

WINTER 2022

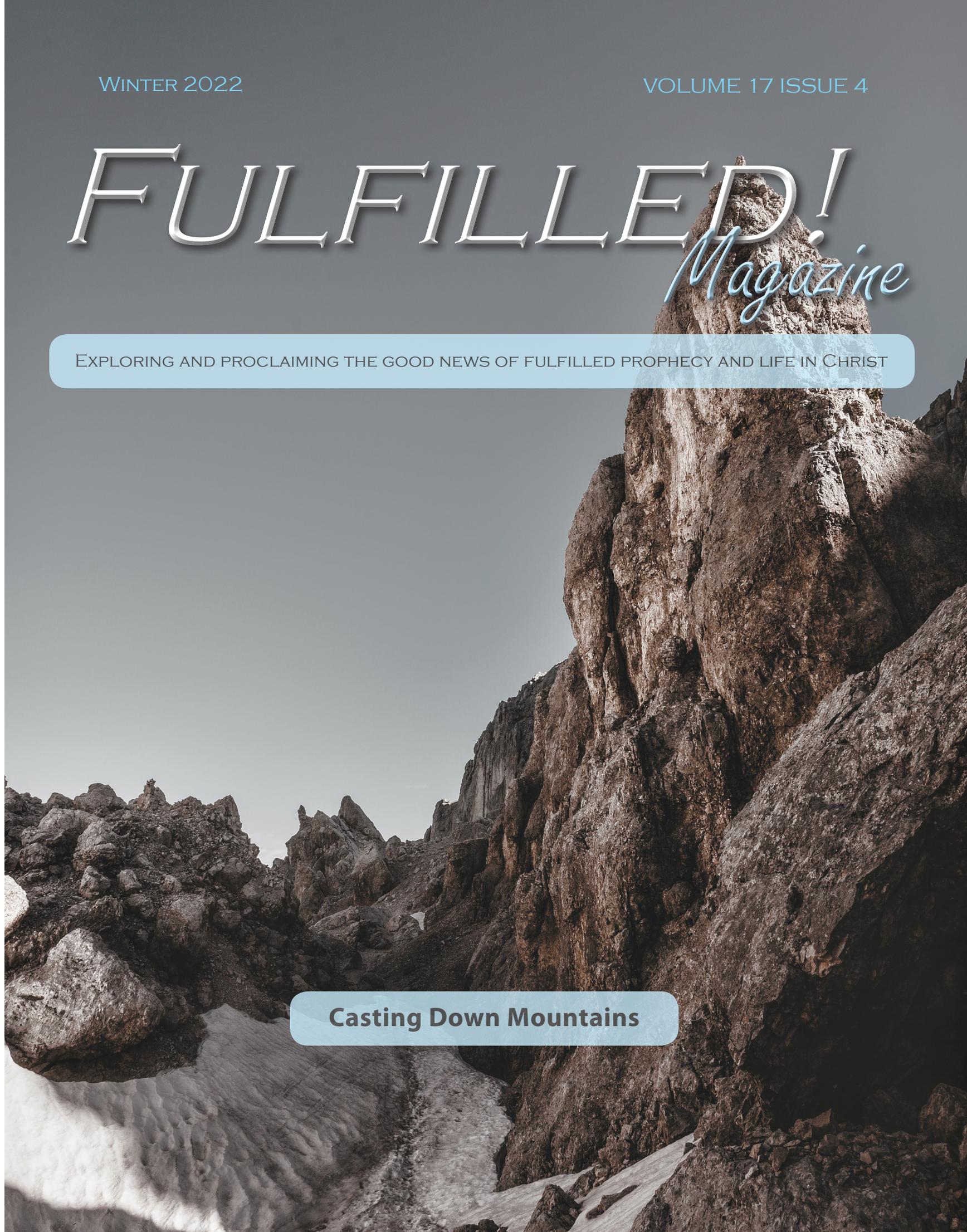
VOLUME 17 ISSUE 4

# FULFILLED!

*Magazine*

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

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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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## Editor's Note...

**T**HE BEGINNING OF A new year is upon us once again. For me, it seems that they are coming at an increasingly faster pace—we barely kick off a new year and before I know it, the year is ending. And always with the feeling that I didn't accomplish anything near the number of things I had hoped to accomplish during the year. Oh well, Lord willing, I have a new year coming to get them done.

In the last issue I asked those who desire to continue receiving the magazine to resubscribe. People move, lose interest, or stop reading for a variety of reasons, which causes our mailing list to become bloated over the years with names of people who are either no longer receiving or reading the magazine. We've only done this once before and that was over ten years ago. Therefore, we felt it was time to do another purge. Although renewal requests do keep trickling in, so far we have only received just shy of two hundred requests from the 2,500 names we mail to. Either our mailing list has become far more bloated than we realized, or many readers have either not seen the renewal request or have procrastinated in sending in their request. Therefore, I am repeating the request in this issue, and will likely do so one more time in the next issue. After that, we will mail out copies only to those who have expressed interest in receiving the magazine. If you are a regular contributor to FCG, or have signed up within the last twelve months, we interpret that as a continued interest in receiving the magazine will automatically keep you on our mailing list. If you're not sure if it's been less than twelve months since you signed up, play it safe and renew. For options on how to renew, see the opposite page.

