

PRETERISM - NO FUTURE IN THE PAST admin COREY SHULTZ interviews various present and former members of the Preterist community.

LISTED IN THE FOLLOWING ORDER:

1) Tina Rae Collins – Agnostic

mykentuckybooks.com

2) Todd Dennis – Preterist Idealism

www.preteristarchive.com

3) Roderick Edwards – Former Preterist

<http://unpreterist.blogspot.com/>

4) Larry Siegle - Covenant Eschatology

<http://fulfilledynamics.com/>

5) Rivers of Eden - Preterism

6) Mark Mountjoy - Atavist Bible Eschatology and admin of New Testament Open University

<http://www.atavistbiblicalchurch.com/>

INTERVIEW WITH TINA RAE COLLINS

SEPTEMBER 10, 2015

Corey Shultz

Tina Rae Collins, Thank you for interviewing with me today. To start, how long were you a believer, and how long have you been studying the bible?

Tina Rae Collins

Hey, Corey! Thanks for interviewing me!

My first remembrance of any idea of God is when I fell down in a toilet hole outside the school building my sister attended. Thankfully it was the new boys' toilet and not the old girls' toilet or I wouldn't be here today. The boys' toilet didn't stink like the girls' did; so my sister and I, along with two of our friends, were playing in the toilet with slabs of wood perched on the four corner boards attached to the inside of the building. We were sitting on the slabs, and my sister and I happened to be over the two toilet holes.

My sister said I should use an old piece of wood because she was bigger than I was and the old one might break with her. Being an obedient little sister, I took the old board and let her have the new one; and I guess it broke even with the weight of my little body. I say "I guess" because I have no idea what happened. My sister and our friends didn't see me fall and didn't know where I was. And all I know is that I suddenly found myself standing in a deep, dark pit in deep, black doo-doo (up to my knees).

My sister and our friends went screaming for Mommy, telling her I had disappeared. Being an adult, she figured out pretty quickly where I was. When she got to the toilet, I was standing in the hole mesmerized by the bright light shining down into my darkness. I didn't know where I was, how I had got there, or whether I would ever get out. When Mommy's hand reached from the light down into my darkness, it looked huge to me. I thought it was the hand of God, so I reached for it. I was five years old.

Later, at age thirteen, I was baptized. From that point on I was a strong believer and tried to learn all I could. My greatest study came after I married and had children. However, I remember that when I was in speech class in college and was asked one day to give an impromptu speech having three points, the only subject I felt I knew enough about was the death, burial, and resurrection of Christ. So that's the topic on which I spoke to the class. I guess that means I've been studying and teaching the Bible for more than forty years.

Corey Shultz

How long were you a Preterist?

Tina Rae Collins

I'm still a Preterist. Even if I don't believe the Bible is the word of God, I believe it should be interpreted from a Preterist standpoint.

I've been a Preterist since October of 2007. Sam Dawson accidentally said something to me that caused me to ask him if he was an AD 70 advocate. I had heard about that doctrine in the early 1990s but thought it was crazy since obviously the resurrection hadn't happened (or so I thought).

Because I can't know if I believe anything until I can teach it myself, I wrote a book called *The Gathering in the Last Days*, which helped me to solidify my thinking and also to have a book with a ready answer for anyone who asked why I had come to the conclusions I had.

Corey Shultz

You received your doctorate in theology, why did you choose to go to school for a degree in this?

Tina Rae Collins

When I turned sixty years old (three years ago) I began to ponder on my life up to that point and wonder what was next. I had spent the first twenty years growing up, the second twenty getting married and having children, and the third twenty raising my children. I didn't know what to do with the next twenty years (if I should live that long). So I thought about what I enjoy and realized my two great loves are writing and the Bible. I figured I could enjoy both of those by pursuing higher degrees in the study of the Bible.

My graduate work was the most difficult mental and spiritual experience of my life. I went in thinking I could use books I had already written as my master's thesis and doctoral dissertation, but that didn't work out.

After getting my master's degree in Theology (my thesis was *Snow White Awakens: The Story of Eve's Redemption*), I began my doctoral work in Biblical Studies. I almost gave up twice, but the college professor who had encouraged me to go to the seminary and obtain the degrees continued to give me

support and tell me not to give up. My doctoral dissertation is We Are Emmanuel: How Man Became God.

The best concept I came away with from my studies is that nobody knows anything. As I read the thousands of pages I was required to read, I discovered that, no matter what the issue, "experts" can be found teaching on either side (or perhaps an issue might even have multiple views). I realized that the purpose of graduate school is not necessarily to teach facts or knowledge but to help students gain confidence to think for themselves and thus be willing to throw their own views into the mixed pot.

Corey Shultz

Can you name for me all the titles of writings you have published?

Tina Rae Collins

Down Mare Creek Road (poetry)

Up Hurricane Road (poetry)

Tales from the Coop (fable)

My Little Children, I Write Unto You: A Handbook for Growing Up in the Lord

Eastern Kentucky Girl children's series of books: The Soup Bean War, The Melting Pot, I Wish I May, A Fine Thing

When Angels Cry (novel)

What About Brian (religious articles)

Woman: The Glory of Man

The Gathering in the Last Days

Aaron Collins Did That

Snow White Awakens: The Story of Eve's Redemption

We Are Emmanuel: How Man Became God

The Judaeo-Christian Myth

Corey Shultz

In our previous conversation, you have shared with me you are now an agnostic. Can you explain how you came upon this and when you would say you embraced agnosticism?

Tina Rae Collins

When I began to work on my dissertation (in 2013), my plan was to explain covenant creation and fit it in with the end times. But while I grappled with that idea, questions came up that kept me constantly confused. I would wake up every morning with answers, but by the middle of the day the answers had posed new questions. So I'd go to bed at night praying for understanding and awake the next morning

with the solution--only to be confused by the afternoon and spend another evening contemplating (and wake up again with the answer the next day).

That went on for weeks--maybe months. And it changed my dissertation into a totally different document. By the time all was said and done, I had come to the conclusion that Adam wasn't real and, hence, neither was Jesus. If no fall happened, then no redemption was necessary. There's a lot more to it than that (which can be read in my book), but my study brought me to the final decision that both the Old and New Testaments are allegorical.

For a while (as I was working on the dissertation) I was content with that and had no idea I would ever go further. But by the time I was finished with the project I realized that an allegory isn't real.

Then I got to thinking about Yahweh and his character. He was one mean dude! It seems that virtually everything he declared to be sinful, he did the opposite and often even told his people to do the opposite. Isaiah 5:20 pronounces a woe on those who call good evil and evil good. Yet people say Yahweh is good all the time when he is vengeful (Dt.5:9, Is. 63:4, Nah. 1:2, Rom.12:19), jealous (Ex. 34:14, Dt. 5:9, Nah.1:2), narcissistic (Lev. 26), greedy (Lev. 23:37), and merciless (Dt. 7:2, Is. 53:5, Lk. 19:27), and also condones murdering babies (Num. 31:17; Hos. 9:13-14, 13:16; Psalm 137:9), slavery (Lev. 27:28, Ezek. 20:25), and rape of young virgins (Num. 31:18). He approves of lying (2 Chron.18:21), stealing (Ex. 3:22), killing (Gen. 6:7, Dt. 7:1, Lk. 19:27), and requiring children to be punished for the sins of their fathers (2 Sam. 12:13; Hos. 9:13-14, 13:16; Mt. 23:35). I asked myself how a REAL, GOOD god could allow people to write horrible things about him even as an allegory. We are told we can "know them by their fruits" (Mt. 7:16, 20); if so, we know Yahweh is evil.

