

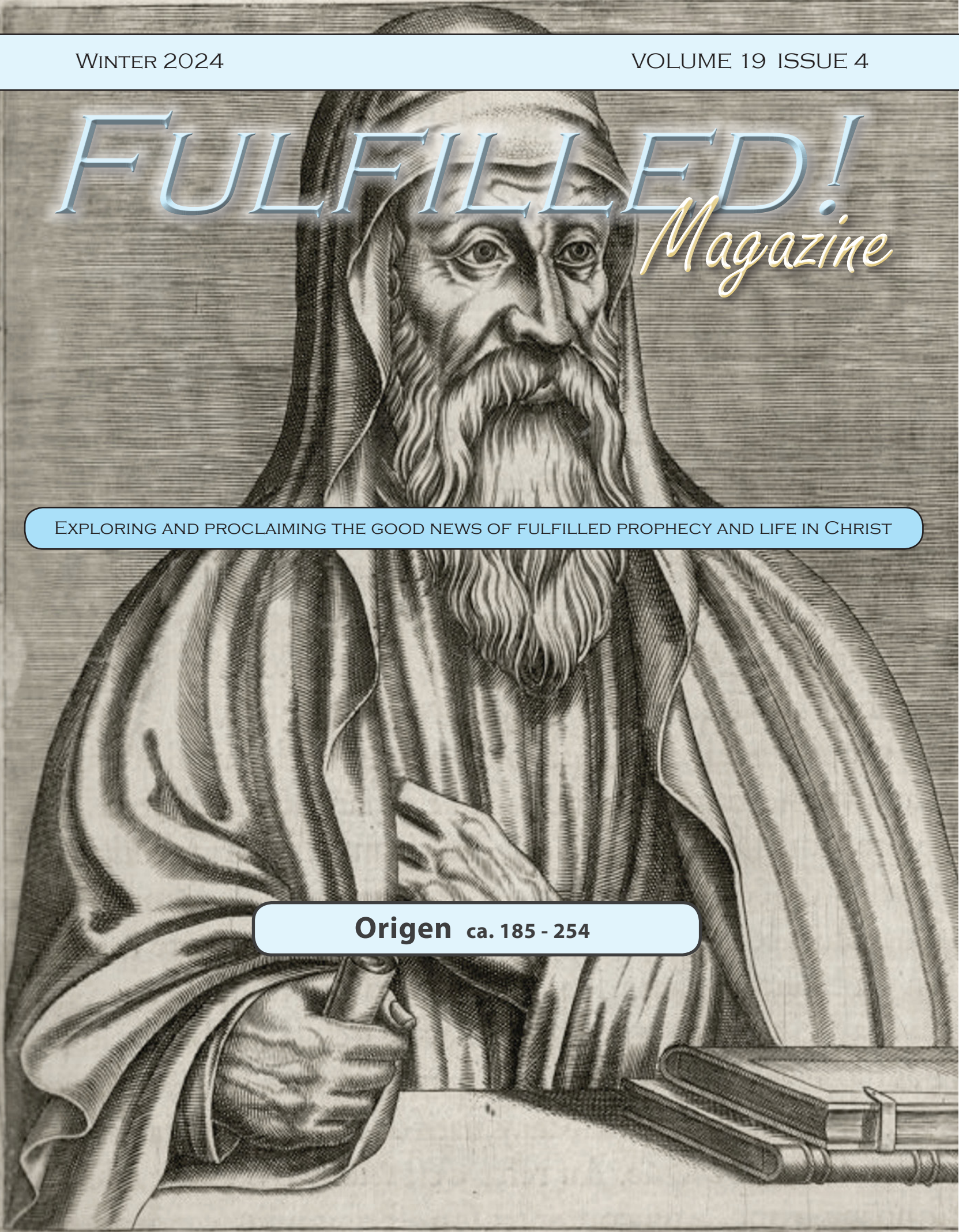
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FULFILLED! *Magazine*

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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Reader Beware!

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Editor's Note...

ADAM, A CHILD OF God and a brother in Christ, to those who dwell in the kingdom of God and are scattered throughout Maine, Florida, Texas, California, Washington, Minnesota, and elsewhere, who are chosen according to the foreknowledge of God the Father and by the sanctifying work of His Spirit, may grace and peace be multiplied to you.

You may recognize this as a greeting inspired by 1 Peter 1:1-2. I love the greetings and the benedictions in the New Testament epistles. As great as it was that Peter was able to address a single letter to believers in various places (*“throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia”*), today’s technology allows us to do even more. This includes instant video, audio, and written communication with others around the world, conference calls, etc. This is not to say that any of us will have more of an enduring impact than the apostle Peter. However, as we steward the opportunities and influence that we have on social media and in other venues, may our communication, which is often witnessed by others, be seasoned with grace, peace, and the love of Jesus.



Adam Maarschalk
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This issue of *Fulfilled! Magazine* features two new authors, Johnny Ova and Alex Polyak. I’ve had the privilege of meeting Johnny in person three times in Long Island, New York, and I love his heart and passion for the Lord and His Church. In his article, “Church Fathers Who Actually Believed the Second Coming Happened Already . . . With Quotes!” Johnny details a number of Church Fathers who believed in and taught fulfilled eschatology to one degree or another. Alex Polyak has been churning out lots of articles in recent months and also recently published a book. In his article, “Wolves are Lying with Lambs,” he addresses a well-known prophecy in Isaiah 11 and demonstrates, partly through the apostle Paul’s interactions with this text, how it is fulfilled in the present new covenant age.

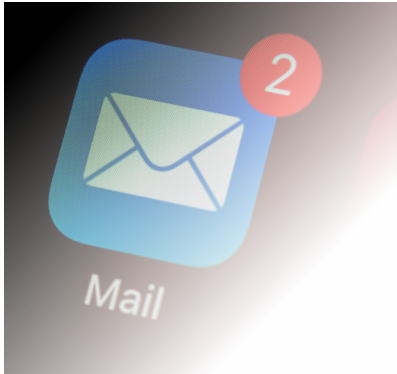
This issue also features the second installment of Ed Stevens’ series, “History After the End.” This time, Ed focuses on redating the writings of some of the Apostolic Fathers. Ed analyzes the writings of four of the earliest among them, noting especially how their teachings match very well with the expectations of the New Testament authors that various eschatological events were about to occur.

T. J. Smith closes this issue out by sharing his interview with Dr. Cindye Coates. I’ve also had the privilege of meeting Cindye a couple of times, in Florence, Kentucky and in Long Island, New York. In this issue, she shares about her background and upbringing, how she came to believe in fulfilled eschatology, her years of ministry, her new book, and more.

Blessings in Christ,

Adam Maarschalk

Mailbag...



Enclosed is a subscription donation for this year's articles and great theological debates on the topic of preterism. God bless.



Thank you for Mike Day's article in a recent magazine [2022 Summer – *Charismatic Preterism*]. Many have not supported the fulfilled position because of the cessation position. You are commended for placing an article on it although many years late. Gary and Terry would be great sources of further articles.



