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FULFILLED! *Magazine*

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

LEVITICUS 26

REVELATION 6

**The Must-See Connection Between
Revelation 6 And Leviticus 26**

Editor's Note...

JOHNSON CITY, TENNESSEE IS is just a 2-hour drive from where my family and I live in Upstate South Carolina. I didn't realize that any part of Tennessee was that close to us until I saw an announcement from Brad Robertson that he would be hosting a conference in Johnson City later this year. A quick search on Google Maps revealed the relatively short distance to the site of the conference, which my family plans to attend, possibly along with others from our church. As can be seen in the ad included in this issue, Gracereach Conference will be held October 23-24, 2026 (Friday evening and Saturday morning) at The Brinkley Center (East Tennessee State University).

Brad Robertson, in this issue, has also contributed his first article for Fulfilled! Magazine. In his article, Brad explores a number of connections between the judgments listed in Leviticus 26 and the seal judgments found in Revelation 6. As Brad points out, Leviticus 26 notes four times that sevenfold judgments would be in store for Israel if the people continued to walk in disobedience, and it's no coincidence that there were seven seals, seven trumpets, and seven bowls in the book of Revelation. Many more details and specific comparisons can be found in Brad's article.

Also in this issue, Robert Cruickshank, Jr. offers a commentary on the first four verses of Zechariah 14. He points to a fulfillment of these verses in the Roman period of the first century AD. I did a search in the archives of Fulfilled! Magazine and only found one article on the book of Zechariah from 15 years ago, in 2011. Many thanks to Robert for covering a text that hasn't been covered in this magazine for quite a while.

Ed Stevens will be taking a break from contributing articles for the next few issues in order to focus on his website. For this issue, he shared a shorter article that doesn't focus on history but rather lays out 12 points on the authority of Scripture and how that authority has been established. Ed shared that he put this together for someone who had questions about the Roman Catholic dogma of Apostolic Succession.

To close out this issue, T. J. Smith continues his series on the parables of Jesus from the book of Mark with an article on The Parable of the Sower. Too often while I was growing up, the TV in our living room featured televangelists who would use this passage to declare that "a hundredfold blessing" would come to those who sent in "a love offering of \$___ or more." T. J., of course, digs deeper into this passage and draws out entirely different (and far more valid) lessons, not the least of which is the importance of both hearing and understanding, seeing and knowing, and walking in what God has prepared for those who love Him.

*"Now may the Lord of peace Himself continually grant you peace in every circumstance...
The grace of our Lord Jesus Christ be with you all" (2 Thess 3:16-18 NASB).*

Blessings in Christ,

Adam Maarschalk



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“Behold a day is coming for the Lord, when the spoil taken from you will be divided in your

ZECHARIAH SAYS *“A DAY is coming for the Lord”* to set this section apart from the “day” spoken of in the previous chapter (Zech 13:1), a chapter that focused on the events of the Maccabean Wars.¹ Zechariah’s prophecy spans the history of the Jewish people after the return from exile – beginning with the Persian period (chapters 1-11), on through to the Grecian period (chapters 12-13), and finally culminating in the Roman period (chapter 14). As such, chapter 14 finds its fulfillment in the first century AD.

The chapter opens with an introductory snapshot summary of the Roman-Jewish War, and verse 1 focuses on a major root cause for that war. Zechariah tells his Jewish audience that this coming day would be a day *“when the spoil taken from you will be divided in your midst.”* This is a picture-perfect description of the actions of Gessius Florus (Roman procurator of Judea from AD 64-66)² – actions which prompted the war, according to Josephus. As such, Josephus’s description of Gessius Florus’s atrocities reads like a commentary on Zechariah 14:1.

Whereas the former procurator (Albinus) “concealed his wickedness and was careful that it might not be discovered,” Gessius Florus behaved “as though he had been sent on purpose to show his crimes to everybody.”³ While Albinus “did the greatest part of his rogueries in private,” Gessius Florus “did his unjust actions to the harm of the nation after a pompous manner.” Rather than getting “money out of single persons,” Gessius Florus “spoiled whole cities” and did “publicly proclaim it all the country over.” “It was Florus who necessitated us,” Josephus continues, “to take up arms against the Romans.”⁴

Unlike robbers who normally sneak into homes in the dead of night and divide up their acquisitions in private,

the spoil of Gessius’s unjust acts were **divided** in the Jews’ very **midst**. This very public plundering of the Jewish people and their possessions coincides with Zechariah’s portrayal of events.

“For I will gather all the nations against Jerusalem to battle, and the city will be taken, the houses plundered, and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city” (Zech 14:2 ESV).

Zechariah says that the Lord will *“gather all the nations against Jerusalem to battle,”* and this leads some to conclude that it cannot be speaking of AD 70 since *all the nations* of the world did not participate in that war.⁵ In a context like this, however, a phrase like *“all the nations”* simply refers to the nations within proximity to the subject.

For example, 1 Chronicles 14:17 says that the Lord brought the fear of David upon “all nations.” Likewise, 2 Chronicles 32:23 says that Hezekiah, the king of Judah, was exalted in the sight of “all nations.” Speaking of Nebuchadnezzar, the king of Babylon,

Jeremiah 27:7 says that “all nations shall serve him.” In Psalm 118:10, David says, “All nations surrounded me.” In each case, the language is localized to the geographical subject matter and doesn’t refer to every nation from around the globe. Consequently, Zechariah would be saying that Jerusalem will be attacked by *“all the nations”* within the city’s geographical proximity.

This is exactly what happened in AD 70. As Ken Gentry writes, “Zechariah 14:1-2 pictures the Roman imperial forces joining the various client kings who engage the Jewish War AD 67-70. This war is conducted by an empire of ‘nations’ (v 2), consisting not only of the Romans but the lands of Syria, Asia Minor, Palestine, Gaul, Egypt, Britain,

“Zechariah 14:1-2 pictures the Roman imperial forces joining the various client kings who engage the Jewish War AD 67-70.”

Zechariah 14

Robert Cruickshank, Jr.

