Abbreviations:

Beast & FP = Beast & False Prophet
FP = Full Preterism or Full Preterists
CE = Covenant Eschatology
GWT = Great White Throne (Judgment)
H&E = Heaven and Earth
OC and NC = Old and New Covenant
OT and NT = Old Testament and New Testament
LOF = Lake of Fire
CA. = around
(Millennium = The Thousand Years)
(ff = forward verses)

Please pay extra attention to any highlighting. Please read these important verses (includes a message) before beginning:

(Acts 18:26)

Even though Apollos was mighty in the scriptures v.24, he still (like us all) had oversights and was willing to be corrected:

“Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of God to him more accurately.”

(Amos 3:3 [KJV])
Can two walk together, except they be agreed?

(Jas 5:19-20 [KJV])
Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

(Prov 18:13 [KJV])
He that answereth a matter before he heareth it, it is folly and shame unto him.

(1Thess 5:21 [KJV])
Prove all things; hold fast that which is good.

Greetings and peace in the name of Jesus Christ our Lord!

Brethren, let it be known that our singular desire in pleading with you in this matter today is that the members of Christ’s Glorious Body might be properly edified according to the holy scriptures of God and that our Lord and his ever-growing Kingdom may be increasingly glorified. We rightly recognize that no man among us is infallible, ourselves not excepted, and that all men are subject to deception, errors of human logic, and to being led astray from the truth according to the passions common to us all. The scriptures constantly remind us to “be not deceived,” “let no man deceive you,” and “deceive not yourselves.” Accordingly, we are cognizant of the possibility that our words may not be entirely well-received by you. No man wants to have his doctrine proven to be in error and it is never pleasant to make corrections. Nonetheless we are compelled to bring these matters to your attention by our fervent love for the truth of God’s word. It is our hope and prayer that you will, upon diligent, impartial examination of the scriptures, receive our message with sobriety and even gladness. We come to you in the same spirit that the Timothy was instructed by the apostle Paul to approach an elder in the church in 1 Timothy 5:1,9 to wit:

(1Tim 5:1 [KJV])
Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

(1Tim 5:19 [KJV])
Against an elder receive not an accusation, but before two or three witnesses.

In light of the above scriptures, please know that we sought out counsel from several others within the body of Christ, inviting them to perform their own due diligence in giving an exegetical and grammatical review of our proofs and arguments before presenting you, the teachers of CE/FP, with this material. We did not want to lean on our own understanding and wished to avoid troubling you with frivolous and impertinent issues without first allowing a small group of believers the opportunity to diligently scrutinize our findings.

It is, therefore, our hope and prayer that, as you consider the evidence we now bring forth for your consideration, you would first humble your own hearts and then proceed to seek the full counsel of the word of God and not look with the intent to nitpick something we may have wrong (unless it is significant to the topic. Note at the end of this document, there are other topics/subtitles coming in future emails) because we are fallible too, but rather to look at the big picture of the message we are urging you to see. Primarily that the satan (we have identified) was bound with the effective beginning of the thousand years ca. 70AD. Yes, we want correction, but privately as we are doing for you, as to not distract from this important message.

We trust you will follow the path of the noble Bereans who searched the scriptures diligently to see that what Paul taught them was in fact true. We further pray that you will not allow the biases of your own position and the investments (social, professional, monetary, etc.) you have made in them to prevent
you from accepting what is true. That said, we humbly invite your honest exegetical and grammatical criticism of our position and the issues we present here.

With our sincere intent in this matter now fully established, let us now begin to lay before you our proofs in a manner that we pray will not be tedious or ambiguous. We will begin by setting forth our current understanding of the CE/FP model of “all things fulfilled at AD70” with the understanding there exists nuances by different FP teachers. At this juncture, we want to make absolutely clear that we do not intend, nor do we advocate, the construction of “strawman” arguments. We welcome your instant corrections should it be found that we have erroneously misrepresented your doctrine or model in any point. We have put forth our best effort towards correctly stating the CE/FP position, but as already mentioned, we, like all men, are not infallible. We are, likewise, not above correction in anything except where we are found by proper examination to have rightly spoken the revealed truth in the holy scriptures, which we now intend to do by the grace of our Heavenly Father and His Dear Son.

THE COVENANT ESCHATOLOGY / FULL PRETERIST MODEL (as we understand it)

1. Christ’s Millennial Reign began with his earthly ministry and first advent. His first earthly advent would encompass all events from Christ’s birth to his ascension, terminating with his seating at the right hand of the Father. His earthly ministry from the time of his baptism until his ascension. We are uncertain as to which major event is considered the “effective beginning” according to the CE/FP model, whether at his birth, anointing at baptism, death, resurrection, or ascension? Whatever is the specific case, CE/FP at least posits the “effective beginning” of the Millennial Reign of Christ somewhere within the time of his earthly, fleshly 1st advent to the destruction of Jerusalem, ca. 70AD.

2. Satan was “effectively bound” (per Rev 20:1-3) at the “effective beginning” of Christ’s Millennial Reign in accordance with Matthew 12:22-29 where Jesus alludes to the coming of the Kingdom of God at the “binding of the strong man.” Another nuance by some FP teachers, of this binding, is at Pentecost.

3. Christ’s Millennial Reign with the saints extended from the “effective beginning” (Point 1) in his 1st advent through the fall of Jerusalem in AD70 (about 40 years). At this point, Christ’s Millennial Reign ended, all enemies were defeated including the last enemy, Death. The Kingdom was then delivered (given) to the Father, thereby rendering God All in All. The Mystery of God was then complete with the Son now co-reigning and co-ruling eternally with the Father over the now fully reconciled Kingdom. And thus, all prophecy was fulfilled at the judgment of Jerusalem in AD70.

4. The saints of the 1st century, both physically alive and dead, also co-reigned with Christ during the 40-year Millennial period roughly from AD30 through AD70. (per Rev 5:10, Rev 20:4,6, Rev 22:5)
5. Christ’s Parousia arrived with the judgment of the Harlot, Old Covenant Israel, in AD70 and as reflected in John’s vision of the Revelation, more specifically identified and narrated in Revelation chapters 17 through 19.

6. Satan was fully and completely destroyed at the Harlot’s judgment (OC Israel of the flesh) in fulfillment of Romans 16:20 where Paul told the Roman church that the God of Peace would “bruise/crush” [Greek “suntribo”] Satan under their feet shortly. Thus, Satan was fully destroyed in AD70 and cast into the LOF along with Death and Hades at the end of the Millennium following the battle of Gog and Magog in accordance with Revelation 20:7ff.

7. The original Heaven and Earth covenantal administration, along with Old Covenant Israel of the flesh (all twelve tribes) and their Mosaic Covenant and Law, finally passed away completely in AD70 at Christ’s Parousia. At that time, the New Heaven and Earth, New Jerusalem, and New Covenant of Christ obtained and exercised full ecclesiastical authority over all nations of mankind (per Rev 11:15). All enemies, including Death, Hades, and Satan, are now defeated, with no more pain, sorrow, suffering, or tears for the people of God. God is now “All in All” with Christ having full accomplished his Messianic mission, now seated at the right hand of the Father, co-reigning and co-ruling with Him for all eternity.

Be advised that we adamantly hold to the substance of most of the above position points (and realize that some Preterist’s positions may vary), especially with regard to the arrival of Christ’s Parousia at the fall of Jerusalem in AD70. However, we do vehemently oppose a few very critical points within the above stated CE/FP position. Our disagreements are mostly focused on the timing and sequencing of events as revealed to John in the Revelation which determine the beginning and end of the Millennial Reign of Christ. More specifically, we affirm, and will prove, that the teachers and proponents of CE/FP have incorrectly identified the timing of Satan’s total destruction (Rev 20:10) by erroneously conflating this event with Satan’s binding (Rev 20:1-3). We will also show that Satan is personified in this symbolic book. This exegetical blunder further leads the teachers of CE/FP to erroneously posit that the Millennial Reign of Christ lasted only 40 years in duration, beginning in/around AD30 and ending at the fall of Jerusalem in AD70.

We will solidly demonstrate that the CE/FP “binding vs. destruction” error arises from a faulty exegesis and grammatical analysis of Gen 3:15, Psa 110, Mat 19:28, 25:31, Act 2:33, Rom 16:20, 1Co 15:20-28, Eph 3:21, Heb 10:12-13, and others, including, but not limited to, multiple related passages within the book of Revelation.

