of the KJV Matthew 24:3 reads *end of the world*? The Greek is actually *end of the age*? The Greek words *aion* (age) and *kosmos* (world) are not synonymous.

## Project Update

- *Oikoumene* is poorly translated as *whole world*. This Greek word is actually almost always referring to the *Roman Empire*. Luke 2:1 is one example of fifteen. In addition to the Bible, which clearly and repeatedly illustrates *oikoumene* as the *Roman Empire*, Josephus' *The War of the Jews* and other first-century and later writings further illuminate the accurate meaning of the Greek word *oikoumene* as the *Roman Empire*.

In the Preterist Bible, the futurist translation bias has been removed. It makes reading the Scriptures so much clearer. The fog of futurist translation bias has been thoroughly dissipated, and the distorting carnival mirrors replaced. Now we can see more clearly!

Respectfully,

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### ***Looking For Other Preterists?***

We often receive requests from readers asking if we know of any preterists in their area. Unfortunately, we don't have the time to go through our contact list and then see if other readers are interested in being contacted by others in their area. Therefore, we encourage you to take advantage of Michael Fenemore's Preterist Locator Map at [www.preterism.info](http://www.preterism.info)

There you can find other preterists who are interested in getting in touch with other preterists.

#### **Preterist Locater Map**

[www.preterism.info](http://www.preterism.info)



## In This Issue:

Dividing Matthew 24

Israel's Redemption

Ortho-Millennialism:  
Did the Millennium  
*begin* in AD 70?

Digging Deeper in the  
Word

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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

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