

86 CONFERENCE 5/3/2025: "A WALK THROUGH PRETERIST PAPERS"—Patricia Bailey

Introduction: Hello everyone. I'm Patricia Bailey and live in the Seattle area. I'd like to take you through some of my thinking in the development of the Preterist Papers YouTube and website.

BACKGROUND

When I was in my twenties, a very long time ago, I was reading the New Testament where it says, "There are some standing here who will not taste death before they see the Son of Man coming in His kingdom." That evening, I decided to stop and try to figure out this difficult passage that I had glossed over so many times. I turned it over and over in my mind. Of course I believed that the coming of the Son of Man was in the future as most churches taught. As I struggled with the passage, my heart sank. This did not happen. Jesus did not come back in the lifetime of those to whom he was speaking, I thought. He must have been deceived somehow. As I pondered the situation, I could only feel and think one thing, "Poor Jesus". I felt so much sorrow for Him. He wasn't who He thought he was and my high esteem for Him wilted within me. Next I thought "poor me". I had believed in Him. I felt a great sad loss. I never talked with anyone about this because the passage seemed so insurmountable, and I didn't want to discourage anyone's faith by bringing it up. I decided to put it out of my mind, but, of course, it lingered.

I was a public school teacher with summers free and attended a graduate school of theology for four summers. However, it was downhill after that. I followed the spirit of the age and many different strands of thought: New Age, psychology, Theosophy, astrology, Anthroposophy, The Course in Miracles, New Thought, Unity thought, mysticism, and others. I had a connection and sympathy with Jesus but read the Bible and prayed infrequently.

In 2018, while I was journaling, I decided to do a kind of mind experiment. I knew from my study of psychology that we all have a shadow that we don't want to look at or even admit. I decided to find and write down all the negative impulses within me— fear, anger, jealousy, envy, hatred, murderous thoughts, lust, pride, covetousness, selfishness and more. It was liberating to look at what was usually repressed, but I also felt helpless to transcend it. At the time, I was alternating reading a new age book and comparing it to the Bible, back and forth, trying to determine which was true. As I read, I met Jesus in the pages of the gospels and recognized a fullness of truth I didn't know before. I wept for weeks. I was glad to be home but also regretted it having taken so long.

About 35 years ago, my mother had figured out fulfilled eschatology seemingly on her own and we talked about it periodically. By this time, I knew that my previous doubts about Jesus were wrong because they were based on the mistaken notion that the "second coming of Christ", as it's called, is in the future. Rather, it was a first century event.

BEGAN TO WRITE

In the fall of 2018, I became acquainted with a minister and spoke with him about when Jesus said, "Behold I am coming soon." And "this generation will not pass away until all these things are accomplished"—referring to "end of the age" events. This individual said something to the effect that generation doesn't mean generation and soon doesn't mean soon. His explanations seemed quite disingenuous, but I suspected, at the time, he had learned these dismissive interpretations in seminary.

However, it was that encounter that inspired me to write my first paper. I reasoned that it wouldn't be so easy to side-step the preterist view if he was seeing the full weight of the time statements in one place instead of scattered throughout scripture. So I listed 28 verses to display the many unambiguous passages that require a first century fulfillment. My first paper is titled, "Time Statements of the Second Coming Demand First Century Fulfillment." I lost touch with the minister, but felt inspired to continue to write.

It seemed to me that another barrier to understanding fulfilled eschatology was the notion that the second coming in the New Testament is a unique event. I was reading a number of Don Preston's books at the time and from one of them I put together the paper titled, "The Day of the Lord Has Happened Many Times." In that document, I cited several of the Old Testament "day of the Lord" passages that signaled national judgment, but obviously did not bring about the end to the world. I regard papers #1 and #2 as foundational to the website because, in my opinion, they offer a quick and hard-to-refute introduction to fulfilled eschatology. Paper #3 was designed to extend the first paper, with more scripture.

I was beginning to feel that writing on fulfilled eschatology was my new job. I was retired and enjoying the challenge of clarifying my thoughts on eschatology and making preterist content more easily accessible for people, even though I had no audience at that time. There was nothing more enjoyable to me than spending my day examining God's Word with purpose. My only avenue of sharing what I was learning was with a friend who visited periodically. He saw the value in what I was doing and encouraged me to publish, but I wasn't ready for that yet.

