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# *FULFILLED!* *Magazine*

EXPLORING AND PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST



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**4. Editor's Note**  
In this issue we are embarking on a series of articles dealing with the most divisive subject in preterism—the resurrection.

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Please renew your subscription!

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## *Reader Beware!*

The views expressed in these pages are those of the individual contributors and do not necessarily reflect the views of FCG or other contributors. FCG does not tell readers what to believe; rather, FCG provides readers with resources intended to aid in discovering biblical foundations informing what they believe. FCG strives to give readers something worthwhile to think about—we avoid telling them what to think. Please understand that we cannot vet every contributor’s various doctrinal positions or read every advertised book. We rely on you, the reader, to be a Berean: prayerfully discuss and examine all positions presented according to Scripture to establish any truth or application as you work out your own salvation with fear and trembling.

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## Editor's Note...

**B**ASED UPON THE READER surveys received thus far, the ranking for the eight listed columns (or potential columns) are as follows:

1. Life in the Kingdom
2. Objection Overruled!
3. Parting Thoughts
4. History of the End
5. Gleanings from the Past
6. Preterism 101
7. Perspectives
8. The Greek Column

The columns *Objection Overruled!*, *Parting Thoughts*, and *History of the End* are usually presented in each issue, with a fourth article on a random topic thrown into the mix as long as there is room. Because *Life in the Kingdom* ranked number one, I'll strive to include that topic more often. I was encouraged by the fact that *Life in the Kingdom* ranked number one because that indicates that readers are interested in more than just winning debates or defending their position. While the results and comments showed that readers are still interested in defending preterism, it is clear that they also want to know how to live the Christian life within the context of preterism.

After several years of inactivity with FCG's Facebook account, and nearly having the account disabled because it was obsolete, we have successfully updated the account and are beginning to post material once again. Adam Maarschalk is helping administer the account; actually, he is doing the lion's share of the work (I'm still fumbling my way around Facebook and remain confused). Adam has been posting discussion questions based on articles from the current issue of *Fulfilled!* Magazine. We invite you to visit our Facebook page and participate in the discussion.

While on the topic of discussing the articles in *Fulfilled!* Magazine let me remind everyone that, beginning with the 2020 Fall issue, each article is posted on our website and has a comment box at the bottom of the article. We welcome your comments, and I'm sure that the authors also appreciate them. Each article's web page also has a link to print a pdf of that article. To navigate to the individual article pages, from any page on our website click on the "FCG" menu item at the top of the screen, then hover over the "Fulfilled! Magazine" menu item to pull up the sub-menu. Click the appropriate "Previous Issues" link (each page has five years' of back issues). Once you're on the appropriate "Previous Issues" page, simply click on the cover image of your desired issue to open a table of contents for that issue. In the table of contents, you will find links to each article, links to the author's bio page, and a link to print a pdf of the entire issue if desired. Issues published prior to 2020 Fall still list the table of contents and have a link to print a pdf version of the issue, however, there are no individual article pages or pdfs for those earlier articles.

As always, we are grateful for your prayerful and financial support. Thanks also to those who have made FCG their designated charity for their Amazon Smile shopping. Participation has grown from Amazon sending us a few dollars

each quarter to sending us about one hundred dollars each quarter. The smile program doesn't cost shoppers anything—Amazon simply donates a portion of your purchase price from their profits to the charity of your choice. “The Preterist Community” team at Samaritan’s Purse is still accruing donations. We are approaching the \$8,000 mark. See page 2 for details on both the Samaritan’s Purse and Amazon Smile programs.

Blessings,

*Brian*

## Please Renew Your Subscription!

It has been well over a decade since we have purged our mailing list. Over the years, some of our readers have moved and have simply forgotten to notify us of their new mailing address. Others have changed their interests and are no longer interested either in preterism in general, or *Fulfilled!* Magazine in particular, yet have neglected to request being dropped from our mailing list. Because we do not charge for subscriptions there is no incentive for disinterested readers to ask to be removed from our mailing list. Therefore, over the years our mailing list can become bloated with names of those who are no longer reading the magazine.

In order to be good stewards of the resources that God provides, we are asking that everyone who is not a regular financial supporter of FCG, or who has not signed up for *Fulfilled!* Magazine within the last year to please “renew” your subscription by going to our website and filling out the sign-up form at:

