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Prophecy Forum**

**A Response To Irvin Baxter's Perspectives  
Magazine Article Against Preterism**

**By Larry T. Smith**

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In the Volume 14, Number 2 issue of the Indiana Bible College's *Perspectives Magazine*, Bro. Irvin Baxter, of Endtime Ministries, wrote an article against the Preterist interpretation of Bible prophecy. In this article he called this view an "unstable doctrine," and a "false teaching." I am writing this article to show where he is wrong.

I would like to start by saying my policy has always been to not mention a man's name or his particular teaching when writing an article against his view. However, since this response is to address the above mentioned article, I will have to forfeit this policy and directly address both its writer and his particular doctrine.

This does not mean that this article should be viewed as a personal attack against Bro. Baxter's character, because that will not be my method or my goal. I am simply responding with the biblical proofs why I disagree with his viewpoint on prophecy. So as you read this, please remember that I still love and respect Bro. Baxter, and though we may disagree considerably on our viewpoints in the area of Bible Prophecy, he is still my brother in the Lord.

It is impossible to use the general position of most viewpoints when responding to a particular article. This is because men vary on their particular positions within a certain viewpoint. For example: Bro. Baxter holds a Post-Tribulation viewpoint on prophecy; yet most Post-Tribulation believers in the Apostolic Movement tremendously disagree with him, because he has developed the totally unorthodox position of a Post-Tribulation Dispensationalist. It is a commonly known fact among prophecy teachers that to be a Post-Tribulation believer is to deny many of the teachings of Dispensationalism. I even have a copy of a tract written by a Pre-Tribulation preacher who is blasting the Post-Tribulation position because of its departure from orthodox Dispensational teachings.

Most Post-Tribulation believers contend that the Church is the Israel of God. The basis for this teaching is that the New Covenant Gospel is the only method for Jew or Gentile to be saved, which means that a Jewish person would have to obey the gospel and become a part of the Church in order to find salvation. It does not deny the existence of Natural Israel as some contend, but simply believes that the New Covenant and the blood of Jesus is the only method of salvation to Jew and Gentile. A Post-Tribulation viewpoint automatically should make you have to believe the Church is the True Israel of God; yet Bro. Baxter contends the Church is not the Israel of God, which is an impossible position to carry for a Post-Tribulation teacher.

The main teaching of orthodox Dispensational Theology is that the Church will be raptured before a seven year tribulation period in which there will be a return to Law-keeping for salvation. Many men have recognized the contradictions of this part of Dispensational Theology and deny this portion of the teaching, yet hold to the skeletal system it has created for that purpose. The orthodox Pre-Tribulationist view makes it very clear that the blood of Jesus will not save you during this time. This philosophy gives credence to the teaching of an antichrist stopping the daily sacrifice in the Temple, which of course, would be a holy sacrifice, since God has returned back to Law by accepting blood sacrifices again.

The Bible says nothing about a future seven year tribulation period, yet Dispensationalists have created this by futurizing Daniel's 70<sup>th</sup> week, and claiming there is a gap of thousands of years between the 69<sup>th</sup> and 70<sup>th</sup> week, a gap which is not mentioned in the Bible.

It took a lot of twisting of the scriptures to convince men that this is true, but many people today will not carefully search out the foundation for these various teachings to check their validity against the Word of God. Many today have closed their minds to any teaching that disagrees with their current views, but honest and sincere students of the Word, who are hungry for the real truth of the matter, will study out the various viewpoints very carefully and decide for themselves which one is really teaching the scriptural viewpoint.

I want to congratulate Bro. Baxter on finally getting his explanation right when asked to define Preterism. That is the only part of his entire article with which I am in agreement. He even explained one of the differences between Total and Partial Preterism, and he is one of the few Apostolic writers that have acknowledged the difference, even though most know there is one. I would also like to take time to point out another big difference that most critics fail to mention, which is Partial Preterists still believe there is going to be a final future return of the Lord that includes a resurrection of the dead and a final judgment. This is my position at the present time, and the position of many Apostolic Preterists at this present time, including those within the United Pentecostal Church International. Most articles written against Preterism by Apostolic writers tried to make people believe that if you are a Preterist, you automatically believe the resurrection is past; however, that is not true. Even the Total Preterist believes in a future resurrection, which will take place instantly as you die, rather than believing in a soul sleep.

Two of the false rumors that have been circulated about Apostolic Preterism from the very beginning are: (1) We don't believe in a future coming of the Lord, and (2) We don't believe in a heaven. I have never taught either of these, and I don't know any Preterist who doesn't believe in a future eternal abode of the righteous with Jesus Christ. I believe these false rumors have been intentionally spread hoping to keep people from looking into the biblical truth about Preterism, because I've said it before, and I'll say it again, "You cannot prove the doctrine of Preterism wrong from the Bible."

I have tried to avoid using harsh terminology about other viewpoints even though it is evident that I do not agree with them. I have done this in order to fulfill an obligation to try to "work in the unity of the spirit until we can come to the unity of the faith." I simply explained the different viewpoints in my book, *The Coming of the Lord, the Last Days and the End of the World*, and explained what I believe and why, and ended the book by saying, "Whether we ever agree on every area of prophecy or not, let's agree to respect and honor each other and to work together to reach this lost world with the only gospel that will ever save anyone—the Apostle's New Testament gospel of Jesus Christ." I have been very disappointed that Bro. Baxter has publicly referred to Preterism as "heresy," which of course means I would have to be a "heretic" by teaching it. I would like to know from Bro. Baxter if a "heretic" can be saved. Paul said, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Just calling a doctrine heresy does not make it one. That should be proven in a public discussion where both sides can offer their biblical evidences, and let the people judge for themselves which is correct.

As I mentioned earlier, Bro. Baxter said Preterism was an "unstable doctrine," and a "false teaching." That, of course, is a matter of opinion. But I do think it is time he proved these accusations in a public format where the other side gets to defend their position. I would like to take this opportunity to challenge Bro. Irvin Baxter to a gentleman's debate on the subject of Bible Prophecy. It is easy to write against someone and misrepresent them, or even to offer a one-sided viewpoint, without someone being there to challenge you from the Bible, and to explain why they believe you are wrong. Bro. Baxter has enjoyed the platform he has had to write his one-sided viewpoint, but I would like to know if he is biblically strong enough to defend his viewpoint when someone is present to oppose him from the Bible. I think the best thing to do is to have two men show what they believe and why they believe it, and then to let men choose what they feel is correct. This meeting would at least stop all the misrepresentations we have to continually deal with at this present time.

I was surprised that a magazine put out by the Indiana Bible College would print an article such as Bro. Baxter's without giving the other side an opportunity to respond. When I called to ask for such a chance, they told me that the school had a stated position, which it was obligated to defend. That is sad, because that would mean our Apostolic Bible Colleges could no longer be open to any furtherance of revelations from the Word of God, and creeds written by men would have precedence over the Word of God. What if these positions on various subjects were written before we had full understanding on the matter? Would they be allowed to re-examine their position, considering the possible light that was being brought forth from the Word? Most all Denominations of the past made this same mistake during the reformation years, and they made rules and regulations according to their present revelations, which made it impossible to consider any restoration of light from God's Word and remain a part of that group. I plead with the Apostolic Church not to make those same mistakes, but to remain open and honest-hearted before God, and to carefully examine any light that is being brought forth and to carefully consider if it is of God or not. The only way to do this is to give both sides a chance to declare what they believe and why, and then let men decide for themselves which is correct. Let's maintain a Berean attitude and work together in unity for the reaching of a lost world as we consider these other areas in which we may differ.

**WHAT DOES HISTORY REALLY TEACH ABOUT PRETERISM AND DISPENSATIONALISM?**

I am now going to answer what was said within Bro. Baxter's article. The first thing he tried to do is the same thing I have seen men do time after time, when they are trying to defeat any doctrine, and that is to go into history and try to convince the readers that this belief was created by some person or group who were misled, or had some evil or selfish purpose in mind. This is done to try to convince people that this is a manmade doctrine not found in the Bible, therefore anyone would be foolish to consider it. By doing this they are hoping and praying you won't study it out for yourself. I personally think the important thing is what does the Word of God say, not what history says. However, since he opened this can of worms, let's take a brief look at history, because Dispensationalism fast becomes a real loser when you start looking into history.

We must take notice that he used the word "advanced" and not the word "created" when he told about a Jesuit who used the Preterist position to remind the Protestants that the Roman Catholic Church was not the Mystery Babylon of the book of Revelation. This Jesuit was simply taking advantage of a position that had been taught in the Church all along, as history records many scholars who believe this. If you doubt what I am saying, simply read the book *Before Jerusalem Fell, Dating the Book of Revelation*, by Dr. Kenneth L. Gentry, Jr. He did a doctoral thesis on the history of the subject, recorded his findings in his book, and is now a Preterist himself. I could not blame the Jesuit for doing what he did, as I would have done the same thing if I had been in his position; however, that does not make the teaching wrong, it simply means it already existed.

The real truth is found in who does the Bible teach that Babylon the Great of the book of Revelation is? The Bible is very descriptive and very clear on the matter, if you are willing to believe the Words of Jesus, above the traditions of men. I touched briefly on this in my book on *The Coming of the Lord...*, and I have an entire lesson dedicated to that subject in my prophecy series, but we will deal with it briefly a little later in this article.

The thing that Bro. Baxter failed to mention in his article is that much of the futurist doctrine and Dispensational Theology did not come into being until the early 1800's, and it was the writings of a Jesuit Priest by the name of Lacunza which greatly influenced the creating of this position. It is a fact that Dispensationalism did not come into being as a prominent teaching until 1830, so it is the Dispensational futurist viewpoint who is the new kid on the block, not the Historical viewpoint which has been in existence since the Early Church. There are many historical sources one could go to in order to prove the influence of this Jesuit Priest upon this doctrine, but let's read what Ralph Woodrow wrote in his book entitled *Great Prophecies of the Bible*, pages 35-37. (The UPPER cases and **bolds** found in this excerpt were added by me for emphasis.)

But today, many Christians have been taught the rapture will take them to heaven before the Antichrist, and before Christ comes in power and glory. This **teaching is of comparatively modern origin, DATING FROM AROUND 1830**, and developing in the years that followed. Names associated with what was then a new teaching including **Irving, McDonald, and Darby**. First, we will notice the name of Edward Irving.