Personally, I was very confused regarding phrases like "the last days", "the time of the end", and the "end of the age" and similar wording. I was eager to sort this out for myself. Those findings are in P.P. #5 titled, "The Christian Messianic Age Has No End". Every paper I wrote brought greater clarity to my thinking and I was seeing the amazing coherence of the Bible that is obfuscated by futurist beliefs.

The format of each of the Preterist Papers, is something like a legal brief. The goal is to give the reader the jest of the argument at a glance with scripture included for more thorough study. The papers are generally two pages so they can be printed on one piece of paper front and back and the videos average around six minutes.

HELL & EARLY PRETERIST PAPERS

As a child, the idea of hell was troubling to me. It wasn't so much that I was afraid of it, but it just seemed horribly wrong. The idea that God would allow people to be tormented for eternity made Him into a unfeeling, cold-blooded monster. Most people would recoil at someone being tormented for a day, let alone eternity. To my child mind, it was an assault on my sense of right and wrong and, I believe, had a depressive effect on me. It certainly alienated me from the Love of God.

About 25 years ago, my mother told me about a booklet she had read by Sam Dawson, a preterist author. He made the case that the idea of hell is a misunderstanding. The translators of the King James Bible apparently didn't know what Gehenna was and it sounded like a really bad place, so they called it hell. Gehenna, a valley near Jerusalem, didn't need to be translated. It was a valley where they threw the dead in the national judgment of Jerusalem in the war with Babylon around 600 BC. Jesus' use of the word "Gehenna" was actually a reference to the coming national judgment of Israel in the first century. So, my 10th paper is titled, "Hell is Not in the Bible". The number of people who come to my website is quite modest, but that paper is by far the most popular. I'm very pleased to be instrumental in helping relieve people of this horrid perversion of Jesus' teachings.

The first 10 preterist papers are the issues that seemed, to my mind, most pressing to get straightened out—the harlot of Revelation, the "already but not yet", the death of Adam and others. I have heard from people that P.P. #8 titled "Revelation 21 and 22 Are Already Fulfilled" was the presentation that convinced them that the fulfillment of prophecy was complete.

The preterist view necessitates the book of Revelation to have been written before AD 70 and P.P. #14 is titled "Dating the book of Revelation Using Internal Evidence".

It was written before I understood that Rome was not the beast, so I disagree with the two references to Nero, but otherwise, it holds up fine.

THE BEAST WAS NOT ROME

After 20-some papers, I was interested in tackling the subject of the beast. It's commonly believed, in preterist circles, that the 4th beast of Daniel, which is also the beast of Revelation, was Rome and I just assumed this was the case. Everyone knows that Rome succeeded Greece as a world power.

I started in the book of Acts, looking for Roman animosity toward Christians. If Rome was the beast, Roman opposition to Jesus' disciples would be evident in Acts. But I found no such thing. I knew about the cruel persecution of Christians by Nero in Rome, beginning in AD 64, but the city of Rome was not part of the Biblical narrative regarding the beast. The Romans in Judea didn't have an issue with Christians. In fact, a Roman official was instrumental in saving Paul's life more than once in Acts 21 to 23. Finding no evidence of Roman opposition to Christians was quite disconcerting. However, there were clear and persistent enemies of Christ all through the book of Acts, but they simply were not on my radar with regard to the beast.

So I went backward in time, into the gospels to look for Roman hostility toward Jesus and His disciples. But it was absent in the gospels as well. Yet there was one huge exception. The Roman Governor, Pilate, ordered the death of Jesus. However, John's report of that event shows Pilate to be quite an unwilling executioner. He tried all kinds of measures to avoid the deed, but was blackmailed with a threat that would have almost certainly led to his death. Pilate was almost a "sympathetic character". Jesus added to this perception stating that the one who had delivered Him to Pilate had the greater guilt. And that person was Caiaphas, the High Priest. It was the temple leadership who hatched the murderous plan and insisted on the death of Jesus. Still, I wasn't picking up on any hints regarding the beast.