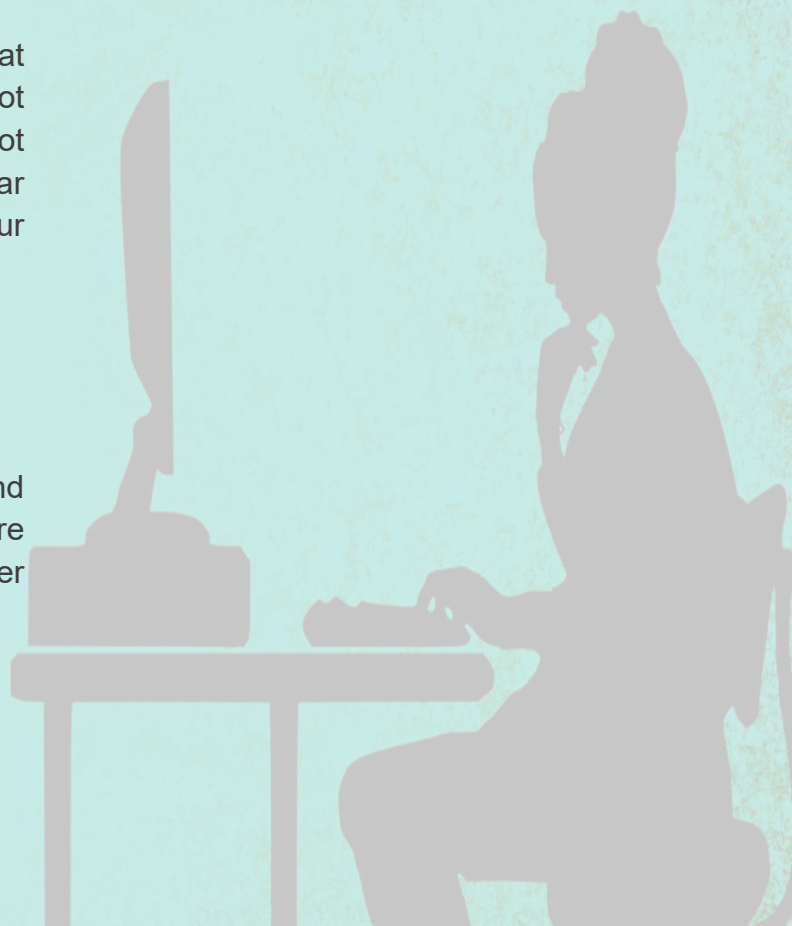
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# History of the End

**I**N OUR LAST ARTICLE, we noted that *Cestius Gallus* inexplicably withdrew from Jerusalem and suffered a miserable defeat at Beth-Horon (Oct 27, 66). Immediately afterward he sent swift messengers to Nero to inform him of the worsening rebellion in Judea, and to ask for reinforcements [*Wars* 2.558 (2.20.1)].

## Nero's Parousia to Greece

At that time (early Nov 66), Nero was in Greece participating in the games and art contests (*Wars* 2.558 [2.20.1]; 3.1-8 [3.1.1-3]). Vespasian and his legion of powerful soldiers accompanied Nero to Greece as his bodyguards. Nero remained in Greece for over a year (from Sept 66 until Dec 67). This extended visit of Nero to Greece was referred to by some of the contemporary Greek writers as the *parousia* (visitation) of Nero. It was not a one-day event, but instead an extended visit of a year and three months. Then in Dec 67, when Nero received word from Rome about a conspiracy against him, and a mutiny of some troops in the West, his "parousia" (extended visit) to Greece came to an abrupt end, and he hurried back to Rome.

This helps us understand that the *Parousia* of Christ was not a one-day event. It was an *extended visitation* for the purposes of relieving, rescuing, and rewarding His saints, as well as judging and pouring out His wrath on His enemies. That rescue of the saints and wrath-outpouring on the Jews obviously took longer than one day (or even one year) to accomplish. It was more like seven years (AD 66-73). For a detailed explanation of the meaning of *parousia*, see Adolf Deissmann's book, *Light From the Ancient East*, Chapter 4.

## Nero Sent Vespasian and Titus

As soon as Nero heard the bad news from *Cestius Gallus* (early Nov 66), he dispatched Vespasian to crush the rebellion (*Wars* 3.1-8 [3.1.1-3]). But it took several months for Vespasian and Titus to assemble their troops and plan their attack.

During that winter delay (Nov 66–Mar 67) the Zealots gathered in Jerusalem to organize their new government and select governors (generals) for each of the seven regions of Palestine (*Wars* 2.562-568 [2.20.3-4]; *Wars* 3.54 [3.3.5]). This was when Josephus was appointed general over the entire

Galilean region, with his strongest fortress in *Jotapata* in the middle of Galilee (*Wars* 2.573 [2.20.6]; 3.111 [3.6.1]; 3.141-142 [3.7.3]).

Vespasian sent his son Titus by fast boat to Alexandria in Egypt to fetch the fifth and tenth legions and march them quickly along the coast to Caesarea for the winter, and then on to Ptolemais in early Spring (*Wars* 3.8 [3.1.3]).

Meanwhile, Vespasian hurried through Greece to cross the Hellespont near Troas, and then followed the major trade routes through Turkey to reach Antioch (capital of Syria) by February 67, where the fifteenth legion and remnants of the twelfth legion were waiting (*Wars* 3:65 [3.4.2]; 5:41 [5.1.6]).

Vespasian spent the winter (Dec 66 to Mar 67) in Antioch meeting with his military advisors (including Agrippa II), planning his battle strategy, and assembling the legions, along with Agrippa's soldiers and cavalry and other auxiliaries and mercenaries sent from the surrounding nations which were allied with Rome. In the Spring (AD 67), Vespasian marched his assembled forces to Ptolemais to join with Titus' troops. This was a massive fighting force of almost 60,000 soldiers (*Wars* 3.8 [3.1.3]; 3.29 [3.2.4]; and 3.64-69 [3.5.2]).

## Roman Troops at Armageddon

Both *Cestius Gallus* (Fall 66) and Vespasian (Spring 67) assembled their troops at *Ptolemais*, the coastal city at

the edge of the Plain of Megiddo (Hebrew *Har-Magedon*, cf. Rev 16:16). Thus, the Romans launched their attack from Armageddon! The strategy of Vespasian was to eliminate all of the rebel forces from Galilee in the north and push them all toward Jerusalem in the south.

One of the most decisive battles in the Galilean campaign was fought at the mountain fortress of *Jotapata* where Josephus had his headquarters. After a siege of forty-seven days, Vespasian finally overwhelmed it and captured its commander *Josephus* (Aug 67). When brought before Vespasian and Titus, Josephus predicted that Vespasian would become emperor. Vespasian thought that was nonsense, but spared his life in order to see if the prediction might come to pass.

