

SUMMER 2023

VOLUME 18 ISSUE 2

# FULFILLED! *Magazine*

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

**Heal Our Hearts, Heal Our Land, Heal Our World**

# 8th Annual Bible Conference THE KINGDOM & WORLDVIEW CONFERENCE

OCTOBER 6-8, 2023

THE BLUE POINT BIBLE CHURCH / Blue Point, New York / [www.BluePointBibleChurch.org](http://www.BluePointBibleChurch.org)

Speakers include: Glenn Hill, Ward Fenley, Daniel Rogers & Tim Martin

The "Burros of Berea" podcast will be on scene

Book release of Michael Miano's *Kingdom Kings*

<https://fundraise.samaritanspurse.org/team/295437>

Use the above URL to go directly to "The Preterist Community" team giving portal.

Samaritan's Purse is a nondenominational evangelical Christian organization providing spiritual and physical aid to hurting people around the world.



**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:

[tedenton64@gmail.com](mailto:tedenton64@gmail.com)

[facebook.com/tedenton64](https://facebook.com/tedenton64)

[ASiteForTheLord.com](http://ASiteForTheLord.com)

[NOTE: This ministry is not affiliated with or run by FCG.]



**FULFILLED COMMUNICATIONS GROUP**

Visit us on Facebook & leave a comment!

[www.facebook.com/FCGAD70](http://www.facebook.com/FCGAD70)

**4. Editor's Note**  
Will you join me in praying for revival in our hearts, our land, and our world?

---

**5. Mailbag**  
Catch some of the letters to the editor and comments on articles and features from the readers.

---

**6. Perspectives - Robert Cruickshank, Jr.**  
Gog, Magog . . . Russia and the Rapture?

---

**8. History of the End - Edward E. Stevens**  
Titus Laid Siege to Jerusalem.

---

**10. Objection Overruled! - Don K. Preston**  
Responding to Jason Bradfield.

---

**14. Parting Thoughts - TJ Smith**  
Tony Denton / Ron McRay

---

## *Reader Beware!*

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

**General Editor**  
Brian L. Martin

**Copy Editors**  
Mike Beidler  
Kayla F. Martin

**Design & Layout**  
Kayla F. Martin

**Published by**  
*FULFILLED*  
*COMMUNICATIONS*  
*GROUP*

**Subscriptions**  
We offer subscriptions free of charge, subsisting solely on donations from those who share a vision to share preterism.

**Contributions**  
FULFILLED COMMUNICATIONS GROUP is a 501 (c) (3) religious nonprofit corporation, and all donations are fully tax-deductible. Please make any contributions payable to:

FCG  
3784 Camanche Pkwy N.  
Ione, CA 95640-9614

**How to contact us:**  
FCG  
3784 Camanche Pkwy N.  
Ione, CA 95640-9614  
admin@fulfilledcg.com

(530) FCG-AD70 [324-2370]

Please leave a message and we will return your call as soon as possible.

[www.FulfilledCG.com](http://www.FulfilledCG.com)  
[www.FulfilledMagazine.com](http://www.FulfilledMagazine.com)

# Editor's Note...

**O**UR WORLD SEEMS TO be growing more ungodly by the day. While some may argue that America never was a godly nation, I think we can agree that just one generation ago (let alone two or three) our nation was, if not godlier, at least more accepting of godly principles. More than once in the last several months I have heard or read statements to the effect that conservative Christians are what is wrong with America. We are intolerant, narrow-minded, judgmental, and the list goes on. "If we could get rid of the Christians," some say, "our problems would be solved."

I realize that I have over generalized the sentiment of what is hopefully at this time just a vocal minority. But that is how trends and movements start. However, putting Christianity aside, there is no doubt that there is growing social tension over numerous issues. From my perspective, which is admittedly limited, America (and most of the world) deserves God's judgment, and the only thing that can prevent that is God's mercy.

Peter wrote nearly two millennia ago: For it is time for judgment to begin at the household of God (1 Peter 4:17). I can't help but wonder if the state of our nation and world is not directly related to the state of the Church. Has the Church lost its saltiness and light-bearing capacity? If so, is that the result of members like me having lost their saltiness and light-bearing capacity?

I have been praying for revival in the land, but as I do so I am convicted by the fact that, at least within my sphere of existence, revival must start with me. I have also been praying for God to stir His intercessors to stand in the gap for America and the world.

Yet it is quite possible that we have already passed the point of no return and judgment is coming. Only time will tell. Therefore, I also pray for mercy during judgment, especially for God's people, all the while acknowledging how Jeremiah was treated as God's judgment came upon Judah, and the fact that Daniel was carted off into exile.

Thus, after praying for mercy, I ask God to prepare the hearts of His people for any hard times that may lie ahead. Should hard times come for Christians, I pray that we will be spiritually prepared for whatever "exile" may befall us, so that, with the peace that surpasses all understanding guarding our hearts and minds in Christ Jesus (Phil 4:7), we will not lament, "My God, my God, why have you forsaken me?" (Psalm 22:1), but rather, "The LORD gave, and the LORD has taken away; blessed be the name of the LORD (Job 1:21).

Against this backdrop I have provided Daniel's prayer for his people and nation as an example of humble repenting before the Lord and beseeching Him for mercy and deliverance (p. 7). Will you join me in praying for our nation and our world?

On a lighter note, in this issue we provide an article by Robert Cruickshank, Jr. Although Robert is well known in the online and Berean Bible Church community, he is new to the pages of Fulfilled! Magazine. Having listened to several of his teachings and read several of his posts and articles, I reached out to see if he would be willing to write an article for Fulfilled! Magazine, and he graciously agreed (and hopefully it won't be his last!). The remainder of the magazine is rounded out with the usual suspects!

