

WINTER 2021

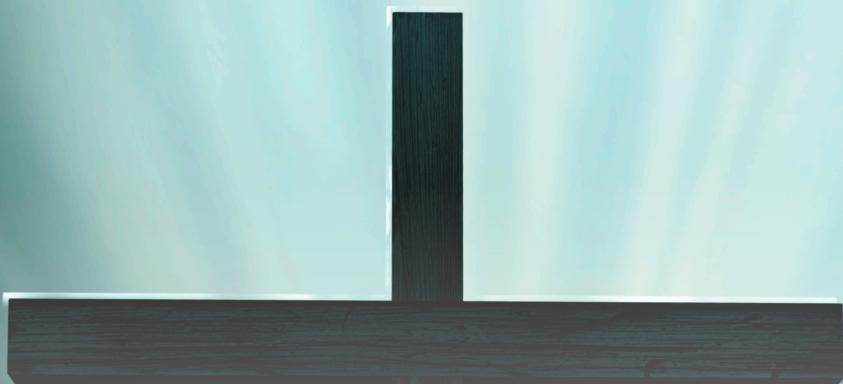
VOLUME 16 ISSUE 4

# FULFILLED!

*Magazine*

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

**Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come. (2 Cor 5:17)**



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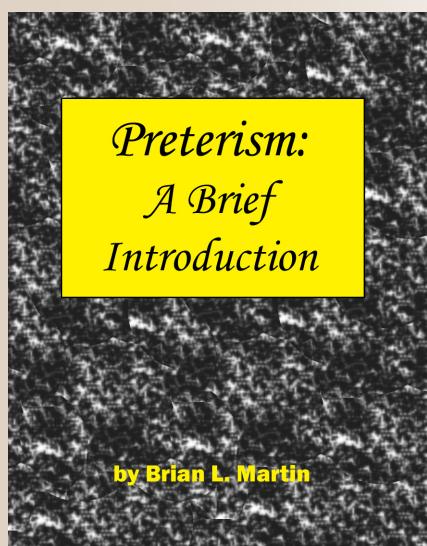


**Calling All Full-Preterists:** If you, like so many out there, are looking for others of similar eschatology, this is for you. To decide if you would like to take part in a program of networking full-preterists in the US and Canada together in specific locales, please take a moment to read about the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

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(A non-booklet pdf is available from FCG at [www.fulfilledcg.com](http://www.fulfilledcg.com))

## 4. Editor's Note

A note from the editor's desk

## 6. History of the End - *Edward E. Stevens*

Parousia, Resurrection, Change, and Rapture

## 8. Objection Overruled! - *Don K. Preston*

Imminency and The Song of Moses

## 10. Perspectives - *Adam Maarschalk*

Was Israel Daniel's Fourth Beast?

## 12. Life in the Kingdom - *Edward Ferner*

The Indwelling Christ

## 14. Parting Thoughts - *TJ Smith*

Descendants of Shem

## Reader Beware!

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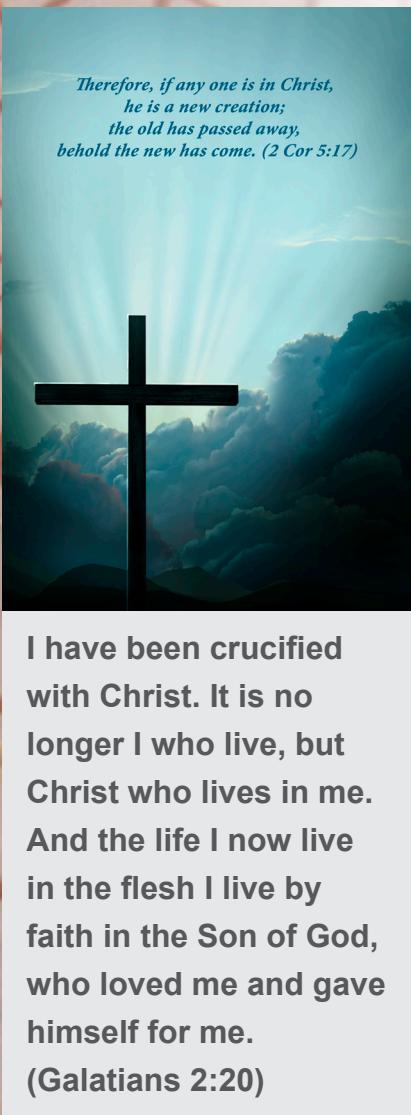
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# Editor's Note...



**S**HORTLY BEFORE I SENT this issue to the printer, Ed Stevens sent an email to those on his mailing list informing us that his son, James, had passed away. I know that many of you are on Ed's list, and others have likely received the news via social media. But a number of our readers do not actively participate in those technologies, so I wanted to pass the news along. A "Go Fund Me" account has been created to help James' wife Crystal with medical bills, and Ed is also channeling donations through his International Preterist Association website. Ed's contact information is listed below—please keep the family in your prayers:

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In this issue Adam Maarschalk provides a follow-up article to his previous issue's article about the zealots and Israel being the beast of Revelation. In that article Adam proposed that Israel was the fourth kingdom depicted in the statue of Nebuchadnezzar's dream. Most preterists see the fourth kingdom as Rome (following Babylon, Medo-Persia, and Greece), so Adam's article will give you another perspective to consider.

We also present an article by Edward Ferner who, though not new to many preterists, is new to the pages of *Fulfilled! Magazine*. Ed is providing an article for this month's "Life in the Kingdom" column which I hope you will find encouraging!

Last month I wrote that I continue to be amazed at the donations given to Samaritan's Purse via "The Preterist Community" team portal. I am still amazed, and thankful for those of you who have donated. As I am writing this, we have topped \$6,000! Even if you are not led to donate at this time, I encourage you to check out "The Preterist Community" team page on Samaritan's Purse—see the link on the inside of the front cover. Samaritan's Purse has many categories to which funds may be donated: U. S. Disaster Relief, Clean Water Projects, Feeding Projects, and Persecuted Christians to name but a few. "The Preterist Community" team is in the "Where Most Needed" category, but if you have a passion for one of their other categories let me know and I can create a "Preterist Community" page in that category.

