

FULFILLED! Magazine

PROCLAIMING THE GOOD NEWS OF FULFILLED PROPHECY AND LIFE IN CHRIST

Choose this day whom you will serve:

The World

Pandemic

Quarantine

Fear

Death

*Government
Conspiracy*

Christ

Redemption

*Who shall separate us from
the love of Christ
(Rom 8:35)*

*Perfect love casts out fear
(1 John 4:18)*

*Do not fear those who kill the
body but cannot kill the soul
(Matt 10:28)*

*But You, O LORD, shall laugh
at them: You shall have all
the nations in derision.
(Ps 59:8)*



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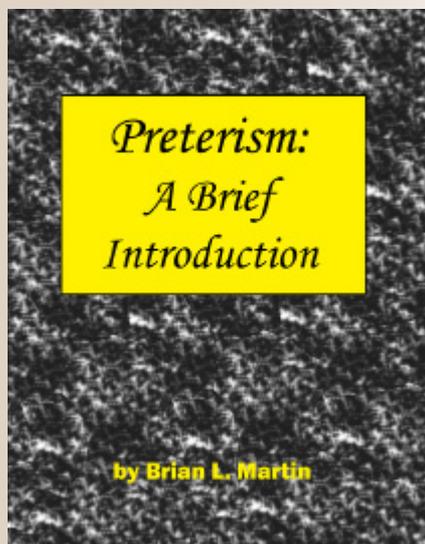


Calling All Full-Preterists: If you, like so many out there, are looking for others of similar eschatology, this is for you. To decide if you would like to take part in a program of networking full-preterists in the US and Canada together in specific locales, please take a moment to read about the database Tony Denton is compiling on his web site:

ASiteForTheLord.com

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Preterism: A Brief Introduction

This concise, 20-page booklet covers the basics of preterism:

- Literal vs. Spiritual Fulfillment
- Audience Relevance
- Timing Passages
- Apocalyptic Language
- Cloud Comings

Available to download and print at:

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(Please note that this booklet is currently not available from FCG.)

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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...

TO SAY THAT THINGS have changed since the previous issue would be quite an understatement! The world is in the grasp of a pandemic, with large swaths of civilization practicing some level of quarantine and social distancing. Kayla and I have been busy around the yard and, other than making fewer trips to town, life seems pretty normal to us.

As preterists, we understand that COVID-19 is not the beginning of Revelation's plagues or a harbinger of the end-times. We also tend to not simply accept the popular theories espoused by the "experts," preferring rather to consider all the views and then come to our own conclusions. As part of this iconoclastic community I have received a number of links to articles and videos about the "truth" behind the pandemic. While I don't simply accept the views of those "experts" either, I'll admit that I am becoming less concerned about the virus itself than with the resulting governmental intrusions into our lives. Nevertheless, God is sovereign, and He has all things under control. Although He typically never does things the way we would have done them, in the final analysis His ways prove to be—as the heavens are higher than the earth—higher than our ways! Thankfully, we are not working all things according to our wills.

On a more personal note, another change that has taken place is that I have retired. Prior to retiring, I had more than one retiree tell me that the dreams of all that excess time available for learning a new language, learning to play the violin, and travel the world, will never be realized. Instead, I would wonder where I ever found the time to go to work. Well, I must confess that those were words of wisdom. I wake up each morning with plans for great accomplishments for that day, and go to bed wondering where the day went. But I am making progress (albeit more slowly than I'd prefer) on a number of fronts, as evidenced by the new layout

in this issue.

In the previous issue I wrote, "Though the resurrection is a core issue within preterism, and one which weighs heavy on my heart, my desire is to steer the magazine back toward a greater variety of content." Toward that goal I've asked Ed Stevens to begin a new series of articles focused on the history of the New Testament generation. Ed has touched upon this topic in the past, but having listened to a number of his podcasts I know that there is a wealth of content to be shared. TJ Smith is also heading up a new column titled "Parting Thoughts" (the last column in each issue), in which he will be sharing thoughts on a variety of preterist topics, as he outlines in this issue's article. Because TJ's sense of humor typically shows in his writings, I think readers will enjoy finishing each issue with some lightheartedness after some perhaps drier doctrinal material. I also hope to get Don Preston to resume his "Objection Overruled!" column, refuting the objections to preterism. Mark Honegger wraps up our ongoing series of resurrection articles in this issue's "Perspectives" column. Although desiring to steer the magazine back toward a greater variety of content, I feel that Mark's article is fitting because it doesn't chime in on the resurrection debate, per se, but asks, "how does it affect my Christian walk today?"

As introduced in the previous issue, this content is presented with the understanding that you, the reader, must be a Berean and examine the content of each issue in the light of Scripture. Please see our revised disclaimer "Reader Beware" on the Table of Contents page for additional information.

Recently, Kayla and I read Philip Yancey's *Vanishing Grace: What ever happened to the Good News?* One of the many statements that struck me was the following:

Although nonbelievers do not oppose a spiritual search, they will listen only

As preterists, we understand that COVID-19 is not the beginning of Revelation's plagues or a harbinger of the end-times.

to those Christians who present themselves as fellow-pilgrims on the way rather than as part of a superior class who has already arrived. (p 89)

Much of the feedback we received after the previous issue led me to believe that many of you, like me, are pilgrims on the way. We are still grappling with preterism's resurrection and a host of other topics on our theological journeys (not to mention our daily struggles to live more Christ-like lives). Our endeavor at FCG is to not come across as part of a superior class who has already arrived, but to acknowledge that we, too, are pilgrims on the way.