Because FCG's Facebook page is a business page rather than a personal page, Facebook has determined that only some of those who follow our page will receive notifications when content is posted. To help "tweak" their algorithms so that more of you receive notifications, I encourage you to not just visit, but leave a comment. Apparently, that increases the audience reach.

We are continually grateful for your encouraging words and your prayers and financial support.

Blessings,

*Brian*



# Mailbag...



Thank you for providing this magazine, along with your staff & the amazing thought-provoking articles. Please keep me subscribed.



Thanks for all the hard work you and your staff do to keep the magazine full of informative articles.



Enclosed is my gift - donation to your FCG ministry. May the Lord keep you in providing Scripture enlightenment of eschatology. You always do a great job.



I deeply appreciate your ministry - *Fulfilled!* Magazine. It has been such a blessing to me. Thank you for all you are doing. It's been a big help to me in my pastoral ministry and my wife is gladly becoming appreciative of a biblical worldview that is not driven by fear. May the Lord repay you.



We do appreciate all the efforts and wisdom you put forth in the magazine every quarter. May God give you His strength to keep putting it together! Blessings to you.



Thanks for all the hard work you do to publish such a valuable booklet. Preterism is such an exciting and truthful message of God's redemption plan. Enclosed is our gift to help.



[The "staff" thanks you for your kind and encouraging words. We consider that to be God's repayment!]

“  
I deeply  
appreciate your  
ministry.”



# Perspectives

**M**Y GOOD FRIEND, JOEL Rosenauer, has a saying: “When there is a lack of information, there are overactive imaginations.”

Overactive imaginations seem to be running wild in an article by Steppes of Faith titled “Who is Gog and Magog in Bible Prophecy.”<sup>1</sup> According to the article, the infamous “Gog of the Land Magog” (Ezek 38-39) will wait until after the rapture to invade Israel. And why will this prophetic villain wait until after the rapture? Because the United States will be the hardest hit by the rapture—giving Gog the perfect opportunity to make his move. They, of course, understand Gog and Magog in terms of modern-day Russia. In the article, Steppes of Faith appeals to a theory by “respected theologian Ron Rhodes” (as they call him) to put it all together for us:

“After the Rapture, the world will be in a state of mayhem. Rhodes’ theory states that the United States—with a heavy Christian population—will have one of the most significant impacts from the rapture. Russia and its Muslim allies will take advantage of the U.S.’s weakened state and launch a massive attack on Israel, which the U.S. had protected until this time.”

Lack of information is precisely the problem with this approach to the Gog and Magog prophecy . . . .

Lack of information is precisely the problem with this approach to the Gog and Magog prophecy of Ezekiel 38-39. As Gary DeMar and others have demonstrated, this prophecy finds its fulfillment in history’s past and not in our future.<sup>2</sup> Specifically, the prophecy finds its fulfillment in the book of Esther and the failed attempt of Haman the Agagite to wipe out the Jewish people.

Nevertheless, Steppes of Faith attempts to give us four reasons why “we can say with certainty that Gog is a future person and not someone from the Bible’s past.” Their four stated reasons will be considered below.

**Reason number one:** “No one has ever invaded Israel to the degree described in Ezekiel 38-39.”

**Response:** The battle in Esther more than meets the criteria for something of the scope and size of that

which is described in Ezekiel 38-39. When all was said and done, the Jews annihilated over 75,000 of their enemies throughout all the provinces of the entire Persian Empire (Esther 9:6, 12, 16). This is a greater number of fatalities than the American Revolutionary War (25,000), the Korean War (36,516) or the war in Vietnam (58, 209). What is described in Ezekiel is epic and huge, as is that which is described in Esther.

**Reason number two:** “There has never been an attack on Israel involving the nations Ezekiel mentions.”

**Response:** The nations mentioned by Ezekiel (Ezek 38:5-6) were all part of the Persian Empire of his day, and the attack in Esther comes from the 127 provinces of the Persian Empire of her day (Esth 8:1, 9). As James Jordan writes: “. . . the explicit idea that the Jews were attacked by people from all the provinces of Persia is in both passages.”<sup>3</sup> In fact, Ezekiel and Esther both specifically mention Ethiopia (Cush) and Persia (Ezek 38:5; Esther 1:1, 3). The other nations Ezekiel mentions would have fallen within the boundaries of the Persian Empire of Esther’s day which “extended from India to Cush, 127 provinces” in all (Esther 8:9).

**Reason number three:** “Respectively, Ezekiel 38:6 and 16 both say the attack would occur in ‘the latter years’ and ‘in the last days,’ two phrases frequently used to describe unfulfilled prophetic events.”

**Response:** Of course, these prophetic events would have been “unfulfilled” when they were originally given, but this in no way means they remain “unfulfilled” today—2600 years later. According to the *Theological Dictionary of the Old Testament*, in and of themselves, these expressions simply mean “in the after(wards) of days,” “in the following days,” “in the course of time,” “in the future.”<sup>4</sup>

Accordingly, the Brown-Driver-Briggs (BDB) *Hebrew and English Lexicon of the Old Testament* translates Ezekiel 38:16 as “in the end of days” and defines it as “a prophetic phrase denoting the final period of the history

# Magog . . . Russia and the Rapture?

Robert Cruickshank, Jr.

Robert is a member of the extended family of Berean Bible Church (VA) and a conference speaker and blogger at: <https://burrosofberea.com/>  
[recjr2777@gmail.com](mailto:recjr2777@gmail.com)



so far as the speaker's perspective reaches; thus the sense varies with the context . . ."<sup>5</sup> Ezekiel is writing sometime after the Babylonian exile, and the events of the book of Esther take place shortly after the return from exile. This fits the historical context "of the speaker's perspective."

