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FULFILLED! Magazine

PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

Rethinking the Resurrection, Part 2





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Anno Domini LXX

In the year of our Lord 70

**a novel by
George Dannenberg**

Anno Domini LXX

In the year of our Lord 70

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It is my goal in writing this novel to show that the Jewish/Roman historian, Flavius Josephus in his book, The Wars of the Jews or The History of the Destruction of Jerusalem actually recorded evidence of the fulfillment of biblical prophecy culminating in the total leveling of the temple which validates the Preterist position. He recorded that a judgment such as the world had never seen came upon Judea, Jerusalem and the Temple in AD 70 (The Wars, Book VI, Chapter 9, Sections 428, 429). Elsewhere, he noted that Rome devastated the country, leveled Jerusalem, and destroyed and desolated the temple (The Wars, Book VI, Chapter 10, Section 442). This novel has been written to be as close to both biblical and secular history as possible. Sometimes events have been modified for effect. But the main characters: Josephus, Vespasian, Nero, Titus and Nicanor are real people that played a role in the history of the first century. Among the biblical characters: Jesus, Peter, Paul, and John are real. The main character, Benjamin, is a fictional creation. He is a Jew who believed in Jesus as the Messiah and who mistakenly fights against Rome. He survives both the siege of Jotapata and the murder/suicide pact created by Josephus – a sort of first century “Every Man” caught up in those age-changing whirlwind events.

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4. **Editor's Note** Financial update.

6. **Perspectives** Gehenna, a response to Kurt Simmons - Samuel G. Dawson

8. **Perspectives** A critique of the Corporate Body View of the resurrection, Part 2 - Jerel Kratt

12. **Creation to Consummation** Differences Between CBV and IBV Resurrection Views - Ed Stevens

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

1 Corinthians 15:42-44

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Editor's Note...

...from the perspective that He typically works through His people, the future of FCG is in the hands of you, the readers.

AT LONG LAST YOU are reading the next issue of *Fulfilled!* Magazine. Although I've had the articles ready for some time, I've been waiting to accumulate adequate funds to send this issue to the printer. One inquisitive reader, upon learning the reason for the delay in printing, suggested that our statement "Donations are welcome" in the info panel on the table of contents page wasn't strong enough. I reviewed the statement and had to agree, so I've changed it to read "We subsist solely on the donations of our readers."

Having been raised in church, I've experienced my share of fund raisers and pledge drives for various ministries, many of which I perceived as guilt trips. I'm also sensitive to the common perception that "all churches do is ask for money." Furthermore, I've adopted a couple of adages that I've picked up over the years: "Where God guides He provides," and "If you have to strive to attain it, you'll have to strive to maintain it." I suppose these could be considered catchy paraphrases of Psalm 127:1, which states, "*Unless the LORD builds the house, those who build it labor in vain.*" From the very start my heart's desire was to never strive to attain, nor labor to build, a ministry that was not first and foremost the direction of God's guiding. Likewise, I determined from the start that I was not going to ask for money, create a product line to generate income, or pursue many of the common methods used by many churches for drumming up support. My feeling is that if this ministry is truly where God is guiding me, then He will provide for its needs.

That being said, God typically provides through the conduit of His people. Although He miraculously obtained money from a fishes' mouth to pay the two-drachma tax (Matt 17:24ff), that is not how His daily ministry was financially supported. Rather, it was supported, at least in part, by several of the women among His disciples (Luke 8:3). I certainly don't deny that God can supply FCG with a miraculous source of funds, but I believe that He typically works in more natural ways through His

people. God is sovereign, and from that perspective the future of FCG is in His hands. But from the perspective that He typically works through His people, the future of FCG is in the hands of you, the readers.

Because I am so reticent to broach the topic of financial support, it occurred to me that readers may have a misconception regarding the financial operation of FCG. Because you rarely read anything about FCG's financial needs, you could very easily assume that there are no needs. So, I want to take a moment, not to beg for money, but to simply share with you the financial needs of FCG.

First, we pay no salaries; rather, all the articles, editing, proofing, etc. are volunteered, for which we are very grateful!

Second, we subsist solely on readers' donations. We have no underwriting benefactor, but rather have been supported over the years by a core group of 40-60 faithful supporters who have a passion to spread the truth of preterism. They keep the magazine going to over 2,000 readers.

Third, we don't charge for ads. Our desire is to help support other preterist ministries, many of which are also operating on limited funds. Therefore, we allow them to donate as they see fit.

Fourth, it costs roughly \$20,000 to publish and mail four 20-page issues per year. Because our donations have fallen well below that mark since the Great Recession (and partly due to my work schedule) I have skipped issues and/or reduced page counts as needed to save money. We have also discontinued most of our overseas mailings. (If any of our overseas readers inquire about their copy of the magazine, we resume mailing it to them. For those who haven't asked, we figure that they don't miss it and take that opportunity to save funds.)

As you can see, with an annual budget of \$20,000 and over 2,000 readers, if every reader simply gave \$10 per year, the budget would be met. Again, I'm not asking for money, but merely providing a status report. My plan, Lord willing, is to continue publishing to the extent of our

funds.

Changing topics, my wife and I want to thank all of you who have expressed their prayer support and sent material to aid in our education regarding her diagnosis of breast cancer. By the time you read this it will have been just over a year since her diagnosis. We have read, watched, and listened to countless hours of information on cancer, nutrition, treatments, and health in general. Having concluded that cancer is (as are most chronic diseases) developed by the western diet and lifestyle, we have made major changes in our diets. We are still learning and making changes. So far, all her follow-up tests have shown no further signs of cancer since the tumor was surgically removed. Thanks again for your prayers and encouragement!

Blessings,

Brian

Is the greatest hope of the Christian to see the glory of God OR is it to see Christ come again in His physical body?