Having briefly summarized the main CE/FP model errors, we will now set forth the outline of our position for comparison with the CE/FP model. Following that, we will provide definitive scriptural exegesis and grammatical support for our position which we firmly believe will show the current CE/FP model to be in utter failure and in need of revision.
Our methodology for scriptural exegesis requires us to acknowledge that a correct understanding of the scriptures must evolve with new information and the ongoing elimination of faulty reasoning and exegetical error. Therefore, we have termed this view “Proper Preterism” merely for the purposes of setting it apart from the current CE/FP and the Partial Preterist prominent models. We’re not interested in creating yet another “ism” of division. Should the CE/FP community and teachers come to the conclusion that our proofs are sound and warrant substantive changes to the CE/FP model, we would be happy to let the term “Proper Preterism” fade away after positive doctrinal amendment of their position. Let us now provide a position summary outline for the Proper Preterist view.

1. We agree with CE/FP that Christ possessed full authority and power to rule and reign from the throne of David at the time of his ascension. However, we disagree with the notion that there is no distinction between the throne of David and the Heavenly Father’s throne even though it is called YHWH’s throne in some verses (since God is still the God of Israel) because there are also verses that give us distinction, we think for us to discern what was occurring. This is not nearly our only evidence, not even close.

While we fully acknowledge and agree with CE/FP that Christ did indeed receive his authority to reign merely by virtue of his having been “elected” by the Father as Messiah and by virtue of the completion of his earthly ministerial work of atonement, we also acknowledge that, upon his ascension, Christ was also told to sit and wait at the right hand of the Father until his enemies were made his footstool, according to Psa 110:1; Mat 22:44 and Heb 10:13. But, the book of Hebrews was written ca. 64 AD, several years after 1Corinthians was written. Thus, according to the author of Hebrews, Jesus was still sitting and waiting at the right hand of the Father in ca. 64 AD, because He was still waiting for His enemies to be made His footstool before He would go out and conquer. This waiting period represents the time from Christ’s ascension to ca. the fall of Jerusalem in AD70.

Thus, we find that while Christ was appointed to reign and rule as King and Messiah and to sit on the throne of David, He did not effectively take seat on his own throne and reign with his saints in that capacity (i.e. his kingdom inaugurated so to speak, Rev 20:4) until OC Judah was finally dispersed and “scattered/shattered” in AD70 according to Dan 12:7 and this adversary we will soon identify was thrown down Rev 12:10. We comprehend this condition of Christ having to “wait” for his throne and kingdom as part and parcel of the familiar theme of the “already, but not yet” within the NT. Our position is that Christ was seated at/on the Father’s throne as “the prince in waiting” (see Dan 9:25-26; Act 5:31 et al) upon his ascension and already possessed the birthright and promise of authority to rule and reign. (Several scriptures will show there is a definite distinction (even though it is sometimes called YHWH’s throne too) between the throne of David and the Heavenly Father’s throne, including Rev 3:21.) Christ had to wait until the Harlot wife of the Father was to be judged and cast out of the kingdom (Mat
before He could effectively take His seat on the throne of David to rule and reign over the earth and receive his Bride.

This is an adversary (satan) of a different color or no ordinary adversary that signifies the beginning and end of the thousand years (with its binding and release), this adversary we unmistakably have identified in this document for you. This signifies a time when the Father sort of recedes out of the picture and Jesus is not subject to Him during that period (1Co 15:25-28), so he is not sharing the reign or the throne and that is why it is called sitting at the Father’s right hand until, for distinction. The Father gives Jesus the authority to deal with His enemies by placing Jesus on His own throne (after being on the Father’s throne “until” ca. 70) Rev 3:21, Rev 11:15ff, 20:4, then the Father recedes out of the picture, so to speak, and allows Jesus to deal with His enemies as he sees fit. Christ does not share the reign during this period until the time he delivers (“gives up”, see CLV) the kingdom to the Father then God becomes “all in all.” The Greek derivative paradidomi does not mean “share,” nor does the context infer share, even though God is still the God of Israel. Jesus becomes King of kings and Lord of Lords during this period of his reign with his saints when the Father kind of receded out of the picture and Jesus was not subject to Him. Paradidomi, such as in 1Co 15:3, means to bequeath, to pass down, to place in someone’s care and responsibility and by extension to surrender, not share.

2. The CE/FP model says that Christ effectively “bound” Satan in fulfillment of Rev 20:3 during his earthly ministry and cites Mat 12:22-29 (some say at Pentecost) as a proof text. However, we strongly disagree and posit that Satan was effectively bound with the defeat and casting out of the former sons of the kingdom (the Harlot) and the fall of Jerusalem in AD70. We will show that the CE/FP model erroneously conflates Satan’s “binding” in AD70 with his ultimate “destruction” in the LOF. This error stems from a failure to comprehend the identity of this adversary and the revealed purpose for Satan’s binding as given by John in Rev 20:3 which was expressly “that he should deceive the nations no more, till the thousand years should be fulfilled.”

3. We hold there was an “already, but not yet” aspect to Christ’s Millennial Reign with the saints from Pentecost through AD70. In one sense Christ and his saints of the 1st century could be said to have possessed all spiritual authority to rule and reign over the earth no later than the day of Pentecost. However, the matter of the unbelieving sons of Abraham according to the flesh was yet unresolved until AD70 (per Psa 110/Heb 10:12f). Thus, we posit an effective beginning of Christ’s Millennial Reign at the fall of Jerusalem in AD70. We believe this is the time when Christ actually began the process of temporally subjecting (by force) ALL enemies who reject him as God’s chosen King over the earth. This subjection process began with the overthrow of OC Judah/Benjamin (or as some refer to the southern tribes who were back in the land) and Christ continues today in an ongoing reign, still working through his earth-bound saints and his gospel to conquer the remaining nations via his gospel some 2000+ years after AD70. We see the 1st
century saints of the nations as the 144,000 as the Firstfruits unto God and the Lamb (Rev 14:1-5) who are currently reigning and ruling over the nations with Christ in the heavenlies.

4. We agree with CE/FP that the saints alive worked together in a spiritually authoritative sense with Christ from Pentecost through AD70, but they did not co-reign until the binding (Rev 20:4), which was after the beast power. We differ with CE/FP in that we believe this period was the “already, but not yet” and that the effective temporal reign of Christ (the effective “yet”) and his saints over all the earth did not begin until the Harlot was temporally judged and physically cast out of Judaea, which would begin his thousand-year reign that is signified by the binding and release of this adversary, until its final future destruction (Rev 20:10).

5. We absolutely, unequivocally agree with CE/FP that Christ’s Parousia did indeed arrive sometime during the fall of Jerusalem in AD70. However, we do not believe the overthrow of fleshly Israel – more accurately identified as the House of Judah (Apostate Judah) -- was the end of Christ’s Millennial Reign, but, rather, AD70 was the effective beginning of his reign and that his Messianic work must continue until ALL enemies, not just OC Judah, are subjected to his rule and he reigns as King over all the earth. Other temporal enemies still exist within the nations, which we believe rise up as the Gog and Magog nations, which come against “the camp of the saints” (we have good reason to believe is America or at least the Christian west) and “the beloved city” (Christianity in general) at the end of the Millennium after Satan is released again to deceive the nations. In fact, we believe that it is highly likely that Satan has already been “released again” and that we are currently living in the “little season” of Revelation 20:3 and this Gog and Magog invasion is demonstrably upon us now.

6. We wholeheartedly disagree with the CE/FP model which holds that Satan was “bound” (Rev 20:3) during Christ’s earthly ministry and was completely “destroyed” in the LOF (Rev 20:10) allegedly at the judgment of the Harlot in AD70. It is our position that Satan’s “binding” was not actually achieved until AD70 and that his ultimate “destruction” in the LOF is yet to be realized as a future event. Our position also demands that “Death” and “Hades” are yet to be fully destroyed and that the GWT future judgment, (i.e. the rest of the dead – as opposed to the First Resurrection of the saints) remain very real dangers for both the unbelieving and the believers, should they fall away from the faith of Christ. We believe that Death and Hades, along with Satan, have been grievously “bruised” and their complete future destruction is absolutely assured by the efficacy of the earthly ministry of Christ’s atonement and his Parousia in AD70, but also attributed to his ongoing reign as the conqueror on the white horse dashing the nations (plural).