Regarding the usage of these phrases in Ezekiel chapter 38, Daniel Block writes: "Unlike Daniel 2:28 and 10:14, where it serves technically for the eschaton, here both expressions refer simply to a later time, when the historical phase of the exile is over and the new period of settlement in the land has arrived."<sup>6</sup> The historical phase of the exile was over, and the new period of settlement had arrived in the time period of Ezra, Nehemiah, and Esther.

**Reason number four:** "Ezekiel 38:8, 12 says the attack would not occur until the Jews had been 'gathered from many people.' Note this does not refer to Israel's freedom from exile from places such as Babylon. Rather, it refers to people returning to Israel from around the world, which is occurring in modern times."

**Response:** Cyrus' decree to call the Israelites back home after the exile was issued not merely in Babylon alone, but throughout his entire Kingdom (Ezra 1:1). As a result of this proclamation, Ezra tells us that "all" the sons of Israel were dwelling "in their own cities" and were "gathered together as one man" (Ezra 2:70; 3:1). Even the Assyrians, who had taken the 10 northern tribes captive 136 years prior to the Babylonian exile of Judah, were fully assisting in the restoration effort (Ezra 6:22). Additionally, Mordecai (Esther's older cousin) himself is mentioned by name as one of the returning exiles (Ezra 2:2), thus dove-tailing these events with the book of Esther.

Cyrus' proclamation was far-reaching and involved a regathering of God's People from the entire known world of that era. This occurred in the due course of time from Ezekiel's perspective. The resulting attack

upon the Jews, after this return, involves the very nations that Ezekiel mentions. The scope and size of the attempted attack, along with the magnitude of victory for God's People, aptly satisfy the conditions specified in Ezekiel 38 -39.

An informed reader of Scripture need not look to modern-day Russia nor wait until after the supposed rapture to find the fulfillment of Ezekiel's prophecy. The answers aren't in the latest news headlines, nor are they in future news headlines. They are right there in the pages of our Bible. Right there, in the book of Esther. Right there for us to see. There is no need for an overactive imagination when we can simply reference the Bible and let Scripture interpret Scripture. †

An informed reader of Scripture need not look to modern-day Russia nor wait until after the supposed rapture to find the fulfillment of Ezekiel's prophecy.

<sup>1</sup> <http://www.stepsoffaith.com/apologetics/gog-magog-bible-prophecy>

<sup>2</sup> Gary DeMar, *The Gog and Magog End Time Alliance* (Powder Springs, GA: American Vision, 2016). For a nice summary of how Ezekiel 38-39 interlocks with the book of Esther, see: <https://preteristpapers.com/48-who-was-gog/> and <https://kaysercommentary.com/Sermons/Old%20Testament/Esther/battle%20of%20Ezek.md>

<sup>3</sup> James B. Jordan, *Esther in the Midst of Covenant History*, p. 7.

<sup>4</sup> H. Seebass, *Theological Dictionary of the Old Testament*, 1:210-212.

<sup>5</sup> Francis Brown, S. R. Driver, and Charles Briggs, eds., *A Hebrew and English Lexicon of the Old Testament* (Oxford University Press, [1907] 1976), 31. Emphasis added.

<sup>6</sup> Daniel I. Block, *The Book of Ezekiel: Chapters 25-48* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), p. 443.

**I**N OUR PREVIOUS ARTICLE we ended with Titus leaving Alexandria and marching his soldiers to Judea where they would be assembled with other troops to attack Jerusalem.

### Titus Gathered His Army at Jerusalem

Josephus informs us that in the Spring of AD 70, shortly before Passover, Titus brought to the outskirts of Jerusalem a fighting force of almost 80,000 (four legions plus other auxiliaries and mercenaries), and immediately put them to work setting up their three fortified encampments, plus preparing their siegeworks (towers, ramps, battering rams, and siege engines) [*Wars* 5.71 (5.2.4)].

Then came Passover (Apr 70). And since Titus was not yet ready to begin the siege, he allowed Jewish pilgrims to enter the city to observe the Passover, because he knew food supplies in the city were not adequate for a lengthy siege, and that allowing more people into the city would only worsen that situation to his advantage.

However, even though Jewish pilgrims were allowed to enter the city and worship at the temple during Passover, they were not allowed to leave afterwards, but instead forced by the Zealot rebels to stay and support the war effort. This made their situation in Jerusalem increasingly intolerable and unbearable.

### Three Factions Reduced to Two

Because the pilgrims were allowed in the temple compound during Passover, *John of Gischala* (one of the three faction leaders) took advantage of that by mingling his soldiers among the pilgrims who entered. Once inside, they tossed aside their robes, unsheathed their swords, overpowered Eleazar's forces, and took control of the Temple complex.

This prompted Eleazar and some of his soldiers to "flee away into the subterranean caverns of the temple" [*Wars* 5.102 (5.3.1)] where they could escape through the tunnels to get out of the city. *Yosippon* claims that "Eleazar escaped from Jerusalem during the fighting and went to Masada, [where] many of the Jews gathered around him" [*Sepher Yosippon*, ch. 89]. Thus, both *Yosippon* (chs. 82, 89) and *Hegesippus* (5.53) place *Eleazar b. Ananias* in Masada after this.

The remainder of Eleazar's men merged with John's forces, so that the three Zealot factions were now reduced to only two (*Simon b. Giora* versus *John of Gischala*) [*Wars* 5.99-105 (5.3.1) and *Wars* 5.248-257 (5.6.1)].