For the next two years Josephus was held in chains in the Roman camp, during which he wrote a lot of notes about the war, which he used afterward in Rome to compose his *Wars* (AD 78) and *Antiquities* (AD 93). Josephus was used as a

This helps us understand that the *Parousia* was not a one-day event.

## Vespasian Sent to Crush the Revolt

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hostage at first, and then as a voice to urge the Zealots to quit the rebellion. In AD 69, after four emperors died in quick succession (Nero, Galba, Otho, Vitellius), and Vespasian became Emperor, Josephus was then freed from his chains, adopted into Vespasian's *Flavian* family, and renamed *Flavius Josephus*.

During his military operations in Galilee (Mar–Nov of 67), Vespasian captured many Jewish prisoners, and held them captive at the stadium in Tiberias until they could be dispersed. Twelve hundred of the elderly were put to death. Six thousand of the youngest and strongest were sent to Corinth to dig the canal across the isthmus. The remaining 30,400 captives were sent to Agrippa II to be sold into slavery (*Wars* 3:540 [3.10.10]). Vespasian continued crushing all Zealot strongholds in Galilee, leaving no pockets of resistance behind, and pushing everything ahead of him toward Jerusalem. By November 67, Vespasian had subjugated all of Galilee.

### Zealots Prepare for the War

However, while Vespasian was up north in Galilee, armed groups of Jewish bandits and rebels plundered and pillaged all over the Judean countryside in the south. And during the winter (Dec 67–Mar 68), while the Romans were quartered in Caesarea, the Zealots were extremely busy stockpiling supplies and fortifying their defenses in Jerusalem. Refugees from Galilee and all over Palestine were fleeing to Jerusalem. Plus, many others from outside Palestine brought supplies to Jerusalem and joined in the war effort.

There were struggles for supremacy between the various Zealot leaders in Jerusalem, which left them a lot weaker than they would have been if they had united together against the Romans. As a result of that rivalry during the winter of Dec 67–Mar 68, the Zealots split into two factions: one under the leadership of *Eleazar b. Ananias*, and the other under *John of Gischala*.

Each of the Zealot leaders wanted to get into the top leadership position during the war, so that he could become the new world ruler after the Romans were defeated. They burned each other's supplies and killed each other's soldiers. They never imagined that their internecine strife weakened all of them so much that they were no match for the Roman

forces. They assumed (fatally) that God would not allow the Temple and Jerusalem to be captured by the Romans.

### Rebels Pushed Toward Jerusalem

In March of 68, Vespasian and Titus began their Spring campaign to clear out the resistance in all areas outside of Judea and drive them toward Jerusalem. Vespasian believed that once all the rebels fled to Jerusalem they would weaken themselves by internal fighting and thus make his task a lot easier. He was right. That is exactly what happened.

By the end of Spring (late May of 68), Vespasian had subdued all of Galilee, Samaria, Decapolis, Perea, western Judea, and Idumea. The stage was now set for the attack on Judea and Jerusalem. *Then Nero died* (June 9, 68), forcing Vespasian to suspend his operations until he could hear more about the situation in Rome. We will pick up at this point in our next article.

### A Closing Observation

It is extremely odd that Josephus never mentions Christians being involved on either side of the war (Jewish or Roman). He mentions *Pharisees*, *Essenes*, *Sicarii*, and *Zealots* as participating on the Jewish side, but there is nothing about any Christians contributing to either side, or even being present on the historical scene either during or after the war.

Furthermore, in my own studies of the first-century church in the book of *Acts* and other New Testament documents, I was bewildered by the

radical contrast between the intense missionary and literary activity of the saints before AD 66, and their *utter silence* and *apparent absence* after AD 70.

And there are many Christian historians and patristic scholars who likewise note that all mention of Christians and their activity "*vanished without a trace*" (Hans Conzelmann) and were "*nowhere to be found*" (Charles Hill) after the Zealot rebellion began in AD 66.

That was a very *strange silence* and *absence*. What caused it? Our previous articles have shown that there must have been a rapture. If you wish to know more about that, simply send me an email request for all of the historical documentation for it. ✚

It is extremely odd that Josephus never mentions Christians being involved on either side of the war (Jewish or Roman).

# Objection Overruled!

What Do

The following was posted on a website in objection to preterism:

*“Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things shall come upon this generation.” (Matt 23:34-36).*

Notice that it was “this generation” that murdered Zechariah, the son of Berechiah. The problem is that this murder took place 400 years earlier as recorded in 2 Chronicles 24:20-21. This tells us that Matthew’s use of the term ‘generation’ means something different than a mere life span of the people who were living at that time.”

**I T IS INTERESTING THAT** futurists commonly tell us, “The Bible says what it means and means what it says,” and, “we have to take the Bible literally.” Yet, futurism refuses to accept biblical time statements for what they say and normally mean. In fact, futurists redefine an entire vocabulary of words. *Soon* cannot mean soon. *At hand* cannot mean imminent. *Shortly* does not mean quickly. And *this generation* cannot mean, well, this generation.

Please understand that the only reason why people today look to redefine “this generation” to mean something other than Jesus’ contemporary generation is because of a preconceived eschatology. Because their concept of the nature of the Lord’s coming did not happen in that first-century generation, they redefine “this generation.” Because the Lord did not come—as they perceive that coming to be—shortly, they change the meaning of *shortly*, *at hand*, and *quickly*.