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in your midst” (Zechariah 14:1 ESV).

and others. Client kings, such as Antiochus, Agrippa, Sohemus, Malchus, and Alexander, provide auxiliary forces for Rome during the Jewish War.”⁶ Daniel Morais concurs, writing:

“In vs. 2, Zechariah predicts that the LORD will ‘gather all the nations to Jerusalem to fight against it.’ The Roman army that attacked Jerusalem in A.D. 70 was not exclusively Roman. It consisted of a number of auxiliary cohorts. These auxiliary cohorts consisted of soldiers that were not Roman citizens and thus were comprised of a diverse array of ethnic groups.”⁷

During the siege, Zechariah says that **“the city will be taken, the houses plundered, and the women raped.”**

Thus, the prophet highlights three key elements in conjunction with the coming judgment upon Jerusalem: **1)** the siege of the city, **2)** the reference to houses, and **3)** the mention of women. Jesus, in turn, echoes these words in precisely this order in the Olivet Discourse. He speaks of **1)** the siege of the city (Luke 21:20) and **2)** the urgency of evacuating one’s house (Luke 21:21; cf. Matt 24:17; Mark 13:15-16), and **3)** He shows a heightened concern for women during this time (Luke 21:23). As Jonathan Menn states, “The Olivet Discourse is a ‘retelling’ of Zechariah 14.”⁸

In turn, the words of both Zechariah and Jesus are again retold as the events of that era unfold. The city was in fact taken, the houses were in fact plundered, and the women were in fact raped. Roman temple images of the time portray the victims “desperately” trying “to protect their children” as they were assaulted,⁹ reflecting Jesus’ own words: “*Woe to those who are with child and to those who nurse babes in those days*” (Luke 21:23). Zechariah’s three-fold emphasis (city, houses, women) was echoed

by Jesus, and both of their voices were echoed in the sounds of the war.

The echoes of the prophecy continue to reverberate in history, as Zechariah says that **“half of the city shall go out into exile, but the rest of the people shall not be cut off from the city.”** The sound of Zechariah’s voice is again heard in Jesus’s own words, when He says, “*At that time there will be two men in the field; one will be taken and one will be left. Two women will be grinding at the mill; one will be taken and one will be left*” (Matt 24:40). These are two different ways of saying the same thing, and their prophetic words can again be heard in the chorus of history.

As D. A. Carson notes, there was never “so high a percentage of a great city so thoroughly and painfully exterminated and enslaved as during the Fall of Jerusalem.”¹⁰ According to Josephus, 97,000 Jews were taken prisoner by the Romans.¹¹ They were taken prisoner because Titus’ soldiers had “grown weary” and were “quite tired” of killing them.¹² Josephus tells us that the soldiers had “hoped to get some money by sparing them” but ended up selling “the rest of the multitude, with their wives and children, at a very low price.”¹³

The low price was because those to be sold “were very many” but “the buyers were few.”¹⁴ Thus, they were “sold for little or nothing.”¹⁵ In short, they were sold “for a trifling price per head, as supply was far in excess of demand,” as Josephus puts it.¹⁶ At that point, it wasn’t even worth the Romans’ time to try and sell them anymore. In the end, the vast multitude of Jews remaining alive were simply put into bonds and taken to the mines of Egypt to work as free labor.¹⁷ The final fate of these first-century Jews is as tragic as it is heartbreaking, and it fulfills the words of both Zechariah and Jesus – as they were in fact taken and exiled.¹⁸

“... the words of both Zechariah and Jesus are again retold as the events of that era unfold.”

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“Then the Lord will go forth and fight against those nations, as when He fights on a day of battle” (Zech 14:3).

On the surface, this verse does not seem to fit the events of the Roman-Jewish War. After all, Zechariah says that **“the Lord will go forth and fight against those nations”** that attack Jerusalem. Rome’s consortium of nations was successful in their incursion on the city rather than vice versa. As George L. Klein points out, however:

“The statement that ‘the LORD will... fight against those nations’ contains a significant ambiguity that has the potential to alter the meaning of the verse dramatically.... The question turns on the meaning of the preposition *bē*. This preposition commonly means ‘in’ or ‘among’ (Zech 6:5). If this is the intended meaning of the preposition, it would mean that the Lord continues to fight with the nations against Jerusalem.”¹⁹

Consequently, the Septuagint renders the verse: **“And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war.”**²⁰ Ironically, so does John Nelson Darby (the father of Dispensationalism): **“And Jehovah will go forth and fight with those nations, as when He fought in the day of battle.”**²¹

Taken in this light, the meaning is that the Lord would fight *with* Rome and her allies as His tools to punish His people – just as He had done in the past. For example, God calls Assyria **“the rod of My anger. And the staff in whose hands is My indignation, I send it against a godless nation. And commission it against the people of My fury. To capture spoils and to seize plunder, and to trample them down like mud in the streets”** (Isa 10:5-6). Similarly, Babylon is the Lord’s sword that accomplishes His purposes against His own people in the book of Ezekiel (Ezek 21:1-19).

Just as the Lord fought **“as when He fights on a day of battle”** in the past, He would do so again. Just like God used the Assyrians and the Babylonians against His people in the Old Testament, He would do the

same with the Romans and their allies in AD 70. The Lord fought *with* those nations in AD 70 just as He had fought “with” the nations, against His own disobedient people, in the Old Testament.

“On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward” (Zech 14:4).

For example, Psalm 98 opens with a call for God’s people to sing and shout to the Lord and praise Him with musical instruments (Ps 98:1-6). Literal. But then the Psalmist calls for the rivers to clap their hands, and for the mountains to sing together with joy (Ps 98:8). Not literal. Rivers can’t clap; they don’t have hands. And mountains can’t sing; they don’t have vocal cords.

Throughout the Bible, mountains tremble (Ps 18:7; 46:3) and depart (Isa 54:10). They melt like wax (Ps 97:5; Mic 1:4) and are crushed into dust (Isa 41:15). Mountains collapse and shatter (Hab 3:6). Mountains are laid to waste and moved into the sea (Isa 42:15; Ps 46:2). They are thrown down to the ground (Ezek 38:20). Mountains are made glad (Ps 48:11) and break forth into singing (Ps 98:8; Isa 44:23; 49:13; 55:12). God tells Ezekiel to prophesy to the mountains of Israel (Ezek 36:1, 4, 6). And the Psalmist says, **“The mountains skipped like rams, and the hills skipped like lambs”** (Ps 114:4, 6).

Regarding passages like these, we can ask: Do mountains have emotions? Do they have vocal cords? Do mountains have ears? Do mountains have legs? Can they literally skip?²² Etc. The answer is obvious, and equally obvious is the strong usage of metaphor in these passages.

The melting, crushing, and movement of the mountains symbolizes God’s judgment in these passages. And the mountains being glad, breaking into joyous song, and hearing the words of a prophet, symbolize God’s people.

Next, Zechariah tells us that **“the M in two from east to west.”** At this point, the passage moves from things that are literal in nature to more symbolic. This is not at all unusual. We mix the literal with the symbolic. And it becomes more obvious, when they start talking about

Zechariah 14

Robert Cruickshank, Jr.

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The mountains, therefore, are used as metaphors to signify both God's judgment and God's people.