### Two Eleazars or Only One?

According to Josephus, there were two different Eleazars who successively controlled the temple: (1) Eleazar b. Ananias

who initially took control of the temple at the beginning of the rebellion (May 66), and (2) another Eleazar b. Simon who was given control at the war council (Nov-Dec 66). However, the concept of two different Eleazars seems tenuous.

For instance, when we look at *Hegesippus* and *Yosippon*, we see that it was *Eleazar b. Ananias* who maintained control of the temple all the way through the war down to this time just before Titus began his siege (*Heg.* 5:5). Likewise, Gary J. Goldberg, curator for the *Josephus.org* website, suggests that "It may be that *Eleazar son of Simon* is the same man as *Eleazar son of Ananias*" [<https://www.josephus.org/FlJosephus2/warChronology6Factions.htm>].

Furthermore, this story in *Hegesippus* is supported by an inscription on a piece of pottery found on top of Masada, which reads, "[belonging to] *Aqaviah* son of Ananias High Priest" (mentioned in VanderKam, *From Joshua to Caiaphas: High Priests after the Exile*, pp. 460-463, where he cites Yadin and Naveh's book, *The Aramaic and Hebrew Ostraca and Jar Inscriptions*, p. 37, plate 30). The owner of this pottery vessel was a son of Ananias b. Nedebaeus, and brother of Eleazar b. Ananias. This implies that some of Eleazar's family were on Masada at the time it was destroyed by the Romans in AD 73.

Moreover, Carsten Thiede mentions three legal documents (promissory note, marriage contract, and divorce certificate) found at Murabba'at Cave 4 which dated before the Fall of Masada (AD 56, 64, and 71 respectively). All three were in Aramaic. The certificate of divorce, internally dated AD 71, was created at Masada and witnessed by three individuals resident there: Eliezer son of Malka, Joseph son of Malka, and *Eleazar son of Hanana* [Ananias]. Note that third witness. If that was the infamous *Eleazar b. Ananias*, then the mystery about him is resolved. [Carsten Peter Thiede, *The Dead Sea Scrolls and the Jewish Origins of Christianity*, pp. 66-67.]

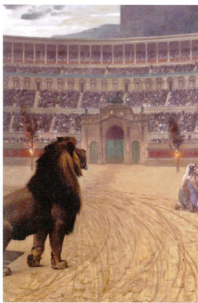
### Titus Began the Siege

As soon as the city was filled with Passover pilgrims, Titus raised the siege, thus cutting off all food supply lines from outside (May 10, 70) [*Wars* 5.302 (5.7.2)]. Then the battering rams and stone-throwers (*ballistae*) began pounding the walls [*Wars* 5.276-280 (5.6.4)].

Final Decade

Jewish and Christian History

Edward B



Foreword by Mi



# Titus Laid Siege to Jerusalem

Edward E. Stevens



Ed is President of the  
 International Preterist  
 Association

preterist1@preterist.org  
 www.preterist.org

Josephus records: “Now the stones that were cast were of the *weight of a talent*” [Wars 5.6.3 (5.270-272)]. Note the similarity to the hailstones mentioned in Revelation 16:21, “. . . huge hailstones the *weight of a talent* came down from heaven upon men, and men **blasphemed God** . . . because its plague was extremely severe.”

Josephus inadvertently shows how they *blasphemed God* when he says: “the watchmen that sat upon the towers gave them notice when the engine was let go, and the stone came from it, and cried out aloud, ‘*The Son Cometh*’” [Wars 5.270-272 (5.6.3)].

The word for “son” (*ben*) in Aramaic sounds similar to the word for “stone” (*eben*). Thus, it was a play on words. In a footnote, William Whiston suggests that this signal ‘*The Son Cometh*’ might have been “by way of derision [mocking, scoffing] of Christ’s threatening so often that he would come at the head of the Roman army for their destruction” [Wars 5.272 (5.6.3) footnote].

### Plagues and Severe Famine

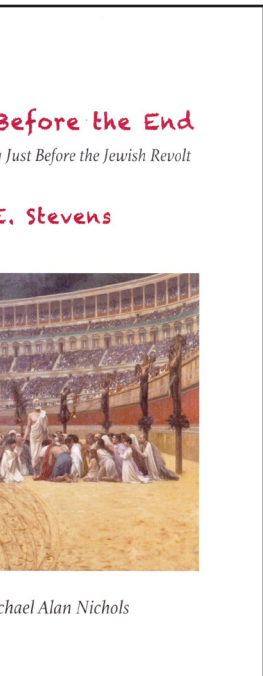
Right after Passover (May 70) the city of Jerusalem suffered a very destructive **pestilence (plague)** and severe **famine** [Wars 6:421 (6.9.3)]. This was predicted by Jesus and the Apostles (Matt 24:7; Mark 13:8; Luke 21:11; Rev 2:23; 6:8; 9:18, 20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18). Because food was scarce, the Zealot soldiers daily terrorized the citizens to obtain whatever bits of food they could find [Wars 5.24-25 (5.1.4) and 5.427 (5.10.2)]. Their sexual perversion, profanity, tyrannical and abominable conduct earned the

condemnation of Josephus and the wrath of God [Wars 4.556-563 (4.9.10); Wars 5.411-414 (5.9.4); Wars 5.442-445 (5.10.5)]. They were forced to eat shoe leather, the leather off their shields, old wisps of hay, and even dung. After one mother killed her nursing infant and ate it, the city was filled with cannibalism [Wars 6.197-208 (6.3.3-4); Wars 5.571 (5.13.7); *Antiq.* 18.8 (18.1.1); Wars 6.421 (6.9.3); and Wars 6.197-208 (6.3.3-4). This same kind of tribulation occurred during the siege of Nebuchadnezzar in 586 BC, which was likewise predicted by Moses in Deuteronomy 28:53ff (cf. Lam 2:20; 4:10; Lev 26:29; 2 Kings 25:1-3).