According to Amazon Smile metrics, ninety-two of you have chosen FCG as your charity, so that when you shop on Amazon they give some of their money to us based upon your purchase—thank you!

As always, we are humbled and encouraged by your prayers, financial donations, letters and emails.

Blessings,

*Brian*



Michael Day, one of the driving forces behind *The Kingdom Bible*, is starting a preterist house church in Anthem, Arizona. For more information visit:

<https://wix.to/Aevod3z>

or contact Michael at: [Kingdom1Chapel@gmail.com](mailto:Kingdom1Chapel@gmail.com)

[FCG does not necessarily share or endorse the views held by Kingdom Chapel. Please see "Reader Beware" on page 3.]

## Mailbag...

Thanks for all that you and your staff do. Very much appreciated!

*[My wife and I always get a chuckle when someone mentions our "staff," since it is just the two of us. However, we view those comments as indicators that we are producing a professional-looking product—one which appears to have a staff behind it! - Brian]*



So appreciate *Fulfilled!* Magazine! I read from cover to cover and then refer back to articles as I study. Thank you and God bless.



Hope all is well there. All is well here. Sending a little \$ to help with the *Fulfilled!* Magazine. Would love to get it more often, but understand the work and time factor involved in getting something like that together. Bless you all there.

*[We also would love to publish more frequently, or at least increase the page count of the issues. However, at this time we are "under staffed" (see earlier Mailbag comment) and our current "staff" is maxed out. Pray that God would increase the laborers. - Brian]*



“

Would love to get it more often . . .”

**I**N OUR TWO PREVIOUS articles we sequenced and documented the historical fulfillment of the Great Tribulation, the Abomination of Desolation, the Zealot rebellion, and the Man of Lawlessness. This article shows not only where the Parousia and the Resurrection fit into the overall sequence of *endtime events*, but also how they actually occurred in May of AD 66.

### 'Cutting Short' the Great Tribulation

The outbreak of the Zealot rebellion on **May 12, 66** forced both Jews and Romans to turn their attention away from killing Christians in order to fight the war against each other. This was the relief from tribulation that Jesus and the apostles had promised the first-century saints (Matt 24:22; 2 Thess 1:7; 1 Thess 1:10; cf. 2 Peter 2:9). But there was *no relief for the unbelieving Jews*—their tribulation had only just begun, and it intensified rapidly into the *wrath outpouring* (2 Thess 1:6-10).

Thus, it was “*for the sake of the elect*” (not the unbelieving Jews) that the tribulation was “*cut short*” (Matt 24:22), thereby allowing some of the saints to remain alive until the Parousia in order to be gathered into Christ’s presence by the angels before God’s wrath was poured out on their persecutors (Matt 24:31; 1 Thess 4:17; 5:9; 2 Thess 2:1).

### The Parousia

The rebellion’s beginning set the stage for the *Parousia*. Since Christ foretold He would come “immediately after” the tribulation was cut short (Matt 24:22, 29-30), and since the tribulation was cut short by the *outbreak of the rebellion*, Christ must have come “immediately after” the rebellion began. And that is exactly what we find in the historical accounts. The rebellion began on **May 12, 66**, and *four days later* the Parousia began (**May 16, 66**). Here is how Josephus, Yosippon, and Hegesippus reported it:

Not many days after that feast [Passover week, **Apr 10-17, 66**], on the twenty-first day of the month Artemisius [**May 16, 66**], a certain prodigious and incredible phenomenon appeared . . . related by those that saw it . . . for, before sunsetting, **chariots and troops of soldiers in their armor were seen running about among the clouds**, and surrounding of cities. [Josephus, *Wars* 6.296-299 (6.5.3)]

But there was *no relief for the unbelieving Jews*—their tribulation had only just begun . . .

... a certain figure appeared of tremendous size, which many saw . . . and before the setting of the sun there were suddenly seen in the clouds **chariots and armed battle arrays**, by which the cities of all Judaea and its territories were invaded. [*Pseudo-Hegesippus*, translated by Wade Blocker, made available by Roger Pearse; Chap. 44.]

Now it happened after [Passover] that there was seen from above over the Holy of Holies for the whole night **the outline of a man’s face** . . . Moreover, in those days were seen **chariots of fire and horsemen**, a great force **flying across the sky** near to the ground coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire. [*Sepher Yosippon: A Mediaeval History of Ancient Israel*. Translated by Steven B. Bowman; Chap. 87 “Burning of the Temple.”]

Jesus told His disciples that everyone in Judea, including the unbelieving Jews, would *see the coming of the Son of Man* with His angels (Matt 24:30; Luke 21:27). It would be as obvious and unmistakable as lightning flashing across the nighttime sky (Matt 24:26-27; Luke 17:24). Even the unbelieving Jews were allowed to see it, so that they would have no excuse afterward for rejecting Christ. They saw exactly what Jesus said they would see (Matt 26:63-64; Mark 14:61-62; Luke 22:66-71).

This appearance of Christ and His angelic armies in the sky above Judea occurred only four days after *Eleazar b. Ananias* began the rebellion and took control of the temple. That was definitely “immediately after” the tribulation on the saints was *cut short* (Matt 24:22, 29).

Thus, Josephus gives us *the exact day and hour* when the Parousia began. It occurred just before sunset on Artemisius 21st (**May 16, 66**). And it was not just a one-day event, but rather an extended period of time (AD 66-73), during which Christ rescued His saints and destroyed His enemies (Matt 24:29-31; 2 Thess 1:6-10).

### Resurrection, Bodily Change, and Rapture

Since the outbreak of the rebellion *cut short* the great tribulation (persecution) of the elect, it enabled some of those saints to *remain alive until the Parousia*, at which time the dead saints were *raised out of Hades*, the living saints were *changed*, and then both groups were “*caught up together*” to be with Christ in the unseen realm above.

