

FULFILLED! *Magazine*

EXPLORING AND PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

**Solomon's Temple to Christ's
death and resurrection**

968 /967 BC to 33 AD

2025 Summer Issue

**Between the Jewish-Roman
War and the Crusades**

**The First Thousand Years of the
New Covenant**

This Issue



The Transition Generation

ca. AD 30-70

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Between the Two Great Revolts

AD 73-132

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The Millennium — When Was It?



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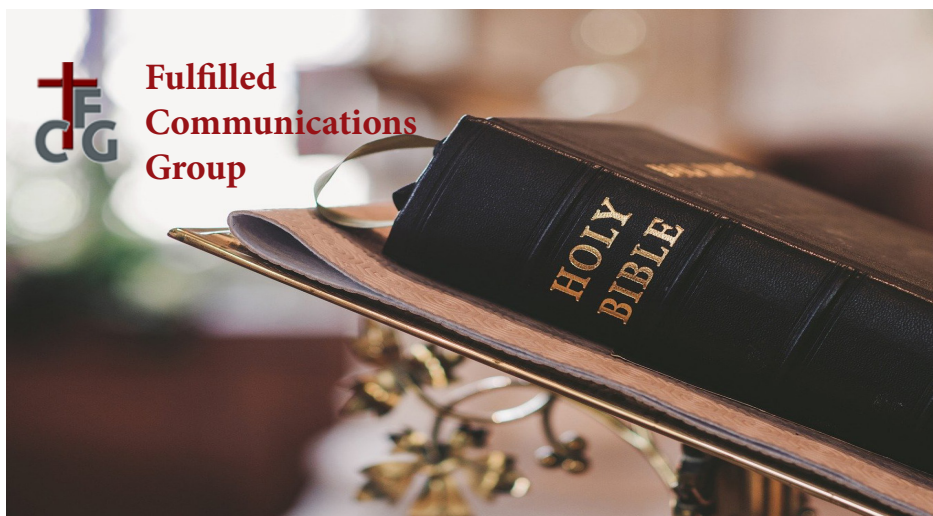
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Editor's Note...

A YEAR AGO, I wrote my first Editor's Note for the Fall 2024 issue of *Fulfilled!* Magazine. It sure has been a quick year! It's been a privilege to serve in this role as editor for a little more than a year now, and I look forward to continuing to help provide an outlet for content on fulfilled prophecy and life in Christ — content that aims to be both informative and a blessing. Many thanks again to Brian and Kayla Martin for the excellent foundation they have laid over the years with the production and distribution of this magazine.

The Summer 2025 issue of *Fulfilled!* Magazine featured an article on the subject of the Millennium by Patricia Watkins, who shared her view that the 1000 years of Revelation 20 spanned a literal 1000-year time period from 968/967 BC to AD 33. In this issue, first-time contributor Daniel Morais shares another literal thousand-year Millennium view, proposing a starting point of AD 70 and an end point of AD 1071. Whether you agree or disagree, an interesting history lesson awaits. I've known Daniel for several years (through Facebook and his website), and I've found him to be a passionate and well-studied friend.

In March of this year, Charles Meek published a new book titled, "Prophecy Primer: Searching for Truth in the Bible Prophecy Jungle (Essays on Eschatology)." His book is available at Amazon. This issue, with his permission, features chapter 13 from his book. Charles examines 2 Peter 3 and provides 12 reasons why that text is not about the destruction of the planet.

Ed Stevens discusses an idea that began to compete with the gospel in the first century, Gnosticism. It was one of the marks of various false teachers, according to the apostle Paul. Ed discusses why the New Testament evidence points to Hymenaeus and Philetus as prominent false teachers of gnōsis, discusses the nature of their teaching, and explores some of the implications of what they taught.

TJ Smith closes out this issue with an introduction to the Kingdom parables. This is adapted from his first book. Further studies by TJ on the Kingdom parables are planned for upcoming issues.

Blessings in Christ,

Adam Maarschalk



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Heal Our Hearts, Heal Our Land, Heal Our World

by Brian L. Martin

. . . if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. (2 Chron 7:14)

The following is from Herbert Lockyer's *All the Prayers of the Bible*. Lockyer titles this *First Prayer of Moses for Israel*, which Moses offered up to God when He declared judgment on Israel after the golden calf incident. Lockyer's commentary points out both the "exhibition of Israel's depravity" as well as the power of intercessory prayer. Consider using Moses' example of intercession as a launch-pad for your prayers for your country (state, region, city, etc.) and even for individuals who have bowed down to their own golden calf.

First Prayer of Moses for Israel

¹¹And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹²Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. ¹³Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. ¹⁴And the LORD repented of the evil which he thought to do unto his people. (Exodus 32:11-14, KJV)

In their journey to Canaan, the Israelites encamped by divine direction at the base of Mount Sinai, where God proposed to enter into a sublime covenant with them. But while Moses was on the Mount receiving the Law, Israel below was guilty of an exhibition of depravity which has never been paralleled. In the very sight of the most wonderful manifestations of divine power and glory, the people, miraculously fed, clothed, and led, bowed down to a senseless idol. God's indignation was aroused. Moses interceded for the people. God's answer practically meant, "If you intercede for them, My hands are tied, and I cannot execute the deserved vengeance." What power prayer has! Old John Trapp says, "Able, after a sort, to transfuse a *palsy* into the hand of Omnipotence." Examining the prayer of Moses, we find it made up of a three-fold plea—

1. That God would not reflect upon His own wisdom, by so soon destroying what He had employed so much power to preserve.
2. That He would not give advantage to the Egyptians to glory over the ruin of a race whom they so much hated.
3. That He would remember His covenant promises to Abraham, Isaac, and Jacob.

How efficacious prayer is! Moses prevailed (Psalm 106:23). How wonderful is the forbearance and condescension of God.

