



The Sword & The Plow

Newsletter of the Bimillennial Preterist Association

Vol. XII, No. 6 – June 2009

Exposition of Revelation Twenty-Two

Rev. 20 – Revival of the Persecution, Blessed State of the Martyrs, Resurrection of the Dead

The events of this chapter conclude the judgments begun in chapter 17. The battle of Gog & Magog (vv. 7-10) that brings the defeat of the dragon is the same battle that witnessed the defeat of the harlot in chapter 18, and the beast, false prophet, and kings of the earth in chapter 19. They are the *same* battle; both describe the persecution under Nero. The martyrs and confessors who perish under Nero and the Jews rest in Paradise pending the general resurrection. Following the defeat of his temporal enemies, Christ vanquishes the last enemy, Hadean death.

Rev. 20:1-3; 7-10 – Binding and Loosing the Dragon (and Beast)

This chapter is the most difficult in the Bible and has given rise to numerous schools of interpretation as students and scholar alike attempt to make sense of its imagery. As with other parts of Revelation, a good deal of the difficulty is owing to the literary structure of the passage, which, if not recognized, creates confusion. John has so composed the chapter that the reign of the martyrs in Paradise appears to be contemporaneous with the binding of the dragon in Tartarus. However, as the martyrs do not perish until the dragon is loosed and the persecution under Nero begins, this obviously cannot be correct.

Once this is recognized, the solution becomes relatively simple and everything falls into place.

John sees an angel descend from heaven, having the key of the bottomless pit in his hand. The angel binds the dragon, and casts him into the bottomless pit, and sets a seal over him. After 1,000 years, the dragon is loosed; he goes forth to gather the nations from the four corners of the earth, Gog & Magog, together for battle. They surround the beloved city and camp of the saints, but fire comes down from heaven and consumes them. The dragon is cast into the lake of fire.

The Angel – The time the dragon is bound is contemporaneous with the time of political stability portrayed in chapter seven, where the four angels hold back the four winds of heaven until the remnant can be sealed from the Jews. The angel here is probably best interpreted as Claudius Caesar. In chapter 9, we saw that Nero was the angel who held the keys of the bottomless pit, and loosed the Roman legions to make war against the Jews. Here, however, it is Claudius who controls the keys of the kingdom; he restrains the Roman power, extending the protection of law to the church. Claudius Caesar and Roman law were the “he who restrains” and “what withholdeth” of II Thess. 2:4 that prevented the “mystery of iniquity” (Jewish hatred of the gospel) from breaking out in violence. Claudius’ protection extended even to banishing the Jews from Italy for their continuous riots and tumults against “Chrestus” (Acts 18:2; Suetonius, Claudius XXV, 4).

Roman custom was to allow subjugated nations to keep their own laws. Unless subversive (as astrologers and soothsayers sometimes were), religious habits and customs were guaranteed under the *religio licita*. On the other hand, although ethnic peoples were permitted to retain their own laws and religious customs, the sovereign power of capital punishment – the *ius gladii* (“right of the sword”) – was taken away and reposed in the Roman governor. Jews and other ethnic peoples could chastise, fine, and imprison, but they had to obtain permission from Rome before anyone could be sentenced to death. In those days, jurisdiction was based upon ethnicity. The Jews could carry members of their own nation bound to Jerusalem for trial (Acts 9), but could not touch Gentile Christians. Moreover, if one were a citizen of Rome, he could not be bound or scourged without trial and conviction regardless of his ethnicity (Acts 16:37, 38; 22:25, 26). The sum of these factors is that the Jews, who were the only real enemies of the gospel, were extremely limited in their ability to extirpate the church. When Nero came to the throne, he was of tender years, and Seneca and Burris, the tutor and guardians of the emperor’s youth, restrained him. But when he was come of age, Nero threw off all restraint. He slew his wife, brother, and even his mother, and extended his blood lust to Burris, Seneca, Lucan, and many leading citizens of Rome. When rumors that he had ordered the great fire could not be quashed, he found a scapegoat for the crime in the Christians, almost certainly at the suggestion of the Jews.

The 1,000 Years – Greco-Roman notions of Hades had it that the souls of the deceased dwelt in Hades 1,000 years, after which they were born anew to earthly life (see below). This seems to be the meaning of the 1,000 years here. The beast suffered a mortal wound that sent it down in death to the pit in the collapse of the persecution over Stephen (see comments at Rev. 17:7, 8; cf. 13:1-10). Thereafter, the Jews were restrained from persecuting the church all the while Claudius was on the throne. But with the ascension of Nero, the wound would heal and the persecution revive.

Rev. 20: 7-10 - Battle of Gog & Magog

See comments at Rev. 19:11-21.

Rev. 20:4-5 – The Reign of the Martyrs and Righteous Dead

The vision now advances to the time of Nero’s persecution.

“And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands: and they lived and reigned with Christ a thousand years.”

This is a vision of Hades Paradise. The first group is probably best understood as the righteous dead, consisting of those from Abel and onward who died in a state of grace. Something like this seems to be alluded to by the Lord when he said the “Men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a great than Jonas is here” (Matt. 12:41). In other words, the righteous would participate in judgment of the wicked and unbelieving, and this even before the judgment of the last day. Thus, John says “I saw thrones, and they sat upon them, and judgment was given to them,” signifying that the

righteous dead gave judgment against the persecutors of the church. The second group consists of those who perished (or were perishing) in the persecution under Nero. In a letter recorded by Eusebius, Dionysius of Alexandria alludes to this passage, saying, “the divine martyrs themselves among us, who now are assessors of Christ, and share the fellowship of His kingdom, and take part in His decisions and judge along with Him” etc.¹ From this epistle we learn that the early church believed that the martyrs lived and reigned with Christ in Paradise. Those depicted here have been beheaded for their testimony of Jesus, and for refusing to compromise their witness by obeying the beast. They are the same group described in Rev. 14:13, where the John records a voice saying, “Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors and their works do follow them.” They have been faithful unto death and now reign with Christ. Beheading was an ancient form of execution and dates the martyrs to the time of the apostles. It was also a form of execution sometimes reserved for those of Roman citizenship; non-citizens typically, though not invariably, were crucified, made to fight with wild beasts, or subjected to other forms of torture.² Verses tending to corroborate the interpretation that we are dealing with martyrs in Paradise include:

“It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: (II Tim. 2:12).

“Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death” (Rev. 2:10, 11).

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev. 3:21).

Each of these promises was made in the context of abiding faithful through persecution, and each has its specific counterpart in the passage before us: immunity to the second death, living and reigning with Christ, seated upon thrones. The specific mention of the “mark of the beast” signifies that they are those who perished under Nero and the Jews, for it was Nero who was equated with the beast that would arise from the bottomless pit and whose name equaled “666” (Rev. 13:18; 17:8-10). Since this persecution does not occur until the beast and dragon are loosed from the pit (Rev. 11:7; 17:8; 20:7-10), their reign with Christ obviously does not begin until the binding of the dragon ends. Hence, two millennial periods are contemplated by the text.