In September, 1830, Irving's journal, *The Morning Watch*, carried an article which **FEATURED A TWO STAGE IDEA CONCERNING THE RETURN OF CHRIST**. Some feel the **SEEDS OF THIS DOCTRINE may have been a Spanish book, *The Coming of the Messiah in Glory and Majesty*, written by Manuel Lacunza, which IRVING TRANSLATED INTO ENGLISH IN 1827**. This book originally published in 1812, said that "when the Lord returns from heaven to earth, upon his coming forth from heaven, and much before his arrival at the earth, he will give orders, and send forth his commandment...with a shout...with the voice of the archangel, and with the trump of God. At this voice of the Son of God, those who hear it, shall forthwith arise.

It is not clear just what he meant by "much before." Some believe he may have meant a few hours, which would be "much before" compared to five or six minutes some were teaching. In any event, **Lacunza linked the catching up of believers to passages such as Revelation 19, Matthew 24:30, and Revelation 1:7**. This was still a long way from the now-popular dispensational teaching.

Though **LACUNZA WAS A ROMAN CATHOLIC**, Pope Leo XII placed his book on the list of prohibited books—and no wonder: **LACUNZA TAUGHT THAT THE ROMAN CATHOLIC PRIESTHOOD WOULD EVENTUALLY BECOME THE TWO-HORNED BEAST OF REVELATION 13!**

It is easy to see from this quote that these events, and the writings that came out of them, were clearly the beginning of the futurist doctrine of Dispensationalism and its two-stage coming. The doctrine was later spread by the help of the *Scofield Bible*, and the teachings of Clarence Larkin. Unfortunately many Christians have accepted these teachings without carefully considering their source and biblical validity. Maybe God is now trying to get His people to do just that. This is enough said about history. As you can see, history is not kind to the Dispensationalist. But he has to go somewhere since all the **time text scriptures** of the New Testament are in the Preterist's favor, clearly declaring the Lord to return in the 70 AD generation. What most people fail to understand about that First Century coming is that **it was the Lord's coming in judgment against Jerusalem** and the rejecters of His New Covenant.

## IS THE BOOK OF REVELATION PAST OR FUTURE?

Bro. Baxter says that one of the major scriptural problems with the Preterist doctrine is that we teach that the events of the book of Revelation were fulfilled in 70 AD. He already pointed out that Partial Preterists believe the first 19 chapters are fulfilled and the rest is being fulfilled by the Church. Let me give you an example of what this means. We believe the New Jerusalem is symbolic picture of the New Testament Church, and not a picture of a literal city. This does not mean we do not believe in Heaven; we simply do not believe Revelation 21 is a picture of Heaven, but of the Church. The reason we say this is being fulfilled is because the Church is still in the earth saving souls. Some say it is a picture of the Kingdom of God coming to the earth, but Jesus said His Kingdom does not come by observation, is not of this world, but that it is within us, which refers to His Spirit being given to men. Paul said in Romans 14:17 “**For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**” Dispensationalism teaches the Kingdom is totally future and earthly, but to believe that teaching, you are going to have to ignore the teachings of Jesus and His Apostles on the subject. Preterists have chosen to believe Jesus and the Bible rather than man.

The big difference in the way men interpret the book of Revelation is whether they tend to make it a literal book, or tend to believe it is a book written in symbolic language to describe a literal event. Many Apostolics criticize the symbolic or spiritual interpretation to the prophecies of the Bible. I will prove that it is actually in perfect harmony with the way prophecy was given and fulfilled in the Old Testament. In reality both viewpoints believe somewhat in a literal and in a spiritual interpretation of the scriptures. So neither side can claim they are totally either way. Dispensationalists, however, use more of the literal interpretation of prophecy, while Preterists believe prophecy is given more in biblical imagery or symbolic pictures of a literal event. This becomes very important in understanding the truth about Bible prophecy. Bro. Baxter gave a list of five things in his article that he believes has not yet come to pass as to why he thinks Preterists are wrong, and why the book of Revelation is not fulfilled in his opinion. The reason for this is he has put a literal interpretation upon each of these events, as well as inserting his own interpretation into his explanation as though that is what the Bible actually says. He should have added that this was his opinion, but he did not. I have never heard him do a teaching without using this tactic. It is very deceptive, especially to those who are not learned students of the Word. I am glad he did it again in this article because now I can expose this deceptive tactic so you can recognize it in his teachings.

Let me give you an example of how your method of interpretation affects whether or not you think the book of Revelation is fulfilled or future. We will use the picture of the New Jerusalem since I already mentioned it. Most futurists teach this is a literal picture of a future city where the Church will spend eternity, and is therefore still in the future. Revelation 21, and most of Revelation 22, is a description of a city called the “New Jerusalem.” Preterists teach that **this city is a symbolic picture of the Church**, which Revelation 21:9 says is the bride of Christ—the Lamb’s wife—which we know must be referring to a people since God is not married to a building. The writer of Hebrews 12:22-24 reveals the New Jerusalem to be the New Testament Church, which he says is the “city of the living God.” Jesus told His disciples in Matthew 5:14 that His believers are “the light of the world” and a “city set on a hill.” This is yet another reference to the people of God being the Bride—the New Jerusalem. Revelation 21:23-24 explained Jesus’ remarks further when it stated that the Glory of God and the Lamb is the light of that city, and that **all nations which are saved walk in the light of it**. Found within this city is “The Tree of Life” and “The River of Life.” **The Tree of Life**, which is said to produce twelve manner of fruit, **is Jesus Christ; the River of Life**, which flows from the throne of God, **is the Holy Ghost**. The Apostle John referred to this river when he wrote, “He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water**. But this **spake he of the Spirit**, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” (John 7:38-39) This is the same river pictured flowing from the same temple in Ezekiel 47 that brings healing and life to all it flows to.

This city is found pictured in Isaiah 60, Ezekiel 47, and Revelation 21 and 22. When one begins to compare these chapters, it becomes clear that this is a symbolic picture of the New Testament Church, but **the ultimate proof of this is in Revelation 22**. There **you have sinners pictured as still being outside the gates of the city**, which Isaiah 60:11 says are open day and night, while the saved are pictured as being entered into the city. (I give a more detailed explanation of these points in my lesson entitled, *The True Israel of God.*)

**Revelation 22:14-17** Blessed are **they that do his commandments**, that they may have right to the tree of life, and **may enter in through the gates into the city**. (15) For **without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (16) I Jesus have sent mine angel to testify unto you these things **in the churches**. I am the root and the offspring of David, and the bright and morning star. (17) And **the Spirit and the bride say, Come**. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will, let him take the water of life freely**. [*Salvation is still being offered during this time.*]

Paul taught in Galatians 4 that those who were under the Law were the children of the concubine Hagar, and that they are the ones who are in bondage. It also says that those in the Church are the children of Sarah, and they are the ones who had the true promise. Paul made reference to the promised people when he said, "The Jerusalem which is above is free, which is the mother of us all." Paul warned those he was addressing not to be entangled again in the bondage of the Law from which Christ has set them free. Many never heeded the words of Jesus' Apostles. They instead killed many of them, as Jesus had predicted. **This caused all the judgments of the Law**, which are recorded in Leviticus 26, Deuteronomy 28, and Deuteronomy 32, to **be poured out just as the book of Revelation said they would**. From this you can see that the language of **the book of Revelation is biblical imagery** and that its message is referring to the fulfillment of the Old Testament Scriptures from which its language originates and especially **the four sevenfold judgments previously mentioned in Leviticus 26**. Keep in mind that the amount of each judgment is recorded in the corresponding scriptures of Revelation. The following chart compares Revelation with Leviticus 26:

**7 Seals—A one-quarter judgment**—if they don't repent, God will send 7 stronger judgments—  
Revelation 5 & 6, Leviticus 26:18

**7 Trumpets—A one-third judgment**—if they don't repent, God will send 7 stronger judgments—  
Revelation 8 & 9, Leviticus 26:21

**7 Thunders—Not revealed (possibly a one-half judgment)**—if they don't repent, God will totally destroy them—Revelation 10, Leviticus 26:24

**7 Vials—The final judgment**—the total destruction of Jerusalem—Babylon is fallen—Revelation 16, Leviticus 26:28

Note that the seventh occurrence of each of these judgments in the book of Revelation uses approximately the same language: **Voices, thunderings, lightnings**, and an **earthquake**. **Moses experienced similar occurrences on Mount Sinai when he received the Law from God. Here God is showing how He would use the Law to judge those who refused His grace**. Remember Jesus told them that they must either fall on the stone (Jesus) and be broken (repent), or the stone would fall on them and grind them to powder (destruction of Jerusalem). (Matthew 21:44)

Bro. Baxter made this statement in his article as to why the book of Revelation is not fulfilled: "Revelation 9:15-16 prophesies a war that will kill one-third part of men...This has not happened in all history. It must be future." He reaches into the midst of a group of prophecies that all proclaim a one-third judgment, makes it literal for the future, and then declares that this has not happened yet. Sounds good to the unlearned, but what about the rest of the one-third prophecies, and the seven one-fourth prophecies given before this, and the other two sets of sevens that follow? Where did they come from? Why did God use them, and what is the Old Testament basis for these judgments being poured out?

Most prophecy teachers have never made the connection between the prophecies of Leviticus 26, Deuteronomy 28 & 32, and the book of Revelation. To study these prophecies to Israel will explain why the judgments of God are being poured out on Jerusalem on the generation that rejected His restoration through the New Covenant, and to know why it is being done in increasing sevens because of their continual rejection until Jerusalem is finally destroyed. (See the chart above comparing Rev. and Lev. 26.)

The book of Revelation is nothing more than biblical imagery that describes God's destruction of Jerusalem, His removal of the Old Covenant system from the earth, His full establishment of His New Covenant Kingdom in the Earth, and the unveiling, sealing, and deliverance of His New Covenant people. This scenario can be seen as the curse and the blessing of God. **Its occurrence is based on Leviticus 26, which says that God will bring FOUR SEVEN-FOLD JUDGMENTS upon those who break His covenant**. He said that except they repent, He would judge them until they were destroyed. This judgment is exactly the same judgment that you find recorded in Revelation. **So the foundation of the book of Revelation is found in Leviticus 26**.

