

FULFILLED! *Magazine*

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

As it is written in the book of the words of
Isaiah the prophet,

"The voice of one crying in the wilderness:
Prepare the way of the Lord,
make his paths straight." (Luke 3:4)

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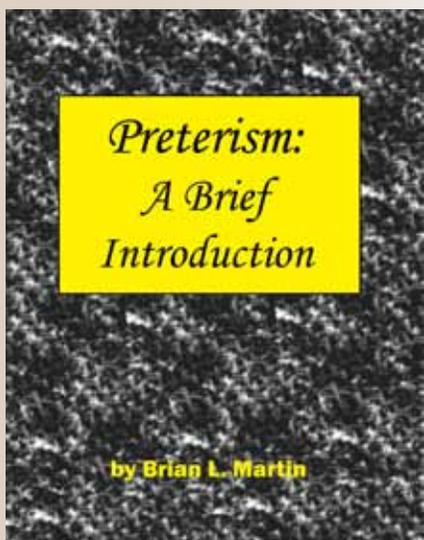


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Reader Beware!

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.

General Editor
Brian L. Martin

Copy Editor
Kayla F. Martin

Design & Layout
Kayla F. Martin

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Ione, CA 95640-9614
editor@fulfilledcg.com

(530) FCG-AD70 [324-2370]
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Editor's Note...

WITH THIS ISSUE WE embark on our seventeenth year of publishing Fulfilled! Magazine. While it does feel like we've been at this for a while, it's hard to believe that it has actually been that long! We are grateful for the encouraging words we have received over the years—they have kept us going when the journey became difficult. We are also grateful for those of you who have supported this ministry financially over the years—without you there would be no Fulfilled! Magazine. I hope in the future that we can add to the FCG team and perhaps increase the page count of each issue and/or produce six issues per year. I would also like to produce another video, given how well our “Kidding” video was received. Until those things materialize, we are nonetheless grateful for what God, through our generous supporters, has allowed us to accomplish!



Please take a few minutes to fill out the survey in this issue.

In this issue we have a reader survey form you may fill out and mail back to us. Or, for those who prefer communicating digitally, you may scan and email your form to editor@fulfilledcg.com. We want to hear from you, our readers, about the content you enjoy the most as well as the type of content you would like to see in the pages of Fulfilled! Magazine. Naturally, we will not be able to please all the readers all the time, but the survey should help us be the best stewards of God's resources. I encourage you to take a few minutes to fill out the survey and mail (or email) it back to us. Our mailing address is in the sidebar on page three. Thank you for your participation!

In addition to the survey, this issue contains the usual cast of characters, along with the poem “The Calf Path” by Sam Foss. This poem pops up from time to time in preterist circles and every time I read or hear it, I am reminded just how much we are creatures of habit who often don't understand why we walk the theological paths we do. May it give you cause for some self-analysis.

In closing, I again want to express our gratitude for your encouraging words, your prayers, and your financial support.

Blessings,

Brian

Mailbag...

Thank you for everything you're doing with magazine. God has laid it on my heart this year to do more to financially support the ministry, so I hope this will be the first of several donations this year. [We are grateful for those readers who feel led to participate in this ministry with their financial support - Brian]



Fulfilled! is a great magazine . . . I'm working my way through the whole catalogue [online]. May God bless and your work with *Fulfilled!* Magazine.



I just want to make a note to you on how much the preterist community appreciates all the efforts you both put forth for the furtherance of His kingdom through the Scriptures. Also, how you stick to what the Word says.

God bless you both as you continue on with His Work. May He keep you in His care.



Thank you for the good work you do.



Thanks so much for the magazine. We always enjoy it, and the sometimes challenging articles, always thought- and discussion-provoking!

We appreciate your ministry. Blessings.



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



“
I'm working my
way through the
whole catalogue . . .”

WE NOTED IN A previous article that when the Neronic persecution began (August 64) Christians had to go into hiding. It was no longer safe to write epistles and send them to the scattered churches, go on mission trips, or even assemble as a church in public. Thus, all literary and evangelistic activities of the Christians ceased.

Then, after the Zealot rebellion broke out (May 66), all mention of true Christians vanished from the historical record, and the attention of historians shifted to the *Jewish-Roman war*. There is no record of Christians participating in the Jewish-Roman war on either side. Christians were *nowhere to be found* after the Zealot rebellion began. And that strange silence about the Christians continued for almost twenty years after AD 70. We will say a lot more about that after we finish our survey of the Jewish-Roman war. This article explores some of the events of the Zealot rebellion which reveal the identity of the *Man of Lawlessness*.