For those of you who are active on Facebook, you are likely familiar with the incident in which Pastor Michael Miano and his family, while visiting a local church, were asked to leave the service because, as a full preterist pastor, he was deemed to be a heretic. Pastor Michael and I conducted a short interview via email detailing the incident for this issue of Fulfilled! Magazine. Shortly after you receive this issue Adam Maarschalk will be posting conversation starters for each article on FCG's Facebook page. We welcome your comments on Pastor Miano's experience and on all the articles in this issue. When I read of incidents like Pastor Miano's I wonder, "how would I have responded if I were in Pastor Miano's shoes?" "How would I have responded if I were in the shoes of the pastor of Hope Reformed Baptist Church?" More importantly, I want to know what a godly response would be in both situations. This is not to say that either pastor acted ungodly, but I believe both would agree that we always have room to grow spiritually in how we interact with others who hold different views than our own.

When I reached out to Don Preston about an article for this issue he was in the midst of fighting Covid and was unable to supply an article. Preston fans will have to wait for the next issue.

As always, we appreciate the prayers and financial support of our readers—without you this magazine would be impossible! Have a blessed Christmas and New Year, and I'll see you in 2023!

Blessings,

*Brian*

## Please Renew Your Subscription!

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

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

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# Perspectives

**While visiting a local church, Pastor Michael Miano and his family were asked to leave the service because he was deemed to be a false teacher. *Fulfilled!* Magazine interviewed Pastor Michael about the incident. [Note: We will start a conversation about this incident on our Facebook page shortly after this issue is mailed out. We welcome your thoughts and insights.]**

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*Fulfilled! Magazine: Describe what happened.*

**Pastor Miano:** In September 2022, I took my family to visit another local church, Hope Reformed Baptist. During the service, I was tapped on the shoulder by one of the pastors and he asked if we would all follow him. As I escorted my family from the row in which we were sitting toward the exit I mentioned to the pastor that he knew my wife. They had previously worked together. He appeared confused. As we exited, he began to express that he knew me, he knew my wife, but questioned how we knew each other. We exclaimed that we were married (to be fair, we are newlyweds, and our acquaintance and recent marriage must have passed under his radar). He then proceeded to tell me that due to me being a false teacher, I am not welcome to gather with their congregation or to receive communion. Rather disappointed, I began to usher my family down the steps to the parking lot, at which time the pastor asserted that he was sorry. I responded that he was not sorry, to which he responded that he was not sorry for me, but for my wife.

It should be noted that I have never met this pastor. Despite his remark that he knew me, he seemed to only know of me and what I teach. After further discussion and recent events, I assume that all took place because I teach and preach Full Preterism as truth that demonstrates the power, presence, and purpose of God.

**FM: Why were you visiting another church?**

**Pastor Miano:** I personally believe having conversations, hearing perspectives outside of your own, especially pertaining to division, distinction, and denominationalism, in the Christian community, is important. So “Visit Another Church Sunday” was an idea I created to encourage our church to experience other worship gatherings and to get us out of our own experiential box. Our Blue Point Bible Church

Leadership Committee and congregation approved of the concept. Outside of Sundays, I have continued to attend, visit with, and work with other pastors and congregations as often as I can.

Also, I must mention that just recently I had learned of how close in proximity Hope Reformed Baptist Church was to my new residence and I was excited to visit. I have visited and discussed Preterism with other Reformed Baptists in the past. It has seemed mutually edifying. Hope Reformed Baptist would be most in line with the views I have of theology and the Bible, as well as the order of service being most familiar to me. All of this without knowing that my wife, ironically enough, was invited to visit the church by that pastor.

I believe having conversations, hearing perspectives outside your own . . . is important.

**FM: What were you hoping to gain from your visit?**

**Pastor Miano:** Perspective. It’s only when we venture outside of our own ways of thinking, our own tribe, etc. that we truly open ourselves to growing in the

grace and knowledge of God. At least, in my estimation. Of course, engagement and discussion, even just polite banter is always desired, however not expected. Also, allowing my wife to see other worship services and styles outside of what she has previously experienced.

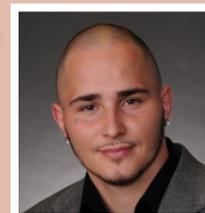
**FM: Had you discussed any doctrinal issues with anyone at Hope Reformed Baptist during your visit?**

**Pastor Miano:** No. During the visit we (my wife, my stepson, and I) simply walked in, received a smile and a bulletin from the greeter, and sat in the pews. We sang the hymns, listened attentively, and were readying for the close of the service. However, in times past, I have had friendly acquaintance, discussion, and Facebook disagreement with one of the current pastors of the church.

**FM: Has there been any follow-up between you and the leadership of Hope Reformed?**

## “You’re Not Welcome Here”

### Michael Miano



Michael is pastor of Blue Point Bible Church in Blue Point, NY

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**Pastor Miano:** Yes. There were responses to my social media posting about the incident by two of the current pastors. Rather than any kind of apologetic tone, these men have simply asserted and dug in their heels deeper, ostracizing and condemning the Full Preterist view (which they erroneously refer to as ‘hyper-preterism’). Even to the extent that they have now begun teaching on YouTube against it.

**FM:** As a pastor, if someone whom you felt taught heretical doctrine attended your service, how would you handle the situation?

**Pastor Miano:** I have served in the pulpit at The Blue Point Bible Church for almost a decade, and yes, during that span of time I have had those who I disagree with, even those who proved to be a bit disruptive, attend worship service and/or Bible studies. Only a few times did it become necessary to ask someone to perhaps allow us to make the time less about them or their ideas and more about our corporate studies, efforts, and discussions. However, in this particular incident I had not said a thing. I can say with assurance that the way New Hope Reformed Baptist Church handled this was not the way anyone in leadership, especially Christian leadership, should have handled such an incident. My assurance is based on conversation with my elders and other congregants at The Blue Point Bible Church.

