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# FULFILLED! *Magazine*

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

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## Reader Beware!

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

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## Editor's Note...

**S**EVERAL WEEKS AGO, I received an email from Amazon informing me that they were ending their Amazon Smile program. They felt that their charitable giving via the Smile program was spread too thin to see the kind of changes they were hoping to see in certain areas, so they are ramping down the program and will focus on their target areas via other programs in the future. Alas, I'm sure that neither preterism or scriptural truth are high on their priority list, so our contributions from Amazon ended on February 20th when the Smile program was ended.

Nevertheless, we are grateful for what will end up being around \$2,200 in total contributions from Amazon for the time we were in the program. That means that Amazon footed the bill for half an issue with their own money—not bad, I say! Thanks to all of you who participated in the program and selected FCG as your charity. We'll wait to see what opportunities God opens in the future.

On a brighter note, donors have contributed over \$10,000 to Samaritan's Purse via "The Preterist Community" portal. Samaritan's Purse responds to a variety of needs both domestic and foreign (for example, the recent earthquake in Turkey), providing medical support, wells for clean drinking water, clothing, etc. "The Preterist Community" giving portal is simply an avenue for you to give to Samaritan's Purse in the name of preterism, so to speak (for more information, see the inside of the front cover). The portal is not associated with any particular preterist ministry or viewpoint. I created the portal as a means of demonstrating to others that preterists do more than just argue about biblical time statements. Rather, we believe we are Christ's hand extended to a hurting world—a world that is not destined to grow worse and worse because "the days are evil," but a world that is waiting for the Body of Christ to step up and truly become the salt and light of the earth. (For more on stepping up to our roles as stewards of the earth, see Aaron Amstutz's article in this issue.)

For those of you who live in areas that experience harsh winters, I hope that this issue finds you with spring knocking on the door and bringing warmer temperatures along with the longer days. We have very mild winters in our area, yet I find that I do not care for the short days. I'm grateful that the days are growing longer!

This is the last issue in which I will put a notice reminding readers to renew their subscription. The next issue (2023 Summer) will be mailed out only to those who have renewed. Currently, just over 300 readers from our mailing list of about 2,500 have renewed their subscription. While this will certainly reduce our production costs, I'm concerned that many have procrastinated, and this will be their final issue. Naturally, you may always sign up again in the future, but to ensure uninterrupted delivery, if you haven't already done so, head over to our website and sign up or email us. (See the notice on the next page.)

Many of you have sent notes of encouragement and donations along with your subscription renewals. Thank you so much for your kind words—it helps to know that there are readers who look forward to each issue. Thanks also to all of you who have supported this ministry financially—we couldn't do it without you! Lastly, but certainly not least, thank you for your prayers.

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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**I**N THIS ARTICLE WE will look at the activities of the Zealots in Jerusalem during the winter (Jan-Mar) of AD 70, just before the Romans began their siege of the city.

After Vespasian was hailed as emperor by his troops and allies in Caesarea and Berytus, he then went up to Antioch (Aug 69), and down to Alexandria (Dec 69) where he heard that Vitellius had died and the Roman Senate had confirmed him as the new emperor [Wars 4:620, 630, 656 (4.10.6; 4.11.1; and 4.11.5)]. His younger son, Domitian, was set up with some limited power to manage Roman affairs until Vespasian arrived in Rome [Wars 4:654 (4.11.4)].

Titus came to Alexandria during the winter while his father was there (Jan-Mar 70). Then when Vespasian departed for Rome in the Spring, he sent Titus from Alexandria “with a select part of his army to destroy Jerusalem” [Wars 4:658-663 (4.11.5)]. Titus gathered his troops at Caesarea “having resolved to set his forces in order at that place before he began the war” [Wars 5:1 (5.1.1)].

### Two Zealot Factions Became Three

Gary Goldberg (www.josephus.org) writes that “the chief priests led by Matthias [previous High Priest], the Idumaeans, and the wealthy citizens of Jerusalem decide to overthrow John [of Gischala] by inviting Simon [son of Giora] into the city” (April 69). [Brackets added—EES]

Then in December 69, Eleazar b. Ananias, who controlled the inner temple courts, broke away from John of Gischala [Wars 5.5-8 (5.1.2)]. Eleazar then fortified the walls of the inner courts so that he could defend his position against the other two Zealot factions (led by John and Simon). John held the outer courts and porticos of the temple, while Simon b. Giora held the rest of the city outside the temple area.

Thus, during the winter (Jan-Mar 70) while Vespasian and Titus were in Alexandria, “it so happened that the [Zealot] sedition at Jerusalem was revived, and parted into three factions, and that one faction fought against the other” [Wars 5:2; 5:21 (5.1.1 and 5.1.4)].

The book of Revelation apparently alludes to this: “The great city was split into three parts” (Rev 16:19). And Jesus may have had this in mind when he said that “any city divided against itself will not stand” (Matt 12:25–26; cf. Mark 3:24–25; Luke 11:17–18).

### They Destroyed Each Other’s Food Supplies

John’s forces raided other areas of the city that were controlled by Simon, in order to weaken Simon’s fortifications and steal his grain supplies. Any storehouses they could not capture were burned.

This resulted in the destruction of almost all of the grain stored in the city, making it impossible for them to survive the coming siege [Wars 5.21–26 (5.1.4)]. Josephus described this situation as being “like a wild beast grown mad . . . eating its own flesh” [Wars 5.4 (5.1.1)].