In Leviticus 26:9 God establishes His covenant with His people and concludes by telling them in verses 14-33 that He would bring four seven-fold judgments upon those who rebelled against it. Each of these four sets of judgments offers the rebellious an opportunity to repent. If they repent, God promises that He would not bring the next set of judgments against them, but if they do not repent, He said He would bring upon them another set of judgments that would be more severe than those they had already experienced. These judgments would escalate against the unrepented until, the Scripture says, they would be eating their own children, their sanctuary and their land would be brought to desolation, and they would be killed and scattered among the heathen. History declares that all these things happened during the destruction of Jerusalem in 70 AD. Notice the judgments fall on their land and their possessions, and then become a final destruction and scattering of the people among the nations.

This judgment is the fulfillment of the **curse of the Law** that is **recorded in Deuteronomy 28:15-68** and also in the **Song of Moses**, which is mentioned in Revelation 15:3, and is **recorded in Deuteronomy 32:1-44**. Moses' song speaks of the judgments that God said He would bring against Israel if they disobeyed the Law. These judgments were prophesied to take place during one particular generation that we now know to be the final Jewish generation that rejected the New Covenant message and tried to keep the Law for salvation. The Song of Moses was also heard being sung in the book of Revelation along with the Song of the Lamb. The Lamb's song proclaims the redemption that comes through Jesus' New Covenant message. These two songs being sung together are just one more proof that the book of Revelation does show that the destruction of Jerusalem was a judgment that God said He would bring against those who forsook His Covenant. **Revelation refers to Jerusalem's judgment and destruction when it says, "Babylon the Great is fallen."** The language of the book of Revelation is much easier to understand after reading Deuteronomy, because it shows that the destruction of Jerusalem happened because its inhabitants rebelled against the Law's commands and Jesus' New Covenant. Jesus offered this New Covenant so that those who had failed to keep the Law could be delivered from the curse of the Law. Leviticus 26 is another chapter that gives us the same account as is described in Deuteronomy. Let's look now at its description of Jerusalem's judgment. All the statements in this study that appear in *[italics with brackets]* have been **added for the purpose of explanation**; **bold**, UPPERCASE, and underline formatting is **added for the purpose of emphasis**.

**Leviticus 26:9** For I will have respect unto you, and make you fruitful, and multiply you, and **establish my covenant with you**.

**Leviticus 26:14-33** But if ye will not hearken unto me, and will not do all these commandments; (15) And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, **but that ye break my covenant**: (16) **I also will do this unto you**; I will even **appoint over you terror, consumption, and the burning ague, that shall consume the eyes**, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. (17) And **I will set my face against you, and ye shall be slain before your enemies**: they that hate you shall reign over you; and ye shall flee when none pursueth you. (18) And if ye will not yet for all this hearken unto me, **then I will punish you seven times more for your sins**. [*First seven—7 seals—a one-quarter judgment—Revelation 5 & 6 (the amount of each judgment is found by reading the corresponding scriptures of Revelation)*] (19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: (20) And your strength shall be spent in vain: for your **land** shall not yield her increase, neither shall **the trees** of the land yield their fruits. (21) And if ye walk contrary unto me, and will not hearken unto me; **I will bring seven times more plagues upon you according to your sins**. [*Second seven—7 Trumpets—a one-third judgment—Revelation 8 & 9*] (22) I will also send wild beasts among you, which shall rob you of **your children**, and destroy your **cattle**, and **make you few in number**; and your high ways shall be **desolate**. (23) **And if ye will not be reformed by me by these things**, but will walk contrary unto me; (24) Then will I also walk contrary unto you, and **will punish you yet seven times for your sins**. [*Third seven—7 Thunders—unrevealed—probably a one-half judgment, but at least more severe—Revelation 10*] (25) And I will bring a **sword** upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the **pestilence among you**; and ye shall be delivered into the hand of the enemy. (26) And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. (27) And **if ye will not for all this hearken unto me**, but walk contrary unto me; (28) Then I will walk contrary unto you also in fury; and I, even I, **will chastise you seven times for your sins**. [*Fourth seven—The final destruction, captivity, and scattering of Israel—Revelation 16*] (29) And ye shall **eat the flesh of your sons, and the flesh of your daughters shall ye eat**. [*History states women killed, cooked, and ate their babies during the three and one-half year siege of Jerusalem.*] (30) And I will destroy your high places, and cut down your images, and **cast your carcasses upon the carcasses of your idols**, and my soul shall abhor you. [*History estimates 1.1 million Jews were killed during this time.*] (31) And I will make your **cities waste**, and **bring your sanctuaries unto desolation**, and I will not smell the savour of your sweet odours. [*The city and the Temple were destroyed.*] (32) And I will bring the **land into desolation**: and your enemies which dwell therein shall be astonished at it. (33) And I will **scatter you among the heathen**, and will draw out a sword after you: and **your land shall be desolate, and your cities waste**. [*About 90,000 Jews were taken captive into all nations in 70 AD.*]

Jesus referred to this same judgment in **Matthew 23:29-38**. There He told **why it would happen, to whom it would happen, and when it would take place**. He told the Jews He was talking to at that time that these judgments would take place **during "their generation."**

**Matthew 23:29-38** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (30) And say, If we had been in the days of our

fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (32) **Fill ye up then the measure of your fathers.** [*Finish the transgression as found in Daniel 9:24. They fulfilled this by killing the Messiah, by killing His followers, and by rejecting the New Covenant Gospel.*] (33) Ye serpents, **ye generation of vipers,** how can ye escape the damnation of hell? (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: [*Here Jesus foretold their killing of the Apostles and those of the early church.*] (35) That **upon you may come all the righteous blood shed upon the earth,** from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [*This is the exact wording of the reasons for the destruction of Babylon the Great in Rev. 18:24, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."*] (36) Verily I say **unto you, All these things shall come upon THIS GENERATION.** [*This scripture proves this judgment will come in their generation. The next scripture confirms upon whom it is to fall.*] (37) **O Jerusalem, Jerusalem,** thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, **your house is left unto you desolate.**

Compare Matthew 23:37-38 with the previously quoted scriptures of Leviticus 26:31-33 and you will quickly see that their language is almost identical. This would indicate that Jesus was predicting in His Matthew 23 message the fulfillment of the judgment of Leviticus 26. It also indicates that **this judgment was to take place during the generation of those He was speaking to at that time.** The book of Revelation predicted this coming destruction of Jerusalem a few years before it took place.

Let's now look at some more of the predictions Jesus gave concerning the fulfillment of these Old Testament scriptures of Leviticus 26 and Deuteronomy 28 & 32. As you read the following verses of Luke 21, keep in mind that **they are the parallel scriptures to Matthew 24,** and can be used to help us understand Matthew 24 as well.

Bro. Baxter is always claiming that the Abomination of Desolation is an antichrist taking away an animal sacrifice even though he has no scripture to prove that. Luke 21:20 is the exact parallel statement with Matthew 24:15 which says, "When you therefore shall see the abomination of desolation spoken by Daniel," to flee. But Luke leaves off the words "abomination of desolation" and tells us exactly what it is. He reveals that it is an invading army that will come to make Jerusalem desolate. Notice this and compare Luke with Matthew as you read, and let scripture interpret scripture.

**Luke 21:20-24** And **when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.** (21) **Then** let them which are in Judaea **flee** to the mountains; and let them which are in the midst of it **depart out;** and let not them that are in the countries enter thereinto. [*When Jesus' believers saw the Roman Army surround Jerusalem it was to be their sign to flee. History says that the early church heeded Jesus' word and left the city. This exodus was the reason why there were no Christians killed during the siege of Jerusalem.*] (22) For **these be the days of vengeance, that all things which are written may be fulfilled.** [*Jesus was letting them know that this would be the completion of all Old Testament prophecies that deal with this matter. By the time that the destruction of Jerusalem had ended in 70 AD, Jesus had fulfilled the Law when He offered himself as "one perfect sacrifice forever," had destroyed the Old Testament worship system in Jerusalem, had ended the Jewish age of Law-keeping, and had established His Church Kingdom in the Earth. These events were exactly what all of the messianic prophecies and types and shadows were speaking of or pointing to.*] (23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great **distress in the land, and wrath upon this people.** [*The Jews to whom he was speaking.*] (24) And they shall **fall by the edge of the sword,** and **shall be led away captive into all nations;** and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

The fact that they will be carried captive into all nations proves this has to be speaking of the 70 AD destruction of Jerusalem. I say this because Dispensationalists teach this happens at the end of a final seven-year period in which two-thirds of the Jews are killed, one-third of them are saved, and culminates with Jesus coming to usher them into a future 1000 year period. There are two major problems with this teaching. First: this would have these people being saved by their race and date of birth rather than by obeying God's covenant. Second: this Dispensationalist scenario would leave no time for those remaining people to go into captivity throughout the world. **These discrepancies would make the Futurist teaching on this biblically impossible,** but this scenario did happen in incredible detail during the 70 AD siege of Jerusalem. There, history says, approximately 1.1 million Jews were killed and approximately 90,000 were carried captive into all nations. This First Century time period also agrees with what Jesus said in Matthew 23:36. There He predicted that these things would be fulfilled during the time period of the generation to which He was speaking; He confirmed this was true in Matthew 24:34 and Luke 21:32.

**Matthew 24:34** Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

**Luke 21:32** Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Keep in mind that Jesus revealed in Matthew 23:35-38 the generation He was referring to was the one He was speaking to at that time.

**Matthew 23:35-38** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (36) Verily I say unto you, All these things shall come upon this generation. (37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate.

Jesus let them know these judgments would take place because they would finish the transgression by killing the Messiah and His followers. This would, as the Scripture says, “fill the measure” of the cup of His wrath, causing His judgment to be poured out upon those in that generation who rejected His New Covenant message.

Isaiah chapters 28 and 29 describe the judgments against Jerusalem in detail, and I will touch on it lightly here. Basically, Isaiah 28 is where God prophesied the giving of the New Covenant. He said it would come with “stammering lips and another tongue,” but the unbelieving Jews “would not hear.” They got their “Chief Cornerstone,” but they would not trust in Him. They chose instead the covenant of death—which is the legalism of the Law—rather than to accept God’s New Covenant—which is salvation by grace.

**Isaiah 28:11-18** For with stammering lips and another tongue will he speak to this people. (12) To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing [New Covenant]: yet they would not hear. [Rejecters of the New Covenant] (13) But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. (14) Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. (15) Because ye have said, We have made a covenant with death [Law], and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: [They trusted in Law instead of the New Covenant] (16) Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation [Jesus]: he that believeth shall not make haste. (17) Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (18) And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. [The destruction of Jerusalem and the Law system]

**Isaiah 29:1** Woe to Ariel, to Ariel [Jerusalem], the city where David dwelt! add ye year to year; let them kill sacrifices.

