

FALL 2009

VOLUME 4 ISSUE 3

# FULFILLED! *Magazine*

PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST



**DID THE GIFTS OF THE SPIRIT CEASE AT THE END OF THE AGE?**

**PENTECOSTAL PRETERISTS GIVE THEIR PERSPECTIVE**

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Published by:  
FULFILLED  
COMMUNICATIONS  
GROUP

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*Editor's Update*

I began last issue's editor's update with the phrase "much has happened since our last issue." The same is true for this issue. In the last issue I made known my diagnosis of colon cancer. In this issue I am happy to report that God was gracious and answered the many prayers that were offered in my behalf. My surgery and recovery both went very well. Although I was told that I would be in the hospital for about a week, I was released early on the fourth day. The cancer was stage 1 (the least developed) and my lymph nodes were clear, so I am now cancer-free! Thanks be to God for His graciousness, and thanks also to all of you who prayed and sent your words of encouragement.

During the latter weeks of my recovery, although my doctor limited me from any strenuous exertion, I felt completely back to normal. The doctor's order prevented my return to work but I was free to travel so my wife and I spent three weeks travelling, visiting National Parks and relatives.

Another milestone achieved since the last issue is the release of the revised version of my book, *Behind the Veil of Moses*. Production was a long struggle and it feels good to have it behind me. (see the ad on page 12)

I am also excited to announce the release of our first video production—*You've Gotta Be Kidding . . . Right?* This has been a year-and-a-half in the making and, although it feels good to have wrapped up that project, those feelings are eclipsed by the excitement of providing this tool to the Preterist community and seeing what results will follow. Our goal is to share Preterism; therefore we are only charging enough money to cover the costs of materials and postage. All of the work on the video was volunteered (as it is for the magazine), which allows us to offer this video at prices that will be conducive to giving away copies. My good friend Bill (whom you will meet in the video) has previewed the video with Preterists, Futurists, and even non-Christians. He is amazed at how the video holds the viewers' attention. In an age when fewer and fewer people read books, we hope that this video becomes a tool for introducing others to Preterism. We will be mailing copies to all our North American readers who have supported us financially within the last two years.

Going hand-in-hand with our video release was the need to revise our website from a "Fulfilled! Magazine" site to a "Fulfilled Communications

Group" site, encompassing the magazine, the video, and other future projects. I invite you to visit our new site, [www.FulfilledCG.com](http://www.FulfilledCG.com), and spend some time browsing. While I have attempted to test all of the links and functionality of the site, you may stumble across a glitch here and there. If you do, please send me an email so that I can rectify the issue. Although we still maintain the URL [www.FulfilledMagazine.com](http://www.FulfilledMagazine.com), by the time you are reading this it should direct you to the new site.

Since beginning *Fulfilled!* Magazine several years ago I have received several requests and inquiries from and about Pentecostal Preterists. In this issue several Pentecostal Preterists give us their perspective on why they believe that the gifts of the Holy Spirit are still in operation today. I am saddened to inform you that one of

these contributors – Pastor A. Wilson Phillips – went to be with the Lord during the editing process. I am sure that his family and congregation in Springfield, Missouri, would appreciate your prayers. Pastor Benjamin Davis, who is carrying on the work in Springfield, has graciously allowed us to print Pastor Phillips article. Readers who are interested in reading more on Pentecostal Preterism may be interested in R. C. Leonard's *With Unveiled Face: Charismatic Christians and*

*Fulfilled Eschatology* and John Noë's booklet *Why We May Soon See the Return of 1<sup>st</sup>-century Caliber Miracles and Effectiveness*.

Don Preston had several tasks vying for his time this summer, one of which was his annual Preterist Pilgrim conference. He was unable to provide an article for this issue, but we look forward to having him back in the next issue.

To date, of the two thousand names on our mailing list, we have had fewer than three hundred express an interest in maintaining their subscription. In an effort to be good stewards of God's resources, beginning in 2010 we will drop the names of those who have not contacted us. If you have not contacted us and wish to continue receiving *Fulfilled!* Magazine send me an email or write us at the address in the sidebar.

For Christ's Glory,



Mailbag



I am blessed to receive your magazine, *Fulfilled!* Please do keep me on your mailing list. My husband and I have few friends that will listen to the Preterists' viewpoint. The more I study, the more this viewpoint is confirmed. May God continue to bless all your efforts to bring light to the darkness.

Dee, North Carolina

Thanks for all your effort in the publication of *Fulfilled!* Magazine. I wonder how I could have missed the meaning of the verses regarding when the Second Coming would occur now that my eyes have been opened, thanks in part to your magazine.

Kathy, Washington

Thanks for all your efforts in publishing *Fulfilled!* I have certainly enjoyed reading all the articles. I find them very educational.

Carl, Pennsylvania

By this time, I pray that the news [about your surgery] is encouraging and you are well on your way to full recovery. You are very much needed as your magazine is a voice in the wilderness for today's Christians.

Justine, Florida

I love you and appreciate your stand for the truth! Hang in there, keep the faith, and try to not lose heart. There are a lot of us out here who are depending on you, and I believe the number is growing. May the Lord richly bless you and yours!

Glenn, North Carolina

I love your *Fulfilled!* Magazine. God bless you.

Shirley, Pennsylvania

We love this magazine and look forward to every one.

Darrell & Eve, Washington

I WONDER HOW I  
COULD HAVE  
MISSED THE  
MEANING OF THE  
VERSES  
REGARDING WHEN  
THE SECOND  
COMING WOULD  
OCCUR . . .

*Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon **this generation**.* (Matt 23:34-36 NKJV; Jesus, speaking of the first-century Jews)

And here I cannot but speak my mind, and what the concern I am under dictates to me, and it is this: I suppose, that had the Romans made any longer delay in coming against these villains, that the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a **generation** of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed. (Josephus, *The Wars of the Jews*, speaking of the first-century Jews)



## *Gleanings from the Past*

Throughout the centuries of Church history, many writers have written from the perspective of a past fulfillment of Bible prophecy. Most of them failed to take that perspective to its logical conclusion (Full Preterism) and still applied a few various prophecies to their future. With that caveat in mind, their works contain many gems that can serve two purposes: 1) provide additional Preterist perspectives, and 2) demonstrate that although Full Preterism may have experienced its greatest development in the last fifty years, many others have been blazing that trail through the centuries. In this issue we offer an excerpt from the pen of the early church father Athanasius.

39.3. Perhaps with regard to the other (prophecies) they [The Jews] may be able even to find excuses and to put off what is written to a future time. But what can they say to this [Daniel's prophecy of the seventy weeks], or can they face it at all? Where not only is the Christ referred to, but He that is to be anointed is declared to be not man simply, but Holy of Holies; and Jerusalem is to stand till His coming, and thenceforth, prophet and vision cease in Israel. So the Jews are trifling, and the time in question, which they refer to the future, is actually come. For when did prophet and vision cease from Israel, save when Christ came, the Holy of Holies? For it is a sign, and an important proof, of the coming of the Word of God, that Jerusalem no longer stands, nor is any prophet raised up nor vision revealed to them,—and that very naturally.

40.2. For when He that was signified was come, what need was there any longer of any to signify Him? When the truth was there, what need any more of the shadow? For this was the reason of their prophesying at all,—namely, till the true Righteousness should come, and He that was to ransom the sins of all. And this was why Jerusalem stood till then—namely, that there they might be exercised in the types as a preparation for the reality. 3. So when the Holy of Holies was come, naturally vision and prophecy were sealed and the kingdom of Jerusalem ceased. . . . 6. Their state may be compared to that of one out of his right mind, who sees the earth illumined by the sun, but denies the sun that illumines it. For what more is there for him whom they expect to

do, when he is come? To call the heathen? But they are called already. To make prophecy, and king, and vision to cease? This too has already come to pass. To expose the godlessness of idolatry? It is already exposed and condemned. Or to destroy death? He is already destroyed. 7. What then has not come to pass, that the Christ must do? What is left unfulfilled, that the Jews should now disbelieve with impunity? For if, I say,—which is just what we actually see,—there is no longer king nor prophet nor Jerusalem nor sacrifice nor vision among them, but even the whole earth is filled with the knowledge of God, and Gentiles, leaving their godlessness, are now taking refuge with the God of Abraham, through the Word, even our Lord Jesus Christ, then it must be plain, even to those who are exceedingly obstinate, that the Christ is come, and that He has illumined absolutely all with His light, and given them the true and divine teaching concerning His Father.

Now, however, that the devil, that tyrant against the whole world, is slain, we do not approach a temporal feast, my beloved, but an eternal and heavenly. Not in shadows do we shew it forth, but we come to it in truth. For they [The Jews] being filled with the flesh of a dumb lamb, accomplished the feast, and having anointed their door-posts with the blood, implored aid against the destroyer. But now we, eating of the Word of the Father, and having the lintels of our hearts sealed with the blood of the New Testament, acknowledge the grace given us from the Saviour, who said, 'Behold, I have given unto you to tread upon serpents and scorpions, and over all the power of the enemy.' For no more does death reign; but instead of death



Milton S. Terry—*Biblical Hermeneutics*

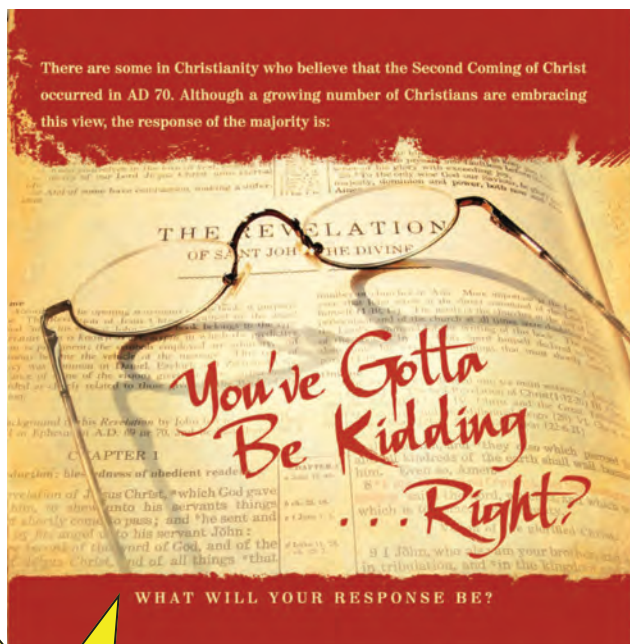
henceforth is life, since our Lord said, 'I am the life;' so that everything is filled with joy and gladness; as it is written, 'The Lord reigneth, let the earth rejoice.' For when death reigned, 'sitting down by the rivers of Babylon, we wept,' and mourned, because we felt the bitterness of captivity; but now that death and the kingdom of the devil is abolished, everything

is entirely filled with joy and gladness. And God is no longer known only in Judæa, but in all the earth, 'their voice hath gone forth, and the knowledge of Him hath filled all the earth.' ✕

(pp. 222-223, 908, *Athanasius: Select Works and Letters*—edited by Philip Schaff)

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## Studies in Reden

*Ed is taking a brief hiatus from his series of articles on Matthew 24 in order to research some subjects more thoroughly. In the interim he is providing a series of articles on the dating of the New Testament canon. Ed will resume his series on Matthew 24 after this series concludes—BLM*

### Apostolic Canonization of the New Testament before AD 70

by Ed Stevens

In our previous article, which was the first in this series, we introduced the idea of the New Testament canon of Scripture being written, collected, and certified by the apostles before they left the earthly scene (i.e., before AD 70). This idea is called *Apostolic Canonization*. In this article, we will look more closely at the first step in the production of a New Testament canon: the writing of all New Testament books before AD 70.

