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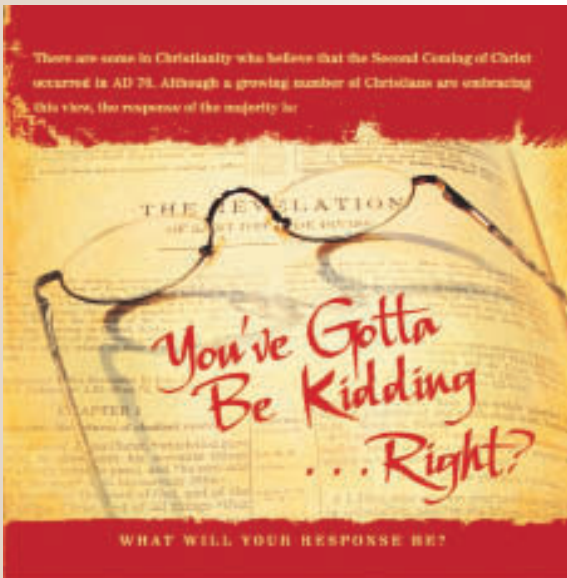
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Editor's Note...

Thanks to the generous and faithful support of our readers we are beginning our 8th year of publishing *Fulfilled!* Magazine. On one hand, it doesn't seem possible that we've been at this for eight years. On the other hand, I would have thought that FCG would be better developed by now. I have many ideas and plans floating around in my head for the magazine, the web site, video production, etc., but there simply is not enough time to implement them. Nevertheless, I know that God is in control and that He has a time and place for everything, so while we're waiting on Him to provide more time we will continue plugging away with the magazine and whatever else we can fit in.

In the previous issue I wrote an article titled "Labeling the Different Degrees of Preterism." A handful of readers responded, and their responses were pretty evenly divided between liking the non-pejorative labels and not wanting any more labels or divisions in Christianity. I certainly understand the desire to reduce the dividing of Christians by using labels to try to fit everyone into a tidy niche or demographic. My intent is not to further divide Christianity in general or preterism more specifically. Unfortunately, whether or not we label these differences, the differences exist. There are individuals and organizations who consider themselves "Christian" who believe that we pray to Mary (Catholics) or that Jesus is the spirit brother of Lucifer (Mormons), and those who reject both of these beliefs. Some Christians believe that God created the universe in six literal twenty-four-hour days (Young-earth Creationists) while others believe He took billions of years to create it (Old-earth Creationists, et. al).

Because we do not all take our marching orders and doctrine from a Mother Church or Mother Preterist ministry—but rather develop our own personal theology within the parameters of general Christianity—we arrive at different conclusions at different paces. Therefore, I don't see how we can avoid

these differences. When it comes time to discuss these differences it seems to me that labels help organize and structure the discussion. Labels do not divide—people do. I recently read a book about chaos theory in which the author chronicled the division between the "pure" mathematicians and the "physics" mathematicians. The different disciplines did not divide these groups—it was the "people" within these different disciplines who shunned each other. The result was a lack of collaboration which hindered the development of chaos theory.

I have heard that Karl Barth's theology does not seem liberal until one realizes that he defines terms like *resurrection*, *salvation*, etc., differently than did his contemporaries. Without a set of standardized terms or labels, how do we answer the question, "What is a hyper-preterist"? Each person is free to supply their own definition.

I also see labels as a means of respecting others' theological positions. For example, is R. C. Sproul Sr. a preterist? Well, that depends upon how "preterist" is defined. Because Sproul (and partial-preterists in general) provides excellent defenses of the basic preterist view, he is often quoted by full-preterists. Because I present material from a full-preterist perspective, whenever I quote Sproul I strive to ensure that my audience is aware that Sproul's preterism is different than my preterism.

I certainly don't want to "divide" Christianity or preterism any further than they are already divided. However, in my experience, it's not the labels that do the dividing, it's the people.

Returning to this issue, Parker Voll was unfortunately unable to provide an article for his "Greek Column." We hope that he will be back in the next issue. On a positive note, Don Preston, who has been busy with conferences and debates, resumes his "Objection Overruled!" column in this issue.

Blessings,

Brian

We have a new phone number:

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[324-2370]

Mailbag...

Thank you for all your good work for Jesus and for me.

Robert, OR

I really enjoyed the *Fulfilled Magazine*. I am looking forward to receiving the recent issue.

Nancy, TX

So thankful you are doing this work. It's been 20 years since our Father opened our eyes and we are thankful He has allowed you to publish the truth.

Carol, PA

Just got my magazine today—not through it yet, but Frank's was so good. Brian, the front cover was brilliant. We are making inroads with the work of many that have gone before us—including those in this publication. Also, your work

has been rippling through out in Billings.

Keith, MT

May the *logos* (word, doctrine, proclamation) of "It is fulfilled!" continue to spread worldwide.

Bob, CA

Thank you for *Fulfilled Magazine*!, please keep it coming!

Mary, TX

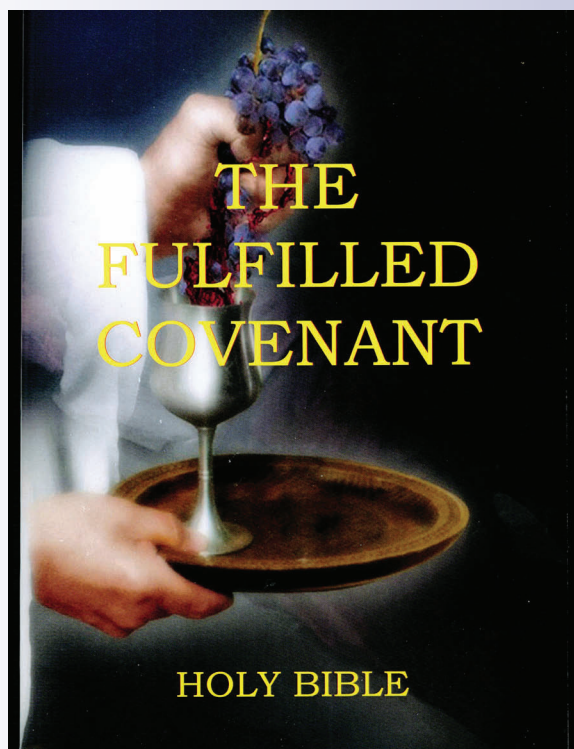
Keep up the good work. Be glad when you are on TV.