### Zealots Thought They Were Invincible

They were under the delusion that God would never allow the Temple to be destroyed, and that their Zealot cause would ultimately prevail. That is why each of the three Zealot leaders tried to eliminate the other two [Wars 5:3–6 (5.1.1–2)]. They mistakenly believed that whichever Zealot leader happened to be on top when they conquered the Romans, would be the next ruler of the world.

And just as Jesus had forewarned (cf. Matt 24:11, 24; Mk 13:22), many false prophets were suborned by the tyrants to seduce the Jews into supporting the war effort by promising victory over the Romans [Wars 6:286–288 (6.5.2–3)].

This is how the Romans were already guaranteed success before the siege even began. The Zealots were over-confident about the outcome of the war, and thus weakened themselves at the very time

when they should have united and strengthened themselves for the desperate struggle that was about to come.

### Blood and Corpses in the Temple and Streets

All three factions used archers to shoot at each other. Simon attacked John, and John attacked Eleazar. John used some of the sacred timbers in the temple to construct towers from which to shoot at Eleazar’s forces on top of the temple [Wars 5.36 (5.1.5)].

The flash point was the Temple, both inside and out. And sadly, there were a lot of non-combatant priests and innocent worshippers killed in the temple during all these attacks. Josephus said that “the blood of all sorts of dead carcasses stood in lakes in the holy courts” [Wars 5.11–20 (5.1.3)]. Human blood in the temple was an abomination [Wars 5.11–20 (5.1.3); cf. Antiq 2:455 (2.17.10); Wars 2:210 (2.11.3); 4:163 (4.3.10)]. This sounds like statements in the Apocalypse (Rev 16:6; 18:24; 19:2).

They were under the delusion that God would never allow the Temple to be destroyed.

## Chaos in Jerusalem Before the Siege

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Yosippon groaned over the horrifying atrocities committed by the Zealot factions in Jerusalem at this time (Jan-Apr 70):

... now behold their slain and **dead cover the surface of the land**, and there is **no one who buries**, for there is no peace for the buriers because others come and kill them, and they die without a grave . . . And you, **Temple** of the sanctuary of God . . . **[filled] with the carcass of human corpses**. You **reek from the blood** of the slain, your streets are **filled with the stabbed** and those **dead from famine**, and your **courtyards are filled with dead**. [*Sepher Yosippon*, Ch. 73]

This was the condition of the city during the winter of AD 70 just before Titus came to begin the siege. The Zealots were killing each other in the temple and the streets of Jerusalem, and leaving the corpses unburied.

### Two Witnesses Were Killed At This Time

This horrifying situation in Jerusalem provides a very strong clue for nailing down the fulfillment of the Two Witnesses. Revelation 11:3 states that the Two Witnesses prophesied for 1260 days (three and a half years). We do not know when that period *began*, but we do know that it ended at a time when dead bodies were being left unburied in the streets of Jerusalem. Notice it says that “*their dead bodies will lie in the street of the great city*” and “*they will not permit their dead bodies to be laid in a tomb*” (Rev 11:8-9).

There was only one period of time when dead bodies could have lain unburied in Jerusalem, and that was when the three Zealot factions were attacking each other inside the city. And since that kind of abomination was definitely happening during the five months before the siege (from Dec 69 until May 70), it means that the death, resurrection, and ascension of the Two Witnesses most likely occurred during that time before the siege began.

Furthermore, since God has promised to always warn his people before he judged them, it means that the siege could not have begun until those two prophets finished their testimony (Amos 3:7; cf. Isa 48:16; Jer 11:7-10; 19:15; 25:4; 26:5; 35:15; 44:4; 2 Kings 17:13; 2 Chron 24:19; 36:15-16; Zech 7:11-12).

After completing their testimony they were killed, and their bodies lay in the streets of Jerusalem for three and a half days, then came back to life, and ascended into heaven

in the sight of their enemies. And since the Zealots did not repent after seeing and hearing all of this, God immediately afterward brought the Roman armies to begin the siege (May of 70).

This seems to pinpoint the end of the Two Witnesses’ testimony in May of 70 – possibly earlier, but no later than that. Counting backward three and a half years from May 70 would take us to November 66, which was right after Cestius Gallus was defeated, and the Zealot leaders gathered in Jerusalem to form their new government and appoint regional commanders for the coming war with Rome. This was probably when the Two Witnesses began their warnings to repent and stop the rebellion.

It is significant that the Two Witnesses performed the same kind of signs as *Moses* and *Elijah* (Rev 11:6). That may be a clue to their identity. So, it is extremely interesting when we hear *Yosippon* at that very time calling upon Moses, Elisha, and other prophets to awake out of Sheol and intervene on behalf of the Jewish people [*Sepher Yosippon*, Ch. 73]. And he mentions three priests and prophets who were killed by the Zealots and left in the streets without burial (Anani [Ananus II], Yehoshua, and Zechariah). That might be worth some more research.

However, if *Moses* and *Elijah* did appear in Jerusalem at this time, it would not have been to help the Zealots, but rather to warn them to repent or face the swift and certain wrath of God. That is evidently what happened. Rather than heed the warnings of the Two Witnesses, they killed two more prophets in Jerusalem – thus *filling up the cup of wrath to overflowing*, just as Jesus

had repeatedly warned them (Matt 23:32-39; Luke 11:47-51; 13:33-35; Rev 18:24). Immediately their troubles spiraled out of control, and Titus surrounded Jerusalem to begin the siege. That is where we will begin next time. ✚

This horrifying situation in Jerusalem provides a very strong clue for nailing down the fulfillment of the Two Witnesses.

