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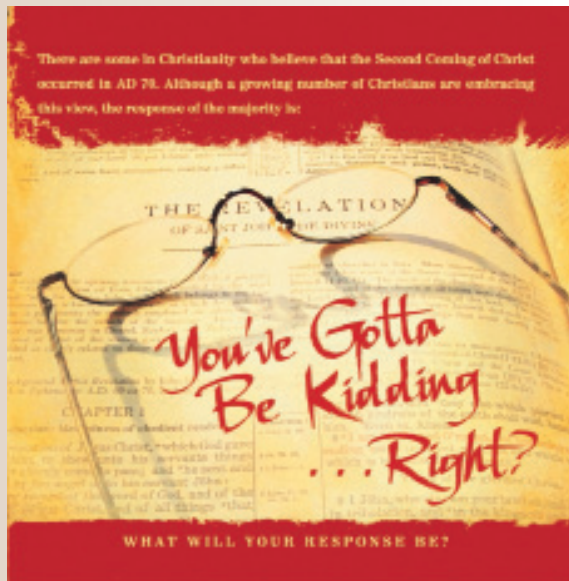
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Published by
FULFILLED
COMMUNICATIONS
GROUP

Subscriptions
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Editor's Note...

The vineyards are displaying their fall colors as I'm writing this update; no doubt the vines will be bare by the time you read this. I view autumn as the twilight of the year, which is ready to slip into the night of winter. Just as I usually think to myself each evening how fast the day has gone, and that I didn't accomplish nearly as much as I had hoped, so I typically reflect during autumn how fast the year has gone. The summer with its long days, which held so much hope in spring of seeing major goals and milestones accomplished, is fast fading, leaving me with the (almost puzzled) thought, "Where did the year go?" Yet here we are facing another year's end.

As I look back on 2012, I can't say that I see any major FCG milestones achieved— we couldn't even get the usual four quarterly issues out this year, having to settle for three instead. But at least we did get three issues out, and we should be able to return to our usual quarterly schedule next year.

Don Preston, whom I had hoped would return in this issue, was pressed for time preparing for both an eschatology symposium presentation and a debate. Hopefully Don will be able to return in the next issue. Parker Voll, who also had to bow out of the previous issue, thankfully returns in this issue.

We sometimes receive letters or emails from readers who read a comment in the "Mailbag" section from someone in their state. These readers write in wondering if these other preterists are located close to them. Unfortunately, we simply don't have the time to try and connect the various readers looking to network with others in their area. However, Tony Denton has formulated a plan and has the time to do just that! He is excited about being able to help network preterists who are interested in contacting other preterists. The details of his plan are on page 19. (Please note that this is Tony's project, so please address any correspondence to him.)

Although I haven't been able to devote any time to our MacArthur project in

the last few months it is still simmering on the back burner in my mind. The reason we feel this project is needed is because of MacArthur's widespread influence within Christianity and the very serious terms with which he has labeled full-preterists. According to MacArthur we "have abandoned true Christianity," have a "poisonous hypothesis," and build our "whole theology on a single verse." Undoubtedly, MacArthur's portrayal of preterism suffices as the last word and an authoritative refutation of preterism for many Christians. However, as Proverbs states, "One man seems right until another presents his case." We are hoping to at least present our case.

We would like to congratulate Michael Day and his team for successfully bringing to fruition *The Fulfilled Covenant Bible* (the official name of what we've been referring to as The Preterist Bible Project). Michael is now taking orders for the first print run. Please see the ordering information on the next page.

Our previous internet phone number provider went out of business so we have switched over to Google Voice. Our new number is (530) FCG-AD70 [324-2370]. Because of my rotating shift-work, I don't have any set hours during which you can always reach me. Therefore, this number will typically take you straight to voicemail where you can leave a message. I'll do my best to return your call (if requested) in a timely manner, but it might take a few days (sometimes my after work hours only allow calls to certain times zones at very undesirable times, so I must wait for a day off).

Although the economy pundits tell us that our economy is recovering (albeit slowly), the fact is that the nation is still in difficult times financially. Therefore, we are especially grateful for your continuing financial support of FCG, as well as your prayerful support.

Blessings,

Brian

We have a new phone number:

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Mailbag...

I love the magazine and read every issue cover to cover!

Jay, OH

Many thanks for the *Fulfilled Magazine*. It is good to read dedicated, sensible scholars of the Word.

John, IN

Again we say thank you for what you do—what a blessing this magazine is.

Mike and Ruth, WA

I enjoyed the Summer/Fall 2012 issue from cover to cover. It is very professionally done. I am looking forward to the next issue. Thanks for all your hard work in this endeavor. I know by experience that having a full-time job and also trying to keep up with the other things in life can

be overwhelming at times. May the Lord bless you in all aspects of your life.

Clint, OH

Thank you for this professional magazine. It is wonderful.

Diane, AR

I found your magazine at a doctor's office. I had for years been a dispensationalist. . . . the AD 70 scenario made a lot more sense than a far distant or near rise of antichrist and the seven year tribulation, secret rapture, etc. I'd like very much to receive your magazine.

James, TX

Thank you for all the work you do for the kingdom.

Sheree, MN



I found your magazine at a doctor's office.

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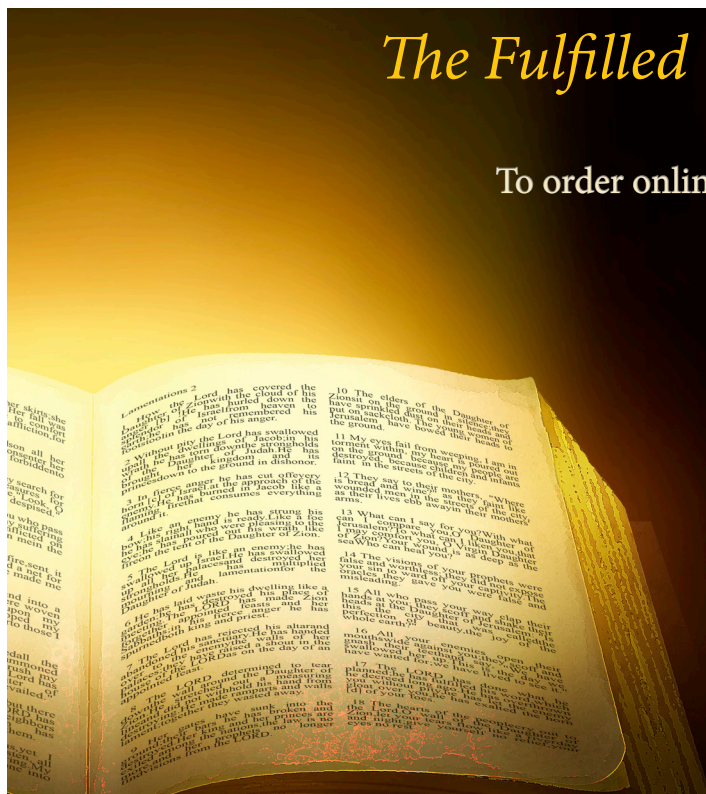
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I Was Throne Off!

by Frank Speer

During the time that I embraced pre-millennial dispensationalism, I was taught (and teaching) that Christ needed to return to earth in the future in order to fulfill Old Testament prophecies that state Christ would one day sit on King David's earthly throne in Jerusalem (2 Sam 7; Isa 9; Ezek 34 etc). However, in Acts 2, the Apostle Peter plainly states to his first-century Hebrew hearers that this "Davidic throne" prophecy had *already been fulfilled* in the Resurrection and Ascension of Messiah-Jesus to the right hand of His Father. Wow! This means that the prophesied Messianic throne was not to be a temporal earthly seat of authority (one from which Jesus would rule for 1,000 years over an earthly nation or particular ethnicity) but rather, the "throne of David" upon which Messiah ("the son of David") was to rest is a *heavenly and eternal throne* from which, alongside His Father, He now and forever rules over the true Israel of God, the Church of Jesus Christ (Rom 2:8-9, 9:6; Gal 6:16).