The amazing thing is, however, that while they tell us that *this generation* did not mean Jesus’ generation, many commonly tell us it is our “this generation”! While they tell us that *at hand* did not mean imminent in the first century, it does mean that now. While *shortly come to pass* did not mean it would happen shortly back then, it does mean that it will happen in our generation. But let’s look closer at the objection.

To examine and respond to the objection, thus establishing the correct meaning of *this generation*, we must examine some facts from the text:

1. Jesus said to the Jews standing around Him in the temple at that time: “*fill up then the measure of your father’s guilt.*”
2. “*All of these things will come upon this generation.*”

Jesus chronicled how throughout Israel’s history, the Jews had killed the prophets, and said that the people around Him at that time, would fill up the measure of that past internecine history: “*you bear witness that you are the sons of those who killed the prophets; fill up then the measure of your father’s guilt*” (Matt 23:31-32).

Jesus said that the people around Him—His contemporary generation—would fill up the measure of their forefather’s guilt, the guilt of killing the prophets. Jesus’ words establish an organic unity between the Old Testament martyrs and their killers. How would those people fill up the measure of their father’s blood guilt? Jesus is clear:

*Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. (Matt 23:34-35)*

So, the measure of blood guilt would be filled up by “this generation” *by killing the apostles and prophets that Jesus would send*. This raises some serious questions:

**First**, if one extrapolates “this generation” to some yet future time, it means that they must believe that in that proposed future “this generation” Israel finally fills up the measure of their sin *by killing the apostles and prophets sent by Jesus*. I have never encountered a futurist willing to accept the implications of this.

Would the objector say that there are living apostles and prophets being sent by Jesus today? If we still have living apostles and prophets of Jesus alive today, where are they? If they are truly apostles and prophets sent by Jesus then they are, by the very nature of the case, inspired, authoritative, and infallible! If the time (generation) of the apostles and prophets was Jesus’ generation, and there are no apostles and prophets of Jesus today—and there are not—then of necessity Jesus’ generation was the generation to fill up the measure of their sin. That was the generation upon whom the judgment would come.

**Second**, does the Bible tell us when Israel’s blood guilt would be filled up by killing Jesus’ apostles and prophets? Read 1 Thessalonians 2:14-16:

Yet, futurism refuses to accept biblical time statements for what they say and normally mean.



## Does “This Generation” Really Mean?

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*For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.*

Could language be any clearer? Paul is clearly echoing Jesus’ temple words.

- Just as Jesus said that Israel had a history of killing the prophets, Paul said the same.
- Just as Jesus knew the Jews would kill Him, Paul lays that guilt at their feet.
- Just as Jesus said that the Jews would kill his apostles and prophets, Paul said the Jews were currently killing the apostles and prophets of Jesus.
- Just as Jesus said that Jerusalem would fill the measure of their father’s blood guilt, Paul said of the Jews, they “fill up the measure of their sins.”
- Just as Jesus said, “all of these things shall come upon this generation,” Paul said, “wrath has come upon them to the uttermost.” The Greek of the text is very graphic, conveying the image of an imminent destruction.

The correlation between Matthew 23 and 1 Thessalonians is undeniable. That correlation proves that Jesus was indeed speaking of His contemporary generation. The fact is that since that generation was to fill the measure of her sin, then it logically follows that, “all of these things shall come upon this generation” refers to that same first-century generation. And there is more—actually, much, much more.

In Revelation, we find the Father—who knew the day and the hour of the end—telling the Son to inform the churches that, “these things must shortly come to pass,” for, “the time is at hand” (Rev 1:1-3). “These things” included the judgment of the persecutorial harlot city “Babylon”—“the hour of her judgment has come” (Rev 14:6f). So, *Who is This Babylon?*

- It was the city that killed the Old Testament prophets (Rev 16:6).
- It is the city, “Where the Lord was crucified” (Rev 11:8).
- Babylon was the city guilty of “all the blood shed on the

earth” (Rev 18:20-24). In Matthew 23:35, Jesus said Jerusalem was guilty of shedding all the blood shed on the earth.

- Babylon killed Jesus’ apostles and prophets (Rev 18:20-24). Jerusalem was the city guilty of killing the apostles and prophets of Jesus” (Matt 23:34f).
- It is the city whose cup of sin for shedding all of that blood was now full (Rev 17:6f).
- The judgment of that city was coming soon, shortly, and was at hand (Rev 14:6-8/ 22:6-20).

We thus have in Revelation every constituent element that Jesus spoke of in Matthew 23, (and by Paul in 2 Thess) as He condemned the Jews for their long history of shedding innocent blood and as He predicted that they would kill His apostles and prophets.

Finally, consider that in Luke 18:8 Jesus said: “Will not God avenge the elect who cry to Him day and night? Verily I say unto you, He will avenge them shortly.” The Greek translated as “shortly” is *en taxei*, a term that never speaks of rapidity of action versus imminence of occurrence. When one considers this text in light of Matthew 23, 2 Thessalonians, and Revelation, there is no basis whatsoever to change the meaning of “this generation” from Jesus’ contemporary generation and apply it to some yet future time.

For the objection above to be valid, it would have to be proven that Jesus was speaking of some other people, some other generation from that

spoken of by Paul and by John. Yet, both Paul and John speak of the same blood guilt, the same perpetrators of the blood guilt, the same victims of the persecution and the same temporal framework for the vindication of the martyrs and the judgment of the persecutors. There is literally not a syllable of support for such a dichotomization.

We have thus established that it was that first century “this generation” Jerusalem that would fill the measure of her blood guilt, and we have proven that judgment on her was to be in that generation. Thus, the objection is overruled!