## Asia, Resurrection, Change, and Rapture

**Edward E. Stevens**

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That is how Apostle Paul sequences these three events. He states that “*in a moment, in the twinkling of an eye, at the last trumpet*” the dead would be *raised imperishable*, and the living saints would have their mortal bodies *changed* into immortal bodies (1 Cor 15:51-52). Thus, the living were changed at the same instant the dead were raised out of Hades. Then both groups of saints, now in the unseen realm, were *caught up together* as one group to meet Christ and remain with Him forever (1 Thess 4:16-17).

In a previous article (Winter 2020), we noted that all three of these events (resurrection, change, and rapture) occurred on the day of **Pentecost (May 30, 66)**, two weeks after the angelic armies were seen in the sky at the beginning of the Parousia (**May 16, 66**).

### These Events Occurred on Two Different Sundays

Since Pentecost occurs on the *first day of the week* every year (Lev 23:15-16), and since the angelic armies appeared exactly two weeks before Pentecost, then their appearance must also have occurred on the *first day of the week* (Sunday).

Where would those saints who remained alive after the tribulation was “cut short” have been on the first day of the week? Paul reminded them that they should *not forsake their assembling together*, especially when they saw the signs that the eschatological Day was drawing near (Heb 10:25). And this exhortation to meet together every Sunday applied to them even during the Neronic persecution (AD 64-66), when such assemblies were dangerous and difficult, and had to be arranged secretly and securely.

Thus, it seems certain that those persecuted saints would have been huddled together behind closed doors on those two Sundays when the angelic armies appeared in the sky, and when the resurrection, change, and rapture occurred.

Imagine the electrified discussions at their Sunday assembly right after seeing the angelic armies in the sky! They most likely focused a lot of attention on what Jesus said in Luke’s account of the Olivet Discourse:

“*Then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.*” [Luke 21:27-28 NAS95, cf. Matt 24:29-31]

Notice the sequencing here. First, they would **see Christ coming** with His angels in power and great glory. Then, soon afterward, **they would be redeemed** (the bodily change and rapture).

That must have been an extreme encouragement to any of those saints who were at the point of despair in the persecution. They had just seen Christ arrive with His angels. They now knew for certain that their redemption was drawing very near (any minute now)!

When Jesus told them to *straighten up and lift up their heads*, it implies that their tribulation (the Neronic persecution) had been cut short, and their *redemption* was drawing near. This means that their “redemption” (the bodily change and rapture) did not occur at the beginning of His Parousia when they saw the angelic armies appear in the sky. Instead, it was still yet to come, but *drawing very near*. How near was it?

Two weeks after the angelic armies were seen in the sky, the priests in the temple heard the loud voice of a great multitude in the unseen realm saying that they were leaving one place in the unseen realm and going to another, “Let us go from here!” [Josephus, *Wars* 6.300 (6.5.3)]. This was the *resurrection of the dead out of Hades*. It occurred on the day of Pentecost (**May 30, 66**), which was the first day of the week (Sunday), at the very time when Christians were assembled for worship behind closed doors.

This helps explain why no one saw the living saints *changed and taken*. During the Neronic persecution, no one but Christians would have been assembling with them. The unbelievers would not have dared to meet with them, for fear of being arrested and put to death. Nor would it have been safe for the saints to allow any unbelievers in their assemblies. Thus, it would have been a perfect time for those saints to be *changed and taken* during their secret assemblies on the first day of the week. Apparently, that is exactly what happened. †

Imagine the electrified discussions at their Sunday assembly right after seeing the angelic armies in the sky!

**For more details, request these articles by email:**

- Why No One Noticed the Rapture
- Outbreak of the Rebellion – The Real History
- Let Us Go From Here

## Objection Overruled!

Does the Son

In Moses' song in Deuteronomy 32, where he predicts judgment upon Israel because of their disobedience, verse 35 states that Israel's calamity is "at hand": "*Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.*" Yet we know that their judgment was centuries away. How do we reconcile "at hand" with hundreds of years?

**F**UTURISTS KNOW FULL WELL that if the multitudinous temporal indicators of the imminence of the Day of the Lord and the end of the age found in the New Testament are granted their normal meaning, that futurism is falsified. Thus . . .

1. They tell us that God does not think or communicate in time like man does (2 Peter 3:8). Thus, it is claimed that the Bible often uses terms of temporal imminence to speak of events that were actually hundreds of years away.
2. Higher critical scholars tell us that the language of imminence is real, but that Jesus' predictions failed.

As proof for claim #1 we are offered Deuteronomy 4:26f. Robert Shank appealed to Deuteronomy claiming, "Soon, not long" said Moses. But more than seven centuries passed before the fall of Samaria, and eight and a half centuries passed before the dispersal which Moses prophesied found total fulfillment in the fall of Jerusalem" (Robert Shank, *Until The Coming of Messiah and His Kingdom*, Springfield, MO, 1982, 390f).

Shank failed to tell his readers that in the previous verse the Lord said, "*When you beget children and grandchildren and have grown old in the land, and do evil in the sight of the Lord to provoke him.*" In other words, Israel would be in the land a long time. After a long time, they would fall into sin, and *then*, when they sinned: "*You will soon perish from the land.*" Their judgment was not near when Moses wrote because they had not been in the land a long time, they had not had children and grandchildren, and had not gone into sin.

Deuteronomy 32:35-36 is also offered in support of point #1:

*Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.*

Objectors tell us that since Israel's judgment was centuries away this shows that when God said something

was "at hand" it did not mean it was actually near. Let's look closer at Deuteronomy 32.

Take note of Deuteronomy 31:29—the prelude to the Song. Moses said that he knew that after his death, *in the last days*, Israel would become utterly corrupt. What did Jesus—who appeared in the last days—say about Israel filling the measure of her sin? He was clear. It would be in His generation (Matt 23:29f).

