

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

2025 Fall Issue

The Transition Generation

ca. AD 30-70

2025 Winter Issue

Between the Two Great Revolts

AD 73-132

This Issue

**CELEBRATING
20 YEARS!**

The Millennium — When Was It?

Editor's Note...

For behold, the winter is past, the rain is over and gone. The blossoms have already appeared in the land; the time has arrived for pruning the vines, and the voice of the turtledove has been heard in our land. The fig tree has ripened its fruit, and the vines in blossom have given forth their fragrance..." (Song of Solomon 2:11-13 NASB).

I T SOUNDS LIKE SOLOMON was happy to see winter end and spring begin. I can't say I blame him. Apologies if you're a snowbird, but I think Solomon's preference for spring is one more sign of his great wisdom. All kidding aside, Solomon's changing-of-the-season identifiers are interesting and insightful. Most of us probably have a different set of markings: the end of snow and ice instead of rain, birds like cardinals and robins instead of turtledoves, and no fruit trees with ripened fruit because it's simply too early for that.

Speaking of fruit, Michael Miano, in this issue, shares a beautiful tribute to Glenn Hill, who passed away in late November and whose life was certainly marked by bearing good fruit. Among other things, Michael shares about his personal experiences with Glenn, Glenn's character and legacy, and the "Glenn Hill Challenge." I also had the privilege of meeting Glenn, hearing him share his heart, and being impacted by his love for the Lord and His people.

In this 20th Anniversary issue, Brian Martin shares what it was like when he and his wife produced the first issue of *Fulfilled!* Magazine back in 2006 as well as what led to the creation of this wonderful resource. Brian also shares behind-the-scenes details, some interesting numbers, and details about how the magazine production has progressed over the years.

New contributor Patricia Bailey expounds on the very first verse of the book of Revelation in her article. Patricia shares insights on how Jesus is revealed in the book. She also cites nine examples of how Jesus and the Father are shown to be one throughout the book and in connection with other parallel Scripture texts.

Ed Stevens writes about Clement of Rome and the dating of his two epistles as he addresses the question, "Why was Clement not Raptured?" Ed discusses the internal evidence within Clement's epistles, how it points to an earlier publication date than is often assumed, and the implications of that evidence.

As promised, T. J. Smith interacts in this issue with N. T. Wright's stance on the biblical ages – "this age and the age to come." Under consideration is whether or not we are living in the new age that God promised. T. J. discusses the implications of answering "yes" or "no" to this question.

This issue also features the fourth and final article in the series on the 1000 years of Revelation 20. In my opinion, it's a bonus that the first three articles all included verse-by-verse commentaries on the first 10 verses of the chapter. My article in this issue does this as well.

To recap, the Summer 2025 issue featured Patricia Watkins' view that the 1000 years were from 968/967 BC to AD 33. The Fall 2025 issue featured the viewpoint of Daniel Morais that the 1000 years were from AD 71 to AD 1071. The Winter 2025 issue featured Robert Cruickshank Jr.'s view that the 1000 years were from AD 26 to AD 66. And in this issue, I propose that the 1000 years were from AD 73 to AD 132 (between the two great revolts against Rome). Your thoughts on these individual articles and on this series are more than welcome.

Blessings in Christ,

Adam Maarschalk



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A Look at Revelation 20:1-10

REVELATION 20:10, WHICH SERVES as the foundation of several major eschatology systems, is a passage that many have rightfully found to be challenging. However, a number of contextual clues point well to the 1000 years beginning around AD 70 and slotting between two major wars. These hints include Satan's capture in connection with the capture of the beast and false prophet (the three who spearheaded the first war); Satan deceiving the nations two separate times; the identity of those who came to life and reigned with Christ for 1000 years; how they would overcome beforehand; the size of Gog and Magog's army; the significance of the camp of the saints in the beloved city and the fire from heaven that devoured their persecutors; and the beast and false prophet preceding Satan to the lake of fire.

In the following verse-by-verse study of this 10-verse passage, I propose that the 1000 years took place between the two great Jewish revolts against Rome, i.e., from about AD 73 to AD 132, and that the Second Great Revolt (AD 132-135) was Satan's short time of release. All Scripture texts in this study are from the New American Standard Bible (NASB).

Revelation 20:1-2

"Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he took hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years" (Rev 20:1-2).

An angel comes down from heaven to capture the dragon, also known as "the devil" and "Satan," to bind him for 1000 years. Of course, this happens for a reason. Satan's activity is revealed in Revelation 12, 13, and 16, particularly his empowering of the beast and the false prophet. How does Satan's penalty differ from his "partners in crime," and why is this significant?

The most immediate context of Revelation 20 is Revelation 19. At the end of chapter 19, the beast led a coalition to make war against Jesus and His army. The end result (fulfilled in AD 70, I believe) was that the beast and false prophet were seized and thrown into the lake of fire:

"And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire..." (Rev 19:20).

This was followed by "the rest" being killed by the sword of Jesus and fed to the birds (Rev 19:21). I believe this includes the final half of the Jewish-Roman War, up to the final stand at Masada in AD 73.

There was one more entity who needed to be captured: Satan. Although the beast and false prophet were thrown into the lake of fire, a different outcome was reserved for the third member of "the unholy trinity"¹ that spearheaded the war against Jesus and His army, a picture that emerges clearly in Revelation 12-13 and 16:

"And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world..." (Rev 12:9).

"Then I saw a beast... And the dragon gave him his power and his throne, and great authority... they worshiped the dragon because he gave his authority to the beast..." (Rev 13:1-4).

"Then I saw another beast... He exercises all the authority of the first beast in his presence... He performs great signs..." (Rev 13:11-13).

I propose that the 1000 years took place between the two great Jewish revolts against Rome. . .

"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the entire world, to gather them together for the war of the great day of God, the Almighty... And they gathered them together to the place which in Hebrew is called Har-Magedon" (Rev 16:13-16).

Upon this war's failure, Satan was the only one of these three assigned to the abyss (Rev 20:1-2). The following verses will reveal why. In summary, though, Revelation 19:20-20:2 appears to cover the capture of the major players in the war against Jesus and the saints.

Regarding 1000 years as represented by approximately 60 years (AD 73 – AD 132), Ecclesiastes 6:1-6 serves as an illustration of how the number "1000" can be hyperbole for a long period of time: "...If a man fathers a hundred children and lives many years... Even if the man lives a thousand years twice, but does not see good things..." The idea of a man living for 2000 years (aside from being the logical conclusion of the futurist stance on Matthew 16:28) is clear hyperbole. For a more extensive treatment of numeric hyperbole in the Scriptures, see the beginning of Robert Cruickshank, Jr.'s article in the Winter 2025 issue of *Fulfilled! Magazine*.²

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Revelation 20:3

“And he threw him into the abyss and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time” (Rev 20:3).

Satan was thrown into the abyss, which was shut and sealed over him for 1000 years, the purpose of which was to keep him from deceiving the nations any longer until his eventual release to do so once again for a short time. The words “any longer” make it clear that he was caught red-handed deceiving the nations prior to the 1000 years. Indeed, this is what he was doing when John wrote the book of Revelation (perhaps around AD 65): “...Satan, who deceives the whole world...” (Rev 12:9). This is also a fitting reference to how he deceived the nations to war (Rev 16:13) during the First Great Revolt (AD 66-73). These nations included Judea, Samaria, Galilee, Idumea, and Perea; consider also the Jewish diaspora as they took their marching orders from Jerusalem (Rev. 17:1-2, 15).

The nature of Satan’s deception prior to the 1000 years is not stated in verse 3. However, his release afterward would have a singular purpose: to deceive the nations by gathering them to war (Rev 20:7-8). Because he was sealed in the abyss to keep him from deceiving the nations “any longer,” but only temporarily because he would be released to do it again, his purpose for deceiving the nations before the 1000 years was likely the same as it would be afterward.

The two great revolts (AD 66-73 and AD 132-135) account well for two separate times of deceiving the nations to war. We will discuss the Second Great Revolt (AD 132-135) in detail when we come to verses 7-10.

Revelation 20:4

“Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their foreheads and on their hands; and they came to life and reigned with Christ for a thousand years” (Rev 20:4).

John was then shown the role of the faithful during the same 1000-year time period: to sit on thrones and judge

with Christ. Several other passages speak of Jesus sitting on His throne with the saints: Daniel 7:7-11, 7:23-27; Matthew 19:27-28, 25:31; Revelation 3:21. Collectively, these passages show that, before the saints sit on thrones to judge, Christ comes in judgment, the beast is defeated, the resurrection takes place, and the saints inherit the kingdom (events that took place around AD 70). Consequently, the setting up of thrones for Jesus and His followers to reign and judge, i.e., the beginning of the 1000 years, best fits the AD 70 timeframe when Jesus came in judgment and in His kingdom.

Revelation 20:4 grants the privilege of sitting on thrones with Jesus to those who overcame. Before noting exactly what they overcame, let’s consider two other texts in Revelation that promise similar honors to those who overcome until the end:

“The one who overcomes, and the one who keeps My deeds until the end, I will give him authority over the nations; and he shall rule them with a rod of iron...” (Rev 2:25-26).

“The one who overcomes, I will grant to him to sit with Me on My throne, as I also overcame and sat with My Father on His throne” (Rev 3:21).

In Revelation 2:26-27, 3:21, and 20:4, the order is clear: [1] overcome until the end [2] rule with Jesus on His throne. Revelation 20:4 reveals what the faithful ones would overcome before reigning with Christ for 1000 years: “...those who had been beheaded because of their testimony of Jesus...those who had not worshiped the beast or his image, and had not received the mark on their foreheads and on their hands.” These details are directly and explicitly parallel to Revelation 13:4-17.