Returning to the pandemic, I realize that the economic fallout will be felt for months to come, and will surely affect donations to FCG. For those who are able to continue supporting us financially we offer our gratitude, and for those who are unable to do so we offer our prayers for God's sustenance and provision, and a quick road to recovery. We will continue to publish as the funds become available. As always, we appreciate your prayers for this ministry.

Blessings,

Brian

Mailbag...

We just received the latest Fulfilled! magazine today, and your editorial said exactly what I want to say! I am not a scholar, though I do study, but have had no training in Biblical languages, or advanced Biblical studies. When I read the differing views, I get so confused, and often whichever view I'm reading at the time seems most convincing.

However the harsh words exchanged on social media between the views is very disturbing to me. After reading just a few of the FB posts, I stopped even looking at them. I don't see much of Paul's instruction to Timothy to "not quarrel, but be gentle to everyone... and patient." (2 Tim 2:24)

I agree completely that love often seems lacking in the discussions and I feel sure that grieves our Lord. Certainly we don't want to promulgate error, but truly there is a lot of interpretation that could be taken in more than one way. So thanks again for the editorial, and for continuing the magazine.



I especially enjoyed your most recent publication on the bounds of heresy and fellowship. I think your plan to include a diversity of views going forward is exactly right, acknowledging the conscious and unavoidable consequence that some of what gets published is not correct and may even be heresy. The last couple issues focusing on the death of Adam etc have been a valuable excursion. Thanks for all your dedication and work!



The top spokesmen for Preterism have been bickering for years and sometimes putting one another down over such things—at times in a very demeaning way. This is simply not

something I want to be any part of. It is a weariness to my spirit. . . . Please discontinue my subscription. I could hardly stand the last issue as it was so dry spiritually. I've moved long past all of that. I look for the deep spiritual meaning in all scripture as the best approach for me. I can hold to the basic tenets of Preterism that are plain and simple and not get dragged into all of the debates—not for me.



Thank you so much for the most recent Fulfilled magazine! It was a breath of fresh air and this topic was one that needed to be focused on. . . . Accepting this eschatology brought "divorce" in so many of my church relationships that I'm still reeling from those losses and the heartbreak that comes with it.



Your Editor's Note was so right on in this [previous] issue. We all should come before God with fear and trembling and understand that we are individuals created by God and He has given us His grace to bear with one another in their opinions. Keep on your good works!



The magazine seems to have strayed from its original beginnings. It no longer defends Preterism but rather, gives voice to the many differences of Preterism. I have lost interest in the magazine because I think it has lost its purpose. I can no longer use it as a tool to convince people of the truth of Preterism and that is SAD!



History of the End

OUR EDITOR, **BRIAN MARTIN**, cogently observed that “many individuals raised in today’s churches have little or no knowledge of what happened in AD 70, or the decades leading up to that time.” Consequently they miss all of the fulfillments of endtime prophecy that occurred at that time.

For this reason, Brian suggested that we produce a new series of articles which walks us through the history of the first-century church. We need to know not only the historical setting which produced our New Testament scriptures, but also the most significant people, places, and events which shaped Christianity for all generations to come.

There are three distinct periods that we plan to cover:

- Final Generation Before the End (AD 26-66)
- Chronology of the Jewish War (AD 66-73)
- First Generation After the End (AD 70-110)

However, before diving into the details, we need to establish the **BIG picture**, and then keep that overview in mind as we fit the individual events into the overall narrative. So, what does that big picture look like? Here is a list of the *major events* to which we will connect the rest of the story:

Overview of First Century Events

AD 25 – John the Baptist came preaching repentance to prepare the way for the Messiah.

AD 26 – Jesus began his ministry as the Lamb of God to take away sin, redeem his people, build his church, and establish His eternal kingdom.

AD 30 – Death, Burial, Resurrection, and Ascension of Jesus

AD 30 – Beginning of the Church on the day of Pentecost

AD 38 – First Gentiles became Christians (Cornelius, Acts 10-11)

AD 45-48 – Paul’s First Missionary Journey (Acts 13)

AD 49 – Judaizer controversy and Jerusalem Council (Acts 15)

AD 50-53 – Paul’s Second Missionary Journey (Acts 15-18)

AD 53-58 – Paul’s Third Missionary Journey (Acts 18-21)

AD 54 – Nero began his 14-year reign as Caesar (54-68)

AD 58-60 – Paul arrested in Jerusalem, imprisoned in Caesarea

AD 60-61 – Paul’s voyage to Rome for trial under Nero

AD 61-63 – Paul under house arrest in Rome waiting for trial

AD 62 – James the Lord’s Brother killed and John exiled to Patmos

AD 62-63 – Christians began fleeing from Judea

AD 62 – John wrote Revelation on Patmos

AD 63 – Paul’s trial under Nero and release (early 63)

AD 63 – Paul arrested again and sent to Rome for execution (late 63)

AD 63 – John released from Patmos to dwell in Ephesus

AD 63-64 – Paul beheaded in Rome (late 63 or early 64)