In v.5 we read that Moses' Song applied to "the perverse generation." Jesus (Matt 17:17), Peter (Acts 2:40), and Paul (Phil 2), all claim that they were living in that anticipated *crooked and perverse generation*. Taken with Deuteronomy 31:29, this is definitive proof that Moses was not saying that judgment was near when he penned 32:32-35.

In 32:7 we are told that what was predicted in the Song would be rehearsed retrospectively after and over a period of "many generations":

*Remember the days of old, Consider the years of many generations. Ask your father, and he will show you; Your elders, and they will tell you.*

This means that the judgment being predicted was to be fulfilled, at the very least, "*many generations*" later, and was therefore not imminent when Moses delivered the Song.

Twice in this chapter the Song says it is about Israel's last days, her final end:

*And He said: I will hide My face from them, I will see what their end will be, For they are a perverse generation, Children in whom is no faith. (Deut 32:20)*

*For they are a nation void of counsel, Nor is there any understanding in them. Oh, that they were wise, that they understood this, That they would consider their latter end!*

The undeniable, historical fact is that Moses' generation was not the generation of the last days. It was not the generation of Israel's final end. Thus, the final end, and therefore Israel's judgment, was not near. Significantly,

## Song of Moses refute Imminence?

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no Old Testament prophet ever said that they were living in the last days.

This means that in this prophecy *Moses is projected into the last days, which were far off*, after many generations had passed. Jehovah was saying that Israel's judgment would be at hand *in the last days*. The text actually states, "*I will repay them in due time*" (v.35). It was in that *due time* of Israel's latter end, when they would sin, that "*You will quickly perish out of the land*." Significantly, the New Testament writers note that Christ came in "*the due time*" (Rom 5:6f / Gal 4:4). Thus, in chapter 32, the judgment was not at hand *then*, but would be at hand when Israel sinned when "*the due time*" arrived.

These prophecies, and there are many others, posit what I have termed *projected imminence*. This is when a prophet is taken by the Spirit to see the events of the last days. The events were imminent in the last days of the vision, but they were not imminent when the prophet recorded his vision.

A look at Daniel and Revelation is illustrative of this. Daniel saw a vision of the last days, the Abomination of Desolation, the Tribulation, the Resurrection, and the end of the age (12:1-9). In verse 9f the prophet was told, "*seal the book for it is for many days to come*." In other words, fulfillment was far off when Daniel wrote.

However, in Revelation, which reiterates the prophecies of Daniel, John was told: "*Do not seal the words of the prophecy of this book, for the time is at hand*" (Rev 22:10). This temporal contrast cannot be brushed aside or ignored. Events that were 500 years in the future for Daniel (in round numbers), and thus called a long time, in Revelation were said to be *at hand* and *coming quickly* (Rev 22:10-12). In fact, they were so near that the Spirit said, "*let the wicked remain wicked*" (22:11) because the time for repentance was all but up!

The Old Testament prophets clearly knew that the consummation was not for their days. But as illustrated, the Lord said that when the appointed last days arrived, the end would truly be near. Read what YHVH said in Isaiah 60:22, a prophecy of the coming New Creation:

*A little one shall become a thousand, And a small one a strong nation. I, the Lord, will hasten it in its time.*

The Lord says that when the appointed time (*kairos* in the LXX, meaning *the divinely appointed time*) came

for the end-time gathering and the New Creation, He would hasten its fulfillment. In light of this, consider the following: Peter anticipated the Day of the Lord to bring the eternal inheritance (1 Peter 1:3, 5-9). He says the Old Testament prophets predicted that event. Yet, *the Old Testament prophets knew that it was not for their day*. Peter says it was for *his* day. This is what makes the imminence of the New Testament and Revelation all that more impressive. All of the New Testament writers knew they were living in the anticipated last days foretold by the prophets (Matt 13:17 / Acts 2:15f; 3:21-24 / 1 John 2:18). Therefore, their statements of imminence are all that more urgent. They are not mere statements of hope, or "could be" or "maybe."

Let me close with this: If *at hand* means a long time off, what does "*not at hand*" or "*a long time*" mean? Repeatedly in the Tanakh, we are told of events that were far off, or after a long time (e.g., Numbers 24, Daniel 10:4-14 / 12:2-10; in the New Testament see Matt 25:14f, etc.). Opponents of Covenant Eschatology appeal to these texts and say that a "*long time*" truly means a long time, which they identify as—so far—2,000 years. Thus, temporal statements of "*a long time*" mean just that—a long time! But then, they turn around and tell us that "*at hand*" statements do not indicate imminence! To say this is radically inconsistent is an understatement.

A quick note: It is sometimes argued that "*at hand*" in Revelation 1:1-3 / 22:6 / 22:10 refers to spatial nearness, not temporal imminence. This is truly an "*argumentum ad desperationem*" (argument from desperation—my own invented non-Latin, Latin term). If that is true in Revelation it must be true in Numbers 24:19f where Balaam was told that *the coming of Messiah was not near, not at hand!* Thus, per the "*Spatial vs. Temporal*" argument, that must mean that the Lord was not spatially near in the days of the book of Numbers!

The undeniable fact is that God can tell time perfectly well, and truthfully. The attempts to negate this are specious, and thus, the Objection is Overruled! For an in-depth discussion of God and Time, see my book, *Who Is This Babylon?*, in which I address and answer every major argument against the objective nature of the biblical time statements.

**Rome or Israel: Who Was Daniel's Fourth Beast?**

**F**OR ABOUT 650 YEARS (586 BC – AD 70), Israel was subjugated by an unbroken chain of four empires. This is what I was taught, in any case, but is it true? Daniel's four beasts have been interpreted in various ways, but one indisputable fact is that the fourth beast's demise would coincide with Christ's coming in judgment when the saints would possess the kingdom (Dan 2:44; 7:18, 22, 27 NKJV).

What light does this fact shed on the identity of the fourth beast? In the Fall 2021 issue of *Fulfilled!* Magazine, I gave eight reasons—seven from the book of Revelation—why I believe Israel was the beast. In this article, I will present seven reasons why I believe the book of Daniel reveals the same.