It is easy to support a pre-70 date for the gospels of Matthew, Mark and Luke, since Luke/Acts was written before Paul's trial in AD 61 and Luke claims that he was aware of at least two other gospel accounts (possibly Matthew and Mark) before he wrote his gospel (Luke 1:1). Furthermore, the gospel of Luke contains material found in either Matthew *or* Mark, but not in both. Therefore, Matthew and Mark's gospels must have been among Luke's research material, thus predating his gospel. Luke's gospel, however, does not show any awareness of the material unique to John's gospel, suggesting that John was probably written after Luke. We can also date all fourteen of Paul's epistles (including Hebrews, which is sometimes attributed to him) prior to his martyrdom under Nero ca. AD 64-65. We also know James, the Lord's brother, wrote his epistle before he was martyred in AD 62. The epistle of Jude appears to have been written about the same time as the second epistle of Peter, since there is considerable similarity of content. Since Peter was martyred under Nero in AD 64-65, his two epistles were obviously written before AD 70. This puts a pre-70 date on all New Testament books except the writings of the Apostle John.

Most evangelical scholars agree that all 27 books of our New Testament canon were written before the apostles died, but they do not terminate the apostolic generation until AD 95, the alleged date of John's death. This alleged longevity of John leaves the door wide open for a post-AD 70 date for the Johannean writings—i.e., the Gospel of John, the three epistles of John, and the book of Revelation—twenty years after deaths of apostles Peter and Paul. This article defends the idea that Apostle John also died in the Neronian persecution before AD 70, and thus claims that all of the New Testament books, including

John's writings, were written before AD 70.

In Matthew 20:20-23 (and its parallel in Mark 10:35-40) the mother of the two sons of Zebedee, James and John, asked Jesus to place her two sons on his right and left when He came into His Kingdom.

*But Jesus answered, "You do not know what you [plural] are asking. Are you [both] able to drink the cup that I am about to drink?" They [both] said to Him, "We [both] are able." (Matt 20:22)*

*He said to them [both], "My cup you [both] shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." (Matt 20:23)*

Jesus asked *both* sons (not just James) if they were able to drink the cup (of martyrdom) that He was about to drink, and they *both* said to Him that they were able. Jesus then said to *both* of them (James and John) that they *both* would indeed drink the same cup (of martyrdom), implying that they would not live out their full lives nor remain alive until His Parousia, but instead would be cut short by martyrdom. James (the brother of John) was killed by Herod Agrippa I in about AD 44 (Acts 12:1-2). But when did John drink the cup of martyrdom?

Josephus (*Antiq.* 20.9.1) mentions that "James (the Lord's brother) and *some of his companions*" were arrested by Annas II in April of AD 62 during the three months between the end of Festus' and the beginning of Albinus' procuratorships. Josephus says that James was killed by Annas II, but he does not say what happened to the others who were arrested. It is possible that John was one of those companions, but since John was a friend of the Annas family (as John himself tells us in John 18:15-16), he may have been exiled to Patmos rather than being killed. I believe this to be the case.

Since Luke's gospel (written before Paul's trial in AD 61-63) does not reflect any awareness of the unique material in John's gospel, nor does his book of Acts (also finished before Paul's trial in AD 61-63) mention the exile of John to Patmos, it seems probable that the gospel of John was written after Luke

**1 Thessalonians (AD 52)**  
**2 Thessalonians (AD 52)**  
**Galatians (AD 55)**  
**1 Corinthians (AD 57)**  
**2 Corinthians (AD 57)**  
**Romans (AD 58)**  
**Matthew (pre-AD 58)**  
**Mark (pre-AD 58)**  
**Luke (AD 58-61)**  
**Acts (AD 58-61)**  
**John (AD 60-62)**  
**1, 2, 3 John (AD 61-62)**



# CONSUMMATION

## Temptive History



had already composed his gospel account (ca. AD 60), and that the book of Revelation, written during John's exile to Patmos, was composed after the book of Acts and after Paul's trial in Rome began in AD 61. The date for Luke and Acts then becomes the peg on which we hang the dates for several of the New Testament books.

The book of Revelation would have been written after John was arrested and exiled in AD 62. That would place its writing at about AD 62-64, close to the period of composition of the last few New Testament books, such as 2 Timothy, Jude, and 2 Peter. Since the book of Revelation clearly warns its readers to "not add to . . . nor take away from this book of prophecy" (Rev 22:18-19), tradition has taken this as implying that the book of Revelation was the last book of the New Testament to have been written. But

that is not a necessary implication, especially when both Paul and Peter reflect possible awareness of the book of Revelation (cf. 1 Pet 5:13 and Heb 12:22). The Apocalypse, even on purely internal grounds, shows only that it was one of the last books to have been written. John's gospel and his three shorter epistles appear to have been written before he was exiled, that is, before AD 62. If John was still being held under Roman guard on the island of Patmos when the Neronian persecution broke out two years later in the summer of AD 64, he most likely would have been killed by the Romans (right

after Paul was killed, and shortly before Peter died ca. AD 64-65). This would have fulfilled Jesus' prediction of John's drinking the same cup of martyrdom that his brother James had already drunk twenty years earlier (Matt 20:23).

That would mean that all four gospels were finished before the outbreak of the Neronian persecution in AD 64-65. Paul's epistles were finished before he died in AD 64-65. The inset depicts how we would sequence and date the 27 New Testament books. (For a detailed historical reconstruction, see my manuscript *First-Century Events in Chronological Order* (email me at [preterist1@preterist.org](mailto:preterist1@preterist.org) for ordering details).

Norman Geisler, in his article *The Dating of the New Testament* (<http://bethinking.org/bible-jesus/the-dating-of-the-new-testament.htm>), argues for a pre-AD 62 date for Luke and Acts, citing both William F. Albright and John A.