“...and they worshiped the beast... And he makes the earth and those who live on it worship the first beast... telling those who live on the earth to make an image to the beast...” (Rev 13:4, 12, 14).

“...and cause all who do not worship the image of the beast to be killed” (Rev 13:15).

“And he causes all, the small and the great, the rich and the poor, and the free and the slaves, to be given a mark on their right hands or on their foreheads...” (Rev 13:16).

Revelation 20:4, therefore, draws unmistakably from Revelation 13 in describing who would reign with Christ

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The words “any longer” make it clear that he was caught red-handed deceiving the nations prior to the 1000 years.

for 1000 years: those who were martyred by the beast who made war on the saints for 42 months (Rev 13:5-7). This is confirmed by the words “*had been beheaded*” (past perfect verb tense) and “*came to life*” (resurrected). These beheadings occurred from AD 66-70 when the Zealots, false prophets, and Idumeans cut the throats of those who opposed their war agenda (Josephus, Wars 2.18.3, 4.5.3, 5.8.1, 5.10.1).

The Millennium

Adam Maarschalk

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Thus, the beginning of the 1000 years awaited the martyrdom of those who overcame the beast, as the only named participants were those who refused to worship the beast and take his mark. One may question if the millennial reign is *limited* to these faithful martyrs from the great tribulation, but it certainly could not exclude them or begin without them. Just as the song of Moses was reserved for “*those who were victorious over the beast and his image and the number of his name*” (Rev 15:2-4), the 1000-year reign with Christ was also reserved for those who gained this victory.

Revelation 20:5

“*The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection*” (Rev 20:5).

Textual critics are divided on whether Revelation 20:5a (“*The rest of the dead did not come to life until the thousand years were completed*”) was in the original text. Jonathan Sedlak, an independent preterist scholar, published a study in 2022 titled “Rethinking Revelation: A Thousand Years Without 20:5a.”³ Sedlak states that Revelation 20:5a is an “unusually lengthy textual variant” that “is not found in some of the oldest, best, and most widely attested manuscript traditions available today” and is most likely “a later scribal addition” (p. 2).

The “wide variety of witnesses attesting to its omission” from the original text, he adds, include older sources like the Codex Sinaiticus (earliest known Greek manuscript), the Peshitta and Harclean (“ancient and authoritative Syriac text-types”), the Latin commentary by Victorinus (AD 258-260), and the reconstructed (late AD 300s) Latin commentary of Tyconius (pp. 19-20). How did the Revelation 20:5a variant make its entrance, if it wasn’t in the original text? Sedlak hypothesizes that it was “an early interpolation that spread throughout the western regions of Christendom, popularized heavily by Andrew of Caesarea’s seventh-century commentary on Revelation on one hand, and Latin Vulgate manuscripts on the other, which is where we find its frequent insertion and presumed authenticity among textual witnesses” (p. 21).

G. K. Beale acknowledges the weightier evidence among textual witnesses for the omission of this variant and admits that its inclusion feels “out of place” and “abrupt” (p. 15). New Testament scholar R. H. Charles agrees and notes

that the insertion of Revelation 20:5a disrupts the literary structure, but “by its removal the symmetry of the text is restored – seven successive couplets” between verses 4 and 6. Philip Comfort (NT textual scholar) and Daniel Morais see this variant as a scribal gloss, as, respectively, an intentional insertion (Sedlak, 2022, pp. 17-19) or an accidental insertion by “a well-meaning scribe who mistook the marginal statement for a textual omission.”⁴

If the textual variant is omitted, verse 5 simply notes that the martyrs experienced the first resurrection: “*This is the first resurrection.*”

Revelation 20:6

“*Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ, and will reign with Him for a thousand years*” (Rev 20:6).

Three things are noted for those who have a part in the first resurrection:

1. They have no concerns about the second death because it has no power over them.
2. They would be priests of Jesus and His Father.
3. They would reign for 1000 years with Jesus.

Revelation 20:7-8

“*When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore*” (Rev 20:7-8).

As noted earlier, Satan’s 1000 years in the abyss were to keep him from deceiving the nations “*any longer*” (Rev 20:3), meaning that this is exactly what he was doing before the 1000 years. After his release from “*his prison,*” he would deceive the nations once more, “*to gather them together for the war.*”

The two great revolts account well for two separate campaigns of deceiving the nations to war, before and after the 1000 years. Furthermore, the Second Great Revolt, also known as the Bar Kokhba Revolt, featured not only a massive army but also elements similar to the First Great Revolt, including minted coins, Zealot leadership, a high priest and Sanhedrin, and a proposed or actual temple.

The Beginning of the Second Great Revolt

The Second Great Revolt began in early AD 132 and lasted for about 3.5 years until late summer AD 135. It was initiated for several reasons:

1. In AD 130, the Roman emperor Hadrian founded the city of Aelia Capitolina in place of Jerusalem and began to build a temple to Jupiter where the Jewish temple had been (Cassius Dio, Roman History 69.12.1).⁵

2. Tineius Rufus, the Roman governor of Judaea, with military aid from Hadrian, engaged in heavy-handed and murderous ways toward the Jews (Eusebius, History of the Church 4.6.1).⁶
3. In early AD 132, Hadrian forbade circumcision for all, including the Jews. Around the same time, his building works caused the collapse of Solomon's tomb.⁷

While Hadrian was in Egypt and Syria, the Jews were quiet, but they openly revolted when he left the region (Cassius Dio 69.12.2). "Many outside nations" also joined the Jews in fighting against the Romans, "and the whole earth, one might almost say, was being stirred up over the matter." In response, Hadrian sent his best generals (Cassius Dio 69.13.2),⁸ four legions, at least 17 auxiliary units, and parts of other legions – eventually facing a manpower shortage.⁹

The Leadership of the Second Great Revolt

The leader of the Second Great Revolt was Simon Bar Kokhba. Letters written in his name (dating from April AD 132 to November AD 135) have been found in the Judean desert as recently as 1961. His army of 400,000 soldiers was nearly 10 times the size of the army that faced off against Rome in the First Great Revolt.¹⁰ Simon requested for God to "neither assist nor discourage us" in battle.¹¹ According to Eusebius (History 4.6.2), Simon "claimed to be a luminary come from heaven...magically enlightening those who were in misery."¹²

Simon's right-hand man was Rabbi Akiva ben Joseph, president of the rabbinical academy at Yavne and known for perfecting Midrash. According to the Jerusalem Talmud (*y. Ta'an.* 4:6 68d), when Rabbi Akiva saw Simon, he said: "This one is the king messiah." Rabbi Akiva also connected Simon to Numbers 24:17 ("...A star shall appear from Jacob, a scepter shall rise from Israel..."). "Bar Kokhba," the name he gave to Simon, means "Son of a Star."¹³

Like the First Great Revolt (Coins, a Zealot, a Priest, a Sanhedrin, and a Temple)

As with the First Great Revolt, coins were minted for buying and selling within Judea. Simon and his followers "enjoyed independent self-government for over three years while defending themselves against the Roman reconquest of Judea. They minted coins inscribed 'Year 1 of the Liberation of Israel.'"¹⁴

The rebels gathered all the Roman coins they could find, "filed off the original designs and restamped them with Jewish symbols and Hebrew inscriptions relating

to their hope of rebuilding the Temple." Some of the Year 1 coins bore the name of "Eleazar the Priest," but going forward, all the remaining coins bore Simon's name. The coins during the second year were labeled "Year Two of the Freedom of Israel." During the third year, they were labeled "For the Freedom of Jerusalem."¹⁵ Some depicted a temple, the ark of the covenant, and a messianic star.¹⁶

The Second Great Revolt, as noted by Professor Eric Orlin (University of Puget Sound), "had a clear religious nationalist element, centered upon a charismatic leader," similar to the Zealot leadership of the First Great Revolt.¹⁷ Dr. Haggai Olshanetsky, ancient history researcher (University of Warsaw), refers to Simon as an "extremist self-aggrandizing zealot" who took the reins of leadership away from a group of unnamed Jewish veteran leaders.¹⁸ Robert Travers Herford (1860-1950), British scholar of rabbinical literature, also regarded Simon as a Zealot.¹⁹

Regarding "Eleazar the Priest," whose name was on the earliest minted coins, historian Jona Lendering says that this "strongly suggests that a new high priest was elected" during the revolt.²⁰

The prominence of the Sanhedrin was another parallel to the First Great Revolt some 65 years earlier. Doron Mendels, professor of history at the Hebrew University (Jerusalem), states that the Sanhedrin operated "as the sovereign high court for the Jewish population of Palestine" under Simon's leadership.²¹ This Sanhedrin was housed at the military stronghold of Bethar "on a mountain ridge overlooking the road to Jerusalem" and at the site of Simon's headquarters and the rebels' last stand.²²

As evidenced by the coins minted from AD 132-135, "the rebuilding of the Temple and the renewal of the service in the Temple were the main targets of the rebels." Mendels believes that the rebels were pushing for the temple to be fully restored by the 70-year mark of Jerusalem's desolation, i.e., by AD 140, as occurred "in the days after the destruction of the First Temple (cf. Zech 1:12 and 7:5; Jer 25:11-12; 29:10)."²³ Some believe that a temple actually was rebuilt during the revolt, like Dr. Randall Price, Executive Director of the Center for Judaic Studies at Liberty University, who listed seven pieces of evidence for this occurrence in his 1999 book, *The Coming Last Days Temple*.²⁴

Regarding John's description of the nations at the four corners of the earth as "Gog and Magog" (Rev 20:8), I do not see this as a direct fulfillment of Ezekiel 38-39, which I believe was fulfilled in the days of Esther.²⁵ Instead, "Gog and Magog" (Rev 20:8) can be viewed as analogous to the international coalition of adversaries who sought to annihilate the Jews in Esther's day (Esth 3:6-15). Just as the enemies of the Jews failed to gain mastery over Esther's people and were destroyed instead (Esth 9:1-16), Gog and Magog also sought to destroy God's people in Jerusalem but were devoured instead of the saints (Rev 20:7-9).