Bonita, MS

[Actually, preterism is being broadcast on Public Access channels across the US thanks to Dave Warren. I'm sure that standard broadcasts will come in time.—BLM]



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How Do We Worship our God in “Spirit and Truth?”

by Bill Young

I do believe that the Church has, in general, misunderstood and misapplied the words of Jesus Christ for nearly 2,000 years, and feel this question may very well be the most important for Christians today. We have a serious choice to make: Do we worship God *in spirit and truth* according to Scripture, or do we worship God in earthly churches according to Constantine’s and the Catholic Church’s plan? In John 4:23-24, Jesus describes to the Samaritan woman at the well how the Body of Christ would—as a result of Jesus’ sacrificial death, resurrection, and ascension—soon worship the Father with the final passing away of the old Mosaic Law:

“Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where man ought to worship.” Jesus said unto her, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . .” (John 4:20-21, KJV; emphasis mine)

Notice the two words which everyone seems to have overlooked: “*neither*” and “*nor*.” These words proclaimed that in the near future, worship on earth *would not be in Jerusalem nor in the mountains of Samaria*; therefore, God’s people would no longer go to a specific physical place of worship as did the Hebrews. In vv. 23-24, Jesus told the woman:

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit and they that worship Him must worship Him in spirit and truth.” (emphasis mine)

We learn from these verses that the act of worship centered at an earthly locale would soon not exist because God, *being* spirit, is to be worshipped *in* spirit. We have absolutely no biblical or apostolic command or details of how to worship God in an earthly setting by going to a specific place of worship, as did God’s chosen people under the Law. God’s Tabernacle was on earth for as long as the Law remained in effect, but God’s Tabernacle is now located in the new Jerusalem which came down out of heaven:

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God

Himself shall be with them, and be their God. (Rev 1:3)

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it . . . For the glory of God did lighten it, and the Lamb is the Lamp thereof. (Rev 21:22-23)

We now live in the new heaven and new earth (Rev 21:1; 2 Pet 3:13) and are instructed to no longer worship as the Jews did under the Law.

Let us compare the era of the Mosaic Law to the post-Law era after Christ returned in AD 70 to fulfill all things. All things represented by the old Law were earthly and physical; they passed away when the Old Covenant passed away. They were “shadows” or “copies” of the coming fulfillments. However, the replacements would not be earthly and physical, as most Christians believe, but instead *spiritual*. What were God’s spiritual replacements for the physical shadows and copies? God created a *new* Law (Heb 7:12) to be experienced in a *new* heaven and a *new* earth (2 Pet 3:13; Rev 21:1), created for a *new* Israel with a *new* Jerusalem serving as a His people’s spiritual capital and featuring both a *new* Tabernacle which the Lord pitched (Heb 8:2; 9:8-9) and a *new* Sanctuary. Found in this new city is the *new* Temple, which is eternally “*God Almighty and the lamb*” (Rev 21:22), overseen by a *new* High Priest under a *new* Covenant (Heb 8:13), and introducing a *new* circumcision not made with hands. As you can plainly see, the *old* was a shadow or copy of the *new* which God promised He would reveal at the appropriate time. The *old*—that which was under the Mosaic

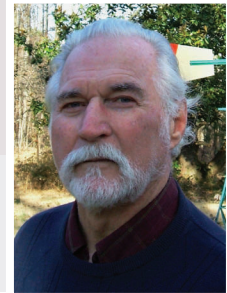


ally based?

Bill Young

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Law—was earthly and physical; the new is spiritual, just as God is spirit, and the new is to be found in the “city of the living God, the heavenly Jerusalem” (Heb 12:22).

Now where exactly is this new spiritual replacement, that we may know how and where to worship the Father? Is it the *Bride of Christ*? Almost everyone who attends a local church body believes the Church universal is the “Bride of Christ.” Are they sure? Is that correct? Let us examine what John said:

And I John saw the holy city, new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, . . . for the former things are passed away. (Rev 21:2-4; emphasis mine)

According to John, the “holy city, new Jerusalem” is the “Bride of Christ”—not the “Church.” Notice also that “God himself shall be with them, and be their God,” and there will be neither mediators such as prophets or apostles, nor, as in modern times, priests, popes, preachers, pastors, or elders to lead the Church, who have erroneously taken the place of God’s old covenant mediators. Now where is this Tabernacle in the new city which is the “Bride of Christ,” that we may know where to worship our Creator? John told us in Revelation that it was “coming down from God out of heaven” (Rev 21:2). Do we really believe this? Can we comprehend this?



R e m e m b e r that the former things of the Old Covenant have passed away. If the former things are passed away, then the earthly physical Tabernacle and Sanctuary of God also passed away when the Law passed away. Didn’t God make a promise that His Tabernacle and

Sanctuary would always be with His people?

“More over I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will . . . set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the heathens shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” (Ezek 37:26-28)

Christ is the mediator of a better covenant. Now look at Hebrews 9:

. . . the first (covenant) has also a sanctuary of this world. For there was a tabernacle made The Holy Spirit this signifying, that the way into the holies of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time present . . . until the time of reformation. (Heb 9:1-2, 8-10)

Then we go to Hebrews 10:9: “But this man [Jesus], taketh away the first that he may establish the second.” How much time would you say there was between the closing of the first tabernacle and the establishing of the second? I would say less than a blinking of the eye.

So where is this Tabernacle and Sanctuary in the New Jerusalem today? The world seems to believe that the “Church” is now God’s Sanctuary and that the way to salvation is through the Church. Is that true? Let us read more of the New Jerusalem “which came down out of heaven”:

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the lamp thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life. (Rev 21:22-27; emphasis mine)

Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murders, and idolaters, and whosoever loveth

...continued on page 8

“Spirit and Truth?”

by Bill Young

...continued from page 7

and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the assemblies. (Rev 22:14-16a; emphasis mine)

Seal not this saying of the prophecy of this book for the time is at hand. (Rev 22:10; emphasis mine)

Have we been totally misunderstanding these words? Is this the “heaven” of the afterlife about which we are reading, or is it the promised *new spiritual Jerusalem* where God’s Tabernacle and Sanctuary are located for us today—the place where we worship the Father *in spirit and in truth*, the replacement of the old Tabernacle under the Law? If these words in Revelation are describing heaven (that is, where we go after this physical life) as tradition has taught us to believe, then why are there “dogs, and sorcerers, and whoremongers, and murders, and idolaters, and whosoever loveth and maketh a lie” outside of this city? Why would the “afterlife heaven” in which we have always believed be surrounded by these? How can the kings of the earth bring their glory and honor into the afterlife? Only those who “do his commandments . . . have right to the tree of life . . . [and] may enter in through the gate into the city.” Didn’t we read that this New Jerusalem came down out of heaven and is now in the midst of us? It is my belief that this is the *new spiritual Jerusalem* where we are now “to worship the Father in spirit and truth.” Were not the old physical things of the Law just a shadow or copy of the new things that arrived in AD 70?