A Look at Revelation 20 in Light of Literal-Millennial-Reign Preterism

IN DEUTERONOMY 28, GOD threatened His people with a multitude of curses if they failed to follow His law. Every single curse listed in Deuteronomy 28 happened throughout the course of the Jewish War. Deuteronomy 28:63 promised that the Jewish people would be removed from Israel. The same message is implied in the parable of the vinedressers (Mark 12). In this parable, there is a vineyard representing Jerusalem, and the son of the vineyard's owner is Jesus, who is killed outside of the vineyard (Mark 12:8). Mark 12:9 then goes on to say that God, the owner of the vineyard, would kill the tenants, the adulterous Jews living in Jerusalem, and give the vineyard, Jerusalem, to others: "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others." The *others* who are given the vineyard, Jerusalem, in Mark 12:9 obviously represent Christians. This symbolic prediction did, in fact, occur literally and historically in post-war Jerusalem.

Interestingly, in the 1000 years after the Jewish War, there was a dramatic shift in demographics in Judea. Once populated almost exclusively by ethnic Jews, Judea was 95% Christian by AD 614.¹ This was, in a large part, because of the expulsion of many Jews after the Jewish War and the second Jewish revolt, the Bar Kokhba Rebellion. After the second Jewish revolt, in order to eliminate the possibility of future insurrections, Hadrian ordered the exile of the remaining Jews in Judea. After this war, few Jewish settlements remained with the exception of three areas in the Jordan valley.² Jerusalem was then renamed Aelia Capitolina and racial Jews were not permitted to approach the city upon threat of execution—just as implied in Mark 12:9.³ At the end of the fourth century, with Jews still only allowed in the city one day a year, Jerusalem became an exclusively Christian city, the only one in the country—as predicted in Mark 12:9 when the vineyard representing Jerusalem was given to *others*, representing Christians.⁴

During the thousand years between the Jewish War and the Crusades, Judea enjoyed relative peace. Then in AD 1071,⁵ one thousand years after the fall of Jerusalem and the casting of the beast into the Abyss (Dan 7:11-12, 2 Thess 2:8, Rev 19:20) in AD 70, Satan was released from the Abyss, and the Seljuk Turks

took control of Judea, making travel dangerous for Christian pilgrims. This angered Europeans and, in 1096, Europe declared war on Jerusalem, and thus began the Crusades—the Battle of Gog and Magog.

Why was the Battle of Gog and Magog in AD 1096? The beast was cast into the Abyss at the death of Nero, as Nero was the last of the Caesar Dynasty. The beast then resurrects from the dead or rises out of the Abyss at the start of the Flavian Dynasty in AD 69/70. I believe the beast is Rome under its two dynasties: the Caesar and Flavian family dynasties. If the beast is Rome under the Caesar and Flavian Dynasties, then this sheds some interesting light on why the Battle of Gog and Magog began in AD 1096. The Flavian Dynasty ended in AD 96 at the death of Domitian. This means that the beast did not cease to exist until AD 96. Since the reign of the saints begins when the beast's power is taken away (Dan 7:26-27), this means that the millennium could not fully begin until AD 96. The idea that the beast is the Caesar and Flavian Dynasties,

and the idea that the Battle of Gog and Magog is the first Crusade, each stand on their own merits. That they also connect in this way, being exactly 1000 years apart, is powerful evidence. In this article, we will just touch on some of the evidence

in favor of the Millennium being a literal one thousand years and the Battle of Gog and Magog being the first Crusade by addressing Revelation 20 in a verse-by-verse commentary.

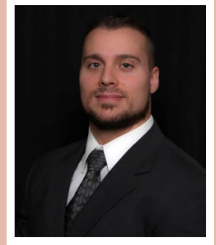
First, it is important to note that during the thousand years in which Satan was bound, and the saints reigned with Christ, nowhere does it say that Christians would enjoy one thousand years of uninterrupted peace. Isaiah predicts:

I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones. All your sons will be taught by the Lord, and great will be your children's peace. In righteousness you will be established: Tyranny will be far from you; and you will have nothing to fear. Terror will be far removed; it will not come near you. If anyone does attack you, it will not be my doing; whoever attacks you will surrender to you (Isa 54:12-15).

The important thing to note from the above quotation is that, although God's people were promised peace, this did not mean

Every single curse listed in Deut 28 happened throughout the course of the Jewish War.

Daniel Morais is a practicing OD in the Fort Worth area with a strong interest in Genesis and Eschatology. He is the founder and author of Revelation Revolution Foundation and the revelationrevolution.org website. Daniel has been a full preterist for 20 years and takes an information and evidence-based approach to biblical exegesis. At revelationrevolution.org, the reader will find an exhaustive, history-based approach to the first-century fulfillment of all major end-time prophecies, constantly updated with new information.



Daniel Morais

that it would never be attacked: "If anyone does attack you, it will not be my doing; whoever attacks you will surrender to you (Isa 54:15)." Thus, although Christians may have reigned gloriously in Judea throughout much of the thousand years between the Jewish War and the Crusades, this did not mean that they would never experience war or face occasional hardship.

Revelation 20:1-3

¹And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ²He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

The fact that Satan is bound does not necessarily mean that there will be a literal heaven on earth. Satan was bound during Jesus' earthly ministry (Matt 12:29). A similar binding of Satan is found in the Book of Jubilees. In Jubilees 48:15, Satan was bound in order to allow the Hebrew slaves to escape their Egyptian pursuers. Jubilees also lists several other points in Jewish history when Satan was bound; and as a result, the people enjoyed prosperity and peace (Jubilees 23:25-30; 40:9; 46:2). The binding of Satan does not mean that the world would be free of sin. James 1:14 says, "[E]ach one is tempted when, by his own evil desire, he is dragged away and enticed." According to this verse, it is humanity's own evil desires, not necessarily Satan's acts, that cause people to sin.