AD 64 – All 27 New Testament books were written before the Neronic persecution

AD 64 – Great Fire in Rome and beginning of Neronic persecution (Great Tribulation)

AD 64 – John and Peter suffered martyrdom during Neronic persecution

AD 64 – Literary and evangelistic activities of the apostles ceased

AD 66 – Zealot rebellion began (Apr 66)

AD 66 – The great tribulation (Neronic persecution) “cut short” by the Zealot rebellion

AD 66 – Angelic armies seen in the sky above Palestine (Apr 66)

AD 66 – Priests heard voices in the unseen realm (June 66)

AD 66 – All mention of Christians and their activity ceased

AD 66 – Cestius Gallus failed to stop rebellion

AD 67 – Vespasian and Titus assembled army at Ptolemais to begin the war

AD 68 – Nero died in Rome

AD 69 – Vespasian became emperor of Rome (69-79)

AD 70 – Titus finished the war and destroyed Jerusalem and the Temple

AD 70 – Rabbis were allowed to build school at Yavneh

AD 73 – Masada was conquered – rebellion finally crushed

AD 78 – Josephus published his *Wars of the Jews*

AD 79 – Vespasian died and Titus became emperor (79-81)

AD 81 – Titus died and Domitian became emperor (81-96)

AD 90 – Rabbis in Talmud mention encounters with “half-

There are three distinct periods that we plan to cover.

New Series Overview

Ed Stevens



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Jew” Christians (Ebionites or Nazareans) and excluded them from their synagogues

AD 93 – Josephus published his *Antiquities*, which mentions that Christians were not extinct at that time

AD 96 – Domitian died and Nerva became emperor (96-98)

AD 98 – Trajan became emperor (98-117)

AD 99 – Josephus published his autobiography (*Life of Josephus*)

AD 110 – Ignatius of Antioch was martyred in Rome. Writings of true Christians begin to reappear after the silent period from AD 66-100.

AD 117 – Hadrian became emperor (117-138)

AD 132-135 – Bar Kochba revolt in Judea which Hadrian crushed

No study of first-century Christian history would be complete without looking at the development of the New Testament documents. They were produced and put into circulation prior to the Destruction of Jerusalem. As we progress through the history of that final generation (AD 26-66), we will note the circumstances surrounding the writing, copying, distribution, collection, and authorization of those apostolic writings. Here is a summary of when they were written. You may want to copy this and put it in your Bible for future reference:

Dates for the New Testament writings:

Matthew (AD 36-37)

Mark (AD 38-44)

Galatians (AD 51-52)

1 Thess (AD 51-52)

2 Thess (AD 51-52)

1 Corinthians (AD 57)

2 Corinthians (AD 57)

Romans (AD 58)

John (AD 58-60)

1, 2, 3 John (AD 60-61)

Luke (AD 61)

Acts (AD 61-62)

James (AD 61-62)

Revelation (AD 62)

Ephesians (AD 62-63)

Colossians (AD 62-63)

Philemon (AD 62-63)

Philippians (AD 62-63)

Hebrews (AD 62-63)

Titus (AD 63)

1 Timothy (AD 63)

1 Peter (AD 63)

2 Timothy (AD 63)

Jude (AD 64)

2 Peter (AD 64)

As we look at that **final generation** (AD 26-66), we will point out not only what Jesus and the apostles *predicted* to occur, but also what the pre-AD 70 saints *expected* to see, hear, and experience at the Parousia. Then we will show how those predictions and expectations were *fulfilled* in the events surrounding the destruction of Jerusalem. This will be the most interesting part of the history for us.

We will then provide a **chronology of the Jewish War with Rome** (AD 66-73). This is valuable because it sheds so much light on the book of Revelation in regard to the *great tribulation* on the Church (the Neronic persecution) and the *out-pouring of wrath* upon their Jewish and Roman persecutors.

The third series will focus on the **first generation after the End** (AD 70-110). This is, without doubt, *the most obscure part of first-century history*. There were no more inspired writings produced after AD 70. The

apostles were gone, as were all of their co-workers. And as Dr. Wayne McCown notes, there was an extreme lack of information about Christianity during the first twenty years after AD 70:

If we actually map out the history of the first century, following 70 AD and the collapse of Jerusalem, with the death of Paul and Peter preceding that, and Paul’s writings

and all the epistles he wrote having been finished before that, **then there arises an obscure dark period**, often labeled that, when chronological and historical charts were *not sure what was going on between 70 AD and 90 AD*. [Dr. Wayne McCown, lecture at Northwestern Seminary, Rochester, NY, Sept. 16, 2004. Boldface and italics added.]

So, this is where we are headed in our upcoming series of studies. If you need more information about some particular aspect of that history, feel free to email me. ✉

Suggested resources for further study:

Final Decade Before the End (print book and downloadable PDF available at www.preterist.org/store)
New Testament Canon Complete by A.D. 70 (Masters Thesis, free PDF by email request)

Then and Now Preterist Podcast (www.preterist.org/podcast)

No study of first-century Christian history would be complete without looking at the development of the New Testament documents.