Let's examine Peter's words:

*"[Jewish] Brethren, I may confidently say to you regarding our patriarch David that he both died and was buried, and his tomb is with us [in Israel] to this day. And so, because he was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS [kingly] THRONE, he looked ahead [to a future time] and spoke of the [fulfillment of this promise in the] Resurrection of the Christ, that HE WAS NEITHER TO BE ABANDONED TO THE HADES [the grave], NOR DID His flesh SUFFER DECAY [in the grave]. This Jesus, God raised up again, to which we [the twelve disciples] are all [eye-] witnesses. Therefore, [Jesus], **having been exalted to the [throne at the] right hand of God**, and having received from the Father **the promise** [prophecy] of the Holy Spirit, He has [at this present time] poured forth this [power of the Holy Spirit] which you both see and hear. It was not our ancestor David who ascended into heaven, but he [David] himself says [in the Psalms]:*

'THE LORD [God, the Father] SAID TO MY LORD [Messiah, the Son], "SIT [on the throne] AT MY

RIGHT HAND [next to me], UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" (Psalm 110:1 NASB)

*Therefore, let all **THE HOUSE OF ISRAEL** know **FOR CERTAIN** that God has made Jesus both Lord and Christ [the Messianic King]— yes, this Jesus whom you crucified!" (Acts 2:29-36, NASB; emphasis and brackets mine)*

In light of this passage and many others, I have come to understand that the ancient, earthly, theocratic kingdom, concerning God and national Israel was merely *a temporal association* intended as only *a shadow* of the prophesied *eternal kingdom* that eventually arrived (in the first century) in the person of *Jesus Christ*. In other words, the entire old covenant arrangement was just a *type* (a pointer) to something greater, whereas the New Covenant arrangement is the *anti-type* or fulfillment—the "something greater"—the ultimate objective.

As a consequence, if the old material and transitory covenant simply pointed to the new spiritual and everlasting covenant—then there is absolutely *no conceivable reason* for Jesus Christ to ever depart from His eternal heavenly throne and physically return to planet earth. He has accomplished that aspect of His mission long ago and in God's plan it is *the earthly first* and *the heavenly last*:

*"The spiritual [heavenly] is not first, but the natural [earthly]; then the spiritual. The first [covenant] man [Adam] **is [not was] from the earth** (material creation), He is [not was] earthy; the second [covenant] man [Jesus] is **from heaven** (over and above material creation). As is the earthy, so are those people who are earthy (Old Covenant adherents); and as is the heavenly, so also are those who are heavenly [New Covenant adherents— Eph 2:6, etc]. And just as we [Jews and proselytes] have borne the image of the earthy [Adam], we [Christians] shall also bear the image of the heavenly [Jesus]." (1 Cor 15:46-49, NASB; emphasis and brackets mine)*

The Apostle Paul, looking forward to the prophesied termination of the old material covenant (Jer 31:31f)—which was just around the corner in his day—penned the following words to the first-century church who were living in the midst of horrifying persecution

at a physical throne in Jerusalem

Frank Speer

Frank, a former NJ pastor of 15 years, attended *Alliance Theological Seminary* in NY and *Tyndale Theological Seminary* in TX. Frank is the host of *Big Frank's Super Terrific Bible Hour* on www.Covenantkey.fm. Many of Frank's teachings can be found at Lightshine.me.

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instigated by apostate Judaism:

*"And when **all things** are subjected to Him [the sin and death connected to the old covenant system], then the Son Himself also will be subjected to the One [the Father] who subjected all things to Him, so that God may be all in all." (1 Cor 15:28; cf. John 17, NASB; emphasis and brackets mine)*

In AD 66-70, the first century witnessed the divine overthrow of apostate Judaism, and at that time, "**all things**" (the former authority of the earthly Old Covenant system and its leaders) were indeed subjected to Messiah-Jesus. What matters now is whether or not you and I are a part of His eternal kingdom. The answer to that question carries eternal consequences.

*"God raised up [the Hebrew man] David to be their king From **the offspring** of this man, according to **promise**, God has brought to Israel a Savior, Jesus God raised Him from the dead . . . and we [Hebrew apostles] preach to you [Hebrew peoples] the good news of the **promise** that was made to the [Hebrew] fathers, and that is that God **has fulfilled** this promise to our [Hebrew] children by **raising up Jesus**, just as it is written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.' And as for the fact that God raised Him [Jesus] up from the dead [and to the Heavenly Davidic Throne], no more to return to decay, He [God] has spoken in this way: 'I WILL GIVE YOU [ISRAEL] THE HOLY and SURE blessings OF [PROMISED TO] DAVID.'" (Acts 13:22ff, NASB; emphasis and brackets mine)*

You see? There it is. Peter could not state it any plainer. The ancient promise *has been fulfilled long ago!* God assured the ancient Hebrew king David that a Saviour-King would someday come to ISRAEL in order to eternally reign over them in perfect righteousness and the Apostle Peter says to first-century ISRAEL, "Here it is!! The promise to THE JEWS has arrived!"

The trouble is that many Christians (including myself for 26 years) don't understand *who* true Israel is. We don't have to guess about this but simply ask, "Who does the Bible say the true Jews are?"

"If therefore the uncircumcised [non-Jewish] man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? And will not he who is physically uncircumcised [non-Jewish], if he keeps the Law, will he not judge you [ethnic Jews] who though having the letter of the Law and circumcision are a transgressor of the Law? He is not a [true] Jew who is

*[merely] one outwardly; and neither is [true] circumcision that which is [merely] outward in the flesh [body]. But he is a [true] Jew who is one inwardly [whose heart is right with God]; and [true] circumcision is that which is of **the heart**, [performed] by the Spirit, not by the letter [following the posted rules]; and his [the true Jew's] praise comes not from men, but from God." (Rom 2:26-29; brackets mine)*

"It is not as though the word [promises] of God [to Israel] have failed. Because they are not all [true] Israel who are descended from Israel [i.e. merely ethnic Jews]; and neither are they all [true] children [of God] just because they are Abraham's descendants, but [as the Hebrew Scriptures say]: 'THROUGH ISAAC [ONLY] YOUR DESCENDANTS WILL BE NAMED.'" That is, it is not the children of the flesh [ethnicity] who are [the true] children of God, but [only] the children of the promise are regarded as [true] descendants [of Abraham]." (Rom 9:6-9)