Zechariah's imagery of the splitting mountain symbolized both 1) God's judgment, and 2) God's people. It makes perfect sense that this would represent the situation at the time of Christ. The first-century Jews would be forced to decide regarding the claims of Christ. The severance of the mountain characterized the severing effect that this decision would have upon all involved. The outcome of their individual choice would make all the difference for them in terms of the judgment coming down the road. Jesus was "the stone which the builders rejected" (Matt 21:42) and that would crush those upon whom it fell (Matt 21:44). That's the judgment. His message would divide father against son and mother against daughter (Lk 12:53). That's the severing of the people. Zechariah captures it all through one vivid illustration.

Jesus's powerful message would create a "great divide" among the people, and Zechariah portrays this through a picture of the **Mount of Olives** being "*split in two*

from east to west by a very wide valley."

This coincides with the message of the Prophet Joel almost 300 years earlier:

*"M u l t i t u d e s ,
multitudes, in the
valley of decision! For
the day of the Lord is*

*near in the valley of decision. The sun and the moon
are darkened, and the stars withdraw their shining"*
(Joel 3:14-15).

We know from the Apostle Peter that Joel's prophecies found their ultimate fulfillment in the "last days" of the first century (Acts 2:16-21). Stephen M. Thurstan does a nice job tying Joel 3 in with Zechariah 14 as both prophets' messages converged:

...a supernatural 'highway' is created by God wherein all natural obstacles are taken out of the way so that all peoples from all over the world can come to His holy mountain and city, the New Jerusalem from above that is also depicted for us in Zechariah chapter 14 and

Joel chapter 3. None of these ideas being presented to us are to be taken literally, but are only natural ideas being used to convey a spiritual deliverance of God's people using the analogies of past deliverances, animals or whatever, for illustrative purposes.²³

In other words, the prophets used vivid imagery, based on natural geography, to convey spiritual truth. Zechariah is following this tradition through his picture of the mountain splitting.

This east-to-west splitting of the mountain, in turn, results in "*one half of the Mount*" being "*moved northward, and the other half southward.*" For the ancient Israelite, north and south were far more than merely directional points on a map but carried "heavy mythic connotations."²⁴ Generally speaking, the south was viewed in a positive light, being associated with Yahweh and faithfulness to Him – as God came to His people from the south (Deut 33:1-2; Judg 5:4-5; Hab 3:3). The north, on the other hand, had negative connotations and was associated with apostasy, rebellion and idolatry – as the influence of pagan religions stemmed heavily from the north (Ezek 8:3-18).

When an Israelite thought of the north in theological terms, he or she would have recalled apostasy from the Lord, while the south would have brought to mind faithfulness to Him. It is quite fitting then that the great divide among the people, created by Jesus' stance on the Mount of Olives, would have been symbolized by the splitting mountain moving in northward and southward directions, specifically. This reinforces the correlation between these directional points and the theological messaging that they convey—the difference between spiritual adultery and covenant loyalty.

According to Stephen in Acts chapter seven, the first-century Jews who rejected their Messiah were doing just as their fathers had done (Acts 7:51) when they served the host of heaven and worshiped false gods (Acts 7:41-42). In other words, Stephen's message to them was that rejecting Jesus is equivalent to idolatry. Perhaps this is why Jesus told them, "*You are of your father, the devil*" (John 8:44). Just as their fathers had a choice to make between following the Lord, who came to them from the south, or following the false gods of

"the Mount of Olives shall be split
at this point in the prophecy, Zechariah
is parallel in nature to something that is a bit
unusual, as the biblical writers often
do. And this often happens, ironically
enough about mountains.

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the pagan nations to the north, Jesus was now the final ultimatum between loyalty and apostasy. Stephen laid out that ultimatum early on in Acts, and Zechariah symbolized it through the movements of the splitting mountain even earlier in 520 BC.

Zechariah 14

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Recap

Verse 1

Zechariah foretells a coming time when

Roman leaders would openly seize wealth and property from the Jewish people. This fits the public plundering of Judea by the Roman governor Gessius Florus, which helped trigger the war.

Verse 2

“All nations” refers to Rome and its nearby allies. Jerusalem would be attacked, homes looted, women abused, and many people taken away – events fulfilled during the Roman siege of AD 70 and echoed by Jesus’ warnings.

Verse 3

God is not fighting against Rome but working *through* Rome. Just as God once used Assyria and Babylon, He used the Romans to judge His own disobedient people.

Verse 4

The Mount of Olives “splitting” is symbolic, not literal. It pictures the deep division caused by Jesus, between faithfulness and rebellion – as people had a choice to make regarding how they would respond to Him.

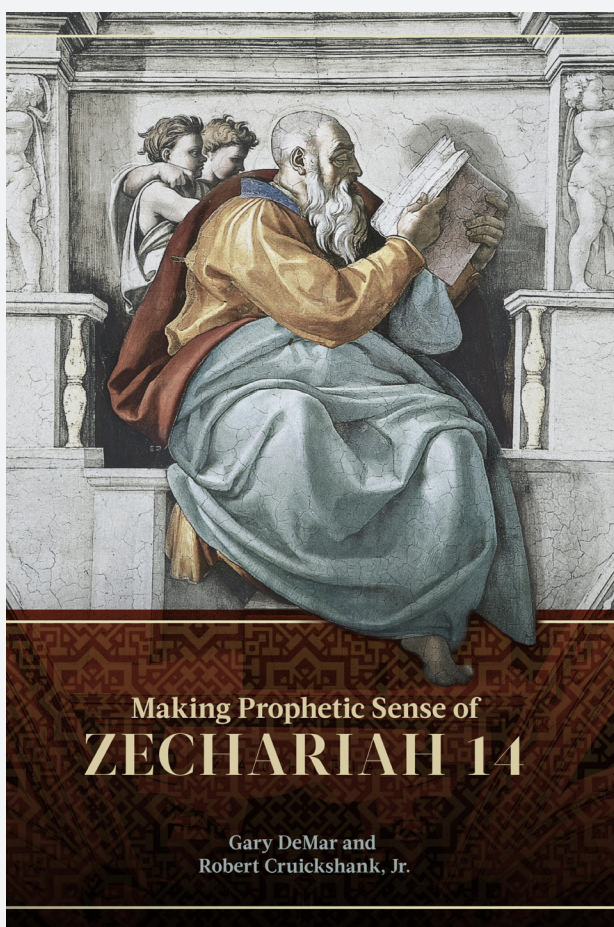
Takeaway

Zechariah reminds us that we all have a choice to make regarding the claims of Christ. In the first century, how people responded to Him determined their outcome. Today, the claims of Christ still divide, and how we respond to Him still matters. Though historically fulfilled in the past, this passage has ongoing implications that last. In principle, that same divide runs through every generation. When we’re going through the valleys of decision in our own lives, let’s make decisions that place us on the right side of that great divide. †

(For a more in-depth treatment of these verses, see: Gary DeMar and Robert Cruickshank, Jr., *Making Prophetic Sense of Zechariah 14* [The American Vision: 2026], <https://store.americanvision.org/products/making-prophetic-sense-of-zechariah-14>.)