But someone will ask, “How are the dead raised? With what kind of body do they come?” You foolish person! (1 Corinthians 15:35-36a)

ONE OF THE ARGUMENTS used by futurists to rebut preterism is based on the idea of a close physical continuity between our current physical bodies and our resurrection bodies. Key verses here include Philippians 3:20-21

... we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body

and 1 John 3:2

... but we know that when he appears we shall be like him, because we shall see him as he is.

Such a view looks to the physical body of Jesus, dead in the grave. But on that Sunday morning, the dead body is missing from the tomb, and Jesus appears to the women with a body that carries the physical scars of his crucifixion. He is touched by his disciples, and he eats food. His dead physical body is transformed into a living resurrection body which interacts with the physical world around him. If our earthly bodies must literally turn into physical resurrection bodies, yet our corpses are still here on earth, then this would argue for a future resurrection and a second coming that has not yet happened. An example of this line of thought is Kenneth Gentry, Jr., who argues that “the removal of physical resurrection from systematic theology” is one of the errors that invalidate preterism.¹ This leads to a serious issue: Does the Bible teach us what substance constitutes the resurrection body? Does it teach us how the process of resurrection takes place?

1 Corinthians 15 contains the Bible’s longest exposition on the resurrection body. In v. 35, Paul posits a hypothetical questioner asking about what kind of body people will be resurrected with and how the resurrection will be accomplished. Paul may be thinking of a sincere questioner, or he could be thinking of someone attacking the idea of resurrection by throwing doubt on the possibility of a resurrected body, an interpretation Calvin argues for in his

commentary on 1 Corinthians.²

Either way, Paul gives a one-word answer to those questions in v. 36, and it is not the answer that we might have expected. The verse break between verses 35 and 36 is unfortunate for modern readers; it makes us tend to read the answer with the explanation that follows rather than with the questions it answers, and so it is easy to miss the forcefulness of Paul’s response. Let me rephrase the passage, putting the questions and answer together to bring out the force of Paul’s teaching.

Questions: How does resurrection take place? What kind of body are we resurrected in?

Answer: Fool!

Paul doesn’t give the answer to the questions that the inquirer is looking for.

Paul doesn’t give the answer to the questions that the inquirer is looking for. He doesn’t describe the process of how people go from an earthly body to a heavenly body. He doesn’t say it is a physical body, or a spiritual body, or something in-between. Instead, he comments on the questions itself.

He says they are foolish questions. They are the wrong questions. Instead of answering the questions, he criticizes the questioner for asking these questions. And here, I suggest that we need to think deeply about the spiritual significance of Paul’s abrupt, one-word answer.

The verses that follow (36-44) confirm that Paul is not thinking about the material composition of the body or about the process of resurrection. Paul doesn’t go on and write to the effect that such and such a substance makes up the resurrection body, or this is how the resurrection process works. Primarily, he does two things. First, he compares the relationship between our earthly body and our heavenly body to the relationship between a seed and its full grown plant in verses 36-37.

What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.

The point of the comparison is not to posit some kind of

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material similarity between seed and plant. Our heavenly body (“the body that is to be”) is not our earthly body (“what you sow”). Instead, Paul asserts that the seed must die to become the full-grown plant. Our death opens the way forward to a greater existence.

Second, Paul does describe what kind of body we have in heaven, only not in terms of its substance but in terms of its spiritual characteristics (vv. 42-44). We are raised imperishable (v. 42), in glory (v. 43), and in power (v. 43). This is contrasted with our current bodies which are perishable (v. 42) and live in dishonor and weakness (v. 43). The other verses in this pericope also speak to a discontinuity between our earthly body and our heavenly body, but the discontinuity is the spiritual differences between the two bodies.

I think we can now get a sense of why the two questions in v. 35 are those asked by a fool. What matters to God is the spiritual significance of a life after death. “Material” questions detract from the one focus God wants us to have—what is the spiritual significance of a heavenly body?

If my life on earth is characterized by perishability, dishonor and weakness, what is my limitation as a Christian? Answer: it is impossible for me to fully live up to my aspirations to be godly. I will always fall short, as Paul states so eloquently in Romans. Instead, my ultimate ends are in heaven, for it is only there that I will be clothed with a body that will enable me to be what God created me to be. Just as a seed is not born to remain a seed, I am not made for this life. I am made for the life to come. In this life we are only seeds!

I apologize to the reader here, because I feel I must repeat what I just wrote. In the debates Christians have had about what substance makes up the resurrection body, or what is the process that transforms an earthly body into a heavenly body, how often have those debates revolved around the even more shocking news that we are not made for this life. “But God, I want to know the relationship between the substance of my earthly body and the substance of my heavenly body?” Even asking the question, ala 1 Cor 15:35-36, shows that we don’t get it. God addresses my continual complaint—“Why do I have so many problems in this life?”—with the cheer answer, “Well, Son, you’re not made for this life.” If we are arguing about substances, then we are not meditating on our crazy, amazing spiritual position in this world. Let’s face it; I’m going to have to think about this truth for the rest of my

life to begin to penetrate to its power and depth. How do I live in this world where I am the seed, not the plant?