I've watched "You've Gotta Be Kidding, Right?" on Youtube. I started from there, it was a real blessing. Keep doing what you do. God Bless!



Watched a fantastic teaching on the subject that cleared up so many things for me. Had this publication mentioned at the end of it.



I read a great book by a gifted writer named "*Behind the Veil of Moses*" by Brian Martin . Read many books on this newly discovered, or should I say recovered truth of preterism and none quite as commonsensical, practical and informative as this one.



Great to see and hear of a good Christian magazine not afraid to follow the truth of the Bible wherever it leads.



Thanks for all that you and your staff do with the magazine!



First Generation AFTER the End

IN OUR PREVIOUS ARTICLE, we focused on the *silence* of Christian writers in the first generation after AD 70. There was not a single pre-70 Christian who showed up after AD 70 to claim the fulfillment of the big three eschatological events (*Parousia*, *Resurrection*, and *Judgment*). That was an extremely *strange silence*. And it is not what we would have expected to find if any of those pre-70 saints who had experienced the end-time events were still alive on earth afterward. They should have at least *known* that the events occurred and been *claiming* the fulfillment! Yet we don't even have that! And we suggested that their *silence* about the fulfillment was because they were *absent* (raptured).

However, this is where the plot thickens. Even though Charles Hill (a futurist critic) agrees that there were no claims of fulfillment after AD 70, he nevertheless points to several post-70 writers who taught that the end-time events were *still future*, thus implying that those events *never happened* in AD 70 (*WSTTB*, pp. 63-119).¹

Charles Hill . . . points to several post-70 writers who taught that the end-time events were *still future*, thus implying that those events *never happened* in AD 70.

End-time Events Still Future?

This futurist challenge is based on at least two assumptions about the *Apostolic Father* (AF) writings: (1) All of them were written *AFTER* AD 70, and (2) All of them say that the end-time events were *still future*.

However, that first assumption is not necessarily valid. It ignores the possibility that some of those AF writings, especially the four earliest ones (e.g., *Didache*, *Barnabas*, *Clement*, and *Hermas*), could easily have been written *BEFORE* AD 70 at the same time the *New Testament* books were written. And if they were, it would explain why they said the end-time events were *still future*. Those events had not happened yet. Thus, redating them before AD 70 eliminates this futurist objection against preterism.

But How Can They Be Redated?

Futurists wonder why we only redate these *four earliest AF writers*. Why not the later ones also? It is because these four are the only AF writers who were either (1) mentioned by name in the New Testament or (2) can be shown to be Christians before AD 70, and (3) were pre-70 saints who could have lived through the end-time events, and (4) would have known about their occurrence in AD 70, and (5) would have been able as eyewitnesses to claim the fulfillment afterward.

The rest of the post-70 AF writers do not fit those five criteria, and therefore pose no significant challenge to full preterism. For instance, *Ignatius*, *Polycarp*, *Papias*, *Dionysius*, and *Justin* were not mentioned in the New

Testament, nor is there any proof that they were Christians before AD 70, nor that they wrote during that first generation after AD 70. Instead, they wrote in the second century *after a whole generation of silence had passed*. And because of the *rapture*, there were no pre-70 saints still around after AD 70 to claim that the end-time events had happened.

Consequently, those second-century AF writers were *unaware* of the occurrence and assumed that the events were *still future*.

And that is why we will only deal with these *four earliest AF writers* and show that they wrote *before* AD 70 at a time when the end-time events were *still future*. And if these four were written before AD 70, and the rest of the AF writings were written in the second century, that really *widens the gap of silence* between the pre-70 and post-70 AF writings, and very effectively removes all of the AF writers from being used against full preterism.

So, let's look at these *four earliest AF writers* to see how their eschatological statements compare to the New Testament statements. Take special note of the **boldfaced** and *italicized* words and phrases.

Edward E. Stevens

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Didache (Teaching of the Twelve)

Date and Authorship: The internal evidence suggests that it was composed in Judea by Jewish law-keeping Christians very early before the first Gentiles came into the Church (i.e., before Cornelius in AD 38), at a time when the end was expected within their lifetime. It is very similar in perspective to the earliest books of our New Testament such as Matthew.

Did. 10:6 May grace come, and may *this world* [*kosmos*] *pass away* ... **Maranatha!** [*Our Lord, come!*] (cf. 1 Cor 16:22).

Did. 16:1 Watch over your life: do not let your lamps go out, and do not be unprepared, but be ready, for *you do not know the hour when our Lord is coming*.

Did. 16:2 Gather together frequently, seeking the things that benefit your souls, for all the time you have believed will be of no use to you if you are *not found perfect in the last time*.

Did. 16:3 For *in the last days* the false prophets and corrupters will abound, and the sheep will be turned into wolves, and love will be turned into hate.

Did. 16:6 And then there will appear the signs of the truth: first the sign of an *opening in heaven*, then the sign of the *sound of a trumpet*, and third, the *resurrection of the dead*.

Did. 16:8 Then the world will *see the Lord coming upon the clouds of heaven*.

The Epistle of Barnabas

Date and Authorship: The internal evidence suggests that it was composed by *Barnabas* (Acts 4:36) in about AD 54-56. The past destruction of the temple mentioned in **Barn. 16:1-5** was not AD 70, but rather the Babylonian destruction in 586 BC. And that enables

Barnabas to be dated before 70. Also, since **Barn. 4:4-5** alludes to the ten horns of Daniel, there is good reason to think that Daniel's prophecy was understood before AD 70 without having to date Barnabas after AD 70.

Barn. 4:1 ... Let us avoid, therefore, absolutely all the works of lawlessness lest the works of lawlessness overpower us, and let us hate the *deception of the present age*, so that we may be loved *in the age about to come*.

Barn 4:3 *The last stumbling block is at hand* ... the Master has *cut short the times and the days* for this reason, so that his beloved might *make haste and come into his inheritance*.

Barn. 4:9 ...Consequently, let us be on guard *in the last days* ... *now in the age of lawlessness*, we also resist ... the *about to come stumbling blocks*, lest the black one find an opportunity to sneak in.

Barn. 5:3 ... he has made known to us ... *the about to be events*... (cf.

Barn. 1:7)

Barn. 5:7 [the Lord submitted to suffer] in order that he might ... prove, while he was still on earth, that *after he has brought about the resurrection, he will execute judgment*.

Barn. 7:2 ... the Son of God, who is Lord and is *about to judge the living and the dead* ...

Barn. 15:5 ... *when his son comes, he will destroy the time of the lawless one and will judge the ungodly* ...

Barn. 18:2 ... [Satan is the] *ruler of the present time of lawlessness*.

Barn. 21:3 *The day is near* when everything will perish together with the Evil One. *The Lord, and his reward, is near*.

These writers . . . affirmed that those events were "about to occur" in their lifetime in the very near future.