Then I remembered that Michael James Loomis had shared some information on astrotheology with me about a year earlier. At the time I thought Michael had gone off the deep end (but, of course, I didn't say so). At this point, however, I was willing to go wherever the evidence took me. So I wrote to Michael, and he shared more thoughts (not a lot because he wanted to be sensitive regarding my son who died in 2012--Michael knew that I might lose all hope if I thought my son no longer exists, which I could think if the Bible isn't true).

I started doing my own research after that, and that was the end of any smidgeon of faith I might have had left. Naturally, I wrote another book: The Judaeo-Christian Myth. It contains about 600 references and nearly 1,000 footnotes.

So where was I to go from there? Just because I could no longer put my faith in the Bible, that didn't mean there is no god. There well might be one, and determining a god's existence is far above my pay grade. So I'm an agnostic--since sometime near the end of 2013 or early 2014. I believe that honesty requires us to be agnostic. Nobody can say for sure that a god exists, and nobody can say for sure that no god exists. I simply no longer believe in Yahweh and Jesus; so I am actually atheistic toward them (as deities anyway; I think Jesus might have existed as a man). As for an afterlife, who knows? It is what it is.

Corey Shultz

Do you see a conflict in saying you're a Preterist and saying the bible is allegorical?

Tina Rae Collins

Not really because even if it's an allegory, events still happened. The meaning of those events would be spiritualized. Obviously a statement saying "Thou shalt not kill" is not an allegory. However, events would

represent a deeper significance. Honestly, I have not considered this question before; so trying to answer it might be folly on my part, but I will continue anyway as I want to answer your questions to the best of my ability.

Based on my research and human nature as I know it, surely somebody (probably many people) prophesied about the destruction of Jerusalem. Every prophet and his brother-in-law spoke gloom and doom for Israel from the beginning pages of the Bible. A "teacher of righteousness," leader of an Essene group, was crucified in about 88 BCE. He was considered by the Essenes to be the Messiah and prophesied about Jerusalem's demise. The apostle Paul was called the "ringleader of the sect of the Nazarenes" (Acts 24:5), so there is a possibility that the character Jesus of the New Testament was based on this teacher of righteousness, as their lives and teaching were quite similar. (Google John Allegro: "Who Was Jesus?" and Ted Nottingham, "The Mystery of the Essenes.")

In New Testament times the mysterious anticipated event was the coming of the Messiah. That's true today, and we know that we can find men and women in pulpits and on the Internet who continue to prophesy that he's coming soon! There's nothing new under the sun.

So, I think it's possible that many writings may have existed from which those who crafted the New Testament drew on to put the manuscript together. But I believe their plan was to create a story (based on SOME real events and writings) to reveal a spiritual concept. So the time statements don't seem to destroy that idea.

Actually, I should probably say that I think two ideas were being presented in the writings of the documents that later became a part of the New Testament. There was a Gnostic group and an agnostic group, and both concepts can be seen in the pages of the New Testament. I think the Gnostics came first and that their ideas were used in an attempt to create a falsity. The Gnostics actually complained that "their mysteries had been made mundane in the Christian Gospels" (Gerald Massey's Lectures, No. 21).

Corey Shultz

Paul and other New Testament writers wrote of Jesus "parousia" and laced their writings with time texts (soon, quickly, near) and pronouns (we, you, your, us). Do you believe these were historical people who wrote to others who believed Jesus "parousia" would happen in their life time?

Tina Rae Collins

I think the story of Jesus as we have it today was created after the fact of 70 CE. I also think the writings have been tampered with. Who actually wrote them and what these people truly wrote may never be discovered except for bits and pieces that we have been able to find. But if I can go back and change prophecies or make them bigger and better (or more exact), then I can make anything fulfill those prophecies.

It's impossible to read the Bible and not apply it to the Jews. Anyone wanting to form a new religion from Judaism would want to end the Jewish legacy and begin anew. It would be easy to take prophecies about Israel's demise and look at the Roman war against the Jews and create an amazing story.

Looking at the Old Testament, I'm not even sure some of what we consider to be prophecies were even prophecies. I think most of us recognize that many of them applied to events occurring when they were written. I think, for the most part, this probably happened with the 70 CE war too. But somehow the idea of a double fulfillment came into play regarding the Old Testament, and the same happened with

the "end of time" notion. Many early Christians wrote from a Preterist perspective; but gradually, because we all want to think the Bible is about us, the stories became prophecies for a future coming of Christ. (Within the writings of those who appeared to be Preterist in their thinking, we still sometimes see some futurist language.) Origen, in about 248 CE, wrote:

“We do not deny, then, that the purificatory fire and the destruction of the world took place in order that evil might be swept away, and all things be renewed; for we assert that we have learned these things from the sacred books of the prophets...And anyone who likes may convict this statement of falsehood, if it be not the case that the whole Jewish nation was overthrown within one single generation after Jesus had undergone these sufferings at their hands. For forty and two years, I think after the date of the crucifixion of Jesus, did the destruction of Jerusalem take place” (Contra Celsum, 4.21,22; Ante-Nicene Fathers, Vol. IV, p. 505, 506).

As for Jesus' words and the words of the apostles (or whoever wrote the texts), surely they COULD have been made up later. Since we have no biblical documents dating to the time before the destruction of Jerusalem, we have no way of knowing when they were written. "Even theologians know that the Bible didn't fall from heaven, of course, and that the history of its production spans more than one thousand years" (Burton L. Mack, *Who Wrote the New Testament? The Making of the Christian Myth*, p. 276). The New Testament could easily have been constructed from varied and contradictory writings; and I think we realize that the Bible presents its evidence in such a way that it is easy for people to be futurists. If it were not, Preterists would have conquered the Christian world by now.

But, even today, as I said, we have people in every generation declaring that the end is in sight and will be in our generation. In fact, some say we won't make it through September. If an end ever comes, somebody's prophecy will be proven to be true. So, again, time statements don't pose a big problem for me. And this is the best I can do to answer your question.

Corey Shultz

You had previously said that your son passed away in 2012. It is grieving to learn this. What was his name? You also said you received your doctorate in 2013. Did your son's passing impact your approach to your studies?

Tina Rae Collins

I am sure some people think that grief over the death of my son, Aaron Joseph Collins (aaroncollins.org, Aaron's Last Wish on Facebook), caused me to either become angry with God or lose my faith because I thought God had failed me, but that really makes no sense. People die. I'm not special and have no right to expect not to lose a child any more than any other mother does. And, as I said above, it was study (particularly study of the Bible) that brought me to an allegorical view, which pushed me to search other sources. Anyone who reads my book about my son (*Aaron Collins Did That*) will readily see that I never blamed God and in fact accepted my son's death as the will of God.

But Aaron's death did affect me spiritually. It impacted me in several ways.