**Isaiah 29:3** And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. [Destruction of Jerusalem by the Roman Army]

**Isaiah 29:6** Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. [Judgment according to Law]

In Isaiah 29 you find the first six verses contain a direct prophecy against a city called “Ariel, Ariel.” This we know is Jerusalem because it is described there as “the city where David dwelt.” Then verse 3 says, “God will bring a mount against this city.” This is the judgment that is mentioned in verse 6 and is described as “thunder, earthquake, great noise, storm and tempest, and a devouring fire.” These verses in Isaiah use the same type of biblical language that is used in the seventh judgment in each of the four sets of judgments being poured out. Because of that you can conclude that Isaiah—like all the other Old Testament prophets who used this type of biblical language—was referring to the same coming judgment against Jerusalem and Her rebellious citizens. This is very easy to see when you realize that this language and interpretation is a consistent theme throughout the Bible.

It is easy to see from all these scriptural proofs that it is consistent with both Old and New Testament prophecies, and the words of Jesus and His Apostles, that we are dealing with biblical imagery of the destruction of Jerusalem and His “Coming in the Clouds” in judgment against that city. However, this should not be confused with the final return of the Lord to resurrect His Church at the last day, because this same imagery and language was used many times in the

**Old Testament and only involved a coming of the Lord in judgment, and did not involve a resurrection.** We must not fail to recognize the fact that the Bible refers to the Lord coming in judgment against a nation as a “coming of the Lord” in both the Old and New Testament. Bro. Baxter, as well as most futurists, fails to recognize this truth in scripture; therefore, every time they read about “a coming of the Lord” they automatically interpret that as His coming in the air to resurrect His Church. Such was Bro. Baxter’s reasoning in his point number two when he said...

“Revelation 11:1-2 says that Jerusalem will be trodden down of the Gentiles for 42 months prior to the Second Coming...This didn’t happen in 70 AD. The Romans simply destroyed Jerusalem.”

His statement about what Revelation 11:1-2 says was not all in the Bible. It does say the Holy City would be trodden under for 42 months, but it does not say “prior to His second coming.” That was another one of Bro. Baxter’s quotes from the Bible where he claims the Bible says something it does not say, and yet he knows probably 90% of his followers are going to take his statements as biblical fact because they never search it out for themselves. His main point in missing this fulfillment in 70AD is not the fact that Jerusalem was not trodden under foot for 42 months, but because he sees every coming of the Lord mentioned in scripture as the final coming of the Lord for His Church. What do you do about the scripture where Jesus said that some of them would not taste of death till they had seen the son of man coming in the clouds, and that they would not have gone over the cities of Israel with the gospel till the son of man be come? This clearly creates a problem for all the people who claim Jesus never came in that generation, and only recognize one coming at the end, therefore refusing to recognize all the scriptural evidence about His coming in judgment against Jerusalem.

## **OLD TESTAMENT IMAGERY OF HIS COMING IN THE CLOUDS IN JUDGMENT**

I covered this subject much more thoroughly in my book, but I want to give a few quick examples of Old Testament prophecies that were given against three different cities or nations. Notice that the prophecies are the same type prophecies used in the book of Revelation to prophesy about the destruction of Jerusalem. They involved the falling of the sun, moon, and stars, as well as a parting of the heavens as a scroll in some cases, yet the actual fulfillment of this prophecy was that God sent another nation’s army to destroy that nation and establish a new government in its place. This is exactly what God did in the New Testament as He sent Jesus Christ with a new government upon His shoulders, replacing animal sacrifices with the sacrifice of Himself once and forever. He then sent another nation’s army (Rome) to physically destroy Jerusalem and the Temple to prove His New Covenant was the only covenant for Jew and Gentile. The dream of Joseph included some of this same imagery about a change of authority.

## **JOSEPH’S DREAM AND HUMAN GOVERNMENT**

Remember Joseph’s dream used these symbols to denote human government.

**Genesis 37:9-10** And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the **sun** and the **moon** and the **eleven stars** made obeisance to me. (10) And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? **Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?**

This came to pass when Joseph was made a ruler in Egypt and his brothers came there and bowed before him. But notice in verse 10 that Joseph’s father, Israel, understood the true meaning of the imagery of Joseph’s dream. He knew that his government was going to bow down to Joseph’s. He saw this from Joseph dreaming that the sun, moon, and stars were bowing down to Joseph. In biblical imagery, seeing a star fall from the sky foretold a coming change in the government it was referenced to; it was referring to a future time when that government was not only going to bow down to their victor, but was to be completely overthrown by them and consequently cease to exist as a power.

## **THE DESTRUCTION OF BABYLON**

Let’s look at the language that Isaiah used when prophesying about the coming destruction of Babylon. Remember that this is still Old Testament prophecy.

**Isaiah 13:9-11** Behold, the day of the LORD cometh, cruel both with **wrath and fierce anger**, to **lay the land desolate**; and he shall **destroy the sinners thereof out of it**. (10) For the **stars of heaven** and the constellations thereof shall **not give their light**; the **sun shall be darkened** in his going forth, and the **moon shall not cause her light to shine**. (11) And **I will punish the world for their evil**, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

The actual fulfillment of this happened when the armies of the Medes and Persians defeated the King of Babylon and took over his city. **This represented a change in government and authority**. Approximately 200 years before it would be fulfilled, Isaiah 44:28 stated that the man who would carry out this judgment and give the command to restore and rebuild Jerusalem would be named Cyrus. **Isaiah 9:6-7 also prophesied that when Jesus would come, the government would be upon His shoulders**. It should not be of any surprise then that the same biblical imagery is used in the New Testament—especially in the book of Revelation—to describe His destruction of Jerusalem’s old covenant worship system by a heathen army, and His establishment of the New Covenant of Grace—the New Jerusalem—the new light of the world! This occurrence is referring to the time that the NEW SUN of Righteousness (Malachi 4:2, Revelation 21:23) took the place of the old sun (natural Jerusalem).

## THE DESTRUCTION OF EGYPT

Now let’s look at the way the destruction of Egypt is described.

**Ezekiel 32:7-8** And **when I shall put thee out**, I will **cover the heaven**, and **make the stars thereof dark**; **I will cover the sun with a CLOUD, and the MOON shall not give her light**. (8) All the **bright lights of heaven will I make dark over thee**, and set darkness upon thy land, saith the Lord GOD.

This scripture describes a change in government, which was fulfilled when Egypt was overthrown by the hands of another nation’s army. When people do not look back to see where these scriptures originated, and the context in which they were written, they misinterpret the message God intended these scriptures to communicate. This has caused many people to improperly interpret the prophetic language of the Bible. But if they would stop breaking the consistency of Scripture, and instead bring the consistency of the Old Testament into the New Testament, then they would be able to more easily understand the prophetic teachings of Jesus and His Apostles.

## THE DEFEAT OF IDUMEA AND BOZRAH

Let’s take a look at Isaiah’s prophecies about the defeat of two Old Testament cities, Idumea and Bozrah and then compare it with the language of the book of Revelation.

**Isaiah 34:4** And all the **host of heaven shall be dissolved**, and the **heavens shall be rolled together as a scroll**: and all their host shall fall down, as the leaf falleth off from the vine, and **as a falling fig from the fig tree**.

These cities fell just as it was prophesied; yet the heavens are still physically intact.

## COMPARE ISAIAH 34 WITH REVELATION 6

The language of Isaiah 34:4 is the same language that John used to describe the wrath of Revelation 6:13-16. **Revelation 6:13-16** And **the stars of heaven fell unto the earth**, even **as a fig tree casteth her untimely figs, when she is shaken of a mighty wind**. (14) And the **heaven departed as a scroll when it is rolled together**; and every mountain and island were moved out of their places. (15) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; (16) And said **to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb**:

People think this passage in Revelation is referring to a nuclear blast because God said, “The heavens are going to depart like a scroll.” But **this is exactly the same language Isaiah used when he prophesied the impending destruction of the cities of Idumea and Bozrah**. God did bring that judgment to pass, and He didn’t use a cruise missile, a Stealth Fighter, or a nuclear bomb to do it, because these weapons did not exist at the time of their defeat. He accomplishes this destruction through the might of a foreign army. This type of language is a consistent theme throughout the Old Testament and is used when God is describing the destruction that He is bringing against a people who have rebelled against Him. Since this is true, why couldn’t God use the same biblical language in the New Testament to describe His usage of a heathen Roman army to destroy a rebellious Jerusalem?

## COMPARE REVELATION 6 WITH LUKE 23

The scriptures we have just quoted in Revelation 6 are the fulfillment of Jesus’ preaching in Luke 23:28-30.

Luke 23:28-30 But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children**. (29) For, behold, **the days are coming**, in the which **they shall**

**say**, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. (30)  
Then shall **they begin to say to the mountains, Fall on us; and to the hills, Cover us.**

This shows that the things happening in Revelation are happening to the people of that generation and their children. It is nothing more than biblical imagery showing the coming destruction of Jerusalem, which was to take place before that generation had passed away.

Bro. Baxter follows the same pattern with other things he mentions and sees as a literal fulfillment rather than recognizing the biblical imagery involved. He mentioned the two witnesses of Revelation 11:3 and sees them as two literal men and sees the 3½ days as a literal time, saying it hasn't happened yet. Jesus said these witnesses were the two olive trees and the two golden candlesticks (see Zechariah 4) which are the two anointed ones who stand by the Lord of the whole earth. In this article, I do not have time to go into this, because it has already gotten longer than I originally intended; however, I have a teaching on this entitled *The Four Beasts and the Two Witnesses*. I prove in that teaching that this is imagery of the Apostolic Ministry, and use many scriptures to prove this. You must remember there was no witness in Jerusalem for 3½ years as the church had fled at the command of Jesus, while God's wrath was being poured out against the rejecters of the New Covenant in Jerusalem. Listen to the entire teaching and decide for yourself if you think it is correct. If you disagree, I will still love you. (This can be listened to online at: [www.rightlydividingtheword.com](http://www.rightlydividingtheword.com).)