It is our contention that the CE/FP model entirely misses the effective beginning of the Millennial Reign of Christ and by doing so, also misses the effective end of his Millennium and many use the excuse that Christ reigns forever as a tactic to shun the controversy, an excuse which we know is erroneous (1Co 15:25-28). We see Christ’s Parousia as his accession ca. 70 (not his ascension ca. 34) to the throne of David (his own throne of glory, see Mat 19:28; Rev
3:21). His ongoing “presence” today is a present reality (not just “coming”) in the earth and among his people and Satan poses a very real threat to the unwary who are deceived by an “all things/prophecy fulfilled at AD70” paradigm. We believe that proper scriptural exegesis and examination of the Greek grammar will support our position and prove the CE/FP model to be grievously and fatally flawed in this regard.

7. We fully agree with the CE/FP position that the former H&E covenantal administration of the OC of Israel according to the flesh has passed away and the NC of Christ stands in full spiritual authority over all the inhabitants of the earth today. However, unlike CE/FP, we do not believe that Christ’s Messianic work has been fully completed, but that it is still in process. Thus, we do not yet see the final new heavens and earth the way Rev 21 insinuates, which will include a different world even to the biological living. There is a better world coming with the Father as King over the whole earth (Zec 14:8-9; Rev 21 and 22), where the innocent are not violated and killed because everyone will know the one true God (1Co 15:28) and be held accountable yet there will still be lessons to be learned to grow from. Accordingly, we do not believe that Christ’s Millennium and the Harvest only lasted 40 years. We believe that the conquering of the nations is still an ongoing process and that the last enemy of “Death” will not be defeated until ALL OTHER enemies who oppose Christ and his Kingdom are brought into full subjection to his rule and authority. There was both a spiritual and temporal aspect to these things for OC Israel and we recognize there are also temporal and spiritual aspects of Christ’s reign which apply equally to the nations until fully subjected to him. When Christ’s Messianic work of reconciliation is complete, then and only then will Christ turn the Kingdom back over to the Father, when Satan, Death, and Hades, along with ALL other enemies, have been vanquished forever. We believe that CE/FP has falsely declared a final victory (Destruction of Death, Hades, and Satan) at least 2000 years in advance. We will demonstrate this error by exegesis and grammatical proofs.

Brethren, we are fully aware that our position will likely evoke strong emotional responses from those who hold adamantly to the CE/FP model and who are unable or unwilling to consider the strength of our arguments and proofs. We can only ask and pray that each person will hear us to the end of the matter before judging our position to be in error in keeping with the admonition of Pro 18:13 and 1Th 5:21. We will, under those admonitions, proceed to prove our case against the CE/FP model of “all things/prophecy fulfilled at AD70.” We will now set before you an in-depth topical outline of our exegesis and some pertinent examination of the underlying Greek grammar in key passages.

THE BINDING OF SATAN VS. THE DESTRUCTION OF SATAN
In our view, the primary CE/FP errors stem directly from an exegetical misunderstanding of the nature, timing, and purpose of the “binding” of “and identity” of Satan (adversary, not a fallen angel as tradition assumes and purports) which results in an erroneous conflation of Satan’s destruction at the end of the Millennium (Rev 20:10) with his binding at the beginning of the Millennium (Rom 16:20; Rev 20:2-3). It is our contention that these errors are having a monumental impact within the body of Christ to such extent that we are now witnessing many believers being led far astray into offshoot false doctrines such as Universalism and the pernicious “Israel Only” (IO) heresy. Proponents of the pernicious “IO” false doctrine now brazenly claim that no human being since AD70 has any hope of entering into the Kingdom of God following the harvest of the “Firstfruits” which came at the Parousia of Christ during the fall of Jerusalem. These errors are further compounded by an almost universal disregard for the key eschatological passage of Psalms 110 (cf. Heb 10), which informs us that some very important events must take place after Christ’s ascension before Christ could begin to actively subdue and subject his enemies to his authority to rule and reign over them as King.

Before we proceed further to discuss the “binding” of Satan per Rev 20:2-3, we must first acknowledge and identify the relationship of Satan to the Harlot of Revelation. We think that most everyone holding to CE/FP would agree that the Harlot of Revelation was Jerusalem that we identify with OC Judah, usually wrongly referred to as “Israel.” We must remember, God enacted the split after Solomon’s death for His purposes, which included to save the nations (gentiles). Thus Judah (not Israel) would become “vessels of wrath fitted for destruction” (Rom 9:22) worse than Israel (Jer 3:8, 11; 2Ch 33:9) had become when God divorced Israel. Israel (not Judah who is referred to as the southern tribes) being cast off in Assyrian exile ca. 730bc, by the first century became “vessels of mercy” (Rom 9:23). Thus all Israel would be saved with a remnant of Judah + Gentiles (that included divorced Israel). Unless we see the distinction between the "House of Israel" and the "House of Judah" from the time of the division till the final and glorious reunion of the Two Houses that was happening in the first century, in the "latter days," the prophecies concerning Israel cannot be understood.

While we would generally agree, we would more specifically identify the Harlot as the remaining tribes of OC Judah and Benjamin of the 1st century in light of the fact that the northern tribes of Israel/Ephraim had already been dispersed into Assyria circa 730BC. We would further assert that the judgment of the Harlot in AD70 also represented the final fleshly dispersion (casting out) of OC Judah/Benjamin at the Revelation of Christ and his saints as the true Sons of God. Thus, we see the OC Harlot as the earthly eschatological representative of Satan in the 1st century AD, rather than the only Satan in scripture (i.e. more specifically “the accuser of our brethren”). Supporting scriptures would be IV gospel 8:38-44 where Jesus accuses the Jews of doing the works of their father the Devil (the first Adam who they were choosing over the last Adam) and also Rev 2:9 and 3:9 where Jesus calls the false Jews the “synagogue of Satan.”

CE/FP proponents teach that Satan was “bound” during the earthly ministry of Christ and often cite Matthew 12:28-29 to support their position.

(Matt 12:28-29 [KJV])
But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

While we do agree that Jesus was in some ways already beginning (in the process) of “binding” Satan (the strong man’s house was the adversary Judah, the House of Judah, see Mat 21:43, which would be taken over by Christ and the nations serving him) during his earthly ministry by the power of the Holy Spirit and through his gospel, we do not see the passage in Matthew 12, nor any time between that and 70 as relating to the specific nature and purpose of Satan’s “binding” as described by John in Revelation chapter 20.

(Rev 20:2-3 [KJV])
And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

John said that Satan was to be bound at the beginning of Christ’s Millennial Reign specifically so “that he should deceive the nations no more…..until.” If, as CE/FP posits, Satan was bound in Christ’s earthly ministry to prevent further deception of the nations, then why do we find the Jews (the Harlot/Satan) doing exactly what they are supposedly “bound” from doing all throughout the book of Acts and the NT epistles? The NT record easily proves that Satan was not “bound” at all from Pentecost to AD70 with regard to “deceiving the nations.” We will list many scripture references to prove this shortly.

We must again point out that the particular “binding” of Satan which John describes in Revelation 20:3 was done at a specific time, for a fixed duration, and to achieve a definite purpose. John says nothing about Satan being bound in relation to the casting out of demons. Furthermore, the gospel was “getting out” even before Jesus’ ministry by John the Baptist, so we can’t attribute the “getting out of the gospel” to the binding. Instead, Satan was to be bound, according to John, to prevent him from deceiving the nations for the figurative (Revelation is a book of symbols) thousand years. This statement expressly implies:

1. Satan had already been engaged in the process of deception activity prior to his binding for a thousand years.
2. Once Satan was effectively bound, his deception of the nations would cease during the Millennial Reign of Christ until he was “loosed a little season” again once the thousand years had expired.

Let’s now examine the immense scriptural evidence documenting the “deceiving” activities of “the synagogue of Satan” during the very period CE/FP says Satan was supposed already bound:

(Acts 8:9-11 [KJV])
But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitcht the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had
regard, because that of long time he had bewitched them with SORCERIES. (Rev 18:23c expressly states, of the harlot Jerusalem [Judah] “... for by thy SORCERIES WERE ALL NATIONS DECEIVED!”)