There were even more problems with the Roman beast theory. Why would Yahweh destroy the instrument He was using for national judgment simultaneously to destroying the judged nation? Besides, Rome was not destroyed. In fact, Rome was at its peak of flourishing well into the second century AD and didn't fall until much later. In addition, the beast was prophesied to be destroyed by fire and Rome was not destroyed by fire. Things were not adding up. I felt stuck and realized I couldn't write about the beast, a central figure in eschatology, putting forth a concept the Bible did not support. I grappled with the idea that maybe the prophecies in the Bible regarding the beast weren't well aligned with history. Maybe the Bible was kind of "off".

In my searching for answers somewhere along the line, I ran across Adam Maarschalk's work on eschatology. He had come to the conclusion that the beast was first century zealot-led Israel. After a lot of skepticism and study, I realized he was correct. What I was missing before was the fact that the Bible is not about secular world history, but sacred Hebrew history. Israel won its independence from the third kingdom, Greece, and therefore independent Israel was the 4th Kingdom—the beast of Revelation.

Now everything checked out: The beast was destroyed by fire and Jerusalem was destroyed by fire. The 4th Kingdom was destroyed upon establishment of the kingdom of God and first century Israel was destroyed upon the establishment of the Kingdom of God. The beast was tyrannical and the temple leadership and the zealots were tyrannical. In fact, during the Roman and Jewish War, those who didn't join with the zealots were imprisoned or had their throats slit. Thousands of Jews were executed this way. Is this the beheadings mentioned in Revelation 20? It was staggering to see how completely things were fitting together now. P.P. #28 is titled "Ancient Israel was the Fourth Kingdom Beast, Not Rome."

P.P. #34 to #42 concentrate on The Beast. One thing that was difficult to give up concerning the common preterist Roman beast theory, was the popular notion that Nero was the 6th head on the beast and his name, reportedly, adds up to 666 in gematria. However, Adam Maarschalk has written an excellent paper on the seven member zealot dynasty which would have been well known among the Jews in the first century. One of the seven, Judas the Galilean, is referenced in Acts 5:37. As for the number of the beast, there's no need to appeal to gematria because, I believe, the Tanakh reveals the answer: QUOTE "the weight of gold that came to Solomon in one year was 666 talents of gold." (I Kings 10:14, 2 Chr 9:16). The king who split and destroyed his nation with lust, avarice and idolatry was emblematic of the first century leadership and godlessness that signaled the complete end of the Mosaic Covenant.

But what about the beast hating the harlot in Revelation 17? Did first century Israel hate itself? The answer is, "Yes." The Jews were divided into contentious parties. The elite temple and ruling classes, represented by the harlot of Babylon, were defeated by the ruthless zealots, symbolized by the beast, which took control of Jerusalem part way through the war, turning the temple into a "shop of tyranny". [Wars 4.3.7]. The zealots burned significant buildings around the temple, making it a wasteland even before the war began. [Wars 2.17.6] Later, they burned the sanctuary along with an adjoining building as a strategy to keep the Romans at bay during the final siege. [Wars 6.2.9] There are several quotes from Josephus reporting the fact that, from all appearances, the rebels seemed to be determined to put an end to Jerusalem, the temple and themselves.

Another detail we need to notice is the harlot was seated on seven hills and Jerusalem was located on seven hills. I was amazed by how the books of Daniel and Revelation became quite discernible when the beast was seen to be zealot-led Israel.

There is not a book in the world like the Bible. Prophecies, some of them made years before the event, are fulfilled in detail. Fulfilled prophecy engenders amazement and confidence we worship the true God who knows the end from the beginning. Sadly, church goers are still waiting for the fulfillment of promises accomplished years ago. Believers have already been restored to the Father as promised, through Christ. We are living in His invisible Kingdom and no waiting is necessary.

JOSEPHUS

To understand the dynamics of the Roman and Jewish war, knowledge of Josephus' "Wars of the Jews", is essential. There are other first century histories, but they likely draw heavily from Josephus' eye-witness account. The war was not a simple matter of the Romans against the Jews. Zealot factions battled with each other, causing extreme suffering in Jerusalem. Josephus often remarked that the citizens were actually eager for Roman incursions into the city to put an end to the starvation, fierce in-fighting, and horrible carnage.

Although every historian has bias, I believe Josephus, a military commander in the Jewish resistance and an eye-witness to the destruction of Jerusalem, is highly reliable. The explanatory power of his book, "The Wars of the Jews" is immense. To clarify, I am not trying to prove the Bible using Josephus' writings, rather his work elucidates the symbols and events in Scripture.