See my book, *Who Is This Babylon?* for an in-depth discussion of the avenging of the blood of the martyrs. In that book, I demonstrate that it is exegetically untenable to posit Matthew 23 or any of the Bible prophecies of the last days’ avenging of the martyrs to any other time than AD 70.



The correlation between Matthew 23 and 1 Thessalonians is undeniable. That correlation proves that Jesus was indeed speaking of His contemporary generation.

**WE ARE ALL FAMILIAR** with the story of the two on the road to Emmaus, commiserating the events of Christ's crucifixion. When Jesus, who had come alongside them in their travels, asked them what they were talking about, the text states:

*And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. (Luke 24:17-21 ESV)*

Because we know the end of the story, I believe that we may too easily miss the emotion of the moment. Note that the two stood still, looking sad. Also note their statement, "But we had hoped . . .". Christ's crucifixion had completely crushed their hopes. We don't know how long these two had been followers of Jesus, but even if they hadn't been with Him for the duration of His ministry, they surely had heard the accounts of all that Jesus had done from His long-term disciples. They considered Him a prophet mighty in deed and word before God and all the people. These two travelers very possibly were among the crowd during Christ's triumphal entry into Jerusalem just a week prior to His crucifixion. Imagine the euphoria experienced by those shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!"

Their euphoria was based not only on the previous few years of Jesus ministry, but also upon their belief that Jesus was the promised messiah. This promise of a messiah was woven into the very fabric of Israelite life, a tapestry that had been woven by the prophets for over 2,000 years. According to how some of the religious leaders interpreted Daniel's seventy weeks, the messiah was due to appear during the time that Jesus came on the scene.

When this storyline is coupled with the fact that since the Jews' return from Babylonian captivity they had always

been subjected to foreign rule, and the prophets had foretold the time when Israel and Jerusalem would once again be exalted among the nations, we perhaps can begin to sense the building excitement among those who believed Jesus to be the messiah.

At first there was skepticism in some (*can anything good come out of Nazareth?*). After all, there had been many potential messiah candidates over the centuries, but none of them panned out. But over time, Jesus proved to be different than the others. He healed the sick and raised the dead like the prophets of old had done. He spoke with the wisdom of Solomon (*render to Caesar the things that are Caesar's, and to God the things that are God's*). He spoke with authority, not as the religious leaders of the day. Many came to believe as did Peter, "You are the Christ [Messiah], the Son of the living God." Among them were the two who traveled the road to Emmaus that day.

Furthermore, after Peter's confession regarding Jesus, He had mysteriously told His disciples to not tell anyone else.

During the triumphal entry, however, He was prominently entering Jerusalem with the crowd publicly proclaiming Him as the promised king of Israel. He was crossing the Kidron Valley toward Jerusalem on a donkey as both David and Solomon before Him had done. And as Matthew informs us, Jesus was fulfilling Zechariah's prophecy (Zech 9:9). At long

last, the hopes of Jesus' disciples for the last three years, and the hopes of national Israel for centuries were about to be gloriously fulfilled! Imagine the excitement and euphoria.

But then the unexpected happened. A mere week after the fever-pitched triumphal entry, with the crowds announcing Jesus as the promised Messiah from the line of David, He was dead, crucified as a common criminal by the Roman governing authorities. In what seemed an instant, the hopes and excitement of His followers were vaporized. It is here that we pick up with the two on the road to Emmaus.

We can only surmise the content of their discussion prior to Jesus joining them. Surely they were elaborating on the theme "we had hoped." Obviously, they no longer believed Jesus was the promised Messiah, as the past tense "we had hoped" indicates. Did they question how they could have allowed themselves to get caught up in a false-messiah

Obviously, they no longer believed Jesus was the promised Messiah, as the past tense "we had hoped" indicates.

# We had hoped he was the one . . .

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*Fulfilled! Magazine*

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movement? How could they have believed that Jesus was a mighty prophet before God? Did they wonder where they had gone wrong, how had they missed God's plan? I think it is not far-fetched to believe that these types of thoughts raced through their minds.

Their hopes had been so crushed—they were so disabused of the notion that Jesus was the Messiah— that even the strange report of the women claiming to have seen angels at Jesus' tomb declaring that Jesus was alive sparked no hope within them. What did they think of the women's claim? "And now, to add insult to injury, someone has stolen His body. Even if He wasn't the Messiah, He was a good man. Couldn't God allow Him to rest in peace?"

Thankfully, the story doesn't end there. We know why the tomb was empty, and we are all familiar with how Jesus came alongside them and explained all these events from the Scriptures.

Just as the disappointment and shattered hopes of the two on the road so clouded their minds that they could not imagine that this was all part of God's plan, so we experience times in our lives when we find ourselves on a personal "road to Emmaus." The life that we thought God was leading us to, the ministry that we were sure He had called us to, has vaporized before our eyes. We may become so disillusioned, and discouraged that even hints of a resurrection ("the angels said He was alive") are lost on us. These hope-crushing twists of fate come in many forms: a failed relationship; an unsuccessful ministry; unanswered prayer; the seeming absence of God's presence. For some, perhaps preterism itself has become that disappointment. How many have embraced the preterist view with the excitement of Andrew (we have found the Messiah), only to become discouraged and disillusioned by the rejection from without and the factions within (we had hoped . . .)?