**FM:** Is there something we as preterists and, more importantly, as members of the Body of Christ, can learn from this incident?

**Pastor Miano:** I personally think that is the most important question. I know some had criticized my immediate posting of the incident on Facebook, while others praised it. I was encouraged and inspired by the many who, whether they were Preterist or not, Christian or not, saw the hypocrisy, immaturity, and cultic way in which this was handled by New Hope Reformed Baptist Church. However, I was also

burdened to see so many express such hurts and frustrations and anger towards the Church, and while I think we who believe in the efficacy of the Church, which I do, need to consider reform in many areas, I did not and do not want to depreciate the Church, even the local church.

I believe the Christian community, especially the Preterists, as we face such moments of being ostracized in local assemblies, need to consider the importance, value, efficacy, necessary reforms, and healthy expressions of fellowship and gathering as the Church. We should feel invited and united to gather with other brethren in Christ, despite differences in such diversely opinionated areas of theology like eschatology, for opportunities in fellowship and worship. If that cannot happen in certain locales, perhaps we need to work together in encouraging, fostering, and ‘planting’ local assemblies in those areas. In this case, it would not be the Preterists who have been divisive to the Body, but rather the Futurists who seem to welcome diversity in confusion, but not unity with clarity.

We should feel invited and united to gather with our brethren in Christ, despite differences in such diversely opinionated areas of theology like eschatology . . .

**FM:** Why did you post so quickly on social media?

**Pastor Miano:** To be a bit transparent in that regard, it was a knee-jerk reaction. I was hurt and utilized my social media to vent. That is not to say that I do not think it was appropriate. Enough is enough. Those outside the Church deserve, maybe even need, to see that those within the Church will mark out hypocrisy when it rears its ugly head. This has happened, ‘behind closed doors’ to those who challenge the status quo, especially Preterists, for too long. Public exposure to issues in the Church is beneficial, just as the proper use of social media is. Also, I might add that I welcomed and continue to welcome conversation with leaders from Hope Reformed Baptist (as I did “tag” them in the post), however, for the sake of intellectual honesty and accountability, I believe public exposure to the conversation was and is necessary. †

# History of the End

**O**NE OF THE BENEFITS of studying first-century history is a better understanding of the book of Revelation. We simply lay the history down beside the Apocalypse and connect the dots. We will do some of that here as we go through this series of studies. If you notice any connections that we missed, be sure to share those with this author.

We noted in our previous article that by the end of Spring (late May of 68), Vespasian had subdued all of Galilee, Samaria, Decapolis, Perea, western Judea, and Idumea, and was preparing to attack Judea and Jerusalem when he heard that *Nero died*. He immediately suspended operations until he could learn more about the situation in Rome [*War* 4.491 (4.9.1)].

## Death of Nero

**June 9, 68** – When Nero realized that Galba’s conspiracy against him had succeeded, he fled from Rome to his friend Phaon about four miles away. There he heard about the Senate’s decree against him, and that *Galba* was the new emperor. After several hours of sheer terror contemplating what the soldiers would do to him, he stabbed himself in the throat with the help of his friend Epaphroditus just as the soldiers were approaching (*Nero Reality and Legend*, Warmington, pp. 162-163).

Nero died childless, last of the Julio-Claudian dynasty to rule over Rome. Nero had already killed all of the other family members who were in a position to claim the throne, leaving no children or close relatives to perpetuate the Julio-Claudian rule of Rome. This forced the Romans to find a new emperor from a different family line.

Three contenders for the throne followed in quick succession before Vespasian was finally proclaimed emperor. Galba reigned six months before he was assassinated (Jan. 15, AD 69). *Otho* only reigned three months before he was killed (April 15, AD 69). And *Vitellius’* forces were constantly challenged by armies allied with Vespasian [*War* 4.586 (4.10.1)].

**Winter 69 – Factions in Jerusalem.** The Zealots saw all this confusion, delay, and leadership struggle in Rome as a sign from God that victory would be theirs. Nero was dead with no firm successor in place. Some western nations of the empire were on the edge of revolt, and the city of Rome was

embroiled in civil strife. It seemed to them that the time of freedom and independence for Judea had arrived. But it was only a delusion.

During the Winter and early Spring (AD 69), the Zealot factions in Jerusalem struggled against each other for supremacy. Because each of the faction leaders wanted to be at the top after the Romans were defeated, they weakened themselves by fighting each other at a time when they should have united.

*John of Gischala* used the Winter to gain control of most of the Zealot forces in Jerusalem, and was allied with *Eleazar b. Ananias*, whose soldiers controlled the inner temple. John controlled the rest of the city. His soldiers dressed themselves as women and behaved like prostitutes and sodomites. Josephus was enraged at this perverse violation of biblical law. Deuteronomy 22:5 condemns it and calls it an *abomination*. The Zealots proved themselves to be totally lawless [*War* 4.561-563 (4.9.10) cf. *Antiq.* 4.301 (4.8.43)].