Eleazar blew the Trumpet

When *Gessius Florus*, the Roman governor of Judea, brought two cohorts of soldiers to Jerusalem in order to break into the temple and rob all of its gold, *Eleazar b. Ananias*, captain of the temple guard, *blew the trumpet* and rallied the citizens to block the lanes of the city. That began the Zealot rebellion.

From that day onward (**May 12, 66**), Eleazar took control of the temple and *lawlessly* used it as his fortress and “shop of tyranny” (*Wars* 4:151 (4.3.7)). Four days later (**May 16, 66**), the angelic armies were seen in the sky signaling the return of Christ to *rescue His saints and pour out God’s wrath* on His enemies. Then, two weeks after that, on the day of Pentecost (**May 30, 66**), the dead were raised out of Hades and the living were changed, and then both groups were caught up to be with Christ forever afterwards in heaven above in the unseen realm.

After the true Christians were removed from the earth, and were safely gathered to Christ, the tribulation upon the unbelieving Jews began to intensify during the war and in the siege of Jerusalem as the wrath was being fully poured out.

Agrippa II and Manahem

Soon after this, in **June 66**, *Agrippa II* returned from Alexandria and met with the Jewish people in Jerusalem.

He gave a long speech about the horrors and futility of war, hoping to deter them from the rebellion, but to no avail. After being insulted by the angry mob, Agrippa II took his entourage and departed for his own territory [*Wars* 2.335-407 (2.16.1 – 2.17.1)]. The Jews stopped paying taxes to Rome at this point. Prof. H. Graetz suggests that this occurred on Sivan 25th (June 18, 66) [*Popular History of the Jews*, Vol. 2, p. 184].

Hegesippus states that shortly after Agrippa II departed from Jerusalem in late **June 66**, “the instigators of war, ambushes having been arranged, captured [the fortress Masada], the guards of the Romans having been killed, they stationed their own men [there]” [*Hegesippus* 2:10]. Josephus indicates that it was *Manahem* (the Zealot) who took his soldiers to Masada and overpowered the Roman guard, opened the armory, and distributed the weapons to his own men and to others from the region who joined with him [*Wars* 2:407-408 (2.17.1-2)]. Then Manahem and his soldiers returned to Jerusalem with those weapons to strengthen the rebel forces there.

Ananias and Eleazar

Eleazar was the son of *Ananias b. Nedebaeus*, who was the most powerful

former high priest at that time. Ananias was the high priest during the time of Paul’s trial in AD 58. After Ananias *unlawfully* ordered Paul to be struck on the mouth, Paul prophesied that God was about to strike Ananias (*Acts* 23:3). And sure enough, eight years later, Ananias was killed by the Zealot leader Manahem [*Wars* 2.441 (2.17.9)].

Eleazar was the *Sagan* (captain) of the temple guard, second in command to the High Priest. He literally sat in the temple and acted *lawlessly* in the very manner Apostle Paul describes in 2 Thessalonians 2. For instance, **in late June 66**, a month after the rebellion began, Josephus states that *Eleazar b. Ananias* stopped the daily sacrifices from, and on behalf of all Gentiles, including the peace offerings from, and on behalf of, Nero Caesar [*Wars* 2.408-410 (2.17.2)]. That constituted an act of war against Rome. He then went further by prohibiting all *buying and selling* with Gentiles.

Many of the moderate priests and powerful Jewish leaders strongly objected to this rejection of sacrifices from all foreigners since it was considered to be a *nullification* of the validity of the whole sacrificial system. But Josephus records

He literally sat in the temple and acted *lawlessly* in the very manner Apostle Paul describes

The Man of Lawlessness Revealed

Edward E. Stevens

Ed is President of the International Preterist Association

Email: preterist1@preterist.org
Website: <https://preterist.org>

Podcast:
<https://buzzsprout.com/11633>



that the rebels in the temple, all of whom were under the control of Eleazar, paid no attention to these complaints by the moderates and went on with their war preparations while neglecting to perform all of their normal and proper sacerdotal duties [Wars 2.409-417 (2.17.3-4)]. Josephus notes that those rebel priests were *profaning the temple* with their weapons of war [Wars 2.424 (2.17.5)].

The Man of Lawlessness Revealed

At the beginning of the rebellion *Eleazar* was still somewhat under the *restraining* influence of his father Ananias. But when the Zealot leader Manahem returned to Jerusalem from Masada, he crushed the moderate resistance in the upper city, and then killed Ananias (**late August 66**) – thus removing his *restraining* influence from Eleazar. Ananias had been an ally of Agrippa, and was very much opposed to the Zealot cause, so it was no surprise to see him killed by Manahem. With his father's restraining influence eliminated, Eleazar was free to pursue his Zealot activities, thus fulfilling another of Apostle Paul's prophecies: "*the restrainer will be taken out of the way*" (2 Thess 2:6-7).