(Acts 13:6-8 [KJV])
And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

(It is conceded that both Simon and Barjesus were effectively “bound” by the power of the Holy Spirit subsequent to these instances. They are cited here as evidence of deceptive activity that was not bound by Jesus in his earthly ministry. Some may argue Satan was bound in a “progressive” manner from the time of Christ’s earthly ministry, but the binding was not realized until Christ’s Parousia, which we argue is the decisive “binding” event to prevent further deception that began the thousand years John spoke of in Rev 20:3.)

(Acts 13:44-50 [KJV])
And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles…… And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

(Acts 14:1-6 [KJV])
And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

(Acts 14:19-20 [KJV])
And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

(Acts 17:2-6 [KJV])
And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with
Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

(Acts 17:10-13 [KJV])

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

(Acts 18:4-6 [KJV])

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

(Acts 18:12-17 [KJV])

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

(Acts 19:8-9 [KJV])

And he went into the synagogue [at Corinth], and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

(Acts 20:2-3 [KJV])

And when he had gone over those parts, and had given them much exhortation, he came into Greece, And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(Acts 20:17-19 [KJV])

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
(Acts 20:29-30 [KJV])
For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

(Acts 21:11 [KJV])
And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

(Acts 21:27-31 [KJV])
And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

(Gal 2:3-4 [KJV])
But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

(Gal 2:11-13 [KJV])
But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

(Gal 3:1 [KJV])
O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

(1Thess 2:14-17 [KJV])
For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbiddding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

(2Thess 2:8-10 [KJV])
And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
Please note in 2Th 2:8-10 that this “Wicked” one who was to be revealed and was to be consumed by the Lord at his coming in AD70 was not Satan himself, but was one “whose coming is after” [according to] the working of Satan.” This lends further evidence to the fact that Satan himself was not “destroyed” at AD70, but was instead “bound” at the same time the Harlot was judged at the beginning of the Millennium.

So then, what we find in the enormous testimony of the New Testament is that the Jews, whom Christ labelled the “synagogue of Satan”, had been vigorously engaged in deceiving the nations all throughout the 40-year period of the gospel delivery (which CE/FP calls the Millennial Reign of Christ) from Pentecost to AD70. This activity of “deceiving the nations” is precisely the same activity which John identifies as the very reason for the binding of Satan. However, one fact that the CE/FP model and its proponents do not seem to grasp is that John also directly correlates the purpose for Satan’s “binding” with the purpose for the Harlot’s “judgment.” Not only that, but John also gives us the very same timing for both events. Satan’s “binding” and the Harlot’s “judgment” both occur at the beginning of the Millennial Reign of Christ. However, the total destruction of Satan in the LOF does not occur until the end of the Millennium. This was to be a thousand years after the harlot had already been judged and the Beast and FP had already been cast into the LOF at the beginning of the Millennium.

John gives us the two main reasons for the Harlot’s judgment at the end of Revelation 18:

(Rev 18:23-24 [KJV])
And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy [JUDAH’s] sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

It is no mere coincidence that John later gives us the very same reason (deception of the nations) in Rev 20 for Satan’s binding that he gives for the Harlot’s judgment in Rev 18:

(Rev 20:2 [KJV])
And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

We note in Revelation 20 that Satan’s binding occurs at the beginning of the Millennium whereas his destruction occurs at the end of the Millennium. The time of Satan’s binding is also the same time as the First Resurrection of the righteous dead who lived and reigned with Christ for a thousand years. The 2nd resurrection for “the rest of the dead” does not occur until after Satan is finally destroyed (a thousand years after the binding) along with Death and Hades in the Lake of Fire. Incidentally, death and hades are destroyed for the “rest of the dead” (not for the saints) since it had already been destroyed ca. 70 for Christians (Christ told us we will never die). This is in the realm of God becoming all in all, in a different world than we know now.

(Rev 20:4-6 [KJV])
And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (But the rest of the dead lived not again until the thousand years were finished.) This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Some CE/FP posit the binding of Satan and the first resurrection together, with which we also agree, but we do not see any of these events occurring during the time of Christ’s earthly ministry. Instead, we see Satan’s binding, the first resurrection, and the judgment of the Harlot all as occurring at Christ’s Parousia ca. AD70-73, which we believe is also the proper and “effective beginning” of Christ’s Millennial Reign.

Now, we must digress and discuss Rom 16:20. There’s been much unnecessary controversy over this verse in the Preterist community. What about audience relevance? Who was Paul speaking to? Hold onto that thought!

First, Rev 20:10 is to cast satan into the LOF (destroy) after the millennium. Crush or bruise is NOT the same thing as casting satan into the LOF — two entirely different events!

Romans 16:20 in light of Revelation 20 confirms the bruising is the binding that had to include the return of Christ for the process of redemption to be fulfilled (Eph 1:13-14; Heb 9:28; 2Co 1:22). The Greek word translated bruise (see YLT) in Rom 16:20 doesn't mean completely destroyed –that is not until the LOF in Rev 20:10. Paul could have EASILY been referring to the binding of Satan and actually had to be. Take a look at the Strong's reference alone, but there is more proof. It makes much more sense that Satan was going to be bound in light of Paul's statement to assure the saints.

This insistence on forcing Rev 20 into being over at AD 70 seems to me to be simply saving face by those who have continuously anecdotally defined Preterism as having literally EVERY single prophecy being fulfilled by AD70 –cramming it into 70, as it were. There is nothing wrong with saying Everything up to Revelation 20 by AD70 and the rest of prophecy a figurative thousand years after.

No doubt the beginning of the Millennium began ca. AD70, but you cannot then back track and say that the millennium both began and completed in AD70. Why would John even use such language referring to a future hope of such a long period reigning with Christ (Rev 20:4). Picture… AD 63 "When Satan is bound you saints will reign with Christ for a thousand years. But wait, Satan was bound 30 years ago and you are currently reigning a thousand years and that reign will be over in about 7 years. So....nevermind the whole thousand years thing." or, "You saints will reign for a thousand years with Christ but... it's really only about 5 years from the time I'm penning
this it will be over. Heck it may be a year before you get this so even less time." (defying what 2Ti 2:12a says “if we do endure [FIRST] together—we shall also reign together;”)

We reject the notion that All of Revelation is merely a metaphorical commentary on everything up to the point in which John was writing Revelation. It just doesn’t make any sense and offers no hope to the first century church in the least.

Thus, assigning complete destruction to Rom 16:20 has no scriptural support, rather it is to bruise or crush satan (Grk. συντριψει), which can also mean to squelch. Although Jerusalem (the harlot) took a crushing defeat, some of its occupants dispersed to the nations to be reassembled into the land, in the future, for God’s purposes. This squelching affect coincides with the binding since this adversary would be released again in the distant future from 70. To squelch means to stop something (deception for the thousands years) from continuing by suppression, not complete annihilation.

This correct understanding of Romans 16:20 would put Paul in full agreement with God, Jesus, and John that the adversary (the satan) would soon be crushed or squelched by God’s judgment under the feet of the Romans at the beginning of the thousands years and coincides (is a commentary) to Gen 3:15 where Satan’s head would be BRUISED, a Greek word used to denote “hurt” or “injure.” The adversary would be bound, cast into the abyss, shut up, and sealed in that “he should deceive the nations no more until the thousands years are fulfilled…”

This is another case of victory vs. destruction – in this case it’s victory over the devil, instead of the victory over death — victory and destruction are not the same in either death or the devil in these verses:

1Jn 3:8 he that doeth sin is of the devil; for the devil sins from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.

Destroying “the works” of the devil is victory over the works of the devil by Christ.

Rev 20:10a “And the devil that deceived them was cast into the LOF and brimstone,”

Is destruction of the devil by God.

It’s another case of victory over vs. destruction.

Did Satan (the adversary) have a Kingdom in the first century? YES:

Mat 12:26 and if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand?

This verse shows the process in which Christ and his saints would attain the kingdom:
Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken away from you (Judah, the Jews), and shall be given to a nation (Christendom) bringing forth the fruits thereof.