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Revelation 20:9

“And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them” (Rev 20:9).

The Millennium

Adam Maarschalk

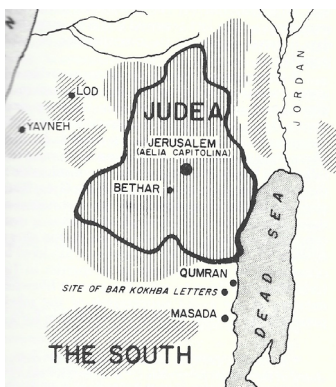
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This language suggests a targeted persecution against Christians living

transitorily in Jerusalem and divine retribution against their persecutors. The persecutors of God's people would also be on the losing side of the war. This is exactly what history records happening during the Second Great Revolt.

The Broad Plain of the Earth

The “broad plain of the earth” (or land) is a fitting description of the territory upon which movement took place in the Second Great Revolt. Before and during the revolt, Simon and his men “controlled large amounts of land in the Judean hills, Judean desert and Bet Guvrin.”²⁶ Both the Jews and the Romans “avoided a frontal clash in pitched battle...in the open field” in this war. The Roman general Julius Severus instead “made use of a cautious system of attrition and ‘nibbling away’ at the enemy...and his forces spread out over the breadth of Judea to destroy it.”



The fighting “essentially was limited to Judea.” The Jewish rebels had “built underground networks of caves, storehouses, shelters, and hiding places.” As the war progressed, many took shelter in these places and moved progressively to the Judean and Hebron hills, with Simon’s last stand being at Bethar (about seven miles southwest of Jerusalem).²⁷

(Harkabi, 1983, p. 48)

The Camp of the Saints and the Beloved City

According to the Jewish historian Berel Wein, Simon Bar Kokhba initially surrounded Jerusalem in order to force the Romans out.²⁸ At this point, the camp of the saints and the beloved city were surrounded,²⁹ as an encampment of Jewish Christians met in the ruins of Jerusalem after the First Great Revolt. Jeffrey Butz (Penn State University) writes that a group of Jewish followers of Jesus returned from Pella and established a Christian meeting place where the Upper Room had been.³⁰ Between the two great revolts, 14 bishops oversaw the church there.³¹ According to Hegesippus and Eusebius, Symeon, the cousin of Jesus, led this congregation from Jerusalem to Pella in obedience

to Jesus’ words (Matthew 24:15-20, Mark 13:14-19, Luke 21:20-23) and back to Jerusalem after the First Great Revolt.³² According to the Jewish historian Gedaliah Alon, the Roman emperor Hadrian took notice of this church when he visited Jerusalem in AD 130:

“When (Hadrian) went to the Holy City and saw it in ruins, except for one small Christian church, he gave orders that the whole city be rebuilt, save for the temple.”³³

Soon after this visit, wrote Epiphanius (AD 310-403), Hadrian sent his envoy to oversee the rebuilding work, and he witnessed a great demonstration of faith:

“Aquila, while he was in Jerusalem, also saw the disciples of the disciples of the apostles flourishing in the faith and working great signs, healings, and other miracles. For they were such as had come back from the city of Pella to Jerusalem and were living there and teaching.”³⁴

Thus, “*the camp of the saints*” is an appropriate description for those who returned from Pella to the “*beloved city*” and were flourishing in the faith as they lived and met among the city’s ruins. Then came the Second Great Revolt, and they became the chief target of the rebels, according to Justin Martyr (AD 100-165):

“For in the Jewish war which lately raged, Barchochebas, the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy.”³⁵

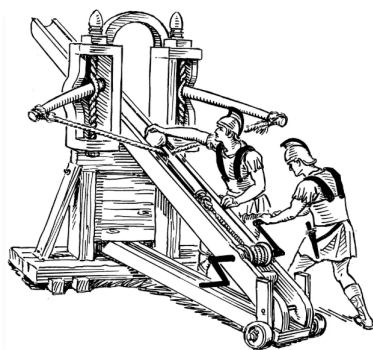
Richard Bauckham (University of St Andrew) points out that Justin Martyr wrote this testimony “no more than ten or twenty years after the events, and there are indications in his writings that he acquired information about the revolt from Jews who emigrated to Ephesus after the war.”³⁶ According to Eusebius, Simon “killed the Christians with all kinds of persecutions, when they refused to help him against the Roman troops.”³⁷

Fire from Heaven

Fire from heaven and flames of fire were trademarks of the leadership of the Second Great Revolt. The Midrash (Rabbinical homiletic interpretations of Torah) features two stories in which fire came down from heaven and surrounded Rabbi Akiva’s contemporaries as they taught from the Torah (Shir Hashirim Rabbah 1:52; Devarim 4:11; Chagiga 15a). Rabbi Akiva interpreted this phenomenon as resulting from the mystical “secrets of the merkava, which relates to the Divine Revelation.”³⁸ According to the church father Jerome, Simon “kept fanning a lighted blade of straw in his mouth with puffs of breath so as to give the impression that he was spewing out flames.”³⁹

As the Romans made their way to Bethar, they deprived Simon’s army of food and shut them up “to crush, exhaust and exterminate them” (Cassius Dio 69.13.3). They “razed to the ground” 50 of Judaea’s most important outposts and 985 of their most famous villages, killing 580,000 men in battles and raids. One killing method was fire: “[The] number of those that perished by famine, disease and fire was past finding out” (Cassius Dio 69.14.1).⁴⁰

Bethar (believed to be the modern Palestinian village Battir) has not been systematically excavated, but the nearby site of Horbat 'Etri, a walled village in the Judean foothills that participated in the war, is a prominent archaeological site. Bones and coins found there “attest to the brutality of the Romans’ policy of *vastatio*, that terrifying vengeance by steel **and fire** visited upon enemies of the Roman People.” Bethar is widely believed to have endured the same type of direct assault by the Roman legions.⁴¹ With the “scorched-earth tactics” of the Roman forces,⁴² the direct assault of fire and steel, and the use of catapults and ballistae to launch weapons through the sky, “*fire came down from heaven*” is an apt description of the catastrophe at Bethar.



(Cartwright, 2014)⁴³

There was perhaps an additional sense in which fire came down from heaven. The Roman emperor Hadrian did not take credit for killing Simon Bar Kokhba, instead declaring that God was responsible. When Simon’s head was brought to him, he stated: “If his God had not slain him, who could have overcome him?”⁴⁴

Revelation 20:10

“*And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever*” (Rev 20:10).

It was the devil who deceived the persecutors of the saints, according to verse 10, earning him a permanent trip to the lake of fire. Notice who was *already* there: “...where the beast and the false prophet are also.” Therefore, it seems that the picture is clear if [1] the beast and false prophet were cast into the lake of fire at the time of the First Great Revolt [2] Satan was bound in the abyss at the end of the First Great Revolt, and [3] Satan was cast into the lake of fire at the end of the Second Great Revolt.

Progressive Punishment of the War Leaders (the Beast, the False Prophet, and Satan)		
Text	Event	Timing
Rev 12:9; 13:1-4, 11-13; 16:13-16	Satan gave his authority, power, and throne to the beast; the second beast exercised all the authority of the first beast; Satan, the beast, and the false prophet – full of unclean spirits – gathered the nations to war.	AD 66-70
Rev 19:20	The beast and false prophet were captured and thrown in the lake of fire.	AD 70
Rev 19:21	The rest were killed and fed to the birds.	AD 70-73
Rev 20:1-3	Satan was captured and thrown into the abyss for 1000 years so that he could no longer deceive the nations.	AD 73-132
Rev 20:7-9	Satan was released from the abyss and again deceived the nations to war.	AD 132-135
Rev 20:10	Satan joined the beast and the false prophet in the lake of fire.	AD 135

Only after Satan’s second campaign of deceiving the nations was he thrown into the lake of fire, joining his “partners in crime” from the first campaign. Just as Satan gave his power, throne, and authority to the beast (Rev 13:2) in The First Great Revolt (AD 66-73), he likewise equipped the leaders of the Second Great Revolt (AD 132-135) after his release from the abyss. In summary, Satan deceived the nations in both of the great Jewish revolts against Rome, earning a temporary sentence to the abyss the first time and a permanent sentence to the lake of fire the second time. †

Due to space limitations, the endnotes are provided on the FCG website version of this article (www.fulfilledcg.com).

Perspectives

TO MOST PEOPLE, THE book of Revelation is a blur of frightening and incomprehensible images predicting a terrifying future before the Kingdom of God finally arrives. Those who give due credence to the time statements of Revelation are not subject to these kinds of misconceptions, but the book still causes bewilderment because of its highly symbolic expression. However, the first sentence explains the book's purpose and centers our thoughts. It is the revelation of Jesus Christ. Tracing John's vision with this in mind discloses precious truths. The book of Revelation is indeed the revelation of Jesus Christ's divine nature and the revelation that He is co-equal with, as well as one with, the Father.

Jesus is represented in a variety of ways in Revelation. In chapter one, He is the awesome High Priest walking among the seven golden candlesticks in the boundless temple of God. Curiously, this remarkable Son of Man has hair like white wool, reminding us of the Ancient of Days, whose hair was like pure wool, in the throne scene of Daniel 7.

Cloud images are consistently representational of Yahweh in the Tanakh, but in Revelation 10, the imposing Christophany, with one foot on land and the other on the sea, is actually clothed in a cloud. Even more remarkably, he is further adorned with a rainbow, another image exclusively associated with Yahweh. In addition, the mighty angel's feet are of fire, yet another relation to the fiery imagery of the Yahweh throne scene in Daniel.