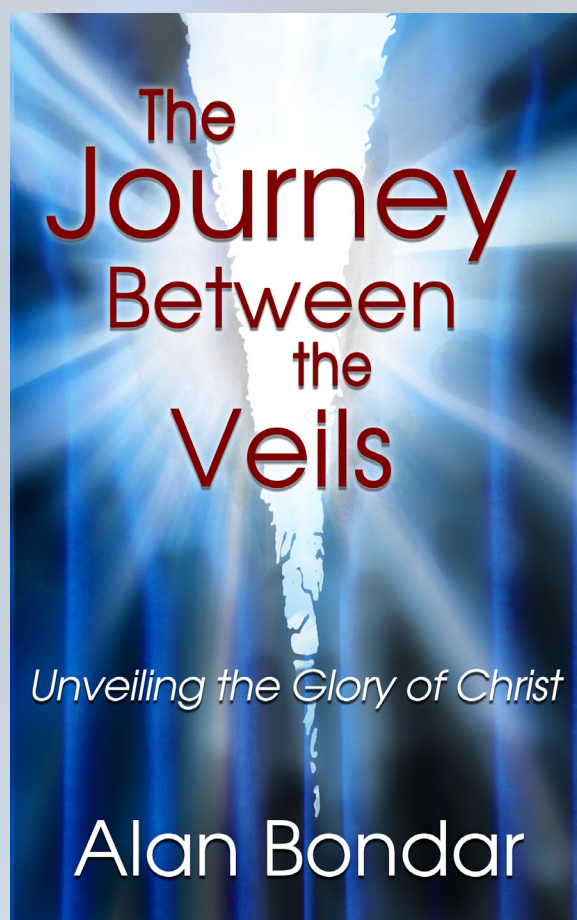
Contrary to popular belief, these are mutually exclusive. Of course, we are told, and have been told for a very long time, that the physical, bodily return of Jesus is our greatest hope. But could it be that our greatest hope is actually realized right here and now for the Christian?

What if the glory of God could only be seen if the physical body of Christ has been forever destroyed?

Is it possible that the popular view that Christ ascended into heaven with a glorified body to return someday in that glorified body is actually wrong? And what if it turns out that this popular view actually takes away the greatest hope of Christianity, namely, to see the unveiled glory of God?

In the *Journey Between the Veils*, Bondar demonstrates how Israel's Temple system teaches us that Christ fulfilled all of its elements from veil to veil, thus leaving His body behind so that we could see the glory of God in all its fullness. This book is a must read if you want to learn how to see the unveiled glory of Christ in your life.

Alan Bondar is the lead pastor and founder of LIFT Church in Fort Meyers, Florida, the author of *Reading the Bible through New Covenant Eyes*, and a frequent conference speaker. His experience in pastoral ministry spans over 20 years and his theological education includes Word of Life Bible Institute, Cairn University, Reformed Presbyterian Theological Seminary, and Reformed Theological Seminary.



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Perspectives

Gehenna

by Samuel G. Dawson

I APPRECIATE BRIAN MARTIN'S publishing Kurt Simmons' review of my material on Gehenna, and Kurt's joining in the analysis of the Gehenna passages. This is a worthy subject on which to focus readers' attention.

Unfortunately, Kurt begins by inaccurately claiming that I attribute eternal conscious torment to the Roman Catholic Church. In my writing on Hell, I've attributed the concept to the Egyptians, as do numerous scholars, and shown that Grecian Jews and Gentile philosophers incorporated it during the intertestamental period. What I've attributed to the Roman Catholic Church is its unwarranted substitution of the word *hell* in the place of *Gehenna*. This isn't a serious oversight on Kurt's part, but the record here in *Fulfilled!* Magazine should be kept accurate.

In paragraph 4 of his response to me, Kurt thinks I'm taking the Gehenna passages too literally. He asserts (Assertion #1) that he will prove that New Testament references to Gehenna are symbolic, and are identical to the lake of fire in Revelation 20. In my response to Ed Stevens (*Fulfilled!* Fall 2016), I covered the 12 New Testament Gehenna passages, and showed that Gehenna was a proper noun, didn't need translating any more than the nouns Jerusalem or Bethlehem did, and that *hell* is not a translation of *Gehenna*, but a substitution of an unrelated but theologically loaded word. Kurt agrees to that point, but then asserts symbolism is also contained in Jesus' teaching on Gehenna.

In paragraph 5, Kurt asserts (Assertion #2) that Gehenna is the lake of fire. I suggest that the reader consider that Gehenna is as literal a place as Bethlehem, and the lake of fire, referred to only in Revelation 19-20, is a *sign* of the fiery judgment that was about to take place on the Jews of Jesus' generation in Gehenna, a well known valley on the outskirts of Jerusalem.

Also in paragraph 5 Kurt purely asserts (Assertion #3) that "everyone who does not inherit eternal life suffers extinction in the lake of fire." In all of the Gehenna passages taken together, the only people on the planet threatened with Gehenna were Judean Jews in Jesus' generation. No one else; not folks in Asia Minor, nor Americans in our time, were ever threatened with Gehenna. I feel that Kurt, surely unknowingly, is simply following Roman Catholicism's lead in reading everyone in all locations and ages into the Gehenna passages.

In paragraph 6, Kurt asserts (Assertion #4) that "it seems rather obvious (in Matt 23:33) that He is not talking about the physical valley of Hinnom outside Jerusalem." Obvious? Is it just as obvious that Bethlehem or Jerusalem in the gospels are not those literal locations? There's just as much Bible for asserting that. Until the Roman Catholic Church came

along, Gehenna meant Gehenna, yet to Kurt, it's obvious that it doesn't.

Also in paragraph 6, Kurt makes a powerful-sounding argument that turns out to be a very serious blunder. Based on his assertion that Gehenna was not just the proper name of a literal location, he writes: "The Pharisees could very easily have escaped death or burial in the valley of Hinnom by moving to Rome or some other ancient city, or even by simply dying prior to the Jewish war with Rome" Kurt's a brilliant man, but **2000 years before he came up with that argument, our Lord made it clear that this was the very thing he wanted the Jews to do—trust him and get out of Judea!** He warned them to flee Jerusalem to the mountains! Our Lord told them to escape, and the faithful Jews did! Escape from Gehenna was possible! Thus, in Matthew 23:33-36, Jesus warned the Jews that their very generation (and no other) was headed for the judgment in Gehenna, and in 24:34, He said it would occur in His generation (not in any other). He warned them (not us) in 24:15-16 to watch for the sign of His coming, and flee to the mountains. In Luke 21:26, Luke's account of the same discourse, Jesus warned: "*But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass*" (Luke 21:26). Kurt is right when he states that if Gehenna was the literal valley outside Jerusalem, the Jews could very easily have escaped death or burial in the valley of Hinnom. You might think Jesus was making my argument, but it's not true. I'm making His, and using Gehenna just like He was.