Josephus notes that Manahem's victory over the moderates inflated his ego so much that he believed himself to have no rival for leadership of the revolt, and he therefore became overbearingly tyrannical. However, *Eleazar* was not about to relinquish his command to Manahem, so he devised a conspiracy to kill Manahem [Wars 2.442-443 (2.17.9)].

When Manahem put on royal garments and pompously went up into the temple to worship with some of his armed men as bodyguards, he was captured and killed by the rebel priests under Eleazar's leadership. This put an end to Manahem's role in the revolt and consolidated all of the rebel forces under Eleazar's control [Wars 2.442-448 (2.17.9)]. Now, with all that power at his command, and without his father's *restraining influence*, Eleazar's *lawless* conduct escalated rapidly, just as Paul had predicted fourteen years earlier (2 Thess 2:3-12).

Eleazar Broke His Oath

Eleazar and his soldiers continued their siege of the three towers in the upper city, which were occupied by Roman soldiers, until *Metilius*, the Roman commander, offered to

surrender and lay down their arms in exchange for their lives. Eleazar granted the request, but then *lawlessly* broke his promise as soon as all the soldiers laid down their arms. All of the Romans were slain except *Metilius*, who promised to convert to Judaism. Josephus laments that this *breach of oath* not only provoked Roman revenge, but the *wrath of God* also [Wars 2:449-456 (2.17.9-10)].

And it was not long before that cup of wrath was poured out. The day on which Eleazar treacherously killed the Roman soldiers was a *Sabbath*, and on that *very same "day and hour"* in Caesarea, the Gentile citizens rose up against the Jewish citizens and slew twenty thousand of them in one hour's time, thus emptying Caesarea of its Jewish inhabitants [Wars 2:457 (2.18.1)].

Martin Hengel suggests that Eleazar might have performed the High Priestly function during Yom Kippur (**mid-October 66**) since he was in control of the Temple Mount at that time [Hengel, *The Zealots*, p. 360, note 240]. If true, that would be another example of Eleazar grievously violating the Law and setting himself up in the temple as being above Moses and God—a very *lawless* and *impious* thing to do (cf. 2 Thess 2).

From **late August 66** onward, the temple was constantly *desecrated, defiled, and polluted* by bloodshed and other crimes committed by Eleazar and his men inside the temple, in the outer courts, and outside in the city of Jerusalem. Josephus condemned and lamented all of this, stating that these *abominations* were the cause of the *desolation* [Wars 2:455 (2.17.10); 4:162-163 (4.3.10); 4:201 (4.3.12); 4:323 (4.5.2); 4:388 (4.6.3); 5:14-19 (5.1.3); 5:402 (5.9.4); 6:110 (6.2.1); 6:126 (6.2.4)]. This is apparently what Jesus had in mind when he mentioned the *Abomination of Desolation* (Matt 24:15), and which Paul described as the *apostasy* (rebellion) by the Man of Lawlessness (2 Thess 2:3). †

At the beginning of the rebellion Eleazar was still somewhat under the *restraining* influence of his father Ananias.

For more details, request these articles by email:

- Man of Lawlessness
- Abomination and Lawless One
- Outbreak of the Rebellion—The Real History
- War Chronology

Brian Martin has asked that I offer a few thoughts in response to the following objection to preterism that a reader of *Fulfilled! Magazine* wrote in about:

A radio host recently “refuted” preterism by claiming that it has no answer for Isaiah 17:1:

“An oracle concerning Damascus. Behold, Damascus will cease to be a city and will become a heap of ruins.” (Isaiah 17:1, ESV)

The host stated that this has never occurred, and Damascus is still a city today. God is not a liar, therefore preterism cannot be true.

What follows is a brief response to this objection based on and employing the information from a longer response written by Gary DeMar of American Vision, in Powder Springs, GA, in 2013. Events in the Middle East had stirred up eschatological speculation once again. I had actually begun to write an article on Isaiah 17 when I discovered that Gary’s article. After reading it, I realized that I could not add a lot to it, so I divided DeMar’s excellent longer article into separate installments, which are all on my website, www.donkpreston.com. I urge the reader to go there and read the entirety of DeMar’s excellent information.