From that point onward the affairs of the Jews rapidly deteriorated:

- The outer wall (the third wall) was breached by the Romans (May 7, 70).
- The second wall was opened temporarily on May 12th, then permanently in June.
- The Tower of Antonia was captured (Jul 5, 70).
- The perpetual *Daily Sacrifice* (the Tamid) ceased (late July or early August) because of a lack of priests [Wars 6.93-110 (6.2.1)].
- The northwest portico of the Temple was burned (Jul 24, 70) in order to sever the connection with the Tower of Antonia.
- The Temple was burned on the tenth day of Lous (Av) (Aug 10, 70), the same date as the first destruction by the Babylonians [Wars 6.249-268 (6.4.5-8)]. Six thousand women and children went up on the Temple cloisters that day hoping to see deliverance, but every one of them perished, either in the flames or by throwing themselves down headlong upon the pavement below. “A false prophet was the occasion of these people’s destruction” [Wars 6.285-288 (6.5.2-3)].
- Siege of the Upper City Began (Aug 20, 70), and the wall was breached on Sept 7, 70 [Wars 6.392 (6.8.4) and Wars 6.401-408 (6.8.5)].
- Jerusalem was now under the control of the Romans [Wars 6.407 (6.8.5) and 6.435 (6.10.1)]. Both of the remaining Zealot leaders, Simon b. Giora and John of Gischala, came out of their underground hiding places and surrendered to the Romans. Titus took them to Rome to be used in the Triumphal celebration. Simon was killed at the end of the Triumph, and John was held in chains for the rest of his life [Wars 6.433-434 (6.9.4)].
- Now only three fortresses remained in the hands of the Zealots (Machaerus, Herodium, and Masada). We will pick up our narrative at this point next time. †

For greater detail on the identity of Eleazar, email me with your request for my article and chart (*Eleazar\_Chart.jpg*) which shows how Josephus, Yosippon, Hegesippus, and Tacitus dealt with Eleazar b. Ananias in their historical accounts. Also be sure to check out our historical podcasts (www.buzzsprout.com/11633), and get a copy of my historical work, *Final Decade Before the End*, at our webstore: www.preterist.org/product-cat/all/



Before the End  
 Just Before the Jewish Revolt

E. Stevens

Michael Alan Nichols

# Objection Overruled!

## Responding to the Critics: Jason Bradfield on Luke 21:22 Bradfield's "Reason" for Abandoning the Truth of Covenant Eschatology

Luke 21:22: "These be the days of vengeance in which all things that are written must be fulfilled."

**JUST RECENTLY, THE ACERBIC** Jason Bradfield, former preterist, gave his answer to a question posed to him by two individuals. The question was why he (Jason) had abandoned the full preterist paradigm.

Bradfield answered the question by making some serious charges, false charges, against preterists. (This is typical of Bradfield). He argues that what Jesus meant was that all prophecies of the fall of Jerusalem, and all of the attendant "particulars" would be fulfilled in AD 70. He offers us this:

There are two immediate reasons why the hyperpreterist interpretation of defining the "particulars" of Lk 21:22 as referring to every single prophecy fails:

1. The immediate context of Lk 21:22 is clearly speaking of judgment on Israel. Therefore, the "particulars" in question are "all" of that which attends the judgment of Israel . . . nothing more. **In other words, "all things that are written" about Israel's judgment is what will be "fulfilled."** (My emphasis, DKP)

Bradfield also charges preterists with abusing the word "all":

It is assumed, however, that the word "all" there means "everything without exception." That's not the meaning of the word "all." "All" means "the sum total of a group of particulars."

No doubt, Jesus said, "all things that are written . . ." But we must ask, "all things written about WHAT?" What particulars are in view?

Full preterists would have us believe that "all things that are written" refers to the whole of Scripture! Now, is such an interpretation possible on literary grounds alone? Sure. It's possible. The word "all" can include the "particulars" of every single prophecy. But the context defines for us what "particulars" are in mind.

There are a couple of reasons why the full preterist interpretation of defining the "particulars" of Lk 21:22 as

referring to every single prophecy fails:

1. The immediate context of Lk 21:22 is clearly speaking of judgment on Israel. Therefore, the "particulars" in question are "all" of that which attends the judgment of Israel . . . nothing more. In other words, "all things written" about Israel's judgment will be "fulfilled."

(Bradfield's second reason is just another misrepresentation of the facts, and would expand the scope of this article. For my full response to his second "reason" go to my website and read my four-part series on Bradfield's claim).

Of course, any honest and knowledgeable person who knows anything about what preterists actually teach, knows perfectly well that preterists fully understand that "all" is often

delimited by the context, and does not always mean "all" in the comprehensive manner. Thus, Bradfield's "broad-brush fallacy" accusation is a blatant mischaracterization of preterists.

For brevity, I will focus only on Bradfield's claim that what Jesus meant in Luke 21:22 was that all things written concerning the fall of Jerusalem, along with all of the attendant "particulars" associated with that event, would be

fulfilled in AD 70. In a nutshell, here is Bradfield's argument:

**Major premise:** "All things written" would be fulfilled in the destruction of Jerusalem in AD 70.

**Minor premise:** But the "all things written" to be fulfilled refers only to all prophecies concerning the fall of Jerusalem, and all "particulars" surrounding that judgment (Bradfield).