Bro. Baxter then goes into Revelation 13 to say that the whole world will have to receive a number to be able to buy and sell, and a false prophet must get the world to follow an antichrist. He then goes into Daniel to prove his point by misrepresenting the scriptures in Daniel. Since this article is limited on space I cannot explain here what I believe on this particular subject. However, if you want my views on this subject matter, see page 68 of my book *The Coming of the Lord...*

## **THE TIME TEXT GIVEN FOR THE BOOK OF REVELATION**

Bro. Baxter says the main problem he sees with the Preterist doctrine is that we teach that the book of Revelation is mostly fulfilled and is primarily dealing with the destruction of Jerusalem. He then used a literal interpretation of certain scriptures (which I have already exposed as being in error) to say we were wrong. I would like for him to continue his literal interpretation for a moment as I read what the Angel of the Lord (later declared to be Jesus Himself) said to John in the setting and closing of the prophecy before He got into all the prophetic imagery of the vision itself. Bro. Baxter teaches Revelation as a future event. To do so he must ignore the time text in which Jesus literally said the book would be fulfilled. So his argument really is with Jesus Christ and His word, and not with the Preterist who believe what Jesus said to be true.

I am going to compare some of the time text in Daniel with the time text given in the book of Revelation. One thing you need to realize when looking at a time text statement is whether or not it is located in the setting of the vision or in the vision itself. Once a vision is entered into, everything is usually prophesied as being "near" or "at hand," but that is not the case in the "setting of the vision," and I gave some biblical examples of the difference in my book. Let's now look at some of the time text and times given in the book of Revelation and in the book of Daniel and compare the two in order to draw a clearer understanding from the scriptures.

## **COMPARE THE TIME TEXT OF DANIEL AND REVELATION**

Let's compare these scriptures of Daniel, which were commanded to be sealed until the time of the end, with the language of Revelation.

**Daniel 12:9** And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end.**

I believe that John opened the book that Daniel had sealed over 500 years earlier. John did this because "**the time of the end,**" and **not the "end of time"** was at hand. This time period is recorded in Daniel 12:7 as being a "time, times, and a half." It would result in the scattering of the holy people and bring to an end all the other things that were prophesied.

**Daniel 12:7** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a **time, times, and an half;** and when he shall have **accomplished to scatter the power of the holy people, all these things shall be finished.**

Let's compare this now with the wording and **TIME TEXT of the book of Revelation.**

**Revelation 1:1** The **Revelation of Jesus Christ**, which God gave unto him, to show unto his servants **things which must shortly come to pass**; and he sent and signified it by his angel unto his servant John:

**He didn't say this was going to happen 2,000 to 3,000 years in the future.** He said this was "**shortly**" coming to pass.

**Revelation 1:3** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for **the time is at hand**.

He said the time is "at hand." Compare the phrase "at hand" with its usage in the rest of the New Testament, and you will discover that this is a reference to it being close by, not far off, something that was soon to take place.

**Revelation 1:7** Behold, **he cometh with clouds**; and **every eye shall see him**, and **they also which pierced him**: and all **kindreds of the earth [land] shall wail because of him**. Even so, Amen.

How are those who pierced (crucified) Him going to see Him coming unless they are still alive on that day? This fulfillment would be impossible if this is referring to a time in the future. It would have been easy to fulfill if this was referring to His coming in their generation. The word "earth" here is the same word that means "land," and is normally used in reference to the tribes of the land of Israel.

Look now in Revelation 22, which is the **closing chapter** of that great book, for even more proof that the book of Revelation was to be fulfilled immediately after it was written.

**Revelation 22:6** And he said unto me, **These sayings are faithful and true**: and the Lord God of the holy prophets sent his angel to show unto his servants the **things which must shortly be done**.

Even at the closing of the Book of Revelation He said it again, "The things which must shortly be done."

**Revelation 22:7** Behold, **I come quickly**: blessed is he that keepeth the sayings of the prophecy of this book.

He said you had better keep these things because I am coming soon!

**Revelation 22:10** And he saith unto me, **Seal not** the sayings of the prophecy of this book: **for the time is at hand**.

As previously stated, I believe that John opened the sealed vision of Daniel because it was then "**the time of the end**." This does not mean that it was "the end of time" as most preach.

**Revelation 22:12** And, behold, **I come quickly; and my reward is with me, to give every man according as his work shall be**.

Remember, Jesus said that some of **them** would **still be alive when He came back to give His rewards**. Here He is giving those rewards out: to the wicked He will destroy them in His wrath; to the righteous He is going to allow them to flee into the wilderness and be safe from the destruction of Jerusalem. The Song of Moses (Deuteronomy 32:4-43) says the same thing. There Moses says it will be a time when God will **reward the wicked** and be **merciful to His people**.

**Revelation 22:20** He which testifieth these things saith, **Surely I come quickly. Amen. Even so, come, Lord Jesus**.

**God told Daniel to seal his book** because its prophecies would not be fulfilled in the days in which they were written. But that is not what He told the apostle John. **God told John not to seal his book** because the time for its fulfillment was at hand. Even though this is what the Bible says, some contend that the language of Revelation is misleading and say its prophecies will be fulfilled sometime in the future. What I want to know is how can they say such a thing when Revelation's wording is so clear? How can they honestly believe that the angel who spake to John missed it? Or that Jesus, who was the one who inspired John's writings, missed it? I contend that neither the angel nor Jesus missed anything! Rather, those who have misinterpreted Revelation's prophetic timetable are the ones who have missed it. They have done so because they refuse to see that most of Revelation, which was given in biblical imagery, is John's detailed account of the Matthew 24 Mount Olivet Discourse, which describes Jesus' 70 AD destruction of Jerusalem.

Another thing Bro. Baxter tried to do was discount the statement by Jesus that all these things would be fulfilled before that generation passed. He used the typical Dispensational explanation about the fig tree putting forth its leaves, and the

fact he claims this fig tree generation is future. Dispensationalists try to use this to push the prophecy forward to a future time when Israel is restored, but when you compare this with the parallel scriptures in Luke, it makes that interpretation impossible. All Jesus was saying was to observe the fulfillment of these signs and you will know the time of the desolation of Jerusalem is near; and as I have proven in my prophecy lesson entitled *The Great Tribulation*, all of these signs were fulfilled in that generation.

There are three things that must be dealt with here. (1) The fact that Matthew 23 set the stage for Matthew 24 and clearly stated it would happen to those in that generation which would kill the Messiah, His followers, and reject His New Covenant Message. This makes it impossible to push this off into a future generation without contradicting the words of Jesus in Matthew 23. (2) Who did Jesus name in Matthew 23 to be the city that fit the descriptions of Babylon the Great given in the book of Revelation? (3) What type of coming was He referring to in Matthew 24:30-31? We must use scripture to back up our answer, not just give preconceived ideas that it is referring to His final appearing at the Last Day. I will deal with all three of these at once to save time. The Futurists do not have a scripture that we cannot give an answer for. If they did, I would not be holding to the Preterist viewpoint. However, we have many that they cannot answer, because there is no biblical base to many of their beliefs. I have taught in detail about all the subjects important to Bible Prophecy in my series entitled *Rightly Dividing the Word of Bible Prophecy*, but to cover these subjects in detail took me 10 tapes and close to 20 hours of instruction. The truth is now out there, and now it is between men and God whether or not they will take the time to search it out. Let me now deal with the three afore mentioned points from the scriptures, since the answer to all three involve usage of many of the same scriptures.

## THE IDENTITY OF BABYLON THE GREAT

The following are prophecies concerning Babylon the Great found in the book of Revelation.

**Revelation 16:6** For **they have shed the blood of saints and prophets**, and thou hast given them blood to drink; for they are worthy.

**Revelation 18:20** Rejoice over her, thou heaven, and **ye holy apostles and prophets; for God hath avenged you on her.**

**Revelation 18:24** And **in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.**

Remember this description. When we can find a city guilty of the blood of the prophets, apostles, saints, and (the key point) of all that were slain upon the earth, then we can know for sure to what city this refers.

**Revelation 11:8** And their dead bodies shall lie in the street of **the great city**, which spiritually is called Sodom and Egypt, **where also our Lord was crucified.**

**Revelation 19:2** For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and **hath avenged the blood of his servants at her hand.**

**In what great city was Jesus crucified? Rome or Jerusalem? It was Jerusalem.** This is a definite reference to Jerusalem being "**the great city.**" (I deal with the identity of the two witnesses in another lesson.)

## BABYLON—THE GREAT CITY

Babylon is called "the great city" in the book of Revelation.

**Revelation 14:8** And there followed another angel, saying, **Babylon is fallen**, is fallen, **that great city**, because she made all nations drink of the wine of the wrath of her fornication.

The great city that has fallen in this judgment is Jerusalem.

**Revelation 16:19** And **the GREAT CITY was divided into three parts**, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Compare Revelation's statement about the city being divided into three parts with the 5th chapter of Ezekiel. Remember that Revelation and Ezekiel are basically the same prophecies.

**Ezekiel 5:1-5** And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weight, and **divide the hair**. (2) Thou shalt **burn with fire a third part** in the midst of the city, when the days of the siege are fulfilled: and thou shalt **take a third part, and smite about it with a knife**: and a **third part thou shalt scatter in the wind; and I will draw out a sword after them**. (4) Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel. (5) Thus saith the Lord GOD; **This is Jerusalem**: I have set it in the midst of the nations and countries that are round about her.

You can't get much plainer. God is saying here that the city that would be judged is Jerusalem!

**Ezekiel 5:12** A **third part** of thee shall die with the **pestilence**, and with **famine** shall they be consumed in the midst of thee: and a **third part** shall **fall by the sword** round about thee and I will **scatter a third part** into all the winds, and I will draw out a sword after them.

The prophet was told to shave his head and divide the hair in three parts. He is then told to burn one third with fire, to smite one third with a knife, and to scatter one third in the wind which would have a sword go after it. This was done to show the different judgments that God was going to bring against—as verse 5 says—the city of Jerusalem. Verse 12 explains the three-part judgment of Jerusalem, which history says took place just as it was stated.

**Revelation 17:18** And **the woman** which thou sawest **is that great city**, which reigneth over the kings of the earth.

Remember this is a harlot city that is described as riding on a political beast. The prophet Isaiah spoke of Jerusalem as being a city of harlotry.

**Isaiah 1:21** How is **the faithful city become an harlot!** it was full of judgment; righteousness lodged in it; but now murderers.