...continued on page 8

1 Clement and 2 Clement

Date and Authorship: The internal evidence suggests that both of these letters were composed by the New Testament character known as *Clement* (Phil 4:3) in AD 64, just before the Neronic persecution.

First Generation AFTER

Edward E. Stevens

... continued from page 7

1 Clem. 23:5 Truly his purpose will be accomplished quickly and suddenly, just as the scripture also testifies: “*He will come quickly and not delay; and the Lord will come suddenly into his temple, even the Holy One whom you expect.*”

1 Clem. 24:1 ... the Master continually points out to us *the about to come resurrection* of which he made the Lord Jesus Christ the first fruit when he raised him from the dead.

1 Clem. 28:1 ... abandon the abominable lusts that spawn evil works, in order that we may be shielded by his mercy from *the about to come judgments*.

1 Clem. 42:3 ... preaching the good news that *the kingdom of God is about to come*.

2 Clem. 5:5 ... our stay in this world of the flesh is insignificant and transitory, but ... rest in *the about to come kingdom and eternal life!*

2 Clem. 6:3 *This age and the one that is about to be* are two enemies.

2 Clem. 7:1 ... let us compete in the games, realizing that *the competition is at hand* ...

2 Clem. 11:5 ... patiently endure in hope, so that we may also *receive the reward*.

2 Clem. 11:7 ... we will *enter his kingdom* and *receive the promises* that ear has not heard nor eye seen nor the human heart imagined.

2 Clem. 16:3 But you know that *the day of judgment is already coming* ...

2 Clem. 17:4 For the Lord said, “*I am coming to gather together all the nations, tribes, and languages.*” Now by this he means *the day of his appearing*, when *he will come* and *redeem each of us* according to our deeds.

2 Clem. 18:2 ... I make every effort to pursue

righteousness ... because I fear *the judgment about to be*.

2 Clem. 20:2 ... We are competing in the contest of a living God, and are being trained by *the present life* in order that we may be crowned in *the life about to come*.

The Shepherd of Hermas

Date and Authorship: The internal evidence suggests that it was composed by the New Testament character known as *Hermas* (Rom 16:14) in AD 64 soon after Paul was executed and before the Neronic persecution.

Shep. 1:8 ... But those who aim at evil things in their hearts bring death and captivity upon themselves, especially *those who lay claim to this age* and pride themselves on their wealth and do not *hold fast to the good things that are to about to be*.

Shep. 6:7 ... Blessed are those of you who patiently endure *the coming great tribulation* and who will not deny their life.

Shep. 13:1 ... The stones that are square and white and fit at their joints, these are the **apostles** and bishops and teachers and deacons ... some have **fallen asleep**, while others are **still living** ...

Shep. 16:9 Then I began to ask ... if the *consummation had already arrived* ... can you not see that *the tower is still being built? When the tower is finished being built, then the end comes. But it will be built up quickly.*

Shep. 17:5 Look to *the coming judgment* ... until the tower is finished.

Shep. 23:5 ... this beast is a foreshadowing of *the great tribulation that is about to be* ...

Shep. 53:2 the righteous, who are *about to dwell in the age to come* ...

Shep. 58:3 ... the absence of the Master is *the time remaining until his Parousia*.

Shep. 89:3 ... *he was revealed in the last days of the*

Final Days Before the

Jewish and Christian History Just

Edward E.



Foreword by Michael

consummation ... in order that those who are *about to be saved* may enter the kingdom of God ...

Shep. 103:6 ... If any are *about to repent*, let them do so quickly, before the tower is completed, or else they will be destroyed ...

What We Have Seen Here

The **boldfaced** words and phrases in the above **Early AF** texts mark the end-time events which were “near at hand” and “about to occur” at the time these four AF texts were written. These writers did not merely suggest that the end-time events might occur sometime

in the *indefinite future*, but rather unequivocally affirmed that those events were “about to occur” in their lifetime in the very near future. And since this is the same “about to occur” perspective as the New Testament writings, it suggests that they were written at the same time as the New Testament.

Thus, as Robert Kraft notes in his commentary on the Apostolic Fathers, these earliest AF writers *breathe the same eschatological air* as the New Testament writers (*AFC*, p. 29).² This conclusion is not merely based on their usage of *similar* words and phrases or *nebulous* “still future” statements, but rather on their usage of the *same* phraseology, with the *same* frequency and intensity, and the same “about to occur” perspective as the New Testament writers.

For instance, here are the frequency statistics for the Greek word MELLO (“about to be”) as it is used in these three groups of writings:

- **New Testament writers:** 109 occurrences in 106 verses
- **Early AF writers:** 73 occurrences in 67 verses
- **Later AF writers:** 12 occurrences in 12 verses

Both the **New Testament** and the **Early AF** writings have a high frequency of MELLO usage, whereas the **Later AF** writers have less than one sixth as many occurrences of MELLO as the Early AF. That difference in frequency is significant.

Same ‘about to occur’ Perspective

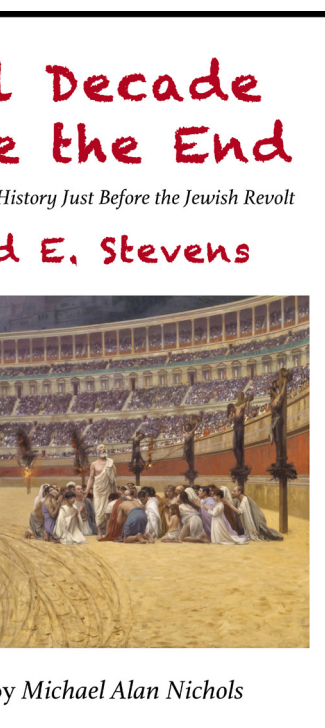
Furthermore, the eschatological events that were “about to occur” (MELLO) in the **Early AF** are the same events that were about to occur in the **New Testament**: e.g., the age about to come, the last stumbling block, judgment of the living and dead, the Lord and his reward are near, the Day drawing near, come quickly and not delay, the Resurrection, the Judgment, the Kingdom, eternal life, the good things to come, the great tribulation, and entrance into the heavenly Kingdom.

However, in the **Later AF**, we do not see any of those eschatological events connected to MELLO (“about to occur”). For example, only five of the twelve occurrences of MELLO in the Later AF were eschatological. And those five occurrences are not referring to the eschatological events, but rather to *individual personal rewards or punishments* which each individual would receive in the afterlife: e.g., individual afterlife wrath, individual place to dwell in the afterlife, eternal life in the age about to be, afterlife judgment and punishment for the wicked, and one reference to eternity (in the ages about to come).

Thus, there is a big difference between the Early AF and the Later AF in the kinds of events or afterlife experiences that were “about to occur.” While the **Early AF** mention all the same eschatological events and individual afterlife rewards and punishments as the **New Testament**, the **Later AF** focus almost exclusively on the individual rewards or punishments to be received in the afterlife. This means that the Early AF perfectly match the “about to occur” perspective of the New Testament, while the Later AF are significantly different. And that strongly implies that the **Early AF** were written before AD 70 at the same time as the **New Testament**.