1. See: Robert E. Cruickshank, Jr., Zechariah 12 and the Victories of the Maccabees, <https://bit.ly/4jmavLi>; Zechariah 13: From the Resistance to the Remnant, <https://bit.ly/4qAwn8b>; Daniel Morais, Zechariah 13 Fulfilled in the Maccabean Wars: A Preterist Commentary | Revelation Revolution, <https://bit.ly/470VJ8m>.
2. “Palestine: Hasmonean, Priest, Princes,” *Britannica*, <https://bit.ly/3Dho5yX>
3. Josephus, *Antiquities*, 20.11.1, <https://bit.ly/3MWd76x>
4. Josephus, *Wars*, 2.14.2, <https://bit.ly/4shremX>
5. See Thomas Ice, “Preterism and Zechariah 12-14,” The Pre-Trib Research Center, <https://bit.ly/4kkFG9Q>; Alex Dodson, “The Meaning of the Attacks on Jerusalem in Zechariah 12-14 (Part 2),” Watchman Radio Hour with Alex Dodson, <https://bit.ly/4bpV5BC>.
6. Kenneth L. Gentry, “Zechariah 14 in Postmillennialism,” (2) <https://tinyurl.com/ht8tursr>
7. Daniel Morais, Zechariah 14 Fulfilled: A Preterist Commentary, <https://tinyurl.com/yj2rxjvm>
8. Jonathan Menn, *Biblical Eschatology*, 2nd ed. (Eugene, OR: Resource Publications, [2013] 2018), 446.
9. Steve Mason, *A History of the Jewish War: AD 66-74* (New York: Cambridge University Press, 2016), 103; see also: Caryn A. Reeder, “Wartime Rape, the Romans, and the First Jewish Revolt,” *Journal for the Study of Judaism* 48.3 (2017), 370.
10. Quoted by Kenneth L. Gentry, Jr. in “Zechariah 14 in Postmillennialism (2),” *Postmillennial Worldview*, <https://bit.ly/3EYoxCF>
11. Josephus, *Wars*, 6.9.3
12. Josephus, *Wars*, 6.8.2
13. Josephus, *Wars*, 6.8.2
14. Josephus, *Wars*, 6.8.2
15. Flavius Josephus, *The War of the Jews and the Destruction of Jerusalem*, 484, note 28
16. Daniel Morais, Zechariah 14 Fulfilled: A Preterist Commentary, <https://bit.ly/3QE24NU>
17. Josephus, *Wars*, 6.9.2
18. On the fate of the Israelites returning to Egypt, see Deut 28:68; Hos 8:13.
19. George L. Klein, *Zechariah: The New American Commentary* (Nashville: B & H Publishing Group, 2008), 402
20. Zechariah 14 Brenton's Septuagint Translation, <https://bit.ly/49f7isj>

21. Zechariah 14 (Darby's Translation), <https://bit.ly/43hllw8>
22. As Ralph Woodrow writes, "It was not uncommon for prophets to use figurative expressions about the Lord 'coming' down, mountains trembling, being scattered, and hills bowing (Hab. 3:6, 10); mountains flowing down at his presence (Isaiah 64:1, 3); or mountains and hills singing and the trees clapping their hands (Isaiah 55:12)" (Ralph Woodrow, *His Truth is Marching On: Advanced Studies on Prophecy in the Light of History* [Riverside, CA: Ralph Woodrow Evangelistic Association, 1977], 110). Ralph Woodrow Evangelistic Association, <https://bit.ly/4ijFpSU>.
23. Stephen M. Thurstan, *Jesus Concerning Israel, the Land, the Temple, and the City* (Self-Published via Lulu, 2012), 9
24. Bernard Batto, *Slaying the Dragon: Mythmaking in the Biblical Tradition* (Louisville, KY: John Knox Press, 1992), 159



"The complexities of the fourteenth chapter of Zechariah [are] 'the expositor's nightmare,' twenty-one verses that challenge all eschatologies." — Martin Selbrede

"In this chapter, I give up, for I am not sure what the prophet is talking about." — Martin Luther

There was a first audience to receive what was revealed to Zechariah, and much interpretive difficulty arises from failing to understand Scripture as the original readers would have. Can you imagine someone saying, "This is not for us; we can rest easy. It's really meant for a single generation thousands of years in the future"? The better approach is to investigate the prophecies in terms of their time and place in redemptive history.

Zechariah 14 has been interpreted in various ways throughout history. The chapter describes a future "Day of the Lord." How far in the future is that time, and what events does the final chapter of Zechariah describe?

Making Prophetic Sense of Zechariah 14 covers a lot of ground, including the history of interpretation going

back centuries. As this volume points out, interpretations vary, and some are radically different, even when they agree on the time of fulfillment. There is no consensus, given the fact that it's one of the most difficult prophetic sections found in Scripture, as many well-known and respected commentators have admitted.

The unique feature of this work is that it contains commentaries by two people, Robert Cruickshank, Jr., and Gary DeMar. While they may differ along the way, they both agree that the prophecy has been fulfilled.

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TO UNDERSTAND THE JUDGMENTS of Revelation, we must have a firm understanding of the judgments contained in the old covenant/testament law of Moses. If we do not understand these judgments and do not see the connection of these old covenant/testament judgments to Revelation, then we will misunderstand Revelation, and, therefore, misinterpret and misapply the book of Revelation. As we compare the judgments in Revelation 6 with the old covenant judgments in Leviticus 26, we will see the connection between the two. By seeing these connections, the book of Revelation becomes much clearer.

Before we begin this comparison of Leviticus 26 with Revelation 6, let's define the old covenant/testament. Commonly, the old covenant/testament is referred to as a set of thirty-nine books. However, the Scriptures define the old covenant/testament as a set of laws that governed the nation of Israel after they were freed from Egypt and after they wandered in the wilderness for forty years (Exodus-Deuteronomy).

These old covenant laws (commandments) had blessings for obedience and punishments (judgments) for disobedience (Leviticus 26 and Deuteronomy 28-29). These laws, blessings, and punishments form the foundation for a proper understanding, interpretation, and application of the entire Bible. Without this understanding, the Bible will continually be misunderstood, misinterpreted, and misapplied. With this in mind, let's take a comparative look at the judgments in Revelation 6 with the judgments in Leviticus 26.