T. Robinson as examples of liberal scholars who have suggested pre-AD 70 dates for most (if not all) of the New Testament documents. Robinson especially, in his *Redating the New Testament* (1976), defended the idea that every New Testament book must have been written before AD 70 since the destruction of Jerusalem "is never once mentioned as a past fact" in any of the New Testament documents (p. 13). Several conservative scholars have advocated a pre-70 date for all New Testament books (e.g., Arthur Ogden, Milton Terry, David Chilton, J. Stuart Russell, and Cornelius Vanderwaal).

So one of the three requirements for Apostolic Canonization—pre-AD 70 authorship—seems viable, and this first part of the process *must* be viable, otherwise the other two (collecting the books and certifying their canonical authority before AD 70) are automatically invalidated.

Ernest L. Martin, in his *Restoring the Original Bible* (1994) has argued for Apostolic Canonization on the basis of Apostle John living beyond AD 70, so that by the death of Apostle John the canonization process was complete. But this paper advocates that Peter held the keys of canonical authority and that all the canonical books must have been written by their respective authors, then collected, and certified by Peter before his death in ca. AD 64-65. Because of Peter's key role in the canonical process, as well as his pre-AD 70 death, my particular theory of Apostolic Canonization *before AD 70* becomes critically dependent on a pre-70 date for all the New Testament books, including the Johannine corpus. Ernest Martin's theory that John provided the final work on the canon fails to satisfactorily explain how Peter's authority to certify the canon could have passed successively to John without compromising on the apostolic succession issue.

Next time we will deal with the second step in the canon formation process, the gathering together of all the writings into a complete collection, where we will see more of the key role of Peter in all this.

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Al Persohn



**Miracles, Providence,  
and the Charismatic Journey**

Imagine for a moment a scale measuring one's belief in the outworking of the Providence of God in terms of the level of divine, miraculous intervention through the agency of an individual believer. On the lowest end of the scale are those who believe that God no longer acts in supernatural or miraculous ways through individuals. On the high end of the scale are those who believe that God desires to act in constant, regular miraculous ways through individuals. Charismatic Futurists lean to the very high end of the scale. Charismatic Preterists, it seems, do not lean quite as far to the high end as do Futurists.

Just as there is no Preterist creed, there is no Charismatic creed. People tend to ask what Charismatics believe as if there is an easy, one-size-fits-all answer. In general, Charismatics believe that the Holy Spirit still acts through believers in ways that may defy natural laws. The Spirit's action is normally in response to faith although sovereign acts are not ruled out. God is a rewarder of those who diligently seek Him. Since God can only be approached by faith through Christ, the actions of the Spirit always ultimately point to Jesus Christ.

All Christians believe in divine providence—that God cares for His people with power and foresight. I, as a Charismatic Preterist, hold that God's providence can and often is manifested as "signs and wonders." Miracles and wonders demonstrated God's love and protection for His people when they were in the desert; He offered protection, provision and direction in outwardly visible ways to those in whom the Spirit did not indwell. He used angels, earthquakes, and talking animals. He spoke in visions, dreams, and through inspired preachers. His providential, caring, and loving nature has not grown old and tired through time.

Dr. Ruth Lightfoot

**The River Still Flows**

Jesus, speaking of the Holy Spirit, declared that out of the hearts of believers would flow rivers of living water (John 7:38f). History records that from Pentecost on, our church fathers were filled with the Holy Spirit, spoke in other tongues, healed the sick, performed miracles, and demonstrated the power of God to the world. Here is a list of individuals and movements which are among the more well known: Justin Martyr (AD

**Gifts and the Eschaton**

Charismatic Futurists use 1 Corinthians 1:7 to demonstrate that spiritual gifts are still in place: *so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ*. Thus, the Charismatic Preterist faces the possibility that spiritual gifts, particularly those found in 1 Corinthians 12, have ceased. When asked about his view on certain passages, Preterist author Don Preston sometimes replies with an "at this time" position, meaning that future study may lead to different conclusions. The "at this time" position of this writer is that the blessings and abilities God gave as gifts in the transitional period between Pentecost and AD 70 are now our possession should we choose to invite God to use us in that manner. In other words, God imparted unusual manifestations of His divine power to those awaiting the full manifestation of sonship during the transition period. As believers living in the New Covenant those manifestations are now part of our sonship.

Years ago, at a Charismatic prayer meeting I hosted, everyone was speaking in tongues during an interlude. I could hear Danny across the room. The language he was speaking changed for a few moments. I did not take much notice until Helen, who had spent several years in Greece and could speak the language, interrupted the meeting. Personally distressed at the time, Helen heard Danny's language change, and for just a few moments Danny spoke comforting words to Helen in Greek. He did not speak Greek; he had never learned the language. The best we could determine was that God used Danny to speak to Helen in a method that the speaker could not corrupt.

*In this issue we offer  
several Pentecostal  
they believe that the  
Spirit are still a*

Perspectives





In the same city, I knew two ladies named Eva and Annette. As a young woman, Eva spent time with a Khoikhoi (Hottentot) tribe as a Peace Corps volunteer and remembered some of the language. Annette, several times during Charismatic prayer meetings, spoke in that language to Eva. I never witnessed this particular event take place, but I trust those who relayed the story to me. These two accounts of foreign tongues being spoken by those who didn't know the language are just two of many that prejudice this writer in favor of ongoing Charismatic activity.

**Increase**

*And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. So when this was done, the rest of those on the island who had diseases also came and were healed. (Acts 28:8-9)*

There is an argument from silence in the story of Paul in Malta. The ultra-cessationist would say that the death of Paul, or perhaps AD 70, would be the end of miracles. Did Paul tell the sick Maltese that they had just managed to slip in to God's miracle flow before the door closed once and for all? We may never know. If God were to cease His miraculous healings for Old and New Covenant believers alike, this would have been the ideal time to record such a matter. In my mind, the events of this chapter beg another question: If supernatural manifestations of the Spirit served only as witnesses to unbelieving Israel, why did the miraculous events of Acts 28 occur at all? Are we to conclude that God manifested healing power in Malta only to withdraw it shortly after when Jerusalem burned?