Kurt asserts in paragraph 7 (Assertion #5) that "When Jesus asked 'how shall you escape damnation of Gehenna,' it is clear He alludes instead to the inevitable destruction in the lake of fire." How does Kurt know this? Unfortunately, he doesn't tell us, he just asserts it. What do you, the reader, think of it? The term "lake of fire" occurs five times in the entire Bible, all in Revelation 19-20, written nearly forty years *after* Jesus spoke on Gehenna. Is it clear to you that Jesus was alluding to something no one would hear of until 40 years later? People of Jesus' time hadn't heard of the lake of fire, and no one on earth did for another forty years. It's as clear as a bell that Gehenna refers to the lake of fire to someone whose mind is permeated with Roman Catholic teaching instead of just the words of the Savior. You can be a good guy and have a mind like that. Mine was for many years, and still is on other topics. I'm just not aware of them, yet. We all have traditional "baggage" that can unknowingly color our understanding of Scripture.

In paragraphs 8-9, Kurt discusses my comments on Matthew 10:28 regarding the destruction of body and soul in Gehenna, asserting (Assertion #7) that "only God can kill

A Response to Kurt Simmons

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the soul.” The Bible nowhere says this. I used Joshua 10:39 to show that Joshua conquered Debir, “*and utterly destroyed all the souls therein.*” Kurt then asserted (Assertion #8) that Jesus’ use of soul must be distinguished from Joshua 10:39, “which says nothing about the soul *or spirit.*” Well, of course, it does speak about their souls (you can see the word in the passage for yourself), and nothing about the spirit, which is what Kurt inserts to build his argument on. Again, he’s a mighty fine fellow, but what makes him think he can add the word “spirit” to the passage? He adds it to refer to the spiritual part of man, to imply that Jesus is speaking of man’s conscious spirit, which he then argues cannot suffer extinction in a physical place, like Gehenna. Yet again, “spirit” is not the word Jesus used, and the text clearly states that Joshua killed the *souls* of the Canaanites “with his sword.” I don’t think Kurt believes that only God can kill the soul *with a sword*, do you? The conquering of Debir wasn’t spiritual destruction in a physical place, and neither was the destruction of body and soul in Gehenna, our Roman Catholic friends notwithstanding.

In paragraph 10, Kurt asserts (Assertion #9) that “Gehenna is seen to be a *symbol* (emphasis Kurt’s—SGD) for the lake of fire.” Kurt has this exactly backward; the lake of fire is symbolic of Gehenna. The lake of fire is the symbol of the real thing, Gehenna. This is established by the following: A) the term “lake of fire” only occurs in Revelation, a book of signs and symbols (which isn’t the case in any of the New Testament books in which Gehenna occurs); B) no one on earth could have possibly thought of Gehenna as a sign of the lake of fire, since that term would not be used until forty years after the last time the word Gehenna was used by our Lord. Kurt couldn’t have made such an assertion either unless he had help that I think he got from you-know-where. I do think the lake of fire in Revelation *signifies* the unquenchable fiery judgment coming *on* Jesus’ generation *in* His generation, but it’s a sign of the real thing, Gehenna, not *vice versa*.

In paragraphs 11-15, Kurt compares Revelation’s lake of fire, the “everlasting fire” of Matthew 25:46, and the unquenchable fire of Gehenna of Mark 9:43. I agree that these passages all refer to the same fiery judgment, but I’m afraid that Kurt takes “all nations” in Matthew 25 to be all nations of the globe, and everlasting to be unending, neither of which are the intended meanings. The “nations” of Matthew 25 are the nations of Palestine, and you can read some of their names in Joel 3 (Tyre, Sidon, Philistia, Edom, etc.), from which Matthew 25 springs (just as Matthew 24 springs from Joel 2, with Joel linking the time element in both chapters together in 3:1). “Everlasting” fire in Matthew 25:46 is “age-lasting,” throughout the Mosaic age for disobedient Jews. In the case of the faithful, they go away into “age-lasting” life in Christ, which, since His age has

no end, their life in Him will have no end. Thus Matthew 24-25 was an unstoppable fiery judgment on Old Covenant Israel in Jesus’ generation, the same judgment described on the same people at the same time, for the same duration as depicted in Revelation. There’s not a scintilla of evidence that the lake of fire lasted past the first century AD.

In paragraph 16, Kurt concludes: “Thus, in each case (Matt 25, Mark 9, and Rev 19-20—SGD), we find that the physical valley of Hinnom is *nowhere* in view and that Gehenna *invariably* refers to the lake of fire . . .” Again, Kurt believes Gehenna refers *invariably* to something no one had heard of when Jesus used the word!

In paragraph 17, Kurt says, “It is artificial to read New Testament warnings about destruction in Gehenna overly literal . . .” when he thinks that Gehenna is nowhere in view and invariably refers to a lake of fire enduring long past the timeframe of Revelation. Doesn’t it sound like Kurt thinks Gehenna never refers to the literal location? It’s not that I’m taking it over-literally, it sounds as though he *never* takes it literally!

I think Kurt serves us all well as he draws the issues between us clearly, and the reader has a clear choice to contemplate. Was Gehenna the site of an *escapable onetime unstoppable* fiery judgment coming only on *Judeans* in the *first century*, as I believe Jesus taught? Or is it *invariably* an *inescapable* lake of fire that threatened *all men* of *all ages* which *nowhere* refers to *Gehenna* in the environs of Jerusalem?

If you’ll grant Kurt’s 9 assertions, overlook his blunder that Gehenna wasn’t inescapable, buy into his contention that Jesus alludes to the lake of fire when the term wouldn’t occur for another forty years, permit his adding “spirit” to soul in Joshua 10:39, overlook his making Gehenna symbolic and the lake of fire literal, rather than *vice versa*, etc., you’ll have no problem reaching Kurt’s conclusion. If you’re not willing to buy into his assertions and blunders, accept his adding the word “spirit” to Joshua 10:39, deny his contention that the judgment of Gehenna was inescapable, etc., but take Jesus’ words at face value, you’ll conclude with Jesus that the judgment of Gehenna was an escapable onetime unstoppable fiery judgment coming only on Judeans in the first century.