**1. The fourth kingdom was in its final stage when it was crushed.** In Nebuchadnezzar's dream, it is important to note that the image was described progressively from head to toe, not vice versa. Thus, chronologically, the fourth kingdom was the "legs of iron" and "feet partly of iron and partly of clay." It was the final stage of an image which transitioned [a] from gold [b] to silver [c] to bronze [d] to iron and to iron/clay. It consisted of [a] a head [b] a chest and arms [c] a belly and thighs [d] and legs and feet (Dan 2:31-35).

What part of the statue was struck and shattered by a stone (v. 34; Matt 21:44) which would become a great mountain and fill the whole earth (v. 35)? It was the feet, the final stage.

Rome became an empire in 27 BC, reached its height in AD 117,<sup>1</sup> and endured until AD 476. Clearly, Rome was not in its final stage when the kingdom of God was set up in the first century.

Israel, on the other hand, was crushed by the stone in the Jewish-Roman War of AD 66-73. During that time, Christ came in judgment and established His kingdom, which has been in the hands of the saints ever since.

**2. Daniel's description of the third kingdom ends, not when Rome became an empire, but when Israel became independent.**

The third kingdom is depicted in Daniel 2:32, 39 as the statue's belly and thighs of bronze, and the third beast is depicted in Daniel 7:6 as a leopard with four wings and four heads, corresponding to the four generals of Alexander the Great. This third beast is described in greater detail in Daniel 8:5-14 and 8:21-26, and is explicitly identified in v. 21 as Greece. When Gabriel narrated the rise of Antiochus Epiphanes, and his downfall in 164 BC (Dan 8:21-26), he referred to this period as "*the latter time of their kingdom*" (v. 23; cf. Dan 8:17, 19). Note that Daniel's vision didn't continue beyond that time.

In Daniel 11:5-31, the reader learns of a series of battles between the Ptolemaic/Egyptian kings of the south and the Seleucid/Syrian kings of the north from ca. 323 BC – 164 BC. Daniel 11 also does not describe Greece beyond the time

of Antiochus Epiphanes. As in Daniel 8, no transition from Greece to Rome is depicted in Daniel 11.

By way of comparison, the transition from the first kingdom (Babylon) to the second kingdom (Medo-Persia) is described in Daniel 5:30-31. Likewise, the transition from the second to the third kingdom (Greece) is described in Daniel 8:1-7.

It seems to be assumed by many that Daniel does somewhere depict Rome's conquest of Greece. Consider the popular image on this page used by numerous online ministries.

It would seem fitting to find such a conquest in either Daniel 8 or Daniel 11, since Macedonia was established as a province of the Roman republic in 146 BC, but it's not there.

On the other hand, scholars recognize that Daniel 11:32-35 speaks of the Maccabees, and v. 32 implies that they rise up in victory against Antiochus Epiphanes. What if this has everything to do with the transition from the third kingdom (Greece) to the fourth kingdom?

At the very time when the book of Daniel ceased to speak of the Greek empire, and about 135 years before Rome became an empire, something amazing happened to Israel. Led by the Maccabees, Antiochus Epiphanes was defeated in 164 BC, and soon Judea was freed from the control of the Seleucid (Greek) Empire. In 142 BC, Israel became fully independent from Greece/Macedonia and was under no one's dominion at all. As 1 Maccabees 13:41-42 records, "the yoke of the Gentiles was taken off from Israel." Josephus likewise states that Simeon Maccabee "freed the Jews from the dominion of the Macedonians" (*Wars 1.2.2*).

Instead of taking the baton from Greece and continuing Israel's subjugation, Rome sent letters of congratulations to Israel, establishing an



**Head Of**  
**2:32)**  
**represen**  
**605 - 53**

**Breast A**  
**Silver (D**  
**represen**  
**539 - 331**

**Belly An**  
**Brass (D**  
**represen**  
**331 - 168**

**Legs Of I**  
**represen**  
**168 BC -**

**Feet And**  
**(Dan 2:3**  
**represen**  
**doms**  
**AD 476 -**

## Daniel's Fourth Beast

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alliance and friendship with her (I Macc 14:4-24).<sup>2</sup> Israel's independence lasted for about 80 years, until 63 BC when Pompey the Great intervened in a Judean civil war and made Israel a client state of the Roman Republic.

**3. Israel's history fits Daniel's transition from "iron" to "iron and clay."** In Daniel's interpretation, the fourth kingdom would at first be as strong as iron, but later partly strong and partly fragile (Dan 2:40-43). I believe Israel's period of independence (142 BC – 63 BC) was the iron part of the statue (the legs), and Israel's period of semi-autonomy was the iron/clay part of the statue (the feet).

**4. The Maccabees were known for striking hammer blows against their enemies, reminiscent of Daniel 7:7.**

In Daniel's vision of the fourth beast, he saw that "*it was devouring, breaking in pieces, and trampling the residue with its feet*" (Dan 7:7). I believe the imagery of "*breaking in pieces*" corresponds to what is known about the Maccabees or the Hasmoneans. The family of the high priest, Mattathias, who helped lead the revolt against the Hellenistic Seleucid Empire, became known as the Maccabees. This name came from the Hebrew word for "*hammer*" because they gained a reputation for striking hammer blows against their enemies, thereby breaking them.<sup>3</sup> The Maccabean/Hasmonean Dynasty ruled over Israel from 164 BC – 37 BC before giving way to the Herodian Dynasty.

**5. Israel was divided shortly after losing its full independence, reminiscent of Daniel 2:41.**

This is what Daniel 2:41 states about the final stage of Nebuchadnezzar's image: "*Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.*"

Almost a decade after the invasion of Pompey the Great in 63 BC, a major division took place in 57-55 BC when the proconsul of Syria, Aulus Gabinius, divided the Hasmonean kingdom into five parts. As Josephus records in Antiquities 14.5.4, when Gabinius "had ordained five councils, he distributed the nation into the same number of parts. So these councils governed the people; the first was at Jerusalem, the second

at Gadara, the third at Amathus, the fourth at Jericho, and the fifth at Sepphoris in Galilee."