*Offer the perspective of al Preterists on why the gifts of the Holy will active today.*

How can we say that God's Kingdom continues to increase if supernatural provisions decrease? Are there still people who could do with miraculous manifestations of power? Are there still people who need supernatural confirmation of things already burning in their hearts? Is there still a place for preachers who can preach the Word with such force that their audience declares, "Men and brethren what shall we do?" Are there still monumental tasks requiring faith that is greater and more profound than what can be developed by prayer, meditation, and fasting?

The first time disease is mentioned in the Bible God introduces Himself as Healer—He uses the name Jehovah Rapha (Exod 15:26). The first person with a problem in his body is healed (Gen 20:17). The last mention of disease in the Bible is the account of Publius' father, whom God healed along with others (Acts 28:8-9). In the area of healing, physical health has always been important in the Bible. Was physical health so important in the Old Covenant that God provided it, yet, at the consummation of the New Covenant, He recalled it? Luke reports that Jesus went about doing good and healing (Acts 10:38). Was healing good then? Has it become bad now? We feel that the God of increase *adds* good things in the New Covenant.

It is not God who has changed. We suspect instead that there is a waning of passion on the part of believers. These manifestations do not occur with the frequency and intensity God desires because His people do not hunger for them. T. L. Osborne said "while there are no waves in God, there are waves of human hunger." We do not ask, "Where is the God of Elijah?" but rather, "Where are the Elijahs of God?"

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HOW CAN WE  
SAY THAT  
GOD'S  
KINGDOM  
CONTINUES TO  
INCREASE IF  
SUPERNATURAL  
PROVISIONS  
DECREASE?

them with His gifts.

Though many leaders have written extensively concerning the gifts of the Spirit, I would submit that the fruit and gifts of the Spirit of God are a manifestation of His very nature. They are God's method of having an intimate relationship with His people and reaching this world through them. The Father has always desired to be in close fellowship with His children, and now, through the precious Holy Spirit, the Father and Son make their abode with us. Sadly,

many today feel the fruit of the Spirit is valid, but reject His gifts. As sons of God, we have the privilege to receive the empowerment of the Holy Spirit to carry on His work in the earth with signs following. We need what those who have gone on before us had: the fullness of the Spirit, His fruit, *and* His gifts.

It is interesting to note that the hem of the high priest's garment had pomegranates and bells placed alternately on the skirt. As these were



## Ruth Lightfoot

types and pictures for us, we see the fruit and gifts pictured here. God's gifts, such as healing, make a sound that attracts humanity's attention, and draws them to Him. It is "the goodness of God that draws men" (Rom 2:4). As we respond and receive Him, it is His fruit that changes us. Gifts and fruit flowing together from His throne demonstrate to the world who God is. The bells, or gifts, sound in the earth today, joyfully proclaiming that our High Priest, the Lord Jesus, is very much alive, and ministering His life to and through His church.

It has never been good theology to build a doctrine on one or two verses of Scripture. The cessation theory implies that life in the New Covenant has less demonstration of God's power and glory than the Old Covenant did in its day. There is something wrong with that concept. Paul, in 1 Corinthians 13, is writing to encourage the church at Corinth to go on to perfection, as did the writer of Hebrews. Hebrews 6:19-20 beckons its readers to pass from the *types* of the Old Covenant and enter into the *reality* of the Spirit realm of the New Covenant, where our Forerunner is. Hebrews 7:11 affirms that the Old Covenant priesthood made nothing perfect, while in v. 19 we read that "the bringing in of a better hope *did*" (emphasis mine) make perfect. This works through "the power of an endless life" in us. It is Christ in us (that is, the anointing in us) that brings this perfection and freedom. Many who see the fulfilled judgments of Old Testament prophecies fail to see the life of the New Covenant. Just as the Jews saw the letter of the Old Covenant, it seems that cessationists see only the letter of the New. It is "the Spirit that gives life."

God is a God of increase. This was shown as He ushered His people from the glory of the Old Covenant to the much greater glory of the New. As the old types faded away in the light of the New Covenant, so in our own lives the brilliant glory of the Spirit-filled walk, where God reveals His presence *in us today*, outshines even the written truth that we can be with Him when we die. We read in John 16:14 that when the Holy Spirit came, He would receive from Jesus and show what He had received to us. Was that only for the early church? Absolutely not! The flow of God's presence in the earth through the church is always increasing. God's nature never changes. He still gives His gifts and callings unto men. Do we win the world for Jesus only by our feeble debates? No! God certainly wants His truths proclaimed; however, it is when the written Word is coupled with the demonstration and power of His gifts and fruit that truth penetrates the heart

and brings life.

Ephesians 4 also addresses gifts given to men. We see that these are given until we *all come* unto a complete and mature man. How complete? Unto "the stature of the fullness of Christ." Sounds like increase to me. Will the Body of Christ continue to grow up into the Head? Yes, according to the effectual working in the measure of every part in love. Colossians 3:14 tells us that love is the bond of that completeness, or perfection. Yes, love is the "more excellent way"; but love does not stifle the flow of God's Spirit, nor does it stop the bountiful supply of His gifts. Love is the perfect vehicle through which the Lord presents His gifts to the world. Remember: "faith works by love."

Jesus promised us in John 7:38 that when the Holy Spirit came, He would flow out of our belly as rivers of living water. This is the river of Ezekiel 47, Isaiah 44:3, Psalm 46:4, and the River of Life in Revelation 22, that *flows out of His church today!* The swelling depth of Ezekiel's river promises that the increasing presence and glory of God, flowing from His people, will bring life and healing to the nations. What is the source of this life-giving River flowing from the temple, which temple we are? Did the source dry up? Did it get dammed up by the completion of the biblical canon? NEVER! Let us open our hearts to this River of Life, and become the channels that our Father uses to fill this earth with His glory. LET THAT RIVER FLOW!