Did you catch it? God was never interested in people who merely cut their bodies in the physical ritual of circumcision, but God has always been, and still is, seeking people with hearts and minds directed toward Him! He desires people to REALLY LOVE HIM. That is a TRUE JEW. The word *Jew* is derived from the word *Judah* which simply means PRAISE. In Romans 9 Paul was answering the pressing question posed by national Israel in his time, "If God is rejecting Judaism in favor of Christianity, hasn't God failed to fulfill His promise to Israel?!" The Hebrew Apostle answers with a resounding, "Of course not! He then tells them WHY NOT. The ancient promises made to national Israel were always and only made to those who were TRUE JEWS! In essence Paul instructs his fellow Israelites by saying:

*"Whether you know it or not, and as shocking as they may be to you, God declares that not everyone born into a Jewish family is a *true Jew*! Just because a person is a genetic descendant of the Hebrew patriarch Abraham doesn't make them a *genuine* child of Abraham and the *de facto* inheritors of Abraham's blessings. Our Hebrew Scriptures plainly tell us that even though Father Abraham had many children—the divine promises made to him and subsequently to national Israel apply EXCLUSIVELY to the descendants of Abraham's son ISAAC. This one fact alone demonstrates beyond question that not ALL of Abraham's progeny are by default the *true children of God* but only those who *actually believe and embrace the promise of Messianic**

...continued on page 16

Perspectives

Labeling the different “degrees” of preterism

by Brian L. Martin

Is an active volcano hot? Is Antarctica cold? While the answers to these questions might seem obvious, one must consider that *hot* and *cold* are relative terms; that is, they describe one thing in relation to another thing (or things). Thus, when comparing an active volcano to Antarctica the volcano certainly is hot and Antarctica is cold. However, when comparing an active volcano containing 2000° F lava to the sun’s core temperature of approximately 27,000,000° F, it is the volcano that is cold. Likewise, when comparing Antarctica’s average temperature of -50° F, to absolute zero (-460° F), Antarctica suddenly becomes hot! So whether or not something is hot or cold depends upon that to which it is being compared.

Similarly, there are different degrees (pun intended) of preterism. Since the term *preterist* simply means *past fulfillment*, one’s “degree” of preterism depends upon how much Bible prophecy one views as having been fulfilled in the past. A problem arises with the various terms that are attached to these differing degrees of preterism. Often the term may simply be relative, like hot and cold. The prefix *hyper-* is applied to preterists (thus, *hyper-preterist*) of differing degrees and is used typically to describe a preterist who believes that more prophecy was fulfilled in the past than does the person applying the label, or goes beyond what the person applying the label feels is acceptable. Someone asked me recently what a *hyper-preterist* was, and I answered that it depended upon to whom you were talking.

Other terms, such as *proper*, *consistent*, *orthodox*, and others, have by their very nature, negative counterparts: *improper*, *inconsistent*, *unorthodox*. However, just like *hyper*, use of these terms (*proper*, *consistent*, *orthodox*) typically implies that other preterists (who are *improper*, *inconsistent*, or *unorthodox*) believe in a greater “degree” of preterism, yet these terms do not really define a distinct degree of preterism. In other words, these terms are still relative and do not really pin down a specific degree of preterism. R. C. Sproul, Sr., addresses this labeling issue in *The Last Days according to Jesus*:

The resurgence of preterism in our day has appeared in various forms and degrees. It is anything

but monolithic in its viewpoint, and it has engendered debate, at times sharp, among its advocates.

The different schools of preterism have been described in various ways. . . . I have sought to distinguish the two camps [those who believe all prophecy has been fulfilled and those who believe that some/most bible prophecy has been fulfilled] by using such terms as *radical preterism* and *moderate preterism*.

As the debate has unfolded, the labels themselves have generated no small degree of disagreement. . . . [Ed] Stevens takes umbrage at Gentry’s use of the term *hyper-preterism*. He winces at the pejorative connotation of the prefix *hyper-*, which often suggests an extremist or unbalanced viewpoint.

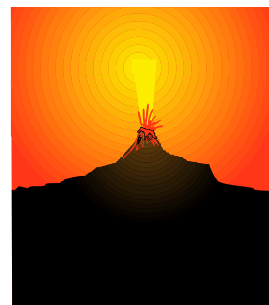
The term *radical* suffers from the same fate. . . . in our culture the word *radical* conjures up more than I wish to impose on any school of preterism. So it is probably better that I now modify my own descriptive language. . . .

Though Stevens prefers that the term *preterist* be reserved for those who believe that all eschatological events have been fulfilled in the past, he nevertheless refers to Gentry as a “partial preterist.” Maybe the terms that best describe the two positions are *full preterism* and *partial preterism*. Both are preterist with respect to some eschatological events, but both are not preterist with respect to all eschatological events. The terms *full* and *partial* can then be safely applied to these two positions. (pp. 153-156; brackets added)

I would add to Sproul’s observations that the terms *full* and *partial* carry no inherent negative connotations.

While I am certainly in no position to impose upon any individual, let alone the Christian theological community, a set standard of terms, as I have pondered this issue and its inherent lack of clarity, I have developed a working hypothesis for just such a set of standard terms. As I consider adopting this standard for FCG, I thought that I would present it to the larger preterist community for your consideration and feedback.

There are two major divisions



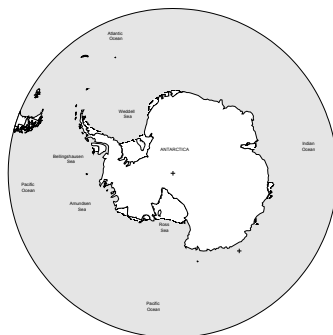
Avoiding the pejorative terms

Brian L. Martin



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within preterism: those who see most of Matthew 24 and Revelation as fulfilled in AD 70, which was a “judgment coming” of Christ but not *the* Second Coming; and those who see all prophecy *and* the Second Coming as fulfilled by AD 70. I believe that the terms *partial* and *full* fit these views nicely and are already generally understood and accepted among those who converse in eschatology. However, there are also preterists who fall between these two major divisions; preterists who see Christ’s AD 70 coming as the Second Coming (so they really don’t qualify as *partial-preterists*), yet they still see a future consummation at the end of the Millennium, and/or the Second Resurrection, and/or a complete eradication of sin (so they really don’t qualify as *full-preterists*). There may be additional nuances of which I’m unaware, but I propose labeling these preterists *modified-preterists*. They are very close to *full-preterism*, but have a modified view of some of the details. While some *full-preterists* may balk at labeling these preterists as anything but *partial-preterists* (since they don’t meet the *full-preterist* requirements) or even as *futurists* (because they still see some prophecy as being fulfilled in the future), I think that judgment may be too hasty. First, because they are truly distinct from *partial-preterists*, when we begin to discuss the distinctions we need to be able to differentiate these views. Second, while *partial-preterists* are looking for a third coming of Christ, these *modified-preterists*, in my understanding, are not looking for a third coming. They see Christ’s AD 70 coming as the fulfillment of all Second Coming prophecies. Lastly, if anything less than the strict fulfillment of *all* Bible prophecy makes one a *partial-preterist*, then even “standard” *full-preterists* might be *partial-preterists*! That’s because a small minority of preterists believe that even God’s plan of salvation ended in AD 70. Everything was fulfilled, consummated, and finished in AD 70. That’s even more full than *full-preterists*, so these individuals could rightfully claim that “standard” *full-preterists* are actually only *partial-preterists*. On the other hand, I as a *full-preterist* might be



tempted to label these preterists as *hyper-preterists*, since they go beyond the pale of “standard” *full-preterism*. Yet if I don’t take kindly to *partial-preterists* and *futurists* labeling me a *hyper-preterist*, is it right for me to then turn around and label these preterists as *hyper-preterists*?