In contrast to these powerful depictions is the Lamb of chapter five standing as if it had been slain. Its presence is unsettling. It is alive and yet appears to have been slaughtered, a disquieting image. Strikingly, however, this disfigured Lamb is standing in the very midst of God's throne (5:6).

The use of Yahweh imagery to represent Jesus is suggestive, but it is the highly charged direct assertions of Revelation that awaken us to extraordinary truths regarding the identity of Jesus Christ. The book conveys the unambiguous divine nature of the Son and lets us know that the Father and the Son together, and apart, are Yahweh! (Scripture texts used in this study are from The World English Bible, a 1997 revision of the American Standard Version of the Holy Bible.)

1. Both the Father and the Son are the First and the Last.

Father: "This is what Yahweh, the King of Israel, and his Redeemer, Yahweh of Armies, says: 'I am the first, and I am the last; and besides me there is no God'" (Isa 44:6).

Son: "When I [John] saw Him [Jesus], I fell at His feet like a dead man. He laid his right hand on me, saying, 'Don't be afraid. I am the first and the last'" (Rev 1:17).

2. Both the Father and the Son are the Alpha and the Omega.

Father: "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come" (Rev 1:8).

Son: "Behold, I am coming soon! My reward is with me, to repay to each man according to his work. I am the Alpha and the Omega, the First and the Last, the Beginning and the End" (Rev 22:12-13).

3. Both the Father and the Son are King of Kings and Lord of Lords.

Father: "For Yahweh your God, he is God of gods and Lord of lords, the great God, the mighty, and the awesome, who doesn't respect persons or take bribes" (Deut 10:17).

Father: "...that the blessed and only ruler will make manifest at the proper time, the King of kings and Lord of lords..." (I Tim 6:15).

Son: "He has on his garment and on his thigh a name written, 'King of kings and Lord of lords'" (Rev 19:16).

4. The Father and Son each have seven eyes. The seven eyes are the seven Spirits representing omniscience and divine activity throughout the earth.

Father: "These seven are the eyes of Yahweh. They are going to and fro in all the land" (Zech 4:10).

Father: "There were seven lamps of fire burning before his throne, which are the seven Spirits of God" (Rev. 4:5).

Son: "I saw... a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth" (Rev 5:6).

Son: "To the angel of the assembly in Sardis write: 'He who has the seven Spirits of God...'" (Rev 3:1).

... the first sentence
[Revelation's] purpose
centers our thoughts

The Revelation of Jesus Christ

Patricia Bailey

Patricia is the content creator for preteristpapers.com and Preterist Papers on YouTube and Rumble.



5. Both the Father and the Son are the supreme and ultimate righteous Commanders in battle.

Father: “One called to another, and said, ‘Holy, holy, holy, is Yahweh of Armies! The whole earth is full of his glory!’” (Isa 6:3).

Son: “Behold, a white horse, and He who sat on it is called Faithful and True. In righteousness he judges and makes war. His eyes are a flame of fire, and on his head are many crowns” (Rev 19:11-12).

6. The same praises are given to the Father and the Son.

Father: “All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before His throne, and worshiped God, saying, ‘Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen’” (Rev 7:11-12).

Son: “I looked, and I heard something like a voice of many angels around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!’” (Rev 5:11-12).

Both Father and Son: “I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, ‘To him who sits on the throne and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!’ The four living creatures said, ‘Amen!’ Then the elders fell down and worshiped” (Rev 5:13-14).

7. The Father and the Son together are the temple.

“I saw no temple in it [The New Jerusalem], for the Lord God the Almighty and the Lamb are its temple” (Rev 21:22).

8. The glory of the Father and Son together illuminates the city of God.

“The city has no need for the sun or moon to shine, for the very glory of God illuminated it and its lamp is the Lamb” (Rev 21:23).

9. The throne of the Father and the Son are one and the same.

“The seventh angel sounded, and great voices in heaven followed, saying, ‘The kingdom of the world has become the Kingdom of our Lord and of his Christ. He will reign forever and ever!’” (Rev 11:15).

“He showed me a river of water of life... proceeding out of the throne of God and of the Lamb” (Rev 22:1).

“There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants will serve him” (Rev 22:3).

Jesus is referenced as “the Lamb” in 26 verses of this book, far more times than “Jesus” or “Jesus Christ.” The hearer/reader is called to contemplate the greatest of all ironies—the sacrificial Lamb controlling the unfolding of history! He stands in the midst of God’s throne (5:6), executing justice in the land (chapters 6-20). He readied the glorious Kingdom of God where man is no longer estranged from his Creator, but living peacefully in communion.

To first-century Jews, as well as to us, the comprehension of Jesus as being one with the Father is impossible. Human perception is based on subject/object consciousness and the apparent separation of things in space. We tend to believe that “the Father is not the Son” and “the Son is not the Father.” The book of Revelation seeks to defeat this limitation of the finite mind and elevate the reader to spiritual truth. The Son is different from the Father, and yet He is not! It is incomprehensible, and yet we can “feel our way” into knowing it is true. “For my thoughts are not your thoughts, and your ways are not my ways,” says Yahweh (Isa 55:8). †

sentence explains
purpose and
thoughts.

This study is taken from Preterist Paper 94: The Revelation of Jesus Christ (<https://preteristpapers.com/94-the-revelation-of-jesus-christ/>).

The PDF of this study, which also includes an addendum with passages about the Lamb in the book of Revelation, can be found here (<https://preteristpapers.com/wp-content/uploads/2025/12/94-The-Revelation-of-Jesus-Christ-rev-1.pdf>).

2006 - 20 Years of *Fulfilled*

TWENTY YEARS AGO, MY wife and I produced the first issue of *Fulfilled!* Magazine. I know that we have been at it for a while, but it doesn't seem like twenty years, at least to me. A few years earlier, at a new job, I had been presented with the preterism view by Bill Greene, a coworker whom I knew years earlier from attending the same church. After spending several years exploring and eventually embracing preterism, I published the first edition of my book *Behind the Veil of Moses* in 2004. While I received many positive comments about the book, I came to realize that many Christians simply are not interested in reading a book about a theological view that from the outset seemed far-fetched to them.



So, I began to ponder the concept of a magazine, which would be much less intimidating than a 400-page book. I thought that by having a variety of shorter articles, a casual reader might come across something that piqued their interest. Another reason I thought that a preterist magazine might gain traction came from many of the comments

from and interaction with readers of my book. Many told me that they didn't know any other preterists and felt isolated. Facebook had just been created and wasn't the social media and networking giant that it is now. Conferences were few and far between, so there was little networking amongst the preterist community. I thought that a magazine might bring a sense of community to those isolated souls scattered around the country.

So, in the spring of 2006, we sent out a trial issue of *Fulfilled!* Magazine to just over 500 people whose names we had gathered from responses to my book and from a list that John Bray had provided us. The response was very positive, so we decided to pursue the project. I began soliciting articles for future articles, and Kayla and I would edit them together.

Word spread within the preterist community as preterists like Don Preston, Ed Stevens, and Jerry Bernard, who already had sizable followings, shared news of *Fulfilled!* Magazine with their readers. By the Spring 2008 issue, our mailing list was around 1,000 names, and Spring 2009 saw a readership of over 1800. We reached our peak readership with the 2021 Winter issue with 2699 names on our mailing list. After that, we purged our mailing list by asking readers to reaffirm their desire to continue receiving the magazine. People sign up and lose interest and

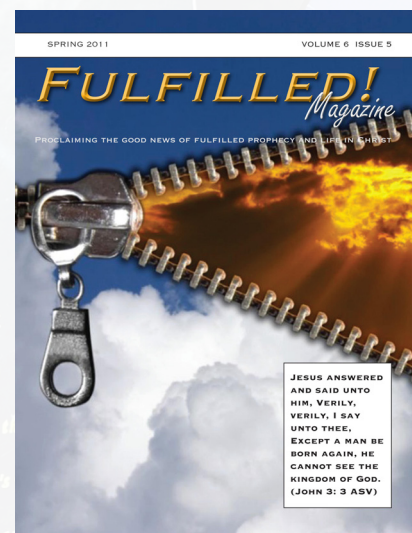
fail to cancel or move and fail to update their address with us, so by asking readers to reaffirm their continuing interest, we knew that our mailing list would reflect those who still wanted to receive the magazine. We had done this once previously in 2009 and knew we were overdue for another purge. Our first purge dropped our mailing list from 1874 to 902. Our second purge saw a drop from 2699 to 400. I believe this is partly due to the proliferation of preterist connections on social media and the teaching content on YouTube. Preterists are now able to connect with other preterists and consume a large amount of content online. Also, now that all our issues are posted on our website, nearly 200 readers prefer to be notified by email when the latest issue is posted, and they read it online.

With this 2026 Spring issue, we will have mailed out roughly 111,000 magazines to the US and Canada! That doesn't include the individual issues and packages of issues we used to mail overseas. Before overseas postage became cost prohibitive, we mailed copies to 32 different countries. The preterist community is worldwide!

I started out using Microsoft Publisher to do the magazine layout and continued that through the Summer 2010 issue. I was then contacted by a reader in Canada who did graphic design for several publications there. He offered to do the layout for me and I gladly accepted. His experience in graphic design resulted in a much more professional looking layout beginning with the Fall 2010 issue. Because he did the layout with Adobe InDesign, a much more robust program, I ended up purchasing the software so that I could do minor tweaks to the files that he sent. That saved a lot of back-and-forth time making those tweaks. Unfortunately, after about a year I, lost contact with him. Thankfully, I was able to take previous issues he had done and copy and paste new text into them for new issues. I also began to slowly learn a bit about InDesign, to the point where I revamped the layout after I retired in the spring of 2020.