For ye are not come unto the mount that might be touched, and that burned with fire . . . But ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and body of the firstborn, which are written [enrolled] in heaven, and to God the Judge of all, and to the spirits of just men made perfect. (Heb 12:18, 22-23; emphasis mine)

God is a spirit, and His entire realm is spiritual amidst this physical creation. We also are spirit, albeit housed in a physical body, and we are living in a physical realm. Under the Law, God’s people worshipped Him in earthly places in this physical realm, but now, after the Law has passed away, physical worship has been removed, death is destroyed, and the God of heaven, Who had been spiritually separated in a fashion from His chosen people as a result of man’s sin had finally established, two millennia ago, a permanent residence

among man as a result of Christ’s completed sacrifice. God no longer speaks to His people through chosen ones such as prophets, high priests, or apostles on earth, and He doesn’t speak to us today by priests, popes, preachers, pastors, or elders (bishops). God speaks to us now directly through sacred Scripture (Heb 10:16). We can now speak to Him directly through prayer without earthly mediators. Would God allow us to go nearly 2,000 years without providing us all the details of how He would have us worship Him in His promised Kingdom? There can be no lapse of nearly 2,000 years (cf. Heb 9:8-10; emphasis mine) between the old physical worship and the new spiritual worship: “*The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.*” God has provided His people all the details from the very beginning, but hardly anyone listened. Too much of traditional Christianity, the truth of how we are to worship the Father has become “hidden in plain sight” because mankind has believed and followed man’s creation of “Churchism” (as I label it), and thus followed the error of earthly worship. The Catholics decided to worship God their way for some 1,200 years before reformers, like Martin Luther (ca. AD 1520) and others came along who, not liking the Roman Catholic version, dropped some undesirable things but kept the basic same doctrine, thereby giving birth to Protestantism. Neither tradition understood the eschatological truths of the “Bride of Christ” and the promised “Kingdom.” Does God blind those who choose to obey man rather than God-breathed Scripture? I say yes.

Now comes the very important question of how we enter this place of worship while still living on this earth:

He taketh away the first, that he may establish the second This is the covenant that I will make with them after those days, saith the lord. I will put my laws on their hearts and upon their minds, also will I write them; Having therefore, brethren, boldness to enter into the holiest [holy place] by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil that is to say, his flesh, And having a high priest over the house of God (Hebrews 10:9, 16, 19, 20-21; emphasis mine)

So now we should be able to see how we, as Sons and Priests of God, are able to enter into the holy place in the Sanctuary, in the *new spiritual Tabernacle*, in the *new spiritual city of Jerusalem* just as the *old High*

Priest once entered under the *old* Law. Now, however, we personally enter by the blood of Jesus through the veil, that is, His flesh. Do we not see here how we now worship our Creator and God *in spirit and in truth* when we enter the new city Jerusalem today that came down out of heaven in AD 70 as we go through the veil of Christ's flesh by means of His blood sacrifice to enter into this new Tabernacle? Must we enter a church building or into any earthly church assembly on earth today to worship our Father? Absolutely not, especially if our new place of worship is in the new spiritual city of Jerusalem. Can anyone truly conclude that we must worship the Father on earth in physical churches while understanding what Jesus really told the woman at the well?

We are now in the presence of God because the barrier which separated us has been broken down by the blood and flesh of the Lamb of God. Remember how the veil split from top to bottom the moment Jesus died on the cross (Matt 27:51)? This signified that the death-barrier between man and his Creator had been broken. Do you remember how Jesus had to teach His disciples how to pray? It was because man had lost that privilege as a result of Adam's sin. Since the Garden, God spoke only to and through a few on earth who were chosen to speak to the people, such as the prophets, high priests, Jesus, and the apostles. Man did not speak or pray directly to the Father but only through others such as prophets and the high priest while under the Law. So now in the New Heaven and New Earth we are privileged to not only be in God's presence in the New City but also to speak directly with Him as individuals because the death-veil no longer prevents our entrance. We are now in God's presence as He has come down out of heaven to again be with His people in the new spiritual city Jerusalem.

In today's earthly assemblies of "Churchism" anyone can enter "their place of worship" and be a participant as long as they become (as some require) members, behave reasonably well, and don't speak against the church's doctrines of choice. They will have to pay weekly monetary dues of 10% or whatever they can give. When

we see the contrast between "Churchism's" manner of worshipping the Father (started by Constantine and the Catholic Church), and worshipping God *in spirit and truth*, we will have to make a choice. Churchism is only a watered-down version of the old law with "preachers, pastors" not sent by God, "elders" (bishops) not chosen by the Holy Spirit (Acts 20:28), with "church contributions" demanded by man and not by the Father, and "going to a specific place of worship on earth" rather than worshipping in our Father's spiritual New Jerusalem where God and the Lamb are now and forevermore. As for giving money to God via the Church, the giving of alms is the only way one can lay up treasures in heaven. If you doubt that to be true, look it up. "*For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself*" (Gal 5:14).

In the Tabernacle of God, the saved are separated from the world because only our Father can know the heart of man. Remember how imperfect it was under the Law trying to keep the unclean from entering their earthly place of worship? Now notice how the unclean and the unsaved are kept out of God's spiritual place of worship in the new city Jerusalem: "*And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or a lie: but they which are written in the Lamb's book of life*" (Rev 21:27). "*Blessed are they that do His commandments, that they . . . may enter in through the gates into the city*" (Rev 22:14). ☩



Creation to Consummation

More on “Let Us Remove Hence”

by Ed Stevens

After my article appeared in the last issue, one reader mentioned another interpretation of the event that he had found on the Internet. He wanted my evaluation of it, so I thought I would share it here. I will summarize the other theory, list the sources that support it, and then provide my analysis.

- **Summary of the theory:** Just before the Babylonians destroyed Solomon’s temple in 586 BC, the prophet Ezekiel (chs. 10-11) saw the glory cloud depart from the Temple and come down upon the Mount of Olives. Two futurists, Ernest L. Martin and John D. Keyser, assert that a similar departure of the Shechinah from the Temple occurred in AD 66, just three-and-a-half years before the Temple was destroyed in AD 70. They quote statements from Rabbi Jonathan (*Midrash Rabbah on Lamentations*) and Eusebius (*Proof of the Gospel*) to support this view. Martin and Keyser then assert that this alleged departure of the Shechinah from the Temple in AD 66 was the event to which Josephus was referring when he reported what the priests heard, felt, and experienced in the Temple during Pentecost in AD 66 [Josephus, *Wars* 6.5.3 (6.299-300)]. If the reader is unfamiliar with that story, simply email me (preterist1@preterist.org) and request a .pdf of the article (“Let Us Remove Hence”) and its associated files.
- **Sources for the theory:** (1) *Midrash Rabbah on Lamentations* 2:11, Prologue 49-50 [Preface to *Echa Rabthi* folio 56.1]; (2) Eusebius, *Proof of the Gospel*, Book 6, Chapter 18 (288); (3) Ernest L. Martin, *Secrets of Golgotha*, (Alhambra, CA: ASK Publications, 1988), 83-84; and (4) John D. Keyser, “Glory,” Hope of Israel, <http://www.hope-of-israel.org/glory.htm>.