I think we can miss what the Bible focuses on because we often read it not as a book that tells a story from beginning to end, but like a dictionary or encyclopedia, a place to look things up. If we “look up” in the Bible what substance makes up our resurrection body, we are likely to find an answer by inferring things out of context. For example, since Jesus ate food after his resurrection, some argue that proves our heavenly bodies are physical. It is good to remember for a moment that the angels who appeared to Lot also enjoyed his hospitality and ate food with him (Gen 19:1-3); and Jesus said we would be like the angels in heaven *in the resurrection* (Matt 22:30), and we know angels are ministering spirits (Heb 1:14). I raise this line of argument, not to say that angels and resurrected bodies are made out of the same substances, but to show the difficulty of inferring substances from the Bible. We ask questions and then look for the answers in the Bible, but this is backwards. We really should read the Bible first to find out what questions it poses and answers.

God is not trying to entertain our intellectual curiosity; he is trying to transform our minds so that we can live by grace.

There is an important principle about knowledge that is at stake here for believers. Not only must our *answers* come from the Bible, but our

questions must come from the Bible as well. We must be very careful about the many spiritual questions that arise in our minds on which the Bible does not focus and are not central to the grand narrative of salvation, which is the primary principle for interpreting our rich text.

There are important applications here to the movement of preterism. First, as people confront preterist interpretations of the Bible, there may be questions that arise for both futurists and preterists that are not answered in Scripture, just like the case of 1 Corinthians 15:35-36. Futurist criticisms regarding a physical resurrection can put preterists on the defensive, compelling us to look for verses in Scripture that specify the substance that makes up the resurrection body in a way that is palatable to preterism. In these cases, preterists should humbly say that the Bible does not specify what someone wants to know. If the Bible does not address specific details for some topics, we should not try to manufacture those details.

There are important applications here to the movement of preterism.

...continued on page 10

Bodies and Fools

by Mark Honneger

... continued from page 9

Second, preterists should focus on the spiritual consequences of their positions, as Paul does when he discusses the resurrection body. For example, I would like to see the debate between the Collective Body View and the Individual Body View focus more on statements like the following:

Because the CBV is true, this is how I should live today....

or

Because the IBV is true, this is how I should live today....

If both views lead to exactly the same implications for how we should live today, then the debate should be relegated to a footnote in our discussions rather than taking center stage. If both views lead to different consequences for how I must live today, then the debate should occupy the best of my mind as I endeavor to “love the Lord my God with all my mind.”

However, it is even more important to apply Paul’s perspective in 1 Corinthians 15:35-36 to preterism as a whole. It is all well and good that Jesus came back in AD 70 rather than AD 2100 or some other future date, but so what? Why does the date matter? And the answer is that the date means nothing by itself. *What matters are the spiritual consequences of preterism.* This is the facet of preterism that is vastly underdeveloped and less understood. There are many great articles available demonstrating how Scripture was fulfilled in AD 70, but how does that change the way that preterists live today? I believe there are crucial differences between how futurists (sincere, Bible-believing brothers and sisters in Christ) are living today and how preterists should be living

today, but there is a lot of work to be done to understand what this should look like.

Returning to Philippians 3:20-21 and 1 John 3:2, we now can understand these verses by interpreting Scripture by Scripture and realizing they are not focusing on matching substances but on spiritual characteristics. For example, we should interpret 1 John 3:2 in connection with 1 Corinthians 15:35-49. When Jesus appears, we become like him spiritually—imperishable, glorious and powerful. It is not a statement about the molecules in our body! This also fits the context of 1 John 3:2, where John is writing so that his hearers will practice righteousness (2:29), purify themselves (3:3), and again practice righteousness (3:7). The logic of the

passage is that our future spiritual attributes empower us now to do the hard work of becoming increasingly godly in the difficult conditions in which we find ourselves in this world.

In conclusion, the Bible teaches us that asking about what substance makes up the resurrection body and asking about the

process of resurrection are foolish questions, foolish because they direct our attention away from the important question, which is this: what is the spiritual difference between our earthly body and our heavenly body? When futurists argue that the resurrection body is physical, the best response is not to argue for a different kind of spiritual body, but to simply affirm in agreement with Paul, that it is the wrong question. We must focus on the only question for Paul: what will we be like spiritually in heaven? Oh joy, we will be like Jesus: imperishable, glorified, and powerful. We will be fully revealed as sons and daughters of God! †

What matters are the spiritual consequences of preterism.

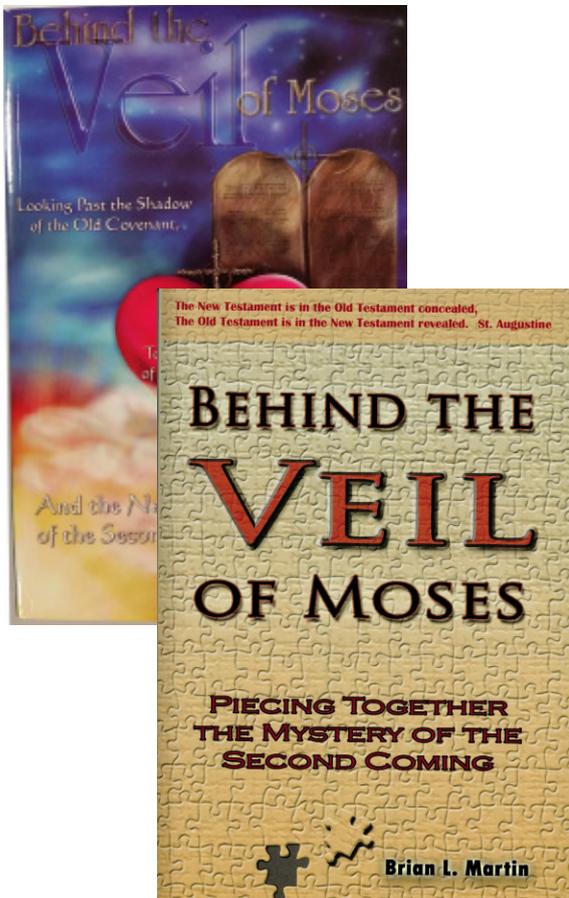
1. Kenneth Gentry, Jr., “A Brief Theological Analysis of Hyper-Preterism.” <https://reformed.org/eschatology/a-brief-theological-analysis-of-hyper-preterism-by-kenneth-l-gentry-jr/>
2. John Calvin, *Calvin’s Complete Bible Commentaries*. Note also that all the previous questions Paul answers in 1 Corinthians appear to be sincere.