Both Revelation 6 and Leviticus 26 contain judgments or punishments. In this series of comparative studies, we will clearly see that these judgments are the same. Leviticus 26 contains the judgments or punishments toward the people of Israel for breaking the decrees, laws and regulations that the Lord established at Mount

Sinai between Himself and the Israelites through Moses (Leviticus 26:46). Leviticus 26:14-16 makes this clear:

“But if you [old covenant Israel] will not listen to me [God] and carry out all these commands, and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, then I will do this to you...”

In Leviticus 26:16-39 (see also Deuteronomy 28:15-68), God listed the punishments/judgments that would come upon old covenant Israel for violating the old covenant of law. Prior to listing these punishments, God listed the blessings for obedience in Leviticus 26:1-11 (see also Deuteronomy 28:1-14). These blessings included:

- rain
- land that produced food
- trees that produced fruit
- peace in the land of Israel
- beasts (armies of the nations) would not defeat Israel with swords
- Israel would defeat their enemies
- the nation of Israel would be fruitful and multiply

These blessings would come if the people did not worship the demonic gods of the other nations (for example, see Leviticus 20:1-5; 26:1), kept the Sabbaths (read Leviticus to learn about the Sabbaths), respected the sanctuary (tabernacle, temple - Leviticus 26:2), and obeyed the law (Leviticus 26:3). However, if the people of old covenant Israel violated the law by worshipping demonic gods, ignoring the Sabbaths, dishonoring the sanctuary, and disobeying the law's commandments, then punishment would come upon them. These punishments would be dispensed in four sevenfold judgments (Leviticus 26:18, 21, 23, and 28 - compare these judgments with the

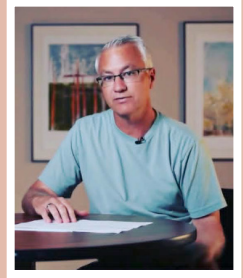
Both Revelation 6 and Leviticus 26 contain judgments or punishments. In this series of comparative studies, we will clearly see that these judgments are the same.

Connection Between Rev 6 and Lev 26

Brad Robertson

Brad's passion is to help people examine God's word, encounter God's grace, and experience life change. He has written several books that can be found at his website:

<http://www.gracereach.org>



judgments of the seven seals, seven trumpets, and seven bowls of Revelation). These punishments included:

- terror, disease, fever
- enemies will defeat the people of Israel and rule over them
- enemies will eat their food
- land will not produce food (famine)
- trees will not produce fruit (famine)

One of the most severe judgments upon the people of Israel for breaking the covenant is found in Leviticus 26:23-25: a sword of vengeance would be brought against them.

“If in spite of these things [first set of punishments for breaking the law] you do not accept my correction but continue to be hostile toward me, I myself will be hostile toward you and will afflict you for your sins seven times over. And I will bring the sword on you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.”

The sword represented armies from other nations attacking, desolating, and destroying Israel. The sword of judgment happened three times in Israel's history: Assyria (722 BC), Babylon (586 BC), and Rome (AD 70). The sword of judgment would bring the following punishments upon Israel (Leviticus 26:23-39):

- beasts (foreign nations) would attack them, take their children, kill their livestock (famine), and desolate their cities and country
- plagues would infect them

- they would be delivered in the hands of their enemies
- their food supply would be weighed and rationed out to the people
- there would not be enough food (famine)
- they would eat the flesh of their children
- their demonic idols would be destroyed
- their cities would be reduced to rubble
- their sanctuaries (dwelling places - homes of people, worship buildings - synagogues, demonic places of worship) would be destroyed and left desolate,
- their enemies would be appalled by what they saw
- the people would be scattered into the nations

NOTE: Leviticus 26:23-39 described exactly what happened in AD 70 when Rome destroyed Israel, their people, their cities, synagogues, and the temple, which is what Jesus referred to in Matthew 24-25, Mark 13, and Luke 21.

As we compare Revelation 6 with Leviticus 26, we will see that the judgments or punishments contained in Leviticus 26 are the same judgments that are contained in Revelation 6.

In Revelation, there is a scroll that has seven seals (Revelation 5-6). When these seven seals are broken, they contain seven trumpets and seven bowls (Revelation 6-19). The seven seals, seven trumpets, and seven bowls are all associated with judgment. The seven trumpets expound upon the seven seals. The seven bowls expound upon the seven trumpets.

Let's examine the seven seals of Revelation 6 and compare them with Leviticus 26. The seven seals of Revelation 6 harken back to Leviticus 26 and the sevenfold judgements that would come upon the people of Israel for violating the law of Moses. As the six seals

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in 6 and Leviticus 26
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comparative studies, we
that these judgments

are broken in Revelation 6, we see the same judgments that are contained in Leviticus 26.

Revelation 6 & Leviticus 26

Brad Robertson

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The first two seals contain two riders on horses, with both riders possessing a **sword**. The two swords represent judgment. Remember from

Leviticus 26 that the word **sword** is used by God to bring judgment upon old covenant Israel for violating the law of Moses (the word **sword** is used **seven** times in Leviticus 26).

The judgments brought about by the sword are listed in Revelation 6:4-15. The judgments include peace being taken from the land (Revelation 6:4).

NOTE: Some Bibles translate the Greek word *ge* in Revelation 6:4 as *land* and others as *earth*. It is vital to understand that the word **land** is the correct translation, not earth. The judgments of Revelation 6 are taking place in the **land** of Israel and not over the entire earth. For example, the twelve tribes in Revelation 1:7 refer to the tribes in the **land** of Israel, not throughout the earth. Again, some translations use the word **land** and others **earth**. However, the correct contextual translation is the word **land**. This becomes clear as one studies the seven trumpets and seven bowls in Revelation, and as one studies the words of Jesus in Matthew 23:33-39; Matthew 24-25; Mark 13; Luke 19:41-44; Luke 21; and Luke 23:26-31.

Young's Literal Translation correctly translates the Greek word *ge* (the Greek word for land or earth) as **land** in Revelation 6:4.

*...and there went forth another horse - red, and to him who is sitting upon it, there was given to him to take the peace from the **land**, and that one another they may slay, and there was given to him a great sword.*

The MACE New Testament also correctly translates Revelation 6:4.

*...and there went out another horse that was red: and power was given to him that sat thereon, to banish peace from the **land**, and to make men kill one another: and there was given unto him a great sword.*

This land is the land of Israel. It is the same land that God promised to give to Abraham in Genesis 12:1-3. It is the

land where most of the Bible takes place. And it is the land where Jesus lived.