**6. Israel was slain and burned, fulfilling Daniel 7:11.** "*I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.*"

The language in this verse certainly fits Israel, considering that Israel was destroyed in the Jewish-Roman War of 66-73, and Jerusalem and the temple were burned with fire (fulfilling Matt 22:7; 2 Peter 3:7, 10, 12; Rev 17:16; 18:8-9, 18; 19:20).

This does not fit Rome, which was not slain, destroyed, or burned when the kingdom of God was given into the hands of the saints (Dan 2:35, 44; 7:18, 22, 27; Matt 16:27-28, 21:43; Rev 11:15). The language of Daniel 7:11 also doesn't describe Rome's eventual downfall in AD 476.

**7. Israel was different than the first three kingdoms (Daniel 7:7, 23).** Daniel 7 twice describes the fourth beast as being unique: "... *The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms . . . It was different from all the beasts that were before it . . .*" (Dan 7:7, 23).

Like the first three kingdoms, the Maccabees expanded their territory by political conquest, including the territory later named the Decapolis, which in 63 BC "welcomed Pompey as a liberator from the Jewish Hasmonean kingdom."<sup>4</sup>

However, unlike the other kingdoms, the Hasmonean kingdom also expanded through forced religious conversions.<sup>5</sup> I believe the primary distinction was Jerusalem's religious authority over the Jewish diaspora. Israelites living far beyond the land of Israel were subject to Jerusalem's authority. The high priesthood in Jerusalem held authority over Jews living in "*every nation under heaven*" (Acts 2:5).

For more details about the beast from this perspective, my ongoing series on the beast can be found at the following link: [adammaarschalk.com/beast-of-revelation/](http://adammaarschalk.com/beast-of-revelation/).

<sup>1</sup> For more details, see <https://www.vox.com/world/2018/6/19/17469176/roman-empire-maps-history-explained> (particularly map #4).

<sup>2</sup> For more details, see <https://adammaarschalk.com/2017/01/10/rome-congratulated-israel-on-becoming-the-fourth-kingdom-of-daniel-2/>.

<sup>3</sup> For more details, see the book of I Maccabees and <https://www.jewishvirtuallibrary.org/history-and-overview-of-the-maccabees>.

<sup>4</sup> For more details, see <https://en.wikipedia.org/wiki/Decapolis>.

<sup>5</sup> For more details, see <https://en.wikipedia.org/wiki/Maccabees>.

what now?

redeemed

community **disciples** isolation sharing

rejection Matthew

## Life in the Kingdom

**S**OME YEARS AGO I came across the Galatians 1:15-16 passage, which immediately seized my attention. In particular, the following words attracted my focus: "... he . . . was pleased to reveal his Son in me . . ." If you are following along in your Bible, be sure to determine if it has the same word usage as my Interlinear Greek-English Nestle Text. In particular, the word translated as "in," which is the Greek "en," is often poorly translated as "to," so the phrase may read something like "to reveal his Son to me." This is an unacceptable translation and should read "in."

This verse surprised me because it was saying that God revealed to Paul that His Son, Jesus Christ, lived inside of Paul! At that time I was astonished by that statement. I immediately set out wondering if the revelation that Paul had was a "one of a kind" revelation just for Paul because he was such a prominent figure in the New Testament, or whether there was more to this indwelling of Christ that perhaps included other—perhaps even all other believers.

Within a few days of research I discovered a number of passages that answered my question.

"But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rom 8:10, 11, RSV; take note of the word "dwell" being used twice).

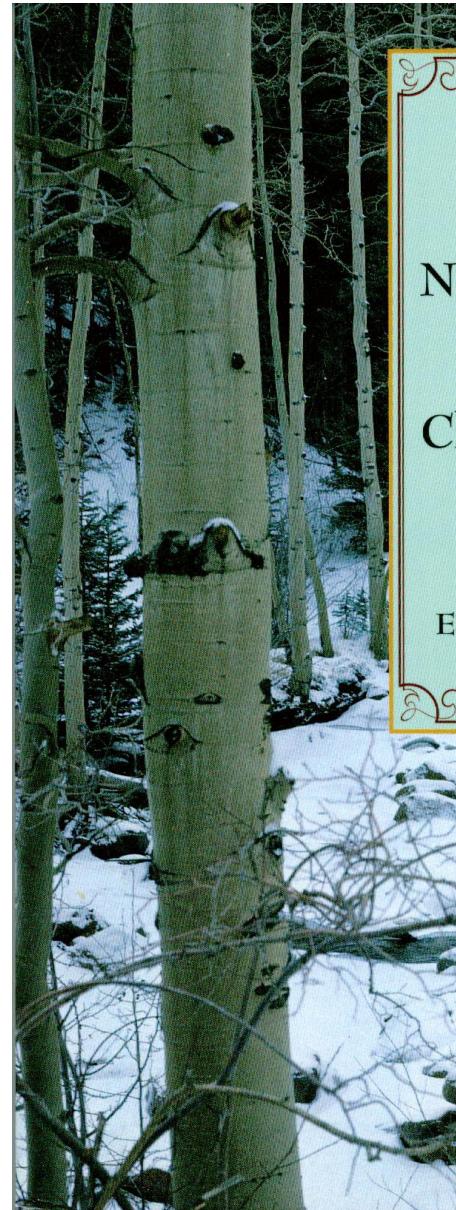
"Do you not realize that Jesus Christ is in you? . . ." (2 Cor 13:5c).

*"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory"* (Col 1:27).

What an amazing truth! God, whom we all know as Spirit because He proclaims that to us in John 4:24 of the Scripture, lives in us spiritually in the New Covenant in which we live today! This is unique to the New Covenant. In the Old Covenant God came "upon" various people and the prophets, but almost exclusively that was a temporary event. The only people I know of in the Old Covenant that were indwelled were John the Baptist (Luke 1:15), and Jesus of Nazareth (Col 1:19, 2:9) Although we read about John the Baptist and Jesus in the New Testament, they both ministered under the Old Covenant because Jesus had not yet inaugurated the New Covenant. As informative as the above was to me, I then noted a dynamite passage:

*I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me* (Gal 2:20).