For more info about the Two Witnesses, email a request for the article: The Two Witnesses. The following resources might also be helpful:

- Historical podcasts: [www.buzzsprout.com/11633](http://www.buzzsprout.com/11633)
- Historical book, *Final Decade Before the End*, available at our webstore: [www.preterist.org/product-cat/all/](http://www.preterist.org/product-cat/all/)

**M**Y FRIEND, POPULAR RADIO show host, Steve Gregg, with whom I had a two-day formal debate in Denver, Colorado in 2013, published a book entitled *Why Not Full Preterism: A Partial Preterist Response to a Novel Theological Innovation* (Xulon Press, 2022—available on Amazon). Steve’s book is an (failed) attempt to refute Covenant Eschatology. It would be accurate also to say it is intended as a direct attempt to refute me, since he mentions me in the book by name, no less than 140 times.

This very brief article cannot deal with all of the issues that Gregg raises in the book. I am currently doing a YouTube video response to the book that is far more in-depth, and I urge the reader to go to my channel and search for Review and Response to Steve Gregg, to watch the videos.

This article will focus on Gregg’s remarkable claim that there is no dependency between the Thessalonian eschatological teaching and the Olivet Discourse, or at least none between Matthew 24:1-34 and Thessalonians. In fact, he writes, “The similarities between Paul’s teaching in 1 Thessalonians and the Olivet Discourse are really very few and unspecific.” (*Why*, p. 180). This is a shocking claim, and one not widely accepted.

The scholarly consensus is that Paul was indeed drawing directly from the Discourse in the Thessalonian epistles, particularly in 1 Thessalonians 4. Paul—contra Gregg—was reminding the Thessalonians of what Jesus had taught during His personal ministry. Kenneth Gentry writes: “Most commentators agree that the Olivet Discourse ‘is undoubtedly a source of the Thessalonian Epistles.’” (*Thine is the Kingdom*, Calcedon, 2003, 162; citing D.A. Carson with approval). Jeffrey Weima states Paul is referring, “to an authoritative teaching of the Jesus Christ.” (*Commentary on the New Testament Use of the Old Testament*, Greg Beale and D. A. Carson, editors, Baker Academic, 2007, 880). Likewise, Beale writes, “Paul is recollecting the words of the earthly Jesus and paraphrasing him. This is apparent from noticing that 4:15-5:7 has numerous parallels.” Beale states that the parallels demonstrate a high probability that Paul is dependent on Jesus’ teaching on the last things.” (*1-2 Thessalonians, The IVP New Testament Series*, InterVarsity Press, 2003, 136). Note that while Beale provides a list of thirteen parallels between the Olivet Discourse and 1 Thessalonians 4:13 – 5:7, he conveniently omits the direct parallel in the time statements! Jesus emphatically said that all of the things listed would be fulfilled in his generation, and Paul wrote, “we who are alive and remain until the coming of the Lord.” Of course, Beale expends considerable effort to show that neither Jesus nor

Paul really meant to express the imminence that their words would normally indicate.

It is ironic that throughout his book, Gregg castigates preterists for rejecting the consensus of scholarship, and yet, in denying the parallels between the Olivet Discourse (v. 1-34) and Thessalonians he is standing in direct opposition to that consensus! Paul was simply reiterating the content of the Olivet Discourse. The parallels between the Olivet Discourse and Paul’s Thessalonian epistles are precise, not, as Gregg claims, “few and unspecific.”

The following chart is from my book, *We Shall Meet Him In the Air: The Wedding of the King of Kings*, (Ardmore, OK, Jadon Management, 2010, 76). On the previous pages I adduce well over 20 distinct parallels between the Discourse and Thessalonians. Paul even uses some rare, distinct Greek words that Jesus used only in the Discourse. This should make us cautious about rejecting the parallels.

Matthew 24:29-31	1 Thessalonians 4:13-18
Coming of the Son of Man	Coming of the Son of Man
With the angels (vv. 30-31)	With the angels (v. 16)
With the Trumpet (v. 31)	With the trumpet (v. 16)
Coming in the clouds (v. 30)	Descend from heaven, in the air (vv. 16-17)
Gathering of the redeemed (v. 31)	Gathering of the redeemed (v. 17)
This generation shall not pass until all these things are fulfilled (v. 34)	We who are alive and remain until the coming of the Lord (vv. 15, 17)

These parallels are undeniable. The themes and motifs are the same, the terms are the same, the time indicators are the same. This is not simply similar sounding language. Nor are the similarities “vague” or “generic.” This means that if Matthew 24:29-31 refers to the judgment of Israel in AD 70, then that is what Thessalonians refers to as well. Without preconceived ideas to the contrary, no one would think differently.

Gregg seeks to blunt the parallels between the Discourse and Thessalonians by admitting that, “While the Olivet Discourse appears to be using the kind of generic language that might, in various contexts, refer to any number of judgment scenes, only 1 Thessalonians mentions the resurrection and the Raptured, as well as the descent of ‘the



# beast parousia global Persecution sun darkened "Not Full Preterism"—A Brief Response

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Lord Himself.” (Why, 181). There are two claims here, both misguided.