And their *lawless conduct* was committed against their own Jewish people, especially those who would not support their war effort. Josephus says the robbers, Sicarii, Zealots, seditious factions, and even the Priests kept laws only selectively, if at all [*Antiq.* 20:200-203 (20.9.1); *War* 7.253-273 (7.8.1); *War* 4.556-563 (4.9.10); and *War* 4.184 (4.3.10)]. Jesus had predicted such a time as this when “*lawlessness is increased*” (Matt 24:12).

**Spring 69 – The Idumeans** who were inside Jerusalem despised *John of Gischala*, banded together against him, and tried to isolate him in the Palace and the outer Temple, seizing some of his supplies. But the rest of the Zealots came to his aid [*War* 4.566-570 (4.9.11)]. The chief priests under *Matthias* (former High Priest), along with the powerful moderates, had allied themselves with the Idumeans in an attempt to overthrow John. When that failed, they invited Simon b. Giora into the city to save them from John of Gischala, not realizing that Simon was just as corrupt as John [*War* 4.571-576 (4.9.11)].

**Spring 69** – After *Simon b. Giora* entered Jerusalem, he soon gained control of the Zealot supplies, and surrounded John’s forces at the Temple [*War* 4.577 (4.9.12)]. However, John’s men were able to repulse Simon’s soldiers and retain control of the outer temple area [*War* 4.578-584 (4.9.12)].

Nero died childless, last of the Julio-Claudian dynasty to rule over Rome.

## Nero Died—Vespasian Succeeded

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And since *Eleazar b. Ananias* was still in control of the inner temple, the arrival of *Simon b. Giora* brought a *third faction* onto the scene. But this internecine struggle between the three Zealot leaders only weakened their defenses and made it easier for the Romans to overcome them.

Many of the statements in Josephus about the wickedness of the Zealots and their factional rivalry are strikingly similar to the prophecies in both Daniel and Revelation. For instance, Revelation 16:19 states that “*the great city was split into three parts.*”

**Spring 69** – Vespasian resumed military activities in the Spring, and by June of 69 he had regained control of all Palestine except Jerusalem and the three Herodian strongholds (Masada, Herodium, and Machaerus). All of the rebels were now confined in Jerusalem and those three fortresses.

**June 69** – Vespasian had heard about the death of *Galba* and *Otho* by this time and knew that the situation in Rome was unstable. Therefore, he wanted to wrap up the war in Judea as quickly as possible. He took some of his soldiers out of Caesarea and seized the Acrabattene toparchy that *Simon b. Giora* had formerly controlled. Since Simon was now preoccupied inside Jerusalem, he could not leave to protect that territory. Vespasian continued tightening his grip on all regions outside Jerusalem, forcing all rebels to flee to Jerusalem, where he could ultimately make his final assault [*War* 4.549-555 (4.9.9)].

### Vespasian Became Emperor

**Jul 30, 69** – Vespasian was proclaimed emperor on July 30 AD 69 by his legions in Caesarea while Vitellius was still alive, a little more than a year after Nero’s death [*War* 4.588 (4.10.2)]. The troops in Syria and Egypt likewise wasted no time in affirming Vespasian as emperor soon after they heard about the proclamation in Caesarea [*War* 4.601-621 (4.10.4-6)]. They all believed that Vespasian could restore stability to the empire.

**Aug 69** – Vespasian gave his son **Titus** command of the legions to continue the war and raise the siege on Jerusalem [*War* 4.655-663 (4.11.4)]. He then went to **Antioch** to dispatch Mucianus and his large force to march overland to Dyrrhachium (Durrës, Albania) where a fleet of ships was

waiting to carry them across the Adriatic to fight Vitellius’ army in Rome [*War* 4.630-633 (4.11.1)].

**Aug 69** – About this same time, the Danubian armies declared their allegiance to Vespasian. Their commander, *Antonius Primus*, took five legions and crossed into Italy where he defeated the main Vitellian forces at Cremona and burned the city. Then his army headed toward Rome and entered the city on Dec 20th or 21st.

**Nov-Dec, 69 – Civil war in Italy.** The armies in Europe split into two opposing factions, one for Vitellius, and the other for Vespasian. However, the forces of Vespasian were stronger and soon overcame the armies of Vitellius.

**Dec 21, 69 – Vitellius was killed.** The Roman senate then officially confirmed Vespasian as the new emperor. On the next day, Mucianus and his army arrived in Rome, and set up a temporary government until Vespasian could arrive.

**Dec 69** – Vespasian stayed in **Antioch** until December, then sailed to **Alexandria** (Egypt). When he arrived, he heard about the death of Vitellius and the senate’s confirmation. The whole city celebrated with him. Since Egypt was the main source of grain for Rome, it was crucial that the emperor maintain very good relations with the Egyptians. Vespasian stayed in Alexandria during the winter from late Dec 69 until it was safe to sail to Rome in the spring of 70.

In addition to Josephus’ prediction two years earlier (AD 67) that Vespasian was destined to become emperor, Vespasian encountered

many other *favorable omens* during his career that pointed in the same direction. For example, see Tacitus, *Hist.* 2.78; Suetonius, *Vesp.* 5; *Dio Cassius* 66.1. For many more details about Vespasian, see *Wikipedia*: <https://en.wikipedia.org/wiki/Vespasian>

**Winter 70** – **Titus** remained with his troops in Judea during the winter, planning their attack on Jerusalem in the early Spring. In our next article we will look at the activities of the **Zealots** during the winter of 70, as well as the beginning of the **siege of Jerusalem** by Titus in the Spring of 70. Since many of these events seem to be alluded to in the book of Revelation, it might be worth our time to re-read the Apocalypse to see if we can connect some of these historical events with its prophecies. †

Vespasian gave his son Titus command of the legions to continue the war and raise the seige on Jerusalem.

hmm . . .