Our hope is that this will spark some interest for some serious Bible students or seminary students who will make patristic studies a lifelong venture. Maybe you can take these ideas and develop them further. And if you have questions or comments about any of this, be sure to contact me via email. All feedback is welcome. Here is my email address: preterist1@preterist.org. ☩

1. Charles Hill’s chapter in Keith Mathison (Editor). *When Shall These Things Be?* (WSTTB). [2004], pp. 63-119.
2. Robert A. Kraft. *The Apostolic Fathers: A New Translation and Commentary* (AFC): Vol. 3, pp. 27-29.



Church Fathers Who Actually Believed the Second Coming Happened Already . . . With Quotes!

THIS IS A BIG and controversial topic that I was truly excited to dive into headfirst. When I first encountered the idea that the Second Coming and End Times prophecies were fulfilled in the past, I immediately raised an eyebrow. How crazy is that!?

At first, I quickly dismissed it and continued along my Christian journey, as the concept seemed far too radical to be true. But everything changed when I was challenged with a Scripture I had no answer for. My immediate response was to fire back with questions and counterarguments, but the more I studied and listened to my friends' answers, the more it began to make sense. I couldn't believe it! Could a significant number of Christians today be mistaken about such a foundational belief? It seemed impossible.

Then came the pivotal moment. During one of our conversations, I asked the golden question: "If this is true, then how come none of the Church Fathers believed this? How come they didn't mention it?"

My friend James simply replied, "But some did."

Wait a second! Who?!? And that's where this blog comes into play.¹ Over the past 15 years, I've been compiling my thoughts and notes, documenting every quote from Church Fathers that suggest they believed the coming of the Lord happened in the past. Some believed all of it happened and was fulfilled, and others believed mostly everything was fulfilled. I encourage you to keep reading with an open mind and open heart. Consider the facts and come to your own conclusion.

Understanding Fulfilled Eschatology and the Early Church

The concept that Christ's Second Coming occurred in the first century – often termed "preterism" or "fulfilled eschatology" or "victorious eschatology" – has its roots in early Christian interpretations of Scripture. While this view is not mainstream today, several prominent Church Fathers held this belief, interpreting key eschatological prophecies as

fulfilled during the destruction of Jerusalem in AD 70. Let's explore some of these Church Fathers and their writings that support this intriguing view.

Another important point to consider is that the perspectives of the Church Fathers varied on this issue. Some believed that all prophecies were fulfilled with the fall of the temple in AD 70, while others held that only certain prophecies were fulfilled during that time. Additionally, there were Church Fathers who initially believed that everything was fulfilled but later changed their stance – and vice versa. The key takeaway is that this belief is not a recent development; it was prominent and widely discussed throughout church history.

Let's take a look at the top 14 Church Fathers who, in my view, serve as strong examples of those who mostly believed in the fulfillment of the Second Coming (or at least a partial fulfillment) and considered the end times to be a thing of the past.

To wrongly identify the death of Adam is to wrongly construct eschatology.

Eusebius of Caesarea (AD 263-339)

Eusebius, a prominent early church historian, connected the fall of Jerusalem in AD 70 with the fulfillment of prophecies made by Jesus. He saw the destruction as a direct fulfillment of what Jesus predicted in the Gospels: "*All these things took place in this manner in the second year of the reign of Vespasian... it is fitting to observe how it was prophesied that these things should happen, and how our Savior's declaration was fulfilled in reality*" (Eusebius, Ecclesiastical History, Book III, Chapter 7).²

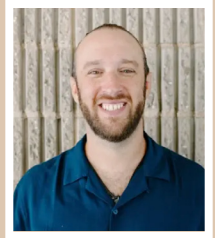
St. John Chrysostom (AD 349-407)

John Chrysostom is known for his detailed exegesis of Scripture, particularly his homilies on Matthew, where he directly links the generation of the Apostles with the fulfillment of Jesus' prophecies: "*For that this took place before the generation that then was did pass away, hear what He said, 'Verily I say unto you, this generation shall not pass, till all these things be fulfilled'*" (John Chrysostom, Homilies on Matthew, Homily 76).³

Church Fathers

Johnny Ova

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Clement of Alexandria (AD 150-215)

Clement of Alexandria, a key early Christian theologian, believed that certain prophecies, such as the destruction of the temple, were fulfilled, but he did not fully adopt the belief that all end-times prophecies were fulfilled in the first century: *"The abomination of desolation is the desolation of the Temple, which has taken place"* (Clement of Alexandria, The Stromata, Book VI, Chapter 6).⁴

Origen (AD 184-253)

Origen, an influential Christian scholar, interpreted some eschatological prophecies symbolically and acknowledged the fulfillment of certain events in the first century: *"All these things, therefore, as it is clear, were fulfilled, and what follows is also true"* (Origen, Commentary on Matthew, Book 24).⁵

St. Augustine of Hippo (AD 354-430)

Augustine held to a partially preterist view, believing that some prophecies had been fulfilled in the past, particularly those regarding the fall of Jerusalem, while others were yet to come: *"For it is written that the generation shall not pass away until all be fulfilled; and we see it was fulfilled... those predictions we read to be accomplished in the past"* (Augustine, City of God, Book XX, Chapter 5).⁶

Tertullian (AD 160-220)

Tertullian, one of the early Church Fathers, connected some end-times prophecies with the fall of Jerusalem, viewing them as fulfillments of what Jesus foretold: *"Therefore, when the disciples asked Him about the end of the age, it was of course with reference to what they had just seen: namely, that the stones of the temple had been thrown down"* (Tertullian, An Answer to the Jews, Chapter 13).⁷

Athanasius of Alexandria (AD 296-373)

Athanasius interpreted some prophetic passages symbolically and believed that certain events, including those related to the destruction of Jerusalem, were fulfilled, but he did not adopt a fully preterist position: *"It is manifest, therefore, that of the prophecy, which says, 'And they shall look on Him whom they pierced,' some part was fulfilled when they saw Him crucified"* (Athanasius, Discourses Against the Arians, Discourse 4, Chapter 4).⁸

Cyril of Jerusalem (c. AD 313-386)

Cyril of Jerusalem, a significant early Church Father, taught that the destruction of Jerusalem was a fulfillment of Jesus' prophecies. In his *Catechetical Lectures*, he describes how the fall of Jerusalem aligned with what Jesus foretold in the Gospels: *"For it was Jesus Himself who spoke of the fall of Jerusalem and the destruction of the Temple, and His words were fulfilled with precision in that generation. The city, which once was, is now in ruins"* (Cyril of Jerusalem).⁹

Irenaeus of Lyons (c. AD 130-202)

Irenaeus connected some prophetic fulfillments to events of the first century: *"For after our Lord rose from the dead, the disciples were invested with power from on high when the Holy Spirit came down upon them, were filled with all His gifts, and had perfect knowledge: they departed to the ends of the earth, preaching the glad tidings of the good things sent from God to us, and proclaiming the peace of heaven to men, who indeed do all equally and individually possess the Gospel of God"* (Irenaeus).¹⁰