Ezekiel chapters 16, 22, and 23 all call Jerusalem by name and declare her to be the harlot city that God will burn with fire. I will give a few references here, but you should still read these chapters for yourself.

**Ezekiel 16:2** Son of man, cause **Jerusalem to know her abominations**,

Remember in the book of Revelation, she had a golden cup in her hand that was full of her abominations.

**Ezekiel 16:15-17** But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and **pouredst out thy fornications on every one** that passed by; his it was. (16) And of thy garments thou didst take, and deckedst thy high places with divers colours, and **playedst the harlot** thereupon: the like things shall not come, neither shall it be so. (17) Thou hast also taken thy fair jewels of my gold and of my silver, **which I had given thee**, and madest to thyself images of men, and **didst commit whoredom** with them,

During the Old Covenant, Israel was married to God. He was the One that she committed adultery against. Her unfaithfulness is what caused God to divorce her, but He then offered to take her back under a new covenant that He established with the death of Jesus. Their refusal to accept God's New Covenant was the reason why He judged Jerusalem so severely.

**Ezekiel 16:40-41** They shall also **bring up a company against thee**, and they shall stone thee with stones, and thrust thee through with their swords. (41) And they shall **burn thine houses with fire**, and **execute judgments** upon thee in the sight of many women: and **I will cause thee to cease from playing the harlot**, and thou also shalt give no hire any more.

Babylon is that great city that sat on the beast that had seven heads (seven mountains) and ten horns. It was the beast, and not the whore that sat on the beast, that had the seven heads and ten horns. Rome fits this description since it is a city that has seven hills. Rome was also the political strength that Jerusalem was riding on when she persecuted and killed the apostles, prophets, and saints of Jesus Christ. Then, just as Revelation 17 says, Rome turned on Jerusalem and threw her off its back and devoured her in 70 AD. Remember, **this harlot city is described in Revelation as the one that killed the prophets, the apostles, and the saints, and is also guilty of the blood of all that were killed upon the earth**. I deal with this subject in great detail in my prophecy series in the lesson entitled *The Real Babylon the Great*.

## THE WORDS OF JESUS TO THE UNBELIEVING JEWS IN MATTHEW 23

**Matthew 23:29-32** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (32) Fill ye up then the measure of your fathers.

Matthew's, "Fill ye up the measure of your fathers," and Daniel's, "Finish the transgression," are synonymous descriptions of the same event. Daniel said this event would take place during his 70 weeks prophecy, and Matthew indicated that this would happen when the unbelieving Jews killed their Messiah.

**Matthew 23:33-34** Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Jesus said these unbelievers would kill the apostles, the people who He sent to them, and they would also persecute these first century Christians from city to city. To see this come to pass, all you have to do is read the books of Acts.

**Matthew 23:35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Here it is again. The unbelieving Jews were the ones that God was going to hold responsible for all the blood that had been shed in the earth. Remember, when they asked for Jesus' death, they told the ruler of Rome to "let His blood be upon us and our children."

**Matthew 23:36** Verily I say unto you, All these things shall come upon this generation.

This proves to which generation He was referring in Matthew 24:34 when He said, "This generation shall not pass, till all these things be fulfilled." To say that this is referring to some future generation, maybe even that of our day, would directly contradict the clear meaning of Jesus' words found here.

**Matthew 23:37-39** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate. (39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Jesus called the name of the city that killed the prophets, the apostles, and was guilty of the blood of all righteous clear back to righteous Abel, "Jerusalem." He then said He was going to bring all those things on her in that generation and make her desolate. This was fulfilled in 70 AD, forty years after Jesus' crucifixion. He gave them one generation—forty years—to choose between Him, and the Law. Those who refused Him, He judged according to the Law.

## PAUL AGREED WITH JESUS

Paul agreed with the words of Jesus. He spoke of this occurrence in 1 Thessalonians.

**1 Thessalonians 2:14-16** 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: (15) 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: (16) Forbidding 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.

God sent His wrath to avenge for their killing of the prophets, apostles, the saints, and even their Messiah—Jesus.

## COMPARING AND INTERPRETING SCRIPTURE WITH SCRIPTURE

You can understand the gathering of the elect (Matthew 24) by comparing the destruction of Babylon the Great (Jerusalem), followed by an invitation to the marriage supper (Revelation 19), with the parable of the wedding feast (Matthew 22). This will help us to scripturally identify what type of coming is being described in Matthew 24:30-31, when

he gathers together his elect from the four corners of the earth. I have added the italics, bolds, and underlines for explanation purposes.

**Matthew 22:1-3** And Jesus answered and spake unto them again by parables, and said, (2) The kingdom of heaven is like unto a certain king, [God] which made a marriage for his son, [Jesus] (3) And sent forth his servants [Apostles] to call them that were bidden to the wedding: and they would not come.

This is the Apostles inviting the Jews to be saved.

**Matthew 22:4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

The marriage supper was already prepared before the destruction of Jerusalem, so the invitation to the marriage feast was literally nothing more than the preaching of the gospel to the lost, which brings a person into a marriage relationship with Jesus Christ under the New Covenant. This relationship will result in spending eternity with Jesus for those who are obedient to the New Covenant message.

**Matthew 22:5-6** But they made light of it, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated them spitefully, and slew them.

This was referring to the apostles preaching to the unbelieving Jews, and just as Jesus said, they rejected the apostles' message, and attacked them by physically abusing them, and by murdering them.

**Matthew 22:7** But when the king heard thereof, he was wroth: and he sent forth HIS ARMIES, and destroyed those murderers, and burned up THEIR CITY.

This is talking about Jerusalem. God is showing that He will burn their city because they refused the invitation He sent, via the apostles, to partake in His wedding.

**Matthew 22:8-10** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (10) So those servants went out into the highways, and GATHERED TOGETHER all as many as they found, both bad and good: and the wedding was furnished with guests.

Remember they "gathered together" those who would come. This is the "gathering together of the elect." In Revelation, the marriage supper took place after Jerusalem was destroyed.

**Revelation 19:2** For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

**Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

This compares with the marriage invitation found in Matthew 22. It took place after the city was destroyed. This also matches the sending out of His angels (messengers/preachers) to gather the elect from the four corners of the earth immediately after the tribulation of those days.

**Matthew 24:31** And he shall send his angels [messengers] with a great sound of a trumpet [preaching of the Word], and they shall GATHER TOGETHER his elect from the four winds, from one end of heaven to the other.

We are still gathering souls to Jesus today! This also matches Jesus' parable of the wheat and the tares. In that parable Jesus said the tares are gathered first so that the righteous could shine forth as the sun (Son of Righteousness).

**Matthew 24:31 is a direct fulfillment of Isaiah 11:12**. Many try to say the scriptures of Isaiah chapter 11 are referring to a future 1000 year reign of Christ, but a careful examination of these scriptures, along with chapter 12 of Isaiah, proves that this is nothing more than biblical imagery used to describe the inner peace that comes through the New Covenant message and having the Prince of Peace living within you.

Read both of these chapters in Isaiah for yourself. Remember as you do that men divided them into chapters and verses, but they were not originally written that way. As you read them in their original context, it will become evident that chapter 12 is still speaking of the events of chapter 11. This is easy to see since chapter 12 begins by saying “and in that day” and goes on to describe things that apply to the New Covenant message. Let’s examine a few of these scriptures.

**Isaiah 11:10-12** And in that day there shall be a **root of Jesse**, which shall stand for an ensign of the people; to it shall the **Gentiles seek**: and his **rest** shall be glorious. *[This scripture is quoted by Paul in Romans 15:12 as being fulfilled by Jesus Christ, and by the Church offering salvation to the Jews and Gentiles of Paul’s day.]* (11) And it shall come to pass **in that day**, that the Lord shall set his hand again **the second time to recover the remnant of his people**, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. *[This proves that Israel was restored by Jesus Christ and His New Covenant message, and that this is not a future physical restoration.]* (12) And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and **gather together the dispersed of Judah from the four corners of the earth**. *[When you compare this statement with Matthew 24:31 statement above it becomes clear that this “gathering” is dealing with the preaching of the New Covenant message, and not with a rapture of the Church, or the restoration of natural Israel into a physical land.]*

When you compare this with other Old Testament scriptures on the restoration of Israel, it becomes evident that this is referring to their restoration to God by Jesus Christ and the New Covenant message. The beginning of Isaiah 11 and all of Isaiah 12 prove this has to be referring to the events fulfilled by Jesus Christ and the New Covenant.

## **EXPOSING IRVIN BAXTER’S CONSTANT METHOD OF MISQUOTING SCRIPTURE**

The final point I am going to deal with is the statements Bro. Baxter makes to “prove” that Daniel’s 70<sup>th</sup> week was not fulfilled by Jesus Christ, but is still future. This is where he uses what many refer to as the constant “Baxter method” of misquoting and misapplying scripture out of context and claiming the Bible says what he just said, when the Bible does not say what he just said.

We have some prime examples of this in this article, some of which I have already exposed. He saved the best for last though as he usually does his best job when dealing with the subject of what he believes to be a future world ruler called the antichrist. When Bro. Baxter gets on this subject, he goes all over the Bible and finds anything that to him might be a prophecy of a future antichrist. He then refers to that portion of scripture as though it is a future antichrist, when in reality the Bible says nothing about that portion of scripture referring to a future world ruler. We have heard these Dispensational assumptions taught for so long as a fact, that most have accepted that they are true even without scriptural evidence. These people also can become highly offended if someone dares to point out that the Bible does not refer to a future antichrist. Our website offers a \$1,000.00 reward for one scripture that says any of the seven main points listed there about Dispensationalism. Two of the seven points are: (1) There is a gap between the 69<sup>th</sup> and 70<sup>th</sup> week of Daniel, and (2) An antichrist will make a 7-year covenant with the Jews. If Bro. Baxter has at least one scripture which proves either of these, then I suggest he call and collect his money. If he does not have a least one scripture which says either of these, then I suggest he stop teaching it as biblically based fact.

## **THE WORD “ANTICHRIST” IS NOT EVEN MENTIONED IN REVELATION OR DANIEL**

I want you to be aware of the fact that the word “antichrist” is only mentioned in two books in the entire Bible, which are the epistles of 1 and 2 John. John says there were many antichrists in his day, and that this was how they knew it was the last time. Of course he was referring to the last days of the Jewish age of Law-keeping and not the end of the physical world in which we now live. Daniel called it the “time of the end,” not the “end of time,” as most try to interpret it. Was John in error? Not if the New Testament is inspired of God, he wasn’t. I’m going to place my confidence in the Word.