As DeMar noted, it seems that every time some major disruption takes place in the Middle East, the so-called prophecy experts go into overdrive, claiming “the end is near.” Yet, time after time, they are proven wrong, so they go silent until the next “crisis,” when they once again assure us that the end is upon us. DeMar noted in 2013 that some of the “experts” were claiming that in a mere “matter of months,” the end would come! Sadly, when their “prophecies” fail, they ignore those failures and expect their audiences to not remember their failed predictions.

DeMar documents Dispensational writers who claim that Isaiah 17 has never been fulfilled:

Joel C. Rosenberg: “These prophecies have not yet been fulfilled. Damascus is one of the oldest continuously inhabited cities on earth. It has been attacked, besieged, and conquered. But Damascus has never been completely destroyed and left uninhabited. Yet that is exactly what the Bible says will happen.”

“Jan Markell, founder and director of Minnesota-based Olive Tree Ministries, says the Syrians’ use of chemical weapons makes her think about Isaiah 17, which foretells the complete destruction of Damascus, which hasn’t happened in thousands of years.”

Harry Bultema: “The judgment that will strike Damascus is that it will be no longer a city but a ruinous heap. This prediction has yet to be completely fulfilled, for in Jeremiah’s day it was a flourishing city, and even today is said to be the oldest city in the world (cf. Genesis 15:2 where Damascus

is already mentioned). According to II Kings 16:9 Tiglath-pileser captured it and killed its king Rezin; but he did not make it a heap.” (Harry Bultema, *Commentary on Isaiah* (Grand Rapids: Kregel Publishers, 1981, 184¹).

Thomas Ice: “Most commentators contend that Isaiah 17:1–3 was fulfilled in 732 b.c. at the conquest of Tiglath-pileser.” (For example, Peter A. Steveson, *A Commentary on Isaiah* (Greenville, SC: BJU Press, 2003), 142. See also, John D. W. Watts, *Word Biblical Commentary: Isaiah 1-33*, rev. ed. Nashville: Thomas Nelson, 2005, 293¹). However, Tiglath-pileser did not totally destroy the city, but merely captured it, as has happened numerous times throughout its history.

Britt Gillette: “In the very near future, Damascus will once again play a major role in human events. The prophet Isaiah provides us with God’s commentary on a future conflict between Damascus and Israel, and in so doing, he reveals certain prophecies which have been partially fulfilled in the past. However, the ultimate fulfillment of Isaiah 17 remains in the future.”

Interestingly, however, DeMar also documents that some leading Dispensationalists realize that Damascus was destroyed in fulfillment of Isaiah 17. He cites several including Charles Dyer, *The Rise of Babylon: Sign of the End Times*, 1991):

Isaiah 17 predicted the destruction of the city, along with the destruction of the northern kingdom of Israel. . . . Damascus was captured by Assyrians in 732 BC and the northern kingdom of Israel fell when the capital city of Samaria was captured by the Assyrians in 722 BC.

And 100 years later, the prophet Jeremiah also predicted the fall of Damascus, which had been rebuilt, he added. “His message was fulfilled when the city was captured by Nebuchadnezzar of Babylon.”

Dispensational author Mark Hitchcock agrees that the Damascus prophecy has been fulfilled. Hitchcock offers this commentary:

-Ancient City that Falsifies Preterism?

Don K. Preston

Don is president of
Preterist Research Insitutie

dkpret@cableone.net

www.eschatology.org
www.bibleprophecy.com



“I believe it makes more sense to hold that Isaiah 17 was fulfilled in the eighth century BC when both Damascus, the capital of Syria, and Samaria, the capital of Israel, were hammered by the Assyrians. In that conquest, both Damascus and Samaria were destroyed, just as Isaiah 17 predicts. According to history, Tiglath-pileser III (745–727 BC) pushed vigorously to the west, and in 734 the Assyrians advanced and laid siege to Damascus, which fell two years later in 732.” (Mark Hitchcock, *Middle East Burning: Is the Spreading Unrest as Sign of the End Times?* Eugene, OR: Harvest House Publishers, 2012, 176¹).

DeMar does note that Hitchcock couldn't leave well enough alone. At the end of the chapter he writes,

“Having said that, I do believe that events today in Syria point toward the fulfillment of biblical prophecies that have not yet come to pass.” He claims that “the stage is being set for a Middle East peace treaty prophesied in Daniel 9:27.” (Hitchcock, *Middle East Burning*, 178).