“It must be observed, that two distinct thousand years are mentioned throughout this whole passage. Each is mentioned thrice; the thousand wherein Satan is bound, verses 2, 3, 7; the thousand wherein the saints shall reign, verses 4-6. The former end before the end

¹ Eusebius, *Ecclesiastical History* VI, xlii, 5; Loeb ed.

² “He accordingly examined them again, beheaded all who appeared to possess Roman citizenship, and set the rest to the beasts.” Eusebius, *Ecclesiastical History*, V i, 47; Loeb ed.

of the world; the latter reach to the general resurrection.”³

The 1000 Years & the 1st Resurrection – The souls in Hades Paradise are characterized as being partakers of the “first resurrection.” Over these, the second death has no power, but they are priests of God, and live and reign a thousand years with Christ. The first resurrection anticipates the second, general resurrection to eternal life. Jesus said,

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Jn. 5:28, 29).

John says the rest of the dead (the wicked), live not again until the thousand years are finished. In reality, these do not “live” at all; they come forth from Hades Tartarus only to go into the lake of fire, which is the second death. Hence, they are a “savour of death unto death;” whereas the righteous are a “savour of life unto life” (II Cor. 2:16). As noted above, the Greeks and Romans believed that the dead lived in Hades 1,000 years after which they were restored to earthly life. In his epic poem, the Aeneid, Virgil causes his lead character, Aeneas, a survivor of the Trojan war and legendary founder of Rome, to descend to the nether world, where his deceased father describes the 1000-year sojourn of the soul in Hades:

Yes, not even when the last flicker of life has left us, does evil, or the ills that the flesh is heir to, quite relinquish our souls; it must be that many a taint grows deeply, mysteriously grained in their being from long contact with the body. Therefore the dead are disciplined in purgatory, and pay the penalty of old evil: some hang, stretched to the blast of vacuum winds; for others, the stain of sin is washed away in a vast whirlpool or cauterized with fire. Each of us finds in the next world his own level: a few of us are later released to wander at will through broad Elysium, the Happy Fields; until, in the fulness of time, the ages have purged that ingrown stain, and nothing is left but pure ethereal sentience and the spirit's essential flame. All these souls, when they have finished their thousand-year cycle, God sends for, and they come in crowds to the river Lethe, so, you see, with memory washed out, they may revisit the earth above and begin to wish to be born again.⁴

Revelation was written to Greek and Latin speaking Gentiles in Asia Minor who would almost certainly have associated the millennia of Revelation twenty with Hades – The dragon symbolically bound in Tartarus for a “thousand years,” whence he is released to persecute anew the church, the martyrs in Paradise where they lived and reigned a “thousand years” pending the general resurrection to eternal life. The connection of the passage with Greco-Roman notions of Hades was even noted by the famous French skeptic, Voltaire:

³ John Wesley, in loc

⁴ Virgil, *Aeneid*, lines 735-51; C. Day Lewis ed; cf. Plato, *Republic*, X, 614

The belief in this reign of a thousand years was long prevalent among the Christians. This period was also in great credit among the Gentiles. The souls of the Egyptians returned to their bodies at the end of a thousand years; and, according to Virgil, the souls in purgatory were exorcised for the same space of time— et mille per annos.⁵

If a learned skeptic recognized the connection between John’s imagery and ancient notions of Hades, it is difficult to imagine that contemporary Christians of Greek descent could fail to see it also. Indeed, the epistle of Dionysius of Alexandria quoted above stands as testimony that in fact they did.

Rev. 20:11-15 – The General Resurrection – Which Death was the Last Enemy?

The theme of resurrection reaches its apex. Every monarch, when newly crowned, must establish his reign by putting his enemies beneath his feet. Thus, as Christ entered upon his reign of earth, he put down his immediate enemies. The last enemy was death (I Cor. 15:26). The critical issue here is what death? The basic assumption of many would likely be that physical death is intended. The only way for this to occur would be for earthly history to end, or be reversed to conditions that prevailed in the garden. However, chapters 21 and 22 show that earth’s history continues after the resurrection and, moreover, that the wicked are present (Rev. 21:8, 25-27; 22:15). Thus, although specific resurrection may entail the end of physical death for the actual recipient, the general resurrection did not terminate physical existence or physical death for all men for all time. Thus, the question still remains what death was defeated at the general resurrection?

There are at least five “deaths” known to scripture. These are 1) moral/spiritual; 2) legal/judicial; 3) bodily/physical; 4) Hadean; and 5) eternal. The general resurrection consisted in raising from Hades all who had suffered physical death or, without experiencing death, had been translated there. Thus, *the last enemy was Hadean death*. Hades was the last thing separating the saints from the immediate presence of God. The blood of Christ purchased man’s acquittal and redemption and opened the way legally and juridically back into fellowship with God. But Hades still remained to surrender up its inmates so that man could enter the presence of God actually and spatially. The apostle Paul thus states: “O death, where is thy sting? O Hades, where is thy victory? The sting of death is sin, and the strength of sin is the law” (I Cor. 15:55, 56). Christ triumphed over the law of sin and death in his cross (Col. 2:13-15);⁶ he vanquished death and Hades by the power of his resurrection. Jesus told the churches “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of Hades and of death” (Rev. 1:18). The gates of Hades would not prevail

⁵ *The Works of Voltaire*, Vol. III, sec. 1 (1764, Philosophical Dictionary, Part I)

⁶ The law of sin and death existed in the garden (“in the day thou eatest thereof thou shalt surely die” Gen. 2:17), and it exists today. All who sin (and only those who sin) come under its power and judgment (“the wages of sin is death” Rom. 6:23). Only by participation in the substitutionary death and atoning sacrifice of Christ are sinners acquitted of its sentence.

against Christ's church (Matt. 16:19). At the general resurrection, Hadean death was cast into the lake of fire and forever destroyed (Rev. 20:14). Now, to be absent from the body is to be present with the Lord (II Cor. 5:6, 8). At death, rather than being "gathered unto our fathers" in Sheol or Hades, we are caught up together with them to meet the Lord in the air. "And so shall we ever be with the Lord" (I Thess. 4:17). No words could ever offer greater comfort or hope!

Rev. 21: - The New Heavens and Earth

From the time of the fall, civilization had carved a channel that found the wicked ever in power and oppressing the saints of God. The old heavens and earth were thus marked by socio-political conditions adverse and oppressive toward God's people. The advent of the Messiah promised to change all this and rescue the saints from their enemies' hands. Civilization would take a new course, in a new channel carved by the gospel of Christ. The world that had been under the dominion of the saints' enemies is now under subjection to Christ who rules the nations with a rod of iron, shattering to pieces those that refuse and rebel. John thus see a "new heavens and earth."