*After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother and go to the **land of Israel**, for those who were trying to take the child's life are dead" (Matt 2:19-20).*

It is in the land of Israel where the judgments of Revelation 6 take place. In these judgments, peace is taken from the land of Israel, which is exactly what Leviticus 26:14-39 described.

The word **land** is used 15 times in Leviticus 26, referring to the geographical location of the blessings and punishments. This geographical location is the land of Israel. As we continue to examine the judgments of Revelation 6, we will see that the judgments are the same as Leviticus 26.

The judgments of Leviticus 26 take place upon the land of Israel as do the judgments of Revelation 6. The judgments of Revelation 6 are symbolized by the swords of the first two riders in Revelation 6:1-4. Remember, in Leviticus 26, that the word **sword** is used by God to symbolize judgment upon old covenant Israel for violating the law of Moses (the word **sword** is used **seven** times in Leviticus 26).

Let's continue to take a look at the judgments of Revelation 6 and see how they compare with Leviticus 26. In Revelation 6:5-6, we read about the following judgments:

- peace taken from the land of Israel
- death
- weighing and rationing of food

Compare Leviticus 26:26 (rationing the bread by weight) with Revelation 6:5-6 ("Two pounds of wheat for a day's wages, and six pounds of barley for a day's wages.") These are the same judgments in accordance with violating the law of Moses.

Let's continue the comparisons between Revelation 6 and Leviticus 26. In Revelation 6:8, the words **sword**, **famine**, **plague**, and **beasts** are used.

Then I looked and saw a pale green horse. Its rider's name was Death, and Hades followed close behind. And they were given authority over a fourth of the earth

It is the land of Israel where the judgments of Revelation 6 take place. In these judgments, peace is taken from the land of Israel, which is exactly what Leviticus 26:14-39 described.

[land of Israel], to kill by **sword**, by **famine**, by **plague**, and by the **beasts** [the armies of nations] of the earth [land of Israel].

The words *sword*, *plague*, and *beasts* are also used in Leviticus 26. *Famine* is directly implied in Leviticus 26 because of the lack of food in the land of Israel, resulting in food being measured on scales and then rationed (Leviticus 26:26), and the flesh of children being eaten (Leviticus 26:29). **Note:** According to Josephus (the Jewish historical writer during AD 70), parents ate the flesh of their children just before the fall of Jerusalem in AD 70.

Let's look at another comparison. In Revelation 6:9-10, we see the **avenging** of the blood of those who were killed for their belief in Jesus. Revelation 6:9-10 reads,

And when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony [those up to AD 70 who were killed for their belief in Jesus...the killings

*began when Stephen was killed in Acts 7] they had upheld. And they cried out in a loud voice, "How long, O Lord, holy and true, until You **avenge our blood** [the blood of those who were killed by unbelieving Israel - the same ones who rejected Jesus and had him crucified] and judge those [those who killed the believers in Jesus] who*

dwell upon the earth [land of Israel]?"

Compare the **avenging** of blood in Leviticus 26:25 with Revelation 6:9-10. Leviticus 26:25 reads,

*And I will bring the sword on you to **avenge the breaking of the covenant**. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.*

Jesus spoke about the days of **vengeance** in Luke 21:20-22.

But when you [the people of Israel] see Jerusalem surrounded by armies [AD 70], you will know that her desolation is near [the judgments for violating the Old Testament/covenant of law - see Leviticus 26 and Deuteronomy 28]. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country stay out of the city. For these are

the days of vengeance, to fulfill all that is written [see Leviticus 26 and Deuteronomy 28 and 32].

Jesus continued in Luke 21:23-24:

How miserable those days [when the judgments of the old covenant law arrive] will be for pregnant and nursing mothers! For there will be great distress upon the land [of Israel] and wrath against this people [the people of Israel who violated the covenant of law, rejected Jesus as the Christ, and killed many of those who believed]. They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.

Note: Notice Jesus' use of the words *vengeance*, *land*, *this people*, and *sword*. His words are referring to the people of Israel in the land of Israel under the law of Israel.

Leviticus 26:25, Revelation 6:9-10, and Luke 21:21-24 all display vengeance against Israel for violating the law. Part of this vengeance was the avenging of the blood of those from Israel who believed in Jesus (Rev 6:9-10).

Many of the Jewish believers in Jesus in the first century were killed by their fellow countrymen. Revelation 6:9-10 refers to the vengeance upon the Jewish unbelievers for killing (spilling the blood of) their fellow countrymen who were believers. This vengeance occurred during the time leading up to AD 70 and in AD 70.

Let's continue comparing the judgments in Revelation 6 with the law-based judgments in Leviticus 26. The sixth seal in Revelation 6:12-16 contains **terror** because the day of vengeance arrived. Notice, in Leviticus 26, **the terror that would seize the people of Israel** as a result of the judgments coming upon them for violating the law.

Relating to the terror of the judgments, one interesting comparison is the words of Jesus in Luke 23:26-30 to **the daughters of Jerusalem** concerning judgment upon Israel. Luke 23:26-30 reads,

As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For

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of Israel where the
Revelation 6 take place.
Judgments, peace is taken
from Israel, which is exactly
what Revelation 6:14-39 described.

the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!' Then, 'they will say to the mountains, "Fall on us!" and to the hills, "Cover us!"'"

Revelation 6 & Leviticus 26

Brad Robertson

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Compare these words of Jesus with Revelation 6:12-16 about terror and the mountains falling on them and the hills covering them. The words of Jesus and Revelation 6:12-17 are taken from Isaiah 2:10, 19 and 21, as well as Hosea 10:8 which described the law-based judgments that strike **terror** in those experiencing judgment.

In Revelation, as the judgments of the law of Moses are poured upon the people of Israel for violating the law of Moses, rejecting Jesus, and killing fellow Israelites who believed in Jesus, we see the ark of the covenant that contained the law being opened in heaven (Revelation 11:19 and 15:5). Revelation 11:19 states,

Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a severe hailstorm.

Revelation 15:5 states,

After this I looked, and I saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened.

The reason the ark of the covenant was opened in heaven was to show the people of Israel that the judgments being poured upon them were legal and just judgments that were based upon the law of Moses in connection to Leviticus 26 and Deuteronomy 28. The opening of the ark of the covenant in heaven leads to seven clear conclusions about the judgments seen in the Book of Revelation.

Conclusion #1: The judgments are based upon the old covenant/testament of law in Leviticus 26 and Deuteronomy 28.

Conclusion #2: The judgments are legal and just judgments poured out upon the people of Israel for violating the law.