Hippolytus of Rome (c. AD 170-235)

Hippolytus interpreted some prophecies as being fulfilled during the first century, particularly in relation to the coming of Christ and the destruction of Jerusalem: *"The seventy weeks are cut short as determined, for they were finished at the time of Christ. They are completed*

at His coming. For Christ is the end of the law and the prophets" (Hippolytus of Rome).¹¹

Epiphanius of Salamis (c. AD 310-403)

Epiphanius, known for his writings on heresies, connected the Roman invasion and destruction of Jerusalem with the fulfillment of most of Jesus' prophecies: *"And the abomination of desolation is seen standing in the holy place... this prophecy was fulfilled in the very fact of the coming of the armies of Rome"* (Epiphanius).¹²

John of Damascus (c. AD 675-749)

John of Damascus, an influential theologian in the Eastern Orthodox Church, wrote about the fulfillment of some of Jesus' prophecies in the first century, particularly regarding the fall of Jerusalem. While he did not fully embrace a preterist view, he acknowledged ...continued on page 12

... the phrase *"in the day you eat"* in the context of Genesis 2-3 means that Adam would certainly die some kind of death within the same twenty-four-hour day that he ate the forbidden fruit.

that certain events described in the Gospels were fulfilled historically: *“The desolation of the Temple, the scattering of Israel, and the great tribulation that befell the city all came to pass as foretold. These things were not merely symbolic but were indeed fulfilled in the days of the Apostles”* (John of Damascus).¹³

Gregory of Nyssa (AD 335-394)

Gregory of Nyssa, an influential early Church Father and theologian, interpreted the destruction of Jerusalem as a direct fulfillment of Jesus’ prophecies. He believed that the tribulation and the fall of the city were significant events that aligned with what Christ foretold in the Gospels. Gregory saw these events as the culmination of specific biblical prophecies, marking the end of an era for the Jewish people: *“The tribulation and end of Jerusalem happened as Christ declared, fulfilling what was written”* (Gregory of Nyssa).¹⁴

Church Father

Johnny Ova

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Jerome (AD 347-420)

Jerome, one of the most prominent biblical scholars in early Christianity, emphasized that the destruction of the Temple and the ruin of Jerusalem were clear fulfillments of Jesus’ warnings. In his commentaries, Jerome frequently referenced the events of AD 70 as key examples of prophecy fulfilled, viewing them as significant milestones in Christian eschatology. He held that these events were in direct fulfillment of Christ’s predictions, which were recorded in the Gospels: *“The Lord’s prophecies were fulfilled in the ruin of Jerusalem and the temple’s destruction”* (Jerome).¹⁵

Honorable Mentions

Here are some honorable mentions of men of God throughout history who believed in a 100% fulfillment of end-time and Second Coming prophecies during the first century.

- **Luis de Alcazar (1554-1613)** – A Jesuit priest who was one of the earliest proponents of preterism in its more developed form, interpreting the Book of Revelation as primarily referring to events in the first century.
- **John Lightfoot (1602-1675)** – An English clergyman and scholar who believed that many of the prophecies in the New Testament, including those in Matthew 24, were fulfilled with the fall of Jerusalem in AD 70.
- **Hugo Grotius (1583-1645)** – A Dutch theologian and jurist who interpreted much of the Book of Revelation as referring to events in the first century.
- **Johann Christian Overbeck (1750-1820)** – A German theologian who held that most of the New Testament prophecies were fulfilled by the events of AD 70.
- **F.W. Farrar (1831-1903)** – An Anglican cleric and author who argued that many prophecies in the New Testament referred to the destruction of Jerusalem and were fulfilled in the first century.
- **J. Stuart Russell (1816-1895)** – A Scottish pastor and author of *The Parousia*, a significant work advocating for the belief that all prophecies, including the Second Coming, were fulfilled in the first century.
- **Milton Terry (1840-1914)** – An American theologian who argued in favor of a fulfilled interpretation of Revelation and other prophetic texts.
- **Max King (1930-2023)** – A modern theologian and a leading figure in developing and popularizing full preterism, often called “covenant eschatology,” in the 20th century.
- **Arthur Ogden (1920-2004)** – An advocate of fulfilled covenant eschatology, who wrote and taught that all eschatological events were completed by AD 70.
- **David Chilton (1951-1997)** – A Christian Reconstructionist author who later in life adopted and promoted full preterism, though he initially held a more partial preterist view.

Now here is a list of honorable mentions of Church Fathers and historians who held a partial-preterist-to-almost-full-preterist view.

- **Cyprian of Carthage (c. AD 200-258)** – An early bishop and martyr, Cyprian saw the destruction of Jerusalem as a fulfillment of some of Jesus’ prophecies.
- **Ambrose of Milan (c. AD 340-397)** – A prominent bishop and theologian, Ambrose interpreted the destruction of Jerusalem as fulfilling significant eschatological prophecies while still expecting a future consummation of Christ’s kingdom.

- **Gregory the Great (c. AD 540-604)** – As Pope and a key figure in the early Church, Gregory taught that some of the prophecies regarding tribulation and judgment were fulfilled in the first century.
- **John Cassian (c. AD 360-435)** – A theologian and monastic leader, Cassian believed that some apocalyptic events had already occurred.
- **Andrew of Caesarea (AD 563-637)** – An early commentator on Revelation, Andrew recognized that some of the prophecies in the New Testament were fulfilled in the first century while interpreting others as future events.
- **Theophylact of Ohrid (c. AD 1055-1107)** – A Byzantine theologian, Theophylact saw the destruction of Jerusalem as a key fulfillment of prophecy.
- **Primasius of Hadrumetum (c. AD 500-567)** – A North African bishop, Primasius viewed the fall of Jerusalem as a significant prophetic fulfillment but anticipated further eschatological events, including the resurrection.
- **Isidore of Seville (c. AD 560-636)** – A renowned scholar and bishop, Isidore believed that the destruction of Jerusalem was a fulfillment of Jesus' prophecies.
- **Bede the Venerable (c. AD 672-735)** – An English monk and historian, Bede interpreted some of the apocalyptic prophecies as having been fulfilled in the first century but also believed in a future culmination of all things.
- **Ephrem the Syrian (c. AD 306-373)** – A notable theologian and hymnographer, Ephrem believed that many of Jesus' prophecies were fulfilled in the fall of Jerusalem.

Conclusion

I believe there are a few key takeaways here. Some Church Fathers believed that all prophecies were fulfilled by AD 70, while others believed that most were fulfilled during that time. Very few, if any, held the view that nothing was fulfilled at the fall of the temple. This event was monumental for Christianity, and it's something everyone should be aware of.

So, how should we approach this? In my view, we can gain valuable insights from these early Church Fathers, but the words that ultimately matter most are those of Jesus and the apostles as recorded in Scripture.