No more sea - Seas are natural boundaries, separating men and nations. In Revelation, the sea has especial reference to the Gentiles ("peoples, multitudes, nations, and tongues" Rev. 17:15). The absence of the sea in the new earth probably points to the fact there is no longer any distinction between Jew and Greek. The Old Testament was marked by its particularism; it was made with the lineal descendants of Abraham who were hemmed in with all manner of laws to keep them separate from the nations and preserve a righteous seed in the earth, until the advent of Christ. But Christ having overcome the world, the gospel call was sent into all the earth. The appeal is universal; all are called to faith and repentance. All approach the throne of grace on equal terms.

No more death, sorrow, or crying – This should be understood in a relative, not absolute sense. The source of this language is Isaiah, where the prophet used it to describe the restoration from captivity and how God would ransom them from the power of the oppressor (Isa. 25:1-8; 35:10; 51:11). The "veil of death covering all peoples" (Isa. 25:7, 8) probably described Assyria and Babylon, which swallowed up the nations like death itself. However, God would ransom them from the power of the Assyro-Babylonian grave, and give political resurrection to the captive nation (Ezek. 37; Hos. 13:14). Applying Isaiah's usage to the present case, the sorrows, crying, and death associated with the time of persecution and oppression by their enemies (Nero and the Jews) would be wiped away. God would give beauty for ashes, and the oil of joy for mourning. However, it is clear that Isaiah's prophecy had a *plenior sensus* (Latin, *fuller meaning*), and looked beyond historical circumstances on earth, to the happy estate of the saints in heaven where death will be no more at all. This is undoubtedly true also of John, for God "hath abolished death and brought life and immortality to light by the gospel" (II Tim. 1:10). Citizenship in the new Jerusalem makes on a putative heir of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7) However, eternal death is not abolished for everyone. The wicked outside the city do not share in benefits of Christ's redeeming blood; their lot is the lake of fire (Rev. 22:15, 19).

The Bride, the Lamb's Wife - An angel says to John, "come, I will show thee the bride, the Lamb's wife" (Rev. 21: 9). John is then taken to a high mountain, where he sees "the great city, holy Jerusalem descending out of heaven from God." The *great city*, holy Jerusalem, the bride is set in contrast to the *great city*, apostate Jerusalem, the harlot. The one was unfaithful and thus cast away and trodden under foot of man; the bride has been faithful and is therefore exalted and glorified. That the city comes down from God, seems to signify that the church was previously merely in a state of betrothal, awaiting the nuptials, but now the marriage is consummated and Christ makes his abode with the bride; he spreads his garment over her and the tabernacle of God thenceforth is with men. The overall imagery is taken from Ezekiel's vision of "restored Israel" and the temple under "David the Prince." Ezekiel's vision is an elaborate and protracted metaphor of Christ and the church reigning over the earth. The vision begins with the political resurrection of Old Testament Israel after the captivity, portrayed by the valley of dry bones (Ezek. 37). This is followed by the appearance of "David their Prince" (Christ), and the eschatological battle of Gog and Magog (persecution under Nero) (Ezek. 38, 39). After the defeat of Gog and Magog, Ezekiel is taken to a high mountain (Zion, the New Testament) where he is shown the frame of a city on the south (the new Jerusalem, the covenantal habitation of the saints). The city contains a temple (the church) from which issue waters (the gospel) that carry life (regeneration) to the world (Ezek. 40-48). Ezekiel's allegory answers Isaiah's vision of Jerusalem rejoicing in the new heavens and earth (Isa. 65, 66). The point of both visions is to show the surpassing greatness of the gospel dispensation and the church's dominion in the new heavens and earth through Christ.

The City's Gates & Foundations – The city is encompassed by a wall made of precious stone, jasper, clear as crystal. There are twelve gates, to the east three gates, to the north three gates, to the south three gates and to the west three gates. Upon the gates are the names of the 12 tribes of Israel; its foundations bear the names of the 12 apostles of the Lamb (Rev. 21:12-14). This shows that entrance to the city rests upon the teaching and foundation of the apostles and that those entering in are spiritual Israel. The gates are open in all directions because the gospel invitation is universal; the whole family of man is urged to heed the gospel call. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). The teaching church is the "pillar and ground of the truth" (I Tim. 3:15). Her walls are Salvation and her gates are Praise (Isa. 60:18).

God and Christ, the City's Spiritual Light – The city as no need of the sun, nor moon, or stars to give it light, for the Lord God and Christ provide the spiritual light by which the saints guide their lives. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jn. 8:12).

The Kings of the Earth bring their Glory to the Church – Isaiah said kings would be the church's nursing fathers (Isa. 49:23). John says, the nations of them that are saved walk in the city's light and the kings of the earth bring their glory and honor into it. History confirms these prophecies abundantly. Almost

from the very beginning of the gospel, earth's kings and potentates nurtured the church, and brought their glory into it. The Magi from the east and Europe's monarchs in the west have all adorned the church and built up her walls and bulwarks, much as kings before them adorned the Jerusalem temple with gifts and sacrifices.

Rev. 22 – Vision Concludes

Having surveyed the impending events and victory of Christ over his foes, the vision draws to a close.

The Throne of God and the Lamb, the Fount of Eternal Life (v. 1-3)

In the new Jerusalem, John sees the throne of God and the Lamb. From it issue living waters, clear as crystal. On either side of the river upon its banks is the tree of life; the tree is ever-bearing, producing a crop each month; its leaves are for the healing of the nations. The river is the gospel, which waters the tree of life, giving man eternal life and salvation.

They shall see his Face (v. 4) – The fall brought man's banishment from the presence and fellowship of his Creator; man was driven from the garden; he was estranged from God and became an exile in the earth. Man was like Absalom whom David, for the death of his brother, would not let "see his face" (II Sam. 14:24; cf. II Kng. 25:19; Est. 1:14; Job 13.24). Even in the temple, God was in the Holy of Holies, separate and removed from the worshipper. None could approach except through the sprinkling of blood and the appointed mediator. The stranger that drew night was put to death. However, the veil of separation was rent in twain in the cross of Christ (Matt.:27:51); man can now boldly enter into that which is within the veil, made faultless before his presence by the blood of Christ (Heb. 6:19; 10:19-22; Jude 24). In I Cor. 13, Paul said

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:8-13).

It is often supposed that Paul is describing our earthly sojourn when he says we "see through a glass darkly" and that heaven is in view when he says that we shall then see "face to face." However, the better view is that Paul is describing the childhood of man's salvation under the law, over against the manhood and perfection of our salvation in Christ. The law made nothing perfect (Heb. 7:19). But we are "complete in Christ" (Col. 2:10). The law was a schoolmaster to lead us to Christ; its rituals and ceremonies were the stuff of man's childhood to teach us our sin and show us our Savior. The period of the law was marked by the prophetic gifts, which waxed great and attained their very height and pitch in Christ and the apostles, but declined like a shadow toward the end of the Mosaic age and passed away. Now, in this time and this life, abide faith, hope, and Christian charity. We are no longer servants, but have

attained the adoption of sons, are become heirs of the King, and enjoy a "face to face" relationship with God through Christ.