The Apologetics Study Bible also admits that the Assyrians defeated and destroyed Damascus:

“Damascus continued to be a city in the OT era (Ezek 27:18), the NT (Ac 9:19-27), and today. This does not negate Isaiah's prophecy, which referred to the destruction of Damascus as the powerful capital of Syria during the Syro-Ephraimite War. His words were consistent with his prophecy about the fall of Damascus in 7:7-8 and 8:4, and his announcement that Assyria defeated Damascus and exiled its inhabitants to Kir (2 Kings 16:9). After many years in ruin, it later became a small city in the Assyrian province of Hamath. Isaiah was not claiming that it would remain a ruin for all time” (Gary Smith, “Isaiah,” *The Apologetics Study Bible*, gen. ed. Ted Cabal, Nashville: Holman Bible Publishers, 2007, 1015, note on 17:1).

The point here is that when the objector claims that Damascus was not destroyed in fulfillment of Isaiah 17, his claim is disputed - and refuted - by noted Dispensationalists.

The Bible Dictionaries—many could be cited—clearly contradict the Dispensational claims.

International Standard Bible Encyclopedia, Vol. I, p. 854: “Damascus had now lost its political importance, and for more than two centuries we have only one or two inconsiderable references to it. It is mentioned in an inscription of Sargon (722–705 BC) as having taken part in an unsuccessful insurrection along with Hamath and

Arpad. There are incidental references to it in Jer 49:23 ff and Ezek 27:18; 47:16 ff.”

Baker Encyclopedia of the Bible, Vol. II, p. 649: “[T]he city's doom was predicted by Isaiah (8:4; 17:1), Amos (1:3–5), and Jeremiah (49:23–27). Rejecting God, Ahaz of Judah turned for protection to an alliance with the Assyrians, whom he bribed with the temple treasure. The Assyrian king Tiglath-pileser III (‘Pul’) agreed and marched against the Syro-Israelite confederation. After defeating Israel he attacked Damascus, plundered the city, deported the population, and replaced them with foreigners from other captured lands. Damascus was no longer an independent city-state. . . . The kingdom of Damascus brought to an end, the city was destroyed, the inhabitants carried captive into Assyria . . .”

William Smith's Dictionary of the Bible, Vol. I, p. 582: “Under Ahaz it was taken by Tiglath-pileser, (2 Kings 16:7, 8, 9) the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria. (2 Kings 16:9); comp. Isaiah 7:8 and Amos 1:5. Afterwards it passed successively under the dominion of the Assyrians, Babylonians, Persians, Macedonians, Romans and Saracens, and was at last captured by the Turks in 1516 A.D.”

“The conquest of Damascus by Tiglath-Pileser III (733–732 BC) is the final result of the Assyrian intervention against the anti-Assyrian coalition of Rezin of Damascus and Pekah of Israel against Ahaz of Judah. Rezin and Pekah tried to capture Jerusalem, capital city of the kingdom of Judah, but they failed (about 735–734 BC). Tiglath-Pileser III came to the aid of Ahaz of Judah, who promptly asked for the help of the Assyrian king. He finally destroyed the power of Damascus, by besieging the city, forcing king Rezin to surrender, as well as by conquering the whole region once under the control of Damascus. Rezin of Damascus died during the siege, according to the Bible (II Kings 16:9). After the conquest by Tiglath-Pileser III, Damascus was no longer the capital of the independent and rich kingdom of Aram.”

In addition to these highly respected sources, one could add a long list of commentators—all futurists—who nonetheless affirm that Isaiah 17 was fulfilled in the Assyrian invasion and destruction of Damascus in the reign of Israelite king Pekah. Among them are Adam Clark, Jamison, Fawcett, and Brown, and others.

Objection Overruled!

Don K. Preston

... continued from page 9

The undeniable fact is that Damascus was utterly destroyed in fulfillment of what was predicted in Isaiah 17. The destroyer himself — Tiglath-pileser — said so in his personal Annals (cited in the Bible Dictionaries):

“I took 800 people together with their property, their cattle (and) their sheep as spoil. I took 750 captives of the cities of Kurussa (and) Sama (as well as) 550 captives from the city of Metuna as spoil. I destroyed 591 cities from the 16 districts of Damascus like ruins from the Flood.”

Note that just as Isaiah said Damascus would be made a “mound,” Pileser said he made Damascus a ruin of destruction. In fact, his reference of “like ruins from the flood” is highly suggestive. In spite of the historical and biblical sources that testify to the destruction of Damascus at the hands of the Assyrians, one website tries to negate the extent of that destruction by claiming: “He simply attacked the city and enslaved its people” (<http://www.end-times-bible-prophecy.com/the-coming-destruction-of-damascus.html>). There was no “simply attacked the city”—he destroyed the city, *turned it to ruins*, and carried the inhabitants into captivity.