1. *"Truly I tell you, this generation will certainly not pass away until all these things have happened"* (Matt 24:34). In Matthew 24, Jesus makes it perfectly clear that the generation He was talking to would not pass away until all of these events took place. I did a deep dive into Matthew 24 and I encourage you to read it.¹⁶
2. *"Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom"* (Matt. 16:28). To further this thought, Jesus says here that some of the apostles "standing in front of Him" would not die until THEY saw the Son of Man coming. See also Mark 9:1.
3. *"Truly I tell you, this generation will certainly not pass away until all these things have happened"* (Luke 21:32). In Luke, Jesus says that the generation He is speaking to would not pass until all of these things happened. A biblical generation is about 30-60 years, the time in which a whole generation of people pass away. For example, in 130 years our entire generation will be no more. Nobody will be alive then who is alive today. The entire generation would have passed away.
4. *"When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes"* (Matt 10:23). Jesus now states that the apostles will not even finish going through the towns of Israel before He comes.
5. *"For, 'In just a little while, he who is coming will come and will not delay'"* (Heb 10:37). The phrase "in just a little while" also supports the idea that the coming of Christ was imminent in the first century. The people of Hebrews were being persecuted and they needed a Savior. Paul encouraged them that He was coming and was not going to delay.
6. *"You too, be patient and stand firm, because the Lord's coming is near. Don't grumble against one another, brothers and sisters, or you will be judged. The Judge is standing at the door!"* (James 5:8-9). Who is "you"? This is a letter to a particular group of people. He is instructing them (the ones receiving the letter) to be patient and stand firm. Why would they have to be patient and stand firm for the coming of the Lord if that coming was not for them?
7. *"Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour"* (I John 2:18). Lots here. I John says that the last hour was the time when the letter was written. John also said that many antichrists had already come, and this was how they

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MANY CHRISTIANS BELIEVE “the wolf lying with the lamb” is a still future event. But the Scriptural evidence shows that it has been fulfilled. Here’s what Isaiah says about it in chapter 11:

“The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord As the waters cover the sea. And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him” (Isa 11:6–10).

Notice how Isaiah said that all these events would happen “in the same day”—that is, in the same generation. Moreover, the New Testament affirms that “the Root of Jesse standing as a banner to the people” and “the Gentiles coming to the Lord” (v. 10) happened in the first century. Therefore, the other events must have happened then too.

The “branch from the root of Jesse” refers to Jesus, who came from Jesse’s lineage. Jesse fathered David, and Jesus came through David’s lineage (cf. Matt 1:1–16 and Isa 11:1).

The apostle Paul quoted this Isaiah passage too, because it was being fulfilled during his ministry: “Rejoice, O Gentiles, with His people!” And again: “Praise the Lord, all you Gentiles! Laud Him, all you peoples!” And again, Isaiah says: “There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope” (Rom 15:9–12; see also Eph 2:11–15, 3:3–6). The reason Paul quoted this passage from

Isaiah is because it was finally coming to pass in his day. Gentiles from all over the nations were coming to Jesus.

Since the Gentiles were coming to the Lord, then this is when the “friendly animal” verses must have been fulfilled too. After all, it would all happen “in that day.”

What, then, do these verses refer to? They refer to life in the new covenant age, where Jews and Gentiles—who had traditionally been enemies—would finally get along and worship the God of Israel together.

Hosea prophesied about this time period as well, using the same “friendly animal” descriptions: “In that day I [God] will make a [new] covenant for them, with the beasts of the field, with the birds of the air, and with the creeping things of the ground” (Hos 2:18). This was a prophecy about the new covenant age, when God would make a new covenant with the birds of the air and the beasts of the fields—that is, with Jews and Gentiles alike.

Jesus used these same kinds of animal descriptions. For example, Jesus told His disciples, “I send you out as sheep among wolves” (Matt 10:16). The “sheep” represent God’s people, Israel, and the “wolves” represent Gentiles, who had traditionally been enemies of Israel. Jesus broke down the middle wall of separation between Jews and Gentiles, creating “one new man from the two” (Eph 2:14–15). Today, Gentiles are fellow heirs with Jews, and partakers of God’s promises (Eph 3:3–6). In Christ, there is neither Jew nor Gentile (Gal 3:28). In other words, “the wolves are lying with the lambs.”

Both the Old and the New Testament repeatedly

*The wolf also shall
lamb, the leopard shall
the young goat, and
and the fatling*

Wolves are Lying with Lambs

Alex Polyak



Alex Polyak is the Director and writer for *The Bible Fulfilled*, a Christian apologetics organization focused on showing how the Bible's prophecies were fulfilled. Alex also has a YouTube channel called *The Bible Fulfilled*. He is

also the author of the just-released book *The End Is Here: How the New Testament's Prophecies Were Fulfilled*."

www.thebiblefulfilled.com

portray people as animals. God's people are portrayed as peaceful animals such as sheep, lambs, and doves; and God's enemies are portrayed as ferocious animals such as leopards, which prey on sheep. Jesus described His followers as sheep and doves, and His enemies as wolves and snakes (Matt 10:16). Elsewhere, Jesus called His enemies "serpents and a brood of vipers" (Matt 23:33). Other passages describe the enemies of God as "beasts" (Jude 10, Rev 13:18).

In fact, Daniel described four beasts coming up from the sea, three of which looked like a lion, bear, and leopard, and the fourth which had ferocious teeth and horns (Dan 7:3). Daniel said that these four beasts represent "the kings of the earth" (Dan 7:17), which Christian scholars readily acknowledge represent the Gentile empires of the Babylonians, Medo-Persians, Greeks, and Romans. The last of these beasts, the Roman Empire, was still around when Revelation was written in around AD 65. John too

referred to this beast (Rev 13:1-2).

Here is another interesting phenomenon regarding "animals" in the Bible. When Israel was obedient to God, the animals around her were tame. However, when Israel was disobedient, the animals became ferocious. These animals represent Israel's Gentile neighbors (surrounding nations), whom God used to judge Israel when she strayed from Him:

"[Because of Israel's disobedience] a lion from the forest shall slay them, a wolf of the deserts shall destroy them; a leopard will watch over their cities. Everyone

who goes out from there shall be torn in pieces, because their transgressions are many; their backslidings have increased... 'Behold, I will bring a nation against you from afar, O house of Israel,' says the Lord. 'It is a mighty nation, it is an ancient nation, a nation whose language you do not know, nor can you understand what they say'" (Jer 5:6, 15).

These wolves and leopards represent Israel's Gentile neighbors/nations, whom God used to judge Israel in times of rebellion. Leviticus sums this concept up nicely: "Follow my [God's] decrees and be careful to obey my laws, and you [Israel] will live safely in the land" (Lev 25:18). My commentary: Otherwise, I will send ferocious animals—your Gentile neighbors—against you.