I’ve tried my very best to not misrepresent Kurt’s position, and pray that I have succeeded, as I’m confident he is at least as interested in the truth as I am.

For those wanting to delve into this subject further, please see Chapters 14-16, “Jesus’ Teaching on Hell,” “Lazarus and the Rich Man,” and “Immortality and the Afterlife” in *Essays on Eschatology: An Introductory Overview of the Study of Last Things* by Samuel G. Dawson, available at Amazon.com. ✚

Perspectives

A Critique of the Corporate Body View of the Resurrection of the Dead (pt. 2)

by Jerel Kratt

IN PART 1 OF my critique, I discussed how the Greek plural possessive pronoun for *our* in the phrase “*our body*” does not necessarily mean that God raised only one singular body (i.e., the Church or Israel). In this article I discuss Paul’s use of the term *body* in 1 and 2 Corinthians.

A major pillar of the Corporate Body View (CBV) is Paul’s use of the present passive indicative (PPI) verb form in 1 Corinthians 15. CBV argues that the verb “*are raised*” is technically “*are being raised*.” This is meant to show that there was a dying/rising process underway when Paul wrote. If people were, in fact, in the process of dying and rising in AD 57 when 1 Corinthians was likely written, this would prove that the resurrected body must be the corporate body of Christ mentioned in 1 Corinthians 12. CBV argues that this “dying and rising process” should be tied integrally to the changing of the covenants—dying to the law and rising to Christ in the redemption and salvation process.

Jack Scott taught this view at the 2009 Preterist Pilgrim Weekend (PPW) (at which I was present), Sam Frost wrote about it in his book *Exegetical Essays on the Resurrection*, and William Bell wrote an article on it in *Fulfilled! Magazine* (see Vol. 8, Issue 2). Of the three, only Scott appealed to the Greek to support this verb usage, citing Machen’s *New Testament Greek for Beginners*, which states that translating the PPI verb as an ongoing action in English may communicate the Greek meaning more faithfully.¹

More advanced Greek studies indicate that the PPI need not always be translated as ongoing, and indeed many times should not be unless the context clearly indicates the need for such. A PPI can be an event in the past, an event in the present, an ongoing event in the present, or an event in the future. Greek is complex, and context determines how translators should apply the PPI.

Wallace notes several nuances of the present tense: The progressive present, where the action is an ongoing process; the iterative present, where an action repeatedly happens; the gnomic present, where the statement indicates a timeless fact; the futuristic present, where the action is an event in the future. There is also the aorist present, the historical present, and the periphrastic present.²

One such example (among many) of PPI *not* being an ongoing process is 1 Corinthians 3:11 “*For no man can lay a foundation other than the one which is laid, which is Jesus Christ*” (NASB). “Is laid” is a PPI verb, but it would be wrong to translate it “is being laid,” since the laying of that foundation was completed in the past; what was ongoing was the building upon that foundation (see 3:10). This is an example of a gnomic present. Another example is 1 Corinthians 12:8: “*For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit*” (NASB). Here again, the PPI is

not an ongoing process but a specific event in the past. The Spirit had already distributed these gifts to the Corinthians, who were subsequently employing them, albeit sometimes improperly.

In 1 Corinthians 15, every time Paul refers to the resurrection of the dead he uses the present passive form, except for one instance (v. 52), where he uses the future passive indicative: “*the dead will be raised*.” According to Wallace, the future tense does not admit any present progressive aspect.³ Since Paul was clearly not discussing two different resurrections of the dead, it seems contradictory for him to imply a progressive aspect in previous instances and then deny it in verse 52. If Paul wanted to indicate a progressive aspect of the resurrection, he would have used a periphrastic future in verse 52 to express this idea.⁴

CBV proponents use Hosea and Isaiah to demonstrate the covenant change, which was underway in the first century. This then is used to prove that the “body” in 1 Corinthians 15 is the corporate body of Israel being raised into the corporate body of Christ, because Paul references them in the chapter.

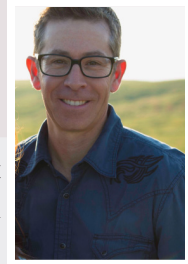
Without denying the covenantal death that Israel as a nation was experiencing because of their collective sin (Hosea 6:1-3; 8:1, 8; 13:1, 12-13), there is also an individual aspect in Hosea quoted in 1 Corinthians 15:55. Hosea moves from the corporate identity of “Ephraim” in 13:12 to a plurality of persons in Sheol in 13:14.

In ancient Near Eastern (ANE) thought, the dead were believed to be located physically in the underworld. In Hebrew thought, this cosmic-geographical locale was known as *Sheol*, a concept used commonly throughout Second Temple Jewish literature. Some CBV advocates deny this, claiming *Sheol* is merely symbolic for the physical grave, which in turn is symbolic of covenantal death (cut off from the presence of God as a nation). While I agree with its connection to covenantal death, a word study of *Sheol* in the Old Testament shows that this word does not apply to the physical grave in most of its uses.⁵ One can correctly argue that the word pictures used to describe *Sheol* were highly metaphoric and apocalyptically styled (i.e., not to be taken as a literal description), but there is no evidence that either Second Temple writers or their audience understood *Sheol* as a mere metaphor for covenantal death and nothing else. Furthermore, not once did Jesus or any apostle use *Sheol* in such a way that excluded other usages beyond a metaphor for “covenantal death.” Perhaps the most important text demonstrating this is Acts 2:31-32, where Peter speaks of Jesus’ flesh never seeing decay in the tomb nor His person being abandoned in Hades (*Hades* being the Greek equivalent of the Hebrew *Sheol*).

Paul also referenced Isaiah 25:8 in 1 Corinthians 15:54. Covenantal judgment in Isaiah 24-27 is absolutely at the

Rethinking the Resurrection

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forefront. However, a corporate “body” is not found in this text, but rather many individual “bodies”: *“Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead [plural]”* (26:19 ESV).