"Behold, I Come Quickly" (v. 7) – The nearness of the events is unequivocally stated. There simply is no credible way to postpone Christ's coming beyond the generation to which John wrote. The time statements of Christ's coming and the eschaton are clear and simple. Nowhere is there the least suggestion the second coming was afar off or looked to distant ages, or to our own day. If the imagery is veiled and the symbols difficult (and they are), the time statements are not. It is a fundamental rule of hermeneutics that we interpret writings by what is plain, not what is doubtful or obscure. In this chapter alone, Christ affirms the nearness of his return no fewer than five times (vv. 6, 7, 10, 12, 20). In the opening chapters of the book they are repeated (Rev. 1:1, 3; 2:5, 16; 3:3, 11). In the body of the book they occur again (Rev. 10:6; 16:15). Moreover, these statements are consistent with virtually every time statement that occurs in the gospels and epistles.

- The axe is already laid to the root of the tree (Matt. 3:10)
- You shall not have over the cities of Israel till the Son of man be come (Matt. 10:23)
- There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom (Matt. 16:27, 28)
- This generation shall not pass away till all these things be fulfilled (Matt. 24:34)
- "If I will that he tarry till I come, what is that to thee?" (Jn. 21:22).
- Jesus shall destroy this place and change the customs given by Moses (Acts 6: 14)
- The night is far spent; the day is at hand (Rom. 13:12)
- The time is short (I Cor. 7:28)
- It is a very little while, and he that cometh shall come (Heb. 10:27)
- Exhort one another daily, and so much the more as ye see the day approach (Heb. 10:25)
- The coming of the Lord draweth nigh (Jm. 5:8)
- The judge is standing before the door (Jm. 5:9)
- The end of all things is at hand (I Pet. 4:7)
- It is the last hour (I Jn. 1:19)

Can Christianity maintain credibility in the face of so many plain statements if it argues Christ has not yet come?

"He that is unjust, let him be unjust still" (v. 11, 12) – These words are given to punctuate the imminence of Christ's return. His coming would be like a thief and would take men as it found them, to give to every man according as his works should be (cf. Matt. 16:27, 28).

"The Spirit and the bride say, Come" (v. 17) – That the preceding verses did not foreclose repentance while time and life remained is seen by the invitation of the Spirit and bride, urging men to repentance and to accept the gospel call. "And let him that is athirst come. And whosoever will, let him take of the water of life freely." The invitation is as valid and urgent today as ever it was. Christ *died* for all; the gospel is freely available to all; and God *wants* all to be saved. "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Ezek. 18:32).

Gospel Harvest in Malaysia

“He that believeth and is baptized shall be saved” (Mk. 16:16)



“Many come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Matt. 8:11).

Questions from our Readers

Question: Did a few privileged OT saints (Enoch, Moses, Elijah) at death enter heaven directly rather than Paradise? The latter two appeared bodily with Christ in the transfiguration.

Answer: Other than Christ, I do not believe anybody entered heaven prior to the general resurrection of the last day. Enoch, Elijah, Moses, etc all went to Hades, as did the Lord himself upon death (Acts 2:27; cf. Lk. 23:43). I believe that the righteous dead received a spiritual and immortal body when entering Hades Paradise. I do not believe that they needed to wait until the resurrection. In proof of this is the fact they were given white garments to wear in token of their righteousness and justification (Rev. 6:11; cf. 3:4). While this is almost certainly symbolic, it nevertheless testifies to the fact they had "bodies" (though of an immaterial sort) and were not disembodied spirits. II Cor. 5:1-10 says that the departed dead are "clothed upon" with immortal bodies at death. Thus, resurrection of the last day was *from Hades*, not to receive an immortal body nor from the physical grave. (See my comments on Rev. 20 for the sense in the righteous souls in Hades were priests and "lived and reigned with Christ" pending the general resurrection.)

Question: I've just read your article 'rethinking 2 Peter 3', and am glad I did. It makes the most sense of anything I've read about the new heavens and earth. Thank you for thinking it through. Now a question I have in relation to this is could the volcanic eruption in AD 79 of Mt. Vesuvius possibly be included in the wider inhabited earth destruction. Matthew 24:29 says "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, the stars will fall from heaven, and the powers of the heavens will be shaken.....etc." This eruption also led to great pestilence in Rome, Africa and Egypt of which medical experts are unsure what the disease many died of was.

Answer: Thank you for the kind words of encouragement. I was alone when I first pointed out the artificially narrow interpretation placed upon many texts, trying to force everything into the fall of Jerusalem, and neglecting the world-wide nature of events marking the coming of Christ's kingdom. The idea of a local and covenantal eschaton simply cannot be reconciled with many passages of scripture. Christ's kingdom came in power against the whole Roman world, of which the Jews were an important, but by no means exclusive, part. Little by little people are opening up to the truth of this fact. It is nice not to be alone!

It is interesting you mention Vesuvius; I have often marveled at that calamity, particularly its proximity to the eschaton. If I remember correctly, Festus died in that disaster. In fact, it is interesting but the history following AD 70 is marked by a continuous stream of periodic disasters. However, my view is that while these disasters are connected with Christ ruling from the right hand of God in heaven and evidence his chastening the nations with a rod of iron, I do not see them as being connected with the eschaton itself. The eschaton ended with the resurrection of the dead on the "last day." Hadean death was the last enemy and its destruction marked the end of God's eschatological wrath. The verse you cite ("immediately after the tribulation of those days, etc" Matt. 24:29) to my mind points to the Jews' war with Rome, the fall of Jerusalem, and the Roman civil wars. The "tribulation" mentioned I think refers to the persecution of the saints leading up to and including that under Nero, as well as the Jewish national calamities that marked the period before the war with Rome broke out. After *those* days, the cataclysmic events described would overtake the Jews and the world of disobedient men.

Question: After visiting some preterist sites I am starting to be confused over baptism and its role in salvation.

Answer: Baptism is an essential tenant of the Christian faith. It began to be announced by John for remission of sins, was continued by Jesus and the disciples during his earthly ministry, and commanded to be continued immediately before his ascension. We receive the remissions of sins in baptism (Acts 2:38). Those that believe and are baptized will be saved (Mk. 16:15, 16). Baptism does now save us (I Pet. 3:21). Sins are washed away in baptism (Acts 22:16). In baptism, we come into contact with Jesus' redeeming blood and death (Rom. 6:3-6). Clearly, there is no scriptural warrant to cast off this most basic Christian doctrine. Anyone arguing otherwise should be almost certainly be shunned.