Animals in the Bible often represent people and nations. So, when Isaiah 11:6-9 prophesied about "the wolf lying with the lamb" and "a child playing with a viper," Isaiah was describing a time when Israel would be at peace with her Gentile neighbors. It would be a time when people from all over the world—even people from nations which had historically been enemies of Israel—would come to Israel's God in peace. Isaiah was describing life in the new covenant age, where "there is neither Jew nor Greek...for you are all one in Christ Jesus" (Gal 3:28).

And this is the case today. Today, when people and nations come to Christ, they set aside their differences and become friends. Longtime enemies suddenly become friends. The wolf lies down with the lamb (Isa 11:6). Swords are beaten into plowshares (Isa 2:4; see below).

Isaiah 55 is another chapter about life in the new covenant age. Verse 5 begins with a prophecy about Gentiles coming to the Lord (just like in Isaiah 11):

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“Surely you [God] shall call a nation you do not know [Gentiles], and nations who do not know you shall run to you.” Then, verse 12 says: “The mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands.” Now ask yourself a question: Are mountains literally going to sing songs?

Wolves and Lambs

Alex Polyak

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Are trees literally going to clap their hands? Of course not. This was meant no more literally than “wolves lying with lambs” and “children playing with cobras.” These passages are depicting life in the new covenant age, when Jews and Gentiles would get along because of their common Messiah.

“Friendly animal” language is the opposite of apocalyptic language. The former describes peace and blessings; the latter describes judgment. While the two are polar opposites in terms of what they represent, they are nevertheless similar in one aspect, namely, they are both highly symbolic and figurative.

Readers who hyper-literalize either will miss the rich meaning and symbolism intended by the biblical writers.

Isaiah 65:25 is another prophecy about the time period when *“the wolf and the lamb shall feed together, [and] the lion shall eat straw like the ox.”* Just like in Isaiah 11 and 55, this chapter begins by describing Gentiles coming to the Lord: *“I [the Lord] was sought by those who did not ask for Me [Gentiles]; I was found by those who did not seek Me. I said, ‘Here I am, here I am,’ to a nation that was not called by My name”* (Isa 65:1). Isaiah then goes on to describe the new heaven and earth (Isa 65:17–19)—a.k.a. the new covenant age—and says it would take place *“on God’s holy mountain,”* a.k.a. Mount Zion (Isa 65:25). Mount Zion is what the Old Testament prophets all longed for. Moreover, the writer of Hebrews said it arrived:

“But you [first-century Christians] have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel... ‘Yet once more I [God] shake not only the earth, but also heaven” (Heb 12:22–24, 26).

What Isaiah 65 had prophesied would one day happen finally came to pass in the first century, per the writer of Hebrews. In other words, we today are living in the time period when *“wolves [the Gentiles/the nations] are lying down with lambs [Jews/Israel].”*

For more about the topics discussed, visit The Bible Fulfilled (.com).¹ Or, for a more detailed discussion, get my book *The End Is Here: How the New Testament Prophecies Were Fulfilled*—available Fall 2024! ✝

1. This article was first published at <https://thebiblefulfilled.com/the-wolf-is-laying-with-the-lamb/>.

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knew it was the last hour. He related the antichrist to the coming as a sign of the times.

8. *“The revelation from Jesus Christ, which God gave him to show his servants what must soon take place”* (Rev 1:1). Revelation was written by John on Patmos to seven literal churches in Asia. He was telling these Churches about events that would happen very soon. I wrote another article on the word soon in relation to Jesus coming soon.¹⁷ Why would John tell people about events that would happen soon if the events he was writing them about had nothing to do with them? It doesn’t make sense. If it was not going to happen to them, John would have been clear, just like in the book of Daniel when Daniel was told by the angel that the events were not for him.

“But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase” (Dan 12:4 ESV). “He said, ‘Go your way, Daniel, for the words are shut up and sealed until the time of the end’” (Dan 12:9 ESV).

9. *“Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done”* (Rev 22:12). Lastly, and, honestly, there is so much more, John wrote to the seven churches in Asia and mentioned again that He was coming soon, but He also mentioned rewards and that He would give them out. So, what are the rewards? The rewards are often understood as the blessings and eternal rewards that believers receive based on their faithfulness and deeds. According to broader biblical teachings, these rewards can include:
1. **Eternal Life** – The ultimate reward for those who believe in Christ (John 3:16).
 2. **Crowns** – Various crowns are mentioned in the New Testament as rewards for different forms of faithful service, such as the crown of life (James 1:12) and the crown of righteousness (2 Tim 4:8).
 3. **Authority and Responsibility** – In the parable of the talents (Matthew 25:21), those who are faithful with what they are given are rewarded with greater responsibilities in God’s kingdom.
 4. **Fellowship with God** – Being in the presence of God and Christ in eternity is considered the ultimate reward (Rev 21:3-4).

We have ALL of these currently, and I do not know of a Pastor who preaches or teaches differently. So, if we have all the rewards that come from His coming, why would He need to come again?

Again, I am only bringing all of these points up for us to think about things differently. We are all growing in our walk with God, and I truly believe this is a season of refining our beliefs to truth that will sharpen our doubled-edged sword. We are in a season where Christians are called to not be busier, but to be more effective, and our effectiveness comes with truth because it is the truth that sets us free! ✝

Church Fathers

Johnny Ova

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1. This article was first published at <https://soh.church/church-fathers-that-believed-the-second-coming-happened-already/>.
 2. <https://www.newadvent.org/fathers/250103.htm>
 3. <https://www.newadvent.org/fathers/200176.htm>
 4. <https://www.newadvent.org/fathers/02106.htm>
 5. <https://www.ccel.org/ccel/schaff/anf09.xv.iii.html>
 6. <https://www.newadvent.org/fathers/120120.htm>
 7. <https://www.newadvent.org/fathers/0308.htm>
 8. <https://www.newadvent.org/fathers/28164.htm>
 9. <https://www.newadvent.org/fathers/310108.htm>
 10. <https://www.newadvent.org/fathers/0103301.htm>
 11. <https://www.newadvent.org/fathers/0504.htm>
 12. <https://www.newadvent.org/fathers/3803.htm>
 13. <https://www.newadvent.org/fathers/3304.htm>
 14. <https://www.newadvent.org/fathers/2903.htm>
 15. <https://www.newadvent.org/fathers/3004.htm>
 16. <https://soh.church/matthew-24-explained/>
 17. <https://soh.church/jesus-is-coming-soon/>

WELL, ONCE AGAIN WE meet at the back of the bus! That's fine. I like sitting back here! In this issue, I wanted to find out more about Cindy Coates. It's important to me to promote the work of those who are helping fulfill God's call. This is why I also created "TJ's Fulfilled Covenant Little Book Club." It's a fun Facebook group designed to talk about books we have read, promoted or written to present to larger audiences. Please access it if you have a book you would like to promote. Now, let's meet Cindy.

TJ: Cindy, welcome to my upscale posh high-rise production studios (yeah, right). Tell us your background: where you were born and raised, and about your parents and siblings.