# Random Reflections

**I** REMEMBER YEARS AGO playing a game called *Taboo* with friends. Players would pair off and one of the pair would draw a card from the stack. At the top of the card is a word that the player must try to get their partner to guess within one minute. On the card, below the target word, is a list of words that cannot be used in the process. Because of the time limit, the ensuing dialog can become quite chaotic, creating hilarious clues and prompts as well as guesses. Typically, members of other pairs will watch the timer and the forbidden words list to ensure the rules aren't violated. One example which, for reasons I don't know, I can still recall is the word "parasol." I had to try to get my partner to say "parasol," but two of the words I wasn't allowed to use were "umbrella" (which was my first thought) and "shade." You can see how the list of forbidden words makes the task more challenging.

The thought occurred to me, what if God had to abide by a loose version of these rules when He inspired the New Testament authors to write about the timing of Christ's return? Regardless of your eschatology, let's pretend for the moment that God the Father intended for Christ to return in the first century, yet, for various reasons (perhaps the human nature to procrastinate), He didn't want to specify the exact day or hour. He only wanted to convey that Christ would return before all who had witnessed His earthly ministry died. Recall that even the Son and the angels did not know the exact time (Matt 24:36).

So here is how *Taboo* with a twist would work: God draws a card that states, "Communicate to the first-century generation that Christ will return in their lifetime, but don't give a specific day or hour." That's the task; the list of forbidden words and phrases is supplied by futurists. How would this play out? God inspires His Son, the apostles, and New Testament authors to provide the clues, while the futurists keep watch to ensure that no forbidden words or phrases are used.

**Jesus:** "This generation shall not pass—"

**Futurism:** Forbidden word! The term "this generation" can mean "this race" or "that generation."

Let's pretend for the moment that God the Father intended for Christ to return in the first century . . .

**Jesus:** "Some of you standing here—"

**Futurism:** Forbidden word! This could apply to the transfiguration, or the Day of Pentecost. It doesn't mean that some standing there would see Christ return.

Some 20-30 years later the New Testament authors started giving clues:

**Author of Hebrews:** ". . . in these last days he has spoken to us by his Son—"

**Futurism:** Forbidden word! The "last days" didn't end in AD 70—we are still living in the last days.

**Luke:** ". . . he is about to judge the world—"

**Futurism:** Forbidden word! The Greek word *mello* doesn't necessarily mean *about to*; it can mean *certainly*.

**Paul:** "We shall not all sleep, but we shall all be changed—"

**Futurism:** Forbidden word! The use of the plural "we" does not necessarily imply that Paul expected he and his audience would experience the return of Christ. Paul is employing what is referred to as the editorial, royal, or collective "we."

**James:** "Be patient, therefore, brothers, until the coming of the Lord." (Implying Christ would return within their

lifetime)

**Futurism:** Forbidden word! This does not mean that the Lord would return within their lifetime, but that God wants His people to always live in faith and expectancy.

**Peter:** "He was foreknown before the foundation of the world but was made manifest in the last time."

**Futurism:** Forbidden word! "Last time" is the same as "the last days"—we are still in them.

**Peter:** "The end of all things is at hand."

**Futurism:** Forbidden word! "At hand" doesn't mean that Christ's return was imminent in the first century, but that it was now at hand because the last days had begun. Before the last days began with Christ's earthly ministry the end couldn't have been "at hand."

**John:** "Children, it is the last hour—"

**Futurism:** Forbidden word! "Last hour" is just like "last time" and "last days."

## Is Preterism Taboo?

Brian L. Martin

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Finally, in the book of Revelation we read:

**John:** “*The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place.*”

**Futurism:** Forbidden word! The word “soon” in the Greek can also mean “quickly.” Thus, the events of Revelation weren’t to take place soon with respect to the first-century generation, but once the events begin to unfold, they will all transpire quickly.

**Jesus:** “*Behold, I am coming soon.*”

**Futurism:** Forbidden word! This term may refer to the certainty of the events in question rather than the nearness in time.

Time’s up! Rather than sixty seconds, God had forty years to give every clue imaginable to communicate the return of Christ at some time during the lifetime of the early disciples. However, futurism has disallowed every term! This makes me wonder, if God *had* truly ordained for Christ to return during the lifetime of His disciples, and God wanted to communicate that to the first-century saints, how else could He have done so? Every attempt (and I’ve cited only a handful for illustration) is refuted by futurism. And these are not armchair theologians, these are biblical scholars! Just as it is impossible for God to lie, would it also be impossible, in light of futurist theology, for God to communicate a first-century return of Christ had He wanted to? It is not my intent to disparage futurist theologians—I continue to benefit immensely from their works. But if our theology makes it impossible for God to communicate something, perhaps we need to revisit our theology. †

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**F**ROM THE BEGINNING, GOD has always desired a people who would faithfully tend to, care for, and enjoy living in His vineyard. “For the kingdom of heaven is like a landowner who went out **early in the morning to hire laborers for his vineyard**” (Matt 20:1 NKJV; emphasis added). Vineyards are not the only representation of God’s kingdom, but they’re certainly a prominent symbol that traces throughout biblical history, providing a foundation for understanding life in God’s kingdom.