When my father died (I was fifteen) and my mother died (I was twenty-eight), I was content to believe they were resting in the presence of God and I didn't think a whole lot more about it. But when Aaron died, that wasn't good enough. I wanted to KNOW where my son was. I needed more than just a flimsy magical tale with no substance. I was a Preterist and I knew Revelation gave no description of an afterlife, so I began to ponder on what I thought I already knew and search to see what I could discover. I

came up empty (at least of factual evidence), of course, but my son's death was certainly part of what gave me a greater desire to study, which helped me reach my present thinking.

The second way my son's death has influenced me is that it set me free to accept whatever truth I found regardless of who might think I'm insane, evil, or just looking for some new thing. Now I believed I was already willing to do that, but losing my son took away all fear--even the fear of death. When you don't care whether you live or die, you definitely don't care who condemns you or shuns you. I have thus far survived the loss of my baby boy, something I never would have thought I could do. A piece of my heart is gone, and what is left is broken; so I no longer give a rat's tail what anybody thinks about me. What possible effect can another person's condemnation have on me? MY SON IS DEAD!

So, yes, Aaron's death has played a part in my ability to move forward in my thinking. I lost any reason not to look at life and death from every possible angle without fear of what I might find.

Corey Shultz

I understand. How old was he?

Tina Rae Collins

He turned thirty years old on June 15 and died on July 7.

Corey Shultz

I appreciate you sharing all of this with me, I was hoping to conclude this interview on a question about Preterism and the early church fathers.

If Preterism is true, and there is no evidence of a single Preterist in the first century after AD 70 but only futurists, how do you harmonize the written nature of the Bible as being Preteristic yet all of the early church fathers believed in unfulfillment of the prophecies concerning Jesus coming?

Tina Rae Collins

I'm not sure who these first-century futurists are, so I'm not fully convinced of your statement. And, as I said, Preterists actually claim that early Christians often wrote from a Preterist perspective. Along with Origen's statements above, we have Athanasius of Alexandria (b. ca. 296-298; d. 2 May 373), who offered another powerful proof that the early Christians believed in fulfilled prophecy. He wrote the following.

9 . . . For He raised up the falling, healed the sick, satisfied those who were hungry, and filled the poor, and, what is more wonderful, raised us all from the dead; having abolished death, He has brought us from affliction and sighing to the rest and gladness of this feast . . . 10 . . . "Where is thy victory, O Death? where is thy sting, O Grave?" Let us then sing unto the Lord a song of victory (Athanasius, The Feast Letters, Letter VI. No. 9-10).

But most of us who are Preterists were once futurists. For much of our lives we read the New Testament even as it is today and didn't see Preterism. I think the same could have been true of some of the early Christians. However, as stated in a previous answer, and as Preterist web sites continue to declare, many early Christians were, at least partially, Preterists.

The early church fathers (after the apostles) may not have even had the New Testament at all. In fact, the actual stories about Jesus were written after Paul's writings. Paul never knew Jesus; and despite his claim that "he was seen of me" (1 Cor. 15:8), what Paul saw, according to the text, was a blinding light. At that point, it wasn't possible for him to see Jesus or anyone else. And I believe that Paul's Jesus was a sky god who was killed in one of the levels of heaven. Were he (had he been) on earth, he couldn't be a priest (Heb. 8:4). I believe the STORY of Jesus was written as a parable to explain the reuniting of God to his goddess, the Savior to his bride, the heavens to the earth. And the story of Jerusalem's destruction was simply a part of that, and could have been used at any time in history.

The Word increased, as John said Jesus would (Jn. 3:30, Acts 6:7). The Word was trampled underfoot (Mt. 7:6). The Word was "clothed with a vesture dipped in blood" (Rev. 19:13). The Word would be the judge in the last day, but all judgment had been committed to Jesus (Jn. 5:22, 12:48). The Word "was made flesh" only as it dwelt in "earthen vessels" (Jn. 1:14, 2 Cor. 4:6-7). Yahweh's "Son" was his fruit, his seed, his word. He planted that seed into Israel, the "virgin daughter of Zion" (hence we have a virgin birth), who later became the "mother of us all" (Lam. 2:13, Mt. 1:23, Gal. 4:26). How did that happen? It happened because the seed planted in the virgin Israel was the Word planted in the hearts of people in the New Testament. I believe this is the heart of the text, and any events that could be used to prove this were used.

If the early Christians had only epistles, they might not have recognized or found anything regarding the destruction of Jerusalem within the writings they studied, nor might they have read anything about a literal man named Jesus. If, as I believe, the Catholic Church made new writings appear to be old and made changes to old writings, it's really impossible to say what the EARLIEST Christians knew or believed. We don't really know what they thought--except that, as I said, I believe they were Gnostics. In The Acts of John, dated circa 150-200 CE, Jesus tells John that his crucifixion was "only in appearance" and that the "true cross, shining in the heavens" was not the "wooden one of Golgotha but the wonderful 'cross of light.'" This book continues to say:

101 Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. . . Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising . . . of the (or a) Word (Logos), the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing (fixing) of the Word, the death of the Word. And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered. 102 When he had spoken unto me . . . he was taken up, no one of the multitudes having beheld him. And when I went down I laughed them all to scorn, inasmuch as he had told me the things which they have said concerning him; holding fast this one thing in myself, that the Lord contrived all things symbolically . . . for their conversion and salvation (Jean Doresse, *The Secret Books of the Egyptian Gnostics*, p. 95; "Gnostic Scriptures and Fragments: The Acts of John," The Gnostic Society Library).

I don't think anything like what we have today existed when the earliest fathers were writing. So it doesn't surprise me that they were still looking for the Messiah. Plus, even if they did have what we have, if the events didn't happen as they EXPECTED them to, they would have just kept on waiting. Even today some people see Matthew 24 as having been fulfilled, yet they still look for a coming Messiah.

It seems to me that every generation has a great desire to think the book they consider sacred was written for their generation. Today, as we know and as I've stated, few are preterists and many believe the end is near. Confusion on the part of human beings doesn't prove much. It's impossible to determine who wrote the books in the Bible and when they were written, and resolving when the canon was decided upon is also a thorny issue.

Corey Shultz

Thank you for interviewing with me Tina.

Tina Rae Collins

You're very welcome, Corey. Thank you for allowing me to talk about my thinking. It's been a good exercise for me.

INTERVIEW WITH TODD DENNIS

SEPTEMBER 6, 2015

Corey Shultz

Todd Dennis, Thank you for interviewing with me today. To start, how long have you been a Christian, and how long have you been studying the bible?

Todd Dennis

Thank you for taking the time to reach out to people from different points of view. Broad exposure to various ideas can only help but instruct. I've been a Christian since I was chosen before the world began, and have been a visible believer since childhood. Bible study began in earnest while I was still in elementary school.

Corey Shultz

I first encountered you back in 2001-2002 through your website www.preteristarchive.com. What motivated you to build this website?

Todd Dennis

The website started being built before I even knew the World Wide Web existed. It began as a journal of my studies and revelations which was then uploaded once I became wired in 1995. From there, it was sculpted to assist others in their studies.

Corey Shultz

Would you call yourself a Preterist at the time you put together your website?

Todd Dennis

No. In fact, that term was unknown to me until a visitor made the connection for me via email in 1996.

Corey Shultz

What was your focus at the time of building your website?