For the first year, Kayla and I would edit the articles, with some help from my oldest brother Scott, who has a degree in English and taught English part-time. We would do our best to correct syntax and grammar and propose alternate readings for text that we felt wasn't as clear as it could be. I would then send our proposed changes to the authors for their approval.

In 2007, another reader, Mike Beidler, offered his editing skills. I remember thinking that Kayla and I were doing a



Fulfilled! Magazine - 2026



pretty good job at editing, but I went ahead and sent Mike some articles to see what his work looked like. Wow! He knew his way around a sentence. So, I started cleaning up the obvious, low-hanging fruit in the articles and then sent them to Mike for his touch.

One thing that I have learned over the years is that authors can be sensitive about having their writing edited, some more than others. Some really appreciated it (“Wow, you made me sound great!”), while others, not so much. I think another issue was the back-and-forth time spent

explaining, clarifying, approving, and rejecting proposed changes with the authors, which at times became a drawn-out process. Because of these two factors, I began separating my editing and Mike’s editing into two steps. I would do my editing and then offer the author the opportunity to have Mike go over the article for some “deep” editing. Perhaps in a small part because my editing had improved by learning from Mike, but mostly because of the extra time involved, authors increasingly said that they were fine with the article after the first round of editing. So, after about ten years of editing for us, Mike faded back into the general readership.

The most recent change for the magazine has been bringing Adam Maarschalk on board as the editor in the 2024 Summer issue. Kayla and I met Adam at the Big Tex conference in 2018, where both he and I were speakers. I had seen Adam’s name here and there online in various preterist postings but had never read any of his material or interacted with him personally. Both Kayla and I were impressed by his humble and gracious spirit as well as his teaching material. Adam became a frequent article contributor to the magazine, and in 2022 joined FCG’s board of directors.

Early on, after meeting Adam and learning that he edited various school and professional papers for a living, as well as tutored individuals in English, I felt that he was a natural fit to eventually become the magazine’s editor, if he would be interested. He was much more connected within the preterist community than I and was a popular speaker at conferences. After I retired in 2020, I tackled some much needed and time-consuming projects around the house and property. I was struggling to get the magazine issues out on time, and in fact didn’t produce a 2020 Summer issue. (As a side note, over the past 20 years, we have missed 11 of the 80 issues that should have been produced.) My thoughts again turned toward bringing Adam on board as the editor.

In 2024, Adam graciously accepted the editor’s role for the magazine, with the fall issue being the first in which he solicited and edited the articles (I continue to do the layout). The timing was providential because in January and February of 2025 Kayla and I moved my parents from their independent living facility to an assisted living facility. My parents had to significantly downsize for the move, so after we had them settled in their new place Kayla and I were still sorting through their “extra” things to determine where they needed to go (other family members, our attic for storage, donations, etc.).

Sadly, my father’s health declined through the year, and he passed away in October 2025. I spent the remainder of the year focused on helping my mother deal with all the necessary paperwork. Had Adam not already been functioning as editor, it is likely that there would have been no issues published in 2025, or one at the most. His efforts have been and continue to be invaluable.

Having Adam handle the article solicitation and editing has given me a break between issues. Prior to him coming on board, I would need to start working on the next issue as soon as, or even before, I had wrapped up the current issue.

This has become increasingly the case as I continue to tweak the website and add features for visitors. The website used to have just pdfs of the issues, and that is still the case for issues prior to the 2020 Fall issue. Since then, I have been creating individual web pages for each article. Each page includes pdfs for printing the article and commenting capabilities. This requires an online table of contents for each issue also. I’ve also been creating authors’ web pages, allowing visitors to read more about each author and view a hyperlinked list of their articles. All of this means that after I send an issue to the printer, my work on that issue is not done. I then must update the website (www.fulfilledcgc.com). Thankfully, my mind is no longer distracted by the need to solicit articles for the next issue.

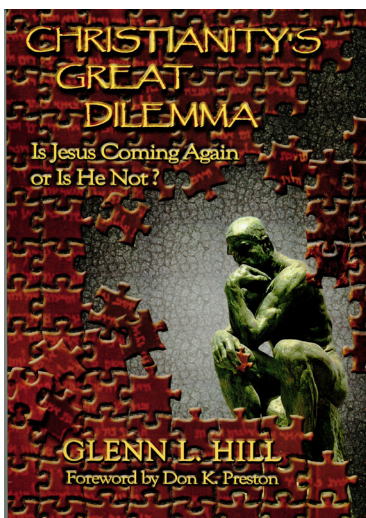
Although not directly related to the magazine, I should also mention that our “You’ve Gotta Be Kidding, Right?” video is on our website.

But back to the magazine, what will the next 20 years look like for *Fulfilled! Magazine*? What does God have in store? I guess we’ll have to wait and see! †



Glenn Hill: A Man Who Taught the Truth

I, LIKE MANY OTHERS, had my first introduction to Glenn Hill through his book, 'Christianity's Great Dilemma: Is Jesus Coming or Is He Not?' I wish I could remember who told me to read it and/or who gave me a copy of the book. Perhaps I am stirring you to ponder the same? I encourage you to reach out



and thank that person who introduced you to, or gave you a copy of, the book. Brother Glenn would want you to do that! I believe that I will support that sentiment through a short review of my knowing Glenn Hill, as well as his life and legacy, for you faithful *Fulfilled!* Magazine readers.

It wasn't too long after I finished reading the book, *Christianity's Great Dilemma*, and sharing thoughts about the past-tense understanding of Jesus Christ "coming back" (preterism) with others and on YouTube, somewhere between the years 2010-2012, that I received a call from Glenn Hill himself! He asked me my thoughts about the book and my perspective of preterism, and offered to send a bunch more copies for me to give to people for free! Glenn loved to hear feedback on his book and would share with such humility and joy when he was given the opportunity. Glenn exuded a generosity, a humility, and a love that not only defined who he was, but could also be felt. This came to be known as "The Glenn Hill Challenge." Might each of us feel challenged to actively listen as we talk with others, getting to know and remember their names, and giving them importance and value.

Glenn's Life & Legacy

A review of *Christianity's Great Dilemma* that was shared on Amazon highlights these points and gets to the heart of Glenn Hill's legacy:

"The brilliance of Mr. Hill's book lies in its simplicity. It is heavy on the Scriptures and light on theorizing. This work is overflowing with judicious, sound reasoning. Mr. Hill has a rare knack for gently prodding the reader to seriously investigate each Bible passage and just allow the words to mean what they say, to those who first heard them. Mr. Hill steers clear of an 'in your face' approach, and chooses instead a much softer "let us reason together" style of argumentation. This gentle soul has been a pastor and preacher with over 50 years of ministry under his belt. He has risked and lost much to stand for a sensible view of Biblical Eschatology."

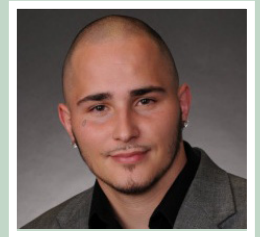


Glenn was born August 9, 1940 in Nash County, NC and passed from this life into eternity on November 30, 2025, while residing in Rocky Mount, NC. An online obituary written by Glenn Hill's son explains that Glenn lived "...a very public life as a minister, pastor, an employee and as a business owner." However, his first calling and devotion was spreading the gospel about the good news of Jesus." Furthermore, Glenn will be missed and remembered as "a devoted and loving husband, father, papa, brother, uncle, and good friend to many."



Michael Miano

Michael Miano is the pastor of Blue Point Bible Church in Blue Point, New York. Glenn was a frequent speaker at their Bible conferences.



Glenn's Teachings

Glenn Hill became a fixture of various Bible conferences from 2010-2020, namely through, but not limited to, Berean Bible Church in Virginia Beach, VA and The Blue Point Bible Church in Blue Point, New York. Most, if not all, of Glenn's presentations can be found on YouTube through those aforementioned churches' YouTube accounts. Throughout the years, Glenn encouraged us to move 'From Hoping to Having' in our understanding of God's provisions as well as our eschatology. In his 2016 presentation, 'An X-Ray of an Old Preacher's Heart,' Glenn explained, "When trying to convince someone about the truth, I believe that my attitude, my spirit, and my disposition are equally important to the truth that I'm trying to convey, if I will ever succeed in that path." In 2019, speaking at the 'What's Next' Bible Conference, Glenn exhorted the preterists to consider, "What's next for Preterism? Perhaps it should be evangelism." And it was at Berean Bible Church that the previously mentioned "Glenn Hill Challenge" was developed.

As the doctrine of Hell continues to be a "hot" topic, please remember that Glenn had plans to publish a book on Hell, another 'great dilemma' that we find in Christian theology and doctrinal discussions. There are plans for the future development and publishing of Glenn's thoughts in that regard. Glenn knew the harmful effects of a theology (study of God) and false doctrines that encourage a spirit of cruelty rather than a spirit of love and



compassion. There are a couple of presentations online wherein Glenn detailed his views on Hell:

1. "Jesus' Use of Gehenna" - Berean Bible Church (2015)
2. "There Is No Hell" - The Blue Point Bible Church (2018)



A Blessing to Us & Through Us

Glenn encouraged us in study, offered and demonstrated wisdom in an attitude of humility, and reminded us of our call to be like our God who cares about us, knows us, and numbers every hair on our heads (see Matthew 10:30).