**Tending God’s Vineyard**

“In the beginning” (Gen 1:1) when God “created man in His own image . . . male and female” (v. 27), He blessed them and called them to “be fruitful and multiply; fill the earth and subdue it; have dominion . . .” (v. 28). God planted a garden in Eden (Gen 2:8) and placed Adam there “to tend and keep it” (v. 15). As Genesis 3 details, he was later exiled from the garden.

Psalms 80:8-19 recaps Israel’s journey out of Egypt with the metaphor of a vine that was planted and filled the land, but became broken due to unfaithfulness. Similarly, Isaiah 5 speaks of God’s vineyard which He planted on a fruitful hill, expecting it to bring forth good grapes. Instead it brought forth wild grapes (vv. 1-2) and was in danger of being burned and laid waste (vv. 5-7). This vineyard was Israel and Judah (v. 7).

The Parable of the Wicked Vinedressers (Matt 21:33-46) also portrayed the vineyard that God planted and leased to vinedressers. It involved two lease terms, one before the owner of the vineyard came (vv. 33-39) and a second one after he came (vv. 41 and 43). During the first term, when the owner’s servants came to receive fruit from the vineyard, they were beaten, stoned, or killed (vv. 34-36). The owner’s son was also killed in an attempt to steal his inheritance (vv. 37-39). Those wicked men were miserably destroyed (v. 41), an event that was fulfilled in the Jewish-Roman War of AD 66-73.

The coming of the owner in judgment was the time when the first lease was terminated, but also when the second lease was initiated. It was given to “other vinedressers” with an unconditional promise that they would “render to him the fruits in their seasons” (v. 41) and be “a nation bearing the fruits of it” (v. 43). This nation, living beyond the time of judgment, would bear good fruit over multiple seasons. This is consistent with other post-judgment privileges and responsibilities recorded by Matthew, such as the Master returning and rewarding His faithful servants by making them rulers over many things (Matt 24:45-47, 25:14-23; cf. Rev 2:25-28).

This second lease of God’s vineyard is the new covenant age, the new heavens and new earth, and the New Jerusalem which God’s people have been part of since the first century. What is the key to bearing good fruit? Jesus said, “I am the vine, you are the branches. **He who abides in Me, and I in him, bears much fruit . . .** By this My Father is glorified, that you bear much fruit . . . I chose you and appointed you that you should go and bear fruit, and that your fruit should remain . . .” (John 15:5, 8, 16; emphasis added).

So bearing fruit in God’s vineyard is something that naturally occurs through abiding in Christ. Furthermore, we are equipped with “every spiritual blessing in the heavenly places in Christ” (Eph 1:3), including the leaves of the tree of life for the healing of the nations (Rev 22:1-2).

Watering, pruning, and cultivating are some of the basic tasks carried out in a vineyard to keep it healthy and thriving. What does that look like in this new covenant age, and what are some ways that this has occurred in church history up until the present day? I’m interested in your thoughts once this issue is posted online at Fulfilled Communication Group’s website and Facebook page<sup>1</sup>. I also welcome your feedback on the following idea that I will present here—that the prayers of the saints in the first century played a big role in the removal of a great hindrance to the new covenant community, and that this victory is a prototype for us today.

**Casting Down Mountains**

A few years ago I saved an article written by Don Walker titled “The Mountain Cast into the Sea.” I don’t have a working link to it as it was at Preterist Archives. Don discussed Jesus’ words about casting a mountain into the sea and how His followers did exactly that with the specific mountain that Jesus was talking about. Here’s an excerpt from that article:

The failure of many scholars and Bible commentators to recognize the significance of the fall of Jerusalem in 70 A.D. is evidenced through much of their interpretation of the New Testament. One clear case of this is found in Matthew 21:21-22 where Jesus says: “Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it shall happen. And all things you ask in prayer, believing, you shall receive.”

. . . In order to properly interpret this passage we must note that Jesus did not say, “a mountain.” Jesus said, “this mountain,” which holds great hermeneutical importance.

What stronghold “mountains,” which are facing us as individuals, as families, or as a church of Christ in this generation?

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He is not speaking about “any mountain.” He is speaking about a specific one. The Greek language is quite clear on this point. There is a *definite article* following the word “oros” (meaning mountain). Without the definite article it would mean that this would be translated as “a mountain.” Obviously, “a mountain” and “this mountain” makes a difference in how one interprets what Jesus was referring to.

What mountain was Jesus specifically speaking about? I believe Jesus’ Jewish disciples, steeped in the language of the Old Testament, knew exactly what Jesus was referring to in this instance, and which mountain was to ‘Be taken up and cast into the sea.’

Mountains in the Scriptures symbolize nations and people (Isa 41:14-16, Zech 4:7). Exodus 15:17 tells us that God would “plant” Israel “in the mountain of Thine inheritance.” Throughout the Old Testament the nation was spoken of as “Mount Zion” (example: Ps 48:11, 74:2, 125:1; Isa 8:18, 10:12, 24:23, 29:8; Joel 2:32) . . .

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“This mountain” was understood, by the disciples, to be in reference to the nation of Israel which was directly related to the Temple. Coupled with this statement from Jesus, in the midst of His warnings about the destruction of Jerusalem (Matt 20-25), is His cursing of an unfruitful fig tree, as a symbol of judgment upon Israel [AM - Matt 21:18-22; Mark 11:12-14, 20-24].