Todd Dennis

At the time of launch, the focus was as much on all other aspects of theology and life as it was on eschatology. At that time, while pastoring an unregistered church, the greater weight was placed on uncompromised allegiance to the Lord Jesus Christ's sovereignty as it applied to the question of church incorporation with civil government.

Corey Shultz

Are you still a pastor?

Todd Dennis

After leaving the pastorate my focus narrowed to one-on-one ministry. The archive was there for mass consumption, but the most profitable work was through the Holy Spirit's ministry during simple conversations.

Corey Shultz

Do you today identify yourself as a Preterist?

Todd Dennis

No. I was raised in Futurist churches, eventually attending a Dispensationalist Bible college. Once free to study without those narrow restrictions, I embraced preterist theology for a decade. In 2006, I graduated by recognizing that the person and work of Jesus Christ cannot be limited to an "-ism" of any sort. Since that time I've considered my theology to be Idealism, for lack of a better word. Various terms are employed by others, such as "Eternalism" or "Nowism", etc.

Corey Shultz

When I first encountered your website back in 2001, what were the categories you had for visitors to your site? Was it Partial Preterist, and Full Preterism?

Todd Dennis

The three main areas of classification in the early years were Partial Preterism, Full Preterism, and Critical Articles. The first two were the agreed classifications in the emerging online preterist movement at the time. R.C. Sproul later followed suit in his "Last Days According to Jesus".

Corey Shultz

What do the categories HISTORICAL and MODERN represent on your website?

Todd Dennis

Great care was placed on fair and accurate representation of the various points of view. Once the preterist movement of the 17th century came to light, it became necessary to broaden the classifications. Shown below are the full explanations of the Historical and Modern views:

HISTORICAL PRETERISM (HP) - A Umbrella term covering all those who believe that only a slight amount of Bible prophecy was totally fulfilled in the early centuries of the Christian era. Determined by looking at

where authors find a "transition" from the past to the future using the Olivet Discourse of Matthew 24/25 and the Apocalypse of John. B) This class has roots dating back to the first century, such as in the writings of Barnabus and Clement of Rome, and finds greater development in the writings of Justin Martyr and Eusebius. The Catholic and Orthodox churches maintained HP through the Middle Ages. Today's contemporary forms were largely developed in the writings of Calvin, Luther, Grotius and Lightfoot. C) Teaches that some of the Bible's "end times" prophecies were fulfilled by AD70, but that the substantial portion of prophetic fulfillment is yet to be revealed at the "last day." Transitions in the Middle of Matthew 24, or in the Middle of the Apocalypse of John.

MODERN PRETERISM (MP) - A) Umbrella term covering all those who believe that the majority of Bible prophecy was totally fulfilled in the early centuries of the Christian era. Determined by looking at where authors find a "transition" from the past to the future using the Olivet Discourse of Matthew 24/25 and the Apocalypse of John. Differs from Full Preterism in that it does not make the Parousia, the General Judgment, nor the General Resurrection events solely of the past. B) According to known literature, this class emerged during the Reformation or Counter Reformation and can be seen in a fully developed form at the beginning of the 17th century in the writings of the Jesuit Alcasar -- although many believe that the "Preterist Assumption" seen throughout church history reveals the ancient and medieval equivalents of the Modern Preterist view. (perhaps systematized the most consistently in 310 by Eusebius in "Theophany"). C) Teaches that the bulk of "end times" prophecy has sole application to ancient Israel, but that some regards the "last day" -- sometimes that "end" being personal, not global, in nature. Transitions somewhere in Matthew 25, or near the end of the Apocalypse of John.

Todd Dennis

It is important to note that, despite tens of thousands of hours of research in various languages, the earliest known representation of what we call "Full Preterism" didn't arise until the middle of the 19th century.

Corey Shultz

You have a disclaimer on authors on your site that believe everything is fulfilled. It says the following:

WARNING: THE FOLLOWING MATERIAL HAS BEEN CLASSIFIED AS "HYPER PRETERIST"

Why do you add this above certain articles?

Todd Dennis

Because divorcing post-ad70 history from the Bible is often catastrophic to one's life and studies. The debris from that miscalculation is scattered all over the Internet and in the lives of those who placed their focal point on a shadow instead of upon the substance to which that shadow points.

Corey Shultz

You have stated your beliefs fall under the name IDEALISM. Before I ask about what this is, has your shift in beliefs impacted your website and how you put out information on it?

Todd Dennis

Not much. Preterism is a great way to approach the greater message. Futurism works too, obviously, as it has been the main vehicle throughout the history of Christianity. Typically, I try to post the work of

preterist theologians who recognize that ancient Israel's history was given as a signpost to recognizing the work of Jesus Christ in the world today. The German school has a lot to offer here. Here is a representative quote from Beyschlag: ""The common error.. of conceiving the parousia as a single historical event instead of the whole course of Christ's victory and triumph over the historical world, dominates also the writer of the Apocalypse."

Todd Dennis

Another: "But many of the most thoughtful of the Praeterists admit (or strongly advocate) that the visions and these events have lessons for all ages, and look forward as well as back. Thus there are commentators—such as Isaac Williams, Maurice, Hengstenberg, Boussett, Vaughan, and others—who may be classed among the interpreters of both the Spiritual and Praeterist Schools; and all of the Spiritual School can recognize in the events to which both the Historic and Praeterist Schools point, illustrations of the principles which we think the Apostle depicted in these visions." (1891)

Corey Shultz

When did IDEALISM emerge?

Todd Dennis

Scientifically, during the days of the Greek republics. Although, I suspect that the desire to see meaning behind history began with the very first humans.

Todd Dennis

*Plato's Allegory of the Cave is an early example of pre-Christian Idealism.

Corey Shultz

What are the core beliefs of IDEALISM and how do they differ from "Hyper Preterism"?

Todd Dennis

The majority of historical Christian Idealists have been Futurists, and so the great lessons to be learned from ancient Israel's history are lost in large measure. Preterist Idealism is able to recognize the complete fulfillment of the promises and prophecies and then bring it home regarding what it actually means to the believer.

Todd Dennis

And so, I would say that Full Preterism is fulfilled by Idealism -- not destroyed by it.

Corey Shultz

Do you believe the judgment of Acts 17:31 upon the "oikoumene" and the resurrection of the dead happened in AD 70?

Todd Dennis

No. This is where the extra-historical vantage point is so important. The "day" in question is not a 24-hour period. The author of Hebrews concurs, declaring that it is appointed to die and after this the judgment.

Todd Dennis

AD70 was certainly 'a' judgment, but by no means the totality or finality thereof.

Corey Shultz

When do you see the hope of Israel (Acts 26:6-8) which was the resurrection from the dead being fulfilled where Abraham was made "perfect" (Heb 11:40)?

Todd Dennis

Jesus is the hope of Israel. Those in him are being perfected. It is not until after leaving this realm that the process is complete. Ephesians 1: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Corey Shultz

What is the nature of immortality (Rom 2:7, 1 Cor 15:52-53)?

Todd Dennis

Mark 4:30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Mark 4:31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

Mark 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Immortality is not of this world.. this age.. this realm. It breaks in and overpowers death and such.

Corey Shultz

Do you believe Jesus coming and the gathering has taken place yet?