In fact, when the word “body” is used specifically in regard to Old Testament resurrection language, there is not one instance where it is used in a corporate manner. The only time “body” is used in a resurrection context, it is plural (Isa 26:19). The whole “house” of Israel will be raised (Ezek 37:11), but even here there are plural “graves” (37:12-13) for the individual “people.” I am not arguing a literal resurrection from the grave in Ezekiel; that is not the meaning of the text. My point is that “body” is not used in the prophets as a singular noun to represent a corporate body. When the prophets spoke of resurrection, they referenced both a national/corporate identity resurrection, as well as a personal individual resurrection out of the realm of the dead.⁶

Some CBV advocates argue that Paul used “body” in a corporate manner throughout 1 Corinthians, so when he gets to chapter 15 he is simply continuing that same meaning. Looking at all the occurrences of “body” in this epistle, we actually find that only in chapter 12 is there a clear corporate context.

1 Corinthians 5:3 refers to Paul’s personal body.

1 Corinthians 6:13-20 entails Paul addressing individuals in the church and teaching them that what they do with their bodies is critically important. Notice that Paul employs both the plural noun “bodies” (v. 15) and the singular noun “body” (vv. 18, 19). This does not mean Paul switched from the individual to the corporate. When one understands the rules of grammar (discussed in the previous article), then it is obvious that the term “body” in the singular can also reference multiple individual “bodies.” The words “a man” and “his own body” specifically mean that Paul was addressing the sexual use of each individual person’s body.

1 Corinthians 7:4; 7:34; and 9:27 all reference the individual human body.

1 Corinthians 10:16 is likely referring to the human body of Christ on the cross. It could be a reference to the Church Body, but the “blood of Christ” is not a corporate church reference, so the grammar strongly suggests it is Jesus’ actual human body on the cross.

1 Corinthians 10:17 has Paul introducing the church as the body of Christ for the first time in the letter.

1 Corinthians 11:24, 27, 29 refer back to the actual body of Christ (some see “the body” of v. 29 as the Church Body, but the antecedent referent to “body” belongs to Christ’s own personal body).

1 Corinthians 12 employs 18 uses of the word “body.” This

chapter is referring to the Church as a corporate body. It is important to note, however, that the first two uses of “the body” in v. 12 refer to the individual human body as an illustration for Paul’s teaching on the corporate body. This is connected to the previous verse: *“But one and the same Spirit works all these things, distributing to each one individually just as He wills”* (v.11, NASB). Throughout this chapter, Paul uses parts of the individual human body for illustration of the Church as the Body of Christ. In Greek culture, the human body was commonly used as a logical starting point for teaching, and in Paul’s case it served as perfect example of how they, with their different spiritual gifts, should work together as a corporate body.

1 Corinthians 13:3 refers to Paul’s human body again.

We now come to Paul’s next use of “body” in 1 Corinthians 15:35. We have seen that Paul, up to this point in 1 Corinthians, did not consistently apply a corporate meaning to the word “body.” In fact, he uses the individual human body meaning overwhelmingly and does not use the corporate meaning until chapter 10. The problem of claiming that chapter 15’s use of “body” follows Paul’s “corporate body” flow of thought throughout 1 Corinthians is further undermined by the fact that Paul returns to the common usage of “body” as the human body in chapter 13. The argument for continuity actually favors the individual view, not the corporate, since no corporate usage intervenes between chapters 13 and chapter 15. Neither does chapter 12 define the word “body” for the epistle as a whole, since the term was used 16 times prior to chapter 12 with the already understood meaning of the human body.

Although chapter 12 references the Church’s corporate nature, it does not define that corporate body, per se, but rather, by using the human body as an illustration, demonstrates the value and need of each individual member and corrects individual misuse of spiritual gifts that can affect the entire body.

Contrary to what some claim, the evidence shows that a “corporate body” is *not* the theme of “body” throughout the entire letter. In fact, it is barely a theme at all except as a pericope in chapter 12 for the proper use of gifts in the assembly.

We can’t discuss 1 Corinthians 15 without discussing 2 Corinthians 5 as well. CBV adherents claim that covenantal transition is the primary topic under consideration in 2 Corinthians 3-5. Specifically, it is posited that since Paul directly mentions covenantal transition in chapter 3, that aspect defines what Paul meant in chapters 4 and 5 regarding “the body.” It is true that Paul refers to covenantal transition directly referred in chapter 3, but it is wrong to apply this to every aspect of what Paul said in this section of text, as we will see.

Scholars who have studied contemporary Greek writings

Resurrection

by Jerel Kratt

... continued from p. 9

and compared them to Paul's letters note that 1 and 2 Corinthians demonstrate Paul's linguistic command of writing Greek rhetoric.⁷ Both 1 and 2 Corinthians are "very" Greek letters written to a "very" Hellenistic (Greek) audience who would have been well versed in Greek rhetoric and who could respond to Paul's ethos and pathos evident throughout. After opening 2 Corinthians with a thanksgiving and an *exordium* (an *exordium* is the beginning part of a letter aimed at making the audience receptive to what follows) in 1:3-7, Paul moves into the *narratio* in 1:8—2:16. The *narratio* is where the rhetor states the facts of the case at issue or the main questions under debate. According to Witherington,

Paul ... chooses to build up goodwill and compassion in the *narratio* by dealing with less crucial charges such as possible dishonesty about his travel plans, his sternness in the painful letter toward the one who had offended him, and his supposed lack of love and concern for the Corinthians. These are important issues and Paul will return to them later in the "argument" section of the discourse, but it is clear from 2:17 and what follows in 3:1—6:13 that the major issue is the legitimacy of Paul's ministry. It is above all else that this is in question in Corinth and therefore also this letter.⁸ (emphasis mine)

Chapter 2 verse 17 is the *propositio*. In forensic rhetoric, the *propositio* is the statement to be proved either true or false by the arguments that follow. Paul wrote, "For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God." Here, Paul denies the charge of being a false ambassador of Christ and the most critical part of that charge, that he has been untrustworthy of the Corinthian's money.