Examination of the Sources

Before analyzing the interpretation that Ernest Martin and John Keyser offer of Josephus’ account, we need to examine the supporting sources. What do Rabbi Jonathan and Eusebius actually state? Are Martin and Keyser interpreting and applying those sources correctly? *Even if the sources are teaching a departure of the Shechinah in AD 66, are they authoritative?*

Rabbi Jonathan in the Midrash Lamentations

This is a lengthy text focused on the destruction of Solomon’s temple by the Babylonians in 586 BC. The text quotes numerous passages from the Old Testament prophets in reference to that *former* destruction in order to explain Lamentations 2:7 (“*The Lord . . . has abandoned His sanctuary . . .*”) in relation to Ezekiel 10-11 where the Shechinah left the temple and went to the Mount of Olives. I could find no indication in the context that R. Jonathan was applying Ezekiel and Lamentations to the Temple’s AD 70 destruction. Rather, R. Jonathan immediately quotes three other Old Testament prophetic texts that refer to the Temple’s 586 BC destruction (Jer 3:14; Mal 3:7; Hos 5:15), implying that the entire context refers to 586 BC. Therefore, it appears that both Martin and Keyser have misapplied this Midrash to AD 70.¹

Eusebius’ Proof of the Gospel

In Eusebius’ comments on the meaning of Zechariah 14:1-10, he explains how the restoration from Babylonian captivity was fulfilled typologically in Christ and the Church. He suggests that, just as the Shechinah glory left the Temple and migrated to the Mount of Olives in 586 BC, so also the Church (the post-Pentecost repository of the Spirit) had abandoned the earthly city of Jerusalem and worshipped on the Mount of Olives (during Eusebius’ lifetime) where Jesus Himself stayed after leaving Jerusalem on the evening of His betrayal. Eusebius quotes Ezekiel’s vision of the Shechinah leaving the temple and migrating to the Mount of Olives in 586 BC, but makes no reference to the three-and-a-half years idea. Josephus does not mention it either. That idea is only found in the Midrash mentioned above, and it was only in reference to the 586 BC destruction of the temple, not AD 70.

After reading the entire context, it seems that Eusebius was referring to the movement of the Shechinah just before the destruction of the city by the Babylonians in 586 BC. For instance, he says that the Christians in his day (fourth century AD) worshipped on the Mount of Olives instead of in Jerusalem, “whither the glory of the Lord migrated when it left the *former* city.” Notice the word *former* here. In the previous context, Eusebius seems to be referring to the *former* destruction of the city by the Babylonians (Ezek 11:22-23), not the AD 70 destruction. Eusebius sees the Shechinah departure as a literal event that occurred in Ezekiel’s day, and then

Let Us Remove Hence - Pt. 2

Studies in Redemptive History

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interprets that literal event as a *type* of the first-century *departure of the church from the physical Temple system*. Eusebius does not state that there was another departure of the Shechinah from the Temple just prior to AD 70. Rather, he views the AD 70 departure as the Church departing from Judaism and its physical Temple sacrificial system, thus fulfilling the type seen in the Babylonian restoration. Once again, it seems that Martin and Keyser have misapplied this Shechinah reference to the AD 70 destruction.²

Why Their Theory Cannot Be Right

Martin and Keyser suggest that this alleged removal of the Shechinah in AD 66 was what the priests in the Temple were describing had occurred during Pentecost of AD 66. However, their misapplications of the Midrash and Eusebius do not lend any credence to that interpretation, since there is nothing in the Midrash or Eusebius to support the idea of an AD 66 departure of the Shechinah.

Furthermore, even if it could be proven beyond a shadow of doubt that both the Midrash and Eusebius were referring to an AD 66 departure of the Shechinah, it would still only be *external* tradition, which can never overturn *internal* biblical evidence. Moreover, since we can show from both *biblical* and *historical* evidence that the Shechinah had departed the Temple long before AD 66, their arguments using the Midrash and Eusebius statements become moot. If the Shechinah was no longer in the Temple at AD 66, there could obviously be no departure of the Shechinah in AD 66. Therefore, Josephus' account of the priests'

experience must be describing something other than a departure of the Shechinah!

The Shechinah: What, When, and Where

What is the Shechinah, when did it depart from the Temple, where is it now, and when did it go there? In both the Mosaic Tabernacle and Solomon's temple, the *glory cloud* was the visible sign of God's glorious presence dwelling above the mercy seat between the two cherubim (Exod 25:22; 1 Sam 4:4). This was the cloud that veiled the brightness of God's unapproachable light. Smith's Bible Dictionary reminds us that this cloud disappeared after the 586 BC destruction:

Shechinah (*dwelling*). . . [It dwelt] in the tabernacle and in the temple of Solomon, but **not in the second temple**. . . [emphasis added]

Ezekiel 10:18f and 11:22f indicate that the Shechinah departed from the Temple before the Babylonians destroyed Jerusalem in 586 BC. As Smith noted above, the *visible* Shechinah glory cloud *never reappeared in the second Temple* that was built by the returning exiles, or in the greatly expanded structure that Herod built. Nevertheless, God's presence remained with His people both during their exile and restoration to the land (Ezek 11:16; 28:25; 37:26-28; 39:27-29). Ezekiel predicted a time after Judah's restoration from captivity when God would build a more glorious temple and make His abode there (Ezek 43:1-9; cf. Rev 21:3). This, of course, is referring to the Church, the new spiritual temple that was built by Christ, where His Glorious Presence dwells in His people.

The day of Pentecost was both the beginning of the Church (the new temple) and the beginning of the outpouring, indwelling, and empowering of the Holy Spirit. There is a tight connection throughout the Old and New Testaments between the Shechinah and the Holy Spirit. Just as there was a visible manifestation of the Shechinah in the Tabernacle and Solomon's Temple, so there was a visible manifestation of the Spirit (as tongues of fire) coming down upon the Apostles on the day of Pentecost. Throughout the book of Acts we see the Spirit dwelling in the Church and operating through the Church. Jesus said the Spirit was "with them" before the cross, but would dwell "in them" after Pentecost (John 14:17).

Was the Shekinah (God's abiding presence) in two different places (the physical temple *and* the spiritual temple) at the same time? That is what we would have to conclude if Martin and Keyser are correct. But we simply cannot have it both ways. Either the Church is the new temple where the Spirit now dwells, or the old Temple is still the place where God resides.

Since the Bible tells us the Holy Spirit dwelt in the Church during the forty years leading up to AD 70, we know that the theory of Martin and Keyser cannot be correct. However, that only tells us what the Josephus story *cannot mean*. We now need to look deeper into Josephus' story to see what it *does mean*.

Interpreting the Josephus Story

Another downside to the theory of Martin and Keyser is its failure to

...continued on page 19

Preterism 101

Apocalyptic Language—Like Father, Like Son

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 discussed apocalyptic language, and discovered that the Old Testament contains numerous examples of earth-shaking/heaven-falling passages that the ancient Hebrews clearly did not interpret in a literal manner. Rather, this type of language was used by the Hebrews to describe God’s judgment upon His enemies and the deliverance of His people. Although the judgments and deliverances themselves were historical events, the astronomical signs with which the Hebrews accompanied them were couched in metaphorical language.

When we consider that the New Testament descriptions of Christ’s Second Coming are clothed in identical language, it is logical to expect the Second Coming would occur in much the same manner as the Old Testament “comings” of God. Unfortunately, many of us have been taught that this same language, while figurative in the Old Testament, is to be interpreted

literally when describing the Second Coming of Christ. Or, we are told that the earth-shaking/heaven-falling language associated with the Old Testament judgments actually refer to the Second Coming—that is to say, each literal Old Testament judgment was merely a type or foreshadow of the Second Coming, during which the earth will actually shake and the heavens will literally fall.