#1 - Gregg claims that the Olivet Discourse is not about the Resurrection and Rapture while Thessalonians is. He could not be more wrong.

Consider Matthew 24:31:

*And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*

What Gregg fails to realize, or acknowledge, is that Jesus is citing Isaiah 27:13:

*So it shall be in that day: The great trumpet will be blown; They will come, who are about to perish in the land of Assyria, And they who are outcasts in the land of Egypt, And shall worship the Lord in the holy mount at Jerusalem.*

Why is this so significant? Because from ancient through modern times, it is widely admitted that *Isaiah 27:13 is a resurrection prophecy*. It is in the context of Isaiah 25:8, one of the sources of Paul’s resurrection doctrine in 1 Corinthians 15. It is in the context of the resurrection of Isaiah 26:9f. It is in the context of the promised destruction of Leviathan / the Devil (27:1-2)—a resurrection promise. It is in the context of the discussion of Israel’s “death” through sin and captivity (27:10f). Isaiah 27:13 is the promise of deliverance from that death—i.e., resurrection. Scholars agree:

Mitch and Zhava Glaser, “The holy one, Blessed be He, will sound the shofar at the time of the ingathering of the exiles of Israel to their place (Isaiah 27:13). (*The Fall Feasts of Israel*, Moody Press, 1987, 22, 23; citing Eliyahu Zuta 2).

Gregory Beale, commenting on 1 Corinthians 15:52, writes that the sounding of the Trumpet at the time of the resurrection is an echo of Isaiah 27:13 (*Commentary on the NT Use of the OT*, Baker Academic, 2007, 747).

John Nolland, writes that Matthew 24:31 is drawing on Zechariah 9:14 and Isaiah 27:13. (*New International Greek Text Commentary, Matthew*, Eerdmans, Paternoster, 2005, 985).

Donald Hagner writes, “The reference to the blowing of the Great Trumpet in connection with the gathering of the righteous is found in Isaiah 27:13 (in the NT reference to the eschatological trumpet occurs in conjunction with the descent from heaven in 1 Thessalonians 4:16; there, as in 1 Corinthians 15:52 the trumpet is associated with the resurrection of the dead, which Matthew makes no

mention of here”). (*Word Biblical Commentary, Matthew 14-28, Vol. 33b*, Word Publishers, 1995, 714).

Historically, both rabbinic and scholarly sources (we could multiply these quotes) agree that Isaiah 27:13 was a prophecy of the end time resurrection. Since Jesus was citing Isaiah in Matthew 24:31, that means Gregg is wrong to claim that the Olivet Discourse is not about the Resurrection and Rapture.

Don’t forget that Matthew 24:31 speaks of the gathering of the elect at the Parousia, just as in Thessalonians we have the gathering of the saints at the Parousia. What is the difference? Gregg’s denial of parallelism here smacks of a bit of desperation. Since Matthew 24:31 is citing a resurrection/rapture text, this ties the Olivet Discourse inseparably to 1 Thessalonians 4. Furthermore, since Gregg claims that Matthew 24:29-34 was fulfilled in AD 70, these connections prove that Thessalonians was likewise fulfilled at that time.

Gregg gladly affirms that Jesus’ words in Matthew 24:34 delimits the fulfillment of verses 29-31 to the first century. However, in Thessalonians, he claims that Paul’s repeated, “we who are alive and remain” is not a temporal indicator. He claims that if Paul was saying the Lord’s coming was to be in that generation “he was mistaken, since neither the end of the world, nor AD 70, occurred in Paul’s lifetime.” (Why, 179). He thus imposes onto the text the concept (unproven) of an end of time, visible, physical Parousia.

But, given the connection of Matthew 24:31 to the Resurrection and Rapture (and thus, to *Thessalonians*), one need not even appeal to, “we who are alive and remain until the parousia,” as a time indicator. These connections themselves mean that *the temporal delimitation of 24:34 applies to Thessalonians!*

So, unless Gregg can show definitively that Matthew 24:31 was not drawing on Isaiah 27:13, or, unless he can show—contra history and scholarship that he normally exalts—that Isaiah 27:13 was not a resurrection prediction, his attempt to divorce Matthew 24:29-31 from 1 Thessalonians 4:15f fails.

#2 - Gregg claims that the language of “the Lord Himself” in 1 Thessalonians 4:16, demands the “personal and bodily” coming of Christ at the end of time. But is this valid?

Gregg is seemingly ignorant of the fact that this expression, “the Lord Himself” and similar expressions, is common language from the Tanakh, and never indicated a coming even closely resembling what Gregg demands in Thessalonians. Let’s consider just a few texts.

Note what Deuteronomy says of the theophany of YHVH at Sinai:

(continued on page 13)

*... creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. (Rom 8:19-22 ESV)*

*Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."*

*So God created man in his own image,  
 in the image of God he created him;  
 male and female he created them.*

*And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food." (Gen 1:26-29 ESV)*

**T**HE DOMINION MANDATE CALLS humans to fill the earth and subdue it. The original context in the book of Genesis specifically mentions livestock, animals, and plants as elements in creation over which humans are to have dominion. The extent of the dominion of man over creation isn't limited specifically or only to those elements. As the biblical narrative progresses, we see positive value ascribed to excellence (or dominion) in the use of musical instruments (Jubal), metal working (Tubal-Cain), as well as raising livestock (Jabal).