Conclusion #3: The judgments are poured upon the people of Israel in the land of Israel in keeping with the geographical judgments of the law.

Conclusion #4: The judgments brought an end to the Old Testament/covenant age.

Conclusion #5: The Book of Revelation was Jesus showing John what would happen soon in John's time so that the people of Israel would be further warned about the judgments that were coming. The information in Revelation was taken to seven real churches in Asia Minor, who would then copy Revelation and take it to others. The Jewish people in the first century understood the judgments of Revelation and the terminology and symbolism used to describe the judgments. They understood that the judgments were based upon Leviticus 26 and Deuteronomy 28.

Conclusion #6: The judgments upon the land and people of Israel contained in Revelation happened during the time leading up to AD 70, ultimately concluding with the destruction and desolation of Jerusalem in AD 70 - which is what Leviticus 26 and Deuteronomy 28 foretold would happen if the covenant was violated. It is also what Jesus said would happen because of their violation of the law (Matthew 24-25; Mark 13; Luke 21). With the destruction of Jerusalem in AD 70, the Old Testament age and law had fully passed away.

Conclusion #7: If the judgments in Revelation are for a time in the future, then the Old Testament of law will need to be reinstated at that time and the New Testament of grace will need to be removed. This is not possible, because God set aside the law and established the New Testament in the blood of Jesus (Matthew 26:28; Luke 22:20; Hebrews 10:9). †

This article is adapted from a 5-part series at Brad Robertson's website which can be accessed at the following link: <https://www.gracereach.org/blog/the-must-see-connection-between-revelation-6-and-leviticus-26>

The Gracereach Conference 2026

THE BOOK OF REVELATION

FUTURE or FULFILLED?

Understanding Revelation Through
The Lens Of The Bible And The First Century Audience

East Tennessee State University

The Brinkley Center

Johnson City, Tennessee

Friday Evening, October 23 (6:00 to 9:00) and Saturday Morning, October 24 (9:00 to 12:00)

For many people, the events of Revelation are puzzling and frightening, understandably so. The imagery presents strange characters such as an enormous red dragon and locusts with the power of scorpions. The apocalyptic scenes have stars falling from the sky and rivers and streams filled with blood. There are seals opened, trumpets blown, and bowls of wrath poured out on Mystery Babylon, the great prostitute. This is confusing and scary...causing many people to believe that Revelation cannot be understood.

At this conference, Brad Robertson carefully explains the unfolding scenes and clearly identifies the characters found in the book of Revelation. At the end of the conference, the attendee will possess a greater understanding of Revelation. There is **NO COST** to attend the conference. For more information about this event, nearby places to stay and to eat, the nearest airports, and to register for the conference, please visit <https://www.gracereach.org/gracereach-conference-1>.



1. Who has ALL and ABSOLUTE authority in religious matters? Matt 28:18 - Jesus Christ has ALL authority in religious matters, given to him by God, His Father in heaven. Scriptures: Matt 17:1-5; Acts 3:22f; Eph 1:22f; Col 1:18; Heb 1:1f; Matt 7:28f.

2. What did Christ do with His authority? Jesus Christ vested His authority **in His Word** (the Word that He spoke and taught to His disciples). Scriptures: John 12:48-50 (His Word is the authoritative standard for judgment); Heb 1:1, 2; John 5:39, 46; John 8:51; John 17:18. See also Acts 3:22f.

3. To whom did Christ entrust His inspired Word? Christ's all-authoritative Word was given to the apostles by His own mouth and by the Holy Spirit. Scriptures: John 17:3, 8, 14, 18, 20; Luke 10:16; John 13:20; 2 Cor 5:20 (the apostles were ambassadors on behalf of Christ).

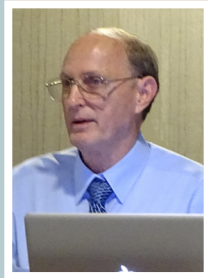
4. How did the all-authoritative Word get placed in the hands of the apostles? Through the Holy Spirit whom He sent to them (on the day of Pentecost) after He had ascended. Scriptures: John 14:25-26; John 16:12, 13. According to the revelatory function of the Holy Spirit.

5. Did the apostles receive that all-authoritative Word? Yes! Both the twelve disciples and Paul himself claimed to speak and write the authoritative Word of God under direct inspiration. The Holy Spirit gave it to them, and they delivered it to the saints by preaching it and writing it. Scriptures: Acts 20:20, 27; 2 Pet 1:3; 1 Cor 2:7, 12; Jude 3 (cf. Rom 10:17; John 20:31).

6. Christ's all-authoritative Word was given to the apostles through the Holy Spirit, and the apostles delivered it to the saints through their preaching and writings. The writings that the apostles produced **HAVE** the authority of Christ attached to them and thus are not just fallible human opinions. See the claims of the apostles in these texts: 1 Cor 15:1-4; 2 Thess 2:15; Eph 3:3, 4; and 1 Cor 14:37. John 12:48 says that it is Christ's Word that would judge them on the Last Day. Revelation 20:11-15 shows that this judging Word was written in books that would be opened at the Last Judgment and used as the standard for judgment. This is very compelling evidence for a closed canon by the time of the AD 70 judgment. Think about the implications of that.



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7. Are the words written by the apostles and the apostolically guided New Testament writers sufficient to guide us (sola scriptura), or do we need something else such as mother church, the creeds, catechisms or confessions to guide us? Scriptures: 2 Cor 3:4-6; John 20:30-31; Acts 1:1f; Luke 1:3, 4; 2 Pet 1:3; 2 Tim 3:16f; Jude 3 (“the faith” has been delivered - all of it - it is sufficient). cf. Deut 29:29 - He has revealed what we needed. It is sufficient.

8. God emphatically demands respect and obedience for His all-authoritative Word, whether written or oral. This demand is based on His authority that is vested in His Word. Why call Him Lord if we do not what He says? Responsibility to obey Christ and the apostles implies that God’s authority rests upon and is vested in them. Scriptures: 1 Pet 4:11; 1 Cor 4:6; Gal 1:6-9; 1 Cor 1:18ff; John 12:48; 1 Cor 14:37.



9. Can anything be added to that inspired and authoritative Word? No! Scriptures: 2 John 9-11; Gal 1:6-9; Rev 22:18-19; Prov 30:6; Deut 4:2; Matt 15:9.

10. Can anything be subtracted from that inspired and authoritative Word? No! Scriptures: Rev 22:19; Gal 1:6-9; Matt 15:9; Matt 21:23-37.