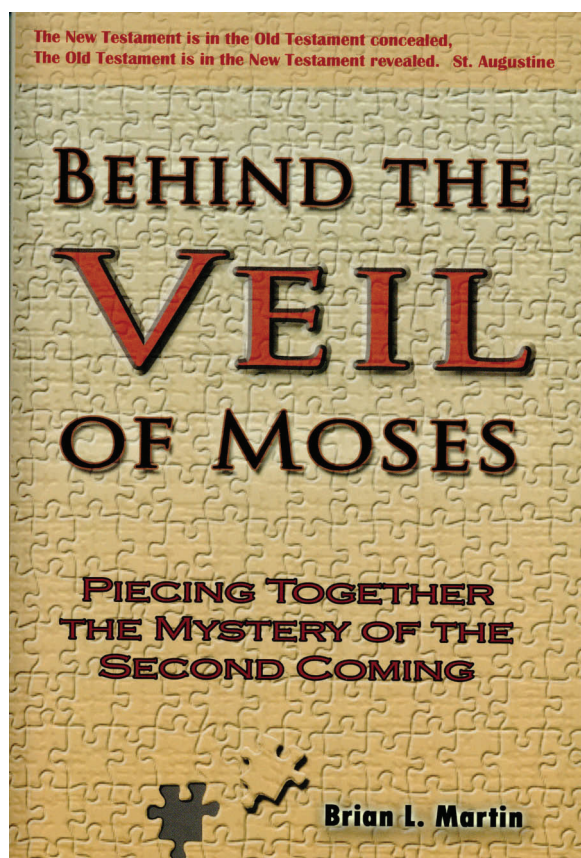
However, David’s song in 2 Samuel 22 employs this same type of metaphorical language to describe *past* historical events, and thus the apocalyptic language cannot be separated from the actual judgment/deliverance. Therefore, at least in this instance, the apocalyptic language cannot be viewed as looking forward to Christ’s Second Coming, but must remain associated with the literal deliverances David experienced. Therefore, it seems that the proper (and biblical) way to understand apocalyptic language is to read it as hyperbolic/metaphoric descriptions of the individual events it is used to describe. In other words, when Isaiah 13 prophesies the judgment of Babylon, which took place literally beginning in 539 BC, the apocalyptic language employed in describing that judgment cannot simply be severed from the literal judgment of Babylon and applied to Christ’s Second Coming. Rather, apocalyptic language is the language the prophets used to describe these judgments and this use of metaphorical language must be respected. This does not preclude the historical judgment of Babylon, or any other nation, from being a type of the judgment experienced at Christ’s Second Coming. On the contrary, it would seem to solidify a type/antitype application when we acknowledge that apocalyptic language is used to describe both judgments.

Confirming this interpretation are the following statements of Christ from John 5:

“Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” (John 5:19)

“For the Father judges no one, but has committed all judgment to the Son . . .” (John 5:22)

Since Christ made both of these statements in the same discourse, it seems only appropriate to conclude that Christ would judge as He had seen His Father judge in times past. And, just as the Father’s Old Testament judgments were described with apocalyptic language,



Apocalyptic Language

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so we should expect the Son's judgments to be described in similar manner.

Even more important than the descriptions of these judgments is the fact that Christ stated that whatever the Father does, the Son also does in like manner. How did the Father judge in the Old Testament? Very often it was through foreign armies:

*Woe to Assyria, the rod of My anger
And the staff in whose hand is My indignation.
I will send him against an ungodly nation,
And against the people of My wrath
I will give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the streets.
(Isa 10:5-6 NKJV)*

*Make the arrows bright!
Gather the shields!*

The Lord has raised up the spirit of the kings of the Medes.

*For His plan is against Babylon to destroy it,
Because it is the vengeance of the Lord,
The vengeance for His temple.
(Jer 51:11 NKJV)*

*In those days the Lord began to send Rezin king of Syria
and Pekah the son of Remaliah against Judah.
(2 Kings 15:37 NKJV)*

Is it just coincidence that after Jesus declared the Temple to be desolate and pronounced judgment upon Jerusalem the Romans laid siege to Jerusalem and destroyed it and the Temple in AD 67-70—all within the span of the generation to whom Jesus had prophesied would see all these things? Is this not exactly how the Son had seen the Father judge in times past, in the guise of a foreign army? ✚

How Shall We Then Live?

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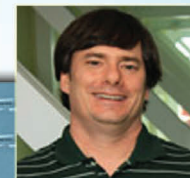
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Normalization of Deviation

Normalization of Deviation

by Brian L. Martin


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*"White doesn't suddenly turn black, it goes through many changing shades of gray.
Likewise, in the Christian life, you don't fall from the love of God in one day."*

Lyrics by Paul Clark

 ver the past year my wife and I have been working on several projects around the house in order to eventually put it up for sale. In the midst of one of these projects I came to the realization of how many "little" things that needed attention had been adding up over the years—smudged paint, outdated flooring, nicks in the walls, etc. None of these were major flaws, but when viewed through the eyes of potential buyers they could accumulate quite rapidly and greatly reduce the general appeal and appearance of the house. When I began looking at our house through the eyes of a potential buyer I was faced with the reality of how many things with which we had simply become "comfortable." Some of these items had been around for years and I really didn't even "see" them anymore—they were simply part of life in our house.

The industry in which I work has a term for this process of slowly accepting changes that move away from certain standards—it's called "normalization of deviation." A particular piece of equipment may begin operating closer to intended limits than it had previously. Over time, this new operating range becomes the accepted standard. The "minor" deviation has become the norm. And then the process repeats itself. If left unchecked the equipment will eventually fail due to being operated in a manner for which it was not designed.

I was pondering this process one day while doing some touch-up painting (or was I installing a new threshold?), when it occurred to me that we are vulnerable to the same process in our spiritual lives. We begin by doing something, or perhaps we skip doing something, which makes us a bit spiritually uneasy. As time progresses, we do or don't do that particular thing just a little bit more frequently, and the initial uneasiness slowly disappears. If things continue in this same direction we may find ourselves spiritually in a place where we would never have thought we were capable of going. But because the journey was ever so slow and incremental we were never confronted with the shock of the change. Rather, over the course of years, we had normalized our small deviations. We didn't go from A to Z; we went from A to B, then, when B became the norm, we went to C, and so on.

I have heard that a frog placed in a pan of hot water will immediately jump out of the pan, but if you place a frog in a pan of cold water and very slowly heat the pan, the frog will remain in the water until it boils to death. This is because an amphibian's body temperature is regulated by its surroundings, rather than being maintained at a particular temperature as is the case with mammals. Because the water is slowly heated, the frog's body temperature also

rises slowly, not providing enough of a minute-to-minute differential between the water temperature and the frog's body temperature to trigger the frog into reacting. This is another example of normalization of deviation.

When I changed perspectives and began looking at my house through the eyes of prospective buyers, I suddenly became aware of all those little things that I had become comfortable with. I then began to wonder, What does my spiritual house look like through the eyes of other Christians, or the eyes of Christ? With how many "little" things have I become comfortable? Far too many, I'm afraid.