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### The Holy Spirit and Covenant Eschatology

A look at my personal history sheds light on how the Lord has brought me to my current understanding of covenant eschatology, sometimes referred to as Preterism.

In early March 1965, at the age of 36, I had a surprise encounter with the Holy Spirit. By God's grace, He released me from my spiritual death's bondage and brought the regeneration of Christ's life into my body. By God's Word, I later learned that God saved me through the washing of regeneration and renewing of the Holy Spirit (Titus 3:5). My journey in a life in the Spirit had begun. I joined fellowship with a local Assemblies of God church where my brother was a pastor. Both he and I had grown up in the home of Raymond R. Phillips, a pioneer Assemblies of God pastor.

I began to experience the gifts of the Holy Spirit as I worked in a supervisory capacity at Union Pacific Railroad in Kansas City, Kansas. Sometimes I would receive a word of knowledge accompanied by divine wisdom to apply it. I was soon promoted into an official's position in that large railroad operation. That brought me into a line of fire—some fellow workers did not like the idea of management promoting me. I was now in a position of authority over some who had been my peers, as well as some who had many years of seniority on me. One day a railroad veteran asked me how I had received my promotion. The Holy Spirit whispered *to* and *through* my spirit, "The Lord gave me this job." His eyes watered, and *God's manifest presence* was witnessed by both of us. Later in my devotions, the Holy Spirit illumined these words:

*For exaltation comes neither from the east  
Nor from the west nor from the south.  
But God is the Judge (Ruler):  
He puts down one, and exalts another.  
(Ps 75:6-7)*

God confirmed that He is in control, and we who are "in Christ" are responsible to hear and obey His voice. He speaks to us by His Holy Spirit. Jesus said it is the Spirit of our Father who speaks in us (Matt 10:16-20).

In 1966, God spoke to me to resign my position with the railroad because He was calling me to become a pastor. In June 1967, I enrolled in an Assemblies of God Bible school in Springfield, Missouri. The Assemblies of God's eschatology is dispensational.

I had some godly men as instructors and will always appreciate many biblical truths that they imparted to me. I

received a Bachelor of Arts degree in 1970 and followed the leading of the Holy Spirit to a small pioneer church pastorate in Sedalia, Missouri. The Holy Spirit began to do some extraordinary miracles through me. He also began to show me from Scripture some different views of salvation (soteriology). By God's prevenient grace, *He chose me, I did not choose Him* (John 6:44). Jesus told His followers that the Holy Spirit would teach them and guide them into all truth of His Written Word (John 14:26; 1 Cor 2:13). This is still true today.

In June 1975, the Holy Spirit led me to pastor an Assemblies of God church in Republic, Missouri (near Springfield). Again, the Holy Spirit began to do some instantaneous miraculous works through my ministry. He also showed me that nothing was going to happen to me suddenly in my future, as the dispensational rapture view still teaches (1 Thess 5:1-5).

In 1998, the Holy Spirit showed me in Scripture that the prophecy of "The Revelation of Jesus Christ" was written before the fall of Jerusalem in AD 70. That caused me to begin a serious study of covenant eschatology with the understanding that all the prophetic Scriptures had been fulfilled by AD 70.

By God's sovereign will, the Holy Spirit is still working vocal and revelatory gifts in the church. Our obedience is the key.

*And God has appointed these in the church:  
first apostles, second prophets, third teachers,  
after that miracles, then gifts of healings,  
helps, administrations, varieties of tongues.  
(1 Cor 12:28)*

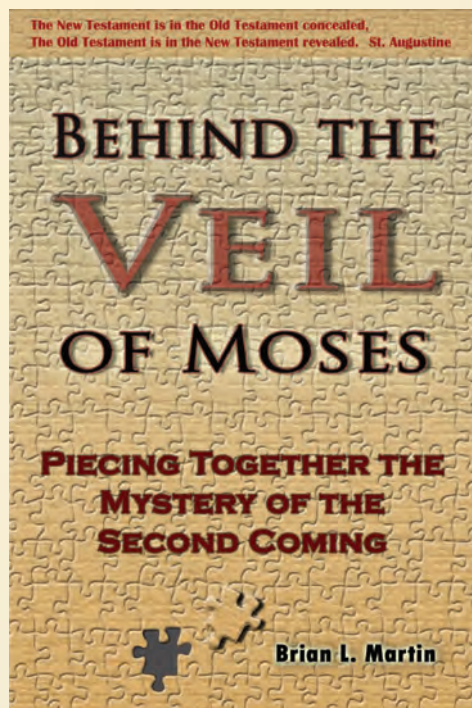
The Holy Spirit came into the church at the Jewish Feast of Pentecost nearly two thousand years ago. He still plays a key role in bringing reform to God's covenant people. The triune God is still at work according to 1 Corinthians 12:1-11. The Spirit does all these things as He wills. As *executors of God's will*, His Word and Spirit work harmoniously together. This is key to understanding the whole body of the Scriptures.

Dr. Richard C. Leonard has done a great service to the body of Christ in regard to the issue of the cessation of the Holy Spirit's gifts after the Parousia (AD

*cont. on page 13*



## *Behind the Veil of Moses—Updated and Revised!*



The original (2004) version has been strengthened by the critiques, comments, and suggestions of readers and by the further study of author Brian L. Martin. The tool that many use to introduce Preterism to others has been improved with material from John Bray, Don K. Preston, Kurt Simmons, and others.