2 Thes 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,

Todd Dennis

"Yet" is another historical frame of reference that should be avoided. That world.. that age.. is not governed by chronology. This is the point where both Futurism and Preterism err. Trying to make eternal realities subject to earthly limitations. The gathering is into that eternal world. Daniel 7 is one of the better examples of how so many generations can be gathered at once.

Corey Shultz

Give an example of an eternal reality applying to us today.

Todd Dennis

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Moses made inferior copies of those eternal things which had been revealed to him. The various temples that followed in Jerusalem likewise. In fact, the Holy Spirit reveals that Jesus is the true temple. This is why it is an error to see the fall of the earthly temple as the primary focal point of prophecy, when we are told Jesus was speaking of the temple of His Body.

Those earthly representations are only "in part" and serve as placeholders until the full redemption is revealed.

Paul: "which things are an allegory" etc

Corey Shultz

I'm going to conclude this interview with these questions. How is a person saved today and what are they saved from?

Todd Dennis

Death and decay. All natural things fade and vanish. The covenant of ancient Israel was declared to be old by Jeremiah in Jer. 31:31. The saving is from the natural consequences of death and separation from God. The Kingdom of Heaven implants itself in through the person of the Holy Spirit and we are living temples until our gathering to Him.

Corey Shultz

Thank you for interviewing with me today.

Todd Dennis

Any time. Many thanks for the great questions! I truly hope all Full Preterists see how much more there is to their doctrine than they may realize. We all know the "what" -- now it is on to the "why". Thanks again!

INTERVIEW WITH RODERICK EDWARDS

AUGUST 23, 2015

Corey Shultz

Roderick Edwards, Thank you for interviewing with me today. To start, how long have you been a Christian, and how long have you been studying the bible?

Roderick Edwards

While like most Christians I was somewhat raised "Christian", neither of my parents were Christians. At age 16, in 1984 I was struggling with life questions, as many teens do. I contemplated suicide. I figured it was important to figure out if God is "real". Oddly enough, I found a brand new Bible in a cabinet in my dad's basement, apparently left there by previous occupants. I began to read it like any other book; from the beginning.

The Bible can't be read like any other book. It seemed like a lot of bloody animal sacrificing and evil people, so I skipped ahead to the N.T. There I read about the serpent raised on the pole, that anyone looking upon it was healed (Numbers 21:8-9) compared to Jesus lifted up on a pole and anyone who looks upon Him is healed.

Anyhow, I repented of not just individual sins, but my sinful nature. Jesus is the bloody sacrifice; the innocent thing dying for the guilty. I became a Christian that day and have been a follower ever since.

Corey Shultz

At what age did you come to Preterism, and how long did you hold to the Preterist hermeneutic?

Roderick Edwards

Like most American Christians, I was greatly exposed to the Dispensational mindset, with its Rapture and End-times fervor. While never actually identifying as a Dispensationalist, I certainly had some of that within me. By the early 1990s, I was Reformed; attending the Reformed Presbyterian congregation in my area. I began to read more Reformed commentaries. John Owen's "The Death of Death in the Death of Christ" is perhaps the book that most pushed me toward investigating alternate end-times views. I mean, in Dispensationalism, we are taught final Death hasn't been dealt with yet.

Anyhow, not being grounded enough and using the Internet, I came across folks like Ed Stevens and John Noe. I began to participate in the premiere Preterist website of the 1990s; Planet Preterist and was very active. I participated in online audio chat forums such as PalTalk. I was a "Full Preterist" for about 15 years. Until about 2007.

Corey Shultz

Was there a specific brand of Preterism you believed in such as Covenant Eschatology, Universalism, or Israel Only?

Roderick Edwards

During the 1990s, the kind of Full Preterism most people follow today was just coming into being; that is from the 1970s to the 1990s most people who were Preterists were some sort of Max King/Church of Christ/Covenant Eschatology advocates. The shift happened when there was a meeting in Dora Florida between partial Preterists; R.C. Sproul Sr, Kenneth Gentry and full Preterist Max King. Ed Stevens was also there and jockeyed for attention. There was a falling out between Max King and Stevens and Stevens, although a Church of Christ fellow- split with Max King and Stevens began promoting John Noe's books.

Anyhow, I was never a Covenant Eschatology advocate. I was more of the so-called Reformed Full Preterists or perhaps Evangelical Full Preterists.

Corey Shultz

In 2007 you left the Preterist movement, in detail what occurred in order for that to happen?

Roderick Edwards

Well, unlike it is sometimes portrayed from both full preterists and "anti-preterists"; it was not a "sudden change". Even during my early years as a preterist, I was often at odds with establishment/leaders within the preterist movement. I wondered out loud why preterism didn't affect things like pastors and Communion, and Baptism since up to this time; it seemed like Don K. Preston, Sam Frost and some of the others were happy to shift the leadership to themselves. To me, it was amazing that we were saying all of Christianity, and especially the leadership was wrong yet we as preterists were ready to keep following "leaders" -- Preterism screams individual discovery.

After about 5 years leading up to 2007, I began more and more to realize a few things:

1) Preterism is built on false premises -- We would often claim Jesus CAME BACK/RETURNED in AD70. However the Bible only says He was about to/soon/at hand/shortly/within that generation -- COME. He most certainly did, as Dan 7:13-15 and Mt 26:64 indicate, He was about to Come BEFORE the Father and COME in the clouds. Not just at His ascension but in power, glory, and vindication as the Messiah He claimed to be. As I read more historical Christian commentaries, I found out Christianity ALWAYS believed and taught this. Dispensationalism has kind of hidden that fact from us.

2) To be a preterist, one cannot really call themselves Christian. I don't mean this in a way I am questioning a person's salvation. That is not my place and I have NEVER commented on the salvific state of any preterist. However, it is like a person who was born in America, cannot claim to really be American in principle if that person advocates Communism. So, whatever preterism is, it is no more historically Christian than say J.W. or Mormons. Again, I am not trying to be rude. I appreciate some who have recently admitted to this without apology.

Corey Shultz

Do you currently believe the resurrection of the dead, and the judgment happened already or does it lie in our future?

Roderick Edwards

There are 4 things all historic Christians hold, no matter whatever differences or denomination --

- 1) Jesus is yet to return/come back.
- 2) The collective resurrection is yet to be.
- 3) The collective Judgment of the wicked and righteous is yet to be.
- 4) The end of sin/culmination of God's plan is yet to be.

So yes, as an historic or so-called orthodox Christian, I believe those things. What form they take can be argued.

Corey Shultz

Your studies leading up to your departure from the Preterist movement, was there any individuals, Preterist or someone who holds to un-fulfillment that influenced you and helped you to come to your current position?

Roderick Edwards

Unfortunately I can't really point to anyone specifically. The books "against" preterism are weak. Most people would point to "When Shall These Things Be" by Keith Mathison, Kenneth Gentry and a few other authors. That book is written by partial-preterists, who if they were consistent, would follow their logic straight into full preterism. However, I would recommend another Mathison book, "The Shape of Sola Scriptura", because it helps the learner understand that it is not just "me and my Bible". Jesus came to form a collective called the Church. To pretend we can disconnect ourselves completely from that historic collective, again is not really being Christianity. -- <http://www.amazon.com/Shape-Sola-Scriptura.../dp/1885767749>

Corey Shultz

You reject the "false premise" of Preterism, what do you feel is the logical end to the view for a person who holds to the Preterist hermeneutic?