Thankfully, none of our stories end there. You see, we serve the same God as those two on the road to Emmaus. That doesn't guarantee that only a few days after our hopes are shattered that there will be a miraculous resurrection. But we are guaranteed that God works all things together for good,

and that His plan will succeed. We must come to realize that our definition of success is very often not God's definition. That is much easier said than done, but when we can clear our hearts and minds enough to think the matter through, whose success would we prefer, ours or God's?

I'm not saying that preterism is going to miraculously win the day. Nor am I saying that your Emmaus Road experience will see a sudden turnaround like the two travelers experienced. I'm simply saying that we need to remind ourselves that God is in control, and, despite the circumstances, His plan will succeed. We need to say with the psalmist,

*This is my comfort in my affliction,  
that your promise gives me life.* (Psalm 119:50 ESV)

Furthermore, we need to remind ourselves that many of the Old Testament saints did not see the promise fulfilled during their lifetimes:

*And all these, though commended through their faith, did not receive what was promised . . .* (Heb 11:39)

According to the remainder of Hebrews 11:39, those promises were fulfilled during the lifetime of the New Testament saints. We have the record of those fulfillments, and the record of the two travelers to Emmaus, as testimonies to us that even if our hopes are dead and buried,

we can trust that God is still at work. We may not see all of the fulfillments in this life, but we can trust that God's plan will not be thwarted. ✝

We must come to the realization that our definition of success is very often not God's definition. That is much easier said than done, but when we can clear our hearts and minds enough to think the matter through, whose success would we prefer, ours or God's?

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## Gleanings from the Past

**St. Athanasius**, also called Saint Athanasius of Alexandria or Saint Athanasius the Apostolic, (born c. 293, Alexandria—died May 2, 373, Alexandria; feast day May 2), theologian, ecclesiastical statesman, and Egyptian national leader. He was the chief defender of Christian orthodoxy in the 4th-century battle against Arianism, the heresy that the Son of God was a creature of like, but not of the same, substance as God the Father. His important works include *The Life of St. Antony*, *On the Incarnation*, and *Four Orations Against the Arians*.  
 (Britannica)

**T**HE FOLLOWING EXCERPT IS from Athanasius' work *On the Incarnation*, in which he argues against the Jews that Christ, their promised messiah, had indeed come in the flesh. We can clearly see that he viewed the events accompanying the destruction of Jerusalem in AD 70 as a "coming" of Christ—whether a continuance of His first coming or the fulfillment of His second coming I don't assume to know. Nevertheless, we can see that many items the Jews (and futurism) were still looking to be fulfilled had, according to Athanasius, already been fulfilled. We are not claiming that Athanasius was a full preterist, nor that we agree with all of his theology, but offer the following as evidence that partial preterist views were held by some during the earliest centuries of Christianity.

Partial preterist views were held by some during the earliest centuries of Christianity.

(39) But surely they [the Jews] cannot fight against plain facts. So it may be that, without denying what is written, they will maintain that they are still waiting for these things to happen, and that the Word of God is yet to come, for that is a theme on which they are always harping most brazenly, in spite of all the evidence against them. But they shall be refuted on this supreme point more clearly than on any, and that not by ourselves but by the most wise Daniel, for he signifies the actual date of the Savior's coming as well as His Divine sojourn in our midst. "Seventy weeks," he says, "are cut short upon thy people and upon the holy city, to make a complete end of sin and for sins to be sealed up and iniquities blotted out, and to make reconciliation for iniquity and to seal vision

and prophet, and to anoint a Holy One of holies. And thou shalt know and understand from the going forth of the Word to answer, and to build Jerusalem, until Christ the Prince." In regard to the other prophecies, they may possibly be able to find excuses for deferring their reference to a future time, but what can they say to this one? How can they face it at all? Not only does it expressly mention the Anointed One, that is the Christ, it even declares that He Who is to be anointed is not man only, but the Holy One of holies! **And it says that Jerusalem is to stand till His coming, and that after it prophet and vision shall cease in Israel!** David was anointed of old, and Solomon, and Hezekiah; but then Jerusalem and the place stood, and prophets were prophesying, Gad and Asaph and Nathan, and later Isaiah and Hosea and Amos and others. Moreover, those men who were anointed were called holy certainly, but none of them was called the Holy of holies. Nor is it any use for the Jews to take refuge in the Captivity, and say that Jerusalem did not exist then, for what about the prophets? It is a fact that at the outset of the Exile Daniel and Jeremiah were there, and Ezekiel and Haggai and Zechariah also prophesied.

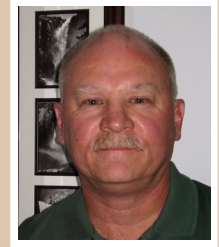
(40) So the Jews are indulging in fiction, and transferring present time to future. **When did prophet and vision cease from Israel? Was it not when Christ came, the Holy One of holies? It is, in fact, a sign and notable proof of the coming of the Word that Jerusalem no longer stands, neither is prophet**