What a joy and blessing to have known Glenn Hill. He has led many into the Kingdom. He constantly encouraged many in the Kingdom and lived a life that did so as well. Glenn truly lived up to the oft-mentioned charge to one day hear "My good and faithful servant," and he put flesh on the 'goal of our instruction,' to "...love from a pure heart, a good conscience, and a sincere faith" (see Matt 25:23; 1 Tim 1:5)

Lord God, help us to live up to the "Glenn Hill Challenge," not just at annual conferences, but in our everyday lives, in our necessary and intentional evangelism. Glenn's legacy is surely not past tense, as to us and through us, brother Glenn lives forever. ✝

THE QUESTION POSED IN THE title refers to *Clement of Rome* (first century) and not to *Clement of Alexandria* (second century). There were two different Clements living a century apart. Our focus here will be on the first century *Clement of Rome*.

Both futurist and preterist critics of the first-century Rapture wonder why Clement of Rome was not caught up at the Parousia in AD 66-70. They raise this objection because they think he was still alive as a bishop of the Roman church in AD 95, which was almost 30 years after the Parousia and Rapture in AD 66.

So, their denial of a first-century Rapture is based on **three assumptions**: (1) This Clement is the same co-worker of Apostle Paul mentioned in Philippians 4:3, and (2) He was still alive in AD 95, and (3) His two epistles (*1 & 2 Clement*) were not written until AD 95.

The **first assumption** has lots of historical and biblical support going all the way back to the first century. For instance, according to P. F. Beatrice, *1 Clement* is “unanimously ascribed to Clement of Rome” (*Encyclopedia of Ancient Christianity*). Thus, it is almost certain (if not in fact) that the Clement of Rome who wrote these two epistles was indeed a co-worker of Apostle Paul.

And it is that close association with Paul in AD 63 which tends to negate **the other two assumptions** about Clement still being alive and writing his two epistles in AD 95, which would have been more than thirty years after Paul was martyred. Why was there such a long, silent gap?

But when we examine the *internal* evidence in his two epistles, it seems far more likely that he wrote soon after the death of Paul (late 63) and shortly before the Parousia began in AD 66.

Clement Was Not Still Alive in AD 95

Some early Christian writers under the influence of the Roman Church claim that Clement of Rome was still alive and was the third bishop (pope) of Rome in AD 95. But that theory is suspect for several reasons. And it is not just preterists who say that.

There are many conservative Protestant historical scholars (futurists) who question or deny the veracity of the Roman

Catholic dogma of *Apostolic Succession* and an *unbroken list of bishops* in the Roman church during that first generation after AD 70.

That theory appears to have been either *fabricated* by the later Roman Church hierarchy (historical revisionism, interpolation) or historically *misplaced* by them in order to support their ecclesial power structure at an earlier date (i.e., the late first century).

Furthermore, Ignatius and Polycarp (AD 110 and afterward) seem to quote or allude to *First Clement* as if they considered it as almost having apostolic authority, implying that *First Clement* had been around for several decades before they wrote, and as if they considered it as belonging to the generation of the apostles before AD 70.

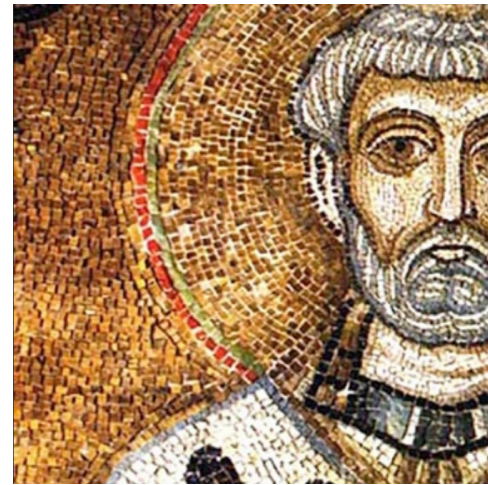
So, it seems unlikely that they would have held *First Clement* in such high esteem if it had only been written a decade earlier (AD 95) by one of their contemporaries.

This means that we do not have any solid unquestionable EXTERNAL testimony at the mouth of two or more credible eyewitnesses coming from that first generation after AD 70 to support the late AD 95 date. But we do have trustworthy INTERNAL evidence coming from Clement’s two epistles which decisively points to an early pre-70 date, and that is why our focus here will be on the much weightier internal evidence.

Post-70 Date Challenges ALL Full Preterists, Not Just the Rapture Preterists

Paul said that Clement’s name was in the *Book of Life* (Phil 4:3). That necessarily implies that **he was a true Christian**. Thus, it is clear that Clement could not have been left behind if he was still alive when the Rapture occurred (AD 66).

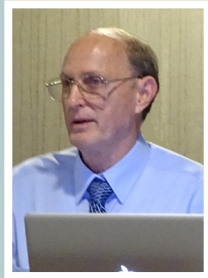
So, if his two epistles had been written in the last decade of the first century (AD 92-100), then it would mean that a



nd Why Was Clement Not Raptured?

Edward E. Stevens

Ed is President of the
*International Preterist
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true Christian and fellow-worker of Apostle Paul remained on earth after the Parousia, Resurrection, and Judgment without any awareness of those events having occurred. And instead of claiming the fulfillments and documenting those events, as we would have expected, Clement instead asserts that those events are **still future**. Do you see the dilemma this poses for us full preterists?

If Clement and any of the other pre-70 saints who witnessed the Parousia and experienced all the things that Jesus and the apostles told them to expect were still on earth after the Parousia, they would have known that the Parousia had taken place. They would have been dancing in the streets and shouting from the rooftops – *anything but silent*

about it or unaware of it! The fact that not a single pre-70 Christian shows up after AD 70 to mention the Parousia as a past event is challenging to all Full Preterists who do not hold to the Rapture view. But that silence is exactly what we Rapture preterists would expect to find if there was a Rapture.



So, if Clement was still alive and wrote his two books in AD 95, then he not only

missed the Rapture, but ALL of the other endtime events as well (Parousia, Resurrection, Judgment, etc.). And that would not only prove that a Rapture did not take place in AD 66, but also that all of the other endtime events failed to occur as well. *And that would falsify ALL of Full Preterism, not just the Rapture view!*

Thus, there is far more involved here than just the problem of Clement missing the Rapture. If his two books were written after AD 70, then he missed the whole complex of eschatological events! And that is a critical dilemma for ALL full preterists.

Post-70 Date Also Falsifies Futurism

Furthermore, futurists don't get a free pass either. They have just as much skin in the game as we preterists do. Think about this.

Clement not only says that the endtime events are **still future** but also that they were **very imminent** and "about to" happen. He uses the Greek word MELLO 13 times (seven times in 1 Clement and six times in 2 Clement). But since the endtime events obviously did not happen *soon after* AD 95, it discredits Clement as a **false prophet** and renders his two epistles worthless as evidence against full preterism.

And it discredits those pre-70 saints who *supposedly* lived through the endtime events and still remained on earth after the Parousia. They would have known that the endtime events had occurred and would have claimed the fulfillments. Why didn't they speak up and set the record straight when they heard Papias, Polycarp, and Ignatius teaching that the Parousia was **still future**?

Their silence about what they had just experienced at the Parousia totally discredits their Christian faithfulness and would imply that the Parousia really did not occur after all. And it would make Jesus and the apostles **false prophets**. That is why R. C. Sproul, Sr. declared: "If Jesus is a false prophet, my faith is in vain" ("The Problem of Imminency" speech at the 1993 Cov. Esch. Symposium).

Something is desperately wrong with our interpretations of Bible prophecy when our assumptions about the date of writing imply that Jesus and the apostles were false prophets. That would overthrow the faith of ALL Christians, including futurists.

Dating Clement Before AD 70 Is the Solution

We full preterists cannot abide with the endtime events being "**still future**" after AD 70, nor can futurists allow the endtime events to be very imminent and "**about to**" happen in AD 95. So, there is a lot at stake here for ALL futurists and ALL preterists – not just for the Rapture preterists. And the way to resolve this dilemma for both futurists and preterists is to re-date Clement's epistles before AD 70.

If it can be shown that Clement wrote before the destruction of Jerusalem, then the historical dilemmas for

...continued on page 18

Clement of Rome

Edward E. Stevens

... continued from page 17

AD 70).

Internal Evidence Which Supports the Early Date

Clement taught that the temple was still standing in Jerusalem, and sacrifices were still being offered there at the time when 1 & 2 Clement were written. This alone, if we had nothing else, is enough to date these epistles **before AD 70**:

1 Clem 41:2 Not just anywhere, brothers, are the **continual daily sacrifices offered**, or the freewill offerings, or the offerings for sin and trespasses, but **only in Jerusalem**. And even there the offering is not made in any place, but **in front of the sanctuary at the altar**, the offering having been first inspected for blemishes by the high priest and the previously mentioned ministers. [Michael W. Holmes, *The Apostolic Fathers*, Third Edition]

He also wrote not long after both Peter and Paul had been martyred, when the persecution was intensifying (AD 64) and a vast multitude of the elect had been killed. This sounds like the Neronian persecution had just begun:

1 Clem 5:1 But to pass from the examples of ancient times, let us come to those champions who **lived nearest to our time**. Let us consider the noble examples that **belong to our own generation**.

1 Clem 5:2 Because of jealousy and envy the greatest and most righteous pillars were persecuted and fought to the death.

1 Clem 5:3 Let us set before our eyes the good apostles.

1 Clem 5:4 There was **Peter**, who because of unrighteous jealousy endured not one or two but many trials, and thus having given his testimony **went to his appointed place of glory**.

1 Clem 5:5 Because of jealousy and strife **Paul** showed the way to **the prize** for patient endurance.

1 Clem 6:1 To these men who lived holy lives there was joined a **vast multitude of the elect** who, having suffered many torments and tortures because of jealousy, set an illustrious example among us.