Revelation 20:4-6

⁴I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their

foreheads or their hands. They came to life and reigned with Christ a thousand years. ⁵(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶Blessed and holy are those who have a part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

In verse 4, John introduces the thousand-year reign. If the thousand-year reign is a literal thousand-year interval, as I believe it is, then it cannot be an end time prophecy since the events prophesied to occur at the end of the age were all expected to occur within the lifetime of Jesus' contemporaries (Matt 3:12; 10:23; 16:27-28; 23:36-37; 24:34; Mark 8:38-9:1; Rev 22:7). Thus, the Thousand-Year Reign is not an end time prophecy, but rather it is the first thousand years of the new covenant, the new age predicted by Christ throughout His ministry.

The fact that the thousand-year reign is the first thousand years of the new covenant is implied by the fact that the saints were to reign with Christ at this time according to verse 4. This reign of the saints could only occur after the casting of Satan out of heaven as indicated in Revelation 12:7-11.

After the destruction of the temple in AD 70, it was impossible to follow the law of Moses. The most important event that set in motion the beginning of the thousand-year reign was the destruction of the temple in AD 70. I do not believe that the thousand-year reign was able to begin until all prophecies were fulfilled, and thus I believe that the thousand-year reign officially and finally began in AD 96 and ended exactly 1000 years later at the first Crusade in AD 1096. However, it is interesting to note that the most significant event that set in motion the start of the millennium as well as the most significant event that triggered the Battle of Gog and Magog were also each exactly one thousand years apart. The Battle of Gog and Magog was triggered by the conquest of Turkey and Palestine by the Seljuk Turks in AD 1071. This event triggered the first Crusade in AD 1096. Notice that the fall of the temple in AD 70, which was the most significant

...continued on page 8

event to set in motion the start of the Millennium, and the event that triggered the first Crusade in AD 1071 were ALSO exactly 1000 years apart!

Christianity grew to become the dominant religion of Rome.

The Millennium

Daniel Morais

... continued from page 7

Not only did Christian emperors succeed their pagan predecessors, but Christian kings also ruled Judea, a country that during the thousand years between the Jewish War and the Crusades grew to become almost

exclusively Christian. This domination of the former Roman Empire, including Judea as well by Christian people, is the dominion promised the saints as predicted in verses like Revelation 5:10: “*You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.*” It should be noted that although Muslim kings ruled Palestine beginning in the seventh century AD, these kings profited greatly from Christian pilgrims visiting the Holy Land and, as a result, peaceably encouraged Palestine to remain Christian. Thus, in spite of Muslim rule toward the end of the thousand-year reign, Christian demographic domination of Palestine lasted exactly one thousand years until the start of the Crusades. At this time, Muslims became hostile toward Christians, and Muslim settlers gradually replaced the Christian inhabitants of the Holy Land.

The fact that Jerusalem and Palestine were ruled by Muslim emperors beginning in the seventh century AD is not evidence against this view. Remember that throughout much of Old Testament history, Israel was also ruled by foreign emperors. Israel sinned when she asked for an earthly king (1 Sam 12:19). This is because Israel’s true king was never Saul, David or Nebuchadnezzar. Israel’s true king was always God (Is 44:6).

The same was true during the Millennium. At the beginning of the Millennium, Palestine was ruled by pagan Roman emperors, a fact that did not change until the conversion of Constantine in AD 312. Then in AD 637, the Islamic caliphate seized control of Jerusalem. But, like old covenant Israel, new covenant Israel’s true king is Jesus (Matt 21:5). This is because the Christian saints are themselves a kingdom, the Kingdom of God. And the Kingdom of God is a spiritual kingdom (Luke 17:20-21) with a spiritual king, Jesus (Mt 21:5). Throughout this thousand-years interval, this spiritual kingdom of Christian saints demographically dominated Jerusalem and the rest of Palestine just as did old covenant ethnic Jews prior to AD 70, regardless of whoever their earthly king was.

I do not believe that the New Jerusalem comes down from heaven after the Millennium. I believe that the New

Jerusalem is the Millennium, or at least the first thousand years of it. Thus, according to this view, the first resurrection occurs immediately after Jesus’ resurrection, and the second resurrection at the Great White Throne of Judgment begins in AD 70. This judgment of the dead continues for 26 years until AD 96.

The one statement that stands in the way of this understanding is found in Revelation 20:5: “(The rest of the dead did not come to life until the thousand years were ended).” And yet this statement is not found in the earliest manuscript of Revelation 20:5. It is also omitted in roughly half of the manuscripts dating from the fourth to the thirteenth century (N 2030 2053 2062 MajK syr^p). With this statement removed, the idea of a first and second resurrection occurring in the first century seems now to be without conflict or contradiction. (For a more-detailed discussion of the first and second resurrection, see the commentary on Revelation 20 at revelationrevolution.org.)

Revelation 20:7-9

“When the thousand years are over, Satan will be released from his prison ⁸and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. ⁹They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them.”

In Revelation 20:9, Gog and Magog are said to “surround the camp of God’s people, the city he loves. But fire came down from heaven and devoured them.” What is the city God loves in verse 9? This city could be Jerusalem. However, this could be any city since it is never explicitly identified (Jonah 4:11). Interestingly, verse 9 appears to have been fulfilled shockingly literally in the siege of Antioch (AD 1098) just prior to the Crusaders’ siege of Muslim-occupied Jerusalem. Not long after the fall of Jerusalem in AD 70, Antioch grew to become a chief center of early Christianity. After the Crusaders successfully seized this former bastion of Christianity, the Seljuk Turks (Gog and Magog) surrounded the city then occupied by the Crusaders and laid siege to it. Amidst the siege, Raymond of Aguilers says that fire came down from heaven upon the camp of the Seljuk Turks: “There appeared a fire in the sky, coming from the west, and it approached and fell upon the Turkish army, to the great astonishment of our men [the Crusaders] and of the Turks also. In the morning the Turks, who were all scared by the fire, took flight in panic.”⁶ Here we see how Gog and Magog “marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them” (Rev 20:9).