**Conclusion:** Therefore, all things written concerning the fall of Jerusalem—and all "particulars" surrounding that judgment—would be (were) fulfilled in AD 70.

Note carefully: *I fully agree that what Jesus had in mind in Luke 21:22 is that all things concerning the judgment of Jerusalem, and all of the particulars associated with that judgment, were*

I fully agree that what Jesus had in mind in Luke 21:22 is that all things concerning the judgment of Jerusalem, and all of the particulars associated with that judgment, were to be fulfilled in AD 70!

## Jason Bradfield on Luke 21:22

Don K. Preston

Don is president of  
*Preterist Research Insitutie*

dkpret@cableone.net

www.eschatology.org  
www.bibleprophecy.com



to be fulfilled in AD 70! But in acceding to this point, Bradfield has unwittingly surrendered his futurist eschatology.

It is more than obvious to me that while Bradfield accuses preterists of being naive and superficial students of the Word, his own argument betrays a woeful lack of critical and exegetical study and skill. Why do I say that?

In my upcoming book, *These Be The Days of Vengeance in Which All Things Written Must Be Fulfilled*, I demonstrate that in both the Hebrew Old Testament and the New Covenant, the time of the judgment of Old Covenant Judah / Jerusalem was to be the time of the fulfillment of every major eschatological tenet! This undeniable connection—clearly something Bradfield knows nothing about—is a huge oversight among Bible commentators, which I will illustrate. But first, let me present my argument that I will proceed to vindicate:

**Major Premise:** All prophecies of the Fall of Jerusalem and the attendant particulars were fulfilled in the AD Destruction of Jerusalem (Jason Bradfield).

**Minor Premise:** But every eschatological tenet, e.g., the coming of the Lord, the judgment, the resurrection, the New Creation, is inseparably tied to the AD 70 judgment and destruction of Jerusalem.

**Conclusion:** Therefore, every eschatological tenet, e.g., the coming of the Lord, the judgment, the resurrection, the New Creation, was fulfilled in the AD 70 destruction of Jerusalem.

**[SideBar:** It is worth noting that anti-preterist Kenneth Gentry has argued that what Jesus meant in Luke 21:22 is that *all* Old Testament prophecy would be fulfilled in AD 70—and yes, he does mean “all.” This admission totally destroys his futurist eschatology. See my written response to his claim on my website. In sum, to admit that all Old Testament prophecy was to be finally fulfilled in AD 70 is to admit that Christ’s coming, the Judgment, the Resurrection, and the New Creation are all fulfilled! That is the full preterist view.]

I fully concur with Bradfield and Gentry that in Luke 21:22 Jesus had in mind all prophecies—particularly all Old Covenant prophecies—of the fall of Jerusalem and all attendant “particulars.”

But, there is one indisputable fact that Bradfield, and virtually all commentators, overlook—every eschatological

tenet, the Lord’s coming, the Judgment, the kingdom, the resurrection, the New Creation, *is inseparably tied to the time of the judgment of Old Covenant Israel.*

This singular, irrefutable fact changes the entire field of the study of biblical eschatology, yet is seemingly unrecognized in the literature.

### **This changes everything!**

I want to examine just two key Old Testament eschatological prophecies. We will establish that these texts are indeed messianic and eschatological prophecies, and we will show that they foretold the AD 70 judgment on Jerusalem. Of necessity, this discussion will be brief. In the aforementioned upcoming book, I go into detailed exegesis of many additional texts, all of which establish my point from just above.

### **Isaiah 24-27: The Little Apocalypse**

These chapters in Isaiah are called *The Little Apocalypse*, or “Isaiah’s Apocalypse” by the scholars. This is seldom, if ever, denied. These chapters are so called because The New Testament writers (and Jesus) constantly allude to and cite them in their prophecies of the coming Day of the Lord, the Judgment, and the Resurrection. Isaiah 25 and 26, for instance, are one of Paul’s source prophecies for his discourse on the resurrection in 1 Corinthians 15.

(e.g., <https://www.ligonier.org/learn/devotionals/little-apocalypse>).

Here are some “Bullet points” of what these chapters foretold:

- Destruction of “heaven and earth” (24:1-5, 19f).
- The establishment of the everlasting kingdom via the judgment (24:21f).
- The messianic “Resurrection” Banquet, established “in that day” on “Zion.”
- The Resurrection “in that day” of the establishment of the messianic Banquet (25:8).
- The Salvation of Israel “in that day” (25: 9-10).
- Once again, the resurrection in 26:19f. (Note that this resurrection is linked directly to the Great Tribulation in v. 16-18).
- The Lord’s coming out of heaven (v. 21).
- That coming would be to vindicate the shed blood of the martyrs.

...continued on page 12

## Objection Overruled!

Don K. Preston

. . . continued from page 11

- The destruction of Leviathan, i.e., the Great Serpent, the Devil.
- This victory would come in the day of God's salvation of His "vineyard" i.e., Israel (v. 2f).
- Once again, the taking away of Israel's sin (in "that day," v. 9f).
- The Gathering of the "dead" from the four winds, at the sounding of the Great Trumpet (27:13).

As one can see, these chapters are saturated with Messianic and eschatological tenets. How do these chapters prove that Luke 21:22 anticipated the final, eschatological climax at the time of the judgment of Jerusalem?

Remember that Bradfield argues, as does Gentry, that what Jesus had in mind in Luke 21:22 is all prophecies pertaining to the judgment of Jerusalem and all their attendant "particulars." With that in mind, let's take a look at the attendant particulars that are tied to these eschatological tenets. We will take the elements above in their order.