With the introduction of Galatians 2:20 into the mix I had some new additions to my theology. The first being an increased consciousness of the two realms in which we all live on Earth: the physical realm, with which we are quite familiar, and the spiritual realm, which is a somewhat neglected realm insofar as Christian fellowship and understanding is concerned. The only way I could make sense about the first section of this verse was to understand that it is a fact that in



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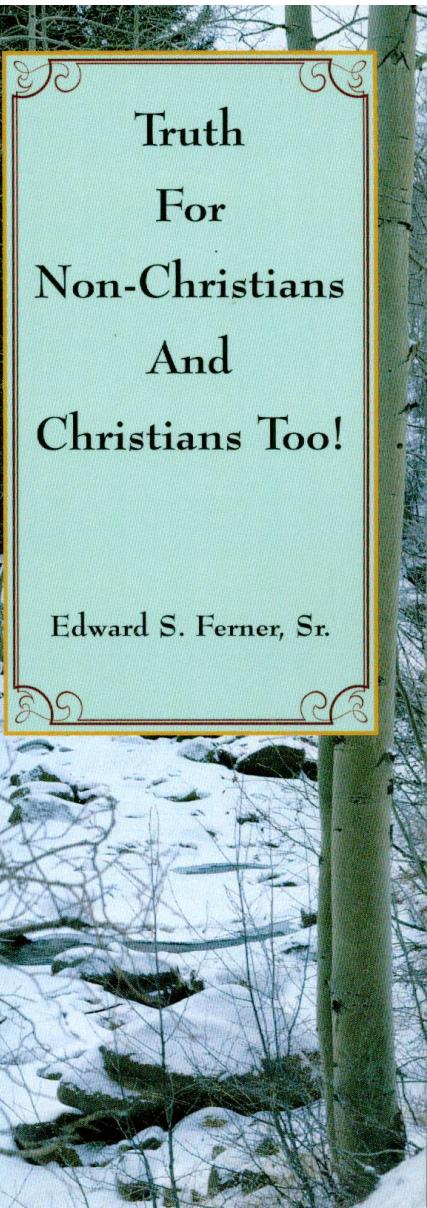
## The Indwelling Christ

Edward Ferner



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the spiritual realm I was crucified with Christ on the Cross of Calvary with Him. That settled it, or, as the saying goes in our home, Ed is dead!

Moving deeper into the verse I saw there was a new life that now lived in me—namely, Christ who had taken up residence in me to live His life through me to the inhabitants of the world. It struck me that this physical body of mine had, after my conversion to Christ, become a vessel for Christ to move about in the world expressing Himself to those with whom I came in contact. “*But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. . . . always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies*” (2 Cor 4:7, 10). What a wonderful biblical truth!

Yes, my physical biological body is living biologically, but it is by the faith of the Son of God that my spiritual being lives. Here is another instance where the best Greek text needs to be referred to for the proper translation. Some translators have rendered the Greek into English by the phrase “*by faith in the Son of God*” but the Greek does not support that at all. It should read “*by faith of the Son of God*.” As believers we have been blessed with every spiritual blessing in the heavenly places (Eph 1:3) and lack no good thing—including faith, which is part of that complete package!

As you now study the Scriptures you will be seeing, perhaps for the first time, that there are two expressions that represent the indwelling in us. Those expressions will appear as “Christ in us,” and “our being in Christ.” You can find 137 passages I have listed from the Bible

that make these indwelling statements in Learning Activity #8 on my website.<sup>1</sup> Learning Activity #8A also addresses this indwelling truth.

As interesting as all of this is, there is much more, such as the fact that when all of this took place at our conversion, a huge set of spiritual changes resulted in our becoming what the Bible refers to as a “new creation.”

“*Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come*” (2 Cor 5:17).

You may be surprised to discover that the little word “new” in this verse is the Greek “*kaine*,” from “*kainos*,” which has the meanings of: *new, recently made, fresh, recent, unused, unworn, of a new kind, unprecedented, novel, uncommon, unheard of* (Thayer’s Greek Lexicon).

There are actually two Greek words in the Scriptures that are translated as “new.” They are “*neos*” and “*kainos*.” If *neos* had been used it would have meant that we are no more than a makeover, which is what we hear much too often in Christian circles. It means new with respect to time, totally like the old but not as old in time as the old—time is what makes it new.

*Kainos*, on the other hand, means new as to form, quality, nature, far superior and completely unlike the old. Because Christ is in you you’re not just an improved version of the old, you’re completely new and totally different! Why? Because of Christ indwelling you!

It is my desire that now you will appreciate the statement on the front cover of this magazine that reads “. . . and life in Christ.”

<sup>1</sup> [www.ChristEternalChristianChurch.com](http://www.ChristEternalChristianChurch.com)

## Parting Thoughts

**G**REETINGS! FIRST, I WANT to thank everyone who emailed suggestions for the Preterist Brochure idea from the last issue. I also contacted Mike Sullivan, as I had heard he created something similar, and he sent me what he had. With this input, we are going to work on this, and will make it available for download on FCG's website. Thanks for getting involved!

In the next issue, as I need more time before rendering a knowledgeable opinion, I will be reviewing a book. But this isn't just a book. It is a new Bible translation. I was first contacted about this by Brian Martin, which led to the author emailing me. I'm really intrigued by this version. I was blessed to participate in the 2013 creation of The Kingdom Bible (TKB) by contributing commentaries on eight books from both the Old and New Testaments. Whereas TKB included over 20 contributors, including Terry Kashian, Gary Parrish, Tony Denton, Alan Bondar, Don Preston, Parker Voll, and Michael Day, to Riley O'Brian, Charles Meek, and me, this new translation was performed by one person—Joshua Bariova.