Fortunately, unlike the hapless frog, we are not left to succumb in our ignorance, for the Holy Spirit will provide us with a "reality check" and alert us to our "normalization of deviation." This may be through our conscience (Rom 2:15; 1 John 3:19-21), through the Word (Ps 119:105; Prov 6:23), a fellow Christian (Ps 141:5; Gal 6:1), or a host of other means God has at His disposal. God is not only faithful to correct us when we are going the wrong way, but will also uphold us as we turn around and delight once again in His way:

The steps of a man are established by the LORD, when he delights in his way; though he fall, he shall not be cast headlong, for the LORD upholds his hand. (Ps 37:23-24)

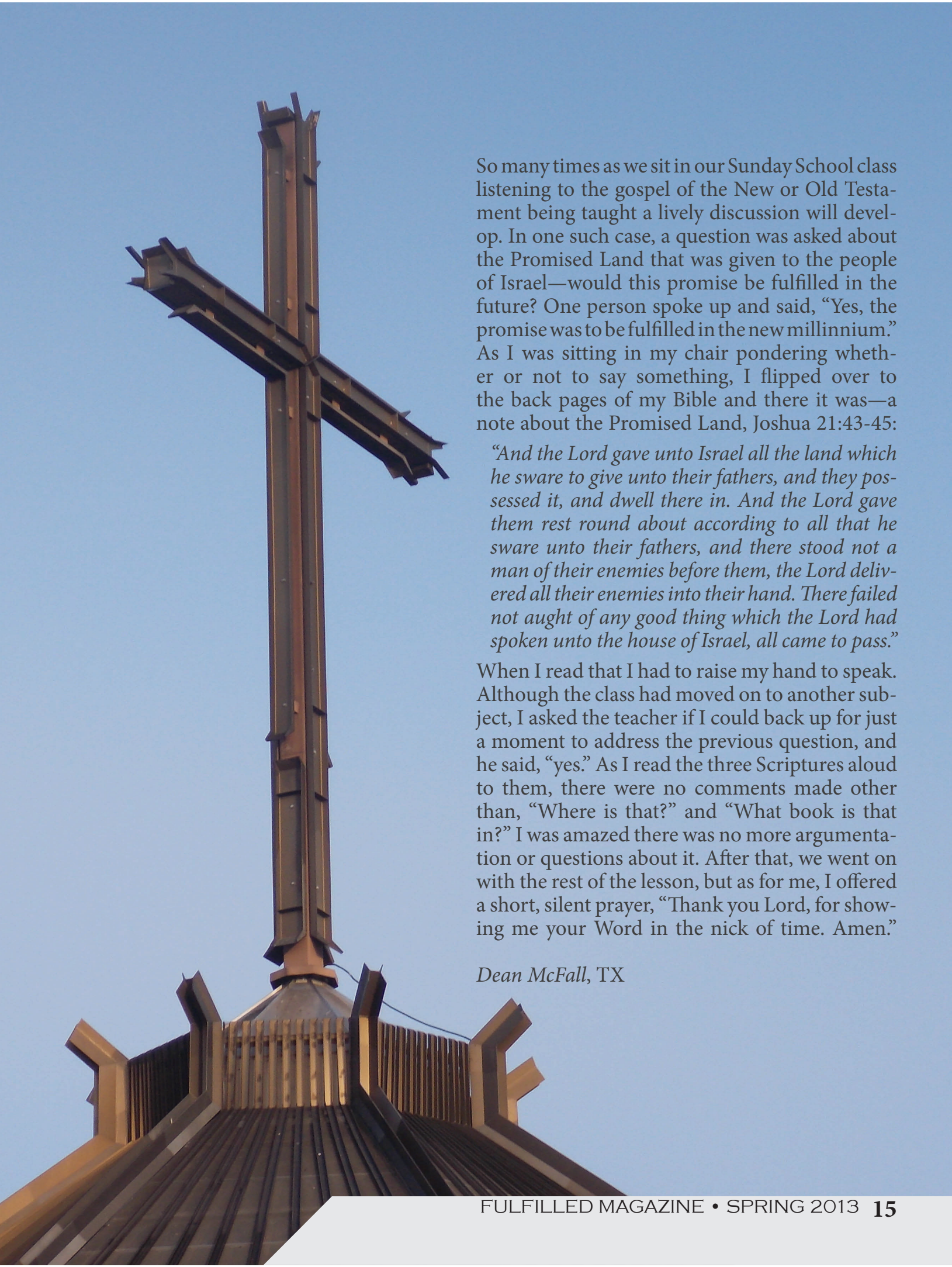
Naturally, our spiritual state will always fall short of God's perfect standard, but bear in mind that as we strive to mature spiritually we are not striving to earn our salvation, but striving to walk in a manner worthy of His calling, expressing our gratitude for the salvation He has freely bestowed upon us, and to be the best possible witness for His kingdom. Thankfully, when the Father looks at us He does so through the lens of His Son and we always appear with the righteousness of Christ.

There is therefore now no condemnation for those who are in Christ Jesus. (Rom 8:1 ESV)

Furthermore, He has graciously provided through the written word and His Holy Spirit all we need to live a life of godliness:

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Tim 3:16-17 ESV)

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence . . . (2 Peter 1:3 ESV) ✠



So many times as we sit in our Sunday School class listening to the gospel of the New or Old Testament being taught a lively discussion will develop. In one such case, a question was asked about the Promised Land that was given to the people of Israel—would this promise be fulfilled in the future? One person spoke up and said, “Yes, the promise was to be fulfilled in the new millennium.” As I was sitting in my chair pondering whether or not to say something, I flipped over to the back pages of my Bible and there it was—a note about the Promised Land, Joshua 21:43-45:

“And the Lord gave unto Israel all the land which he swore to give unto their fathers, and they possessed it, and dwell there in. And the Lord gave them rest round about according to all that he swore unto their fathers, and there stood not a man of their enemies before them, the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass.”

When I read that I had to raise my hand to speak. Although the class had moved on to another subject, I asked the teacher if I could back up for just a moment to address the previous question, and he said, “yes.” As I read the three Scriptures aloud to them, there were no comments made other than, “Where is that?” and “What book is that in?” I was amazed there was no more argumentation or questions about it. After that, we went on with the rest of the lesson, but as for me, I offered a short, silent prayer, “Thank you Lord, for showing me your Word in the nick of time. Amen.”

Dean McFall, TX

Objection Overruled!

The Image of The Beast

by Don Preston

“He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause many as would not worship the beast to be killed.”

Objection: “Revelation 13:15 states that the beast from the earth was granted power to give breath to the image of the beast who was wounded and lived, such that the image of the beast should speak. How was this fulfilled in the first century?”

To say that Revelation 13 has perplexed Bible commentators through the centuries would be a huge understatement. There is virtually nothing about the text that is easily understood, as most scholars admit. However, I believe there are several keys that will help us to know a bit about what the Revelator was being told. The first point to be noted is that Revelation—by virtual unanimous consensus—reiterates the prophecies of Daniel.

Daniel’s eschatological vision posited only four kingdoms and consummated in the days of the Roman Empire. There is no extension of his vision beyond Rome, and, in spite of the dispensational claims of a modern revival of the Roman Empire, Daniel predicts nothing of the sort. (See my *Seal Up Vision and Prophecy* for a discussion of this.)