Just as there can be nothing colder than absolute zero, there is likewise no degree of preterism beyond this last group of preterists. Therefore, I propose labeling this view as *absolute-preterism*. This differentiates it from *full-preterism*, inherently states that it is the ultimate degree of preterism, and yet is not a pejorative term.

So there you have it. Four terms—*partial-*, *modified-*, *full-*, and *absolute-preterism*—which should cover the range of just about every preterist viewpoint out there, yet without the negative and/or pejorative connotations. Let’s face it, adherents of each one of these viewpoints would like to lay claim to the simple term *preterism*, and require the other views to employ some other label. That won’t work because of the various forms and degrees of preterism. The next choice is that we would all like to label our view as *correct-preterism* and thus by implication every other view as *incorrect-preterism*. (After all, if we believe that our view is correct, we are implying that any other view is incorrect, even though we may not state it outright.) That only clutters the paths of communication. While some might argue that the *modified* and *absolute* views do not have enough adherents to warrant a place at the discussion table, the fact remains that these views are visible to those on the “outside” who are looking at preterism, and questions are being asked about them. Unless we can distinguish the various degrees of preterism the discussion again becomes cluttered.

Now I don’t expect MacArthur, Gentry, *et al.*, to adopt these terms. However, since FCG is focused on communicating preterism and thereby interacts to some degree (that pun not intended!) with these different views, I’ve been contemplating how to label/describe them. This is what I have developed so far. What do you think? ☩



-460°

Creation to Consummation

“Let Us Remove Hence”

by Ed Stevens



When futurists quiz me about the first-century Parousia, they usually want to see some historical documentation for it. Scripture is never enough for those who use tradition and creeds to circumvent the Word of God (Matt 15:6). When I provide them the standard quotes from Josephus about the angelic armies being seen in the sky above Palestine (*Wars* 6.5.3 in Whiston; 6.296-300 in Thackeray), they often follow up with the question, “But what about the *Resurrection* and the *Rapture*? Where are they documented?”

For over three decades I have been studying Josephus and other first-century historical sources searching for that very information. After repeated treks through Josephus’ *Wars* and *Antiquities*, I kept coming back to the following eyewitness account from the Jewish priests about what they felt and heard in the Temple on Pentecost in the year AD 66, at the very time when the Zealot war with Rome was about to begin:

... at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, “Let us remove hence.” [*Wars* 6.5.3 (6.299-300)]

Note that Josephus gives us the exact *day and hour* **when** this event occurred (on the day of Pentecost at the hour of the evening sacrifices), **where** it occurred (in the Jerusalem Temple), and **who** witnessed it (the officiating priests).

Furthermore, Josephus puts this story in the mouths of his fellow priests who were in the Temple at the very time these events occurred. He seldom gives this kind of strong eyewitness testimony to confirm his account, especially to the point of giving a date and place, and naming his sources, as he does here. The fact that he quotes these witnesses and identifies them, lends much credence to his story. Out of all the possible eyewitnesses who could be deemed reliable in the first century, the priests in the Temple would have been at the top of the list. Those priests were lawyers, judges, scribes, and teachers of the Law. They understood the penalty for false testimony. Some of those priests survived the destruction of Jerusalem, and could have easily discredited Josephus’ account. Yet, as far as we know, this account was never challenged by them, but

instead verified “at the mouth of two or more” reliable first-century eyewitnesses (Deut 19:15) and accepted as true by contemporary historians such as Tacitus.

R. C. Sproul, Sr., calls this particular section of Josephus “one of the weirdest passages you ever read in ancient history” (“Last Days Madness” speech, Ligonier Ministries National Conference, Orlando, Florida, 1999). When quoting this passage in *The Last Days according to Jesus*, he describes it as a “most remarkable record” (pp. 123-127). He notes that this story is “corroborated by others” in the first century such as Tacitus (Eusebius, Yosippon, and Hegesippus also record this event). As Sproul suggested, this testimony of Josephus “lends credence” to the idea that there was some kind of coming of Christ associated with the destruction of Jerusalem in AD 70 (“Last Days Madness” speech, Ligonier Ministries National Conference, Orlando, Florida, 1999).

Every time a preterist uses something out of Josephus to substantiate first-century fulfillment, critics throw a tantrum. They first demand that we produce the documentation, and then when we do, they work overtime trying to downplay its significance, and ridicule us for using “uninspired” testimony. Yet, when they wish to justify their own unscriptural doctrines of credalism, sacramentalism, or hierarchialism, they do not hesitate to quote from the Church Fathers, whom they admit are uninspired! They want freedom to use uninspired tradition when it helps their cause, but deny that freedom to others.

Preterists do not claim that Josephus’ accounts are God-breathed. However, an event does not have to be recorded by an inspired author in order to be true. The story about Julius Caesar being stabbed by two of his best friends is true, but it is not inspired. Moses, Jesus, and the apostles all affirmed that something could be verified as true in a court of law if there were two or more credible eyewitnesses to back it up. This event described by Josephus has that kind of reliable attestation. It could truly have happened, regardless of whether or not the historians recording it were inspired. All we need for historical credibility is “testimony at the mouth of two or more reliable eyewitnesses,” and we have that here with the numerous priests who witnessed these things in the temple on Pentecost in AD 66.

Furthermore, we all need to remember that *uninspired* testimony, even if it is “at the mouth of two or more eyewitnesses,” can never negate *inspired* scripture, no matter how well-attested it is. Scripture stands

Let Us Remove Hence

Studies in Redemptive History

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supreme, regardless of how much uninspired historical testimony or church tradition is stacked against it. History and tradition can *only support and explain* Scripture, but can *never refute it or discredit it*. And this is the way we are using Josephus' testimony: to help support and explain inspired scripture. This is a valid use of history and tradition. With that in mind, let's examine this story to see if we can understand what really happened and how it might relate to the Resurrection and Rapture events.

Pentecost and the Wheat Harvest

Notice that neither the priests nor Josephus offer any explanation of this event. In fact, it seems that none of them understood it. Josephus simply laid out the facts as the priests gave them, and we are left to draw our own conclusions about what took place and how it relates to the "end of the age."

I believe several details in this story are significant: (1) the **day** of occurrence (Pentecost), (2) the **hour** of occurrence (night), (3) the **place** of occurrence (the Jerusalem Temple), (4) **who** witnessed the event (officiating priests), and (5) **what** they felt, heard, and experienced.

The first two points certainly remind us of Jesus' predictions about "*the day and the hour*" of His return (Matt 24:36, 50; 25:13; Mark 13:32; Luke 12:46). Furthermore, this occurred on the pilgrim feast of *Pentecost*, which was connected with the grain and fruit harvests. *Passover* was the time of the barley harvest in the Spring, during which the priests brought an "omer" of barley flour into the Temple courtyard and waved it (i.e., lifted

it up and presented it) before the Lord (Lev 23:10-11, see Edersheim's *The Temple*, chapter 13). *Pentecost*, which occurred fifty days after Passover, was the time of the wheat harvest in early summer. It was "the presentation of the two loaves [made of leavened wheat flour] . . . which distinguished this festival" (Edersheim, p. 172). At the time of Pentecost, the wheat harvest had already begun and was nearing completion.