*Adah bore Jabal; he was the father of those who dwell in tents and have livestock. His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. (Gen 4:20-22 ESV)*

As we progress further into the Torah, we see artistic gifts given to Ohiliab and Bezalel for the construction of the moveable Tabernacle. These gifts were given by God specifically for the craftsmanship that they needed to produce all the various articles for the center of Old Testament worship. This is also a type of dominion over creation—crafting woods, metals, textiles, stonework (gemology), and perfumery. The full range of engineering (structures, materials, processes) and the supporting trades and sciences are positively under the dominion of humans—for the glory of God.

*The Lord said to Moses, "See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft. And behold, I have appointed with him Oholiab, the son of*

*Ahisamach, of the tribe of Dan. And I have given to all able men ability, that they may make all that I have commanded you: the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand, and the finely worked garments, the holy garments for Aaron the priest and the garments of his sons, for their service as priests, and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do." (Exod 31:1-11 ESV)*

At the fall of mankind in Genesis 3, we also have the competing element of the curse, where the ground would be prone to yield thorns and thistles. As we read in Romans 8, it wasn't just the ground that was subject to frustration/futility, but all of creation. Paul anticipates a time when creation *"will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God"*.

The question that I want to consider is whether a fulfilled eschatology perspective changes how we look at this verse? Are we actually now living in a time where we are pushing back the ravages of entropy (*"bondage to corruption"*) in a uniquely religious freedom (*"obtain the freedom of the glory of the children of God"*)?

In many practical ways, over the last century many of the literal effects of the fall have been overcome. Thorns and thistles getting in the way of effective farming is largely a thing of the past with herbicides, pesticides, fertilizers, and mechanized farming. As we look to the future of regenerative farming, the next generation of thorn and thistle control

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# outreach parousia life What Now? so what? The Dominion Mandate for the Preterist

Aaron K. Amstutz

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will be done without the use of synthetic chemicals; instead returning to time-tested holistic techniques. Because of these types of advances, a lower percentage of the population goes hungry even as a lower percentage of the population is directly involved in food production.

Beyond agriculture, we see similar advances in home building: the rise of standardized materials and techniques that make the human need for shelter something that is both affordable and comfortable for much of the population. There are similar advances in textiles/clothing: what required more than ten percent of one's disposable income in the year 1930, now only requires roughly three percent.<sup>1</sup>

The extra financial margin that many in the west have now enables money to be spent on 20th-century inventions (automobiles, appliances, telecommunications) and 21st-century inventions (cell phones, entertainment subscriptions, online shopping). Whatever the moral consequence of these various technologies, each represents a significant advance in convenience, quality, optionality, economic value (cost),

or combinations of these. When we look objectively at the standard of living in the US or Europe (especially), we must acknowledge that creation, and our relation to creation, looks less and less like it is in "*bondage to corruption*." Even if we consider potential climate impacts of anthropogenic carbon emissions, the net negative impact to quality of life is very small.

Are these positive advances tied to a moral framework that is inherently tied to the Kingdom of God?

It is interesting to note that many of the scientific and engineering advances over the last centuries have been created by those who are strong Christians—Isaac Newton, Blaise Pascal, Michael Faraday, James Maxwell, George W. Carver, and Lord Kelvin.<sup>2</sup> The connection between engineering and the dominion mandate is explored by David C. Che in "*Engineering Through the Eyes of Faith*" (2017)<sup>3</sup>, "*Innovation Theology*" by Lanny Vincent<sup>4</sup>, and in the new book "*A Christian Field Guide to Technology for Engineers and Designers*".<sup>5</sup>

So, while this connection is not novel in Christian thought, the preterist brings yet a different perspective. That is, someone imbibed with dispensational premillennial eschatology is going to see the world as something that is getting worse and worse and heading towards the day that God will remove His people from it in preparation for making a new heavens and a new earth. There is, therefore, little incentive for someone with that eschatological perspective to work to redeem and renew the existing earth. In contrast, the full preterist sees this

world as God's Plan A—a place that He, through His people, is making new. Not only is He making the world new in spiritual terms, but also in temporal terms.<sup>6</sup> It is notable that the regions in the world with the most Christian influence also have seen the largest advances in standard of living. I argue that isn't just a correlation, but there is causation, even if not intentional in eschatological terms. The primary cause for the advance is loving one's neighbor.

When I love my neighbor, I seek to improve the world for them. I seek to relieve their burden, to improve their lot, to create structures of justice, fairness, equality. These legal structures, with the backbone of individual responsibility and individual liberty, create a framework for advancement in all spheres of life. This loving-my-neighbor impact on society thereby creates a space for the technological advances that have already been mentioned. The technological advances, in aggregate, show how the entropy in creation ("*bondage to decay*") can be pushed back. And this re-creation of nature is a dim mirror of the re-creation of the individual redeemed by God. That is, creation doesn't get the *same* re-creation that the individual Christian receives in his or her salvation, but creation does get a parallel re-creation in being set free. The Christian ought to see his or her stewardship of creation as a divine calling, as one of the "*works that God prepared beforehand that we should walk in them*" (Eph 2:10). We have both a spiritual/relational calling in our relationships to fellow man and a temporal/redemptive calling in our relationship to this world (this creation). Uniquely, the preterist sees his or her role as the very hands and feet (and mind) of God working out the creation of the "new earth."