Revelation 20:10

¹⁰And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

When Revelation was originally written, there were no chapter breaks. Chapters were added many years later by Christian editors. However, in order to avoid a multitude of contradictions, a chapter break to start a new vision should probably be placed after Revelation 20:10 to more clearly demarcate the start of a new vision, thereby implying the fact that Revelation 20:11-15 immediately precedes Revelation 21. Placing a chapter break after Revelation 20:10 would make it more obvious to the reader that John is beginning a new vision where John back tracks to discuss in greater detail the Millennium, which was only briefly mentioned earlier. There are many times that John predicts events and then back tracks to mention the very same events again while adding additional details to expound on these events. In fact, a similar backtrack from the end to the start of the Millennium previously occurs in Revelation 20:3-4.

But doesn't the fact that verse 11 begins with "then" imply that verse 11 occurs after verse 10? Yes, but it's only in the order in which John saw his vision, not necessarily in the order in which the events occurred. This idea is made even more likely by the fact that Revelation 20:11 does not begin with "then" or "after." Rather, Revelation 20:11 begins with *kai*, which means "and."

Revelation 20:11-15

¹¹Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. ¹²And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. ¹³The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. ¹⁴Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Verses 11-15 describe the Great White Throne of Judgment. This judgment scene is also predicted in Matthew 25. In Matthew 25, Jesus comes in His glory with His mighty angels at the Parousia and sits on His throne (Matt 25:31). Jesus then separates the righteous (sheep) from the wicked (goats) while sentencing the wicked "to eternal punishment,

but the righteous to eternal life" (Matt 25:46). An identical judgment scene is depicted in Revelation 20:11-15 where the wicked are also judged by God and "thrown into the lake of fire" (Rev 20:15). These two judgment scenes took place in AD 70 at the climax of the Parousia.

I believe that the New Jerusalem IS the Millennium. The fact that the Great White Throne of Judgment can be shown to have begun in AD 70 is consistent with the Literal-Millennial Reign View presented above as it immediately precedes a series of detailed predictions concerning the Millennium and the New Jerusalem of Revelation 21 and 22. For more information on Literal-Millennial Reign Preterism, see revelationrevolution.org.

Above, I presented the case that the New Jerusalem appears to be the Millennium itself, which was fulfilled with the Christianization of Palestine and the rest of the Roman Empire during the thousand years between the Jewish War and the first Crusade. Thus, the general resurrection preceded the start of the Millennium. If there are any early Church writings that should be seriously considered above any others outside of the Bible itself, it should be the writings of Papias. Papias claims to have interviewed the first disciples of the Apostle John in order to gather as much information as possible that is not already present or clearly stated in the Gospels or Apostolic Letters. Citing Papias, Eusebius writes, "He [Papias] says that after the resurrection of the dead there will be a period of a thousand years, when Christ's kingdom will be set up on earth in material form."⁷ As stated above, Christ's Kingdom set up in material form is the Church which did, in fact, reign over Palestine and Rome for a literal one thousand years, exactly as predicted by the disciple cited by Papias. ✚

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1. Thomas A. Idinopulas, *Jerusalem Blessed, Jerusalem Cursed: Jews, Christians, and Muslims in the Holy City from David's Time to Our Own* (Chicago: Ivan R. Deer, 1991), 102.
 2. M. Avi-Yonah, *The Jews of Palestine: A Political History from the Bar Kokhba War to the Arab Conquest* (New York: Schocken Books, 1976), 16.
 3. Teddy Kollek and Moshe Pearlman, *Jerusalem: A History of Forty Centuries* (New York: Random House, 1968), 140.
 4. *Ibid.*, 149.
 5. Dan Bahat and Shalom Sabar, *Jerusalem, Stone and Spirit: Three Thousand Years of History and Art* (New York: Rizzoli International Publications, Inc., 1998), 108.
 6. Raymond of Aguilers, pp. 72-5; *Gesta Francorum*, pp. 57-8, 62; Fulcher of Chartres, pp. 242-6, cited in Thomas Asbridge, *The First Crusade (A New History): The Roots of Conflict Between Christianity and Islam* (Oxford: Oxford University Press, 2004), 218-219.
 7. Eusebius, *The History of the Church*, 3.39.

A Dozen Reasons Why 2 Peter 3 Is Not a

IN SOME TRANSLATIONS OF 2 Peter 3, we see implied that the planet itself (heavenly bodies/elements) will be “burned up.” The majority view today about this passage is that, indeed, it is talking about the end of time and the destruction of the universe.

However, there are many reasons why this is not literally about the physical cosmos, but rather is about the coming events of AD 70 when God judged old covenant Israel. The critical verse is 3:10. Here’s how the New Living Translation renders this verse:

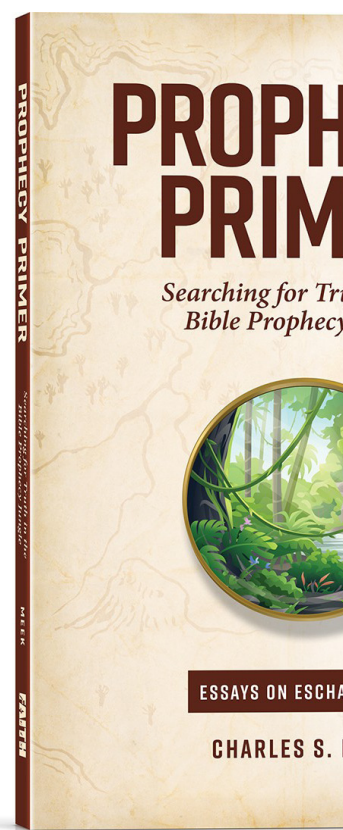
*“But the day of the Lord will come as unexpectedly as a thief. Then the heavens will pass away with a terrible noise, and the very **elements** [stoicheion] themselves will disappear in fire, and the earth and everything on it will be found to **deserve judgment** [katakaio].”*

Let’s dig into this text and explore its meaning, using Scripture to interpret Scripture.