We see from the above verses (and it’s also in the OT) this satan adversary had a kingdom in the 1st century. We shall see that this satan (adversary apostate Judah—yes you read that right!) is this entity, personified in the above verse that Jesus pronounced God’s judgment on, who was rejecting Christ and killing his followers.

GREEK WORD for BRUISE

Job 9:17 who breaks me with a tempest, and adds to my wounds \([\sigma \upsilon \nu \tau \rho \upsilon \mu \alpha \tau \alpha\) same root as Paul uses for BRUISE\(s\)] without cause; God did not destroy Job out of existence!

Gen 3:15 in a Greek interlinear reads: “καὶ ἐχθρὰν θέλω ἑστήσει ἀναμέσον σοῦ ἀναμέσον τῆς γυναῖκός καὶ ἀναμέσον τοῦ σπέρματός σου καὶ τοῦ σπέρματος αὐτῆς· αυτό θέλει σοῦ συντρίψει 
(συντριψει) την κεφαλήν, καὶ συθέλει κεντήσει τὴν πτέρναν αὐτοῦ."

Literally reads:

“and enemies I will set [in] your midst and the woman, and the midst of thy seed and her offspring; it shall bruise thy head, and thou shalt bruise His heel. (cf. Psa 110:2 rule in the MIDST OF YOUR ENEMIES!)

IT’S BRUISING that was prophesied to happen ca. 70—not complete destruction!

Paul [in Rom 16:20] is prophesying that the prophecy that God spoke in Genesis 3:15 was shortly (soon) to come to pass, obviously in a metaphorical, but still a very real way.

This means that the Roman Christians were being used by God in his kingly work of bruising/crushing/trampling Satan under the Roman’s feet (audience relevance!) at the stoning and burning of the whore, the satan. We KNOW who the Romans trampled! This is when satan was bound, not destroyed.

USAGE of \(\sigma \upsilon \nu \tau \rho \upsilon \phi \epsilon \iota\) (below argument) can also imply TRAMPLE as in under the Roman’s feet as the verse states. Trample is a little different than the modern Greek which is more along the lines of bruise, squelch or crush—as in crushing defeat—not complete annihilation either …

Based on my sources and the way that tribos is used in the NT (base of the word suntribo), it is used as crush/bruise/hurt as in trampling the satan (Jewish adversary) under the Roman’s feet (i.e. “your feet”). Why do you think that the translators of the AV, RV, LITV & YLT chose the word “bruise”, IF it really means “destroy,” which is the way FP are using “crush”? 
“συντριψει” is the Greek word used, not “συντριψει” (suntribo). If you doubt me, just check out the Greek text. Paul did use the 3rd person future tense of the verb and, in my opinion, he was saying that the adversary of the Christians was going to be trampled and defeated under the feet of the Romans soon; not totally destroyed, since they would re-emerge as a DRY tree much later or after the thousand years (see “evil figs” in this document).

Here is one source: Greek/English dictionary

to tread down, AV-path 3; 3 (and most other translations)
1) a worn way, a path 2a) to put Satan under foot and (as a conqueror) trample on him

NAS Greek Lexicon

τριβος tribos tree’-bos τριβος tribos; from τριβω tribo a beaten track, a path:--

Strong’s

τριβος tribos tree’-bos; from τριβω tribo

a rut or worn track: — path.

“τριβος” is used three times in the NT

Mat 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths (τριβος) straight.

Mar 1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths (τριβος) straight.

Luk 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths (τριβος) straight.

And each time it is translated “paths”. Does it mean “friction” too as the modern Greek infers? Why did the translators translate it as “path” every time it appears alone in the Greek text?

Paths are made by the “trampling” of feet, not by the “friction” of rubbing things together as modern Greek infers, but we are focusing on usage here.

Here is the way that Romans 16:20 appears in the Message:

“and before you know it the God of peace will come down on Satan with both feet, stomping him into the dirt. Enjoy the best of Jesus!” (Rom 16:20 Message)
If “τρίβω” has to mean “friction” as the modern Greek implies, then where do you suppose that Peterson got the idea that it meant “stomping,” unless that too can be considered a form of friction or pulverizing?

**Thus, Rev 19:19-20 describes the fulfillment of Rom 16:20. In Rev 19:20 the beast of the land and the false prophet of the land, the great adversaries of first century Christians, are thoroughly “stomped” by the Roman armies.**

**CRUSH or BRUISE**

As Genesis 3:15 had predicted, there would be ongoing “enmity” between the serpent (God’s adversary satan) and the woman (God’s people) and the “Seed” (Jesus and his followers) who would come from the woman. Furthermore, this passage indicated that Satan would have limited success in being able to “bruise” Christ’s heel by his resurrection and return as King of kings and Lord of lords, qualifying to replace him as the ruler of this world. (Mat 21:43)

So, it would be more accurate to say that Paul was simply saying that the adversary (the satan) was going to be trampled (crushed) **under the feet of the Romans shortly.**

It is simply not accurate for FP’s to imply that “Paul thought the destruction of Satan was imminent when he wrote Romans (16:20)” because that is not what Paul said and it is not what he meant. Therefore, contrary to that incorrect assertion, Romans 16:20 has nothing to do with the “end of the millennium.” This verse has been spun in order to ‘shoehorn’ it into an erroneous paradigm, but it will not change these facts.

Rom 16:20 has to be referring to the binding because the destruction of satan is not until Rev 20:10, which occurs a thousand years AFTER the beast and false prophet **were already in the LOF** where this satan would be cast. Again, notice the beast and false prophet are cast in BEFORE the thousand years! (Rev 19:20)

The sequence of events leading up to the destruction of the devil (in our near future) can be understood by the continuous narrative of Rev 19 and 20, explained by the lake of fire. ...

*Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a LOF burning with brimstone.*

*Rev 20:10 And the devil that deceived them was cast into the LOF and brimstone, where the beast and the false prophet [were], and shall be tormented day and night for ever and ever.*
So, it is only AFTER the thousand years of Rev 20:4 expires that Satan is cast into the lake of fire, and that the beast and false prophet ARE ALREADY THERE. This makes it impossible for the thousand years of Rev 20:4 to come BEFORE the destruction of the beast and the false prophet as FP posits! Please catch the power of this and realize that Christ returns before the very long period called the thousand years.

So, in that sense, the events of Rev 19 precede the events of Rev 20, making it a continuous narrative.

The millennial period could not have started until AFTER the 2nd advent because of the arrangement of Rev 19 and 20. If 70AD is the destruction of the harlot of Rev 16, 18 and 19, then Satan could not have been destroyed before that, such as ca. 67-69AD. That takes the continuity of events and completely 180's them. Satan is only chained immediately after the destruction of the beast and false prophet ca. 70. There is no way around it. See if you can get around this, otherwise the case is closed.

Rev. 20:7 specifically states, “And when the thousand years are expired (completed, ended), Satan shall be loosed out of his prison, (Re 20:7)” It is hardly to be expected that the adversary was to be cast into the LOF before he was released from his imprisonment in the abyss, binding that comes (as we’ve just shown) right after the destruction of the harlot in Rev 19:19ff.

The context clearly states that it was a thousand years earlier when the beast and false prophet were destroyed in the lake of fire from when the Satan is destroyed in the LOF. The full context clearly establishes that “the thousand years” fully existed BETWEEN (separates) the casting of the beast and the false prophet (with the destruction of Jerusalem) into the Gehenna (symbolic for destruction during the Jewish war, Rev 19:19-20) LOF and the casting of the adversary into the LOF (Rev 20:10). Interestingly, the LITV (literal version) noticed this and translated it this way. Notice they inserted (italicized) the word were:

Rev 20:10 a “And the Devil leading them astray was thrown into the Lake of Fire and Brimstone, where the beast and the false prophet were....”

Rev 19:19-20 clearly takes place at the time of the destruction of Jerusalem, and the adversary (satan) is CLEARLY cast into the LOF AFTER the thousand years imprisonment. Thus, in reality, the thousand years were between these two events. Thus, Satan is cast in the LOF a thousand years after 70, when the “destruction of the Beast and FP (ca. 70)” were. The “destruction of the devil” (post 70) are separated by the thousand years!

In fact, the land beast and false prophet representing the two politico-religious systems are not completely defeated until ca. 74AD according to history! So ....