Roderick Edwards

Preterism's main premise(s) have always been:

- 1) Audience relevancy
- 2) Time-texts (restricted to pre AD70)
- 3) All is fulfilled

and to some degree that the Elect were either the Jews entering into the New Covenant, the people pre AD70 entering the N.C. or Jesus Himself.

So, if a person is logical, consistent with those premises, they would see that the end times was about to come upon the audience it was intended for -- the pre AD70 people. That there are no more Elect today. That their salvation was NEAR. That there is no more judgment. That there is no more need for under shepherds since the Chief Shepherd has appeared -- 1 Peter 5:4

Corey Shultz

The following text references the spirit, soul and body. Can you explain what these 3 mean to you?

1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

Roderick Edwards

The Bible speaks of 3 elements to humans;

- 1) Body

2) Soul

3) Spirit

While all creatures have a body and soul, soul being simply the physical life essence of a creature (ie, the reason Jews are instructed to drain blood from animals before eating), only humans have the potentiality of having a spirit.

The spirit is the image of God within humans. Animals have souls; character, personality -- unique qualities, but only humans can have the image of God.

Corey Shultz

I will conclude this interview with these final questions. What happens to you today if you died, and in the future, what will be raised from the dead? Also, what happens to an unbeliever today if they die?

Roderick Edwards

Interestingly enough, the Bible talks a lot about after physical life; be it potential hell/punishment/annihilation or potential reward/heaven/paradise. However, it is never very clear as to what actually happens. I know we have ideas of being in eternal bliss if we are destined for heaven. What is eternal life/life everlasting?

As Christians, we have been taught, in unison that whatever happens to our bodies and soul, our spirits go to be with the Lord forever at physical death. I'd suspect that our soul is somewhat intact as well, since that contains our personalities??? I know some people insist we must include that our bodies are raised physically, and perhaps God does do that. There are certainly several passages that seem to indicate that, and historically Christianity contains that within many of its creeds (btw, a creed is simply a statement of belief, so the moment even a preterist says what he/she believes, it becomes their "creed")

As for what happens to unbelievers upon physical death; the Bible indicates either a continued punishment or a ceasing of the soul. I am still in flux whether non-Elect people ever have a spirit, as the Bible seems to indicate that the spirit becomes alive only at the moment of belief.

Corey Shultz

Roderick Edwards thank you for taking the time to interview with me today.

Roderick Edwards

Thanks for the opportunity to address these questions in a civil manner. Thanks for the time you put into getting these interviews out to people.

INTERVIEW WITH LARRY SIEGLE

JULY 23, 2015

Corey Shultz

Thank you Larry for participating in this interview. I'd like to start off with asking, how long have you been a Christian, and how long have you been a Preterist?

Larry Siegle

I was adopted at birth, adoptive mother died when I was 8, adoptive father died when I was 12, and I lived with an aunt and uncle who were Jehovah's Witnesses until the age of 16. I went to live with my biological mother at the age of 16, and my older brother took me with him to Redeemer Temple (Jesus People Church), and accepted Christ a short time later.

I was a premillennialist, and when I became a member of the church of Christ, I moved toward Amillennialism. It was during this period of time that I began to read some of the writings of Foy E. Wallace Jr. (who wrote a commentary on Revelation), met the daughter of Arthur Ogden who was a partial preterist. While attending a school of theology, I became a full preterist in 1989.

Corey Shultz

You have been a pastor in the past, tell me a little about where you held this position.

Larry Siegle

I was licensed to preach in the Southern Baptist denomination in 1977, did Youth work, became pastor of Calvary Chapel of West Texas in 1981, and later preached in the churches of Christ full time from 1986-2000

Corey Shultz

Have you endured any persecution as a Full Preterist Pastor?

Larry Siegle

When I published an article in the Living Presence magazine in 1992, pressure was immediate and the church where I was serving was placed into a difficult situation. I chose to resign my position rather than split the church there.

Corey Shultz

What happened next?

Larry Siegle

It will all be in my upcoming book. Prepublication donations are being accepted. I moved to Pinole California to a congregation where Jack Scott has served as minister for about ten years. He moved to Warren Ohio to serve where Max King has been in ministry for about 30 years and was retiring.

Corey Shultz

You just spoke at a Conference with Don Preston at the Preterist Pilgrim Weekend. What do you think was accomplished this year by this conference?

Larry Siegle

Corey...Dispensationalism continues to pose the greatest threat to our world today because of the worldview associated with it. The focus on the Israeli state and the tensions caused by what happens in that region of the world remains problematic. In addition, churches continue to predict an expectation of

nearness that consumes the hearts of people with fear about what is going to happen. The purpose of the seminar was not only to refute Dispensationalism but also to look for constructive ways in which to reach out to those who are being deceived by a futurist mindset.

Corey Shultz

What do you think the current state of Preterism is, and how many Preterists do you think are out there?

Larry Siegle

The current state of preterism is problematic because there is no CLEAR message other than time-statements being given to people. The confusion over the other, related doctrinal issues tends to obscure the reality of the message. Too many extremes with which to contend. I believe there are thousands of people out there who are seeing the full preterist view, but who are unsure of what it means in practical reality beyond the time-statements.

Corey Shultz

What is Covenant Eschatology?

Larry Siegle

Covenant Eschatology is a particular form of full preterism that is rooted in the framework of the "last days" and what was being accomplished between the Cross and 70 CE with respect to the transition period between the Old and New Covenants.

Corey Shultz

The nature of death that spread from Adam to all of his descendants, what was that according to Covenant Eschatology teaching?

Larry Siegle

Covenant Eschatology teaches that "the death" experienced by Adam was about the loss of relationship with God, a form of relational separation from God caused by the entrance of "the sin" into the world (Rom. 5:12). The issues related to "the sin" and "the death" were taken up and carried through Abraham and ultimately Israel and "the law" as the "strength of sin" (I Cor. 15:56). In accordance with this, Covenant Eschatology teaches that Christ entered into the world of Old Covenant Israel, "born of a woman, born under the law" (Gal. 4:4) and that through the Cross the issues of "the law" "the sin" and "the death" were resolved as death was defeated at the consummation of the age in 70 CE with the establishment of the "everlasting covenant" (Heb. 13:20). The "dead ones" were released from Hades and death and Hades were destroyed in the "lake of fire"--thus ending the reign of sin and death and opening the door of opportunity for those to be part of the New Covenant world of life and righteousness, in the "new heavens and earth" (Isa. 65:17; 66:22; II Pet. 3:13; Rev. 21:1-4). Those who are believers live in the presence of God today.

Corey Shultz

Does Covenant Eschatology teach we are in heaven now, and what does Covenant Eschatology teach happens to believers today when they die?

Larry Siegle

Corey...Heaven is the realm or dwelling place of God--the spirit realm. We are in the "heavenlies" from the standpoint of relationship with God, but not ACTUALLY in "heaven" while we are alive on the earth. Covenant Eschatology teaches that when a believer dies he continues to live forever in the presence of God. When an unbeliever dies he is separated from the presence of God forever.

Corey Shultz

You said the "dead ones" were released from hades. What is the nature of this resurrection?