11. Old Testament examples of God’s demands for respect of His Word: Gen 3:3f; Num 20:8-12; 1 Sam 15:1-28; 2 Sam 6:2-7; Lev 10:1f (see New Testament verification of this idea - Rom 15:4; 1 Cor 10:11; James 5:10; as well as these implications - Rom 11:22; Heb 2:1-4; Heb 10:28-31; Matt 7:21-23).

12. The gospel was the embodiment of that authoritative Word. If that authoritative WORD was not all revealed and confirmed in the apostles’ generation, then it means that the GOSPEL itself was not all revealed and confirmed in their generation, and that the historic

Church would need to receive further revelations and confirmations throughout her history to complete the GOSPEL. This would imply that everything written by the Roman Church leaders would have the same authority and inspiration as Scripture. Protestants know this is not the case. That’s why we are Protestants and hold to Sola Scriptura. †

GREETINGS! BIG ANNOUNCEMENT: I just released a companion book to “The Last Semite.” This one is called “How to Be an Antizionist and Still Like Jews.” This book gives new information on the Rothschilds, the early start of the Balfour Declaration, and how the Ashkenaz Khazarian-converted Jews had already begun infiltrating other countries’ governments with Zionism before the declaration was even fully accepted and rubber-stamped by President Woodrow Wilson. It’s an informative little read and at least worth the cost of the ink and paper (www.tjsmithministries.com).

Let’s continue from the last issue by digging deeper into the parables from the Gospel of Mark.

The Sower

Mark 4:2 *“he was teaching them many things in parables, and in his teaching, he said to them:*

3 Listen! A sower went out to sow.

4 as he sowed, some seed fell along the path, and the birds came and devoured it.

5 other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil.

6 and when the sun rose, it was scorched, and since it had no root, it withered away.

7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.

8 And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.

9 And he said, “He who has ears to hear, let him hear.”

10 And when he was alone, those around him with the twelve asked him about the parables.

11 And he said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables,

12 so that ‘they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven.’”

13 And he said to them, “Do you not understand this parable? How then will you understand all the parables?”

14 The sower sows the word.

15 And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.

16 And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy.

17 And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away.

18 And others are the ones sown among thorns. They are those who hear the word,

19 but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.

20 But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold” (ESV).

Though some Biblical Expositors believe this was Jesus’ first parable,¹ Scripture records the earlier one we discussed in the last issue:

“And he called them to him and said to them in parables, ‘how can Satan cast out Satan?’”²

Let’s agree that, in Mark, the soils parable is considered the second. In that light, this was the first parable Yeshua spoke, not out of a response to a confrontation with the Jewish leaders, but from His own volition.

There is an interesting phrase that Jesus used in verse 9: *“He who has ears to hear, let him hear.”* This is an often-overlooked statement by Yeshua that needs to be interpreted using Scripture.

Many times, Jesus quoted Old Testament passages that we aren’t aware of, mainly because our church has failed to teach such things. This is a shortcoming of the Church that needs to be corrected.

Let’s find out how this phrase was used in the Tanakh and why Jesus referenced it. We begin with Moses.

The Parable of the Sower

T. J. Smith

TJ Smith writes an ever growing series of books on Interpreting the Bible, and contributed commentary to the *Fulfilled Covenant Bible*.

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Deuteronomy 29:4 “Yet Jehovah has not given to you a heart to know, and eyes to see, and ears to hear, until **this** day.”

Moses was exhorting the Israelites that since they had received a covenant (The Ten Commandments) from Yahweh, they could *now* (in their day) know what God expected. Their eyes could **now** (from that point on) be open. Of course, the phrases “heart to know, eyes to see, ears to hear” are just figures of speech that mean the Hebrews would have a standard they could attempt to live by.

Moses was explaining how important *this (that) day* was that marked the new covenant. God had made it clear what His expectations were for His people. This had never been done before. Thus, via the Law, their minds would be able to conceive what would please Him. (Notice there was no guarantee that they would actually be able to fulfill their end of the agreement, just that they would at least know what it would take to please Yahweh.)

Ok, that is what Moses said. Let’s fast forward to the book of Isaiah and read what was written almost 700 years after Moses.

Isaiah 6:9 “And He said, ‘Go and say to this people, hearing you hear, but do not understand; and seeing you see, but do not know.’”

Isaiah 6:10 “Make the heart of this people **fat**, and make his ears heavy, and shut his eyes, that he not see with his eyes, and hear with his ears, and understand with his heart, and turn back, and one heals him” (Litv).³

Before I show the contradiction between these two writers concerning the same group of people, let’s break this verse down. I placed the word “fat” in bold so that we could look at its meaning and context. Here’s how Albert Barnes’ commentary describes the word “fat.”

Fat - Gross, heavy, dull, stupid. That is, go and proclaim such “truth” to them as shall have this effect - as shall irritate, provoke, and enrage them;

When you consider how the first-century Jews rejected Jesus as Messiah, you really appreciate how this prophecy was fulfilled 800 years after Isaiah wrote it.

Now for the apparent contradiction between Moses and Isaiah, and even Paul. Moses’ encouragement to the Jews in 1500 BC is contrary to Paul telling the same people that they were about to experience a new covenant never before possible. Here is what Paul wrote:

1 Corinthians 2:9 “. . . according as it has been written, ‘Eye has not seen, and ear has not heard,’ nor has it risen up into the heart of man, the things which God has prepared for those that love Him” (Litv).

Let’s look at the three men’s words side-by-side for a better comparison.

Moses: Yet Jehovah has not given to you a **heart** to know, and **eyes** to see, and **ears** to hear, until this day.”

Isaiah: “. . . and say to this people, ‘Hearing you **hear**, but do not understand; and seeing you **see**, but do not know.’”

Paul: “. . . according as it has been written, ‘**Eye** has not seen, and **ear** has not heard,’ nor has it risen up into the **heart** of man, the things which God has prepared for those that love Him.’”

I know . . . I know . . . Just when it was starting to get good, I have to stop and sing the theme song from the Carol Burnett Show: “I’m so glad we had this time together . . .” We will pick this up again, kiddos, and don’t forget to pick up the new book. It’s written more on a high school level than a college level, so even guys will be able to read it! BAM!! Ya’ll be good to each other, and stop arguing so much on Facebook. I’m watching you. Till next time. TJ ✚

1. E.g., Alfred Edersheim, “Life and Times of Jesus Messiah,” p. 586, vol. 1.
2. Mark 3:23
3. Literal Translation of the Holy Bible

In This Issue:

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Perspectives

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Revelation 6 and Leviticus 26*

Ed Stevens

*The absolute authority of
Scripture*

Parting Thoughts

The parable of the sower

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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!