1 Clem 6:2 Because of jealousy **women were persecuted** as Danaids and Dircae, suffering in this way **terrible and unholy tortures**, but they **safely reached the goal** in the race of faith and **received a noble reward**, their physical weakness notwithstanding. [Michael W. Holmes, *The Apostolic Fathers*, Third Edition]

1 & 2 Clement Have Same Perspective as the New Testament

Furthermore, in the careful analysis of 1 & 2 Clement by the committee members of the Oxford Society of Historical Theology in their now-classic but still-valuable 1905 book entitled, *The New Testament in the Apostolic Fathers*, A. J. Carlyle convincingly shows that 1 & 2 Clement were aware of and were written after *Ephesians*, *Hebrews*, and 1 *Peter* (AD 62-63). This would allow a date no earlier than 63.

Moreover, it is extremely significant that 1 & 2 Clement use the same kind of eschatological *imminency* language in the same *frequency* and *intensity* as those last few New Testament books that were written in the last five years before the Jewish War (AD 61-66). For instance, compare the eschatological uses of the Greek word '*mello*' ("about to occur") in both Clement and the New Testament:

Usage of '*mello*' in Clement

1 Clem 24:1 Let us consider, dear friends, how the Master continually points out to us the **resurrection about to be** [Gk *mello*] of which he made the Lord Jesus Christ the first fruit when he raised him from the dead.

1 Clem 28:1 Since, therefore, all things are seen and heard, let us fear him and abandon the abominable lusts that spawn evil works, in order that we may be shielded by his mercy from the **judgments about to come** [Gk *mello*].

1 Clem 42:3 Having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and full of faith in the word of God, [the apostles] went forth with the firm assurance that the Holy Spirit gives, preaching the good news that **the kingdom of God was about to come** [Gk *mello*].

2 Clem 5:5 Moreover you know, brothers and sisters, that our stay in this world of the flesh is insignificant and transitory, but the promise of Christ is great and marvelous: rest in the **about to come** [Gk *mello*] **kingdom and eternal life!**



2 Clem 6:3 This age and *the [age] that is about to come* [Gk mello] are two enemies.

2 Clem 18:2 For I myself am utterly sinful and have not yet escaped from temptation; but even though I am surrounded by the tools of the devil, I make every effort to pursue righteousness, so that I may succeed in at least getting close to it, because I fear *the judgment about to be* [Gk mello].

2 Clem 20:2 Let us have faith, brothers and sisters! We are competing in the contest of a living God, and are being trained by *the present life* in order that we may be **crowned in the life about to come** [Gk mello].

[Michael W. Holmes, *The Apostolic Fathers*, Third Edition]

Usage of 'mello' in the New Testament

Acts 17:31 because He has fixed a day in which He is *about to judge* [Gk mello] *the world* in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.

Acts 24:15 having a hope in God, which these men cherish themselves, that there is *about to be a resurrection* [Gk mello] of both the righteous and the wicked.

Acts 24:25 But as he was discussing righteousness, self-control and *the judgment about to come* [Gk mello], Felix became frightened and said, "Go away for the present, and when I find time I will summon you."

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with **the glory that is about to be** [Gk mello] **revealed to us**.

Eph 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age

but also in *the [age] about to come* [Gk mello].

2 Tim 4:1 I solemnly charge *you* in the presence of God and of Christ Jesus, who is *about to judge* [Gk mello] the living and the dead, and by **His appearing and His kingdom**:

Heb 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who are *about to* [Gk mello] **inherit salvation**?

1 Pet 5:1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ,

and a partaker also of *the glory that is about to be revealed* [Gk mello]

See also: Heb 2:5; 6:5; 10:27; 13:14; James 2:1; Rev 3:10; 12:5.

Note the amazing similarity between Clement and the New Testament! Clement spoke of the *Resurrection, Judgment, the Kingdom, eternal life, and the age to come* as being "about to occur," just like the New Testament writers did. No preterist can be comfortable with that "about to occur" imminency language coming from a true Christian who lived through the Parousia and wrote afterward! It would mean that either Clement totally missed the Parousia when it happened OR that the Parousia did not occur in AD 66-70. But neither of those two options are acceptable to the full preterist. Therefore, 1 & 2 Clement must have been **written BEFORE AD 70**.

Range of Probable Dates for Clement

We have seen that Clement's two epistles exhibit all the characteristics of having been written at a time when –

- the temple was still standing
- sacrifices were still being offered
- Peter and Paul had recently been killed
- persecution was rapidly intensifying
- Clement was aware of *Ephesians, Hebrews, and 1 Peter*
- the eschatological events were "about to occur"

So, this provides a very tight range of probable dates for *1 & 2 Clement*. The earliest would be soon after Paul and Peter were martyred (late 63 and early 64), and the latest would be either just before or right after the beginning of the Neronic persecution (June–August 64). This places *1 & 2 Clement* somewhere **between late 63 and late 64**.

Conclusion

We have seen that the external evidence for the AD 95 date is unsustainable in view of the absolutely decisive internal evidence pointing to an AD 64 date. This means that all of Clement's statements about the endtime events being **still future** and **about to happen** must apply to AD 70 and not to AD 95. And that completely discredits the futurists' use of Clement against Full Preterism, as well as fellow preterists' use of Clement to deny the Rapture.

Thus, since Clement's two epistles were written near the beginning of the Neronic persecution in AD 64, and since he did not show up after AD 70 to write anything or claim that the endtime events had occurred, then it implies that Clement was either killed in the Neronic persecution soon after he wrote his two epistles or that he somehow escaped the persecution and remained alive until the Parousia, at which time he would have been **changed and taken to heaven** with the rest of the living elect saints. †



GREETINGS, YOU NON-TEXAS goyim! You know, being a recording artist, I can still remember my first recording deal with Columbia Records back in '89: “12 C.D.s for a penny, no further commitment!” (ba-dum, splash). Last month, I released my latest album project, and sales have already been certified “Pewter” level. Only 499,998 more and I’ll reach “Gold” status. Ok, enough ‘Dad Humor.’ The good news is that you can now download the album for FREE on the front page of my website (www.tjsmithministries.com), where you can also download a digital copy of my book “Kingdom Come” for \$1 or the paperback for a little more, along with all of my books. Now, back to the salt mines.

This Age and the Age to Come

I need to deal with one reason why we struggle with biblical understanding. One of the most brilliant theologians alive is N. T. Wright. This guy is scary smart! I have the utmost respect for the ‘amount of study’ he has invested in understanding Scripture, and because of that respect, I must hold him accountable for what he has written about these two ages.

Example 1: “One of the central ways of expressing this hope [of Israel] was the division of time into two eras: the present age and the age to come. The present age was a time when the creator god seemed to be hiding his face; the age to come would see the renewal of the created world. The present age was the time of Israel’s misery; in the age to come she would be restored [T]: a Zionist belief]. In the present age wicked men seemed to be flourishing; in the age to come they would receive their just reward. In the present age even Israel was not really keeping the Torah perfectly, was not really being YHWH’s true humanity; in the age to come all Israel would

keep Torah from the heart (N. T. Wright, “The New Testament and the People of God,” pp. 299-300).

In Mr. Wright’s defense, I wasn’t sure when I first read this if this was his actual opinion or if he was simply explaining the Jewish belief. Here is a clear understanding of his opinions from his book “Surprised by Hope” (p. 139):

“Nor will it do to say, as do some who grasp that part of the point but have not worked it through [T]: N. T.’s slight against preterism], that the events of A.D. 70 were themselves the second coming of Jesus so that ever since then we have been living in God’s new age and there is no further coming to wait [T]: yep, he’s a true Zionist]. This may seem to many readers, as indeed it seems to me, a bizarre position to hold, but there are some who not only hold it but also eagerly propagate it and use some of my arguments to support it” [T]: another backhand slap at preterists, but with an English accent].

What N. T. clearly said was that he does not believe we are living in God’s “new age.” Therefore, the only logical conclusion is that he feels we are still living in the same age as the first-century Jews, still under Torah, and still awaiting a Messiah. Question: Isn’t that the real “bizarre position to hold,” as Wright wrote? According to one of the century’s most ardent scholars, God is not our God . . . yet, and we are not His people . . . yet, even as Scripture screamed loudly that when the old covenant ceased and the new began, that would be the result! Paul wrote about this repeatedly.



N. T. Wri

T. Wright's Stance on Biblical Ages

T. J. Smith

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The real Israel was the New Jerusalem coming down from God. She is our mother, not the fleshly mother of the Torah/Law. Paul couldn't have written any more clearly to those who were reading with the right lenses on (hint hint). The author of Hebrews also made it plain when it was written that the way to the "Most High" place could not be accessed while the earthly temple stood. Therefore, access to God's presence was granted in AD 70 when that shadow of God's dwelling place was cast away like Ishmael and replaced with the 'mystery' that Paul described as "God within." Christ is the temple; we are in Christ; we became the temple.

This could not have happened if we are living in the "this age." Don't think I am beating up on Mr. Wright (although I could take him down!), but every public figure of influence is subject to scrutiny. Lord knows our own Don Preston, Ed Stevens, William Bell, Mike Sullivan, David Curtis, and others get scorched weekly. So, I have no problem subjecting N. T.'s research to some good-old common sense, Scripture, and hermeneutics. Here is another quote from Wright in which he refers to Mark 13 and Luke 13, where Jesus prophesied the destruction of the temple and Jerusalem (which happened between AD 66-70):



N. T. Wright

"One of the main reasons, I suppose (TJ): scratching his head quizzically), why the obvious way of reading the chapter has been ignored for so long must be the fact that in a good deal of Christian theology the fall of Jerusalem has had no theological significance. This has meant not only that Mark

13 is found puzzling, but also that all the references to the same event elsewhere in the gospels - even where it stares one in the face . . . have been read as general as warnings of hellfire in an afterlife, rather than the literal and physical divine judgment through Roman judgment that we have seen to be characteristic of Jesus' story" ("Jesus and the Victory of God," Fortress Press, 1996, pp. 343-344).