This single volume demonstrates the scriptural foundation for Preterism and also introduces the key Preterist views on topics like *The Resurrection* and *The Rapture*. New chapters include *All Israel Shall Be Saved* and *What About the Creeds and the Early Church?*

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“I was glad to offer a preview of the first edition of this work, I am *thrilled* to encourage the reading of the second! As with any work, one can find areas of disagreement, but Martin’s kind spirit shines through in this work, and makes disagreements matters simply for further study, and not points of division. . . . By demonstrating the foreshadowing nature of Israel, the land, the temple, even many of the Old Testament heroes, etc., Brian Martin and *Behind the Veil of Moses* does a magnificent job of drawing back the veil of Moses to reveal the marvelous, fulfilled, spiritual body of Christ. I am more than happy to encourage every Bible student to read this book.”

Don Preston, President *Preterist Research Institute*



“This small volume is an excellent introduction to a *contemporary-historical* interpretation of end-times prophecy (also known as Preterism). For those studying fulfilled eschatology for the first time, this is a great place to start.”

Kurt Simmons, author *The Consummation of the Ages: AD 70 and the Second Coming in the Book of Revelation*, and *Adumbrations: The Kingdom & Coming of Christ in the Book of Daniel*.



“A masterpiece! Using the veil of Moses as the centerpiece, you have woven the entire concept of preterism into an understandable pattern, while not neglecting to point out the variants held by different preterists in this overall picture. Your book is right on target.”

Evangelist John L. Bray, author *Matthew 24 Fulfilled*

“. . . the most lucid, articulate, and concise explanation of covenant theology/eschatology I have ever read.”

Marlene Costa, former volunteer editor for JAARS and co-editor of *Behind the Veil of Moses*

*A. Wilson Phillips (from p. 11)*

67-70). In his book *With Unveiled Face* (Laudemont Press, Wheaton, Illinois)—a must-read for Preterists and non-Preterists—Leonard writes concerning charismatic Christians and fulfilled eschatology:

The ability to be a “worker of miracles” (1 Cor 12:10) requires spiritual intensity held by few people in the Western world . . . miracles are not much in evidence today because our cultural presuppositions prevent us from recognizing them (pp. 39-40).

Regarding 1 Corinthians 13, Leonard states that Paul is not speaking *doctrinally*, but *poetically*. Paul does not refer to Christ in this passage, and is not concerned with eschatological issues; rather, it is a hymnic exaltation of love (*agape*). It is all about worship. The word “perfect” in verse 10 (Gk. *teleion*, the complete) is obviously related to love in this context. This corresponds to John’s phrase “perfect love” (*he teleia agape*, 1 John 4:18). Basic assumptions brought to the text of 1 Corinthians 13 still cause the scholars to differ concerning cessation of prophecy, tongues, and knowledge. The Holy Spirit must teach us (John 14:26).

The concept of “love” in the new covenant is not the vague sentimentality often spoken of in our culture. “Covenant love” (*hesed*) in Hebrew Scriptures describes the bond we have with one another through our mutual membership “in Christ.” Paul seemingly uses the neuter gender *to teleion* in place of the feminine

gender of the word *agape* in order to avoid identifying “the perfect” with love in a superficial way. Quite often mistranslation waters down the meaning of the Spirit’s intention to the original audience.

The usual translations of *hesed*—such as “lovingkindness,” “steadfast love,” or simply “love”—miss the true importance of this term. It refers not to God’s love in general, but more specifically to His faithfulness to those with whom He has bound Himself in covenant. Only those who have pledged themselves to the Lord and are part of His community may rightfully appeal to the Lord on the basis of this “covenant love.” *This is the real deal*. We should all strive to enter into covenantal love relationships in a local church—relationships governed by the principles of Matthew 18:15-20. The world will then know that we are true disciples of Christ (John 13:35).

God’s Word and Spirit say, “The best is yet to come.” ✕

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## Was Jesus Wrong?

“Say what you like,” we shall be told, “the apocalyptic beliefs of the first Christians have been proved to be false. It is clear from the New Testament that they all expected the Second Coming in their own lifetime. And, worse still, they had a reason, and one which you will find very embarrassing. Their Master had told them so. He shared, and indeed created, their delusion. He said in so many words, ‘this generation shall not pass till all these things be done.’ And he was wrong. He clearly knew no more about the end of the world than anyone else.” It is certainly the most embarrassing verse in the Bible. (C. S. Lewis, *The Essential C. S. Lewis*, p. 385)

If Jesus was wrong about the “end of the world,” He could have also been wrong about the end of sin and our salvation—a very scary proposition! Furthermore, those who make statements like this put themselves (perhaps unknowingly) in a position of knowing more than Christ (or the apostles) knew. I prefer to be embarrassed about what C. S. Lewis said than about what Christ said.



## Randall Newton

If you are drawn to *Fulfilled!* Magazine because you love polishing the fine points of Preterist doctrine and you are utterly convinced the supernatural manifestation of Christian virtue commonly called “gifts” ended with the first generation of Christians, then, in the words of your average English bobby, I suggest you move along . . . nothing interesting here to see. If, however, you are drawn to *Fulfilled!* Magazine because you are excited that the Kingdom of God is a present reality and you hunger to both know and experience a greater reality of the presence of God in your life, then I invite you to read on.

It is absolutely baffling to me that the typical Preterist interpretation of eschatology precludes the validity of spiritual gifts for today’s Christian. After all, Preterism has a doctrinal platform of clear and consistent interpretation. When Jesus spoke of “*this generation*” in Matthew 24, He didn’t say it with His fingers crossed. When John the Beloved claimed that “*it is the last hour*” (1 John 2:18), his intention was clear: judgment was imminent. Yet those who are so adamant about letting Scripture speak with clarity on points of fulfilled prophecy run for the exits when we read, “*Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father*” (John 14:12 ESV). A great need arises to explain away the straightforward interpretation that Jesus meant for His followers to exhibit more supernatural power than He displayed.

Explaining away supernatural power for today is called *Cessationism*. The doctrine is not unique to Preterists; it is also held by many Futurists. In any case, Cessationists set aside the supernatural ministry of the Holy Spirit. Preterists tend to leave it solidly in the past; Futurists relegate it to the apostolic age and the end of history, but remove it from the present.