Again quoting Witherington,

Paul's basic rhetorical strategy seems to be that at the beginning of the *probatio* (3:1—6:13) [the *probatio* brings in arguments to support the debater's case - JK] he will compare his ministry with that of Moses and on that basis develop arguments to show why he should be seen as a true minister of the gospel or ambassador of Christ and thus should be reconciled to and recognized by his Corinthian converts.⁹

Baird concurs when he writes,

[The] central concern of 2 Corinthians ... is the discussion of apostolic authority, and it is in this light that 2 Cor 3:1-3 must be viewed. When this is done, it will be evident that Paul's [main] concern in this context is not with a covenant written on the hearts of his parishioners, but with his own experience of commission in that covenant's ministry.¹⁰

This all makes great sense, especially as we move into chapters 4 and 5, which is where, in my opinion, the CBV begins to unravel. In 4:7-9, Paul gives a catalog of trials that

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he has endured, consisting of eight present tense middle or passive voice participles in four contrasting pairs linked by *all' ouk* ("but not"). Again quoting Witherington,

It is in set pieces like this that we see Paul's rhetorical skills most clearly. For example, the second pair "perplexed but not totally perplexed" contains a pun of both sound and content. One could be distressed without being totally desperate. He has been hard pressed but not at his wit's end; at a loss but not completely lost; persecuted, abandoned, and knocked down, but not knocked out. Taken as a whole, this catalog suggests that Paul's vessel has plenty of cracks but is still intact, which suggests miraculous preservation.¹¹

Then in the next verse (4:10), CBV advocates claim that "always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body" refers to the corporate body, not the bodies of Paul and the other apostles. To which corporate body Paul is referring—the Church or dead Israel—CBV advocates have struggled to state clearly, as seen in at least two different PPW discussions (2008 and 2014) on the topic.

Notice the surrounding context:

But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you. (2 Cor 4:7-12 NASB)

CBV adherents claim that Paul and the other apostles were in the dying corporate body of Israel, while the Corinthians (composed of both Jews and Greeks) were in the living body of Christ. This argument is made on two main points: that chapter 3 introduces a covenantal transition theme, and that Paul used the singular form of "body."

I do not deny the covenantal transition aspect of chapter 3 noted above. However, covenantal transition does not demand a corporate understanding of "body," particularly when considered within the entire construct of Paul's rhetorical argument. And, we have already seen in part 1 of this series how the construct "our body" (plural possessive pronoun with a singular noun) does not demand that a singular body is in view.

Read chapter 4 verse 10 again, and ask yourself: If the CBV is correct, then how many different corporate bodies are represented in this text? Reread the verse carefully. Notice how both the dying of Jesus and the life of Jesus was on display in the "body" of the apostles (singular noun associated with a plural pronoun). Most CBV adherents say that this "body"

is the corporate body of Moses. But this creates a dilemma, because Paul said, “*death works in us [apostles] but life works in you [Corinthians]*” (v. 12). Since both the dying and the life of Jesus were at work in the apostles, but only life was at work in the Corinthians (since most, as Gentiles, were not in the corporate body of Moses), does this imply two different corporate bodies? And if so, does this mean that the apostles belonged to two corporate bodies at the same time?

The fact that this gets convoluted, and that CBV adherents have a tough time making sense of this passage, indicates to me that CBV adherents are doing violence to the text. This is a clear case of trying to force a square peg into a round hole because of a preconceived notion that every use of “body” in a resurrection context must be corporate.

When one approaches the text without preconceived notions (which is, admittedly, easier said than done), it becomes easier to see that Paul’s point was that the life of martyrdom (which Christ exhibited in his life) was on display in the apostles (and especially in Paul’s!), but the resurrected life of Christ was also at work in their lives so that this life could also be at work in the Corinthians. Paul was personally and physically persecuted, carrying around in his own body the marks of such persecution.

Notice that the “afflictions” (4:17) which Paul and the other evangelists were receiving were not merely some kind of “covenantal afflictions”—though they certainly were afflicted because of their covenantal status with Christ. These were physical afflictions received on the human body (“manifested in our mortal flesh”).¹²

It is on the heels of this abuse of Paul’s body that chapter 5 presents a solution to the problem. CBV advocates argue that this chapter refers to only a covenantal change for the body of Israel into the body of Christ. Word comparisons of “tent,” “building,” “house,” “not made with hands,” “naked,” “clothing,” “dwelling,” are made to show how the words applied to both the old covenant nation of Israel and their tabernacle/temple arrangement as well as to the new covenant church.¹³ Clearly, those words were used that way (e.g., Eph 2:14-22; 1 Peter 2:5). I also do not deny that those words are used elsewhere pertaining to the new covenant body of Christ. However, does that usage require such a meaning here? No, it does not.

First, 2 Corinthians 5:1 starts with “*for*,” a conjunction that bridges the thought from the previous verses about the physical persecutions the apostles and evangelists were undergoing. Next, 2 Peter 1:13-14 uses the same noun (*skenoo*) for tabernacle/tent in the specific context of Peter’s impending death, as did Paul in referencing the earthly house that he and the other apostles undergoing afflictions would put off. In 2 Peter, the Greek word is *skenomati*, a dative singular

noun used because of the reference to time (“soon”), and in 2 Corinthians 5 it is *skenous*, a genitive singular noun used to emphasize something everyone in his audience possesses. This is profound evidence that Paul’s “tent” had the same meaning as Peter’s (particularly if we let Scripture interpret Scripture).

Then, in 2 Corinthians 5:10, each person (“each one,” “he”) is recompensed for what each has done “*in the body*.” This can only refer to each person’s individual body. This individual aspect to judgment and recompense for what is done in the body is important to Paul’s point about how the apostles were being persecuted for the sakes of both Christ and the Corinthians. Judgment and recompense for each individual was also part of Paul’s admonition in 1 Corinthians 6:18 (“*the sexually immoral man sins against his own body*”).

But perhaps the biggest problem in the CBV is the logical conundrum created if the “body” is the corporate body of Israel/Moses. Paul preached in Romans 7:4-6 that being in Christ meant that one had died to the Law or the old “body.” Therefore, it is impossible for Paul to be “at home” in the body of Moses since *he had already died to it!*

Some CBV advocates might argue that as an apostle ministering to Israel (e.g., 1 Cor 9:20), Paul was still tied to “the body of Moses” because the old covenant had not fully disappeared (Heb 8:13) and was still in transition (2 Cor 3:18). Those things were true, but they do not prove that the “body” and the “home” Paul had in mind was Moses’ old covenantal body. The power of Christ’s resurrection already released Paul from the old covenant, as shown in Philippians 3:8-10.