1. The Greek word for “heavenly bodies/elements” (which were to be “burned up” in verse 3:10) is STOICHEION. Everywhere else in the New Testament where this word is used, it is about the “elements” of the OLD COVENANT, not physical universe things. Look up these passages: Galatians 4:3, 9; Colossians 2:8-9, 20-22; Hebrews 5:12-13.
2. The Bible elsewhere anticipates a never-ending earth (Eccl 1:4; Ps 78:69, 104:5, 148:3-6; Eph 3:21) and that God would never again strike down every living creature (Gen 8:21; 9:11).
3. The context of Peter’s letters and speeches is the utter imminence of the culmination of the last days: The end of “all things” was “at hand” per 1 Peter 4:7. It was “time for judgment to begin” per 1 Peter 4:17. Peter was living in the last days per Acts 2:14-20 and 1 Peter 1:20.
4. The “Day of the Lord” (3:10) in the Bible is consistently about God’s judgments on specific groups of people—not about the literal destruction of the planet. For example,

this is true in Ezekiel 30:2-4 (judgment against Egypt) and Amos 5:18-25 (against Israel). There are approximately 17 Day-of-the-Lord passages in the Old Testament, and five in the New Testament. I detail all of them in my book, *Christian Hope Through Fulfilled Prophecy*.

5. It is interesting that the Thessalonian Christians thought that the Day of the Lord had already come (2 Thess 2:1-2)! So, they had a different understanding about the Day of the Lord than modern Christians. They believed in a Day of the Lord that could be MISSED.
6. The language about COSMIC DISTURBANCES and DISRUPTIONS IN THE CREATED ORDER is standard Hebraic apocalyptic language, used in non-literal terms about THEOLOGICAL or COVENANTAL events, and especially about actual judgments by God on guilty groups of people. This is discussed in Chapter 8 of my book, *Prophecy Primer: Essays on Eschatology*.
7. Peter drew the “heaven and earth” language (3:13) from elsewhere in the Old and New Testaments. Foundational passages about the New Heaven and New Earth are found in Isaiah 65-66 and Revelation 21. In these passages, we see that God judges His enemies, but regular human history continues, in which there is still death and sin (Isa 65:20; Rev 22:15) and the need for evangelism because



*“Written as a tool for
 give to their friends
 preterist view.”* Charles

Charles S. Meek

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some people had not yet heard of God (Isa 66:19-24). So, the New Heaven and New Earth cannot be the end of history.

8. The Greek word for "burned up" is KATAKAIO, which is rendered in various translations as "exposed," "found to deserve judgment," or "laid bare." Fire is judgment language. This is appropriate language for what happened in AD 70 to the old covenant order.

9. We are given in the text the comparison of Noah's day (3:6) when only the ungodly were destroyed, and Noah and his family were saved from this destruction (cf. 2 Pet 2:5). Noah's flood is similar to what happened in AD 70, where God took vengeance on old covenant Israel for their sins and refusal to accept Jesus as Messiah (Matt 23:29-24:2; etc.). But the physical planet remained. And Christians in Jerusalem escaped the slaughter by fleeing the city when they saw Jerusalem surrounded by armies as warned by Jesus (Luke 21:20-21).

10. The "day as a thousand years" language (3:8) is often used to dismiss the numerous time-statements in the New Testament. But "day as a thousand years" cannot be literal, because otherwise it would be nonsense. Thus, it cannot mean that a short time means a long time. (Was Jesus in the tomb 3,000 years?) A "thousand" in the Bible can be used as a symbolic term of completeness.

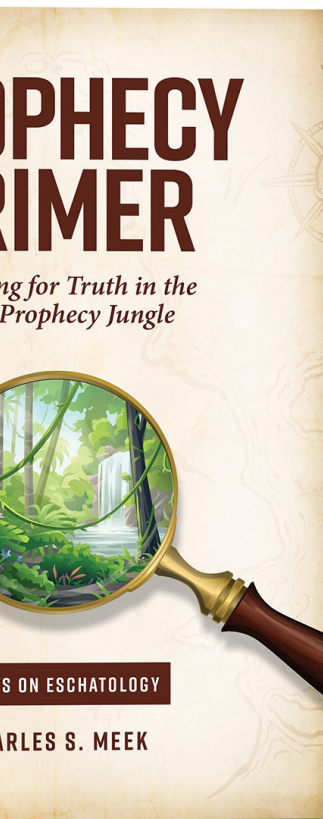
11. Peter told his readers in verses 11-13 that **THEY** should be looking for the coming

Day of the Lord. If we are to receive a message as to the timing of the events in the statement about a thousand years being as a day, perhaps we should consider that it means the *opposite* of what many Christians think. Peter meant that the expected events were a *short* time into the future—not a long time—especially given his other imminence statements (Acts 2:14-20; 1 Pet 1:20; 4:7, 17).

12. What about Jesus' "coming" (3:3)? It seems that certain scoffers (3:3) were deriding Christians, claiming that Jesus had not come as He had promised to destroy the temple in their generation (Matt 24:1-3; 29-34). Peter retorted, "The Lord is not slow to fulfill his promises" (3:9). Peter was telling the scoffers that they should not make the mistake of believing Jesus had overlooked His promise of judgment on Israel while some of them were alive (Matt 10:15-23; 16:27-28; 26:64; Rev 1:1-3; etc.) The perceived delay or "slackness" was simply God's patience toward all who would come to repentance and be saved in the last days of the Old Covenant Age.

Finally, some questions: Does the thought of a burning planet somehow give you hope? What about the people who would be destroyed who have not yet come to know Jesus, including your unborn or infant offspring? Does this sound like a God who promised never again to strike down every living creature (Gen 8:21)? Was Jesus' sacrificial death not adequate for God to satisfy His anger and justice? ✚

(This article is Chapter 13 of Mr. Meek's book *Prophecy Primer*. The book is available at Amazon. He is also the editor of the website ProphecyQuestions.com.)



tool for preterists to
friends to explain the
." Charles S. Meek

THE GOSPEL WAS NEVER without competition in the marketplace of ideas. Even in Palestine, there were several Jewish and Hellenistic influences to contend with, both inside and outside the Church. And when Christianity spread into the Diaspora and Roman world, it encountered numerous other pagan religions, cults, and philosophies.