Jesus used the harvest metaphor in His teaching about what would occur at His Parousia at the end of the age. A good example of this is the Parable of the Tares (Matt 13:24-30, 36-43), where He uses the wheat harvest motif in connection with the angelic gathering of the wheat into His barn at the End of the Age. In a previous article (Summer 2011, Vol. 6 Issue 2) we explained how this parable was pointing to the Resurrection of the Dead out of Hades and the change of the living into their immortal bodies, at which time both groups were gathered together in the unseen realm and presented to Christ at His Parousia (1 Cor 15:52; 1 Thess 4:17). John the Baptist also connected the wheat harvest with the End of the Age (Matt 3:12; Luke 3:17), and Paul used wheat imagery in his seed analogy to illustrate how the Resurrection would take place (1 Cor 15:37).

Therefore, it would be no surprise to discover that this event mentioned by Josephus, which occurred at Pentecost, at the time of the *wheat harvest*, might have something to do with the *Resurrection of the Dead out of Hades*.

What Did the Priests Experience?

The connection of Pentecost with

the Resurrection becomes even more apparent when we look at the way the priests described their experience of this event:

. . . they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." [Wars 6.5.3 (6.299-300)]

Notice there were *no visuals* here. It all involved hearing and feeling. This means that the multitude that the priests heard were *invisible*. They were in the UNSEEN realm. The priests were only allowed to *hear* what was said, but not allowed to *see* those speaking. This raises some very interesting questions:

- *Who* were these folks in the unseen realm?
- *From where* had this multitude (in the unseen realm) come?
- *To where* (in the unseen realm) were they going?

The fact that these people existed in the unseen realm significantly limits the possibilities of their identity. What group of people in the unseen realm would be leaving one part of that realm for another part of it, and why? [Hint: *The disembodied souls of the dead saints left Hades and entered heaven.*] And what does the Temple have to do with this transfer from one location to another? [Hint: *According to Jewish tradition, it was the one place on earth where heaven and earth met. It was the gateway to heaven in the unseen realm.*]

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The Greek Column

Mello: A Greek Word Study, Part 2

by Parker Voll

*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)*

§

*But before faith came, we were kept in custody under the law, being shut up to the faith **which was later to be** revealed. (Gal 3:23 NASB Updated)*

*And before the coming of the faith, under law we were being kept, shut up to the faith **about to be** revealed, (Gal 3:23 YLT)*

§

*Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for **those who would** believe in Him for eternal life. (1Tim 1:16 NASB Updated)*

*. . . but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern **of those about to** believe on him to life age-during: (1Tim 1:16 YLT)*

§

*For if ye live after the flesh, **ye shall die**; but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom 8:13 KJV)*

*. . . for if according to the flesh ye do live, **ye are about to die**; and if, by the Spirit, the deeds of the body ye put to death, ye shall live; (Rom 8:13 YLT)*

In the first part of our study on *mello*, I discussed how the scholarly understanding of the word has shifted over the centuries so that modern translations now convey the sense of imminence in many passages that include *mello*. We also saw that this was hardly a consistent practice, especially in passages that are eschatologically significant, where important translations such as the NASB and NIV tend to convey a sense of inevitability instead. See, for instance, the 2 Timothy 4:1 passage above, and compare this to the *Young's Literal*

Translation that conveys imminence (as is typical for this translation) by inserting the word “about.” I ended the discussion by suggesting that there may be some bias involved when translating the eschatological passages to remove the sense of imminence for these passages. While I cannot prove such an assertion, it is hardly unreasonable to suspect that translators can be influenced by theological categories that may color their choices. Given this, I might suggest that those who may not have the time to develop a proficiency in Greek look to a translation like *Young's Literal Translation* or the



Concordant Literal New Testament for doing serious study. I have found these to be reliably uncolored translations in most instances.¹

I would like to look closer at a few passages that use *mello* and examine the word's usage to see if it could ever make sense that *mello* would be used outside an author's intention to convey a sense of time-imminence as opposed to simply conveying a sense of inevitability or certainty. The first passage is Galatians 3:23, which I admit is a challenging example. At first glance, the *New American Standard* translation might seem to make some sense, since Paul is looking all the way back to Abraham starting in verse 6 in order to make the point that faith has always been the arbiter of righteousness to God's people, and that the law shut people off from enjoying this until Christ's faith

eventually came into the world. But I would argue that if we pay close attention to both the larger and immediate context, Paul is making the case to the Galatian people in particular that *their* receiving of the Spirit was initiated through the process of hearing by faith, and until that point *they*, like everyone before them, were "shut up" under law. But it so happened under God's providence that Jesus' faith did come into the world while *they* were alive, and so *they* became the initial beneficiaries of the faith which was "about to be revealed" to them—the Galatian people to whom Paul was writing. This makes sense of the "we" pronoun in the verse, as well as the surrounding verses, especially verse 25: "But now that faith has come, **we** are no longer under a tutor." It makes no sense that Paul has an idea of "we" in mind other than himself

and his contemporaries, in which case the to-be-revealed faith Paul is talking about in verse 23 is relevant to his audience, which means that in context he is talking about a faith that was to be revealed in an imminent fashion—to **them**. Thus we see that *mello* here has a meaning of timely imminence, and again *Young's* translation properly conveys this sense, while the *NASB* is misleading.

Another usage of *mello* I want to look at is from 1 Timothy 1:16. If we compare the two translations above, we see that the *NASB* is again conveying a sense of inevitability

or certainty, while *Young's* conveys more of a sense of imminence. Both translations properly convey a sense of futuricity—that is, Paul is thinking of people who he himself would be instrumental in demonstrating Christ's patience towards. This might be a preference, as the context could allow both translations to properly convey the idea that Paul has his contemporaries in mind, but I think *Young's* usage of "about to" might make this idea even clearer. And this bolsters the ideas alluded in the first article, which is that *mello* gives a time-context to infinitive verbs (which, by nature, lack a time context), and it is always pointing towards some action that is concrete, and subsequent (or future) to a relatively previous *status quo*, or event.

There is a usage of *mello* that I want to point out in which the sense is so important that it literally changes the message quite substantially depending on how one translates it. The verse is Romans 8:13 (see above). The *King James* translation here is really misleading.² They use the same sense for both verbs in the sentence, i.e., "you will live" and "you will die." However, the Greek is different. The first phrase uses the word *mello* with the infinitive verb "to die," but the verb for "live" is in the future tense. One might argue that Paul is simply employing stylistic techniques in order to make the sentence more interesting, but that would be arbitrary. He is purposefully using two differing constructions here, and both are in keeping with the message of the overall passage where Paul related that his audience was *already* spiritually alive, and would

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Preterism 101

Apocalyptic Language

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.)

In our previous article we explored how the mistranslation of the Greek word *aion* as *world* instead of *age* has added to the confusion of understanding end-time prophecies. This has led to the misconception that the end-times are dealing with the end of the world rather than the end of an age.