Archeologists agree as to the reliability of Josephus. His descriptions of the topography of Palestine, for example, are considered to be among the best. I believe it's providential that we have such an astute Jewish eye-witness to the war who was not a Christian. In this way, the parallels between Revelation and his histories can't be construed to be due to the bending of facts to conform to the the New Testament. Josephus was a Levitical Pharisee and the Levites were the highly educated teachers in Israel.

An example of the explanatory power of Josephus concerns the governor of the temple in AD 66. As governor and second in command of the temple, Eleazar ben Ananias had control of the coffers and temple military. To show his disdain of the Romans, he changed the law of Moses and prohibited gentiles from sharing in temple sacrifices. The Mosaic Law required non-Jews to have the same accessibility as Jews in temple worship. In addition, Eleazar began to focus his attention on war-making and the rebel priests followed his lead, turning the 35 acre temple complex into a fortress. This sounds very much like the Abomination that made the temple Desolate in Matthew 24 as well as a description of the lawless Man of Sin in 2 Thessalonians 2. P.P. #20 & #31 is titled "Man of Sin."

SATAN

Since the book of Revelation appears to contain the character Satan, I realized, reluctantly, I needed to treat this topic in my papers. From a young age, I knew I didn't need Satan to cause me to sin and I doubted anyone else did either. He just seemed to be an extraneous character, that I really didn't know what to do with. So in my writing, I had given scant attention to any mention of Satan. I had read the Bible enough to know that the fallen angel story in Eden was not in the Scriptures and the serpent in Genesis was called a "beast of the field", not a supernatural entity. In addition, the word "Satan" does not appear anywhere in Young's Literal Translation of the Bible.

A friend told me about Francis Beffert's manuscript on Satan and I was very eager to read it. It's posted at P.P. #64. A couple years later, I obtained a copy of Duncan Heaster's book, "The Real Devil" which is out of print, but available online. It treats all the overt references to Satan as well as the passages where Satan is not named, but assumed to be present in the text. I highly recommend this very enlightening work on this subject.

I learned the Hebrew word ha-satan, the satan, is morally neutral and simply means "the adversary". For example, the Angel of the Lord was the adversary, ha-satan, to Balaam in the book of Numbers. Yahweh disapproved of Balaam's heart attitude and sent His angel to stop him and his donkey. Translators simply and correctly, translated ha-satan, as "the adversary", to denote the angel's oppositional role. But in Job 1 and 2, the very same word, ha-satan, is rendered "Satan" conveying the incorrect meaning— the super-natural enemy of God.

Somewhere along the line, when the Jews were in captivity and under pagan rule, the idea of a supernatural enemy of Yahweh seeped into their consciousness. Through Bible translations, "Satan" was sporadically injected into the Tanakh. Then instead of ha-satan simply being translated as the adversary, translators chose whether to translate it as the correct common noun, adversary, or the invented incorrect proper noun, Satan. It should not be the prerogative of translators to make such decisions.

The concept of Satan appears to have entered into Judaism and thus into Christian thought through Zoroastrianism, a Persian dualistic religion. I have actually heard a Zoroastrian online proudly claim credit for Satan being in the Tanakh and the Christian Bible. Some people even believe Satan is the Prince of the Power of the Air, giving Satan the characteristic of omnipresence, a characteristic that belongs only to Yahweh.

So starting with P.P. #59, titled The Serpent in the Garden was Not Satan, I began a series of papers on this “invasive weed” in our Bibles. P.P. #60, is titled, “Problems with the Idea of Satan in the Old Testament”.

If Satan was the serpent in the garden, why was he called “a beast of the field”? Why are words like serpent, dragon, reptile, asp, adder, viper and sons of vipers used for evil human beings in the Bible and not Satan?

And if Satan was the serpent in the garden and the cause of the fall, why is he not named in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, (1 Chr) 2 Chronicles, Ezra, Nehemiah, Esther, (Job) Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, (Zach) Malachi? I name all of these books to make a point. One would expect the superhuman enemy of Yahweh, who was devising evil plans way back in Genesis, would be the subject in many of these books of the Old Testament. Instead, it's people who are front and center in these books and constantly called out for their godlessness. The Bible is a book about God and man, not God, man, and Satan.