The biblical evidence is more than clear. In 2 Kings 16:9 we find this testimony: “So the king of Assyria heeded him; for the king of Assyria went up against Damascus and took it, carried its people captive to Kir, and killed Rezin.” Furthermore, in Jeremiah 49:23, Jeremiah the prophet looks *back* on the taking of Damascus—not to the future. So, according to inspiration, Damascus was destroyed, utterly, totally, at the hands of Tiglath-Pileser.

There is a critical fact to consider. In biblical prophecy, when a prophet foretold the destruction of a given nation, kingdom, or city, what they had in view was the city, nation, or kingdom that existed *at that time*. They were not looking centuries beyond that limited horizon, even though we as Westerners tend to impose that concept onto the texts. What was in view was the utter destruction of the entity that was, at that time, the enemy of God’s people to such an extent that they no longer posed a threat.

There is an aspect of Isaiah 17 that is often ignored by the prophecy “experts.” Isaiah is emphatic that *Israel would be destroyed in the same campaign that destroyed Damascus*:

*“The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;*

*They will be as the glory of the children of Israel,”
Says the Lord of hosts.*

*“In that day it shall come to pass
That the glory of Jacob will wane,
And the fatness of his flesh grow lean.”*

Do the Dispensationalists posit the imminent destruction of Israel at the soon coming desolation of Damascus? *No, they do not!* (We should note that a couple of those cited above do admit this, however, they never develop it. And there is no room in their paradigm for it). Yet, if they are going to claim that Damascus is about to be totally destroyed today, then textually they must likewise predict the *imminent total destruction of Israel at the same time!* But of course, none of the fear mongers of the day would dare claim that Israel is about to be totally destroyed. That would destroy their entire paradigm. They are vested in the claim that the restoration of Israel in 1948 constituted the “Super Sign of the End” per Tim LaHaye, Thomas Ice, Hal Lindsey and a host of other so called prophecy experts. See my *Israel 1948: Countdown to No Where*, for a thorough refutation of the claims about 1948.

In light of the historical and biblical testimony concerning the destruction of Damascus, fully accomplished in 732 BC, we have every right to say, *Objection Overruled!* Isaiah 17 was fulfilled.

(For brevity I have not addressed some of the “answers” given by the Dispensationalists to avoid the power of the facts presented here. It is claimed that the word “forever” does not match the eighth century destruction since Damascus is a very large city today. As noted, they often disparage the extent of the destruction mentioned in the historical and biblical texts—even the chronicles of Tiglath-Pileser himself! They offer other objections also. See DeMar’s longer article in which he addresses all of the major objections more than thoroughly. His entire article is found on my website: www.donkpreston.com). †

¹ See more at:
<http://americanvision.org/9371/isaiah-17-damascus-bible-prophecy-has-been-fulfilled/#sthash.cCnT3f9B.dpuf>

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_____ *Perspectives*—This column explores the different perspectives of the details of preterism. An issue may present one or more perspectives on a given topic.

_____ *Gleanings from the Past*—This column presents excerpts from Church Fathers and older theologians that demonstrate threads of preterism throughout church history.

_____ *Objection Overruled!*—Don K. Preston addresses common objections raised against the preterist view.

_____ *History of the End*—Edward E. Stevens explores the history of the first century.

_____ *Life in the Kingdom*—These articles apply preterism to our present-day walk with Christ.

_____ *Parting Thoughts*—TJ Smith wraps up each issue with a potpourri of topics including book reviews, word studies, interviews, etc.

_____ *The Greek Column*—In-depth analysis of New Testament Greek terms.

_____ *Preterism 101*—These articles present the basics of preterism for readers who are new to the view.

Cut along line

Please describe 1-3 potential columns you would like to see included:

Description 1: _____

Description 2: _____

Description 3: _____

Please answer the following questions:

I would like to see more "Introduction to Preterism" type articles so that I can share the magazine with my futurist friends and family. (Circle one)

Strongly Agree Slightly Agree Unsure Slightly Disagree Strongly Disagree

I would like to read testimonials from other readers on how they came to preterism. (Circle one)

Strongly Agree Slightly Agree Unsure Slightly Disagree Strongly Disagree

I would like to read testimonials from preterist churches and Bible studies. (Circle one)

Strongly Agree Slightly Agree Unsure Slightly Disagree Strongly Disagree

What types of articles have been most helpful to you?

Do you have comments, suggestions, or feedback that you would like to share? What would you like to see in Fulfilled! Magazine? (Use additional paper as needed. Typed responses are preferred, but legible handwriting is acceptable.)