## Athanasius

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**raised up nor vision revealed among them. And it is natural that it should be so, for when He that was signified had come, what need was there any longer of any to signify Him?** And when the Truth had come, what further need was there of the shadow? On His account only they prophesied continually, until such time as Essential Righteousness has come, Who was made the Ransom for the sins of all. For the same reason Jerusalem stood until the same time, in order that there men might premeditate the types before the Truth was known. So, of course, once the Holy One of holies had come, both vision and prophecy were sealed. **And the kingdom of Jerusalem ceased at the same time, because kings were to be anointed among them only until the Holy of holies had been anointed.** Moses also prophesies that the kingdom of the Jews shall stand until His time, saying, “A ruler shall not fail from Judah nor a prince from his loins, until the things laid up for him shall come and the Expectation of the nations Himself.” And that is why the Savior Himself was always proclaiming “The law and the prophets prophesied until John.” **So if there is still king or prophet or vision among the Jews, they do well to deny that Christ is come; but if there is neither king nor vision, and since that time all prophecy has been sealed and city and temple taken, how can they be so irreligious, how can they so flaunt the facts, as to deny Christ Who has brought it all about?** Again, they see the heathen forsaking idols and setting their hopes through Christ on the God of Israel; why do they yet deny Christ Who after the flesh was born of the root of Jesse and reigns henceforward? Of course, if the heathen were worshipping some other god, and not confessing the God of Abraham and Isaac and Jacob and Moses, then they would do well to argue that God had not come. But if the heathen are honoring the same God Who gave the law to Moses and the promises to Abraham—

What more is there for their Expected One to do when he comes? To call the heathen? But they are called already. Or destroy death? It is already destroyed. What then has not come to pass that the Christ must do?

the God Whose word too the Jews dishonored, why do they not recognize or rather why do they deliberately refuse to see that the Lord of Whom the Scriptures prophesied has shone forth to the world and appeared to it in a bodily form? Scripture declares it repeatedly. “The Lord God has appeared to us,” and again, “He sent forth His Word and healed them.” And again, “It was no ambassador, no angel who saved us, but the Lord Himself.” **The Jews are afflicted like some demented person who sees the earth lit up by the sun, but denies the sun that lights it up! What more is there for their Expected One to do when he comes? To call the heathen? But they are called already. To put an end to prophet and king and vision? But this too has already happened. To expose the Goddenyingness of idols? It is already exposed and condemned. Or to destroy death? It is already destroyed. What then has not come to pass that the Christ must do?** What is there left out or unfulfilled that the Jews should disbelieve so light-heartedly? The plain fact is, as I say, that there is no longer any king or prophet nor Jerusalem nor sacrifice nor vision among them; yet the whole earth is filled with the knowledge of God, and the Gentiles, forsaking atheism, are now taking refuge with the God of Abraham through the Word, our Lord Jesus Christ.

Surely, then, it must be plain even to the most shameless that the Christ has come, and that He has enlightened all men everywhere, and given them the true and divine teaching about His Father.

Thus the Jews may be refuted by these and other arguments from the Divine teaching. †

(Accessed on *Christian Classics Ethereal Library*—<https://ccel.org>; emphasis added)

## Parting Thoughts

**H**ELLO ALL YOU GROOVY, beautiful, intelligent people! It is time once again for the somewhat enlightening, always entertaining “last page.” Being on the last page is like batting in the bottom of the ninth in the World Series. I’m either going to strike out and go back to the dugout a loser or hit a grand slam. So, let’s find out!

My last several issues dealt with Zionism from a session I taught earlier this year. Since I have received emails from some of you asking about Scofield and Darby, I am going to depart from “regularly scheduled programming” and inject information about these two individuals into my next two issues. We will turn our attention to how Zionism infiltrated the western Church.

There was nothing organic or spiritual about the sudden spread of Zionism in the mid-late 1800s. Someone had to be pushed, coerced, blackmailed, bribed, paid off, or deceived into spreading this anti-Christ doctrine. If the Wizard of Oz taught us anything, it was that there is always someone behind the curtain.

Unfortunately, fundamentalism was itself infiltrated and hijacked, consistent with the Rothschild strategy of funding both sides of every war since Napoleon. Fundamentalist churches were targeted to enlist their support for the Zionist agenda. The two principal agents in this scheme were John Nelson Darby (1800-1882) and Cyrus Scofield (1843-1921). What Darby planted, Scofield watered and disseminated. The theology they developed served the Rothschild Agenda by making several claims:

- God wanted the Jews to return to, and take over, Palestine.<sup>1</sup>
- God had two plans of salvation—one through Jesus Christ, the other a guarantee reserved for Jews, His “Chosen People.”
- Christians should not involve themselves in politics, education, business, or the arts, as these are “worldly” matters that should be left in the hands of “worldly” people. (The consequences of this doctrine are very visible in American culture today.)
- God deals with mankind differently during different historical time frames or “dispensations,” of which there are seven. The current one, “Grace” under Jesus Christ, is merely the sixth of the seven dispensations.

There was nothing organic or spiritual about the sudden spread of Zionism in the mid-late 1800s.

- The Christian Church is doomed to inevitable failure, which will bring the Dispensation of Grace to a close.
- The end of this dispensational age will be marked by the Tribulation—worldwide persecution under the Antichrist for a period of seven years; however, Christians need not concern themselves with this, since Jesus will “rapture” believers off the Earth and they won’t be around to experience it.
- Earth will then experience a Jewish era; Jewish ritualistic animal sacrifices will be reinstated; Jesus will reign for a thousand years from Solomon’s rebuilt temple in Jerusalem.

These doctrines, whose main outcome was “Christian Zionism,” might seem boring to atheists and agnostics, but they are relevant to the state of the world. They were, and are, espoused by celebrity-status puppets like Hal Lindsey, Pat Robertson, and John Hagee, in the best-selling Tim LaHaye *Left Behind* book series, and in the prevailing views of many conservative evangelical churches. Without these ideas being spread like a virus, there might have been no Israeli state created in 1948, no 9/11, and no Middle East wars.