Back issues of Fulfilled! Magazine available

To accommodate new sign-ups and short print runs, we always order more copies of the magazine than what is needed for our mailing list. As a result, we have an ever increasing stockpile of back issues taking up space. We are at the point where we need to start recycling these back issues to de-clutter. However, before we do that, we want to offer readers the opportunity to order any copies they may desire. These can be distributed to friends and family, left in doctor's offices, nursing homes, etc. Any of you who sponsor conferences may consider having some copies for attendees to take with them. We have ample copies of issues going back to the Fall 2008 issue. Prior to that is a bit more hit and miss. You may view all the previous issues online (www.fulfilledcg.com) to see if there are any issues of particular interest to you. All we ask is that you cover the postage costs. (For shipping within the US, a flat-rate envelope costs about \$8 and holds about 15 copies. Larger quantities would require a flat-rate box at about \$15.)

If you are interested in obtaining any back issues before they get recycled, email your order to me at fcg.brian@gmail.com



Behind the Veil of Moses - 1st and 2nd editions

We have several boxes of both editions of "Behind the Veil of Moses" available (the 1st edition has the blue cover and the 2nd edition has the tan cover). Prices (all in USD), which include S&H within the US, are listed below:

- 1st edition - \$8 single copy; \$15 for two copies; three or more copies at \$6 ea.
- 2nd edition - \$20 single copy; \$35 for two copies; email for other quantities.
- 1st & 2nd edition combo - \$25

Please email your order to me at fcg.brian@gmail.com

BECAUSE PRETERISTS VIEW THE catastrophes and judgments of Revelation as past events, we, more than any other sector of Christianity, do not see planet Earth doomed to destruction, nor the rise of an evil global empire. Therefore, we, more than any other sector of Christianity, should be working toward being salt and light in this world, desiring to leaven the whole lump. The days are not destined to grow more and more evil; therefore we should aim at shedding more and more light into the world.

Unfortunately, rather than being light bearers, it seems that preterists are often known more for being eschatological zealots, troublemakers, and heretics. That certainly will not gain a wide audience. Interestingly, Jesus said that it would be by our love for one another—not our doctrine—that others would know we were His disciples (John 13:35). Perhaps it is time for another approach, one of grace and love. I'm not suggesting that we abandon all debates and doctrinal discussion. But those approaches are aimed more toward the academic crowd. I suggest that in addition to those efforts we simply minister to the needs of others, which often leads to open doors for the gospel and, following closely behind, preterism. Let's take it to the streets and let preterism be known not just for its doctrine, but for its ministry efforts.

A number of Christian relief organizations operate with this motif. They minister to others' needs and, if they are asked why they are doing so, a door is open to share the gospel. One such ministry is Samaritan's Purse, which is a nondenominational Christian organization. You may have heard of them due to the field hospitals they erected in Italy and New York's Central Park amidst the COVID-19 pandemic. They minister in many other ways as well.

One of the features of Samaritan's Purse (as well as similar organizations) is the ability for an individual (or ministry) to create a team and invite others to join in contributing to a particular cause or category of Samaritan's Purse's many outreaches. A church might create a team and challenge its members with the goal of raising enough money to fund a well in a remote village. A complete stranger may read the church's goal on the web site of Samaritan's Purse and think,

... those who desire to give to a Christian relief organization can now do so in "the name of preterism," so to speak.

"hey, I'm going to challenge my church to fund a well!" Or an orphanage, a school, medical supplies, etc.

I have created a team called "The Preterist Community" with Samaritan's Purse. This is not a Fulfilled Communications Group team. It's not CBV or IBV. It's not literal rapture or spiritual rapture. In fact, I haven't even delineated between partial and full preterism. Rather, this is a personal burden I have for charitable giving through a vehicle that does so in Christ's name, yet at the same time does not let futurist views receive all the credit. This is neither a platform to preach preterism in general, nor to promote a particular flavor of preterism—it is simply an opportunity to give in the name of Christ, Who knows what "this generation" and "some of you standing here" mean. Here is the simple online description of the team (I was limited to 255 characters):

"We believe our world is not destined to destruction but to be full of the knowledge of the LORD as the waters cover the sea (Isaiah 11:9). We are excited to unite in support of Samaritan's Purse in ministering to others and advancing the kingdom."