So, if Revelation 13 is a reiteration of Daniel, and if Daniel’s vision extended no further than the days of the Roman Empire, then we must find fulfillment of Revelation 13 within that historical context. This fact is fatal to virtually all futurist eschatologies, which extrapolate not only Daniel but Revelation to a proposed “end of time.” For instance, Wayne Jackson, a typical amillennialist/historicist, identifies Revelation 13’s *land beast* as the Roman Catholic Church¹ (I once held to this position, but have since found it totally untenable). Jackson cites Burton Coffman, who identified the second beast as a mixture, first of “paganism, then as apostate Christianity and the derivatives of it” (1979, 447). Coffman contended that those who cannot see an apostate church in the imagery of the book of Revelation are afflicted with an exegetical “astigmatism.”

Jackson then points to “the Middle Ages, (and the Catholic church’s dominance during that period, DKP) that spanned about a thousand years, *beginning with the fall of Rome in A.D. 476,*” (my emphasis) *as the time foretold by John.*² You can find my response to Jackson’s theory on the Little Horn as the Catholic Church on my website: www.eschatology.org. The historicist view is clearly untenable as it violates the historical context of not only Daniel but Revelation as well.

Clearly, if Revelation 13 is fulfilled within the days of Rome, that fulfillment can occur no later than 476 AD. However, the repeated and emphatic declarations that fulfillment of Revelation was *near*, *at hand*, and *coming soon* place the fulfillment even earlier. Notice particularly the following:

1. Daniel was shown the vision of the resurrection and told to seal the vision because fulfillment was far off (Dan 12:2-9).
2. John foresaw the resurrection—reiterating Daniel’s vision.
3. In stark contrast to Daniel, John was told “do not seal the vision for the time is at hand” (Rev 22:10).

This temporal contrast is inescapable! Daniel was told to seal his vision because fulfillment was not near. In stark contrast, John repeated Daniel’s prophecy, but was told *not* to seal it because “the time (literally, the appointed time) is at hand.”

Note also that the judgment of Revelation was so near that Jesus said, “let the wicked remain wicked” (22:11). This hardly allows an unfolding fulfillment spanning 400 years (let alone 2000 years!) unless one is willing to proclaim as their gospel message: “let the wicked remain wicked!”

All of this internal evidence forces us then to look for a fulfillment of Revelation 13 within an imminent context to the original readers, and an examination of Revelation confirms this.

In addition, whatever one might think of Revelation 13, we must view it within the scope and framework of the fulfillment of God’s Old Covenant promises. In Revelation 10 we are told that the sounding of the seventh trumpet—the time of the resurrection in Revelation 11—would occur when all things written in the prophets would be fulfilled (10:7). Scholars of all stripes admit this, but, in far too many cases they fail to see the implications of this. Let me illustrate.

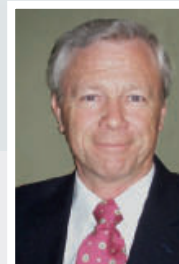
By the admission of virtually all scholars, Revelation reiterates the prophecies of Daniel, especially the prediction of the manifestation of the “beasts” and the end times resurrection (cf. Dan 12:2f). What so many scholars fail to fully acknowledge is that Daniel’s prophecies of those beasts are clearly set within the discussion of how those beasts would persecute the Lord’s saints (see especially Dan 7:21f; chapter 12). Daniel’s prophecies deal not only with the persecution of the saints, but also with the promised end times’ vindication of the martyrs—undeniably the dominant theme of Revelation. This single, dominant theme demands our examination to help understand the framework for the fulfillment of Revelation 13. I can only hit some high points.

The Image of The Beast

eschatology.org

View Don's new website at: www.bibleprophecy.com

Don Preston



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In September of 2012, I presented a paper on *The Preterist Perspective of the Millennium* at Criswell College in Dallas, Texas. In that presentation, I demonstrated the comprehensive and unified testimony of Scripture in regard to this important theme of the vindication of the martyrs.³ From Genesis to Revelation, the Bible anticipated the last days' vindication of the Lord's martyrs. What must not be missed is that, "all of the blood, of all of the righteous, from righteous Abel, to Zecharias, son of Berechias . . . (all the blood of all the righteous shed on the earth)" would be vindicated during the judgment of Jerusalem in the first century (Matt 23:29-37).

Jesus' teaching on the vindication of the martyrs is the determinative text for our understanding of Revelation,⁴ since the very elements that He gave, i.e. killing of the prophets, His own martyrdom, the martyrdom of His first-century apostles and prophets (which would fill up the measure of sin/suffering), and imminent judgment are the identical elements of Revelation.

In Revelation 13, one thing that "jumps off the page" is that there is a partnership between the sea beast and the land beast. The land beast supported the sea beast in his opposition to the saints. This partnership is even hinted at in chapter 11, where the two witnesses' ministry takes place in the city "where the Lord was slain," and then "the beast" arises and participates in their death. In other words, in Revelation 11 and 13 the two beasts work together in an unholy partnership, persecuting the saints, filling the eschatological measure of sin/suffering (Rev 17-18), resulting in the imminent judgment of "Babylon," the city guilty of shedding all the blood shed on the earth (18:20-24).⁵ This provides us with further insight into understanding chapter 13.

Turning to Revelation 17, we note that "Babylon" the "Harlot" sits on the

beast, and the beast sits on seven hills. It is unfortunate that most commentators draw the conclusion that, since Babylon sits on the beast, and the beast sits on the seven hills, this demands that the Harlot⁶ be identified as Rome. However, as numerous scholars have correctly noted, "The real point is that *Babylon sits upon the beast*. To put it another way, *the woman rides upon the Beast*. Babylon is one entity, and the place of the seven hills is another.

As Smalley states: "The woman in 17:3 is closely associated with the beast ('mounted on it'), but not equated with it."⁷ Ogden agrees, "Remember, the woman is not the beast or any part of the beast. So, the woman is not Rome. She simply sits upon and is carried by the beast. Since the heads are also seven kings, they also symbolize the kings of the empire carrying Jerusalem."⁸ So, the woman (Babylon) is *not the beast*, rather, the woman *rides on* the beast. Babylon sits on the seven hills. The seven hills *equate with the beast*.

In support of Ogden's (and a host of other commentators') posit that the beast was Rome and Babylon was Jerusalem, it should be noted that in Revelation 13 the two beasts come from two different sources, the sea and the land. Numerous non-preterist scholars have noted that throughout Scripture, the sea represents the pagan, Gentile nations, while the land represents Israel. I believe this holds true in Revelation, but cannot develop it here. So, just like chapter 13, Revelation 17 posits a partnership of persecution against the saints.