Whenever I review new Bible translations, I go to certain passages to get a feel for the translator's perspective. After receiving this Bible, I opened up to some passages in Revelation 20-22, Daniel, Matthew 24, etc. If those verses reflect the preterist view, then we are good. If not, the book collects dust.

From what I've read, author/translator/publisher Joshua Bariova performed a massive undertaking. Kudos to Joshua for a task well-performed. As with any Bible translation, you will find points missed, words translated inadequately, and some verses left uncommented, which the reader may find egregious or careless. No single Bible translation is going to make everyone happy. Someone will always find something lacking. That's expected.

Joshua did an impressive, commendable job. Even the binding and cover is unique. I'll give a more in-depth review next issue with examples and purchase info. Thank you, Joshua, for time well invested.

As I am preparing this article, Blue Point Bible Church is preparing to kick off their 7<sup>th</sup> annual Preterist Conference this evening with: Daniel Rogers, Ward Fenley, Simon Edigbe, Michael Miano, and others. I too will be teaching via video on Friday evening. For those who could not attend I will be including my video script in four parts in subsequent issues of *Fulfilled!* Magazine. Here is Part 1.

### Yeshua: The Last Semite

Hello all you beautiful people. Except you sir over on the left side. Yeah, that comb-over hairstyle thing you've got going there... not working. But the rest of you are beautiful! Thanks to Pastor Miano for inviting me to contribute to the "Not One Stone Left" Conference there at Blue Point Bible Church, in Blue Point, NY.

I have 30 minutes to squeeze a 200-page book into, so this will be just the crib notes [*TJ is currently writing a book titled The Last Semite - Brian*]. I won't have time to discuss Victor Rothschild's financing of Cyrus Scofield and John Darby's Bible, nor will I have time to explain why dispensationalism was important to Rothschild's agenda. That will be discussed in the book.

Unless I preface this talk with a disclaimer, you might misinterpret my intentions. So, please remember that I do not hate the people of the Old Testament. I don't hate those whom Moses led out of Egypt, those whom Jesus chose for His ministry, nor even the Jewish leadership that killed Him. What angers me are groups posing as descendants of that Old Testament people. I really disdain anyone alleging to be in line to receive any promises made to that group of ancients. I would hope you could agree that there is no place for that type of "claim jumping."

We should understand the nuances that have developed over the centuries. The first being the definition of "Semite." If we can't determine that then we won't be able to discern the rest. It's like when Jesus told the disciples, "*If you can't understand this parable, how will you understand all of them?*" (Mark 4:13)

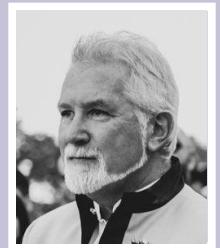
Noah got off the ark with his family: Shem, Ham and Japheth. Shem had descendants. They were called

## Descendants of Shem

T. J. Smith

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Shemites. Neither Ham nor Japheth's children were called Shemites. Got it? Good. "Shemite" evolved into "Semite."

If a person cannot prove his lineage is from Shem, they are not a Semite. Muslims, Ethiopians, Ashkenazis (Ashkenaz was a grandson of Japheth), Khazarians, and Sephardic "Jews" are not Semites.

"Semite," "Semitism," and "anti-Semitism" are words that have been kidnapped by the Zionist movement and weaponized by that political party to attack anyone who says anything unsupportive of Zionism. Yet, since none of our present-day Judaic adherents are descendants of Shem, they cannot be Semites. Unfortunately, the word had its meaning changed for political reasons. Are there any blood-related, scientifically proven people on earth carrying the DNA of Shem? If there are, they have remained suspiciously quiet. So I'm going with "no."

Remember, you can't accuse me of being anti-Semitic, if no Semites exist.

Zionists learned early on that calling out people as "anti-Semitic" brought the results they were looking for: support from the American government and military, and from Protestant churches.

The church is so ignorant about the Bible that they have bought into a false doctrine that presents itself

as supporting "God's chosen people." The problem is, Christians are God's chosen people. But good ole' "American Christian guilt" has pushed the church into a corner of accepting something that doesn't exist; descendants of Shem.

So for now, let's leave that discussion here and move on to our second definition: "What is an Israelite?"

Ok, again let's go back to Noah and run through the lineage: Noah begat Shem, Shem to Arphaxad to Canaan who fathered a daughter who married Salah. They gave birth to Peleg. Then Peleg to Reu to Serug to Nahor to Terah, and finally Terah fathered Abraham.

Abraham and Sarah had Isaac. Isaac and Rebecca had Jacob. Jacob wrestled with an angel, and had his name changed to "Israel" (Gen 32:28)

One can only claim to be an "Israelite" if they can prove their lineage came from Jacob. Again, No Ashkenazi, Sephardic, Mizrahim, Indian, African, or even a 'completed' Jew from Muleshoe, Texas can provide one shred of Israelite DNA. Another sad commentary is that none of these groups have ever wanted to claim descendants from Shem. More on that later." (End of Part 1, Part 2 coming in the next issue.)

Until next time, TJ.

The Encyclopedia Britannica (1973), vol. 12, page 1054, actually states: "The Jews As a Race: The findings of physical anthropology show that, contrary to the popular view, there is no Jewish race. Anthropometric measurements of Jewish groups in many parts of the world indicate that they differ greatly from one another with respect to all the important physical characteristics." This **entire** section (of which there is too much to quote here) should be read by anyone who believes that the so-called Jews of the world are a true Jewish race. The encyclopedia further stated that, "The only race to which the Jews have not achieved a high degree of assimilation is the Nordic."  
 (John L. Bray, *Israel in Bible Prophecy*, p 44; emphasis in original)

## In This Issue:

History of the End

*Parousia, Resurrection,  
Change, and Rapture*

Objection Overruled!

*The Song of Moses*

Perspectives

*Daniel's Fourth Beast*

Life in the Kingdom

*The Indwelling Christ*

Parting Thoughts

*Descendants of Shem*

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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!