To expose how Bro. Baxter misquotes the Scripture to prove his point, I am going to quote from his article and then show the biblical error behind what he said. His first paragraph explaining what Preterists believe about Daniel’s 70<sup>th</sup> week is correct. He starts making his error when he begins to try to show why what we believe is wrong. The following is a direct quote from the article.

“The core teaching of Preterism is that the confirmation of the covenant spoken of in Daniel 9:27 was fulfilled by the ministry of Jesus Christ, and has nothing to do with a coming Antichrist. Preterist also contend that it was Jesus who stopped the daily sacrifice by the sacrifice of himself on Calvary. It then follows that there is no gap between the 69<sup>th</sup> of Daniel’s prophecy and the 70<sup>th</sup> week. Thus the 70<sup>th</sup> week has already been fulfilled.”

He got this explanation correct. That is exactly what we believe. To fully understand the scriptural reason behind why we believe this, I once again suggest that you listen to my tape on *Daniel's 70<sup>th</sup> Week* and compare the two teachings, and determine for yourself which teaching you feel is biblically correct. The lesson is close to two hours in length, so there is no way I could get into that in this article. However, I will share a couple of points.

Number one, where else in the Bible do you find God giving men a definite number of years (490) for something to come to completion, only to find out it wasn't correct. There was a hidden gap that he failed to mention anything about. Can you imagine Daniel going to prayer after 69 of the prophesied 70 years of Babylonian captivity and reminding God it was about time to be able to go back to Jerusalem only to have God tell him there was a 2000 year plus gap God had failed to tell him about. This gap idea is a manmade Dispensational creation, designed to promote Natural Israel above the Church. It was created to be a total return of God to Natural Israel and Law-keeping, and to have an explanation for getting men to accept the idea. Unfortunately many Christians today have accepted this unbiblical idea, and have totally closed their minds to what the Bible really teaches.

I know many Post-Tribulation believers who disagree with Bro. Baxter's Dispensational teachings, and they believe and teach that Daniel's 70<sup>th</sup> week was fulfilled by Christ without a gap. That is why I must address Bro. Baxter and his teachings personally, because most Post-Tribulation believers that understand the false teachings of Dispensational Theology strongly disagree with him on much of his teaching. We have asked Bro. Baxter personally about his Dispensational teachings while claiming to be a Post-Tribulationist, and his response was that he doesn't understand Dispensationalism. I can't imagine a man that has dedicated his whole ministry to the teaching of prophecy but has not taken the time to study what has formed the foundation of his entire teaching. I highly recommend that he does that, because it could cause him to change his position on some things.

Number two, the Bible makes it very clear that it was the death of the Messiah which brought in a New Covenant for Jew and Gentile alike. God ceased to honor the animal sacrifices after that time, and that is what the scriptures are referring to in Daniel 9:27. There are many New Testament scriptures to prove this, but let me give just a few.

**Heb 9:8-17** The Holy Ghost thus signifying, that the way into the holiest of all **was not yet made manifest, while as the first tabernacle was yet standing:** (9) Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; (10) Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them **until the time of reformation.** (11) But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us.** (13) For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (15) And for this cause **he is the mediator of the new testament,** that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (16) For where a testament is, **there must also of necessity be the death of the testator.** (17) For **a testament is of force after men are dead:** otherwise it is of no strength at all while the testator liveth.

**Heb 10:9-14** Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.** (10) By the which will we are sanctified through the offering of the body of Jesus Christ **once for all.** (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after **he had offered one sacrifice for sins forever,** sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected forever them that are sanctified.

This clearly says He took away the first, so He could establish the second. This is definite scripture that says Jesus took away the acceptance of animal sacrifices for salvation, which was the daily sacrifice that the writer of Hebrews said could never take away sins, though they were still physically being offered. Another scripture which says it has been made old and is about ready to vanish away, which was fulfilled in 70AD with the destruction of the Temple.

**Heb 8:13** In that he saith, **A new covenant, he hath made the first old.** Now **that which decayeth and waxeth old is ready to vanish away.**

There are others, but I have given scripture for Jesus being the one to cause the sacrifice and the oblation to cease. Bro. Baxter does not have one scripture that says an antichrist will take away the daily sacrifice. I will prove the scriptures he

quotes from in Daniel 11 about the King of the North have nothing to do with the time of Christ, but were fulfilled many years before Christ came on the scene. Let me go now to his next quotes.

“If Jesus is not the one who confirmed the covenant, stopped the daily sacrifice and **placed** the abomination in Daniel 9:27, then the entire teaching of preterism is invalidated. So the pivotal question becomes, who is the “he” who confirms the covenant?

Notice that the same ‘he’ who is to confirm the covenant the covenant in Daniel 9:27 is also to take away the daily sacrifice and **to place** the Abomination of Desolation.”

Bro. Baxter then quotes Daniel 9:27 and we are about to do that, but before we read it I want to expose his error about what he has just said. He claims Daniel 9:27 says that the same one who took away the daily sacrifice would “**place**” the Abomination of Desolation. We are now going to read Daniel 9:27, and I want to show you that it says nothing about the abomination being “**placed**.” He uses these words because he refuses to listen to Luke’s interpretation of what the abomination of desolation was, which was Jerusalem being surrounded by armies to make her desolate. He wants you to believe his non-scriptural Dispensational theory that it is a future antichrist taking away an animal sacrifice in a future Jewish Temple, because the Jews have returned to Law-keeping. Let’s read Daniel 9:27, but let’s also read verse 26 because then you can get a better picture of what verse 27 is saying.

**Dan 9:26-27** And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and **unto the end of the war desolations are determined**. (27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and **for the overspreading of abominations he shall make it desolate, even until the consummation**, and that **determined shall be poured upon the desolate**.

Did you read anything in this set of scriptures about an “antichrist” taking away a daily sacrifice and “placing” the abomination of desolation? I did not see either of these words in those scriptures. Now let me share with you what it really says. (1) It says that the Messiah is going to be cut off. (2) The people of the prince are going to come and destroy the city and the sanctuary. [Both of these were fulfilled when Jesus was crucified and the city of Jerusalem and the Temple were destroyed by the Roman army some forty years later in 70AD.] (3) The war will not end [consummation] until the city and the Temple are desolate. (4) The prince will confirm the covenant with Israel for one week, [which, of course, is the last week of Daniel’s prophecy to Israel.] (5) In the middle of the week He will cause the sacrifice and oblation to cease. [This means that in the middle of the final week he will cause animal sacrifices, offered to God to remove Israel’s sins, to cease being God’s method to remove sin any longer, because a New Covenant was then brought into effect by the death of the testator. {See Heb. 9:16-17} We believe this is referring to Christ who was cut off after 3 ½ years of ministry; however, it seems He did not let the Early Church go to the Gentiles until the 70<sup>th</sup> week was completed.] (6) Because of the abominations of Israel, God is going to fulfill the desolations that have been determined by God upon the people until the end.

Notice there is no mention of an antichrist or anything about the future after the cutting off of the Messiah and the Destruction of Jerusalem. Man has inserted all of these things in order to try to make men believe this is still future, and animal sacrifices will again be accepted by God.

I will agree that the identity of “prince,” and of the “he,” is very important. Verse 25 refers to the prince as “Messiah the Prince,” and I do not see anything to indicate the prince changed, even though men have turned Christ into an antichrist. Jesus Christ came to confirm God’s covenant to Israel for the last seven years of Daniel’s prophecy. This covenant has been prophesied by God’s prophets throughout the Old Testament. The 70<sup>th</sup> week began with the “anointing to the Most Holy,” which took place at the baptism of Christ as He began His ministry. He was cut off after 3 ½ years or in the midst of the week, and His death brought an end to animal sacrifices for salvation. To prove this is mentioned as a covenant, let’s read Isaiah 61:1-2, 8.

**Isa 61:1-2** The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (2) To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Jesus quoted this in Luke 4:18 when He began His ministry and said, “This day is this scripture fulfilled in your ears.” He did not read the part about the day of vengeance because it was not to take place till the end of that generation nearly 40 years later in 70AD. However, to prove that He was dealing with a covenant, let’s read a little further down in Isaiah 61 and see what Isaiah says in verse 8.

**Isa 61:8** For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and **I will make an everlasting covenant with them.**

Jesus was to confirm this covenant to Israel during the final week of Daniel's prophecy, but it would actually be an everlasting covenant. After Daniel's seventieth week was fulfilled, it would be offered to the entire world, not just to the Jews.

For this "Prince" to be the Messiah, we would also need some scripture which declares the Roman army to be considered as God's army or the Messiah's army, which was being sent to destroy Jerusalem in 70AD. Jesus clearly declared this to be the case in Matthew 22 in the parable of the marriage feast.

**Mat 22:1-9** And Jesus answered and spake unto them again by parables, and said, (2) The kingdom of heaven is like unto a certain **king**, which **made a marriage for his son**. (3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. (5) But they made light of it, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated them spitefully, and slew them. (7) But **when the king heard** thereof, **he was wroth**: and he **sent forth his armies**, and **destroyed those murderers, and burned up their city**. (8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Jesus clearly declared here the very same story that Daniel prophesies in Daniel 9:25-27, and **He refers to the Roman army** which destroyed Jerusalem and the Temple for their rejection of the New Covenant **as being "His" armies.**

Some try to contend that the letter "P" on the word "prince" in Daniel 9:26 is not a capital letter like it is in verse 25 when referring to "Messiah the Prince." However when you go back and look at the original 1611 edition of the *King James Version*, the word "Prince" in verse 26 is also a capital "P." I am looking at one as I write this article. The margin of verse 27 in that edition also has the words "Or, with the abominable armies \* Mat.24:15, Mark 13:14, Luke 21:20." This proves that the original translators of the *King James* believed this the same way that I believe it. They claimed the abomination of desolation was exactly what Luke 21:20 says it is—the Roman Army coming to make Jerusalem desolate. This was the abomination that maketh desolate that the followers of Jesus were told to look for and flee the city. Daniel 9:25-27 is also much easier to understand from the *Septuagint* version which Jesus was quoting from in Matthew 24:25.

You can clearly see from what the scriptures teach when you leave the Dispensationalist's manmade interpretations out of it, that this says nothing about an antichrist, but it is all about Jesus Christ and what history and the Bible clearly says happened and is already fulfilled. Also it proves it was fulfilled without a 2000 year gap, so it is history and not future.