Larry Siegle

Corey...both the righteous and the unrighteous "dead" were confined to Hades and not released from that confinement until the Parousia and judged. The resurrection of the dead was the collective and covenantal resurrection out from sin-death and into the presence of God. All who died between the time of Adam onward were raised from the dead to be judged. Following the parousia, there is NO ongoing resurrection in the same sense. Today when a believer dies he is already "raised" in the sense that his stance with God as determined by the New Covenant is already established. Those who are wicked simply die in that condition (although some continue to believe in conscious torment, the view is less common now than before).

Corey Shultz

Do you believe you are presently immortal, transformed and glorified?

Larry Siegle

Corey...The contrast between "mortal" and "immortal" were about the two covenants and not designed to address the condition of the individual person in I Cor. 15. However, because I belong to the New Covenant which, I shared in the accomplished work of Christ. The church was justified, sanctified and glorified at the end of the age. We partake in that accomplished work. The "transformation" is immediate and we step into the reality of what it means as believers.

Corey Shultz

Do you believe the gospel of Jesus Christ should continue to be preached to all nations?

Larry Siegle

The book of Revelation calls it the "everlasting gospel" (Rev. 14:6) and therefore, the nature of what Christ accomplished through the Cross that was consummated in 70 CE continues to have an impact on the lives of millions of people. The message remains relevant and powerful as God works in the hearts and minds of people today through His Word.

Corey Shultz

To conclude this interview, how is a person saved today and from what are they saved?

Larry Siegle

Salvation is such a loaded word these days. Every person needs deliverance in our lives. Every person is broken in some form or fashion (drugs, alcohol, addictions, broken relationships, selfishness etc). God wants to deliver us from OURSELVES and from bondage to those things that hold us back from having His

very best purpose for our lives. Yes, sin remains in the sense that murder, adultery, fornication, lying etc are contrary to the very nature and heart of God and each carries with it consequences. Surrendering to the will of God, placing our lives into His hands through the redemptive work of Christ provides the basis for that deliverance. Apart from a living and active relationship with God today, being part of the covenant relationship through Christ as "the way, the truth and the life" (John 14:6) people continue to die in a state of separation from the presence of God.

Corey Shultz

Thank you sir. This concludes the interview.

INTERVIEW WITH RIVERS OF EDEN

JUNE 23, 2015

Corey Shultz

The name Rivers of Eden, where did it come from, and why not use your real name?

Rivers O Feden

I use a pseudonym for privacy. Due to my occupation, I have to be careful about any personal information that is available on social media. The name comes from Genesis 2:8-14 which I think is one of the key passages for understanding how the biblical Creation story relates to the location of the Kingdom of God.

Corey Shultz

How long have you been reading the bible, and how long have you been a Preterist?

Rivers O Feden

I was raised in a Catholic home, but didn't have any interest in Bible study until I was about 16 years old. I discovered Preterism a couple of years later and attended one of the first Max King seminars in Warren, Ohio, when I was 19 years old. Thus, it's been about 25 years.

Corey Shultz

You have been studying Preterism for around 25 years?

Rivers O Feden

Yes, almost as long as Don Preston or Ed Stevens. However, I started younger. Back in those days, there weren't a lot of FP books to read, so I got up to speed quickly.

Corey Shultz

In past discussions you have been accused of not being a Preterist at all, is there any truth to this?

Rivers O Feden

No, my perspective on scripture is fully Preterist in every category of theology.

Corey Shultz

What is Covenant Eschatology?

Rivers O Feden

Covenant Eschatology is the version of Preterism devised by Max King during the 1970s and popularized in his book called "The Cross And The Parousia" which was published during the 1980s.

Corey Shultz

Have you at any point ever believed elements of Covenant Eschatology?

Rivers O Feden

Yes, I did believe in Covenant Eschatology many years ago. It wasn't until about 15 years ago that I began to see critical flaws in the exegesis underlying the paradigm.

Corey Shultz

Your Preterist view you currently teach, does it go by a theological term as Covenant Eschatology does?

Rivers O Feden

I don't have a view. I just try to accurately represent what Jesus and the apostles were teaching.

Corey Shultz

As far as Covenant Eschatology goes, what are some flaws in the view that you see?

Rivers O Feden

The main problem with Covenant Eschatology is that it cannot account for the fact that there is no evidence of immortality after the Parousia. (c. AD 70).

Corey Shultz

Now Covenant Eschatology is a Preterist view that takes literally the time text such as SOON, QUICKLY, SHORTLY, NEAR. Do you think they go far enough in their literal interpretation of the scriptures?

Rivers O Feden

No, I think the Covenant Eschatology paradigm is inconsistent. The "time statements" are taken at face value, but most of the language describing the fulfillment of the prophecies is not taken at face value.

Corey Shultz

The words:

You

Your

We

Us

How do you feel about their approach to these pronouns, are they in error?

Rivers O Feden

In the normal use of language, pronouns should be taken as literally as other words like "near" or "soon." However, on one hand, Covenant Eschatology (like any Futurist paradigm) requires that many of the pronouns be elasticized to be inclusive of people living after the Parousia. On the other hand, Covenant Eschatology insists that the "time statements" cannot be elasticized to apply after the Parousia.

Corey Shultz

You have stated that Covenant Eschatology cannot account for immortality after the Parousia. What is the nature of this immortality?

Rivers O Feden

Immortality was understood by the biblical writers to mean "no more returning to decomposition" (Acts 2:31-34; Acts 13:33-34). This is what Jesus called "the resurrection age" when there would be "no more dying" (Luke 20:34-36).

Corey Shultz

What does Covenant Eschatology say receives immortality?

Rivers O Feden

Covenant Eschatology teaches that "immortality" was the result of a "covenantal transition." However, I can't think of anywhere that Jesus or the apostles described or conceptualized immortality in those abstract terms. They always spoke about it in biological terms.

Corey Shultz

What does Covenant Eschatology say happens to them when they die?

Rivers O Feden

There are different opinions about that among people who follow Covenant Eschatology. For examples, some think that they die and go to heaven to receive an "immortal body" and some believe that they are already living in "heaven now."

Corey Shultz

The nature of death that spread from Adam to all of his descendants, what was that?

Rivers O Feden

According to Covenant Eschatology, Adam died at least twice. They claim that on the day he sinned, he suffered a "covenantal death" or a "spiritual death" but didn't die biologically until much later.

Corey Shultz

What do you see was the nature of that death?

Rivers O Feden

I think all the exegetical evidence in Genesis 2:17, Genesis 3:19-24, and Genesis 5:5 indicates that when Adam sinned, he became subject to biological death. There is no mention of any other kind of death in the story.

Corey Shultz

Daniel 12:2 "dust", John 5:28-29 "tombs", they speak of resurrection, is it possible for Abraham to be raised from these and it not be biological in nature?

Rivers O Feden

No. Paul indicated that "the resurrection of the dead" (1 Corinthians 15:12-16) was predicated upon the way that Jesus himself was raised out his burial in a tomb (1 Corinthians 15:3-4).

Corey Shultz

Is the following text describing a corporate body or another type of body?

1 Cor 15:42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Rivers O Feden

Paul was speaking about the difference in appearance between the body that "perished" and the body that is "raised" (1 Corinthians 15:38-41). A few verses later, he explained that this "changing immortal" involved the same body. He also indicated this in Romans 8:11 where he spoke of God "giving life to mortal bodies (plural)."