(Optional) Contact information for follow-up:

(Depending on response volume, follow-up may take a few months. Email is our preferred method of follow-up.)

Name: _____

Email: _____

Phone: _____

Mailing Address Street: _____

City: _____ State: _____ Zip Code: _____

Cut along line

The Calf Path

by Sam Foss

I.

One day through the primeval wood
A calf walked home as good calves should;

But made a trail all bent askew,
A crooked trail as all calves do.

Since then three hundred years have fled,
And I infer the calf is dead.

II.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day,
By a lone dog that passed that way;

And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made.

III.

And many men wound in and out,
And dodged, and turned, and bent about,

And uttered words of righteous wrath,
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf,

And through this winding wood-way stalked
Because he wobbled when he walked.

IV.

This forest path became a lane,
that bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

V.

The years passed on in swiftness fleet,
The road became a village street;

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis;

And men two centuries and a half,
Trode in the footsteps of that calf.

VI.

Each day a hundred thousand rout
Followed the zigzag calf about

And o'er his crooked journey went
The traffic of a continent.

A Hundred thousand men were led,
By one calf near three centuries dead.

They followed still his crooked way,
And lost one hundred years a day;

For thus such reverence is lent,
To well established precedent.

VII.

A moral lesson this might teach
Were I ordained and called to preach;

For men are prone to go it blind
Along the calf-paths of the mind,

And work away from sun to sun,
To do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,

And still their devious course pursue,
To keep the path that others do.

They keep the path a sacred groove,
Along which all their lives they move.

But how the wise old wood gods laugh,
Who saw the first primeval calf.

Ah, many things this tale might teach—
But I am not ordained to preach.

IN OUR LAST EXCITING episode (too much Batman as a kid), I discussed the Semites, or rather lack thereof, in the world today. After receiving several emails from readers, I was surprised how interested some are to learn more, and how much they already know about the non-Jewish bloodline that has dominated history. So here we go with part two:

Descendants of Shem – Part 2

The DNA tests that people buy to trace their heritage are only as accurate as the information DNA companies can access. Therefore, there has been no establishment of “Shemite” bloodline. Meaning, if a DNA test claims you are 100% Jew, it means you are 100% Khazarian. *That* bloodline *has* been established. *That* DNA *is* traceable, but remains a disputable point, as it cannot trace the DNA to Shem. All that can be established is that the DNA companies can trace the genome back to a group of people with a common DNA of Khazarian descent.

Paul even stressed in Galatians 3:29 “*And if you are Christ's, then you are Abraham's offspring, heirs according to promise.*” Paul was apparently not concerned with DNA!

I could argue that Christians are the rightful owners of Israel's terra firma. These people claiming to be the rightful heirs are not. These people are imposters and always have been. Some claim to descend from Japheth's grandson Ashkenaz, yet an individual must be a descendant of Israel, not Ashkenaz, to inherit the promise.

Every Prime Minister of Israel has been an Ashkenazi “Jew.” Not one of them has ever claimed to be a “Shemite Jew.” Also, a “Jew” was a person from the tribe of Judah. Refresher: Abraham had Isaac, Isaac had Jacob (Israel), Jacob had Judah. No Ashkenazi can claim a bloodline tied back to Abraham, Isaac, and Jacob.

Note that the biblical genealogies in the Gospels end at the feet of Jesus. Not even his brother James was included. The only people who could claim the physical piece of dirt on the coast of the Mediterranean Sea

would have been children of Yeshua.

Paul explained that the promise was spiritual, the land was spiritual, and the children were spiritual. Paul did not say “promises,” plural, so that these Khazarian imposters can claim some promises and allow Christians to claim others. No, Paul said “promise” in the singular. These imposters have never been in Christ, they are not Abrahams' offspring, and Ashkenaz, Japheth's grandson, was never promised that inheritance.

If you understand the concept of “natural then spiritual” (1Cor 15:46), then this will make sense. There *was* once a mighty nation of people whom God chose to inherit a physical land. But God divorced *that* people, married a *spiritual* bride, moved her into a *spiritual* land and she inherited the *spiritual* promise. But what was this “promise” so many have sought to attain? If it was not a piece of dirt, what was it?

“so that being justified by his grace we might become heirs according to the hope of eternal life.” (Titus 3:7)

So, all this time, the ‘Holy Grail’ of God's people has been eternal life. It is clear the “promise” has always been spiritual. This promise was made to the descendants of Abraham. Who was the original inheritor? Jesus (Gal 3:16)! He was the last person who could claim to ownership of that inheritance. He would be the only person who could claim the land of Israel, yet He seemed to have no interest in the land, because His kingdom is spiritual.