Jesus was not suddenly changing the topic away from the destruction of Jerusalem, but focusing in on the role of His followers to pray, in faith, for its destruction. Commenting on this passage in his book, *Days of Vengeance*, David Chilton writes:

“Jesus was instructing His disciples to pray imprecatory prayers, beseeching God to destroy Israel, to wither the fig tree, to cast the apostate mountain into the sea.”

**In Revelation 8:8 we see the fulfillment of the prayers of the saints (Rev 8:3-4), when we are told, “something like a great mountain burning with fire was thrown into the sea.” . . .** It was, therefore, an actual fulfillment of the prayers of the saints who obeyed Christ’s instructions. The “this mountain” that Jesus speaks of in Matthew 21:21 was replaced by “the great mountain” of Daniel 2:35. [Emphasis in original]

To build on what Don wrote, Revelation 8:1-6 certainly does make a strong connection between “the prayers of all the saints” (v. 3) and the seven trumpets that followed. An

angel filled a censer with fire from the altar where the prayers were offered, threw it to the earth (v. 5), and the angels with the seven trumpets prepared to sound (v. 6). Comparing the literary structure of Revelation 8:8 to the downfall of “the great city” in Revelation 18 adds to the intrigue:

“*And the second angel sounded: And something like a great mountain burning with fire was thrown into the sea . . .*” (Rev 8:8; emphasis added).

“*Then a mighty angel took up a stone like a great millstone and threw it into the sea,*” saying’ (Rev 18:21a; emphasis added),

“*Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore*” (Rev 18:21b; emphasis added).

Are there grounds for seeing this as a prototype for other “mountains to be cast into the sea”? I welcome your thoughts, but I believe there are. Immediately after causing the fig tree to wither and telling His disciples that they could likewise cast the mountain into the sea, Jesus said this: “*And all things, whatever you ask in prayer, believing, you will receive*” (Matt 21:22; emphasis added; cf. Mark 11:24). His promise pertained not only to that mountain, but also to other victories that needed to take place.

What strongholds, what “mountains,” what barriers are facing us as individuals, as families, or as the body of Christ in this generation? What is exalting itself against the knowledge of Christ in our world, nation, or communities at this time?

The saints of God have received the kingdom and possess it forever (Dan 7:18, 22; Matt 21:43). The “*kingdom and dominion, and the greatness of the kingdoms under the whole heaven*” have been given “*to the people, the saints of the Most High*” (Dan 7:27).

Just as the first-century saints cast down the mountain that opposed the people, plans, and purposes of God in their time, we can and should unite in prayer and declaration against any mountains in our own day. Let’s be people who realize and utilize the power of the kingdom that we have been given. ✝

<sup>1</sup> <https://www.fulfilledcg.com/Magazine/previous-issues-2021-2025.htm>

and

<https://www.facebook.com/FCGAD70>

## Parting Thoughts

**GREETINGS AGAIN, FRIENDS AND** foes. We are continuing our deep dive into the Rothschild/Zionist agenda. I'm getting some great emails from you sharing insight into this historic plan to pervert the gospel—a plan which certainly seems to have succeeded. I appreciate the time you take to share. Some have asked for references and footnotes. Those will be in the upcoming book, but I am swamped with notes and formatting and need more time to organize. However, I will give you three of the many resources I am drawing from in the event you wish to do your own research: *The Invention of the Jewish People* by Shlomo Sand and Yael Lotan, *The Thirteenth Tribe* by Arthur Koestler, and *DNA Science and the Jewish Bloodline* by Texe Marrs.

Why is this story important for the preterist community and *Fulfilled!* Magazine readers? Because regarding the nation of Israel, Zionism is the polar opposite of what we understand about fulfilled prophecy. This Zionist view has derailed, stunted, perverted, and impeded the spread of the “fulfilled gospel” and hindered the Church in its mission.

Zionism teaches a future coming of Christ and an earthly kingdom. Here is a perfect example why Zionism should be defeated: In September 2022, Pastor Michael Miano (Blue Point Bible Church, Blue Point, NY) and his family took a Sunday off to visit a local Church in an act of unity in the community. As Pastor Miano and his wife were enjoying the sermon, he received a tap on the shoulder from one of the Church's leaders. They asked Michael and his family to leave as he is guilty of teaching the “false doctrine” of preterism [see page 6 of this issue—editor].

This is what Rothschild, Scofield, Dallas Theological Seminary, Pat Robertson, John Haggee, Tim LaHaye, Billy Graham, and countless others have created; a perverted religion where ignorant segments of the body can't discern Scripture. Zionism is an ‘antichrist’ spirit. Had Rothschild never engaged the services of Scofield, the Church might have continued on its path of understanding the complete work of Yeshua. We have a huge task in front of us, but don't you feel the tide turning? I'm sensing it in the social media comments and posts by preterists. Even non-believers are coming to an understanding of how corrupt and wicked the Rothschild family was/is, and how ‘un-Jewish’ Jews truly are.

Zionism is the polar opposite of what we understand about fulfilled prophecy.

So, hang in there, keep studying history. Dig. Research. Pray. God has lifted the blinders and we need to share all we can. Especially about the loving, forgiving kindness of the Father. Yes, He can and has gotten ‘mighty riled up’ with kinfolk in the past and has every right to do so in the future. But we are His kids, and He loves us, even when He disciplines us!

### DARBY PLANTS THE SEEDS

Before examining Scofield's life, we need to understand John Nelson Darby, the principle figure from whom Scofield borrowed his biblical analysis. Darby was a Satanist, Freemason, and agent of the Rothschild-owned British East India Company. Darby's family owned Leap Castle, renowned as the most sinister and occultic castle in Ireland's history. Darby became a leader of a Christian sect called the Plymouth Brethren. He is generally credited with originating the “Secret Rapture” doctrine and made several trips to America to spread his “vaccine” of heresies.