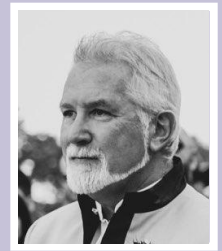
Before proceeding, I’m aware that some readers may be encountering this worldview for the first time, so I’ll take a moment to “begin at the beginning.” (Remember, this is my opinion and not those of *Fulfilled!* Magazine or its publisher.) The United States, and much of the world itself, is run by an incalculably wealthy oligarchy known as, among other names, the Globalist/Deep State/Khazarian Mafia/WEF. The trappings of “democracy” are an illusion; the oligarchy operates behind the scenes, choosing presidents and prime ministers long before the public goes to the polls. It owns and controls the Central Bank, most of the “Fortune 500” corporations, Vanguard and Black Rock investments, and the mainstream media (CNN, Fox, BBC, etc.), the latter being crucial to keeping the agenda, and the oligarchy itself, concealed from public awareness. It assassinates leaders who refuse to accept the petrol dollar. It coordinates its global policies through international organizations such as the Bilderbergers, Trilateral Commission, and an upper, exclusive level of Freemasonry. The cabal’s highest identifiable human center is the Rothschild banking dynasty. But the oligarchy is not

## Zionism in the Western Church

T. J. Smith

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only about materialistic matters such as money and power; like the universe itself, it possesses a spiritual dimension: its outlook is *satanic*, which largely accounts for Western culture's rapid moral descent. By the way, you don't need an active Lucifer to have people acting as if he exists. All you need is people following the wicked paths of satanism, therefore "keeping the faith" of hatred and evil.

The ultimate goal of the New World Order-Klaus Schwab-Gates-Rothschild-Rockefeller-Great Reset gameplan is a world government. This strategy was the reason:

- the Rothschilds committed their fortune to the Zionism agenda, beginning no later than 1829
- Theodor Herzl began hosting the World Zionist congresses in Basel, Switzerland in 1897
- the British government was persuaded to issue the Balfour Declaration to Lord Walter Rothschild in 1917, promising the Zionists "establishment in Palestine of a national home for the Jewish people" in exchange for the Zionists bringing America into World War I on Britain's side.

However, Zionist seizure of Palestine could not have occurred without the consent and cooperation of the world's Christian community. Given the centuries-old conflict between Jews and Christians, it was necessary to remold Christian theology to accommodate the Rothschild plan. Cyrus Scofield and his reference Bible came on the scene for this express purpose.

Ok, that's it for this issue! Next issue I will discuss Scofield's Bible.

A couple of thoughts before we finish: remember there is a term for an occurrence of a word found only once in Scripture. That word is derived from the Greek words *hapax* (once), and *legomena* (from the root *lego* - "I speak"). The term *hapax legomena* refers to words (written or spoken) that are found only once in the Bible. The Greek New Testament contains 686 local *hapax legomena*, which are sometimes called "New Testament hapaxes." Sixty-two of these occur in 1 Peter and 54 occur in 2 Peter. Naturally, Paul led the pack with the most hapaxes, followed by Luke in his Gospel and Acts. This is interesting as the two most educated Jewish men who contributed to the New Testament were influenced by Greek Philosophers like Aristotle, Plato, and Socrates.

Not that they studied these philosophers, but rather that the works of Aristotle, Plato, and Socrates had permeated Jewish culture to the point that Paul and Luke (Peter, Matthew, John, and Mark as well) could draw on that influence to explain their Gospel and Epistle concepts. The Hebrew Scriptures contain over 400 hapaxes (some claim 1480 plus). You can learn more at the Jewish Encyclopedia online. This is one of the things that makes studying so exciting for me, finding hidden gems to polish.

Finally, speaking of hidden gems, I wanted to remind you about the new Bible translation by Mr. and Mrs. Joshua Bariova: "*The Fresh Agreement*." This work is spot-on for the preterist view and is intellectually honest with matters not pertaining to end-times. It is a valuable tool in gaining one more aspect of Scripture you may not find in the ESV, CJB, or even the Kingdom Bible. Solid work. Probably not without its own issues or controversy, but that is why we use numerous translations, isn't it? When Gary Parrish, Michael Day, and Terry Kashian produced the Kingdom Bible, with the help of dozens of volunteers, that was special. The opposite of that feat would be one person accomplishing it. Joshua has done just that, along with his talented wife editing and keeping

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Joshua jacked with caffeine! Please consider contacting the Bariovas and purchasing one of these "*Fresh Agreement*" New Testaments (I even dig the title!).

Here is his email address: Joshua\_Bariova@outlook.com. Maybe some of you publishers like Ed Stevens or Don Preston, or those teachers with websites or facebook pages like Micah Stephens, Daniel Morias, Adam Maarschalk, or Charles Meek, would like to get involved with a link on your website or page? I read on Facebook where preterists are asking for a preterist viewpoint Bible. This and the Kingdom Bible are two I can highly recommend! Until next time, TJ ✚

1. Space prohibits me from documenting all the items listed in this article. If you would like more details please email me at: tjmusic@yahoo.com

## In This Issue:

Vespasian Sent to  
Crush the Revolt

What does “This  
Generation” really  
mean?

We had hoped He was  
the one

Zionism in the Western  
Church

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## Preterism . . . *it's about time!*

*It's about the time Jesus told His disciples that He would return—this (His) generation!*

*It's about the time the New Testament authors told their readers Jesus would return—  
soon, near, at hand, shortly!*

*It's about time for a scriptural explanation other than delay!*

*It's about time for a “last days” view that doesn't conjure up gaps and parenthetical ages!*



**Preterism**  
Preterism

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