Most modern-day ‘Jews,’ both Ashkenazi and Khazarian, claim their heritage from the line of Ishmael, even though they may honor Abraham, Isaac, and Jacob.

There is a good reason Askenazi adherents accept Ishmael as their tie to Abraham: to claim Isaac (Israel) would mean Yeshua was their Savior, and the last and only true inheritor of the promise.

Quick Summary of the Khazarian Nation: Back in the 8th century AD King Bulan chose Judaism as his

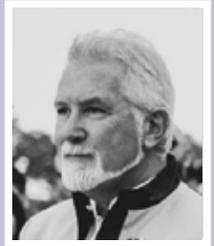
All that can be established is that the DNA companies can trace the genome back to a group of people with a common DNA of Khazarian descent.

Descendants of Shem

T. J. Smith

TJ Smith writes an ever growing series of books on Interpreting the Bible, and contributed commentary to the Fulfilled Covenant Bible.

tjsmithmusic@yahoo.com
www.tjsmith.com



country's religion, not Christianity. Not Islam. He and his kingdom were merely cultural converts.

Today, roughly 97% of all Jews descend from Khazarian converts, with the remaining 3% being converted Spanish Sephardic Jews. *So far, not one pure-blood descendant of Shem has been found.*

To Christians, the Ashkenazi-Sephardic-Khazarian Jew should not be considered the same religious people as the Old Covenant people of God described in Scripture. None of these three aforementioned groups ever had ancestors who lived in Judea or Jerusalem. They are not descendants of Isaac and were never the

people who were to inherit the promise. These groups of modern day "Jews" are either descendants of Ishmael (even that is unprovable), whom God rejected, or simply outright converts. These converts have taken for themselves the name of the original people who were descendants of Isaac. Let's make it even more confusing with still another twist: These Khazarian Jews were no more "Jewish" than the pop singer Madonna, or Sammy Davis Jr.

To review, the Khazarian King weighed the three options available and chose Judaism, as it seemed the most like his culture at the time. That's it. That was his well-thought-out basis for converting his entire empire to Judaism. No mention of praying about it and waiting upon Yahweh. No burning of incense, no building an altar, no sacrificing a bull, no laying out of a fleece. Nope. He listened to each of their sales pitches and picked the one he felt best furthered his cause and provided the socio-economic protection he needed. Even the "Jew" that showed up to pitch Judaism to the King was Ashkenazi. Well, that's all for this issue. Part 3 coming soon.

The Fresh Agreement

I want to introduce you to a new Bible Translation by Joshua Bariova, edited by Anna Marie Bariova. What makes this "newest flavor of the month" so remarkable

and impressive is that the couple just mentioned produced this entire work by themselves!

There is so much to like about this 2019 translation, taken from the Greek of Novum Estienne, 1550. First thing you see is the title: "The Fresh Agreement" which is a fresh take (pun intended) on "The New Testament." Here are a few quotes from the Introduction: "Bible translation is very serious work. Misunderstandings caused by incorrect phrasing in translations have caused some to fall into serious ideological and behavioral errors." I like it already!!!

Another statement made in the Introduction reminds me of Scofield's notes being viewed and promoted as on par with Scripture. In fact, many of his devotees could recite the notes in their Scofield Bible, but not the verse. Bariova clears this up and distances himself from that practice: "The footnotes are not part of the text, and although they are the results of intense study, do not consider them equal to the text. Analyze them and adopt those you surmise to be true . . . the purpose of the notes is to stimulate discussion."

I have communicated with Joshua several times and though his story is unique and interesting, it is not unlike many of us who are also self-learned. He did take his learning a bit to an extreme by translating the entire New Testament . . . sorry, I mean "The Fresh Agreement"!

In the next issue I will share passages I found refreshing and interesting. For this issue I just wanted to introduce you to Joseph and Anna Marie Bariova's distinctive work and encourage you to investigate their translation (available on Amazon). I also hope to have an interview with Tony Denton and his ministry. Alas, I have run out of space in this column . . . until next time.

Until next time, TJ. ✝

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Fulfilled Communications Group
3784 Camanche Pkwy N.
Ione, CA 95640-9614

In This Issue:

History of the End

*The Man of Lawlessness
Revealed*

Objection Overruled!

*Damascus—Ancient City
that Falsifies Preterism?*

Reader Survey

We want to hear from you!

Parting Thoughts

Descendants of Shem - pt. 2

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!