Earlier in 2 Corinthians 5, Paul mentioned “torn down,” “groan,” “longing.” The context, as we have already seen, is on the physical abuses and persecution he was undergoing. It makes better sense to see Paul longing to be done with his physical sufferings and to be with Christ than it does to see Paul groaning to be out of the old covenant, since its fate was already sealed in Paul’s past. We also should connect Paul’s “groaning” here with Romans 8:18, 23. Paul’s Hellenistic audience in Corinth would immediately understand “*not being found naked*” and “*not be unclothed but further clothed*” to mean that he would rather live up to the time of the resurrection, instead of finding himself in the intermediate Hadean state should he die before the resurrection. Paul longed to be done with these persecutions and to rest with the Lord.

That being true, Paul sums up by saying that whichever way it works out, he will stay courageous, knowing that he and everyone else must appear before the judgment seat of Christ.

In the third and final article, I will discuss the hope of Israel, the definition of who “the dead” were, and their fate. ✚

¹Machen, J. Gresham. *New Testament Greek for Beginners*, pp. 59-60.

²Wallace, *Greek Grammar Beyond the Basics*, pp. 513-539.

³ibid, p. 567.

⁴ibid, p. 648.

⁵Morey, *Death and the Afterlife*, pp. 72-93.

⁶Daniel’s personal resurrection is spoken of in Daniel 12, which I will discuss in part 3.

⁷See Witherington III, Ben. *Conflict and Community in Corinth*.

⁸ibid, p. 360.

⁹ibid, p. 372.

¹⁰Baird, *Letters of Recommendation*, p. 172.

¹¹Witherington, p. 387.

¹²See Acts 14:9f and 16:22f for two examples of afflictions Paul received prior to writing 1 and 2 Corinthians.

¹³For example, see: <http://asitefortheLord.com/sitebuildercontent/sitebuilderfiles/theteachingof2cor.5.1-8.pdf>

Creation to Consummation

Differences Between CBV and IBV

by Ed Stevens

ONE OF THE ATTENDEES at our recent *Niagara Preterist Conference* asked for an explanation of the CBV and IBV acronyms, and how these two preterist resurrection views differ from one another. Several others have asked these same questions, so we will address them in this article.

We will first define the two terms CBV and IBV, and then not only discuss the differences between their *concepts* of resurrection, but also examine their *interpretations* of the various resurrection texts.

Definition of Terms

CBV stands for *Collective Body View*, while IBV stands for *Individual Body View*. These terms are labels for the two major *resurrection* views within preterism. The CBV teaches a resurrection of a “collective” *kind of body*, while the IBV teaches that the saints were raised out of Hades to “put on” their new “individual” resurrection bodies.

We must note that advocates for the CBV prefer the word *Corporate* or *Covenantal* in their label, rather than the word *Collective*. But since all three of those words start with a “C”, the CBV label works well for all three variations.

Furthermore, the word “corporate” (from the Latin *corpus*) means “body,” so that the phrase “corporate body view” literally means “body body view.” Since that is redundant and ambiguous, many preterists prefer to use the word “collective” simply because it clearly indicates the *kind of body* to which they are referring. It is a “collective body,” not a “body body”! Using the word “collective” makes even more sense when it is contrasted with the “individual” body view. I believe that clearer definitions are better, and the distinction between “corporate versus individual” is nowhere near as clear as the contrast between “collective versus individual.”

Some CBV advocates occasionally refer to the IBV by the acronym IBD, which means *Immortal Body at Death*. However, the IBD acronym was originally coined to contrast with the *Immortal Body Now* (IBN) view. Both terms relate to the timing of *when* post-AD 70 saints receive their new immortal bodies. The IBN view teaches that by being made alive in Christ, we already have our share in the (collective) *immortal body now*, whereas the IBD view teaches that we do not receive our new (individual) *immortal bodies until we die*.

For the sake of clarity, I would recommend that we stick with the CBV and IBV labels for now, since the primary focus of the debate between these two different

resurrection views is on the *kind* of body that we receive (collective or individual), not on *when* we receive it. Since the *kind* of body we receive determines *when* we get it, it makes more sense to stick with the labels that refer to the *kind* of body we get (i.e., CBV versus IBV).

Different Kinds of Resurrections

Here are some of the different kinds of resurrections mentioned in the Bible:

- **Bodies Out of the Ground** (BOG): This is the most common futurist view, which refers to a resuscitation or reanimation of physical bodies. Example: Lazarus (John 11:43).
- **Souls Out of Hades** (SOH): Both futurists and preterists believe in this kind of resurrection of souls out of Hades. Revelation 20:13 describes how Hades was emptied of its souls.
- **National Resurrection**: Restoration from Babylonian captivity. The dry bones of the dead exiles were raised (metaphorically) when the living exiles returned to the land of Israel (Ezek 37).
- **Soteriological Resurrection**: At conversion we are “raised with” Christ, spiritually speaking: “*when we were dead in our transgressions, God made us alive together with Christ, and raised us up with Him*” (Eph 2:1-6).
- **Eschatological Resurrection**: This is where the debate within preterism is focused. The most important text is 1 Corinthians 15. The CBV asserts that this text is alluding to a *collective resurrection* of old covenant saints out of covenantal deadness into the life of the Kingdom. Thus, the CBV sees *eschatological* and *soteriological* resurrection as the same thing. On the other hand, the IBV suggests that this text teaches a resurrection of *Souls out of Hades* (SOH) and a *bodily change* of the living saints. There are at least two different approaches to the bodily change within the IBV. Those who reject the literal rapture concept tend to spiritualize the bodily change, whereas those who teach a literal rapture see the bodily change as a literal change of the living saints’ mortal bodies into immortal bodies at the Parousia.