Cindy: I am the 7th generation born in Atlanta, GA. My maternal grandfather, Jett, was a French Jew who renounced freemasonry when he came to Christ and was never a fan of Zionism. He taught me at an early age that the Zionists had deceived the Christians to think Jews were superior — we were all created equal in God's eyes. He was my father-figure after my parents divorced when I was five years old. I am an only child raised by a single mother. My mother worked three jobs to support us until she became an accomplished CPA. I never did without. Later in life, at the age of 27, I was reunited with my daddy who had become sober and was willing to be a better "papa" to my sons than he was a father to me. It was very redemptive! I was raised in the suburbs, in Marietta, just north of Atlanta.

TJ: What are your first memories of being aware there was a God?

Cindy: Because my mother worked, I stayed at the home of a Christian neighbor lady after school who had five kids of her own. She had them in Wednesday night (Baptist) church — Church supper, choir, training union (Bible Study), and always included me! I looked forward to Wednesdays as we did not go to church on Sundays — Mama was too tired, so we watched Christian TV programs like Davey & Goliath and Southern Gospel Singing. When I was eight years old, Mama and I were invited to a Bob Harrington (The Chaplain of Bourbon Street) Crusade at a local high school football stadium.

I accepted Christ at that crusade as Mama watched me get up out of my seat and walk to the stage by myself. That inspired her to follow Christ too. I was baptized in the Baptist church in the Spring of 1969 and remained there until age 18.

TJ: Was there a long span of time between your initial conversion and your exposure to a fulfilled viewpoint when the "light went off"?

Cindy: I did not come to know fulfilled eschatology until 1999 — 30 years later when my oldest son, Kyle, was 12 years old and started asking questions about "the rapture" and the "end of the world" because his friends were talking about Y2K and he wanted to understand what that meant. Our family was in a very large homeschool support group made up of over 200 families. Gary & Carol DeMar were neighbors and in our homeschool group. I spoke to Carol about Kyle's questions (about the end times) and she said that Gary was writing books about this, and she pointed me to American Vision, which is located about seven miles from us. We used those books to teach our sons. It was through this relationship that I came to know R. C. Sproul and John Bray.

TJ: You and your husband conduct a "Home Church," which includes the "men in your life" (sons and husband) leading worship. How did the idea come to you to start this ministry?

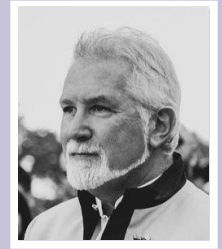
Cindy: My husband, Stan, and I were both in ministry leadership before we married. I was in sports ministry — FCA (Fellowship of Christian Athletes) as a keynote speaker — speaking in early morning huddle groups 2-4 times a week. Stan was in music ministry on the road with a Contemporary Christian band (Mylon LeFevre & Broken Heart), touring 300 days a year for five years. When we got married, we started planting small independent churches in the mid 80s — all of which were lacking in what we call Present Truth (fulfilled eschatology). The church we currently pastor, The Porch, on the northside of Atlanta began in a hotel ball room in January 2000 just as we discovered fulfilled eschatology. We rented space from a few local churches, but often found conflicts with their schedules

Interview with Cindye Coates

T. J. Smith

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

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and events, and we needed something consistent. We came back to our home, as we are given to hospitality and discipleship. We now meet monthly outside our weekly home meetings at a Methodist Chapel which broke away from the woke UMC.

TJ: What is the main focus of your particular teaching style? For example, Ed Stevens is known as our “Historian Laureate” for his extensive understanding of early church history, and William Bell and Don Preston both are known for creating multitudinous teachings on one topic or book. David Curtis just plows through every book of the Bible verse by verse, digging up every essential fact needed. Mike Sullivan is known as “chart man.” Adam Maarschalk and Daniel Morais both offer extensive info on their websites focusing on *The Jewish Wars* and the Book of Revelation. So, what is your “go to” when studying or teaching?

Cindye: Gosh — I like the way you have defined these guys - spot on! I would say, for me, I would be a hybrid of those mentioned. Because I taught Ancient World History, I would align with Daniel Morais to deconstruct by exposing the historical fulfillment Bible prophecy. It’s not enough for me to pontificate and reveal what I have found to be false teaching — I need to show what a new and better covenant looks like! I like to show people that since THAT has been fulfilled, THIS is where our energy should be focused . . .

TJ: Now let’s talk about your new book, *The Fulfilled Prophecies of Jesus*, based on a verse-by-verse exposition of Matthew 24. You realize you had your work cut out for you, competing with John Bray’s earlier writing of “Matthew 24 Fulfilled.” That’s brave! LOL.

Cindye: I had the same thought since John Bray’s book is such a classic. I was inspired to write a simple book written on a 7th grade reading level in very concise language. My book is also in large print, so even seniors can enjoy reading it. I started writing my book in 2003 while teaching Ancient World History and Biblical Worldview to upper classmen at a private Christian school. My lesson plans became the outline to what became my doctoral dissertation in 2005, from which my book is derived. *The Fulfilled Prophecies of Jesus* is

basically the dissertation I wrote to prove the fulfillment of Bible prophecy. It was released on Amazon on May 28, 2024. It debuted at #1 in multiple categories: Christian Prophecy, Christian History, and Christology. I would say that most of the readers are non-preterist ministry leaders. The Kindle version was released on October 5th. It also debuted at #1 in Christian Prophecy and Christian History categories.¹

TJ: Let’s chat about your podcast, “Present Truth Matters.” Same flow — what inspired you to create it?

Cindye: During the pandemic, I was invited to be a guest on more podcasts than I can count. I got a call from CPN (Charisma Podcast Network) to host a podcast channel on their platform as the show I had been a guest on was in the top 5% of downloads. My podcast is now a direct mic podcast where I teach “What Every Prophet Should Know,” a.k.a. Matthew 24 fulfilled. As soon as this series is over, hopefully by Christmas, I plan to start a new series with guests. The podcast can be heard on iTunes, Spotify, iHeartRadio, Google Play, and Amazon Audible.²

TJ: What encouragement would you like to express to the readers about whatever is on your heart?

Cindye: I am forever grateful for the publication of *Fulfilled!* Magazine and the faithfulness of all those who are involved in bringing this encouraging resource to so many. My prayer is that readers will loan this magazine to friends and family to help them learn fulfilled eschatology from qualified teachers and encourage them to subscribe.

TJ: Thanks for the insight, Cindye!

Ok, you brilliant readers, unless something changes, for the next two issues I’m going to tackle that ongoing, heated debate on Replacement Theology. I wrote about this in one of my volumes, but want to lay the argument out here in this publication for your perusal. I will be taking the side of Replacement Theology being something clearly demonstrated in Scripture and not something to reject. ✚

1. <https://a.co/d/aA6RmTL>

2. Link to the podcast: www.PresentTruthMatters.com

In This Issue:

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Redating the Apostolic Fathers

Parting Thoughts

Interview with Cindy Coates

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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!