We see many examples of this in the New Testament: *Judaizers* (precursors of the Ebionites and Nazoreans), *deniers of the Resurrection* at Corinth, *false teachers* at Thessalonica, *Antichrists* in Asia Minor, *Hellenistic philosophy* in Greece (Stoic, Epicurean, and Neo-Platonism), *Hellenistic Judaism* (Philo in Alexandria), Nicolaitans, magic, deep things of Satan, deceitful spirits, doctrines of demons, endless genealogies, *asceticism* and *antinomianism*, plus an early form of Christian *Gnōsis* “falsely called knowledge” (1 Tim 6:20). In this article, we will take a closer look at that concept of *Gnōsis*.

Gnōsis Versus Gnosticism

Most patristic scholars agree that *Gnosticism* as a well-developed system of thought was not widespread or well-known until the second century (see H. Wayne House, Thomas R. Schreiner, Kenneth L. Waters, Sr., et al.). However, there were a few first century Jewish and Christian writers who used the Greek word *gnōsis* in a special sense, which many commentaries see as a “Gnosticizing tendency” or early form of “incipient Gnosticism” found within “the larger intellectual-spiritual milieu out of which ... the second-century Gnostic systems emerged” [D. M. Scholer, “Gnōsis, Gnosticism,” *Dictionary of the Later NT & Its Developments*, 400-401. Also see Raymond Bryan Brown’s journal article on Ephesians in *Review and Expositor* 60 (1963)].

Here are a few examples of that special usage of *gnōsis* in first century writings:

- Barnabas (*Epistle of Barn.* 1:5; 6:9-10; 9:8; 13:7)
- Philo in Alexandria (*Immut* 143; *Dreams* 1:60; *Alleg* 3:126)
- Paul (1 Tim 6:20-21)

Notice what Paul said about *gnōsis* in his first letter to Timothy:

O Timothy, guard what has been entrusted to you, *avoiding worldly and empty chatter* and the *opposing arguments* of what is **falsely called “knowledge”** [Gk. *gnōsis*] which some have professed and thus *gone astray from the faith* [1 Tim 6:20-21 NAS95].

Here, Paul urges Timothy to guard the truth that Paul had taught him (cf. 1 Tim 1:11, 18; 6:20; 2 Tim 1:12, 14; 2:2; Titus 1:3) and to avoid the “worldly and empty chatter” and “opposing arguments” of some **false teachers** there in Ephesus who were claiming to have superior “knowledge” (Gk. *gnōsis*, from which we get “Gnostic” and “Gnosticism”). Paul described their “knowledge” as being “falsely called *gnōsis*,” and he noted that those who were teaching it had “**gone astray from the faith**.”

Thus, those false teachers were not merely peddling harmless opinions. Instead, this false knowledge (*gnōsis*) had led them “astray from the faith” and was causing others to go astray also. So, it was not just disagreement over non-essential opinion issues. It was a matter of essential doctrines of the faith.

Identifying the ‘False Gnōsis’

Paul did not identify those teachers of “*false gnōsis*” in his first letter to Timothy, but he did call them out by name in his second letter which was written about six months later:

But avoid *worldly and empty chatter*, for it will lead to further *ungodliness*, and their talk will spread like gangrene. Among them are **Hymenaeus and Philetus**, men who have *gone astray from the truth* saying that **the resurrection has already taken place**, and they **upset the faith** of some [2 Tim 2:16-18 NAS95].

Here in his second letter, Paul not only names the false teachers, but identifies their false doctrines which were **upsetting the faith** of some saints there in Ephesus. When we compare what he said about the “*false gnōsis*” teachers in his first letter (1 Tim 6:20-21) with what he said about Hymenaeus and Philetus in his second letter (2 Tim 2:16-18), it becomes obvious that Hymenaeus and Philetus (H & P) were the “*false gnōsis*” teachers mentioned in the first letter. Note the following:

1 Tim 6:20-21 –

- Those who profess to have “*gnōsis*” (falsely called), which is a term that clearly associates them with later Gnosticism
- “avoiding [their] worldly and empty chatter”
- “gone astray from the faith”

2 Tim 2:16-18 –

- Hymenaeus and Philetus teach that the “*resurrection is already past*,” which is a well-known doctrine of later Gnosticism.
- “avoid [their] worldly and empty chatter”
- “gone astray from the truth”

Note the three parallels:

- Both texts mention false doctrines that are clearly associated with later Gnosticism: “falsely called *gnōsis*” and “the resurrection is already past”
- Both texts say: “avoid [their] worldly and empty chatter”
- Both texts say: “gone astray from the faith or truth”

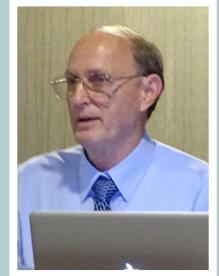
Thus, these two texts are NOT merely similar, but perfectly parallel. And this confirms that those who were teaching the *false knowledge* (*gnōsis*) were the same ones (H & P) who were teaching that the eschatological resurrection was “already past.” And that identifies H & P as being *proto-gnostic*.

Past Resurrection Was a Gnostic Idea

PHEME PERKINS (*Gnosticism and the New Testament*, 75-76) reminds us that H & P’s “claim that [the] resurrection has already

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occurred (2 Tim 2:18) is **typical of [the] Gnostic understanding of resurrection.** Evidently, H & P were “explaining the resurrection in a **spiritual sense**, equating it with *regeneration*, or the *new birth*” (Ralph Earle, *Expositor’s Bible Commentary* on 2 Tim 2:18). Many commentaries confirm this:

This view, that the Christian’s **resurrection has already taken place as a spiritual reality**, is advocated in [the Gnostic documents entitled] *The Treatise on the Resurrection*, *The Exegesis on the Soul*, and *The Gospel of Philip* in the [Gnostic] Nag Hammadi library. [James M. Robinson (Gen. Ed.). *The Nag Hammadi Library in English*].