Question: I wonder if you could give me some pointers on two issues that I am currently thinking about.

1. The outpouring of the Holy Spirit occurred in the last days. With the coming of the 'perfect' or 'complete', the gifts were done away. The 'perfect' or 'complete' referred to the fulfillment of all things written. With the fulfillment of all things written, the Messianic was ushered in.

Question: What is the role of the Holy Spirit, if any in the Messianic age? IOW, what does the Holy Spirit do today?

2. Romans 8:11 states the role of the Holy Spirit in the resurrection of Christians. However the phrase is 'give life to your mortal bodies'. While this suggests the resurrection of individuals, does it also not suggest 'bodily' resurrections?

Answer: Great to hear from you. I'm never too busy to answer a question! Write anytime!

1) The work of the Holy Ghost today is to convince the world of sin, righteousness, and judgment (Jn. 16:7-11). The Spirit began this work with miracles to testify to the truth of the apostles' message, but today he uses just the word. One way to understand the work of the Spirit is to think in terms of electricity. The Spirit is the electric current; the word is the copper wire through which it runs and works. I Thess. 2:13 says the word works effectually in those that believe. That is, the Spirit uses the word to change our hearts and lives; it moves us. I believe that God also acts providentially in our lives to show us our sin and to draw us to Christ, but ultimately the word is the *sine qua non* of coming to salvation.

2) I do not believe that Romans 8:11 is talking about resurrection. I believe it is talking about mortifying the sins of the flesh through suppressing the impulse to sin. He says if the Spirit of Christ is in us (through the word grafted upon our hearts - Jm. 1:21; I Thess. 2:13), he will "quicken your mortal bodies" (Rom. 8:11). But quickening is defined in verse 13 as "mortifying the deeds of the body." In other words, the body that was an instrument of sin and death, is "mortified" through obedience to the word/Spirit and thus "quickened" and made into an instrument of life. Verse 10 makes this clear: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10).

Hope that helps!

Question: Thanks for the quick reply. However some other questions arise.

Romans 8:11 does not say 'give life to you while in your mortal bodies' but 'will ... give life to your mortal bodies.'

From Acts 8:11, we know that the Spirit already dwelt in the Roman Christians (at least those who had received the Spirit).

It seems that the promise is that this same Spirit who now helps to put to death the deeds of the body, will also (future tense) give life to their mortal bodies. That sounds like resurrection to me. Am I reading it wrong?

Answer: I agree that it "sounds" like resurrection and many confuse it as such. But I think a closer reading will show that he is talking about putting to death the deeds of the body and making the body, which was dead because of sin, alive to deeds of righteousness because of Christ.

"And if Christ be in you, the **body is dead** (now present tense) because of sin; but the Spirit is life because of righteousness." Rom. 8:10

Notice that Paul says the "body is dead." That is, the body is dead to the law of life; it is dead to the things of the Spirit. But if Christ/the Spirit dwell in you (through the word), then the body will be quickened (v. 11).

How is the body dead? Our fallen nature makes us at enmity with God (Rom. 8:7). The body and carnally minded man are dead to the things of God/Christ/the Spirit. But the indwelling Spirit through the engrafted word **quickens the body** to the things of God, even while it mortifies the deeds of the flesh.

Anyway, that is how I understand it. Give it some time and thought and I think you will see I am correct.

*“The fool hath said in his heart,
There is no God.” Ps. 53:1*



States' Rights and Civil Unrest

Killing of baby abortionist George Tiller in Kansas City over the weekend underscores the importance of the 10th Amendment to unity and harmony of our nation.

Abortion is a local issue and ought to be decided by each State for itself. Abortion was never a national issue until a usurping federal judiciary "federalized" it and attempted to force the agenda of radical feminists upon the entire U.S. population. The more the federal government flouts Reserved States rights, the more unrest we experience as a people and nation.

Questions of separation of church and state, search and seizure, abortion, sodomy, pornography, and ten thousand other things are reserved under the Constitution for the people to decide through local government processes. When usurping federal judges decide to impose their agenda upon the rest of the nation division and turmoil result.

The "radicalization" of the American people begins with government over-reaching its mandate and attempting to federalize questions of local law and morals.

It is only common sense that when a government takes away the right of people to decide local issues for themselves - issues touching the things that matter most and are closest to our hearts that they will react vehemently. What arrogance to tell small town America that it must condone abortion, or that it is prohibited to display the Ten Commandments upon class room walls! Is it reasonable for a tiny minority of atheists to fetter the collective will of an entire community, state or nation? Do the elitists on the federal bench suppose the American people will quietly abide its war against Christianity and traditional values forever? Normal expectations must counsel that the people's patience will eventually be exhausted and revolt break out.

I see more and more often people arguing for State secession. More and more often I find I agree. 35 States are presently considering 10th Amendment Resolutions affirming State sovereignty vis-à-vis an over-reaching federal government. Yes, secession is an option and we MUST be willing to exercise it before surrendering our children and culture to those

that would destroy traditional values and freedoms. How much better if the federal government would simply allow the States decide local issues for themselves, as in fact the Constitution guarantees?

If we are to have peace and enjoy the bonds of Union, the rights of people through their State governments MUST be respected. The sooner this is recognized the sooner we can be at rest as a nation.

Josephus on Abortion

"The law, moreover, enjoins us to bring up all our offspring, and forbids women to cause abortion of what is begotten, or to destroy it afterward; and if any woman appears to have done so, she will be a murderer of her child, by destroying a living creature, and diminishing human kind; if any one, therefore, proceeds to such fornication, or murder, he cannot be clean."
Contra Apion, II, 25



Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matt. 19:14

Mandatory 'gay' day for K-5 students

School board imposes homosexual curriculum on classes

By Chelsea Schilling © 2009 WorldNetDaily

A California [school district](#) has approved a mandatory homosexual curriculum for children as young as 5 – and [parents](#) will not be allowed to remove their children from the lessons.

The mandatory program, officially titled "LGBT Lesson #9," was approved May 26 by the Alameda County Board of [Education](#) by a vote of 3-2. Students from [kindergarten](#) through fifth grade will learn about "tolerance" for the homosexual [lifestyle](#) beginning next year.

The curriculum is in addition to the school's current anti-bullying program and is [estimated to cost \\$8,000 for curriculum and training](#).

Parents will not be given an opportunity to opt-out of lessons that go against their religious beliefs. Some parents are threatening to sue the school board and mount a recall. Opponents presented a petition with 468 signatures from people who don't want the homosexual lessons in the curriculum.

At the board [meeting](#), parent Julie Kim said, "The topics covered in this curriculum for all the grades should be left up to the parent to discuss with their children."

The district's [legal counsel](#) recommended against giving parents an opportunity to opt out of the lessons, claiming only health or sex education topics require opt-out provisions:

[T]he most prudent course of action for Alameda Unified School District's Board of Education in regards to the proposed lesson is to recommend providing notice to parents, not to allow an opt out of the instruction.