Corey Shultz

Is it possible to have an immortal body today or do we all die a biological death without one?

Rivers O Feden

Jesus and the apostles were teaching that there would be a "last day" when "all" (John 6:39-44) who were "in the graves" (John 5:28-29) would be raised. They never spoke of any other time that a resurrection would take place. Thus, if the Parousia is past (c. AD 70), then the implication is that we see no evidence of immortality today because it isn't available to anyone after the Parousia.

Corey Shultz

To conclude this interview, when 100% of humanity dies today, whether Christian, muslim, atheist, or any other religion, does EVERYONE cease to exist upon their physical death? Is there any after life for anyone?

Rivers O Feden

There isn't any evidence to suggest otherwise.

Corey Shultz

Thank you sir. This concludes this interview.

Rivers O Feden

Very good, thanks, Corey.

INTERVIEW WITH MARK MOUNTJOY

APRIL 19, 2015

Corey Shultz

Thank you Mark Mountjoy for your membership here. I hope you have been enjoying yourself in Preterism - No Future In The Past.

To start, tell us a little about yourself and how long you have been a believer and a Preterist?

Mark Mountjoy

I am 55. I became a Preterist in 1981. Study on my own led me to the sudden belief that Jesus already came back in antiquity. I studied the issue quietly for 6 months before telling a single soul. When I confirmed that something visible had happened in the 66-70 period I let the cat out of the bag.

Corey Shultz

Now, explain what ATAVIST means?

Mark Mountjoy

Over the next many years I immersed myself in Judaica because I noticed that Jewish writings would report what Christians USED to say and used to teach. When I saw that I was heading in a different direction than the main group I want to preserve my findings and distinguish it from the main group. The name "Atavist" served this purpose because it means a "throw back to the original".

Corey Shultz

Do you feel a conflict calling yourself a Preterist?

Mark Mountjoy

No. I use the word Preterist on my website and defend Preterists on my website. But the term "Full Preterist" means someone who holds to things which I feel are diametrically opposed to (a) what happened in real life (b) still holds to Amillennial exegetical imperatives (c) believe the Revelation 20 millennium began before the saints were beheaded and (d) thinks the Second Coming and the Great White throne judgement speak of one and the same event.

Corey Shultz

Are there any dates other than AD 70 which ATAVIST BIBLE ESCHATOLOGY emphasizes?

Mark Mountjoy

Yes. The dates that are important are as follows: (1) 165 B.C. to 142 B.C. This was the time it took the Hasmoneans to establish the fourth kingdom of Bible prophecy. (2) 63 B.C. to 30 B.C. this was the time it took the Romans to turn the shins of iron into feet of iron and clay (and they put Herod over it). We consider the feet the fourth kingdom part 2. (3) 30 B.C. to A.D.66 the Period of feet starts with Herodian control but ends with the Zealot overthrow of the Jerusalem aristocracy in Elul of 66. (4) A.D.66-70, the 42 months of Zealot rule authority and power. (5) A.D.73 Masada, the execution of the remnant. (6) 73 to A.D.132 the Diaspora and Kito's wars. In this period the image of Daniel 2 is being crushed into chaff. (7) 132-136 A.D. this 42 month period sees the chaff blown away. (8) 136 till now. This period is when the little stone blows up into a mountain and continues to grow, world without end.

Corey Shultz

The judgment, the resurrection of the dead ones, and the parousia. WHEN do you see fulfillment of these biblical events?

Mark Mountjoy

Ok, there are several isolated events in the Book of Revelation that are resurrections. First, in Revelation 11, the two witnesses are killed and resurrected in 3 days time. Next in Revelation 12 (which is chiasmic to Rev. 11 somewhat) the woman who bears a Son of man loses him to the throne of God. That also was a resurrection of some select number of Christians in fulfillment of Paul's words of 1 Cor 15 and 1 Thess 4. Why do I say this? Because it happened at the last trumpet--and that was blown Revelation 11:15 and 12:10. I take it that EVERYONE was changed whether they went up or whether they stayed on earth (as the woman fled to the wilderness at that very time) she was changed even if she did not know it. Then you have the beheaded saints who were raised to thrones after the destruction of the city (Rev. 20:1-4). And then you have the resurrection and judgment of the entire state of Israel in A.D.136. According to Sanhedrim 57b 4 billion people died in the Bar Kokhba revolt. I do not think that number is fantastic because the Bible said the number would be as the sand of the sea.

Corey Shultz

The thousand year reign of Christ (Rev 20), what is the start date for this, and the end date?

Mark Mountjoy

The thousand years reign is the Roman Captivity of Judaea. It starts around A.D.73 and ends in 132 with the debut of Simon Bar Kokhba as Israel's so-called promised king Messiah. That's the short answer.

Corey Shultz

Do you believe the great white throne judgment took place after the thousand years somewhere around AD 136?

Mark Mountjoy

In 132-136 the Israelites, Ethiopians, Persians and others joined in to beat the Romans. They started off winning in 132, but in 133 they started losing. IN the end they lost hands down. The prophecy of the catastrophe is in Ezekiel 38 and 39. Those people stood before Christ in the period 133-136. The Parable of the Wedding explains this (Matt. 22:1-14) TWO invitations, TWO purges.

Corey Shultz

In Mt 24:34 Jesus said "this generation will not pass away until all these things take place." What do you believe Jesus was referencing there and when did His parousia take place?

Mark Mountjoy

Ok, this is key: Jesus is referencing the lifetime of the People not the existence of the Second Temple. Some people from Jesus' day lived to participate in the final Jewish revolt. If we are talking about the Temple there is no leeway. But if we are talking about the lifetime, we have that margin.

Corey Shultz

The nature of the resurrection of the dead ones. WHAT was raised as referenced in 1 Cor 15:52-53 when they were made immortal?

Mark Mountjoy

First off, the change for those living was undetectable. It happened in an "atom of time." Those who were physically dead were raised spiritually. Sown a natural body, raised a spiritual body. Even the wicked who got killed stood before God as spirits. In 1961 they found the bones of the Bar Kokhba rebels and the prophecy in Ez. 39 said they would be collected. The supper of the Great God in Rev. 19 also invited the fowl of the air to eat the flesh of the slain.

Corey Shultz

Is there continued salvation after the parousia where a person can be justified by faith and enter the kingdom now while alive or after death?

Mark Mountjoy

Yes. Because the Stone became a mountain after the chaff was blown away (in 136). What remains is God's Church and Kingdom. Christians enter the eternal building upon death.

Corey Shultz

Do you believe you are presently immortal, transformed and glorified?

Mark Mountjoy

Yes. Something happened when I became a Preterist. For 9 months I felt like I was in a elevator going up. And in that same time I saw gold glitter here and there in the sky. I believe it was a sign of something greater happening because I believed.

Corey Shultz

Thank you for interviewing with me Mark.

Mark Mountjoy

Thank you for this opportunity

PRETERISM - NO FUTURE IN THE PAST is a Preterist Only group. If you wish to seek membership, only those who believe the resurrection of the dead ones happened in AD 70 may join. Read the group description prior to joining as all those desiring to join the group are interviewed on an individual basis.

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