I decided to underline the words that stuck out to me in his quote. My thoughts while reading this were,

"Really??? You **suppose**?? You **know** that the obvious way to read this passage is literal and physical?!! You **know** that it's a fact that the Church has ignored the **obvious meaning**? You **believe** that the Church finds this passage puzzling because they place no value on Jewish historical events?"

If I could sit down with Mr. Wright over a spot of tea and crumpets, I would ask:

1. "How can you propagate these untruths that you admit you know are wrong?"
2. "How can you continue to ignore the obvious interpretation of this passage?"
3. "How can you continue to publish works and write volumes of theology ideas, knowing that **you** are the one guilty of placing no theological significance on the fall of Jerusalem, and therefore not reading the chapter in the most obvious way? Mr. Wright, here is what I 'suppose': It is **you** who ignores the obvious way of reading this passage, even when it stares **you** in the face, because **you** place no theological significance on the fall of Jerusalem, and that is why **you** cannot grasp the message of the literal and physical divine judgment through Roman judgment that we have seen to be characteristic of Jesus' story."

In the previous statement by N. T., he was correct about the destruction of Jerusalem having no theological significance in the modern Church. It is sad that the Church has ignored the importance of the Jewish Wars. But beyond that insight, Wright admits that it is difficult to understand, “even where it stares one in the face,” yet he continues to swallow his futurist-Zionist mantra like castor oil without once thinking that maybe he stumbled over something enlightening and inspiring: that Yeshua did EXACTLY what He said, when He said, and how He said He would do it, to THAT generation. Wright goes on to note that today’s scholars, preachers, and laymen tend to read Jesus’ apocalyptic discourse on the Mount of Olives (Matthew 24, Mark 13, and Luke 21) as an account of the end of the space-time universe

N. T. Wright

TJ Smith

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and Jesus’ downward travel to earth in a chemtrail-filled cloud.

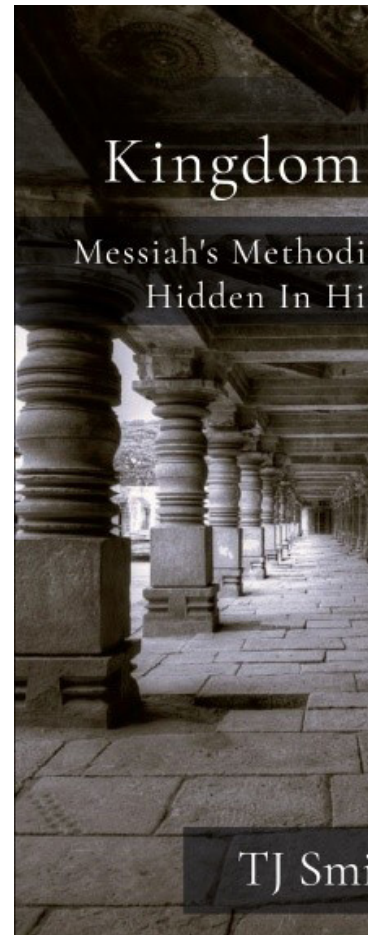
But Wright rejects this view (fortunately) as being totally out of sync with the time and place of Jesus’ first-century ministry and points out in “The Resurrection of the Son of God” (the hardcover version, p. 209):

“We must...stress again: as far as the disciples, good first-century Jews as they were, were concerned, there was no reason whatever for them to be thinking about the end of the space-time universe... There was no reason, either in their own background or in a single thing that Jesus had said up to them at that point, for it even to occur to them that the true story of the world, or of Israel, or of Jesus himself, might include either the end of the space-time universe, or Jesus or anyone else floating down to earth. The disciples were, however, very interested in a story which ended with Jesus’ coming to Jerusalem to reign as king. They WERE looking for the fulfillment of Israel’s hopes, for the story told so often in Israel’s scriptures to reach its appointed climax. And the ‘close of the age’ for which they longed was not the end of the space-time order, but the end of the present evil age...”

Man, o’ man. The problem here is that N. T. already stated that we are still in the same “age” as the first century. He seems to convey two different viewpoints that make it hard to tell where he stands. Surely no person can be this brilliant and perceptive to the nuances of Scripture, yet unable to solve the puzzle. If Jesus was explaining that His first-century judgment “about to come” upon Israel was His divine “coming,” and if the believers all understood that as the “Second Coming” promised to them, then that was probably what it was.

The reason that these passages confound Wright and almost all 19th - 21st century theologians is that they approach the entire doctrine of eschatology from a presupposition that He MUST come back and that it MUST be physical. This is really the unorthodox view. For this doctrine to survive, it must have two “second comings,” which the Bible never referred to. The writer of Hebrews mentioned that God would “in those days” make a new covenant with Israel (which is spiritual now) and would be their God and they would be His people. If God has yet to create this new covenant that we think we’ve been enjoying for 2000 years, then He is not yet our God, and we are not yet His people. That new covenant was the “age to come.” Paul wrote that he and his fellow believers had been transferred from the kingdom of darkness into the kingdom of light. There was no mention of the “kingdom of dusk” in between.

In N. T.’s opinion, we are still paused somewhere in the middle. If N. T. believes that the “age to come” is future, then that means we are all still failing horribly under Torah. We have failed to keep the Law, to make the pilgrimages back to the holy land, and to make sacrifices.



Yet Paul wrote that true Jews were those who believed in Christ and kept Torah with their hearts. This was in the present tense then, meaning that Torah was being kept in the hearts of believers back then, signifying that the prophecies from the Old Testament were fulfilled.

If Mr. Wright is correct, that means:

1. God has not given His laws into our minds.
2. Yahweh has not written His laws on our hearts.
3. He is not our God.
4. We are not His people.

Only some future race of trans-human, chip-implanted, robotic believers will get to reap this wonderful blessing! Is there any pastor in the world preaching that message? Well, sadly there are some misguided teachers out there, and most theologians can't tie the Scriptures together. N. T.'s views seem so clear and logical the way he lays them out, yet it seems that he is the only one struggling to reconcile them when they clearly stare him in the face.

Ok, class, here is a summary in 3rd grade English: There were two ages – the age that they lived in and the age that came. The “age to come” was going to happen when the Jewish Messiah would arrive and establish His eternal Kingdom. The time between these ages was called the “Great Day of Yahweh,” the event that would judge Israel. Therefore, all Jews living up to the 1st century lived in *Olam Hazeah*, Jesus came and transferred them into the *Haolam Ha-ba*, and the Great Day of the Lord occurred circa AD 70 when Messiah's judgment came on Israel. At that point, Yeshua fully consummated His Kingdom.

Hebrews 9:8 speaks of “*the Holy Spirit signifying by this [the sign to come] that the way of the Holy of Holies has not yet been made manifest as long as the first tabernacle is still standing*” [‘this’ refers to the sign of the destruction of the temple]. As Scripture points out, man was unable to enter the Holy of Holies as long as that earthly temple remained (or had symbolic “standing”).

According to N. T. Wright, we are all still awaiting access to the Holy of Holies because we are still under the old covenant, left to scratch out works-oriented faith until God decides to write Torah on the hearts of some distant future generation. Let's apply two illustrations to prove this point.

*“Whoever may speak a word against the Son of Man it shall be forgiven to him, but whoever may speak against the Holy Spirit, it shall not be forgiven him, **neither in this age, nor in that which is coming**”* (Matthew 12:32).

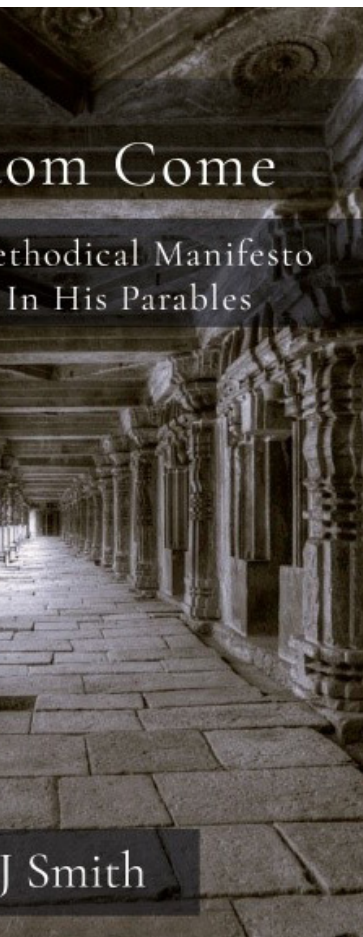
1. If “this age” is our life on earth right now, and if the “age which is coming” is only realized when we die and go to heaven, then why would Jesus even address the fact that blasphemy would not be forgiven in heaven? Who would anyone blaspheme in heaven?
2. If the “age to come” is when Jesus personally, physically comes back and sets up an earthly reign, why would anyone be blaspheming Jesus then? His purpose was supposedly to set things

right, bring heaven to earth, to rid sin and boy bands for good, and to end wars, poverty, and hunger.

So, once again, why would He say that even with heaven on literal earth, blasphemy would not be forgiven? Won't everyone be a believer? It's “Route 66” logic. After a while, you run out of highway.

The correct interpretation of this phrase is that blasphemy would not be forgiven during the transition of the old Mosaic covenant and the birth of the Messianic new covenant. Bernard Ramm would probably agree that the “central truth” here is that Jesus bound Satan and began fulfilling the characteristics of His Kingdom.

It is imperative to grasp the problems with misinterpreting Scripture and failing to understand the cultural, linguistic uses. Now, go download my free album and buy a book! Follow me for more culinary tips!✚



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

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

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

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

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



Preterism
Preterism
Preterism

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