What is so critical for our understanding of Revelation 13 is that in Revelation 17, *the beast turns on the woman and destroys her* (17:15f). A once friendly relationship—the relationship of chapter 13—turns sour. Whereas the woman once rode on the beast, the beast now turns on her, and, "will make her desolate and naked, and

will eat her flesh, and burn her with fire." So, if Revelation 13 and 17 are parallel, and this seems indubitably true, then we have some evidence that is quite powerful in identifying what is taking place in Revelation 13. Furthermore, this identity between chapters 13 and 17 helps us eliminate most modern interpretations of Revelation. Here is why:

It is popularly claimed that Revelation was written during the reign of the Roman emperor Domitian, who was, ostensibly, the beast, the persecutor of the saints. However, this is untenable. Remember that per Revelation 13 and 17 there was a partnership of persecution against the saints. Here are some indisputable facts:

Domitian, ostensibly the persecuting beast, was *never* in a partnership of persecution with anyone against the Church. In fact, as I demonstrate in my *Babylon* book, there is a growing awareness even among late-date advocates that Domitian never mounted any kind of systematic persecution against the Church at all! On the other hand, it is well known that Nero was the first emperor to initiate a persecution against the Church. And, what is so critical is that he was prompted into that persecution by his Jewish wife, his inner circle of counselors (many of whom were Jews), and a group of Jewish leaders from Jerusalem (See my *Babylon* book for documentation from a wide range of sources).

Historically, it is indisputably true that Nero's "partnership" with the Jews against the Christians disappeared with the Jewish rebellion in AD 66. This led to the beast turning against *Babylon*, and burning her with fire, just as Revelation 17 describes. *Nothing* like this happened under Domitian—nothing even close!

There is a great deal of supporting data for what we are presenting here.

...continued on page 18

The Beast

by Don K. Preston

...continued from page 17

For instance, the number of the beast in Revelation 13 strongly suggests that Nero was that beast.⁹ I must bring this to a close, but let me summarize:

The time constraints of Revelation preclude a future fulfillment of its prophecies.

The motif of the vindication of the martyrs—conflated with Jesus' definitive teaching on the subject—demands a first-century fulfillment of Revelation.

The identity of the beast of Revelation 13 (i.e. 666) strongly suggests a Neronian identity.

The source of the two beasts—land and sea—in Revelation 13 indicate a partnership between Rome and Israel. The fact that the two beasts form a partnership of persecution against the Church precludes an identity of either beast as Domitian or the Roman Catholic Church.

The only time in history that properly fits all of this internal data is the time period of Nero. Prompted by the Jews, Nero engaged in persecuting the church. However, during the Jewish rebellion, that unholy partnership was terminated. Rome turned on Babylon (apostate Israel) and destroyed her.

Revelation 13 and 17 then, along with the other internal evidence of the Apocalypse, demands a first-century fulfillment that was focused on the fall of Babylon, the harlot, the city guilty of shedding all the blood shed on the earth. This was fulfilled in AD 70. ✚

¹ The amillennial/historicist view identifying the Catholic Church as the beast remains popular today. See my book *Who Is This Babylon?* for a refutation of this paradigm.

² www.christiancourier.com/articles/1413-the-two-beasts-of-revelation-13.

³ For a free audio CD of that presentation, contact me at dkpret@cablone.net. Just pay \$4.50 for shipping and handling. This is a powerful presentation.

⁴ It is quite astounding to witness how the commentators all but ignore Jesus' teaching on the martyrs when they come to Revelation. Yet, every element found in Jesus' teaching is found, in a precise match, in Revelation.

⁵ See my book *Who Is This Babylon?* for a full discussion of this crucial theme, available from my websites: www.eschatology.org or www.bibleprophecy.com.

⁶ In an excellent new book, Steven Temple demonstrates that the very term "harlot" demands the identification of Babylon as Old Covenant Jerusalem. (*Who Was the Mother of Harlots? Drunk With the Blood of the Saints*, Ardmore, OK, JaDon Management, 2012). Temple shows that the term "harlot," as used in the overwhelmingly preponderant number of occurrences, speaks of a wife who has become unfaithful to the marriage covenant. This evidence therefore precludes Rome, or the Roman Catholic Church as being "Babylon." Temple's book is available from my websites.

⁷ Steven Smalley, *The Revelation of John*, (Downers Grove, IL, InterVarsity, 2005) 429.

⁸ Arthur Ogden, *Avenging the Blood of the Apostles and Prophets*, (Pinson, AL, Ogden Publications, 1985) 331. This is an excellent book that I recommend highly. Available from my websites.

⁹ See Kenneth Gentry, *Before Jerusalem Fell*, (Fountain Inn, SC, Victorious Hope Publishing, 2011) for an extensive discussion.



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

Let Us Remove by Ed Stevens

...continued from page 11

match what the multiple credible priestly witnesses had to say about this event, as described in the various parallel accounts and translations:

... they heard a sound as of a **great multitude**, saying, "Let us remove hence." (Josephus, *Wars* 6.5.3, trans. Whiston, 6.299-300)

... a voice as of a **great multitude**, saying, 'Let us go hence.' (Eusebius, *Ecclesiastical History*, trans. McGiffert, Book 3, Chapter 8, Sections 1-6)

... the sound of men going and the sound of men **marching in a multitude going into the Temple**, and a terrible and mighty voice was heard speaking: "Let us go and leave this House." (*Sepher Yosippon: A Mediaeval History of Ancient Israel*, trans. Steven B. Bowman, chapter 87)

What the priests witnessed in the Temple during Pentecost in AD 66 could not have been the *Shechinah* leaving the temple, because according to *Yosippon* quoted above, the priests said it was a *great multitude of men* "going into the temple" before it departed to another place.

So, it was a "great multitude of men," not the *Shechinah*, and it was a large multitude of voices (not just the voice of the *Shechinah*). If it had been the voice of the *Shechinah* (i.e., the *Bath Kol*), the priests would have known what it was, and Josephus would have explained it. The fact that neither of them explained it as the voice of the *Bath Kol*, tells us that it was not the *Shechinah* departing.

Prior to departing the Temple, this "great multitude" of men was heard "going into the Temple." What would be the point of the *Shechinah* going into the temple, only to turn around and go back out? This is further confirmation that it was not the *Shechinah* leaving the Temple in AD 66. Rather, it was a *great multitude* of people in the unseen realm *coming into the Temple* from out of Hades, and then departing from the Temple to meet Christ in the air of the unseen realm where they would dwell with Him forever afterwards (i.e., the resurrection and rapture).

Conclusion:

Martin and Keyser have misapplied the Midrash and Eusebius' statements. Even if the Midrash had claimed a removal of the *Shechinah* in AD 66, it would still not match either the description of this event found in Josephus, or the biblical data about the Holy Spirit descending upon the Church at Pentecost in AD 30. Therefore, the concept of an AD 66 departure of the *Shechinah* has to be rejected, not only as a proper application of the Midrash and Eusebius, but also as a credible interpretation of the story in Josephus.³ †

¹If you would like to read this Midrash, email me (preterist1@preterist.org) and request the .pdf entitled "Let Us Go (notes)."

²If you would like to see the whole context of this statement by Eusebius, email me (preterist1@preterist.org) and request the .pdf entitled "Let Us Go (notes)."

³I did a special study on the *Shechinah*, quoting rabbinic material and referencing related biblical texts. If you would like to have that, email me (preterist1@preterist.org) and request the .pdf entitled "The *Shechinah*."

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? Please contact me for more information:

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12522 W. Buchanan St.
Avondale, AZ 85323
tedenton64@hotmail.com

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.



In This Issue:

In Spirit and In Truth

Let Us Remove Hence

The Image of The Beast

Normalization of
Deviation

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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!