Another detail that has muddled the eschatological waters is the misunderstanding of biblical apocalyptic language. Apocalyptic language is the “earth-shaking/heaven falling” language used to describe God coming in judgment and/or deliverance of a nation and/or His people. Consider this example from Isaiah 13:

The burden against Babylon which Isaiah the son of Amoz saw.

“Lift up a banner on the high mountain,

Raise your voice to them;

Wave your hand, that they may enter the gates of the nobles.

I have commanded My sanctified ones;

I have also called My mighty ones for My anger;

Those who rejoice in My exaltation.”

The noise of a multitude in the mountains,

Like that of many people!

A tumultuous noise of the kingdoms of nations gathered together!

The LORD of hosts musters

The army for battle.

They come from a far country,

From the end of heaven;

The LORD and His weapons of indignation,

To destroy the whole land.

Wail, for the day of the LORD is at hand!

It will come as destruction from the Almighty.

Therefore all hands will be limp,

Every man’s heart will melt,

And they will be afraid.

Pangs and sorrows will take hold of them;

They will be in pain as a woman in childbirth;

They will be amazed at one another;

Their faces will be like flames.

Behold, the day of the LORD comes,

Cruel, with both wrath and fierce anger,

To lay the land desolate;

And He will destroy its sinners from it.

For the stars of heaven and their constellations

Will not give their light;

***The sun will be darkened in its going forth,
And the moon will not cause its light to shine.***

“I will punish the world for its evil,

And the wicked for their iniquity;

I will halt the arrogance of the proud,

And will lay low the haughtiness of the terrible.

I will make a mortal more rare than fine gold,

A man more than the golden wedge of Ophir.

Therefore I will shake the heavens,

And the earth will move out of her place,

In the wrath of the LORD of hosts

And in the day of His fierce anger.”

When we read this passage, especially the items in bold, do we believe that all of them literally happened when the Medes and Persians overthrew Babylon? Consider Albert Barnes’ commentary:

Isaiah 13:8. *They shall be in pain as a woman that travaileth* This comparison is often used in the Scriptures to denote the deepest possible pain and sorrow, as well as the suddenness with which any calamity comes upon a people.

Isaiah 13:10. *For the stars of heaven* This verse cannot be understood literally, but is a metaphorical representation of the calamities that were coming upon Babylon. The meaning of the figure evidently is, that those calamities would be such as would be appropriately denoted by the sudden extinguishment of the stars, the sun, and the moon. As nothing would tend more to anarchy, distress, and ruin, than thus to have all the lights of heaven suddenly and forever quenched, this was an apt and forcible representation of the awful calamities that were coming upon the people. Darkness and night, in the Scriptures, are often the emblem of calamity and distress. The revolutions and destructions of kingdoms and nations are often represented in the Scriptures under this image. (Barnes’ Notes)

That certainly seems plausible. But then the question arises, if these explanations are plausible here, why not in Matthew 24 and the book of Revelation? In the many prophetic Old Testament passages with similar language, there appears to be no controversy over their fulfillment just because theologians have found no historical evidence for the “*earth being moved from its place; the sun, moon and stars not giving forth their light; the heavens being rolled together as a scroll, etc.*” Moses Maimonides, whom Wikipedia describes as “by far the most influential figure in medieval Jewish philosophy,” had this

Apocalyptic Language

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to say about the apocalyptic language under discussion:

If we hear a person speaking whose language we do not understand, we undoubtedly know that he speaks, but do not know what his words mean; it may even happen that we hear some words which mean one thing in the tongue of the speaker, and exactly the reverse in our language, and taking the words in the sense which they have in our language, we imagine that the speaker employed them in that sense. . . . The very same thing happens to the ordinary reader of the Prophets; some of their words he does not understand at all. . . . After this preliminary remark you will understand the metaphor frequently employed by Isaiah, and less frequently by other prophets, when they describe the ruin of a kingdom or the destruction of a great nation in phrases like the following:—"The stars have fallen," "The heavens are overthrown," "The sun is darkened," "The earth is waste, and trembles," and similar metaphors. . . . I do not think that any person is so foolish and blind, and so much in favour of the literal sense of figurative and oratorical phrases, as to assume that at the fall of the Babylonian kingdom a change took place in the nature of the stars of heaven, or in the light of the sun and moon, or that the earth moved away from its centre. For all this is merely the description of a country that has been defeated; the inhabitants undoubtedly find all light dark, and all sweet things bitter: the whole earth appears too narrow for them, and the heavens are changed in their eyes. He speaks in a similar manner when he describes the poverty and humiliation of the people of Israel, their captivity and their defeat, the continuous misfortunes caused by the wicked Sennacherib when he ruled over all the fortified

places of Judah, or the loss of the entire land of Israel when it came into the possession of Sennacherib. (pp. 204-205, *Guide for the Perplexed*)

Yet in spite of both a scriptural and cultural precedent for non-literal interpretations of apocalyptic language, many theologians assign literal interpretations to this same language in the New Testament when it is associated with the Second Coming. Former Pastor and Evangelist John L. Bray searched extensively for classic commentaries in his study of Bible prophecy. His worldwide evangelistic meetings afforded him opportunities to research foreign libraries, including Cambridge, Oxford and the British Museum, in addition to many domestic libraries. His studies have led him to ask,

"Can anyone tell me why we should consider all these passages in the Old Testament to be figurative language, but that in the New Testament they would have to be literal (that is, natural and physical)? Isn't it more logical to think that the writers of the New Testament (and Jesus) would naturally do the same as the Old Testament writers did, and use this kind of language metaphorically? Didn't the same God inspire the prophecies in both testaments? Why should He then deal with them differently?" (p. 182, *Matthew 24 Fulfilled*)

Lest the reader think that this scriptural precedent of apocalyptic language consists of only a couple of Old Testament passages, consider the following:

*All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as fruit falling from a fig tree.*
Isa 34:4 [concerning the destruction

of Idumea]

*"When I put out your light,
I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.
All the bright lights of the heavens I will make dark over you, And bring darkness upon your land,"
Says the Lord GOD. Ezek 32:7-8
[concerning the destruction of Pharaoh, king of Egypt.]*

*The earth quakes before them,
The heavens tremble;
The sun and moon grow dark,
And the stars diminish their brightness.
The sun and moon will grow dark,
And the stars will diminish their brightness.
The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel. Joel 2:10; 3:15-16 [The Lord, concerning the judgment of His enemies.]*

*"And it shall come to pass in that day," says the Lord GOD, "That I will make the sun go down at noon,
And I will darken the earth in broad daylight . . ." Amos 8:9 [The Lord, concerning judgment against the house of Jacob.]*

Then David spoke to the LORD the words of this song, on the day when the LORD had delivered him from the hand of all his enemies, and from the hand of Saul. And he said:

*"The LORD is my rock and my fortress and my deliverer;
The God of my strength, in whom I will trust;
My shield and the horn of my salvation,
My stronghold and my refuge;
My Savior, You save me from violence.
I will call upon the LORD, who is worthy to be praised;*

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Throne Off

by Frank Speer

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salvation which God made to Abraham—as it is being fulfilled in Messiah-Jesus.”