The school district claims it will re-assess the curriculum, but only after it has been in place for a full year.

According to the Island of Alameda, trustee Tracy Jensen addressed a crowd at City Hall following the vote.

"We are not telling anyone what to think," Jensen said. "We are letting children know that gay people exist and they deserve to be treated with respect, regardless of whether or not you believe that homosexuality is acceptable."

But [Capitol Resource Institute's Karen England](#) explored the curriculum and released a statement condemning the program before the board's vote.

"This curriculum ignores the fact that every child has a mom and a dad, to redefine ideas like 'family.' School absolutely should be a safe place, but this isn't just about safety. Students have to embrace highly controversial social values or risk being labeled as bigots," she warned. "Five year old kids aren't ready to think on their own about sexuality – and their families' values will be dismissed. That's not an education in critical thinking. It's social activism."

In kindergarten, children will be introduced to "The New Girl ... And Me" by Jacqui Robins. The book is about a young girl who is new at a school and strikes up a friendship with another girl after a popular boy refuses to play with her.

In first grade, students will read "Who is in a Family?" By Robert Skutch. It explores different types of families. One page states, " ... Robin's family is made up of her dad, Clifford, her dad's partner, Henry, and Robin's cat, Sassy."

Teachers will ask children to "identify and describe a variety of families" and "to understand that families have some similarities and some differences."

"If a student responds that one family in the book is made up of a mother, a father and two children and a cat, you may acknowledge that some families look like this," the curriculum states, "but also ask students for other examples of what a family can look like."

Teachers are told to reflect and "reinforce to students that in our school and our community there are many different types of families that provide love and care to each other. Remind the students that all family structures are equally important."

Second grade students will read about two homosexual penguins that raise a young chick in the book "And Tango Makes Three" by J. Richardson and P. Parnell.

The two male penguins, Roy and Silo, are described as being "a little bit different."

"They didn't spend much time with the girl penguins, and the girl penguins didn't spend much time with them," the text states.

When the male penguins nurture an egg, it soon hatches. "We'll call her Tango," it states, "because it takes two to make a Tango."

The book declares, "Tango was the very first penguin in the zoo to have two daddies."

In the third grade, students will watch a film called "[That's a Family](#)," featuring some homosexual couples in addition to traditional families.

According to the lesson plan, it aims to "assist students in developing sensitivity to gay and lesbian family structures" and teach "respect and tolerance for every type of family."

Fourth graders will be required to read an essay titled, "[My School is Accepting – but Things Could be Better](#)" by Robert, an 11-year-old who has two lesbian mothers.

They are introduced to terms such as "ally," "gay," "lesbian" and "LGBT."

Teachers are instructed to ask, "How do you think Robert feels when he hears people say things like, 'this is gay' or 'You're so gay'?"

By fifth grade, students learn to "identify stereotypes about lesbian, gay, bisexual and transgender people." They are told that "LGBT people have made important contributions within the [United States](#) and beyond."

Teachers are asked to write the acronym LGBT and ask students the meaning of each letter. Students discuss why stereotypes are "incorrect and hurtful" to LGBT people and people with LGBT family members.

The children are provided with [a list of famous LGBT people](#), including novelist James Baldwin, singer Elton John, comedian Ellen Degeneres, pop singer Christina Aguilera, Rep. Tammy Baldwin, poet Walt Whitman, singer Lance Bass, figure skater Rudy Galindo, homosexual politician Harvey Milk, Army veteran Jose Zuniga and basketball player Sheryl Swoopes.

Teachers then ask if students are surprised to learn that those famous people are members of the LGBT community. The curriculum also provides [a list of LGBT vocabulary words](#) for students, including the following: bisexual, transgender, gay, LGBT and lesbian.



- Psalm 46 -

1 - God is our refuge and strength, a very present help in trouble.

2 - Therefore we will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 - Though the waters thereof roar and be troubled, though the mountains shake with swelling thereof. Selah.

4 - There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 - God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6 - The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 - The Lord of host is with us; the God of Jacob is our refuge. Selah.

8 - Come, behold the works of the Lord, what desolutions he hath made in the earth.

9 - He maketh wares to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 - Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 - The Lord of host is with us; the God of Jacob is our refuge. Selah.

A COMPARISON BETWEEN PARTIAL PRETERISM AND FIRST CENTURY PRETERISM IN FOUR PARTS.

Part II. THE END OF THE HOLY CITY IN AD 70

How Tragic Prophecy preceded the Tragic History of the first century

And they will tread under foot the holy city for forty-two months...and their dead bodies will lie in the street of the great city ... mystically called Sodom and Egypt, where also their Lord was crucified. Rev11:2, 8

Morrison St John Lee

As there is only one holy God in scripture, there is only one holy city in scripture.

The city is holy because the God who dwelt in that place made it holy. No other city in scripture was termed *Holy*. The Holy Being dwelt only in His holy city. He began *dwelling there* (1 Kgs 8:12-13) from 930 BC, after King Solomon built His holy house. The holy city sat atop a holy hill. At the top of the holy hill sat the holy temple. (The holy temple was built at exactly the same holy spot where the holy God confirmed a holy covenant with Abraham. Gen 22:10-18) The holy temple was divided into three parts: an outer court, then the holy house, and at the dead centre of the holy temple was a ultra-holy place called the Holy of Holies. It was the holiest place in the entire holy city.

The holy of holies contained nothing except for a box called the *ark of the covenant*. Inside the box were three items: the tablets of the Mosaic covenant, the budding rod of Aaron, and some manna that fell in the wilderness. The high priest would enter the holy of holies once a year to make atonement for the sins of the people.

The other holy priests dressed in holy garments and served the rest of the temple. They anointed the holy house with holy oil and themselves with holy ointment, the touching of which made a person holy. (This was a type of the holy spirit which was the real application, but I am getting ahead of myself here - back to the holy temple.)

Holy smoke filled the holy temple. It was made from frankincense and equal parts of spices. This holy smoke was called incense and it belonged to the holy God. (It was so special even the recipe was holy, and couldn't be used for a private person.) In the holy temple were holy vessels which purified holy worshippers. The holy

worshippers lifted up holy hands to the holy God. Holy animal sacrifices were offered. (These creatures were merely ordinary animals made holy by a holy formula of obedience and a pure heart.) Holy worshippers made a holy convocation, so that they were a holy people. The holy people made a holy nation who dwelt in a holy land. Three times a year for a thousand years the entire population of the holy nation would flow down to the holy city like rivers to the sea to worship the holy God at His holy temple. Holy actions from a pure heart in a holy place made the worshippers holy in heart. This is because the holy God of all creation lived in the holy city.