## **THE KING OF THE NORTH IN DANIEL 11:21-45 IS NOT A FUTURE ANTICHRIST**

Bro. Baxter then goes into Daniel 11 and says that the King of the North is the same future antichrist, which we never found in the scriptures in chapter nine, even though Bro. Baxter claimed it to be there. He is now going to try to prove what he said about chapter nine by going into chapter 11. The only problem is, history declares these two times to be several hundred years apart, and chapter 11 happened well before the time of Christ. Let me first quote what Bro. Baxter claims the Bible says, and then we will look at who it is really talking about according to history. The following is a direct quote from his article:

"Daniel 11:30-31 tells us in no uncertain terms that it is the Antichrist (the king of the north) and his followers who take away the daily sacrifice and place the abomination of desolation. This passage is obviously not referring to the Messiah. Would the Messiah ever 'have indignation against the holy covenant?' Would he ever 'pollute the sanctuary of strength?' Obviously not! The entirety of Daniel 11:21-45 is discussing the actions of the King of the north—the Antichrist."

Bro. Baxter tried to make the King of the North in chapter 11 the same person as the Prince in Daniel 9:26. Nothing could be further from the truth. The two are totally opposite, and were years apart in time according to history. One was the Messiah, and the other was a vile person who actually did take away the daily sacrifice, and place an abomination upon the altar. This man's name was Antiochus Epiphanes.

## **THE REAL TRUTH ABOUT THE KING OF THE NORTH**

Many commentaries are available which name all the kings that are mentioned in Daniel 11, and they even explain their lives as to how they fulfilled Daniel 11 verse by verse. They all follow right down to verse 21 and declare the vile person to

be Antiochus Epiphanes, who fulfilled each of the next scriptures at least through verse 35, and some of the commentaries began to differ at that point, but it is evident they all still declare it to be already fulfilled in the past. So you can see what I am saying, let's look at a verse by verse account of Daniel 11 from *John Wesley's Explanatory Notes on the Whole Bible*.

## WESLEY'S NOTES ON DANIEL 11

XI A prediction of the setting up of the Grecian monarchy, ver. 1- 4. Of the affairs of Egypt and Syria, ver. 5-20. The rise and success of Antiochus Epiphanes, ver. 21-29. The mischief he would do to the Jews, ver. 30-43. His fall, ver. 44, 45.

2. He - Xerxes was more potent than all the other three, because his father Darius had gathered an incredible mass for him, which he himself increased for six years together, before he made his expedition against Greece. There were more kings of Persia besides those four, but they had no concern with the people of God.

3. A mighty king - Alexander the great.

4. When he shall stand up - When he is come to his highest point. Nor according to his dominion - They did not reign as kings at first, but only as captains; and as to the extent of their dominion, it was far less than Alexander's, yea, all four fell short of his. Even for others - Some lesser commanders shared several parts of the empire.

5. The king of the south - This king was Ptolemy, the first king of Egypt after Alexander who is brought in, because he took Jerusalem by treachery; for the angel minds only those persons and things which related to the Jews. One of his princes - Seleucus Nicanor, who overcame Demetrius, and added Asia to his empire.

6. They - The successors of those first kings of Egypt and Syria. Make an agreement - Bernice shall come from Egypt and marry with Antiochus Theus, who was the son of Antiochus Soter, and nephew to Seleucus Nicanor; for her father brought her to Pelusium with an infinite sum of gold and silver for her dowry. She shall not retain - She continued not in favour and authority. Nor his arm - His power.

7. Shall one stand up - Of Bernice shall come Ptolemaeus Euergetes, who shall revenge the wrong done to his sister. Shall enter into the fortress - For he invaded Syria, and took many strong-holds.

8. He shall continue more years - He continued forty-six years.

9. Return - So he did with a booty of forty thousand talents of silver. 10. But his sons - He means the sons of the king of the north, shall be incensed with the deeds of Ptolemaeus Euergetes, and his son Ptolemaeus Philopator. One shall come - Antiochus the great, shall pass through Syria and recover what the king of Egypt took from his father. Even to his fortress - To Raphia, which was a strong fortress at the entrance of Egypt.

11. His hand - Into the hand of Ptolemy.

12. His heart shall be lifted up - He might have recovered all, but he grew proud of his victory, and returned again to his luxury.

16. But he - Antiochus, that comes against Ptolemy. The glorious land - Judea. Antiochus held all Judea, and with the provision and product of it, maintained his army.

17. He shall also set his face - He shall use all the force he can to master Egypt, and engross it to himself. Upright ones - Many of the religious Jews joined with him: the rest of his army was a profane rabble of rude Heathens. He shall give - Antiochus shall give Cleopatra his daughter to young Ptolemy, called the daughter of women, for her beauty. Corrupting her - Persuading her to betray her husband: but she stuck to her husband's interest, and not her father's.

18. The isles - The isles and sea-coasts of the Mediterranean and Aegean sea. But a prince - The Roman ambassador Scipio beat Antiochus at his own weapons of power and policy, and turned the reproach upon his own head.

19. Then - Then he turned his face home-ward, yet was he not in safety, but was quickly after killed.

20. A raiser of taxes - Seleucus Philopator, who peeled his subjects, and spared not to rob the temple. Within few days - For he lived not out the third part of his father's reign. Not in battle - Not by open force, but by poison.

21. **A vile person - Antiochus, called Epiphanes by his flatterers**, but the people of God accounted him infamous, base, and treacherous. They - Neither peers nor people, nor was he the heir, but his nephew; but he crept in by flatteries.

22. Overflown - The Egyptian force near Pelusium, where they fell by the power of Antiochus, with a great slaughter, near the river Nile. The prince - The high-priest with his place and honour, for he put out Onias, and set up in his stead, Jason his brother.

23. After the league - For he made a league with Egypt, and came with a few, (but chosen men) and took the passes, and put all in subjection to him.

24. He shall enter peaceably - He shall come in upon the Egyptians under pretense of peace, in a plentiful and delicious country, and among a mass of treasures which the kings successively had heaped up; the greatest part of which Antiochus distributed among his confidants, whereby he obliged them the faster to him. He did herein what his fathers had not done; the kings of Syria before him, could never attain to this success over Egypt. Against the strong-holds - Having succeeded thus far, he shall proceed to the places of greatest strength in that kingdom. For a time - That is 'till God put a stop to his career, for the Egyptians found means to deliver themselves from his yoke.

25. But he shall not stand - He might have prospered, if he had not been betrayed by Eulaius, Benaeus, and the rest of his nobles, corrupted by Antiochus.

26. Yea - His most familiar friends and confidants; for he shall be overthrown with a great slaughter, as when the Nile overflows the country.

27. At one table - They shall meet under pretense of peace. But it shall not prosper - For neither shall Antiochus gain Egypt by all his artifice, nor Ptolemy, Syria. At the time appointed - By the Lord, whose purpose and counsel shall stand.

28. Then shall he return - Antiochus shall depart with his booty gotten in Egypt. Against the holy covenant - Against the law of God, with the people that worshipped God according to his will.

29. Toward the south - Egypt, to fight against Ptolemy. But - This shall not be so prosperous as the two former expeditions, but shall fail both of his victory and booty.

30. The ships of Chittim - The Roman out of Italy, and the Archipelago. This made his heart boil with rancor, which he spit out against the Jews; especially being solicited to it by Jason first, and Menelaus after, who were apostates, and betrayers of their brethren.

31. And arms - Not only of his own army, but many Jews. The sanctuary - Even the holy of holies. The abomination - The statue of Jupiter placed in the temple.

Philip Mauro in his book *The Seventy Weeks and the Great Tribulation*, which we have available through our ministry dedicates almost two chapters of his book to Daniel 11, naming each of the kings beginning with verse one, and he declares the vile person to be Antiochus Epiphanes. *Clark's Commentary* agrees with him and declares this vile person to be Antiochus Epiphanes. The list goes on and on of the historical references which declare Bro. Baxter's future antichrist to not be an antichrist at all, but a vile man who existed many years before Christ came on the scene. Daniel 11 is the story of the so-called silent years that some men talk about, but they were not silent, because they have been recorded in Daniel 11, and in the historical writings of First and Second Maccabees, which was be found in the original *King James Bible*, and is found today in the *Apocrypha* and Catholic Bibles. However, Bro. Baxter and Dispensationalists stand against history and the Bible, when they declare this man to be a future antichrist that will someday stand in a future Jewish temple. Remember, the Bible says nothing about this, but they still do a tremendous job of twisting and misquoting and misapplying scripture to make you believe it does.

I wanted to deal with the man of sin in II Thessalonians 2 and the beast of Revelation 13 and give you their names and history as well, but time and space will not permit it in this article. I feel I have more than answered anything Bro. Irvin Baxter had to say against Preterism and have proven his arguments to be false. You can get these further explanations from my book, my series on prophecy, or in other resource material, much of which is available through our Rightly Dividing the Word ministry.

I hope you will consider these truths that have been presented with an open and sincere heart and join in with hundreds of other Apostolic men who have decided to believe and accept the Word of God rather than the traditions of men. I present this article because I love the brethren and I love truth. I say again, the only reason I mentioned Bro. Irvin Baxter's name is because this is a response to his article, but this is in no way an attack upon the man himself or his character. It is a response to what I feel is a prophecy position that is erroneous, and a response to his attack upon the Preterist position which I feel is the true biblical position on prophecy. Let me close by quoting what I said in the closing statements of my book, "I believe the correct interpretation of Bible prophecy is very important to the Church in order to avoid deception and

to fulfill its true purpose in the earth. That is why I have tried my best to share these truths in this study. However, whether we ever agree on every area of prophecy or not, **let's agree to respect and honor each other and to work together to reach this lost world with the only gospel that will ever save anyone—the Apostle's New Testament gospel of Jesus Christ!**"

Bro. Larry T. Smith of El Campo, Texas, has been a pastor within the UPCI for over 30 years. He is the founder of Rightly Dividing the Word ministries and publishes a quarterly newsletter of the same title. This ministry produces audio and video teaching series that focus on apostolic truths. He can be contacted by mail at: PO Box 1226, El Campo, TX 77437; or emailed at: [ltsmith@rightlydividingtheword.com](mailto:ltsmith@rightlydividingtheword.com).

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