In sum, the Holy Spirit Himself states that all peoples, in all times, who possess faith in Jesus Christ for the salvation of the soul constitute the one and only “Israel of God”:

“For neither is circumcision anything [necessary], nor uncircumcision, but [what matters is whether or not a person has become] a new creation [in Messiah-Jesus]. And those who will walk by this [New Covenant] rule, peace and mercy be upon them, and upon THE [TRUE] ISRAEL OF GOD [Father Abraham’s true children].” (Gal 6:15-16, NASB) †

Let Us Remove

by Ed Stevens

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Furthermore, it is worth remembering that this event occurred on *Pentecost* about 45 days after the angelic armies were seen in the clouds a few days after Passover [*Wars* 6.5.3 (6:296)]. If the angels were there, then Christ was present with them in the unseen realm above. In Matthew 24:31, Jesus said that after His arrival He would send forth His angels to gather together the elect. This transfer of a large multitude of souls from one place to another in the unseen realm sure sounds like the Resurrection of the Dead out of Sheol (Hades) and their entrance into the heavenly realm above. If this was in fact the Resurrection, then it was also the very “moment in the twinkling of an eye” when the living saints were “changed” into their immortal bodies (1 Cor 15:52) and “caught up” together with the resurrected dead to meet Christ in the unseen realm above (1 Thess 4:17). †

For More Information:

For more detailed information I have created a couple of PDF files which provide other translations of Josephus’ account of this event by Greek scholars, as well as the parallel accounts found in Tacitus, Yosippon, Hegesippus, and Eusebius. If you would like to have this amazing information, simply email me (preterist1@preterist.org) to request the two PDF files by name (“Let Us Go Quotes” and “Let Us Go Chart”). For more information about the Resurrection, Change, and Rapture events, here are some excellent resources available for order from the IPA website (<http://preterist.org>):

- Ian D. Harding. *Taken to Heaven in A.D. 70* (book)
- J. Stuart Russell. *The Parousia* (book)
- Ed Stevens and Parker Voll. *2011 Garrettsville Seminar DVDs*, dealing with the Resurrection, Change, and Rapture (DVD album)
- Ed Stevens. *Expectations Demand a First Century Rapture* (book)
- Ed Stevens. *First Century Events in Chronological Order* (prepub manuscript)

Preterism 101

by Brian L. Martin

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*So shall I be saved from my enemies.
When the waves of death surrounded me,
The floods of ungodliness made me afraid.*

*The sorrows of Sheol surrounded me;
The snares of death confronted me.
In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry entered His ears.
Then the earth shook and trembled;
The foundations of heaven quaked and were shaken,*

*Because He was angry.
Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
He bowed the heavens also, and came down*

*With darkness under His feet.
He rode upon a cherub, and flew;
And He was seen upon the wings of the wind.
He made darkness canopies around Him,
Dark waters and thick clouds of the skies.*

*From the brightness before Him
Coals of fire were kindled.
The LORD thundered from heaven,
And the Most High uttered His voice.
He sent out arrows and scattered them;
Lightning bolts, and He vanquished them.*

*Then the channels of the sea were seen,
The foundations of the world were uncovered,*

*At the rebuke of the LORD,
At the blast of the breath of His nostrils.
He sent from above, He took me,
He drew me out of many waters.
He delivered me from my strong enemy,*

*From those who hated me;
For they were too strong for me.” 2 Samuel 22:1-18 [David’s description of the Lord delivering him from his enemies and the hand of King Saul] (Further reading: Ps 68:7-9; 144:5-6; Hab 3; Mic 1:3-4;)*

Are you beginning to see a pattern emerging? The Jews used a very

symbolic, figurative language when describing momentous events, such as battle victories, deliverance from enemies, nations falling, etc. Note that in David’s song of praise above he is describing past events. Yet in the preceding chapters of 2 Samuel, where the victories that David sings this song of praise about are recorded, there is no mention of any of these apocalyptic events happening in a literal manner. This is merely the literary style for describing God’s judgment, whether predictive, or after the fact.

Is there any reason to think that this literary style changed in the New Testament? Is there scriptural precedent to support a change? Notice this phrase from 2 Samuel 22:11:

And He was seen upon the wings of the wind . . .

Was God literally seen? Did they see the “smoke from His nostrils” (v.9)? If we can accept that this is just typical of the Jewish figurative/apocalyptic language, then what about the following?

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him.

Isn’t “coming with clouds” a lot like being “upon the wings of the wind”? Aside from our own personal desire, is there any reason to believe that “every eye will see Him” is any different from “He was seen upon the wings of the wind”? In fact, a similar passage was fulfilled by John the Baptist, of which it was prophesied that “The glory of the Lord shall be revealed, and all flesh shall see it together (Isa 40:5).” How is that any different than “every eye shall see him . . .”? Bray observes:

To “see” the Son of man coming in His kingdom does not mean that they would literally see Jesus physically coming from Heaven. The word is used more like as found in Matthew 5:8, “Blessed are the pure in heart: for they shall see God.” Seeing God would not be literally seeing someone with the physical eye, for God cannot be

seen in that way. God is “the invisible God” (Colossians 1:15). (see also 1 Timothy 1:17). Moses forsook Egypt and “endured, as seeing him who is invisible” (Hebrews 11:27). (pp. 167-168, *Matthew 24 Fulfilled*)

If the Jews had for centuries used this kind of language for national upheaval, should there not have been some instruction to the people that the same kind of language in the Olivet discourse and the book of Revelation was to now be taken literally? We are talking about a major change in the linguistics of a nation. Put yourself in the place of one of the disciples. You were raised on the Old Testament. Every time you hear about the sun going dark and the stars not shining, it’s associated with the fall of a nation. Now Jesus has just said that the temple would be destroyed. He wept over the city because the people did not know the time of their visitation. And He says that immediately after the tribulation of those days (during which the temple would be destroyed) the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Just as in the Old Testament, apocalyptic language is associated with God’s judgment. If you are one of the disciples, do you take that to mean that the sun will really be darkened, or do you think, “He’s talking about an event as serious as what happened to those nations in the Old Testament”? Remember your Jewish mindset and background, and the fact that you have heard nothing that says that this is any different. Do you think that the disciples thought Jesus was talking about literal astronomical phenomena, or serious judgment? Or imagine for a moment that amongst Jesus’ audience were the authors of the Old Testament passages previously discussed; Samuel, David, Isaiah, Ezekiel, et. al. How do you suppose that they would have understood this very familiar language as Jesus taught? †

Mello

by Parker Voll

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experience a giving-of-life to their mortal bodies (at the *parousia*) as opposed to those who would experience physical death at some time (see 8:11, and compare to, e.g., 1 Thess 4:15-17 and 1 Cor 15:51-54). Thus the eschatological significance is very important in understanding this passage, and again, *Young's* properly translates the sense of *mello* properly here.