We need to keep these different kinds of resurrection in mind as we survey the following chart, which contrasts the different CBV and IBV concepts of resurrection, change, and afterlife:

Different views of the resurrection

Studies in Redemptive History

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Different Concepts of Resurrection, Change, & Afterlife		
	CBV	IBV
<i>Kind of Resurrection Body</i>	Collective Body – the Church	Individual Bodies
<i>Kind of Resurrection</i>	Spiritual change of a collective body (soteriological)	Actual resurrection of individual souls out of Hades
<i>What is raised, and from where is it raised?</i>	The church as a collective body is raised out of dead Judaism into the life of the Kingdom	Individual souls were raised out of Hades to “put on” their new immortal bodies
<i>What is the “bodily change”?</i>	Status change of a collective body, change of stance before God	Individual mortal bodies were changed into immortal bodies without dying
<i>Kind of Afterlife for the Righteous</i>	Disembodied pure spirit existence as a part of a collective body – no individual bodies in afterlife	Bodily afterlife in new immortal bodies that are reserved in heaven for us
<i>Kind of Afterlife for the Wicked</i>	Tends to be either Annihilationist or Universalist	Tends to believe in Eternal Conscious Punishment
<i>Heaven</i>	We are in heaven now in this life	Heaven is in the unseen realm above
<i>Hades</i>	Synonym for grave only, not a place in the unseen realm	Waiting place in the unseen realm until the Judgment at 70
<i>Gehenna (Hell)</i>	Physical place in the Valley of Hinnom outside Jerusalem – temporal punishment only	Lake of Fire in the unseen realm where the wicked go for eternal conscious punishment (sees the Valley of Hinnom as a type of the Lake of Fire)
<i>Perfection</i>	Perfection now here in this life on earth	Perfection is only in heaven
<i>Immortality</i>	Quality of the collective body after the resurrection (AD 70)	Quality of the new individual bodies we each receive in heaven

As we can see, the CBV is very tightly focused on a *collective* body concept, leaving little (if any) allowance for an *individual experience* of the resurrection, bodily change, rapture, and afterlife.

However, we need to note that the IBV does not totally reject the CBV concept of a collective body being raised in some sense, and receiving some kind of status/stance change at the Parousia. For instance, the *Bride of Christ* (the collective body composed of individual saints) was caught up to live with Christ in the dwelling places He had prepared for them in His Father’s House in heaven. That certainly was a *change of status* for the collective Bride, but it was not just a metaphorical and non-experiential change, as the CBV seems to suggest. It was a real and actual *experiential* transfer of saints to the heavenly realm for their afterlife. So the real resurrection/change of the collective body (the Bride) occurred when the dead were raised out of Hades and the living were changed and caught up together with the resurrected dead saints.

And even though the Scriptures about the Bride being taken to the Father’s House do not use the words *resurrection* or *bodily change*, there is nevertheless an implied resurrection of the dead saints and a bodily change of the living saints who are a part of that collective Bride. (If you wish to know more about the Bride

continued on page 14

CBV and IBV

by Ed Stevens

...continued from page 13

being taken to heaven, simply email us and request our article on the *Parable of the Ten Virgins* [Matt 25:1-13]).

Moreover, the differences between the CBV and the IBV become much more apparent when we see how each view interprets the various resurrection texts. The chart below shows that the CBV interprets every one of these major resurrection texts in harmony with their collective body concept, whereas the IBV sees these texts as referring to *individual souls* of the dead saints being raised out of Hades and to *individual bodies* of the living saints being changed and caught up at the Parousia.

How the CBV and IBV Interpret the Text		
Resurrection Texts	CBV	IBV
1 Cor 15:52 <i>"the dead [saints] will be raised incorruptible, and we [living saints] will be changed"</i>	Collective body of old covenant saints was raised/changed out of its state of covenantal death into the life of the new covenant (status change only)	Disembodied souls of dead saints were raised out of Hades to put on new immortal bodies, and the mortal bodies of the living saints were changed into immortal bodies
2 Cor 5:4 <i>"over-clothed so that what is mortal will be swallowed up by life"</i>	Change of a collective body from spiritual death to spiritual life (status change only)	The mortal bodies of the living saints were changed into immortal bodies at the Parousia – their mortality was swallowed up by life
1Thess 4:16f; 2Thess 2:1 <i>"dead will rise . . . living will be caught up together with them"</i>	Gathering of the collective body into the kingdom in a metaphorical sense only (no one was literally taken to heaven)	The dead saints were raised out of Hades and the living saints were changed; then both groups were caught up to be with Christ in heaven forever afterwards
Phil 3:21 <i>"our humble body changed"</i>	The collective body was changed from a humble status into a glorious status	Individual mortal bodies of living saints changed to be like Christ's glorious body
Rom 8:11, 23 <i>"give life to your mortal bodies . . . redemption of our body"</i>	Collective body of old covenant saints was redeemed/changed (status change only)	Individual bodies of living saints redeemed from death by being changed into immortal bodies without having to die first
1 John 3:2 <i>"we shall be like him"</i>	Collective body changed to be like Christ (spiritual change only)	Individual bodies of living saints were changed to be like Christ's glorious body

How the CBV and IBV Interpret the Text		
Resurrection Texts	CBV	IBV
John 14:3 <i>“come again and receive you to myself”</i>	Collective body received into its new dwelling place (new covenant status)	Both living and dead individual saints were received into heavenly dwelling places
Matt 24:31 <i>“angels . . . gather together his elect”</i>	Collective body gathered into the Kingdom (status change only)	Angelic gathering of individual living saints [“his elect ones,” plural] to be with Christ in heaven above
Rev 20:5, 13 <i>“rest of the dead ones . . . hades gave up the dead ones”</i>	The collective body of old covenant Israel was raised out of covenantal death into the new covenantal life of Christ	Rest of the dead (the disembodied souls of both righteous and unrighteous) were raised out of Hades and judged

Conclusion

As we have seen, there are major differences between the CBV and the IBV, not only in their concepts of resurrection, but even more in their interpretation of the various resurrection texts. If you wish to know more about the differences between these two views, or to hear a more detailed explanation of the IBV:

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- Why Physical Bodies Were Not Raised
- Change of the Living
- 1Thess 4 Explanation
- Parable of the Ten Virgins

In This Issue:

Gehenna - A Response
to Kurt Simmons

A Critique of Corporate
Resurrection - Pt. 2

Differences between
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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!



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