Rev 12:10 (w/emphasis) And I hear a loud voice in heaven saying, "JUST NOW (ca. 70-74) came the salvation and the power and the kingdom of our God, and the authority of His Christ, for the accuser of our brethren was cast out (Satan bound ca. 70-74), who was accusing them before our God day and night." (CLV)
According to the above verse and the timing of the kingdom coming ("Just now ...came") we can conclude:

THE ACCUSER OF OUR BRETHREN = SATAN (whose system needed to be bound when the thousand years began) = THE APOSTATE JEWS WHO INCLUDED THE LAND BEAST AND THE FALSE PROPHET ...

All of this is verified by the fact that in Rev 18:23 THE HARLOT, JERUSALEM, is identified as the one that “by thy sorceries were all NATIONS DECEIVED.” In Rev 12:10c “the accuser (national Judaism - in the NT Jews are identified as accusers more than 30 times) of our brothers (Christians) is cast down...” Note that in 20:3 satan (the adversary of Christianity, “synagogue of satan” Rev 2:9, 3:9) is bound specifically that “he should deceive the nations no more.” And then in verse 8 he (the Zionist Jew, the great harlot, the deceiver of the nations) is released to “go out and deceive the nations” AGAIN!

Did you catch the power of this? FP lies mortally wounded, because satan is only cast into the LOF AFTER the thousand years had transpired. Where the beast and false prophet ALREADY WERE a [figurative] thousand years earlier!

We have seen that syntripsei Greek συντριψει has connotations of bruise/trample/crush (as in crushing defeat)/injure/squelch and that there are other Greek words Paul would have used for complete annihilation, such as Ekmêdenesis or Aphanismos, which means “to destroy something to the point nothing can be seen,” because this entity would re-emerge onto the world scene many, many years later, or after the thousand years. Instead syntripsei has the connotations of bruise/trample/crush (as in crushing defeat). We still think that “Bruise” is the best rendering, as Rom 16:20 is a fulfillment of Gen 3:15. The serpent bruised Christ’s heel with his crucifixion and return (they must be combined for salvation see Heb 9:28), and the serpent was bruised (and bound) by the trampling under the Roman’s feet ca. 70.

Thus, we have learned that Greek syntripsei (συντριψει) does NOT denote destruction or complete annihilation as the LOF signifies will happen to this adversary (the devil/slanderer) in the near future if we are correct in our identification of it, as a counterfeit Zionism. “Audience relevance” also affirms our identification of this adversary (i.e. God will soon bruise satan “under your feet” your is the Roman’s feet—that can only be one entity, the Roman armies).

Whether the rubble is there after being crushed or cleared away, the fortress (kingdom) has fallen. In the case of an enemy, he would have been totally defeated. But, syntripsei (depending on context) is also a vivid way of saying to completely defeat, but not
Physically obliterate. Satan is not completely destroyed until Rev 20:10 when thrown into the lake of fire, which we have shown is not possibly what Romans 16:20 predicted.

Thousand Years of Revelation – Short Time or Not?

We at thechristianmythbusterseries.com think that — after centuries of debate — God has illuminated the meaning of the thousand years (i.e. all this millennial debate) that could not be fully realized until our day!

Now for the Greek Language

We have shown you why the thousand years could not be before the destruction of Jerusalem, and now we will demonstrate how long it is.

First, it should be known It does seem strange to us that any student of God’s word should doubt, for one moment, the truth that blazes everywhere so clearly in the Old as well as the NT, viz., that the Parousia of Christ precedes the Millennium.

Graecus, whom I (Steven) engaged with during my debate with Don Preston last year (2016) that, again, I left an email for you to request if you want the debate, is a certified linguist and philologist, plus a native Greek speaking person! Of course none of those things makes anyone automatically right. I asked him if he was willing to do the same as Don did and consult another Greek professor to verify his claims. This is what he told me::

Don: If the forty-year millennium is so absurd, why was that believe [sic] somewhat commonplace among some ancient rabbis? You Greek professor notwithstanding.”
RESPONSE: Below is a conversation with my Greek teacher and believe me that he has no problem telling me when I am wrong using the Greek. It begins with him (I am “Me::”) ….

Whether the thousand years of Rev 20 is literal or figurative, it's certainly trying to express a very long time. Certainly longer than a person's life cycle from birth to death. 40 years he [Don] is suggesting is less than that.

Like I've said, there are other expressions closer to 40 years. If the author wanted to be more specific, he could have chosen those. 40 years are way too little a time for chilia to be used. Geneá (generation) would be more suitable.

Me:: “Well, as a student of scripture I try to bring down heresies like the so-called 40 year chilia ete. What did you say was more likely to be used if John meant a short 40-year period for the ete chilia?”

Geneá or even hekato etê (a hundred years) Hekatontaetêr ís Geneá being roughly 30-40 years in span.

Εκατονταετίς is the actual grouping of a hundred years together like in centennial.

And the other two 100 years. Or even aiôn (century). All closer to 40 than 1000 years (chilia etê).

Me:: “Ok thanks. Is it because chilia ete is meant to mean a long period if anything?”
Chilia etê means literally a thousand years. Metaphorically sure, it can mean many years without being specific. It certainly doesn't mean 40 years.

End of conversation. In other words, it can only mean a thousand or more since it is a book of symbols, as we might say “he has thousands!”

This is what the 2001 translation of the Bible had to say about the plural Greek words for the thousand years (it would be like the expression “he has thousands”). Though the Modern Greek would disagree since chiliioi is in the male gender, etymology is not always reliable. Here’s their take:

Thousand Years or Thousands of Years?

There appears to be some question as to the meaning of the Greek text at 2 Peter 3:8, as well as several verses of Revelation 20. For while most modern Greek text sources seem to agree on the words of these verses, the wording in Tischendorf’s text [an older version] should also be considered. For there it uses the Greek words chiliioi etos (pronounced kee-lee-o-ee etos). Chiliioi etos is the plural form of chilia etê, which means, thousand years. And although the words appear in their singular forms in most modern texts, such sources as Vine’s seem to acknowledge that the plural form is how it may have once appeared in those verses.

What difference does all of this make? Well, recognize that the singular form (thousand years) is the preference of almost all Bible translators, so it may be correct. However, if the plural form (thousands of years) is correct, then certain common Bible teachings may be in error. For example: Is a thousand years as one day to God,
or are thousands of years as one day to Him? And will Jesus reign for a thousand years or for thousands of years? We will leave others to debate such things; we’re just bringing it to your attention.

Rev 20:1-2 Well after that, I saw a messenger come down from the sky with a long chain in his hand [that held] the key to the abyss; and he grabbed the Dragon – the original snake, the Slanderer and Opposer – and chained him up for a thousand years (or thousands of years).


Also, we would like to inform those who think it is a literal ONE thousand that the Grk. εἷς (heis, a prefix to identify the cardinal number 1) heis chilias = one thousand (exact years), but that’s not what Rev 20 says because it only implies a long period that conveys “completeness.”

In all the instances where chilias is used there is always a cardinal number compounded with it to describe an exact number of years (Rev 5:1,7:4-8,11:13,14:1 and 3,21:16).

But even in Rev 7:4 the 12,000 in all 12 tribes that = 144,000 exactly cannot be literal thousands. In another words, if it's 12,001 in 1 of the tribes, it's not holy-inspired? No, it's an expression of a big number for each tribe using thousands. Revelation uses symbolism from the OT. 12 tribes, 12 disciples, 1000 years, all significant symbolic numbers in the bible. Definitely NOT a literal number. Symbolic of the perfect completeness of the first century elect Israelites who would be saved from the wrath to shortly come to Jerusalem in AD70. 12 x 12 x 1000 = 144,000.

Therefore, expositors cannot tell us John means a literal ONE thousand, nor can John be telling us satan is bound a literal thousand years. He is drawing a comparison (long period) to the “short period” of Rev 20:3 when satan is loosed.

In trying to nail down the exact nature of this Satanic “deception” we have to consider the whole 1st century controversy over Christ’s claims of being the true only-begotten Son of God. The fact is...the Jews did not want to believe Christ’s claims even though he showed many irrefutable proofs with power of the Holy Spirit. We believe the Jews’ refusal to accept Christ is tied directly to the source of their own deception over their perceived right and sole entitlement to the Promised Land of Israel and what that entails.