In the Old Testament, if you wanted to write to the holy God, in a very real sense, you would address the envelope,

**To:
JHWH, Holy God,
C/O The Holy City Jerusalem**

because that was Jehovah's address before AD 70. However this was not the case after AD 70 after the temple fell and the royal city was smashed. Why did God change addresses in AD 70?

Context of the Holy City - Holiness is about doing the Will, *not* climbing the Hill.

The practice of holiness to the Mosaic Jew was going up a hill to Mount Zion, but in deep reality it was '*not about the hill.*' Jesus explained all this to a Samaritan lady with a handful of husbands who told Him a simple truth everyone already knew;

"You people say that in Jerusalem is the place where men ought to worship." Jn 4:20

She was right. The one true God dwelt in the temple in Jerusalem. Jesus then explained the nature of true holy

worship to this simple lady, hinting at the New Jerusalem. He said;

“Lady, you gotta know a time is coming when true worship will not be about climbing hills, for neither in this hill nor in Jerusalem will true believers worship, because true Holy worship is in Spirit and Truth. Jn 4:21-24

The practice of being holy was very difficult in the Old Testament. You had to travel to the holy city, obtain holy animals, and climb up a holy mount to get close to the holy God. All this holy-paraphernalia sometimes obscured the real point of holiness, which was (and is) a pure heart of faith. Even Jewish kings got this wrong. The holy prophet Samuel in 1 Sam 15:22 taught double-minded King Saul this lesson after Saul excused his disobedience. Samuel asked: *“Is the Lord as delighted in burnt offerings and sacrifices as in obeying the voice of the Lord?”* After asking the question Sam went right on to answer his own question. *“To obey is better than sacrifice”*

Fast forward now to AD 30. During the thousand years between the wise Solomon and the *wiser than* Solomon, the holy people rely more and more on their holy city and hilltop practices. They believed they were holy people because *God* dwelt in *their* holy city. Cool, but a bit back-to-front. ‘Their’ holy city became more important than in doing the holy Will of Him who was their entire holiness: they loved the gift more than the Giver.

Now, when one ceases to do the holy Will one ceases to become holy. This is simple cause and effect. True holiness is found in observing holy conduct from a pure heart. The Pharisees were playing ‘holy games’ like: making holy vows, then stealing from widows, or being called by holy names like ‘father’ and ‘rabbi,’ swapping holy tithes of mint, dill and cumin for holy actions like justice and mercy and faithfulness, wearing a big memory box on their head, rating their holiness by the length of their tassel, making many converts, and setting traps for real prophets. Jesus came to explain to the holy people what *real-deal Holiness* was.

The Holy People reject Holiness.

Now, part of the job description of an ancient holy prophet was to tell holy people their unholy faults. In days before life insurance policies and the Occupational Health and Safety police, the job of prophesying in the holy city didn’t count for much on your resume. It was perhaps the least applied-for job in the entire nation. (Forget retirement. No holy prophet ever lived long enough to spend one superannuation-shekel in Jerusalem.)

Anyway, in Matt 21 Jesus turns up to work one day, gets the holy intelligentsia of Jerusalem in a group and tells them a tale of cause and effect. *“In the story a farmer owns some land and rents it out to vine growers, but the*

chaps who grew vines wouldn’t pay up their rent. The owner sends around some servants. The chaps flog them. Later he sends slaves to collect the rent. They beat them. Last of all the owner sends his own son, so they promptly kill him. ‘What’, (Jesus asks the holy priests) “will the owner do to those chaps?” The holy Pharisees reply, “Why he’ll kick those chaps off his land and give it to someone else.” Pregnant pause.... “Well said” replies Jesus. “You lot are those chaps!” (Mt 21:33-46)

Long before in 930 BC good King Solomon had warned the Jews about cause and effect if they stopped being Holy and disobeyed, then the holy God would:

- . *cut off Israel from the land*
- . *cast this holy house out of my sight*
- . *the holy house would be a heap of ruins*
(1 Kgs 9:6-9)

By AD 30 the semester had finished and the Jews got a final grade of ‘F’ in Holiness. Now they blamed their teacher and killed Him. The schoolmaster had had enough. The holy city had become as unholy and troublesome as any wicked city; Sodom, Egypt, or Babylon. JHWH had sent a parade of holy prophets to teach them, but the holy city had killed them all. In fact, this was exactly the reason why (a very focused) Jesus *set His face* to journey there:

“Nevertheless I must journey on...it cannot be that a prophet would perish outside Jerusalem. O Jerusalem Jerusalem, the city that kills the prophets and stones those that are sent to her... (Lk 13:33, 35)

.that upon you may fall the guilt for all the righteous blood shed on the earth...from righteous Abel to Zechariah the son of Berechiah whom you slew between the temple and the altar. Truly I say to you all these things shall come upon this generation. (Mt 23:35-36)

...because these are the days of vengeance, and Jerusalem will be trampled underfoot by the Gentiles. (Lk 21:22,24)

The most famous trial in history occurred on Passover day. Pilate wanted to let the accused off but the holy city, even after seeing all His miraculous lessons said:

“His blood be upon us and upon our children.” (Mt 27:25)

Ouch Be careful what dumb wish you make on Passover day. If this was a movie you might hear the deep sounds of bass viols playing a dirge. As the camera draws back the scene fades out over a darkened holy city. It becomes smaller and smaller as thick black clouds buzz with lightning”: they now tower over the city, higher and higher, darker and darker gathering in power and strength as a cataclysm of terrible proportions plays out.

The End Time.

It is now Passover Day exactly forty years after Jesus' death (Exactly the same day as the first temple was destroyed. Josephus Wars. 6:4:5) Time is full: it is the fullness of time. (Gal 4:4) There is no more time. Time began for the nation at its creation on Mount Sinai. (Ex 19; Is 43:1) Now the holy people have run out of time. The holy city had reigned over the inhabited earth for a thousand years as God's bride. They had had their day. Now it was God's day. The Holy God applied the same cause and effect justice to Holy Jerusalem as He did to Sodom, Gomorrah, Babylon, Nineveh and Egypt. The holy house was cast out of His sight and became a heap of ruins, and the holy city was trodden underfoot from mid 66 to 70 AD, 1260 days, forty-two months, three and a half years, time, times and half a time. In the blood-filled streets where the holy Jesus carried His cross forty years before on Passover day, lay piled the 1,100,000 dead bodies of those who wished; "*His blood to be upon us and our children.*" Sowing the wind might start as fun, but reaping the whirlwind has tragic consequences.

The enormous population of Jerusalem was unique amongst ancient cities. The entire nation had gathered to celebrate the Passover. It has been estimated that, including foreigners, pilgrims and proselytes, about three million people were gathered within the walls of the holy city at the time it was surrounded by armies. Historically the entire nation was: killed outright by the edge of the sword, burned alive, or taken captive in one action. Tragic prophecy forty years earlier preceded tragic history.