This working out of the "new earth" is not some utopian, post-liberal<sup>7</sup>, take-over-everything type of endeavor. Note how the Bible portrays the new earth: there is a strong God-oriented community of believers, but there is still death for those outside the community of believers (Rev 21:8, 27; Is 65:20, 66:24)—implying that there is still a group of people outside the gate to be contrasted with those inside the gate (inside the New Jerusalem). The mode of creating the "new earth" is described in cataclysmic terms in 2 Peter but, as is widely acknowledged in preterist circles, this terminology aptly describes the magnitude of the change in covenant that was consummated at the fall of Jerusalem. The rest of the ongoing "new earth" re-creation is the era of time in which we currently find ourselves.

Here we come full circle, and I argue that not only ought Christians to see their roles in this life as one of helping to create the new earth, but also see themselves endowed with spiritual gifts, similar to Bezalel and

(continued on page 12)

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## Life in the Kingdom

Aaron K. Amstutz

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Oholiab, to execute the re-creation. While Paul, in 1 Corinthians 12 (and elsewhere) emphasizes spiritual gifts that are given for the building up of the church, I don't believe he implied a rigid duality of gifting that distinguishes between the ecclesiological realm and the rest-of-life realm. If God gifted people with temporal skills in the Old Testament era, shouldn't we expect Him to do similarly (or even more so) in the New Testament era. Can anyone doubt God's gifting when G. F. Handel wrote "The Messiah"? Or when J. S. Bach wrote "St. Matthew's Passion"? Or in the craftsmanship of any number of amazing cathedrals in Europe? Or when John Bunyan wrote "Pilgrim's Progress"? Or in the engineering of heavy equipment by R. G. LeTourneau?<sup>8</sup> If this is true, that God gifts His people with abilities that both serve the church and fellow mankind (through the stuff of creation), then not only are all spheres under His domain<sup>9</sup>, but He is working through His people towards His ends. And, if the preterist eschatology is true and the dominion mandate still holds, then His ends are more thorough, more pervasive, more tangible, and more complete than most Christians acknowledge.

*They will bring into it the glory and the honor of the nations. (Rev 21:26)*

Ultimately, the church, the bride of Christ, the New Jerusalem, is the recipient of all the benefits of material, technological, sociological, and economic advances. The glory and honor of the nations is brought into her. The religious and covenantal nature of the church is the penultimate reality, but that doesn't diminish the reality of the benefits that accrue to the church through common grace as well. When people are well-fed, the Christian too is well-fed; when infant mortality decreases, tears of grieving mothers decrease for the Christian as well; when housing is available across society, the Christian can live securely in their own home; when legal structures enforce individual liberty, justice, and order, the Christian benefits by having religious liberty defended; when monetary policy is stable, the Christian can better avoid worrying about tomorrow. And lastly, when the Christian understands their leavening in the world, they will participate in ushering in the Kingdom on Earth, just as it is in Heaven. ✚

1. <https://seekingalpha.com/article/194764-apparel-spending-as-a-share-of-disposable-income-lowest-in-u-s-history>
2. <https://www.famousscientists.org/great-scientists-christians/>
3. [https://digitalcommons.cedarville.edu/cgi/viewcontent.cgi?article=1003&context=christian\\_engineering\\_conference](https://digitalcommons.cedarville.edu/cgi/viewcontent.cgi?article=1003&context=christian_engineering_conference)
4. <https://www.amazon.com/Innovation-Theology-Lanny-Vincent/dp/1532608713/>
5. <https://www.ivpress.com/a-christian-field-guide-to-technology-for-engineers-and-designers>
6. Note that this is different for a partial preterist, amillennialist, or postmillennialist – all of whom still anticipate a divine interruption into this world to either recreate it or remove and replace it.
7. <https://brianmattson.substack.com/p/the-world-that-would-not-obey>
8. LeTourneau University has an excellent website that recognizes Christians who have been excellent engineers and who see the connection between their faith and their engineering practice. <https://www.letu.edu/academics/engineering/academy-engineering.html#ContentBlock-4-1>
9. <https://uniocc.com/archive/Sphere-Sovereignty-according-to-Kuyper>

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Deuteronomy 31:3 - “The Lord your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. Joshua himself crosses over before you, just as the Lord has said.” Would anyone argue that the “invisible God” literally went before Israel to defeat their enemies?

In 1 Chronicles 14:15, David was going out to battle the Philistines, and asked that the Lord would be with him. The Lord promised: “And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines.” Did God visibly, somehow “bodily” go out before David?

Jeremiah 21:1ff is helpful:

*The word which came to Jeremiah from the Lord when King Zedekiah sent to him saying, “Please inquire of the Lord for us, for Nebuchadnezzar king of Babylon makes war against us. Perhaps the Lord will deal with us according to all His wonderful works, that the king may go away from us.” Then Jeremiah said to them . . . “Thus says the Lord God of Israel: Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon and the Chaldeans . . . I Myself will fight against you with an outstretched hand and with a strong arm, even in anger and fury and great wrath. I will strike the inhabitants of this city.”*

That impending destruction of Jerusalem at the hands of the Chaldeans was “the Day of the Lord” (Ezek 7; Zeph 1:5-15). That Day of the Lord would be *when YHVH put His sword into the hand of the Babylonians* (as He did to destroy Egypt, Ezek 30). So, when God used Babylon to destroy Jerusalem, it was YHVH—“I myself”—who came in judgment. I seriously doubt anyone would argue that the Lord visibly or bodily came out of heaven during that judgment. The point is that when YHVH used one nation to judge another, He emphatically declared that it was “I myself.” Keep in mind that Steven Gregg agrees that the Lord used the Romans to destroy Jerusalem in AD 70! Thus, in solid agreement with the biblical usage of “himself” or “I myself” or similar terms when speaking of God’s actions, there is no compelling reason to believe that the emphasis is on a bodily, visible, physical coming of the Lord.