The Jews who possessed the kingdom in the 1st century, (Israel aka the northern tribes did not) were extremely zealous over their possession of Judaea and particularly of Jerusalem itself. They utterly abhorred the Roman presence in their land and only tolerated it out of practical necessity. In Jeremiah’s day Judah refused to accept God’s decrees of Babylonian exile for their own good. In Christ’s day, they refused to accept an expanded, non-geocentric Kingdom which included the Gentile nations (that included the scattered northern tribes) with Christ as their King...also for their own good. They were “evil
figs” who refused correction and who had taken over the Kingdom by force. Thus, we conclude that the nature of the deception which the Jews put forth against the gospel of Christ was nothing less than their claims to be the rightful heirs to the Throne of David and to possess the Kingdom and inhabit the Promised Land of Israel. When you consider the details of the Jewish Revolt in the late 1st century, you will find that extreme Jewish zealotry against the Romans is precisely what led to the lockdown of Jerusalem and ultimately to the Roman destruction of their temple and city. That deception also led to the madness which caused some very “evil figs” inside Jerusalem to conduct such intense violence and treachery against their own kinsmen. This singular delusion, when all facts have been thoroughly examined, seems to be the overarching factor in bringing the entire city of Jerusalem and all of Judaea to utter destruction just as Christ predicted when he pronounced God’s judgment upon them:

Mat 23:38 “Behold, your house is left unto you desolate.” And here, notice the process, it is “taken” (ca. 70) before “given” (also ca. 70) ....

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken away from you (Judah), and shall be given to a nation bringing forth the fruits thereof. (Christendom)

Mat 8:12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

We feel the correlation of the judgment of the Harlot with the binding of Satan is a correct one because of the common thread of the Jewish claims of rightful possession of the Land of Israel. As we have shown, these claims extend all the way back from the division (the split) of Israel into the Northern and Southern Kingdoms to the time of Christ and his ministry of reconciliation. Christ came to (heal the breach) reconcile and restore Israel... the Jews wanted NONE OF IT. They wanted SOLE ownership of the Kingdom and killed their own Messiah to keep the vineyard!

THE DECEPTION OF THE “LITTLE SEASON” OF REV 20:3

Concerning God’s first harsh dealing (judgment) with this adversary after Christ’s first advent, we look at the binding represented in Rom 16:20. Paul used the third person future tense of the Greek verb derivative “οὐτριψεῖ” (syntrípsei), not “οὐτρίβω” (suntribo). He was saying that the adversary of the Christians was going to be trampled and defeated (crushed) under the feet of the Romans soon; not totally destroyed as the LOF in Rev 20:10 signifies, because they would re-emerge as a DRY tree much later or after the thousand years. Audience relevance shows it was the Romans who would do the damage and we know who the Romans did it to, giving us further evidence of who this adversary (satan) was.
When Jesus said regarding the apostate House of Judah: “Luk 23:31 For if they do these things in the green tree, what shall be done in the dry?” we know who the “they” were.

We will see the same language being used in Ezekiel in the coming pages.

As we have already abundantly shown, the Jews had been actively trying to “deceive” the audiences to whom Paul and the apostles had been preaching the gospel of Christ since the outpouring of the Spirit at Pentecost and in some places prevented the going forth of it, such as in 1Th 2:14-16. But almost 2,000 years later that gospel is still going out and once again, it is being hindered today by this same Zionist entity (millions of Israeli Jews and Christian Zionists -an oxymoron- are again being deceived by it).

While we have, indeed, shown that the Jews were actively engaged in “deception” all throughout the gospel dispensation from Pentecost through AD70, we certainly do not believe this deception was of such a powerful nature so as to prevent the gospel’s effectiveness in gathering the Elect Firstfruits of the Harvest in preparation for Christ’s Parousia. Again, we look at John the Baptist and all those he baptized before the ministry of Christ began, showing that is not what the deception is. Satan being bound is not a prerequisite for believing the gospel. Where does Scripture state that the “deception of the adversary” had anything to do with the conversion of the nations? However, we have explored what we feel the nature of this “deception” to be more specifically. Stepping forward now into the book of Revelation (using the old and NT to verify its meaning), we hope you have ears to hear and eyes to see these things.

Lloyd Dale astutely writes:

AD 30 TO AD 70: IS IT A 40 YEAR MILLENNIUM OR IS IT A 40-YEAR WILDERNESS JOURNEY?

My position sees us at a point in time near the end of the “thousands years” reign of Jesus Christ. Jesus is ruling and will do so until He subdues all enemies are under His feet (1 Cor. 15:23-28). This “thousands years” reign is the beginning stage of His eternal reign.

Therefore, the time between the Baptism of Jesus and the destruction of Jerusalem in the AD 70 “Day of the Lord” is a time of transition between covenants, it is not the “thousands years” of Revelation 20. While most full preterists see this transition time as the “thousands years,” I do not.

Ostensibly, this period is analogous to the ramshackle nation of Israel’s 40-year wilderness wandering before they were permitted to enter the Promised Land. In essence, the children of Israel were released from Egypt by the blood of the Passover lamb. This was a type of our being released from the kingdom of sin and death by the blood of the true Passover Lamb of God, Jesus Christ. Although the Israelites had been released from Egypt, it would be 40 years until they were permitted to enter the Promised Land. And so it was for the first century Christians – they were released from the Egypt15t of sin and death by the blood of Jesus; however, it would be forty years before they were able to enter the new Promised Land – the Paradise of His Heavenly Kingdom. Thus, their entrance into the new Promised Land was equivalent to the Israelites’ entrance into the old Promised Land. [See 1Cor 15:23c & 2Tim 4:18]
15 Re 11:8, Among other things, the spiritual state of the non-believer is considered as “Egypt” in Scripture.

This Israelites entrance into the Promised Land after 40 years was the beginning of their life in the new world of the Promised Land. That then, would be a type of the entrance of the resurrected saints into their new world of Paradise, the heavenly kingdom of Jesus Christ with Him as their new king seated on His Glorious throne, i.e., the throne of David promised throughout Scripture. Thus, the reign of Jesus described in Revelation 11:15-19 began in AD 70.

The writer of Hebrews speaks of the parallels between what his readers were experiencing and the children of Israel in the wilderness (Hebrews chapters 3 and 4). Paul writes about the same wilderness parallels in 1 Corinthians chapter 10. In Revelation chapter 12, the woman and her children (representing God’s true people, the Israel of God) escape into the wilderness (Rev 12:14) after ‘the adversary is cast out (Rev 12:9). In the wilderness, they are “nourished” for a time and times and half a time (Rev. 12:14). The book of Daniel (Daniel 12:7) gives the ending point of time, times and half a time as when the power of the Jews was completely shattered (AD 70).

THE GREEN AND DRY TREES – THE EVIL FIGS

We believe there is a prophetic theme throughout scripture concerning “green and dry fig trees” found in the book of Ezekiel. Jesus calls this imagery back into view in the final portions of his earthly ministry. The first inkling of this fig tree motif we get is when Jesus curses the fruitless fig tree in Matthew 21:

Matthew 21:18-20 [KJV]

Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Note that when a tree “withers” it is because the sap of the tree has been dried up. The very meaning of the Greek word “xeraino”, translated here as “withered”, is “to make dry”.

As Jesus is being led out of Jerusalem to the place of his crucifixion, he says to the women of Jerusalem who are mourning and lamenting over him:


But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the
barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. **For if they do these things in a green tree, what shall be done in the dry?**

In verse 31 above, Jesus is referring to the apostate generation of the Jews (Judah/Benjamin or those of the southern tribes) who had inhabited Judaea since the return from the Babylonian exile. The Jewish leadership and those who were influenced by them had opposed Jesus from the beginning and rejected him as Messiah. They are the **first group of enemies** (not the last enemy as FP posit) opposing his rule and reign who would be subdued and vanquished when he would return to judge them in the glory and power of his Father during the siege of Jerusalem in AD70. The Jews who opposed Christ were the descendants of the “evil figs” (Jer 24) who had inhabited the ruins of Jerusalem and laid exclusive claim and right to inhabit the Promised Land of Israel prior to the Babylonian exile. They were the rebellious leaders of Jerusalem (worse than Israel Jer 3:11, remember the split of the northern and southern tribes) Judah refused to heed the prophecies of Ezekiel as he portrayed the coming (Babylonian) siege of Jerusalem before them (Ezk Chapters 3-5).