It seems to me that both types of Cessationists wear double-strength blinders. First, they deny that today’s Christians are eligible for supernatural spiritual gifts based on a thimbleful of 1 Corinthians 13, the Love Chapter. What Paul wrote as a poetic tribute to the supremacy of love becomes a theology of denial based on the slender thread of verse 10: “. . . *but when the perfect comes, the partial will pass away*” (ESV). Never mind that the surrounding chapters (12 and 14) possess such plain and unrestrained statements as:

*“. . . and God has appointed in the church first apostles, second prophets, third teachers, then miracles,*

*then gifts of healing, helping, administrating, then various kinds of tongues.*” (1 Cor 12:28 ESV)

*“Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.”* (1 Cor 14:1 ESV)

Second, Cessationists argue from their own experiences. Because they witness no miracles, no healings, no tongues in our midst today, they argue that the gifts have ceased. Evidence to the contrary from other Jesus-followers is ruled to be delusional or, at worst, a manifestation of the diabolical. How is this any different from the Futurists who selectively point to various natural disasters or some new dictator as proofs that the Rapture will happen any day? When we allow personal experience to define what we believe, we limit God to our personal coordinates in space and time.

Presupposition, not scholarship, sets the real agenda for Cessationists. Preterists and Futurists alike have closed their minds and hearts to anything but an intellectual relationship with Jesus. Prayer becomes a conversation from the phone booth of man’s mind to the switchboard of Heaven, a well-grounded connection that prevents any “power surge” from violating intellectual valor and pious religious order. Man has a spirit which is the true conduit of relationship with God (John 4:24)—as well as a channel for God to move through us in this world.

Jesus was very clear about His coming; it was “with power and great glory” (Matt 24:30 ESV). The power was obvious from the Day of Pentecost onward. The promises of the fulfillment of the New Covenant are clearly multi-generational; we are all heirs of promise. So why do we get to be brothers to the firstborn (Rom 8:29), yet not share in the family business of manifesting the miraculous presence of God as part of making the kingdoms of this world become the kingdoms of our Lord and Christ? King Jesus redeemed the world; it is now our job to reclaim it. Inch by inch, life by life, we continue to transform the world so that His kingdom comes and His will is done on earth just as it is in heaven. Believers today are called to make disciples of all nations because there is no end to the expansion of His kingdom (Luke 1:33; Isa 9:7). There is no end to that expansion because there is an immeasurable greatness to the working of His power and might in those who believe (Eph 1:19).



It is Christ in *you* that is the hope of glory (Col 1:27). Now. Today. Jesus is not a Messiah who called it a career after finishing the covenantal judgment on Israel in AD 70. He is not a Christ who has a two-track plan for Christians and Jews in some imminent misnamed “blessed hope.” The Lord Jesus I know sent His Spirit because He expects me and my fellow partakers to walk in the pattern He set while on earth. He expects us to extend the Kingdom of God in time and space until every knee bows and every tongue confesses that Jesus Christ is Lord.

For my own part, God has kindly given me gifts that I humbly use, ever keeping a close watch on the Giver so that I don’t mess things up. I teach the never-ending expansion of the Kingdom of God. I lay hands on the sick and see their recovery; sometimes healing is immediate. I speak prophetic utterances, both for individuals and for groups, with insight given by the Holy Spirit. I take part in prophetic presbytery sessions that set direction and provide impartation. I take advantage of the God-given ability to pray in tongues when the laboring for words is too great for my natural mind. At times, when God is trying to get my attention, He gives signs to make me wonder. These are not random events or once-in-a-lifetime epiphany experiences, but rather part of the day-to-day life of my ministry as a follower of Jesus. Nothing I do finds its origin in anything other than Scripture.

The teachings and the stories of the New Testament are not a shrine to one lucky generation of believers who were the only ones allowed to manifest supernatural gifts of the Spirit. The New Testament is a guide to what is expected of every believer. The New Testament is not a world we navigate as an armchair tourist 2,000 years later; it is a sextant for navigating today’s world.

Paul writes in many places that it is power that demonstrates the gospel, not eloquence or scholarship. “*Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power*” (1 Cor 1:17 ESV). We are to know Him *and* the power of His resurrection (Phil 3:10). There is no either/or.

It is impossible that this single article can rightly divide the world of truth regarding such a crucial aspect of Christian life. All I have done, I hope, is start a conversation. Please, continue that conversation by entering your prayer closet and honestly asking God what gifts He wants you to receive.

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It is so easy to read certain Bible passages for years and never realize what they are saying. Most of us have experienced both the frustration and the joy of suddenly discovering some of those hidden nuggets that have lain exposed, yet hidden, for so long. Sometimes we discover statements that disturb our preconceived ideas and challenge us to rethink long held views. Such is the case with 2 Thessalonians 2:1-2.

“Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect the Day of the Lord has come.” (NAS) A similar passage is found in 2 Timothy 2:16-18.

What is so challenging about these verses? Please ask yourself the following question: If the Day of the Lord is, as commonly taught, a time ending, universe destroying event, how in the world could the Thessalonians ever have been convinced, as they obviously were, that the Day of the Lord had already come? All they had to do when any one would suggest such an idea was say “Look around! The earth is still here. Time marches on. Obviously, the Day of the Lord has not come!” The same could be said of the passage in 2 Timothy. If the resurrection is when all the physical graves are opened, when Jesus bodily, visibly descends on a cloud with the audible sound of a trumpet, how could anyone convince those at Ephesus that it had already happened?

Could it be that our concept of the nature of the Day of the Lord is incorrect? Our purpose is to examine some of the issues behind the Thessalonian text and challenge some prevailing concepts.

Don K. Preston, *How Is This Possible?*, p. 1

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### **In this issue:**

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written before AD 70

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Pentecostal Preterism

FCG releases their first video  
production!

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