There are other examples from the *sitz im leben* (life setting) of Israel’s world.

In 2 Maccabees 8:21-23 we have the story of Judas Maccabeus defeating Nicanor, general of Antiochus Epiphanes. Nicanor had 20,000 troops, Judas had 6000. Judas had Eleazar read from the Scripture before the battle: “After ordering Eleazar to read aloud from the holy book, he gave his men the battle cry: God will help us, and *personally lead the attack against Nicanor.*”

What do you suppose Judas meant by “*personally lead the attack*”? Was he expecting God to “personally” come out of heaven and lead the army? Or was he not thinking along the lines of Deuteronomy 31 and 1 Chronicles 14? Since Jesus told us that he was going to come “in the glory of the Father” (Matt 16:27-28), meaning like the Father had come before, we have every right to view Thessalonians in that light.

The modern reader needs to be more acquainted with biblical language. No less than seven times in the Tanakh, as God told Israel to go into the land (or even promising in Isaiah 45 that He would “go before” Cyrus in his conquests), the Lord promised that He would “go before” the people to lead and guide them and fight their enemies (Exod 23:23; 32:32; Deut 1:30; 31:8; Is 52:12; 58:8; Isaiah 45 speaks of God going before Cyrus). I know of *no one* who would argue that God visibly, literally, came out of heaven to walk before Israel.

So, what we see in regard to Steve Gregg’s efforts to divorce the Olivet Discourse from Thessalonians is that he offers spurious, untenable arguments.

- He stands at odds with church history and scholarship. Yet in his book, he castigates preterists for doing that. (It is to be noted that Gregg agrees with preterists that *when the evidence demands it*, we are justified in rejecting history, the creeds, and scholarship).
- His claim that while Paul discusses the resurrection and rapture in Thessalonians, but Jesus does not do so in the Olivet Discourse, is false.
- His emphasis on “the Lord himself” is not a sufficient “delineator” as it ignores the biblical usage of the very personal language of God operating in history by using one nation to judge another. That very *personal* language simply does not demand a physical, visible, literal coming of Christ at a proposed “end of time.”

Thus, the two foundational arguments offered by Gregg to divorce Matthew 24 from Thessalonians 4 are found to lack probative value. Gregg has failed to divorce Thessalonians from the Olivet Discourse. This means that Jesus’ emphatic promise to come, with the angels, the shout, the trumpet, to gather (resurrect!) the saints, *in the first century generation* is to be applied to 1 Thessalonians 4. That being true, it means that the resurrection of 1 Corinthians 15 and 2 Corinthians 5, and all other resurrection passages, are *fulfilled*. The objection is overruled, and the truth of Covenant Eschatology fully established. ✚

**“It is essential that the sufferings of Jews . . . become worse . . . this will assist in realization of our plans . . . I have an excellent idea . . . I shall induce anti-Semites to liquidate Jewish wealth . . . The anti-Semites will assist us thereby in that they will strengthen the persecution and oppression of Jews. The anti-Semites shall be our best friends.” (From the diaries of Theodor Herzl, as cited on several websites)**

**I**F YOU HAVE READ my previous articles, you are familiar with Jewish-born Theodor Herzl. He was Victor Rothschild's right-hand man who carried out the Zionist agenda. A mere twenty years after Herzl began going public with the Zionist agenda they installed Hitler, one thing led to another and . . . in the same manner that the first-century Jewish rebels set their own Jerusalem grain supply on fire and blamed it on Rome, the Jewish Cabal, deep-state Zionists, sacrificed their own people (not real Jews though) to gain sympathy from the world, using another Rothschild puppet: Adolph Hitler.

My 2022 articles focused on the Ashkenazic/Khazarian people, birthed out of King Bulan's Khazarian Empire. That led to the Rothschild's, Scofield, Darby, and other rabbit trails. Going that far down the rabbit hole was not my intent, so I am going to wrap this topic up in this article and move on to other topics of interests, like my upcoming interviews with Tony Denton, David Curtis, William Bell, Don Preston, Mike Sullivan, Riley O'Brien Powell, Glenn Hill, and who knows what other motley crew members I can find!

This entire “non-Jew” study resulted from my desire to explain why the end of the “biblical Jew” was God's plan. All this and more in my upcoming book *The Last Semite*.

First, we can start with this: So complete was God's judgment against first-century Israel that never again could any race claim to be His chosen people. His Kingdom is spiritual and so are His people. They worship in spirit and truth. Yahweh made it clear that the “old” had indeed passed away. He will never go back to the old earthly representation of His kingdom. He will never forsake those who follow Him, for the skanky ex-wife that committed adultery (can I say “skanky”?). Yahweh ended that dispensation of that part of His-tory.

When Paul wrote there would no longer be Jew nor Gentile, he was proven right. Yet, Zionism opposes this and

has set itself against the inspired words from God. Zionism promotes division within the body of Christ. Zionism will not allow unity of spirit. Zionism has so bewitched the American Military Industrial Complex, that America has gleefully helped commit genocide in an attempt to be on the “right side of God and prophetic fulfillment.”