Next was P.P. #61 “Problems with the Word Satan in the New Testament.” When Jesus told Peter, “get behind me Satan”, was Jesus calling Peter the supernatural enemy of God or an adversary to God's plan? The choice is obvious and telling. It's also notable that in Romans 5 where Paul speaks at length regarding the fall, he never even mentions Satan, let alone blame him for the fall. This also is very telling.

In the following documents, P.P. #62 to #70, I wrote about various passages where Satan is specifically named or assumed to be present in the text. This includes the book of Job, the temptation of Jesus, the “ruler of this world”, evil powers in heaven, The War in Heaven, Lucifer in Isaiah 14, and the beautiful fallen angel in Ezekiel 28.

The temptation of Christ is obviously the most problematic to interpret without a “Satan” character, but you can judge for yourself regarding our treatment of this important story. P.P. #63 is titled “Did the Devil Tempt Jesus?” The paper is more complete than the video. One aspect we cover is the meaning of the word “devil”. The Greek word diabolos is a word meaning “slandorous” and is usually translated “the devil”. In three instances the translators could not construe it to be a reference to a superhuman enemy of God so they translated diabolos correctly as slanderous. Here, again, we see translators over-stepping their bounds similar to the use of the word “Satan”.

It's our hearts, not Satan, that is deceitful above all things, and desperately wicked. (Jer 17:9). Jesus said that out of our hearts, not Satan, come the evils of the world. (Mt 15:19) The injection of Satan into the Bible removes something very important—man's full culpability for sin. Jesus said of the woman who anointed his feet with her tears, “Her sins, which are many, are forgiven, for she loved much. But one to whom little is forgiven, loves little” (Lk 7:47). The more we know how great a debtor we are, with no one else to blame, the more surrendered we can be to know God's boundless love. Does the concept of Satan detract from the most precious realization we can have?

MICHAEL HEISER

Adjacent to the character of Satan is the fallen angel story. A version of that narrative has recently been popularized by Michael Heiser in his book, “The Unseen Realm, Recovering the Supernatural World View of the Bible.” It has over 9,000 reviews on Amazon with a very impressive 5 star rating. His viewpoint has gained a sizable following among traditional Christians as well as preterist believers.

I have written on most of the key passages that Michael Heiser cites in his book. It appears his interpretations require the reader to wear “fallen angel glasses” adding unneeded layers of complication to the texts. Occam's Razor is the problem solving principle that recommends searching for explanations with the smallest possible set of elements. It emphasizes that “entities must not be multiplied beyond necessity”. I believe all 16 of Heiser's key passages I have examined multiply entities beyond necessity. Please see Preterist Papers #59-#74.

The fallen angel narrative is highly dependent on the extra-Biblical “Book of Enoch”, written sometime in the 400 years between the Old and New Testament. Most people have a vague notion of this story and falsely believe it's in the Bible. This book falsely claims to have been written by Enoch, an ancestor of Noah. The author appears to cash in on the moral authority and godly nature of Enoch, a mysterious character who, we're told in the Bible, did not die. The author of the book of Enoch constructed a kind of Bible-fan fiction that was apparently very popular in the first century, proving that, even in the first century, sex sells. In this story, the fallen angels, known as the Watchers, are lustful seducers of human women. However, in Daniel 4, the Watchers are faithful messengers of Yahweh who come to earth to carry out Yahweh's will—not seduce women. When extra-Biblical writings contradict the Word of God, it should invite extreme caution. But these

contradictions didn't seem to bother the unsavory characters who were advocates of the book of Enoch to whom Jude and Peter referred in their writings. The fictitious book of Enoch seems to be the source of the disrespect these wicked men heaped on Yahweh's devoted celestial angels referenced in Jude and 2 Peter 2 . P.P. #65 and #72. The book of Enoch may also be one of the sources of the Jewish fables Paul referenced in Titus and Timothy—(Titus 1:14-16, 1 Tim 1:4-7, 2 Tim 4:3-4).

Remarkably, Michael Heiser and those who hold his world view, claim that if you don't believe in Satan, along with a pantheon of gods, you don't have a supernatural world view. So they maintain that you can believe in God, Jesus, miracles, the inspiration of scripture and not have a supernatural world view. This is just plain illogical.