Tertullian [mentions] those who said that **the resurrection had already happened** [and that] **the Valentinians [Gnostics] affirm this** [*Prescriptions Against Heretics* 33. LCC 5:54]. Tertullian, in *Resurrection of the Flesh* [19], claims that **they taught that resurrection happens in baptism** [*Ancient Christian Commentary on Scripture* (ACCS) on 2 Tim 2:18].

Hymenaeus and Philetus ... were *incipient Gnostics*, who **spiritualized the resurrection**, or rather said that the term was **only applicable to the rising from the death of sin** to the life of righteousness. ... Under the influence of an *incipient Gnosticism* ... they got rid of the reference of the resurrection ... by quibbling about the word ... “rising again” and [that] its meaning was sufficiently met by **what had already taken place** in a Christian believer, viz. **the rising of the soul to newness of life**. ... [*The Pulpit Commentary*].

What Are the Implications?

Now we understand why futurist critics try so diligently to *pin the Gnostic tail on the Full Preterist donkey*. They use evidence like the above to press their point. And even though their arguments do raise critical issues for the Corporate Body View (CBV), they DO NOT affect the Individual Body View (IBV) at all. Let’s look at that:

Here is how one of the leading CBV proponents (Don K. Preston, email July 28, 2025) attempts to neutralize the *Hymenean Heresy* charge:

- H & P taught a *spiritual resurrection* which was already fully accomplished.
- Paul also taught a *spiritual resurrection*, but it was still in the process of occurring and would not be fully accomplished until AD 70.
- So, Paul and H & P were essentially on the same page in regard to the spiritual **NATURE** of the resurrection, but were NOT in agreement on the **TIME** of its occurrence.
- And since Paul agreed with H & P on the spiritual **NATURE** of the resurrection, he did not challenge their view on that.
- But he DID correct H & P’s **PAST TIMING** of the resurrection.
- And it was **ONLY** that **PAST TIMING** of the resurrection

which caused Paul to characterize H & P as “**gone astray from the truth.**”

However, futurist critics (e.g., Douglas Wilson, et al.) would interject here to point out that Paul was extremely concerned about a whole lot more than merely H & P’s **TIMING** of the resurrection. Note how Paul characterized their error:

- Rejected *faith and a good conscience* (1 Tim 1:19)
- Suffered *shipwreck of the faith* (1 Tim 1:19)
- Handed over to Satan to be taught not to **blaspheme** (1 Tim 1:20)
- Teaching “**falsely called knowledge [gnōsis]**” (1 Tim 6:20)
- Worldly and empty chatter (2 Tim 2:16)
- Leading to further **ungodliness** (2 Tim 2:16)
- Spreading like cancer or gangrene (2 Tim 2:17)
- Their teaching about the **spiritual resurrection** being **past already** was *overthrowing the faith of some* (2 Tim 2:18).

Do you catch Paul’s radical condemnation of their false teaching about the resurrection? This shows that H & P were guilty of far more serious error than a mere miscalculation on the TIMING. It was their **false gnōsis** (erroneous concept) of a *spiritual resurrection* which was *overthrowing the faith* of some there in Ephesus.

What Kind of Resurrection?

Furthermore, since Paul condemned their *spiritualized* concept of resurrection, and not just their timing of it, it is obvious that he did not agree with their proto-Gnostic concept. And this is further confirmed by the fact that Paul had already stated at his trial a few years earlier that he agreed with the **Pharisees’ view of resurrection** (Acts 23:6, 24:15), which was definitely NOT a spiritualized concept like that of the Gnostics.

Paul described that future resurrection as a real experiential resurrection in the unseen realm which would **raise the souls of all the dead ones** (*both righteous and wicked*) out of Hades for the purpose of final judgment (Acts 24:15, 17:31, 24:25; cf. Rev 20:13-15). Note the fact that this resurrection would include *both righteous and wicked*. That rules out the CBV resurrection view which involved only the righteous. This clearly indicates what kind of resurrection Paul was teaching:

- It was NOT a *spiritual resurrection* of the soul at conversion (**Gnostic** view)
- It was NOT a *spiritual-only change* of the collective body (**CBV** view)
- But it WAS a *resurrection out of Hades* in the unseen realm of ALL the dead ones (both righteous and wicked) for the purpose of final judgment (**IBV** view)



A GAIN, YOU HAVE TURNED the page, as Bob Seger sang, and here I am! After studying preterism for the past 25 years, it has certainly become evident that most others who have shared this journey are far more studied than the typical futurists who harangue us. But be that as it is...

I wanted to share some studies on the parables of the Kingdom that I compiled in my first book "Kingdom Come: Messiah's Methodical Manifesto Hidden in the Parables." I see more believers questioning the futurist doctrine, and they are open to understanding prophecy as fulfilled. Though most of you already grasp the parables, this might be for the newer students still turning over rocks of truth. In upcoming issues, I will share some chapters from this book. You can order a paper copy of the e-book from my website, www.tjsmithministries.org, if you would like to share a copy or read it for yourself. (It's \$5 for the e-book or a little more for the paperback.) I used the Gospel of Mark in my studies.

Before we "jump in the pool," it is a good idea to familiarize ourselves with a few basic principles for interpreting parables. These concepts were taken from Bernard Ramm.¹ He writes:

- (1) *"Determine the exact nature and details of the customs, practices and elements that form the material."* TJ: Parables drew upon the contrasts between natural life and spiritual life using the environment and customs of that culture. Life during Jesus' time on earth was all about agriculture; therefore, Jesus used that aspect of daily life to deliver His message.
- (2) *"Determine the one central truth."* TJ: The original reason for even telling the parable was to convey a single truth, not multi-layered truths. Over the centuries, interpreters have drifted from this concept