Now, their totally deluded deception to the nations that they are once again today advancing:

**Ezekiel 11:15 [KJV]**

Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: **unto us is this land given in possession.**

The deception is the Jews claiming a right to the land and convincing people they are God’s chosen. Just like they were doing back here in the following verses. **THIS is part of the deception of the “little season” of Rev 20:3:**

"...Yahweh said unto me; Son of man (Ezekiel), your brethren, even your brethren (of the house of Israel), your fellow exiles, all of the whole house of Israel, are those of whom the inhabitants of Jerusalem (hard hearted apostate Jews) have said, ‘They (the whole house of Israel, the northern part of the kingdom) have gone far from the LORD; to us (the apostate Jews) this land (the land promised to Israel) is given for our (apostate Jews) possession.’” (Ezk 11:15, comments and emphasis added)

Following the Babylonian siege after the city of Jerusalem fell to the Babylonian's, God reminds Ezekiel again of the exclusive land claims of these “evil figs”:

"Son of man (Ezekiel), they (the evil figs of Jer 24 who eventually became the “synagogue of satan” [the adversary] Rev 2:9, 3:9) who inhabit those ruins in the land of Israel are saying, ‘Abraham was only one, and he inherited the land. But we are many; the land has been given to us as a possession.’" (Ezk 33:24)
There are two other references to green and dry trees found in Ezekiel that we want to mention for further support of this theme.

**Ezekiel 17:24 [KJV]**

And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

**Ezekiel 20:47 [KJV]**

And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

Some may disagree, but it seems very likely that Jesus was calling upon Ezekiel’s prophecies with regard to the “withering” of the green fig tree and with his citation of the green and dry trees as he was being led out of Jerusalem. To further round out our points, we also need to consider the statements from Jeremiah 24 concerning the “evil figs.”

**Jeremiah 24:1-3 [KJV]**

The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

**Jeremiah 24:5 [KJV]**

Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

**Jeremiah 24:8-10 [KJV]**

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and
them that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

In Jeremiah’s day, the “evil figs” were King Zedekiah and his followers who refused to accept the prophecies of Jeremiah in which God had commanded the men of Judah to submit to the yoke of Nebuchadnezzar and go into exile peacefully and for their good. There were also “evil figs” in Jesus’ day who, likewise, refused to hear the gospel and the prophecies of coming destruction that Christ and his apostles warned them of. We do not believe we have seen the end of “evil figs” or the “dry tree” with the fall of Jerusalem in AD70. It is our contention that the “evil figs” once again (a long period after 70AD denoting the thousand years) today show themselves and play a part in the final battle of Gog and Magog spoken of in Ezekiel 38-39 and Revelation 20. These same evil figs, we think due to evidence, are complicit in much of the spiritual darkness, war and deception we see today.

CONCLUSION

Thus, we now see that the very unique sin of the apostate Jews (evil figs) was the claim that they were the rightful heirs and sole possessors of the land given to all twelve tribes through Abraham, Isaac and Jacob, but as a result of the “binding in judgment” (Rev 20:2-3) ca. AD70 (at the destruction of their city and temple,) these evil figs were no longer (rightfully) able to make that false claim and thus deceive the nations. But the ban was lifted (“must be” Rev 20:3c) and the thousand years ended ca. 1948 when Israel once again became a recognized nation state.

We are never dogmatic about dates, that’s why we say circa (ca.), but we give our best analysis in an assertive, straightforward manner until proven wrong with scripture.

Please remember that not all Jews were utterly destroyed in AD70. Their descendants and their false religion of Zionism have regathered in the 20th century and we feel this is no insignificant coincidence.

The nations are certainly deceived about something and Dispensationalism (Preterists are well aware of) is tightly linked to this counterfeit Judeo-Christian Zionism (an oxymoron). Only now, the evil figs are a “dry [fig] tree.” Again with more emphasis, Jesus alluded to them: “For if they [the apostate Jews [the evil figs] killing him and his followers] do these things in the green tree [green, meaning while they still had the kingdom and some privileges with God pre-70, before God took it from them Mat 21:43], what shall be done in the dry [tree, post-70 after the thousand years when they (satan) is released for a short while Rev 20:3c]?” (Luk 23:31 w/emphasis) Well, we see today what they are doing
as a dry tree. Deceiving and making war, and if we are correct in our analysis, Gog and Magog (Rev 20:8f) should be on the world scene because this prophetic event follows, and it is!

Rev 20:3 states “must be.” Perhaps the "must be" in Rev 20:3c "And after these things, he MUST BE set loose a little time." is because of the horrors the world must endure during this short period (‘short period” is in comparison to the “long period” called the thousand years) and maybe it is because the destruction of that nation (described in verse below) could be the only historical event that could convince ardent Christian Zionists and others like Jewish Zionists that they are not the chosen Israel and that Christ is still subduing his enemies, dashing the nations and this prophecy must be fulfilled. The destruction of that Zionist entity is becoming more and more plausible for our day ...

Rev 20:10a "And the Devil (the slanderer, totally delusional modern Zionism) leading them astray was thrown into the Lake of Fire and Brimstone (in the year 20__?), where the beast and the false prophet were." See the LITV (were, as in a symbolic thousand years earlier ca, 70)

Thank you for your consideration and any comments on this important matter. Please stay tuned and pray for responses from the Preterist community as we will be sending the first two emails we sent you combined into one document to teachers of FP/CE. Afterwards, we plan to send email #3 to you, then continue, as we make progress, to engage the teachers of FP/CE in hopes they will prove us wrong or relent of the FP heresy.

Sincerely,

Steven Hawk and Paul Sauls

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Additional note from Adam Maarschalk

Thanks for letting me look through this document. Here are a couple of additional thoughts.

I think that an additional important argument can be made from Revelation 20:4. This verse clearly identifies those who “lived and reigned with Christ for a thousand years.” They were “those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands.” This is the language of Revelation 13, which describes the beast being given authority for 42 months, making war on the saints, being worshiped by many, and killing those who refused to worship him. Therefore, anyone who wants to demonstrate that the 1000 years began around AD 30 would also have to show that the reign of the beast described in Revelation 13 took place PRIOR to AD 30. However, FP/CE rightly identifies the events of Revelation 13 as taking place around the time of the Jewish-Roman War (AD 66 – AD 73). Logically, this means that the 1000 years began after the beast’s reign, since the participants of the 1000 year reign are those who refused to worship the beast and take his mark. To me, this is actually the most obvious argument for why the 1000 years began, rather than ended, around AD 70.
We would agree with Adam, because our analysis of FP/CE showed the same error. Compare this flaw in the FP/CE model with the Proper Preterism model ...

The following little illustration shows the Beast & FP would need to be destroyed ca. 30 in order to fit their 40-year millennium inbetween that and their timing of the destruction of Satan:

**ERRONEOUS MODEL**

BEAST & FP DESTROYED (CA. 30) IN LOF →→→ THE THOUSAND YEARS (SEPARATING THESE 2 EVENTS) →→→ SATAN DESTROYED (Rev 20:10) IN LOF (ca. 70 AD)

**CORRECT MODEL**

BEAST & FP DESTROYED (CA. 70) IN LOF →→→ THE THOUSAND YEARS (INBETWEEN OR SEPARATING THESE 2 EVENTS) →→→ SATAN DESTROYED IN LOF IN THE YEAR 20__? (POST 70 OR A THOUSAND YEARS LATER FROM BEAST & FP DESTRUCTION)

END OF EMAIL 1

Please check your email for the following soon coming topics:

EPHESIANS 3:21 DOES NOT REFER TO LENGTH OF CHRIST’S REIGN AND WORK IN THE CHURCH

THE BOOK-END TIME STATEMENTS OF THE REVELATION

THE MISSION OF THE CHURCH – ETERNAL OR TIME-LIMITED?

THE RULE AND REIGN OF CHRIST – ETERNAL OR TIME-LIMITED?

IS THERE AN END TO SALVATION AND RESURRECTION?

HOW THE LAW PASSED BUT SOME PROPHECIES ARE YET TO BE FULFILLED OUTSIDE THE CITY ARE DOGS

THE RESURRECTION – IS THERE AN END TO RESURRECTION?