In one day 1,500 years of Mosaic civilization with all its ancient and holy paraphernalia, its sophisticated culture with all the institutions that gave the language meaning, all of this perished permanently from the face of the earth, '*wiped clean by the wrath of God*', as Marcus Brody said in Indiana Jones. The age was ended. The death count was unparalleled in the ancient world, and even now staggers the imagination. The class is finished. The Mosaic school is closed,

Because these are the day of vengeance when all things written will be fulfilled. ...and they will fall by the edge of the sword, and will be led captive into all nations, and Jerusalem will be trampled underfoot by the Gentiles. (Lk 21:22,24)

and,

... and they will tread underfoot the holy city for forty-two months...and their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. (Rev 11:2, 8)

And again tragic prophecy foretold :

"For then there will be a tribulation, such as has not occurred since the beginning of the world until now, nor ever will."

(Mt 24:21)

An eyewitness to the Jerusalem tragedy records:

Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly the multitude of those that therein perished exceeded all the destructions that either men or God ever brought on the world. (Josephus 6:9:4)

The Jerusalem streets which echoed to Jesus' voice are now silent.

...and the voice of the bridegroom and bride will no longer be heard and so it came to pass, ...all the guilt of all the righteous blood shed on earth came upon that generation in Jerusalem, the holy city who killed the prophets... (Mt 23:35-37)

the great city Babylon, the strong city...and in her was found all the blood of the prophets and of saints and of all who have been slain on earth...the great harlot who was corrupting the world with her immorality, and he has avenged the blood of His bond servants upon her. (Rev 18:10, 24; 19:2)

The New Jerusalem – its Function and Intellectual basis.

Was this the end of the Holy City? No. The holy promise God gave to Abraham was never about a literal, earthly city anyway. Abraham had a higher vision of spirit. He wasn't looking for an earthly country or a temporal, material city, he;

... was looking for the city with foundations, whose architect and builder is God...a better country, a heavenly one. (Heb 11:10, 16)

*Then I saw a new heaven and earth; for the first heaven and earth had passed away, and there is no longer any more sea. And I saw **the holy city, new Jerusalem** coming down out of heaven from God, made ready as a bride adorned for her husband.* (Rev 21:1-2)

Now came to pass the lesson Jesus had tried to teach the lady at the well on that hot, thirsty day:

"Lady, you gotta know a time is coming now when true worship won't be about climbing hills, for neither in this hill nor in Jerusalem will true believers worship, because truly Holy worship is in Spirit and Truth.

Jn 4:21-24

I guess she never really got all that He was driving at, but she got enough to leave her water-pot and go tell all her city friends about the *real-deal* Messiah. Jn 4:28-29

True worship is not bound to place. While the Jerusalem temple still remained, a true, universal and spiritual religion could never come to pass. New Jerusalem was the original plan of God, and the desire of Abraham, the enlightened father of the faithful. Throughout the ages the *Will* had never changed. It was always the same *Will* that the Holy God always sought. The religion Jesus brought was a, *spiritual* (not material), *universal*, (not local) and *realistic* (not a shadow) truly human holiness fit for an individual and internal self regulation, a law of the heart and mind, a kind based on real historical facts, concluding from these facts a God worthy of belief and based on rational evidence, linked to a complex of ideas coherently developed over time linked to one historical moment in the first century:

- . historically /prescriptively
- . theologically / prophetically
- . morally /ethically
- . sacrificial /hygienically
- . nationally /personally.

The chronological facts that suggest this relation are clear and imminent. This pattern is consistent across all the first century writers: Matthew, Mark, Luke, Paul, James, Peter, and John.

Caiaphas to see Him	Mtt 26:64
This generation shall not die	Mk 9:1
Jerusalem trampled underfoot	Lk 21:20
This generation all prophecy filled	Acts 3:24
We who are alive and remain	Thess 4:17
He shall come and not delay	Heb 10:37
The second coming at hand	Jas 5:8
The judge is at the door	Jas 5:9
The end of all things at hand	1 Pet 4:7
It is the last hour	1 Jn 2:18
The time is near	Rev 1:3
Those who pierced Him to see	Rev 1:7
In tribulation	Rev 1:9
No delay	Rev 10:1
A little while	Rev 6:12
Quickly x3	Rev 22: 7, 12, 20

The ideas that connect Judaism -> Jerusalem -> Jesus -> the destruction of Jerusalem in AD 70 are a system of interlocking set of ideas -like a jigsaw puzzle- made up of perfectly fitting irregular parts producing a coherent picture of redemption, an earthly holy city that points to a spiritual holy city.

<u>Holy-harlot City Rev 11</u>	<u>Holy city Jerusalem</u>
Called holy city	Jerusalem holy city Mt 4:4
Temple of God there	Temple in Jerusalem Mt 4:5
Altar of God there	God's Altar in Jerus
Outer court of temple	Gentile court in Jerus
Trampled underfoot	J trodden underfoot Lk 21:24
Called Sodom	Zion as Sodom Is 1:9

Lord was crucified there	Jesus killed at J. Mt 27:33
Blood of saints	<u>All blood</u> upon this generation Mtt 23:36
Bridegroom's voice there	Jesus voice in Jerus Mt 23:3 7
<u>All the blood</u> of prophets	Jerusalem killed <u>all prophets</u> Lk 13:33
To receive vengeance	.Jerusalem days of vengeance Lk 21:22

Conclusion of Part 11 – The end of the Holy City.

The scriptures weave together all humanity to single person (Abraham) to an entire nation (Jews) and back to a single person, (Jesus), whose short thirty year life fulfills thousands of prophecies and thousands of theological precepts past and present. Jesus is the old Jerusalem and the new in Himself. His teaching extends to all humanity freedom of conscience, value for an individual life, and a model of moral perfection consistent with the natural law of the heart and mind, combined with a mechanism for redemption, and an eschatology of hope, within a logically defensible framework. It is underpinned by philosophical consistency throughout all its irregular parts. Jesus' emphatic final wish was for humanity to Love one another. He lived an unselfish life and died to offer a model of true Love. All this is beyond the orchestration of any human editor, and beyond the realms of impersonal chance.

Series overview.

- Why Partial Preterism is inadequate.
- The End of the Holy City
- The End of an Age
- The End of a World.

In Part III of this series I will explain *why* the end of Jerusalem was also the end of the Mosaic age.



When I first heard that Obama was not a natural born citizen of the U.S. and therefore not entitled to hold the office of President under the Constitution, I dismissed it as frivolous. Surely, something like that is too big to get by and go unnoticed, right?

However, the dogged persistence of World Net Daily by continuing to demand release of his long form birth certificate continues to be resisted. In fact, Obama has spent \$100,000's resisting every attempt to force release of the one document that can prove where he was born, what hospital and the attending doctor.

Why resist releasing his long form birth certificate if he has nothing to Hide? Yes, why?