Even though Heiser rejected the idea that he was promoting polytheism, it's pretty difficult to deny. We believe that Psalm 82, where he reads into the text a council of sinful gods, is actually using the word *elohim* in a figurative way to indicate the authority of Israel's judges. It should be noted that the "gods" in Psalm 82, act suspiciously like corrupted powerful men. Please see P.P. #71 "Council of Gods or Council of Men?"

GENERAL CLOSING REMARKS

I'd like to close by making some observations regarding the interpretation of the book of Revelation.

#1. There are twelve references to "those who dwell on the earth" in Revelation. But everyone dwells on the earth, so what's the meaning of this phrase? It's a reference to the people of the land, the promised land and those people were the Jews. The national judgment in Revelation is about the Jews who rejected The Way, The Truth and The Life. If, when we read through the book, we cross out the word "earth" and write in "the land", the book makes much more sense. To the Jews, they were the ones who lived on "The Land". P.P. #51 is titled "Key Repeated Patterns of Revelation". To me, seeing these patterns is essential and solves many of the conundrums of the book.

#2. We need to interpret the kings of the earth similarly. They were kings of the land—the promised land, not Roman emperors. Revelation references a group of 7 kings and a group of 10 kings. As mentioned before, Adam Maarschalk's excellent paper on the seven member zealot dynasty explains the seven king reference. This family would have been well-known in Judea and we know this, because the first of the zealot family, Hezekiah, was apparently enrolled as a Jewish martyr. As for the ten kings, Josephus specifically named 10 generals, who were put in charge of the various territories of Palestine to execute the Roman and Jewish War. Three of these generals were ruthlessly killed and replaced by the zealots, whom we believe were the "little horn" of Daniel 7. All these "kings" were residents of "the land". There are several preterist papers on these topics.

#3. The word "saints" in Revelation pertains to the Jews. We need to read Revelation in light of Daniel 7. Daniel was concerned with his people, the saints. One group of saints received the kingdom and another group of saints were overcome by the little horn. In the Roman and Jewish War, believing Jews heeded Jesus' warning and escaped the tribulation. But some of the saints were caught up in the war. They were Jews who perhaps didn't believe Jesus until they saw His prophecies coming to pass all around them. These recent converts would have been among those who clung to the name of Jesus through the horrors of the war. Many were killed and many starved to death, but because of turning to their Messiah, they were those who came out of the great tribulation with their clothes "washed clean in the blood of the lamb" and would "hunger and thirst no more," P.P. #68 War in Heaven.

#4. It's true that Rome was located on seven hills, but so was Jerusalem. Jewish life centered on the Tanakh, their own history, and their own geography, not the Roman Empire or Roman Emperors.

#5. The word "nations" is used through-out Revelation, making the events seem to be geographically far-reaching. However, we have shown in P.P. #51, that, "nations" was a designation for the Jews. For example, The celebrants who came to Jerusalem for the feast of Pentecost in Acts 2, came from "the nations" and so were referred to as "the nations" (Rev 11:2). Also, Josephus reported the anti-Roman Jews who came to fight in Jerusalem during the war came from "all parts" of the country—P.P. #84. In addition, the repeated phrase "every tribe, people, tongue, and nation" in Revelation, should be treated similarly—a reference to the Jews.—P.P. #51

#6. The beast was characterized repeatedly as blasphemous and this is a perfect description of the entire demeanor of the zealots as reported by Josephus. P.P. #76. ("Evidence From Josephus Regarding the Beast")

#7. There was never Emperor worship in the Jerusalem temple. The temple was in the hands of the anti-Roman zealots, the entire duration on the war.

#8. Josephus often remarked about the delusion the rebels were under which bolstered their fierce fighting against each other and against the Romans. Apparently their interpretation of prophecy led them to believe they were fighting to rule the entire world. They, quite literally, had a "messiah complex".

#9. The purpose of Revelation is to reveal Jesus Christ— God's boundless loving mercy and His inevitable righteous judgment. It's important to keep this uppermost as we study this book.

I invite scrutiny and constructive criticism of my work. You can find Preterist Papers on YouTube, Rumble and preteristpapers.com, but please don't believe me or anyone else but prove all things for yourself with the help of your Heavenly Father.