My thought is that those who desire to give to a Christian relief organization can now do so "in the name of preterism," so to speak. And just as Samaritan's Purse itself is nondenominational, so "The Preterist Community" is nonpartisan regarding the various flavors of preterism. This is simply a chance for

the preterist community to be seen in a positive light. Currently all major Christian relief organizations are futurist in doctrine, and preterists have no viable alternatives to support this type of ministry. At least when we credit our donations to "The Preterist Community" team preterism will be associated with the donation. Will this simple giving portal change futurists' view of preterism? No, but it's a start. As some wise person once said, "Fifty percent of any journey is the first step." The current "Preterist Community" team is found in the "Where Most Needed" category of Samaritan's Purse's various ministries. This is simply a general fund that Samaritan's Purse directs where most needed. My hope is to see other preterists catch this vision and, rather than having their charitable giving promote a futurist version of Christianity, have it promote the preterist version, even if

Taking it to the streets

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indirectly. As participation grows, I hope to create “Preterist Community” teams for other Samaritan’s Purse ministry categories (water wells, schools, orphanages, etc.), and then branch out to other relief organizations. In time, as futurist Christians peruse their favorite relief organization’s site, they will keep seeing “The Preterist Community” popping up. Who knows where that may lead? I encourage those of you who host web sites and/or are involved in preterist Facebook groups to promote “The Preterist Community” team in those venues. No individual preterist or preterist ministry is being promoted or receiving any funds, acknowledgement, etc. Rather, the preterist community—you and me—is being promoted while ministering to those in need. ✝

To give, perform the following steps:

1. On the Samaritan’s Purse Home Page, hover over “Get Involved” and then click on “Create a fundraising Page” in the pop-up (don’t worry, you won’t be creating a page).
2. On the resulting page, scroll down to the “Find a Project and Start Your Campaign” section of the page. Here you will see the various ministries Samaritan’s Purse funds. Find “Where Most Needed” and click on its “Learn More” button.
3. On the resulting page (which you may wish to bookmark in your browser), click on the “Donate Now” button.
4. Select your amount, currency (USD), and one-time or monthly.
5. In the “Would you like to credit this donation to a specific fundraiser or team (optional)?” box, type in “The Preterist Community.”
6. Fill out the required data under “Your Information.” You may also choose to make your donation anonymous.
7. Fill out the “Payment Details” section, and then click the “Send Your Gift” button.

Samaritan’s Purse is a 501(c)3 tax-exempt organization, and your email receipt functions as your official tax record. I look forward to seeing you in the team!

[Please note that FCG continues to need your financial support as well. This Samaritan’s Purse effort is simply a portal for funneling your additional charitable giving.]



“Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’” (Matt 25:44-45)

Parting Thoughts

“**HI, MY NAME IS** TJ and I’m a Preterist!” (Group): “Hi TJ!” You know what AAs say: “The first step in getting help is admitting you have a problem.” Well, I wouldn’t call preterism a problem, but if understanding covenants, the time statements of Yeshua, grasping the biblical narrative, putting the puzzle pieces together, worshipping and serving a much bigger, more wonderful, and dependable God than those who believe He can’t tell time is a problem—then I’m a problem child!

In 1999, my friend and I were sitting in an IHOP drinking coffee on a Sunday night, as we had for ten years; writing songs, solving world problems, and trying to predict the future of the music business. This particular evening, my friend told me he believed Jesus had already come back. I sat there in amazement of the delusion that had overcome my best bud. Either that or some alien had possessed him. My reply was “SURE, of course he came back! Look! The graves are opened and all the dead people have risen! OH, LOOK out the window! The earth is burning up! Quick, let’s order more pancakes before the cook dies a fiery death!”

Within a year, spent reading books and studying Scripture, I saw the same truth as my friend: Jesus had indeed returned and built His kingdom, in which He reigns. I understood the ‘mystery’ Paul wrote about and was chosen to reveal: God within, and that non-Jews could be grafted into this kingdom.

I believe the fulfilled-covenant community embraces this magazine and looks forward to opening its pages every quarter to find out who’s boxing: (Announcer voice) “In this corner, wearing the green and white shorts, Don “the Slayer” Preston. And in that corner, sporting red trunks, black socks and wing-tip shoes, Ed, the “Professor of Pain” Stevens!”

As fun as that would be to watch, I think we all enjoy the friendships and unity we have developed through conferences, Social Media, and knowing we are reading the same articles ‘together.’ We should all remember to

encourage and thank Brian and Kayla for using their spare time sweating bullets over this ministry, to bring us together and open our minds to ideas that we may not be familiar with. Of course, as Pastor David Curtis preaches, “Be a Berean and study for yourselves.” Kudos to Brian Martin. Thank you!

When I contacted Brian recently about possibly contributing to the magazine on a consistent basis, it began a lengthy discussion about ideas, concepts, and guidelines through which to filter this column. This is Brian’s ‘baby’ and he will have every right to edit as he sees fit. I support him in that. In fact, he probably already edited out my joke about the camel, Nancy Pelosi and Obama walking into a bar . . .

This column will only focus on a few revolving topics: Greek/Hebrew word studies, book suggestion/reviews, and interviews of those among us who are involved in ministry. “Ministry” isn’t limited to only those receiving a paycheck from a local body of believers. It also includes those who work 40-hour weeks at “secular” jobs and still maintain preterist websites, write books, or speak at conferences. You will recognize established ‘leaders’ of preterism, as well as new people you have not known. It is the collective sweat of all of us that is slowly turning the theological rudder of the “Good Ship Lollypop.”