Darby used many terms in common with occult Theosophists: he referred to Jesus as “the coming one” (the term New Agers use for the Antichrist); referred to God as the “architect” (same phrase employed by Freemasons, meaning “God” for the uninitiated, but “Lucifer” to true initiates); and many other occult phrases. Darby even penned his own satanic version of the Bible. The

illuminati always knew they could not perform a wholesale transformation of the Bible, because it would be recognized and rejected. Therefore, the approach through the centuries has been to whittle it away: a word here, a phrase there—the universal strategy of *boiling the frog*.

Darby slyly introduced satanic wording into the biblical text. For example, in the King James rendering of John 6:69, Peter told Jesus: “*And we believe and are sure that thou art that Christ, the Son of the living God.*” Darby rendered this: “*And we have believed and known that thou art the **holy one of God.***” In the King James, “Holy one of God” is a title for Jesus used only by demons.

### SCOFIELD SPREADS DARBY LIKE A VIRUS

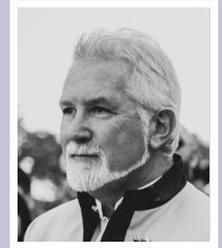
In 1897, Theodore Herzl began hosting the Rothschild-backed Zionist congresses in Switzerland, developing the plan for a Zionist takeover of Palestine. On August 29, 1897, Herzl predicted that within fifty years there would be a Jewish

## Rothschild, Darby, and Scofield

T. J. Smith

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state. And that would have been . . . 1947. Coincidence? Knowing this scheme would require Christian approval, Herzl approached Pope Pius X in 1904, who very politely told him where he could stick his plan. After being rejected by the Catholics, the Rothschilds knew Protestant support would be essential. But this could only be achieved by tampering with the Bible to make it appear God himself had ordained Jews to retake Palestine. Such a Bible needed to come from a non-Jew, someone with credentials as a theologian. And thus emerged Cyrus Scofield and his reference Bible.

Scofield started out as a crooked Kansas lawyer and politician. In 1881, the *Atchison Globe* reported: “C. I. Schofield [sic], who was appointed United States District Attorney for Kansas in 1873, and who turned out worse than any other Kansas official, is now a Campbellite preacher in Missouri. His wife and two children live in Atchison. He contributes nothing to their support except good advice.”

That same year, the Topeka *Daily Capital* published this:

“Cyrus I. Schofield [sic], formerly of Kansas, late lawyer, politician and shyster generally, has come to the surface again, and promises once more to gather around himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge that Kansans have had of this peer among scalawags, was when about four years ago, after a series of forgeries and confidence games, he left the state and a destitute family and took refuge in Canada. For a time he kept undercover, nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has generally come to the front and squared up Cyrus’ little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young gentleman was compelled to linger in the St. Louis jail for a period of six months.”

However, court cases against Scofield were inexplicably dropped. As Joseph M. Canfield, who is probably Scofield’s most thorough biographer, noted: “The very sudden dropping of the criminal charges without proper adjudication suggests that Scofield’s career was in the hands of someone who had clout . . .”

Scofield immersed himself in Darby’s teachings and made rapid ecclesiastical progress: by 1881 he was already pastoring in St. Louis, despite having no seminary training or religious education.

In 1882, Scofield moved to Dallas and began an extended term as pastor of the First Congregational Church. Possibly this move was necessitated because his criminal past and familial irresponsibility were too well known in the Kansas-Missouri region. As Rev. John S. Torell wrote:

“There were a number of wealthy and political power brokers in the membership of the First Congregational Church in Dallas . . . I do know that most churches in the United States are heavily infested with Freemasons. George Bannerman Dealey was a member of the Westminster Presbyterian Church in the later part of his life. But he was also heavily involved in the occult, majoring in the Scottish Rite of Masonry with a 33rd degree and active as a Shriner, and was also a member of the Red Cross of Constantine. Most likely he had a hand in getting Cyrus into Masonic circles and particularly the Lotos Club in New York.”

Meanwhile, back in Kansas . . . in 1883, Scofield’s wife Leontine, and her children, were granted a divorce on the grounds of abandonment. Within six months of the divorce, Scofield married a new wife, Hettie.

The apostle Paul wrote to Timothy, “*But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel*” (1 Tim 5:8). Scofield’s fans gave him a free pass on this teaching and, big surprise, the *Scofield Reference Bible* makes no commentary on this verse.

Although Scofield became quite wealthy from his reference Bible, there is no evidence that he ever shared his riches with his abandoned family, or ever made restitution to the people whom he had defrauded in Kansas and Missouri.

By 1892 Cyrus began using the title “Dr. Scofield.” However, there is no evidence Scofield ever received a doctorate. He never attended a college or seminary. Again, this deceit was performed to erase any “red flags” from those doubting his new version of the Scriptures.

That is all for this issue, but in the next one I will discuss C.I.’s connections and backers. Until next time, TJ ✚

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## In This Issue:

“You’re Not Welcome Here”

Nero died—Vespasian Succeeded

Is Preterism Taboo?

Tending God’s Vineyard and Casting Down Mountains

Rothschild, Darby, and Scofield

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## Preterism . . . *it’s about time!*

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

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

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

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



**Preterism**  
Preterism

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