It is important to take careful note that the Little Apocalypse is a unified discourse, tied together with the term "in that day." That term ties all of the tenets listed above together as a united whole. Before proceeding, ask yourself the question, are the tenets listed above eschatological tenets? Who would deny that the coming of the Lord to rule in His kingdom, to destroy death, to establish the messianic Banquet, the Resurrection, the destruction of Leviathan / Satan, are in fact major tenets of the final consummation?

With that in mind, take note of Isaiah 27:9-13:

*Therefore by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. Yet the fortified city will be desolate, The habitation forsaken and left like a wilderness; There the calf will feed, and there it will lie down And consume its branches. When its boughs are withered, they will be broken off; The women come and set them on fire. For it is a people of no understanding; Therefore He who made them will not have mercy on them, And He who formed them will show them no favor. And it shall come to pass in that day That the Lord will thresh, From the channel of the River to the Brook of Egypt; And you will be gathered one by one, . . . 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.*

This text explicitly posits all of the eschatological "particulars" at the very time of the destruction of Jerusalem: "WHEN he makes all the stones of the altar like chalkstones that are beaten to dust, wooden images and incense altars shall not stand. Yet the fortified city will be desolate."

The reason for this predicted judgment is a citation from the Song of Moses (Deut 32) which foretold Israel's last days / last end (Deut 32:28): "For it is a people of no understanding; Therefore He who made them will not have mercy on them, And He who formed them will show them no favor." (Keep in mind that Paul directly cites Isaiah 27 in his prophecy of the salvation of "all Israel" at the coming of the Lord in Romans 11:25-27. Thus, the eschatological content of Isaiah 27 is firmly established. Since Paul is citing from that context which so emphatically posits that salvation at the time of the judgment on Jerusalem, that demands that Paul was anticipating that judgment as well. See my book, *Elijah Has Come: A Solution to Romans 11:25-27* for further discussion).

We thus have an extended prophecy of the eschatological consummation, utilized by both Jesus and the New Testament writers, that explicitly and undeniably posits the fulfillment of all of those "particulars" at the time of the judgment of Jerusalem—"When He makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. Yet the fortified city will be desolate, The habitation forsaken and left like a wilderness"!

In the next issue we will examine Isaiah 65 and how it also relates the destruction of Old Covenant Israel with the coming New Creation, and summarize the overruling of this objection. †

# *Heal Our Hearts, Heal Our Land, Heal Our World*

*by Brian L. Martin*

*. . . if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. (2 Chron 7:14)*

---

There is no denying that political, economic, and social turmoil are on the rise both in America and around the world. During a recent secular podcast, the host asked the guest (who hosted his own history podcast), “What are we more likely to see—a civil war in America or World War III?” The guest stated that there were too many variables involved to answer the question, but I found it noteworthy that he didn’t deny that either was a distinct possibility. The words of Isaiah fit our generation like a glove:

*Woe to those who call evil good  
and good evil,  
who put darkness for light  
and light for darkness,  
who put bitter for sweet  
and sweet for bitter! (Isaiah 5:20 ESV)*

In light of the state of the world, I think that Daniel’s prayer for his people and his nation is an excellent template that we can use to pray for our people, nation, and world. Note how Daniel includes himself by using “we” instead of “they.” Could the world’s increasing ungodliness be due to the Church failing to shine the light because it has compromised itself with the world? Has the Church become compromised because I, as a member, have compromised myself with the world? As you read Daniel’s prayer, substitute “Judah, Israel, Jerusalem, etc.” with “my heart, my church, my government, my nation, my world” as the Spirit leads you.

*3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. 4 I prayed to the LORD my God and made confession, saying, “O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. 7 To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. 8 To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. 9 To the Lord our God belong mercy and forgiveness, for we have rebelled against him 10 and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. 11 All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. 13 As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. 14 Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice. 15 And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.*

*16 “O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. 17 Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. 18 O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. 19 O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.” (Dan 9:3-19)*

**GREETINGS FELLOW STUDENTS OF Scripture!** Welcome from the great state of Texas. When I signed my multi-million-dollar contract to provide a column to *Fulfilled!* Magazine I also hammered out an agreement to occasionally submit “fluff” pieces as a bonus for my hard-hitting, journalistic, exposés. I can think of nothing more “fluffy” than an interview with Tony Denton. Not that Tony is fluffy, but . . . uh, never mind.

Anyway, I’ve been familiar with Tony’s long-time ministry, and wanted to share it on a larger scale and let others know who this mysterious man is behind the mask. No, not the useless, paper mask of cv19, more like the Lone Ranger’s mask. Enjoy!

***Fulfilled!* Magazine: Tony, what was your thought process to create the Preterist Networking Registry? When did you start it? How many current registrants are there?**

**Tony Denton:** I created Preterist Networking Registry (PNR) program in 2013, and I decided to do that since I was continually being asked if I knew others of like faith in their respective areas. I found a template for the USA based on zip codes and began plugging in people’s names and email addresses. Because of the PNR, I know that there are several groups around the country meeting together to study, encourage, evangelize, etc. When one asks how many registrants are on PNR, the “low-ball” is around 1700. However, what’s more significant is the number of connections I’ve made between the registrants. In the past ten years, that has exceeded 16,000.

The man behind the mask of the *Preterist Networking Registry*.