Now after looking at all the passages that use *mello*, I am hard-pressed to find any usages where it would make sense to take them any other way except to conclude that the word conveys imminence. And if this is the case, then it begins to create suspicion on, for instance, the NASB's and NIV's apparently *selective* application of imminence-sense to their translations of *mello*. The argument is similar to how commentators have handled the meaning of the Greek word *genea*. The normal translation of this word is "generation," and always refers to a contemporary group of people, either in a familial or societal sense. When Jesus used the phrase "this generation" (e.g., Matt 11:16, 12:41, 42, 45, etc.) it is clear he is referencing his contemporaries. But in Matthew 24:34: "Truly I say to you, this **generation** will not pass away until all these things take place . . ." many commentators want to *change the meaning* to refer to the Jewish *race*.³ However, this is completely unwarranted, and simply reflects a greater commitment to their theological system as opposed to what the text is actually saying. So it is with *mello*. If every other usage of *mello* is consistently conveying a time-imminence sense, then to not convey this sense when translating a verse where *mello* is used in an eschatologically significant passage is simply a betrayal of honesty in service of a theological system. Thankfully, there are enough other eschatological passages where *mello* is not used, and the meaning is so clear that any translator who would want their translation to be taken seriously could not but indicate a simple reality of New Testament eschatology: the people of the first century expected the second coming of Christ and the resurrection of the dead to be occurring before their generation died off.

For completeness, I will conclude this article with a listing of verses where the word *mello* is used which are eschatologically significant.⁴ That way, readers can have a list to quickly check their translation to see whether or not imminence is conveyed: Matt 3:7, 12:32, 16:27, 24:6, Mark 13:4, Luke 3:7, 19:11, 21:7, 21:36, 24:21, Acts 17:31, 23:3, 24:15, 24:25, 26:22, 26:23, Rom 4:24, 5:14, 8:13, 8:18, 8:38, 1 Cor 3:22, Gal 3:23, Eph 1:21, Col 2:17, 1 Tim 4:8, 6:19, 2 Tim 4:1, Heb 1:14, 2:5, 6:5, 9:11, 10:1, Jas 2:12, 1 Pet 5:1, 2 Pet 2:6, Rev 1:19, 2:10 (twice), 3:2, 3:10, 3:16, 6:11, 8:13, 10:7, 12:5, 17:8. ✠

¹For those not familiar with the *Concordant Literal New Testament*, it is a work compiled by A.E. Knoch, and was originally published in 1926, with subsequent editions culminating in the 1976 Sixth edition. It is well known that Knoch was an avowed Unitarian, however, I have not noticed that this commitment colored his translation in any substantial way.

²The NASB is not much better, as it reads: ". . . for if you are living according to the flesh, you **must** die; but if by the Spirit you are putting to death the deeds of the body, you will live." So they clearly are trying to convey inevitability, however the word "must" gives the sense of inevitability based on moral principle, but this goes beyond the rather simple words in the Greek, and is not consistent with their normal rendering, so it turns out to be a highly *interpreted* rendering.

³This has been a typical take for many classical Dispensational commentators. For instance, see J. Dwight Pentecost, *Things To Come: A Study in Biblical Eschatology* (Grand Rapids: Zondervan, 1958), p. 281.

⁴Again I want to thank Al Pigeon for helping build this list in his painstaking survey, *Things That Were About To Occur—Mello—To Be About To*, Self-Published, 2006.

Networking the Preterist Community

by Tony Denton

Dear Preterist Friends and Family,

Over the years I've had numerous preterists ask me if I knew of anyone in their respective locations with whom they could study and fellowship. Then it hit me one day that Fulfilled! Magazine reaches hundreds of preterists (and/or those who are interested in learning more about fulfilled theology from someone on a more personal basis). I know that a lot of you out there in Fulfilled! Magazine land feel very isolated in your futurist-dominated church/community, and that you also would like to know if there are others in your general areas. I've developed an idea to network as many believers of fulfilled eschatology together as possible, and I hope you can help me. Since there are nearly two thousand recipients of this magazine on the North American continent alone, what better way to start this networking of like-believers than with those of us who desire to share our contact information?

Here is my proposed starting point (which I'm sure will work into something different/better later on). For those who desire to help me get this going, I'll initially take up the baton and create a file of your contact information relative to where you live, essentially for my eyes only. For example:

Your Zip Code (e.g. 27609 for Raleigh, NC)
youremailaddress@abcorporation.com

Your Zip Code (e.g. 94203 for Sacramento, CA)
youremailaddress@abcorporation.com

The information above is all that will be necessary in the file (unless you also want to share more information such as your name, mailing address and/or phone number if you don't have email). I will post sign-up invitations on websites, emails, magazines, facebook, and so on—I have numerous contacts). You in turn can inform everyone you know who might be interested in joining the list.

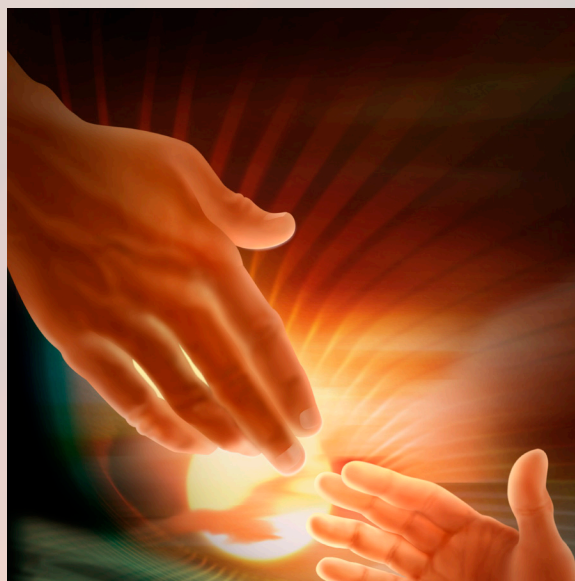
After you have provided me with your contact information, I'll then let you know when others in your area sign up. For example, when the second person in zip code 27609 (or an adjacent zip code) signs up, I'll forward his/her contact info to the first contact in that area who will then decide what step he/she wishes to take from there (since they may already know each other). Likewise, when a third contact in that zip signs up, I'll forward his/her contact info to the first two contacts, and on it goes. By proceeding in this manner, your contact info won't be posted on the internet; you will only be contacted by me; and you get to decide who you connect with and when. Though perhaps obvious, I want to be clear that by adding your name to the list, you are expressing your desire to network with other preterists, meaning that you shouldn't be surprised when contact info is forwarded to you from those who wish to spend time with other preterists in study or general fellowship for encouragement. Oh, and of course, you may request your name be removed at any time.

Once the list becomes large enough, we can take it to the next level—a webpage for the list with links for people to email you directly but without your email addresses being visible for web crawlers to find. Should we move in that direction, everyone on the list will be contacted in order to be sure they want to remain on it.

So, for all who are interested in helping me get this going (and I know I personally would very much love to see this happen), please—right now while you're thinking about it—contact me with whatever information you'd like posted. Email me at tedenton64@hotmail.com, or snail-mail me at 12522 W Buchanan St, Avondale, AZ 85323, or call me at 623-933-8101. Thank You,

~Tony E. Denton, author of Hebrews: From Flawed to Flawless Fulfilled (ASiteForTheLord.com/id19.html)

Please note that while FCG views this project as a vital service to the preterist community, we are not directly involved in this project and do not give out the contact information of our subscribers. This is a voluntary sharing of contact information and all correspondence needs to go to Tony Denton at the contact information above.





In This Issue:

I Was “Throne” Off!

Let Us Remove Hence

Networking the Preterist
Community

Greek *Mello* - pt. 2

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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!