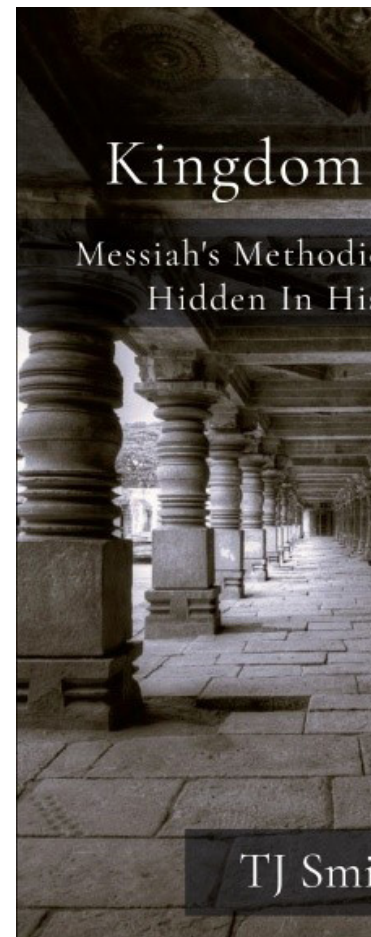
and created multitudinous meanings that Yeshua never addressed.

(3) *"Determine how much of the parable is interpreted by Yeshua Himself."* TJ: Using this principle helps tremendously as it removes any room for error when ascertaining the one central truth. If Jesus says, "Here is the meaning..." then we need not seek another. God Himself has just interpreted for us. Enough said!

(4) *"Determine if there are any clues in the context as to the parable's meaning."* TJ: If Jesus is walking through a field of grain and begins telling a parable, that should be a clue to the context.

(5) *"Don't make the parable walk on all fours."* TJ: This is very important to help us find the central truth and then move on. Parables were typically wrapped up in descriptive "bark" or drapery to help paint the picture. That does not mean that the reader should try to find a meaning for every little detail. If the sower goes to sleep after sowing, it's not important for us to determine what "sleep" meant. Jesus could have said that the man went to town, went fishing, or went to eat. The central truth is that the seed grew outside of the man's efforts. Avoid assigning meaning to every jot and tittle.

(6) *"Be careful of the doctrinal use of parables... parables do teach doctrine and the claim they do*



Introduction to the Kingdom Parables

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not is an overstatement. Care must be taken not to unceremoniously intrude arguments about Calvinism, Arminianism, discipline, and the like into parables.” TJ: Sadly, churches have built entire doctrines on parabolic teaching.

(7) *“A clear understanding of the time-period that the parables are intended for is necessary for their full interpretation. The parables are for that period between the two advents during which the King has gone into a far country to receive a kingdom.”* TJ: Ramm is explaining that the two advents were the birth of Jesus and His Second Coming in judgment against Jerusalem in AD 70.

These two events are key to understanding the progression of the parables!

If you can begin to “filter” the parables through these two advents, your understanding of the parables will fall into place.

Another Biblical scholar to study is Alfred Edersheim. In his book, *“The Life and Times of Jesus the Messiah,”* Edersheim writes concerning parables:²

“Perhaps no other mode of teaching was as common among the Jews as that by Parables. Only in their case, they were almost entirely illustrations

of what had been said or taught; while, in the case of Christ, they served as the foundation for His teaching...parables bear reference to well-known scenes, such as those of daily life; or to events, either

real, or such as everyone would expect in given circumstances....”

Although I don’t agree with Edersheim in his futuristic interpretations of parables put forth, he is recognized as a very influential force in the understanding of parables and demands respect in that field of study.

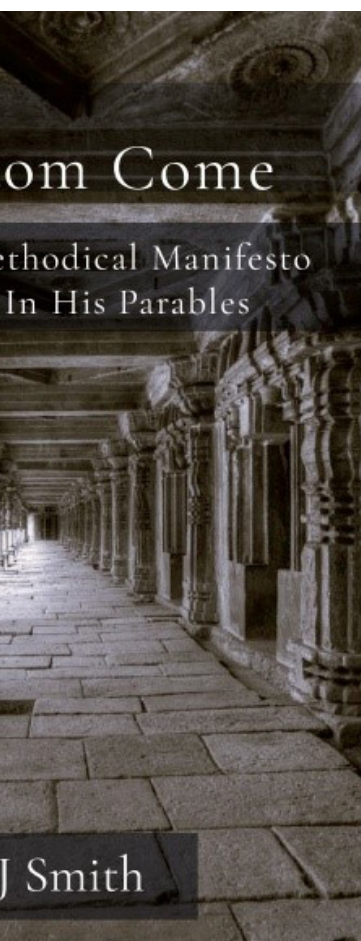
Since this book is about the parables of the Kingdom, we won’t be discussing others that Jesus told which did not reference the Kingdom.

Side note: You might have noticed that I have used “Jesus” and “Yeshua,” and I will continue to do so. This is purposeful since the name He was called was not pronounced “Jee-zus” but rather “Yeah-shoe-wuh.” I’m not trying to be legalistic, but I just wanted to introduce the real Hebraic name of Jesus. Feel free to call Him by either name.

Finally, several times in the book it may appear that I follow some long, boring “rabbit trail” to explain some seemingly minute detail. I assure you that my “guided tours through the swamplands of minutia” will equip you to understand the point of that parable. There are many words, phrases, principles and concepts that have been misunderstood, yet absorbed into our belief systems. Without stopping to dissect these issues, it’s likely that we will continue to overlay our template of previous misunderstandings. I compare it to those times in life when you need to unravel a basket of tangled yarn – slowly and gently.

Ok, so in the next issue, we will start on that first parable. Stay tuned! ✚

1. Bernard Ramm, *“Protestant Biblical Interpretation,”* 179-183. Ramm’s quotes are in italicized font.
2. Alfred Edersheim, *The Life and Times of Jesus the Messiah* [Vol. 1, Chapter XXIII], 580.



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In His Parables

J Smith

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Preterism . . . *it's about time!*

It's about the time Jesus told His disciples that He would return—this (His) generation!

It's about the time the New Testament authors told their readers Jesus would return—soon, near, at hand, shortly!

It's about time for a scriptural explanation other than delay!

It's about time for a “last days” view that doesn't conjure up gaps and parenthetical ages!



Preterism
Preterism

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