**FM: Speaking of preterism, what have you experienced about the growth? Is it gaining traction? Has it tapered off?**

**TD:** Since I became more involved in 2008, I have seen growth. One metric used to measure growth is how desperate anti-preterists are becoming; since preterism isn’t a denominational doctrine but an interdenominational doctrine, every new preterist brings along his/her own individual baggage (i.e., individual life experiences and religious backgrounds). Besides this gauge, over the past decade there is a

greater percentage of people who have heard the term “preterism.” With preterists bombarding the web with reading, audio, and video material, it seems almost impossible for someone to have not heard of preterism, and in large part due to so much constant talk in churches about “end times.”

**FM: When did you come to the understanding that all prophecies were fulfilled?**

**TD:** I was raised amillennial and taught that view myself for the first several years of my 41-year ministry, but I was open to whatever God had to say. In 1985 I was studying Matthew 24, which took me to Matthew 16:27-28—the fuse which lit the bomb of my ministerial career in the Churches of Christ. I ended up over the next several years moving into partial preterism and finally (due to despising inconsistencies) into full preterism.

**FM: When did you enter the ministry and were you raised in that?**

**TD:** I was born into a paternal family of multi-generational Church of Christ members, while my mom was a Catholic (but converted). The Churches of Christ is my background essentially from birth. Born in Fort Hood, TX, but raised in Raleigh, NC. I began my trek into the full-time ministry in early September 1980. That January I preached my first sermon as a full-time minister in the sense of Titus or Timothy, for

## Tony Denton / Ron McRay

T. J. Smith

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

tjsmithmusic@yahoo.com  
www.tjsmith.com



I lived and traveled with a veteran evangelist for two years, preaching from the Atlantic Coast to Oklahoma. I left that mentor when I received a call in 1983 to work in Oklahoma, not far from my future wife of Fort Smith, AR. So, no, no “seminary” for me, though I did take numerous college classes in different places I lived; I took mainly classes that would aid in my work such as writing and speaking ones.

**FM: A native Texan? Alright! That leads to my next question. Family? What do the grandkids call you?**

**TD:** Married to Debora Lynn Joyce since 1985, and we brought up three kids: a boy 37, a boy 35, and a girl 26. Our oldest gave us four grands (3 boys & 1 girl) who call us Grandpa and Grandma.

**FM: I have noticed that a lot of believers who espouse a fulfilled view of eschatology come from a Church of Christ background: yourself, Sam Dawson, Ron McRay, Max King, Don Preston, Jessie Mills, Ed Stevens, William Bell, CG Caird, the list goes on. What is it about the Church of Christ that breeds this understanding of Scripture?**

**TD:** Preterism in this country, 50, 40, or even 30 years ago seemed to be comprised mainly of Church of Christ folks, and I think it jettisoned among us as it did by mere fluke, when just the right person with an open mind hit on it (perhaps via some old works from the 1800s, since there were several of them), and it got picked up by others of such a mindset. Though I was raised in one of the most legalistic branches of the Churches of Christ, I tried to teach a lot on having the Berean attitude.

**FM: This question is from Maria: What is the most glaring oversight committed from the mainstream western church? And don't jump to the obvious “miscalculation of the Second Coming.” (Think deeper about what drives this. She's trying to set you up for brilliance. HA!)**

**TD:** I'd have to say the lack of genuinely teaching the humble principle of Berean- or open-mindedness, which cannot be divorced from accurate biblical interpretation. I strongly encourage folks to purchase a well-written book by two guys who are NOT preterists,

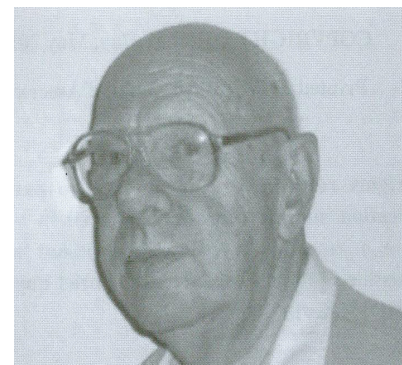
*Misreading Scripture With Western Eyes* by Richards and O'Brien.

**FM: You've written six books and have many links to YouTube videos on your website. Do you have any new books coming?**

**TD:** Yes, I keep a deal going for five of my books at \$60 postpaid. I have started a new one on 1 Peter, 2 Peter, and Jude.

Thank you, Tony, great info on your ministry. Thanks for sharing. To contact Tony: A Site For The Lord | Bible Studies And Books ([www.asiteforthe lord.com](http://www.asiteforthe lord.com))

Before I sign off, I wanted to offer my condolences to the family of a valued asset of the preterist view. Born in 1935 in Fort Worth, Texas, and passing into the presence of Yahweh this past December, Ron McRay left a legacy of ministry. Coming from the Churches of Christ, Ron also wrote 52 books, and the last time we spoke, he had several more he was planning. We never personally met, but he seemed to like my YouTube videos and articles, and we ended up exchanging books that we had written. Since Ron's books outnumbered mine about 9 to 1, I would usually mail him a small donation for his time. He would always either call or email thanking me, and always end with “Love, Ron.” He struggled with his health for a long time and fought bravely, always pressing ahead to share as much truth as he could before God called him home. I didn't always agree with his interpretations, but I don't always agree with Ed Stevens, Don Preston, William Bell, or David Curtis (but that's the way the globe spins). We can all have fellowship in Christ.



Ron McRay (1935 - 2022)

God bless you Ron, for your life and rich legacy of study and sharing the Gospel. †

## In This Issue:

### Perspectives

*Gog, Magog . . . Russia and the Rapture?*

### The History of the End

*Titus Laid Siege to Jerusalem*

### Objection Overruled!

*Responding to Jason Bradfield*

### Parting Thoughts

*Tony Denton / Ron McRay*

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

## Preterism . . . *it's about time!*

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

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

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

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



**Preterism**  
Preterism  
Preterism

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