Without Zionism, we can finally eliminate this “Crossing Israel Means Crossing God” mentality. If anyone is crossing God it is these imposters, when they cannot prove they are descendants of Shem. Remember, 90% of the worlds “Jews” proudly claim to descend from Shem's great-nephew Ashkenaz. Prime Minister Netanyahu, and all of Israel's Prime Ministers, are not Israelites (descending from Jacob/Israel) but rather Ashkenazi (note the last four letters).

What are the benefits of refuting Zionism? Many:

- Christians can understand that we are God's chosen people as Paul described in Galatians 4:5.
- We can realize God's work and salvific history was made complete in the first century.
- We can realize we are the spiritual inheritors of the seed of Abraham, Isaac, and Jacob.
- We can live, and move, and have our being, understanding that God moved us into the Eternal Kingdom of Grace.
- We can move beyond the false notion that Jesus is coming back to re-establish a relationship with his ex-wife, earthly Judah.
- We can now understand Yeshua was the last Semite. There is no pure blood left.
- Their name was surely forgotten as a people. Now it is just the New Jerusalem. God was 100% victorious.
- No sacrifices will ever be instituted, as these aren't Semites with a true Levite to stand in a priestly office.

Furthermore, Zionism attempts to maintain the dividing wall between Jew and Gentile/Greek:

What are the benefits of refuting Zionism? Many.

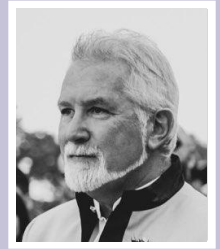


## Concluding Thoughts on Zionism

T. J. Smith

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*“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are in Christ, then you are Abraham’s offspring, heirs according to promise.” (Gal 3:28-29)*

Jesus broke down that dividing wall of separation between Jew and Gentile.

*“for He is our peace, who made both one, and broke down the middle wall of the partition of hostility” (Eph 2:14)*

If Jesus made Jew and Gentile one, why do we still recognize Jews as separate from non-Jews? If Jesus broke down the wall of hostility, why has there been so much hostility against Jews? I can answer both with one statement: they aren’t Jews. Jesus was successful in bringing both factions together and He did not fail in His mission to destroy that wall of hostility between Jews and Christians. Any subsequent hostilities have been directed at imposters. These Khazarian-Ashkenazi frauds brought a judgment upon themselves.

Paul told Gentiles that by destroying the wall, Jesus had made them equal:

*“by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace and might reconcile us both to God in one body through the cross, thereby killing the hostility.” (Eph 2:15-16)*

If Yeshua failed to kill the hostility, maybe He also failed to reconcile us into one body!? There is another possibility: This biblical “hostility” has nothing to do with the persecutions of these posers masquerading as the descendants of Shem. Yahweh never intended for the Jewish race to continue running parallel to Christianity, which would have nullified His purpose to make us one. Judaism was cursed by Christ, as represented by the fig tree, during that week of Passover, and is no longer an influential religion or as a source of life and relationship with Yahweh.

*“The majority of Ashkenazi Jews are descended from prehistoric European women,<sup>1</sup> . . . DNA which is passed on from mother to child, suggests that female ancestors of Ashkenazi Jews converted to Judaism . . .”<sup>2</sup>*

In his research paper: “The Missing Link of Jewish European Ancestry,”<sup>3</sup> Israeli Geneticist and researcher Eran Elhaik claimed to prove that Ashkenazi Jews’ roots lie in the border

of Europe and Asia. They are descendants, he argues, of the Khazars. . . .”<sup>4</sup>

The following quote is from author Texe Marrs’ book DNA Science and the Jewish Bloodline:

When you see a “Jew,” what you are actually encountering is a Khazar who practices Judaism. The Khazar has no Israelite blood. His ancestors were not the Israelites of the Bible. They are not the seed of Abraham. They have no promise from God.

If they were real Jews (Shemites) and God’s hand was really on them, it sure looks like He didn’t care much for them. Maybe the reason the fake Jews have suffered so much over the centuries is because they brought judgment upon themselves. That would mean Hitler did not kill 6 million Jews, but 6 million imposters (still an unthinkable act, but then so are 65 million abortions).

The Abrahamic inheritance ended with Yeshua, Christ, Jesus, Son of Man, Son of God, Redeemer, Lamb of God. The inheritance blessings are for those who are in Christ, both Jew and Gentile:

*“Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ.” (Gal 3:16)*

*“ . . . and if children, then heirs—heirs of God and fellow heirs with Christ . . .”*

(Rom 8:17)

*“And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.” (Gal 3:29)*

Thanks for the emails I have received from some of you and your interest in this. More people are awakening to this scam. “It’s about time” as they say. Until next time, TJ ✚

<sup>1</sup>Prehistoric—not meaning caveman but before history was documented

<sup>2</sup><https://www.the-scientist.com/daily-news/genetic-roots-of-the-ashkenazi-jews-38580>

<sup>3</sup>“The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses,”

<sup>4</sup><https://www.darkmoon.me/2013/top-israeli-scientist-says-ashkenazi-jews-came-from-khazaria-not-palestine/>

## In This Issue:

Chaos in Jerusalem

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Dominion Mandate for  
the Preterist

Concluding Thoughts  
on Zionism

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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!*