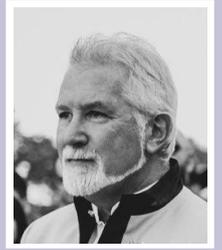
In this issue I will focus on this one simple verse: Hebrews 10:10, “*and by that will we have been sanctified through the offering of the body of Jesus Christ once for all.*” The word “once” is the Greek word *ephapax* (Strong’s 2178). The phrase “for all” does not have an underlying Greek word in this verse, because translators added those two words thinking they were helping us. They were not. ‘*Ephapax*’ is used only five times in the New Testament and the other four verses do not include the words “for all.” (You can study those five verses for yourself—I’m not doing all the work for you!)

Context is king, and the context was that Judaism offered sacrifices continually for sins, and Yeshua’s

Quick, let’s order more pancakes before the cook dies a fiery death!

T. J. Smith

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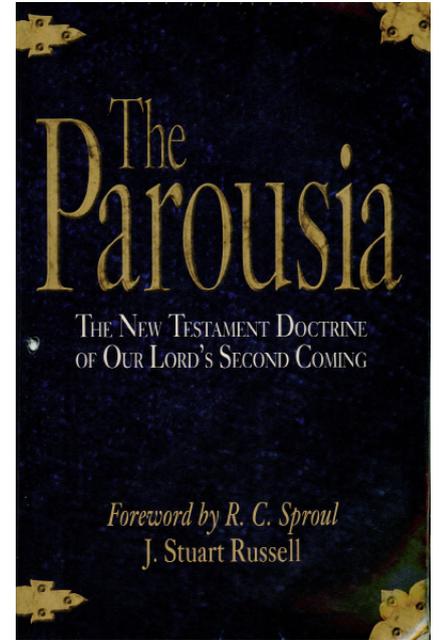
sacrifice would be a one-time event. Powerful enough to never be repeated again. Those translators allowed their biases to influence their translating of Scripture. They were supposed to be translators, not “interpreters”. Big difference! Universalists, like Rob Bell, have used this verse as proof that “Love Wins” and God eventually redeems all humanity. (I would assume universalists are not “free-willers”)

Some of my installments may be old-hat for seasoned students of Scripture, but for others who may be new to this theological belief system, these snippets of hermeneutics can be added to their tool-box of interpretive principles.

I want to suggest a very influential book in understanding preterism. This issue I encourage you to read “The Parousia” by James Stuart Russell. If you are new to preterism, this 1878 work will lay out the fundamental proofs needed to understand fulfilled theology. To those who have already read it, recommend it to futurists who have a firm grasp of doctrine (i.e. pastors). If they will give it an intellectually honest reading, more than likely

the light will turn on—or at least start flickering. Russell addresses every time-passage statement and establishes their fulfillment with Scripture and historical accounts. Though maybe not as “full preterist” as we would like, Russell wrote a wonderful book which should encourage anyone that we are finally on the right “Calf Path” (David Curtis reference—google “Calf Path Poem”).

That’s all for this issue and looking forward to many more! Blessings, TJ Smith. ✚



The Kingdom Bible

The 4th edition of the *Fulfilled Covenant Bible* (renamed *The Kingdom Bible*) has been given a major facelift and now closely resembles Bibles found in Christian Book Stores. Numerous preterist authors, Bereans, men of God, pastors, and speakers have contributed various articles, diagrams, commentaries, as well as excerpts from Josephus’ *The War of the Jews* supporting first-century prophecy fulfillment.

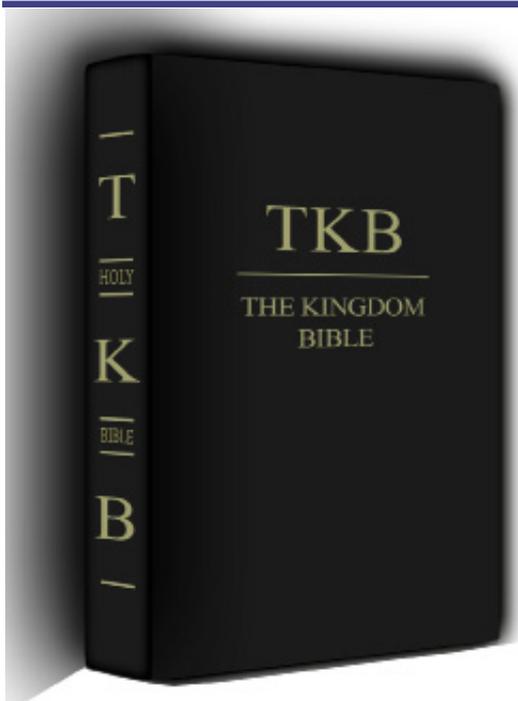
To order your copy contact Michael Day:
tkb1000@cox.net

3408 West King Drive
Anthem, AZ 85086

Or click on “The Kingdom Bible” link at:
www.bibleprophecyfulfilled.org

Suggested donation is \$100

(Please note that the Bible cannot be ordered from FCG, the publishers of this magazine.)



In This Issue:

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Parting Thoughts

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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
Preterism

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